

Biography of William Macomber (1609-1670), Part 1: Bridport, Dorset, England

By Niki Harrison McOmbler,¹ ninth great grandson of William Macomber (1609-1670)

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This biography is formatted for visual viewing as 4 PDF (Portable Document Format) files. Footnoted citations are detailed by author name in the *Select Bibliography* at the end of each PDF file; general knowledge readily available from various encyclopedias is usually not cited, whereas specific assertions that are not general knowledge are cited.

All dates expressed in this biography are based on the Old Style Julian Calendar system that was in use in England and English Colonial America until 1752 in which a new year starts on 25 March, which puts January, February, and most of March at the end of a year.

THE COLONIAL AMERICAN: WILLIAM MACOMBER (1609-1670): A SYNOPSIS

William Macomber (1609-1670) is a pivotal figure in Macomber/McOmber family history:² he was primed from childhood for American colonization, and, as a consequence, he became the first “Macomber” of record in America and one of two brothers from whom all Macomers born in Plymouth Colony between 1638 and 1692 are descended, which will become clear as this biography unfolds.³

William Macomber was born in or around Bridport, Dorset, England on or between 6 March and 24 March 1609, or circa 15 March 1609 in Dorset County as detailed hereafter. Dorset County, formerly Dorset Shire, is in southern England, and southern England is the region from whence came the majority of early English settlers in America. Dorset County was an ideal location for William and his younger brother John to be born and raised in preparation for their eventual migration to America in 1638. The region in and around Dorset was full of the families and friends of American colonizers, along with the adventurers who funded and promoted English colonization; and no doubt stories of American colonization penetrated the ears and hearts of William and John as they entered into young adulthood, a prime time for considering such an ambitious undertaking of moving to a “New World”. In addition, Dorset provided an ideal setting for economic, educational, and vocational preparation for successful colonization which will become clearer as the childhoods and family of William and John are examined more closely.

William lived for 60 years from 1609 to 1670 in southern England and in Plymouth Colony where and when record keeping was an integral part of society; William is noted at least 79 times in extant ‘original records’ of southern England and Plymouth Colony.⁴ These 79 entries, in conjunction with other historical records, provide a distinct and apt illustration of William’s life, which is not the case for previous generations. Each of the 79 entries noted

² During the Early Modern Period (commonly the period 1453-1789) spelling was phonetic in nature which contributed to various spellings of the *SAME* ancestral line and to the descendants of William Macomber (1609-1670) spelling the family surname differently in subsequent generations (Macomber, McOmber, etc.) as detailed later in this biography.

³ All assertions noted in this biography conform to the ‘Genealogical Proof Standard’ as promulgated by leading genealogical organizations unless moderated with words such as ‘apparently’, ‘likely’, ‘reasonable to deduce’, Etc. As promulgated by leading genealogical organizations and various articles in the FamilySearch Wiki, to be credible, *ALL* genealogical assertions or conclusions need to be “proven” using an adequate standard of proof, which for genealogy is termed the Genealogical Proof Standard. There are five elements to the Genealogical Proof Standard, and all five elements must exist for each assertion or conclusion to be considered credible or proven. See *Appendix A: The Genealogical Proof Standard*.

⁴ For proper analysis and interpretive purposes, the Board for Certification of Genealogists and other leading genealogical associations advise classifying all sources into one of three classifications: (1) original records, (2) derivative records, and (3) authored works. This biography uses these three classifications when presenting, analyzing, and discussing source information and evidence.

in ‘original records’ pertaining to William Macomber will be presented and discussed in this biography, along with additional entries in ‘derivative records’ and ‘authored works’.

There are 5 extant ‘original records’ which note 10 times the name of the wife of William Macomber, which, when combined with other records, show who the wife of William actually is using the Genealogical Proof Standard. William married Ursilla Cooper on 16 January 1633 in the historic Bridport parish church of Saint Mary in Bridport as detailed in Part 2 of this biography.⁵ Ursilla is apparently the daughter of Stephen Cooper from the village of Ditchet some 35 miles north of Bridport. Ursilla was residing in or near Bridport before she married William where she is noted as a witness to the will of Thomas Knott, the town clerk of Bridport, dated 2 January 1633, which is 2 weeks *before* Ursilla married William. Ursilla was subsequently a testator to Knott’s will when it was probated on 28 September 1634, which is *after* she married William and which caused the probate record to note in English and in Latin that Ursilla was then the wife of William Macomber.⁶ William and Ursilla parented at least 9 children, two in England and 7 in America, eight of whom reached adulthood and were contributing citizens of Plymouth Colony as attested to by dozens of ‘original records’ and ‘derivative records’ which are discussed in this biography.

William’s father John Macomber was a member of the prestigious Mercers’ Guild and operated a textile shop on South Street across from the historic Bridport parish church of Saint Mary in Bridport which required good standing with town officials as detailed hereafter. Original records of southern England note Macomers in various guilds, all of which were highly competitive, paternalistic, and substantially regulated by town officials, and typically required apprenticeships of seven years which started at age 14 by law. Family connections likely helped William enter into a prized seven-year apprenticeship for cooperage in nearby Dorchester. Dorchester was a main center of Dorset County, and being a cooper made William a valuable addition to Plymouth Colony. In addition, various ‘original records’ of Plymouth Colony indicate that all four adult sons of William were also coopers by trade. Likewise, William’s brother John was a carpenter in a carpenters’ guild in southern England and subsequently cofounded a major sawmill operation in Plymouth Colony and became one of the early “town proprietors” of the significant Plymouth Colony township of Taunton.

As detailed later in this biography, successful *English* colonization of America was much different than, and for advantageous reasons was about a century behind Spanish and Portuguese “colonization” endeavors. William and John each appear in original colonial records in America in 1638, which is an ideal year for their appearance and subsequent contributions to Plymouth Colony and to their descendants, some of whom married “Mayflower descendants”, and helped lay the foundation for the exceptional nation of the United States of America, a calling and heritage that William and John and all of their descendants can well be proud of and grateful for.

⁵ Some compiled and online family trees note an erroneous wife of William Macomber (1609-1670), which is scrupulously discussed in Part 2 of this biography.

⁶ In the Old Style Julian Calendar system which was used in England until 1752, a new year started on 25 March rather than 1 January; hence, the probate date of 28 September 1634 is only 7 months and 26 days after the will date of 2 January 1633, and only 7 months and 12 days after the marriage date of 16 January 1633.

PART 1: BRIDPORT, DORSET, ENGLAND

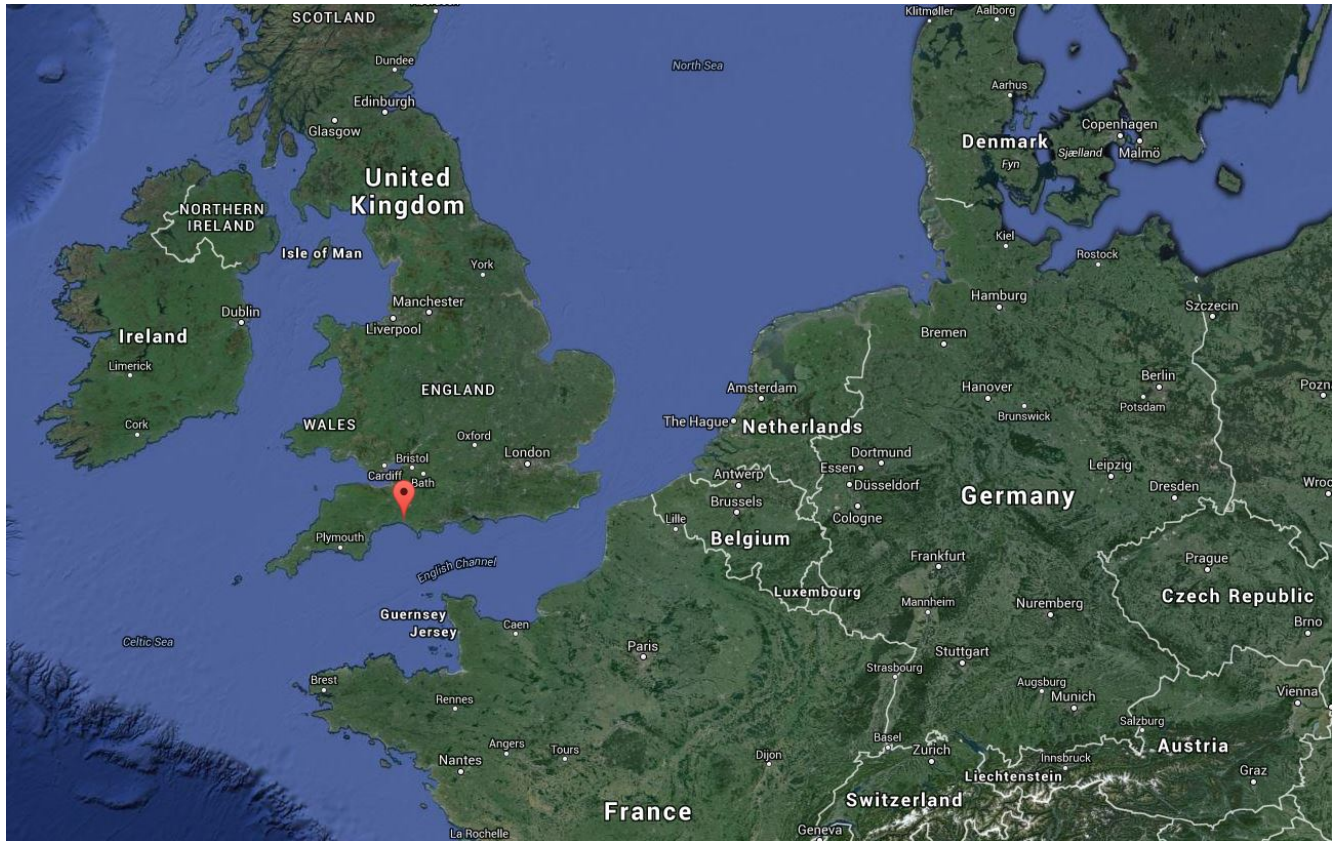


Image 1: Satellite image of Western Europe overlain with a Google map with a red marker pinpointing the location of Bridport, Dorset, England at the southern edge of the island of Britain near the northern shore of the English Channel across from France.⁷

SETTING THE STAGE FOR THE BIRTH AND EARLY LIFE OF WILLIAM

Imagine the following scenario:

A cool spring chill touched the face of 24-year-old John Macomber as he exited the textile shop on South Street after saying good bye to his father Thomas. John caught a glimpse of the historic Bridport parish church of Saint Mary across the street from the shop and noticed an increased abundance of spring leaves on the trees in the churchyard. Thoughts of his 22-year-old wife Edith and their 11-month-old son Thomas entered John's mind, as did thoughts of his marriage to Edith 2 years previous at Saint Mary. As he walked, John recalled the christening of little Thomas at Saint Mary as well, and he wondered if his nine-month pregnant wife Edith would give birth to a girl or another boy.

The year was 1609, the month was March, and the facts presented hereafter about the family of John Macomber and Edith Locke in Bridport make the fore-written scenario plausible and help set the stage for the birth and early life of William Macomber (1609-1670).

⁷ Google Map © 2015 Nasa, TerraMetrica, map data © 2015 GeoBasis-DE/BKG, Google; used herein per *Google Maps/Earth Terms of Service* agreement dated 1 March 2012.

John Macomber (1585?-1650) is the father of William Macomber (1609-1670) as shown by the Genealogical Proof Standard.⁸ John was a mercer by trade and ran a textile shop on South Street across from the historic Bridport parish church of Saint Mary in the town of Bridport, Dorset, England (see modern photos of South Street in Image 2 and Image 3 displayed hereafter). John also sold food stuffs at the local shop, which is noted in a court clerk record about a case in 1620 involving the use of a non-standard ½-pound weight in John's shop.⁹



Image 2: Modern South Street in Bridport, Dorset, England on 'Market Day' from atop the Bridport parish church of Saint Mary ¹⁰

⁸ To help distinguish between individuals with the same name, a person's year of birth and year of death are often placed within parenthesis following the person's name, and a question mark is used to denote an *estimated* year due to an absence of definitive evidence. Specifically for John Macomber (1585?-1550), the year of birth '1585?' is estimated based on the genealogical standard that husbands tend to be at least age 20 at marriage (which is consistent with the 1607 marriage date); and husbands tend to be 2 years older than their wives and wives tend to bear children from age 18 to 45 (which is consistent with the range of births of John's children being 1608-1627); and on circumstantial evidence detailed later in this biography.

⁹ (Macumber 1986, 60).

¹⁰ Photograph taken on 28 May 2005 and copyrighted by Maurice D Budden and used herein per the Creative Commons License. <http://www.geograph.org.uk/photo/126345>



Image 3: Modern view of the Bridport parish church of Saint Mary from across South Street in Bridport, Dorset, England ¹¹

A mercer is a dealer in fabrics, especially silks, velvets, and other fine cloth and clothing accessories. Typically, like many industries in England during the 1600s, the mercer industry was controlled by local monopolistic guilds overseen by town officials. These guilds were very paternalistic; hence, John's family was likely "well-connected" with the local mercers' guild and city officials for John to be accepted as an apprentice in a coveted mercers' guild;¹² it is possible that John's father, grandfather, or another close relative was a mercer.

Local mercers' guilds in southern England were affiliated with the "Worshipful Company of Mercers" of London of which King James I, King of England, was the ceremonial head.¹³ London is about 140 miles northeast of Bridport. Starting in the early 1500s and continuing for several centuries, the Mercers' guild was considered the premier trade association in London.¹⁴ Guilds were not only professional organizations, but were social and philanthropy associations as well; members paid dues and in return the guild cared for members and their families and supported local philanthropy; and guild members often attended worship services together; and on ceremonial occasions guild members wore distinctive robes and badges. In 1606 the Worshipful Company of Mercers invested 200 pounds to the Virginia Company of London to fund the founding of Jamestown in America.¹⁵

¹¹ Photograph taken on 29 December 2012 and copyrighted by N. Chadwick and used herein per the Creative Commons License. <http://www.geograph.org.uk/photo/3020524>

¹² See the section titled Seven-Year Apprenticeship of William for more details.

¹³ (Williamson 1889, xxvi); and (Guild of Scholars 2006).

¹⁴ (The Mercers' Company 2015, Year 1515) <http://www.mercers.co.uk/700-years-history>

¹⁵ (The Mercers' Company 2015, Year 1606).



Image 4: The famous 1662 oil painting by Rembrandt titled "The Syndics of the Drapers' Guild" ¹⁶

John lived most of his adult life in or near the town of Bridport where, in addition to being a mercer and owning a textile shop, he was noted in Bridport parish registers to have married Edith Locke on 8 June 1607;¹⁷ was the father of 10 children christened between 1608 and 1627,¹⁸ including William Macomber (1609-1670); and was buried on 6 July 1650,¹⁹ all at the Bridport parish church of Saint Mary on South Street across from the textile shop.

¹⁶ This image is in the public domain in the United States and those countries with a copyright term of life of the author plus 100 years or less.

¹⁷ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1600-1609 > image 65 of 76).

¹⁸ In all probability the children noted in Bridport parish registers as the children of John Macomber are the children of John Macomber (1585?-1650) and Edith Locke (1587?-1636): the Bridport parish register notes the marriage of John and Edith; the christenings of their children begin 15 months after their marriage and are spaced as would be expected for a single family; burials and subsequent marriages coincide with pertinent christenings; and no other plausible parents are noted in any extant records of the region.

¹⁹ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1650-1659 > image 2 of 31).

As detailed on page 33, there is no extant Bridport parish register prior to the year 1600, and at the time of this writing there is no known pertinent ‘original record’ which notes the date of birth of John Macomber (1585?-1650); however, from the extant ‘original records’ which do exist, in conjunction with historical information and cultural norms, we can deduce several significant facets of John’s life which are presented hereafter.²⁰

According to English law and custom, to be a mercer in a specific location John would have had to be a member of the local Mercers’ guild and typically complete an apprenticeship under a master mercer, which, for mercers, was typically seven years and began at age 14 or soon thereafter, which appears to be the case with John. By English law youth needed to be at least age 14 before entering into an apprenticeship, and as an apprentice John would have been “bound” to a master mercer, and upon completing his apprenticeship, typically at age 21, John would no longer be “bound” and would have become a “freeman”.²¹ In addition, it was common for young men in England to marry *after* they became a freeman rather than while they were still “bound”; and the 1600-1638 Bridport parish register notes that John married Edith Locke on 8 June 1607; and Edith Locke was of the “noble” Gentry class of England as detailed hereafter; hence, it is unlikely that Edith would have married John in 1607 if John were not a freeman. Thus, from the foregoing, if John was a freeman on 8 June 1607, he would have had to enter into a seven-year apprenticeship no later than June 1600 at which time by law he would have had to be at least age 14, which in turn requires that John could not have been born *AFTER* June 1586 (June 1607 – 7 years – 14 years = June 1586); hence, the estimated year of 1585 for John’s birth is consistent with the existing laws, norms and recorded life events; and the year 1585 allows some leeway for reasonable intervals between pertinent life events.

And although it is reasonable to deduce that John had completed his apprenticeship before his marriage to Edith on 8 June 1607, and thus was born before June 1586, it is not reasonable to deduce that John owned and operated a textile shop immediately upon completing his apprenticeship at the young age of 21 or 22 in 1606 or 1607. But by 1620 when John would have been about age 35, John had acquired the means, and perhaps more importantly guild status and town sanction, to own and operate a textile shop on South Street in Bridport as noted in the court record. Being a mercer and owning a textile shop would have been considered a prized vocation during the difficult period of the early 1600s, which in turn leaves little reason for John and Edith, and thus their young children, to leave Bridport.

Hence, because of the foregoing, and because all of John’s 10 children of record were christened at the Bridport parish church of Saint Mary and nowhere else between 1608 and 1627 as detailed hereafter, and because Edith was buried in Bridport in 1636 and John was buried in Bridport in 1650, it is therefore reasonable to deduce that John worked as a mercer

²⁰ In genealogy, the meaning of the word ‘deduce’ has a different connotation than the meaning of the word ‘assume’. ‘Deduction’ implies a logical conclusion based on an analysis of available facts, whereas ‘assumption’ implies taking something for granted and not thinking things through. See the FamilySearch Wiki article titled “Success Using Genealogical Analysis (National Institute)”.

[https://familysearch.org/learn/wiki/en/Success_Using_Genealogical_Analysis_\(National_Institute\)](https://familysearch.org/learn/wiki/en/Success_Using_Genealogical_Analysis_(National_Institute))

²¹ See the section titled Seven-Year Apprenticeship of William for more details.

in the town of Bridport for most if not all of his adult life. And because of the paternalistic nature of local guilds in England during the pertinent period, it is reasonable to deduce that the parents of John would have been sufficiently connected to the esteemed mercers' guild in the region of Bridport circa 1600 for young John to become an apprentice and subsequent mercer in Bridport. And further, for the family of John to be sufficiently connected in the region circa the year 1600, it is reasonable to deduce that the parents of John were residing in or near Bridport for at least several years during the late 1500s.

Thomas Macomber (1560?-1622) is most likely the father of John Macomber (1585?-1650); which, at the time of this writing, is suggested by the preponderance of available evidence; however, all five elements of the Genealogical Proof Standard have not yet been completed in this regard, so the preponderance of existing evidence is not conclusive.²²

There is circumstantial evidence that Thomas Macomber (1560?-1622) was living in Bridport in the late 1500s as explained herein;²³ and there is definitive evidence that Thomas was buried at the Bridport parish churchyard of Saint Mary on 21 February 1622.²⁴

There are two distinct burial entries with the name Thomas Macomber in the Bridport parish register for 1622, one dated 21 February 1622, and the other dated 13 January 1622.²⁵ The 21 February 1622 burial entry does *NOT* note the name of a father, which is indicative of an adult who does not have a custodial father at the time of the burial; whereas the 13 January 1622 burial entry notes the father as John Macomber, which is indicative of a child who has a custodial father at the time of the burial.²⁶ The son of John Macomber whose body was interred in the churchyard at Saint Mary is in all probability the same Thomas Macomber

²² As promulgated by leading genealogical organizations and various articles in the FamilySearch Wiki, to be credible, ALL genealogical assertions or conclusions need to be “proven” using an adequate standard of proof, which for genealogy is termed the Genealogical Proof Standard. There are five elements to the Genealogical Proof Standard, and all five elements must exist for each assertion or conclusion to be considered credible or proven. See “Appendix A: The Genealogical Proof Standard” for more details.

It is estimated that at least two man-years of genealogical research and soundly-reasoned writing is needed to complete the Genealogical Proof Standard in regards to fundamental conclusions about the extended family of William Macomber (1609-1670). Because of considerable errors existing and being perpetuated in many compiled family trees about William Macomber (1609-1670) and his immediate family, it was felt appropriate to proceed with this biography now rather than delay its publication for two or more additional years focusing on William's extended family.

²³ See also (Macomber 1986, 60).

https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE224086&from=fhd

²⁴ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1650-1659 > image 2 of 31).

²⁵ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1620-1629 > image 81 of 107).

²⁶ The Bridport parish register appears to mention the name of the father for *all children* buried in the parish, even if the father is deceased which is demonstrated by several entries noting “deceased” after the father's name, which is further evidence that burials that do not note the name of a father are burials of adults.

noted in the Bridport parish register to be the son of John Macomber and christened at Saint Mary on 12 September 1608.²⁷ Apparently at age 13 Thomas passed away and was buried at Saint Mary on 13 January 1622. Eight months after 13 January 1622 in the Old Style Julian calendar and per custom to honor a deceased child, the next male child apparently born to John Macomber and Edith Locke is named Thomas Macomber and is noted in the Bridport parish register to be christened on 14 September 1623,²⁸ which is further evidence that the Thomas Macomber buried on 13 January 1622 is the son of John Macomber and Edith Locke, and the 21 February 1622 burial entry is for adult Thomas Macomber (1560?-1622), the likely father of John Macomber (1585?-1650).²⁹

Regarding the mother of John Macomber (1585?-1650), after years of focused and diligent research at the time of this writing, there is no known ‘original record’ or credible evidence from any ‘derivative record’ or ‘authored work’ which definitively identifies the wife of Thomas Macomber (1560?-1622) and the mother of John Macomber (1585?-1650).³⁰

Alice Macomber (1590?-1665?), the apparent aunt of William Macomber (1609-1670) and sister of John Macomber (1585?-1650),³¹ is noted in the Bridport parish register to have married William Holloway (phonetically spelled in various ways) at the Bridport parish church of Saint Mary on 14 July 1617, and apparently she had six children christened at Saint Mary between 1618 and 1630, which is detailed on page 50 of this biography.³²

²⁷ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1600-1609 > image 67 of 76).

²⁸ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1620-1629 > image 46 of 107).

²⁹ Some compiled family trees erroneously note the death of Thomas Macomber (1560?-1622) as 13 January 1622 and note his father as John Macomber, which is then perpetuated.

³⁰ Some compiled family trees erroneously note the mother of John Macomber (1585?-1650) as Thomasine Staplehill; however, many online family trees are maintained by patrons who are at Level 1 or Level 2 of genealogical maturity, which leads to substantial errors being perpetuated from tree to tree. Everett Stackpole in his 1908 work titled “*Macomber Genealogy*” noted Devonshire as a *POSSIBLE* location for the ancestral origin of William Macomber (1609-1670), and Stackpole noted *EXAMPLES* of several Macomers in Devonshire, including Thomas Macomber and Thomasine Staplehill; however, this couple was noted by Stackpole to be married in 1607, which is some 25 years *AFTER* John Macomber (1585?-1650) was born. See *Appendix B: Genealogical Maturity*.

³¹ There are 3 senior Macomers mentioned in the 1600-1638 Bridport parish register who were adults prior to 1622, namely, John Macomber who was married on 8 June 1607, Alice Macomber who was married on 14 July 1617, and Thomas Macomber who was buried on 21 February 1622; all other Macomber’s noted in the 1600-1638 Bridport parish register were born after 1607 and were thus children in 1622 or thereafter. Because there is no extant Bridport parish register prior to 1600, details are sketchy about the 3 senior Macomber adults. It has been *deduced* from the preponderance of available evidence that Thomas is the father of John and Alice; however, barring the completion of the Genealogical Proof Standard in this regard, it is possible that the three are siblings rather than a father and 2 children.

³² (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1610-1619 > image 66 of 88).

Edith Locke (1587?-1636) is the wife of John Macomber and mother of William Macomber (1609-1670) as shown by the Genealogical Proof Standard. Edith is apparently of Cerne Abbas 17 miles northeast of Bridport but lived most of her adult life in Bridport where parish registers note she married John Macomber on 8 June 1607,³³ was apparently the mother of 10 children christened between 1608 and 1627, including William Macomber (1609-1670),³⁴ and was buried on 10 May 1636,³⁵ all at the Bridport parish church of Saint Mary across from John's textile shop.

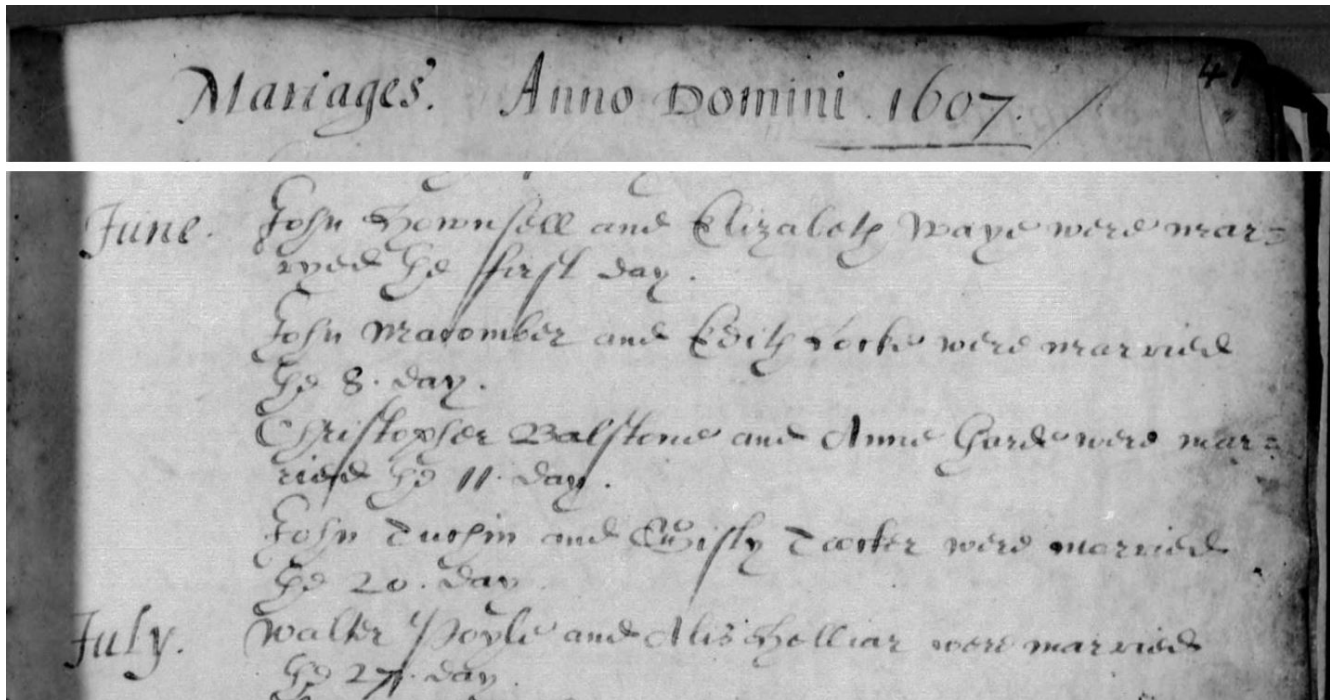


Image 5: Image of the original entry in “Bridport Parish Register 1600-1638” noting the marriage of John Macomber and Edith Locke on 8 June 1607³⁶

³³ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1600-1609 > image 65 of 76).

³⁴ It is possible that Edith bore more than 10 children. In the Church of England during the 1600s, if a baby were stillborn or passed away before being christened; there would not be any notation of a christening nor of any birth in the local parish registers. And if a person were not christened, their burial would likely not merit notation in the local parish registers.

³⁵ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1650-1659 > image 2 of 31).

³⁶ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1600-1609 > image 65 of 76). The displayed image is of two cropped portions of the same page, the top of page 41 and the middle of page 41. Note that the spelling of the name ‘Edith’ and the word ‘the’ uses the very common Old English brevisgraph similar to the modern letter ‘y’ in place of the two letters ‘th’, which can be seen in the name ‘Elizabeth^h’ above the name ‘Edith^h’, and in many entries for the word ‘the’ which are written similar to ‘ye’. See pages 35 through 37 for more insights about reading Old English texts.



Image 6: Bridport, Dorset, England and surrounding grounds; modern view from the west facing eastward. West Bay is out of sight to the right of the photo about one mile south. In the distance can be seen four of the larger hills overlooking Bridport: (L to R) Allington Hill, Watton Hill & Coneygar Hill, and Bothen Hill.³⁷



Image 7: West Bay, Dorset, England; looking east from atop Thornecombe Beacon. Bridport is out of site to the left of photo about one mile north and Dorchester is out of sight over the distant hills at the top of the photo about 15 miles east.³⁸

³⁷ Photo taken 13 March 2007 and copyrighted by Stephen Williams and used herein per the Creative Commons License. <http://www.geograph.org.uk/photo/365132>

³⁸ Photo taken 18 April 2013 and copyrighted by Nigel Mykura and used herein per the Creative Commons License. <http://www.geograph.org.uk/photo/3417405>

William Locke & Edith Talbot of Cerne Abbas in Dorset County appear to be the parents of Edith Locke according to the preponderance of available evidence at the time of this writing; however, all five elements of the Genealogical Proof Standard have not yet been completed in this regard, so the preponderance of existing evidence is not yet conclusive. If Edith Locke is indeed the daughter of William Locke & Edith Talbot, then she is likely the first cousin of John Locke (1632-1704), one generation removed.³⁹ John Locke (1632-1704) is the English philosopher whose writings greatly influenced many Americans during the American Revolutionary period and whose inspired ideas were inculcated in the Declaration of Independence and codified in the Constitution of the United States.⁴⁰

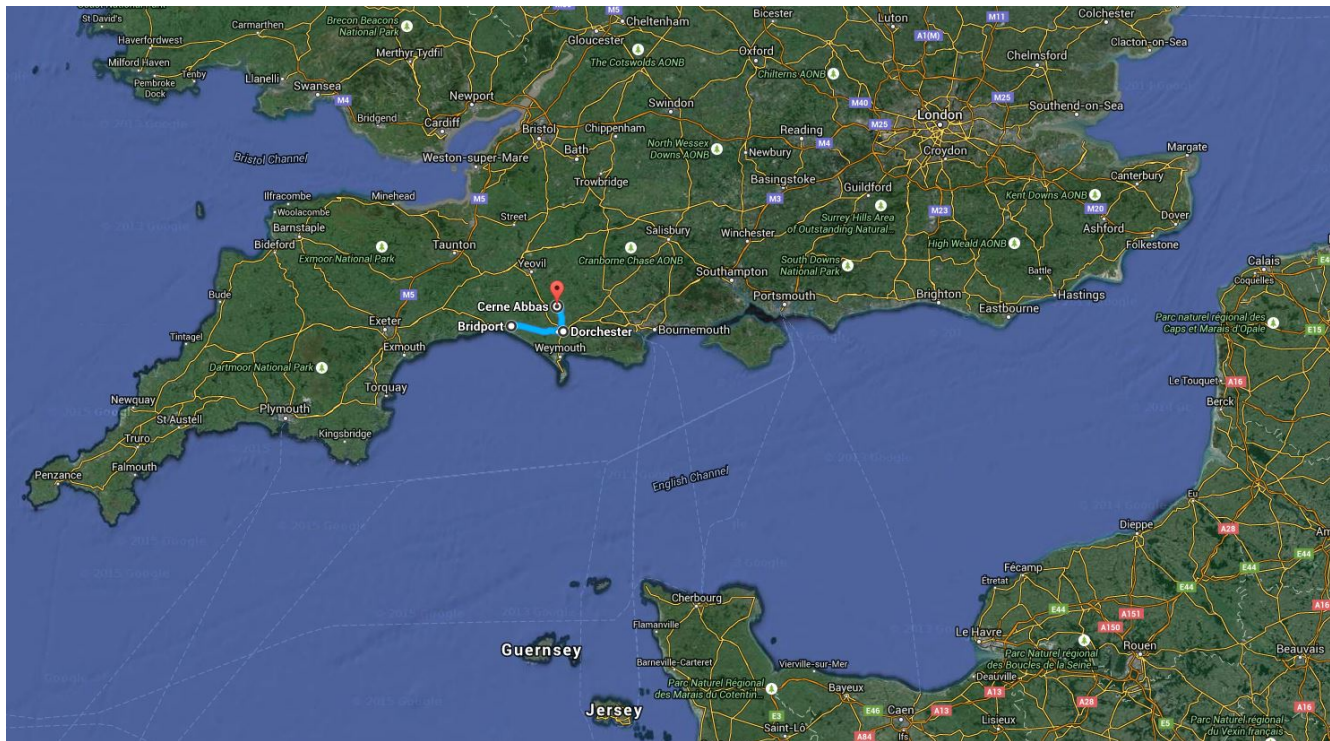


Image 8: Satellite image of southern England and Northern France and Belgium showing relative locations of Bridport, Cerne Abbas, and Dorchester in Dorset County, England ⁴¹

³⁹ William Locke may be the brother of Nicholas Locke, the grandfather of John Locke (1632-1704); hence, John Locke may be the first cousin, once removed, of Edith Locke.

⁴⁰ For some 200 years the founding figures of the United States of America were considered by many Americans to be inspired individuals; unfortunately, the philosophy of “naturalism” (the belief that only “natural” influences detectable by man’s 5 senses operate in the world as opposed to “supernatural” or spiritual influences existing also) has overshadowed spiritual beliefs and shushed the significance of John Locke and other founding figures in school systems and pertinent publications throughout the land. Nonetheless, those with eyes to see and hearts to feel the existence of spiritual influences still regard John Locke and others as divinely inspired individuals. This current predicament is explained and was foretold in Holy Writ (See 1 Corinthians 2:12-14 and 2 Timothy 3: 1-7).

⁴¹ Google Map © 2015 Nasa, TerraMetrica, map data © 2015 GeoBasis-DE/BKG, Google; used herein per *Google Maps/Earth Terms of Service* agreement dated 1 March 2012.

Talbot.

[Harl. 1166, fo. 2.]

ARMS.—*Azure, a fesse between three gauntlets clenched or, a crescent for difference.*

Will'm Talbott of Bradmayne al's Maynmartyn = . . . da. of . . . Yeomans
in com. Dorset gent. of London.

John Talbot 2 sonne. Will'm Talbott of = Alice da. of John Heminge of Poxwell
Brodmayne gent. in Com. Dorset Esq.

A

A

Edm: Talbot 2 sonne an apprentis in London.	Will'm Talbott of Brodmayne in Com. Dorset Gent. ætat: 32 anno: 1623.	Honor da. of W ^m Tulse of Hynton in Com. Southant:	Alice vx. Edw: Shawe of Bradwaye in Com: Dorset.	Anne vx. W ^m Page of Charde in Com. Som'set.	Edith vx. W ^m Locke of Brock- ington in Com. Dorset.
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Honor Talbott eldist dau: atat:
2 annoru' 1623.

Anne 2 dau: atat: 3 quart:
of yeare 1623.

(Signed) WILLIA' TALBOTT.

⁴² (Rylands 1885, 90-91). The image is cropped from pages 90 and 91. <https://archive.org/stream/visitationofcoundoostge#page/90/mode/2up>

The following map depicts Dorset County (Dorset Shire) and shows red highlights pertinent to Edith Talbot and her daughter Edith Locke. Edith Talbot is the wife of William Locke and likely mother of Edith Locke who married John Macomber.⁴³ Reportedly, Edith Talbot was christened at (1) Bradmain; and her body was interred at (2) Cerne Abbas; and Edith Locke, the apparent daughter of Edith Talbot and William Locke, was married to William Macomber at the Bridport parish church of Saint Mary at (3) Bridport; and the town of (4) Dorchester is the County seat and was one of the main centers of Dorset County during the 1600s.

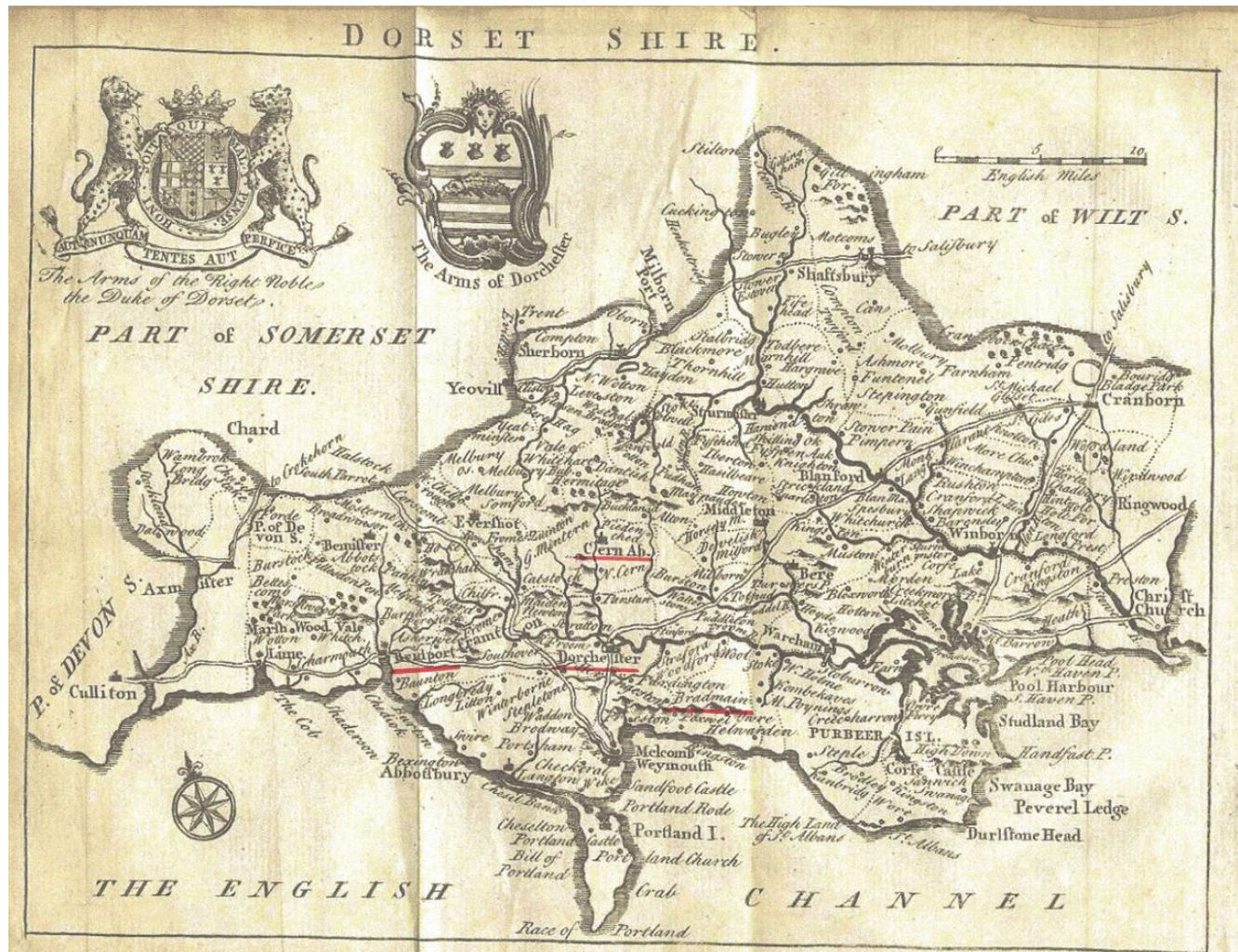


Image 10: Map of Dorset County, England showing pertinent highlighted towns ⁴⁴

⁴³ Some compiled family trees note the name of 'Edith Locke' as 'Edith Talbot Locke', which is created by adding the maternal surname 'Talbot', which is the convention in *some* cultures but is *NOT* the convention nor typical in England during the Early Modern Period.

⁴⁴ The highlighted map image was posted on Ancestry.com and the original is in the public domain via the Ancestry.com historical map collection without copyright restrictions.

No Macomers were noted in the 1623 visitation of Dorset County by Officers of Arms from the College of Arms investigating and documenting legitimate and false claims of European nobility, which is significant evidence that (1) Macomers residing in Dorset County in 1623 were *NOT* descended from so called “nobility”, and (2) no Macomers in Dorset County circa 1623 falsely claimed to be descended from European “nobles”.⁴⁵

No Macomber should be disheartened that the Macomber line in Dorset County is not of European “nobility”. After the Age of Enlightenment dawned in Europe during the 1600s, every European nation wisely abandoned or greatly curtailed Medieval class systems due to the atrocities and injustices which universally resulted from such systems and which, in large measure, led to the French Revolution and the American Revolution, and to Article I, Section 9, Clause 8 of the Constitution of the United States which forbids the United States from granting titles of nobility and from any federal officer accepting any such titles, and Article I, Section 10, Clause 1 which bars the various states from doing the same. Hence, what has helped make America great is a system which attempts to provide freedom and opportunity to every individual and grants merit based on an individual’s industriousness and personal accomplishments rather than based on archaic and unjust medieval class systems.

In Summary, the foregoing helps set the stage for the birth and early life of William Macomber (1609-1670). The parents of William, John Macomber and Edith Locke, were married at the historic Bridport parish church of Saint Mary in Bridport, Dorset, England on 8 June 1607. Fifteen months later in the Old Style Julian Calendar system John and Edith had a son, Thomas, who was christened at Saint Mary on 12 September 1608. And 18 months after Thomas was christened, circa 15 March 1609, William was born and subsequently christened at Saint Mary on New Year’s Day, 25 March 1610.

There is no extant Bridport parish register prior to the year 1600; however, three senior Macomber adults are mentioned in the early years of the 1600-1638 Bridport parish register: John Macomber (1585?-1650), Thomas Macomber (1560?-1622), and Alice Macomber (1590?-1665?). The Genealogical Proof Standard shows that John is William’s father, and the preponderance of available evidence indicates that Thomas is William’s grandfather and Alice is William’s aunt. Circumstantial evidence suggests that the three senior Macomers were living in or near Bridport during the late 1500s. From “*The Visitation of the County of Dorset Taken in the Year 1623*” we can be sure that the Macomers in Dorset County were ‘commoners’! Because of the absence of extant records at the time of this writing, we cannot be sure of the ancestry of the three senior Macomers: John, Thomas, and Alice!

The mother of William Macomber (1609-1670) is Edith Locke who is noted in the *Bridport Parish Register 1600-1638* to have married John Macomber on 8 June 1607. Edith

⁴⁵ A phony Macomber Coat of Arms surfaced in the early 1900s which was created and sold by a charlatan feeding off people’s egos, which was noted by Stackpole in his work titled *Macomber Genealogy* (Stackpole 1908, 5). The charlatan was reportedly convicted for fraud for creating and selling fake Coats of Arms and fictitious stories relating thereto, and for publishing a book containing a collection of his fakes. The book made its way into various libraries and included a fake Macomber Coat of Arms and fictitious story; unfortunately, even though the original charlatan was arrested, not all books were recalled, and many of his fake Coats of Arms and fictitious stories continue to be perpetuated in some compiled family trees.

is likely the daughter of William Locke and Edith Talbot, who were of the archaic “gentry class” of England per officers of arms of the College of Arms as noted in their report “*The Visitation of the County of Dorset Taken in the Year 1623*”. William Locke and family were residents of the village of Cerne Abbas some 17 miles northeast by road from Bridport at the time of the birth and early life of William Macomber (1609-1670).

Essential for setting the stage for William’s birth and early life is an understanding of geography regarding the region of southern England where William was born and raised.

Dorset is the modern name for Dorset County where William Macomber (1609-1670) was born and raised, and which was formerly called Dorset Shire (Dorsetshire) in southern England. The Medieval boundaries of Dorset Shire and Dorset County coincide with the modern boundaries of Dorset County except for a few minor changes.

Significantly relevant to the ancestry of William Macomber (1609-1670) is the Celtic, Germanic, and Scandinavian peoples who inhabited “Dorset” during the centuries prior to William’s birth and whose genetic DNA markers appear throughout southern England and in the Macomber line:

- (1) Celts, including Celtic Britons and the Celtic tribal confederation known as the Durotriges inhabited the Dorset region from at least 250 BC forward;
- (2) Etruscans, ancient Latins, and other peoples from Ancient Rome invaded the island of Briton in 43 AD and remained in southern Briton until about 383 AD;
- (3) Angles, Saxons, Jutes, and other Germanic tribes (Anglo-Saxons) from the modern regions of southern Denmark and northern Germany gradually mingled with Britons following the withdrawal of Ancient Rome;
- (4) Norseman (Scandinavian “Northmen”) invaded Celtic tribes in Normandy (land of the Norsemen in modern northern France directly across the English Channel from Dorset) and then invaded the island of Briton, including Dorset, beginning in 1066 AD; and
- (5) Scots who were descended from the Celtic tribal confederation known as the Picts gave rise to the ‘Macomber’ surname which appears in southern England during the mid-1500s as detailed hereafter.

A Celtic civilization existed throughout Western Europe during the late Iron Age (see Image 11) and included the Celtic Britons and the Celtic tribal confederation known as the Durotriges which inhabited the region of Dorset along with neighboring lands extending into parts of modern Wiltshire, Somerset, and Devon counties in southern England (see Image 12).⁴⁶ The Durotriges people remained in the Dorset region for centuries as explained hereafter; and they melded into what became the English inhabitants of the region.

⁴⁶ (British Broadcasting Corporation 2014) and (Wikipedia contributors 2015, Durotriges). <https://en.wikipedia.org/wiki/Durotriges>

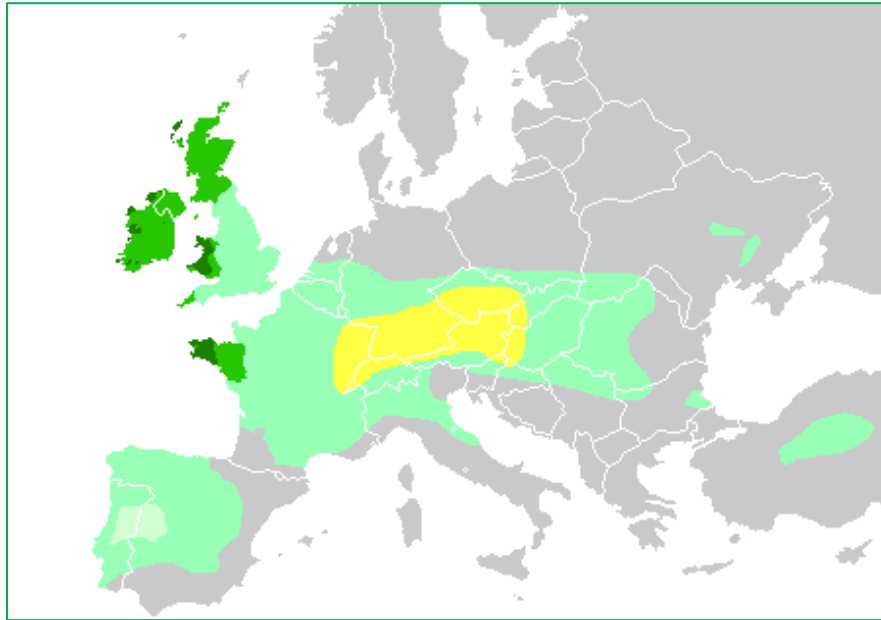


Image 11: Distribution of Celtic peoples: core territory before 500 BC; maximal Celtic expansion by 275 BC; Lusitanian area of Iberia, Celtic presence uncertain; the six Celtic nations which retained significant numbers of Celtic speakers into the Early Modern Period; areas where Celtic languages remain widely spoken today.⁴⁷

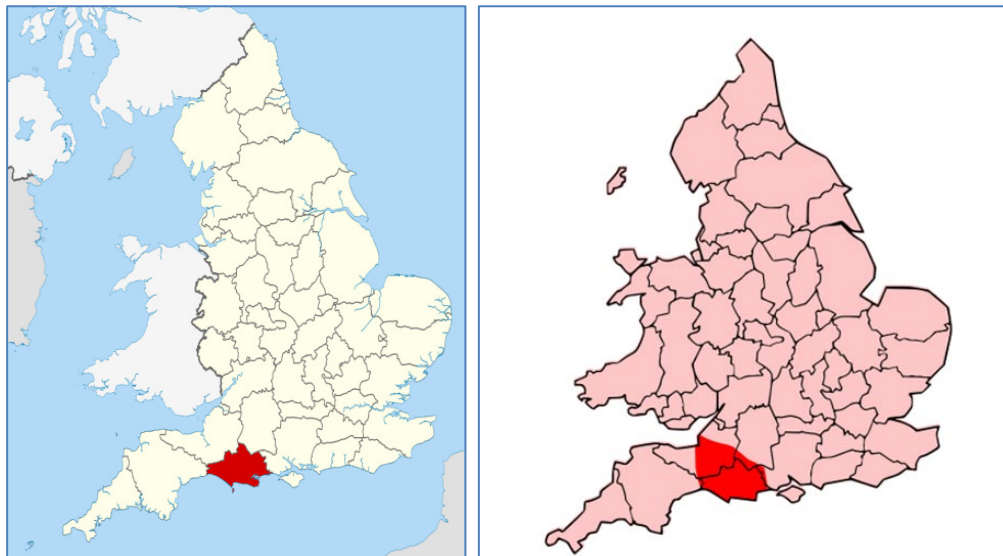


Image 12: LEFT: modern Dorset County highlighted in red relative to other counties of England; RIGHT: the region inhabited by the Iron Age Celtic tribal confederation known as the Durotriges highlighted in red relative to modern counties in England and Wales.⁴⁸

⁴⁷ Image and explanation in public domain via Creative Commons license via https://en.wikipedia.org/wiki/Celts#/media/File:Celts_in_Europe.png

⁴⁸ Images are in the public domain via Wikipedia per Creative Commons particulars. https://en.wikipedia.org/wiki/Durotriges#/media/File:Map_of_the_Territory_of_the_Durotriges.svg

Family tradition and the preponderance of available evidence indicate that the ‘Macomber’ surname is Scot in origin, and Scotland, the northernmost green region depicted in Image 11, is one of the six nations which retained significant numbers of Celtic speakers and progeny into the Early Modern Period. It is reasonable to deduce that the forefathers of William Macomber (1609-1670) were, in part, the progeny of the indigenous Iron Age Celtic tribes who inhabited Western Europe for centuries and who in particular inhabited the region of northern and eastern Scotland as the tribal confederation known as the Picts. The Picts painted their faces and bodies as tokens of various covenants they entered into with each other, with their tribe, and with deity; and they allowed females to be guardian leaders of the tribe similar to she-wolves and she-bears in nature which fervently guarded their cubs and dens. The Picts successfully halted the advance of Ancient Rome northward in Britain and were eventually converted to Christianity during the Middle Age and their descendants were melded into what later became the nation of Scotland.⁴⁹

Dorset in southern England also retained considerable Celtic progeny into the Early Modern Period, including the descendants of the Celtic tribal confederation known as the Durotriges. As detailed hereafter, it is reasonable to deduce that the forefathers of William Macomber (1609-1670) were in part the progeny of the indigenous Iron Age Celtic Britons residing in the region of Dorset for at least 16 centuries before the birth of William.



Image 13: 1935 aerial view of Maiden Castle 13 miles east of Bridport, Dorset, England purported to be built by Celts circa 600 BC and subsequently expanded by the Celtic tribal confederation known as the Durotriges.⁵⁰

⁴⁹ For a modern, course, but seemingly accurate depiction of the Celtic tribal confederation of the Picts expelling Ancient Rome see the 2010 film titled *The Centurion*.

⁵⁰ The photograph was taken by George Allen in 1935 and is in the public domain via https://commons.wikimedia.org/wiki/File:Aerial_photograph_of_Maiden_Castle,_1935.jpg

During the late Iron Age the Durotriges tribal confederation was surrounded by other Celtic tribes in southern England and across the English Channel in modern northern France and Belgium (see Image 1 and Image 11). For protection against hostile people, Celts throughout Western Europe, including the Durotriges, built and expanded a series of fortified hilltop settlements, one of the largest of which is named 'Maiden Castle' purportedly built circa 600 BC and subsequently expanded (see Image 13). Maiden Castle is located about 13 miles east of Bridport and about 2 miles southwest of the modern city of Dorchester. Reportedly, there are 31 archeological Celtic Iron Age fortified hilltop settlements in Dorset County and over 3,000 throughout the British Isles.

The Celts (termed Gauls by Ancient Rome) were the dominant civilization of Western Europe during the late Iron Age (500 BC – 50 BC). Celts, Etruscans, and ancient Latins competed for land in southern Europe for many decades. Circa 390 BC the Senones, a single tribe of Celts, sacked Rome and agreed to end their siege upon payment of 1,000 pounds of gold, which was followed by a series of "Roman-Gallic wars" between 390 BC and 193 BC. Ancient Rome honed their military prowess and might during this period.

Between 58 BC and 50 BC Julius Caesar led a series of Roman military campaigns against the Celts west of the Rhine River in continental Europe culminating by 50 BC in most of the Celts in continental Europe being subjugated by Ancient Rome. Caesar orchestrated two expeditions to the island of Briton in 55 BC and 54 BC, and similar to other regions on the edge of the Roman Empire, the Celts residing in southern Briton, including the Durotriges confederation, enjoyed diplomatic and trading relationship with Ancient Rome, and a period of peace prevailed in the "Dorset" region as trade with neighboring Celtic tribes, including across the English Channel, took place as evidenced by period artifacts from across the channel being found in Dorset; Italian wine being imported via the Armorica peninsula and arriving at Hengistbury Head in Dorset; coins being minted in Dorset and found throughout the region; and archeological evidence that Celts in Dorset moved off fortified hill communities to unprotected settlements in the lowlands. In 2015 archeologists discovered a significant lowland Durotriges settlement near Maiden Castle. According to Mark Miller,

Archaeologists and students from Bournemouth University in England have unearthed an ancient Celtic village at Duropolis, which is named after the Celtic Iron Age Durotriges tribe that lived in the settlement in the 1st century BC. The remains of 16 roundhouses have been unearthed and more than 150 other roundhouses have been identified through geophysical surveys. It is one of the earliest and largest open settlements ever unearthed in Britain.

...This settlement is among the largest found in Britain from before the Roman invasion of the 1st century AD. The village appears to differ from other settlements of the time because it's not in a hilltop fort and it didn't even have defensive palisades. Archaeologists leading the dig hope it will give some insight into life in that part of Britain before the [Roman] invasion.⁵¹

⁵¹ (Miller 2015).

Ancient Rome invaded the island of Briton (later termed Britain) in 43 AD and eventually succeeded in establishing the province of Britannia, which included most of the island south of present-day Scotland; as a result, decades of relative peace with Ancient Rome ended for the Celtic tribal confederations of the Britons in 43 AD.



Image 14: Map of the lower part of the island of Briton circa 43 AD showing various Celtic tribal confederations, coin minting, and routes of Roman military campaigns ⁵²

The 43 AD Roman invasion focused on the commercially wealthy coin-minting region of southeastern Celtic Briton and entailed four Roman legions consisting of about 20,000 men, war elephants, and heavy armaments. One of the four legions, the Legion II Augusta, was commanded by Vespasian who later became the emperor of Rome. The Legion II Augusta was dispatched to the southwest to subdue the tribal confederations of the Durotriges and the Dumnonii (see Image 14). The Romans established major southern encampments at the present-day cities of Dorchester and Exeter. Exeter is in Devon County

⁵² Image created by Notuncurious and derived from *Atlas of Roman Britain* (Jones and Mattingly 2007) and available in the public domain per Creative Commons license via https://en.wikipedia.org/wiki/Roman_conquest_of_Britain

about 38 miles west of Bridport and 53 miles west of Dorchester; Exeter became the western-most base of the Roman Empire during its 340-year occupation of the island of Britain.

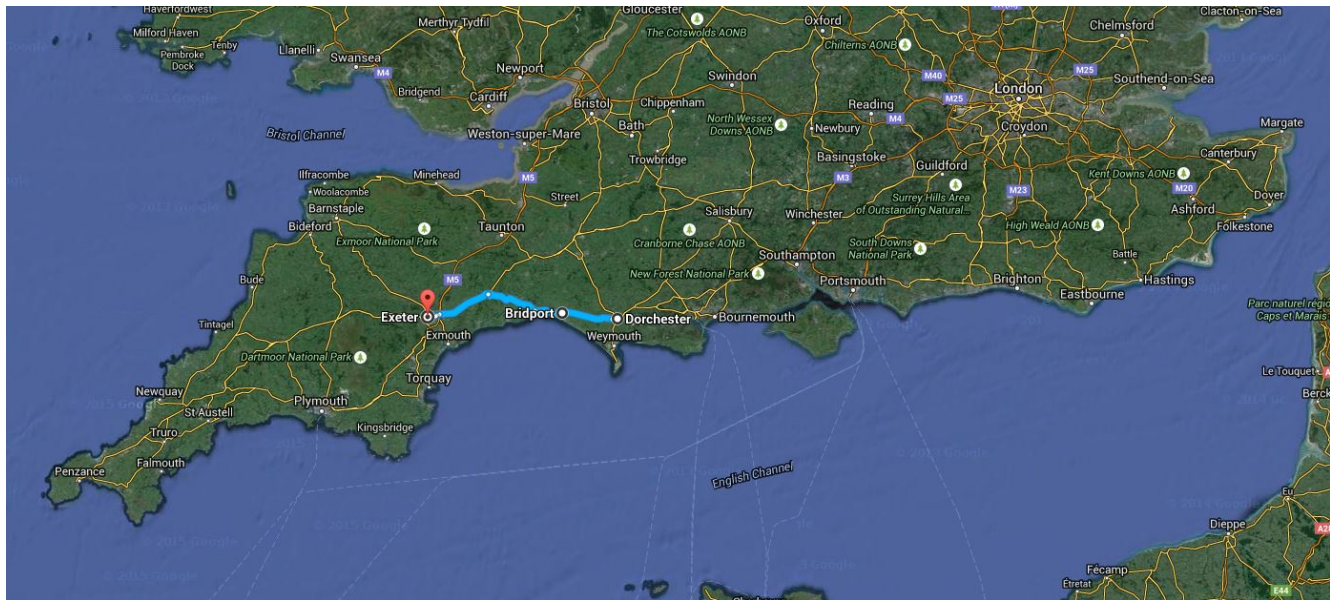


Image 15: Satellite image of southern England showing the relative locations of Exeter in Devon County, and Bridport and Dorchester in Dorset County ⁵³

By 70 AD the Durotriges were given “civitas” status by the Romans as opposed to “dediticii” status, meaning that the Durotriges were treated as citizens of a client kingdom of Rome with certain rights as opposed to mere capitulants without such rights. The civitas capital of the Durotriges was reportedly at the walled town of Durnovaria (present-day Dorchester). Roman roads fanned out from Dorchester and an aqueduct was constructed to supply Dorchester with water, and the Durotriges lived in relative peace with their Roman usurpers, and during the decades that followed a Romano-British culture emerged.

Ancient Rome withdrew from Britain between 383 and 410 AD (no Roman coins have reportedly been found in southern England dated after 380 AD, while many have been found with dates before 380 AD). There is evidence that during the 340-year Roman occupation of Britain there was some intermingling between the Celtic Brits and the Latin Romans; yet, for the most part, they remained two distinct peoples as indicated by historical writings, archeological findings, and modern DNA testing.⁵⁴

Angles, Saxons, Jutes, and other Germanic tribes (Anglo-Saxons) from the region of present-day northern Germany and southern Denmark progressively settled and eventually dominated much of England following the withdrawal of Rome from Britain (410 – 1066 AD). The term ‘England’ is derived from ‘Angle-land’, or land of the Angles.

⁵³ Google Map © 2015 Nasa, TerraMetrica, map data © 2015 GeoBasis-DE/BKG, Google; used herein per *Google Maps/Earth Terms of Service* agreement dated 1 March 2012.

⁵⁴ (Wikipedia contributors 2015, Genetic history of the British Isles).

Circa 519 AD Saxons established a kingdom called Wessex (Old English: Westseaxna rīce, "kingdom of the West Saxons") in southern Britain which was *initially* east of present-day Dorset County (see Image 16).



Image 16: Map of the island of Britain (excluding upper portion) showing Celtic (light blue) and Anglo-Saxon (black) kingdoms circa 600 AD ⁵⁵

At the eastern border of present-day Dorset County is a large defensive ditch called ‘Bokerly Dyke’, which reportedly helped halt the advance of the Saxons westward for some 150 years. However, by about 690 AD Saxons moved farther westward into the region of

⁵⁵ Image by ‘Hel-hama’ from David Hill’s ‘*An Atlas of Anglo-Saxon England*’ (Hill 1981) available via https://en.wikipedia.org/wiki/Wessex#/media/File:England_green_top.svg

modern Dorset and the Saxons designated the region a shire called Dorset Shire.⁵⁶ A Saxon shire was ruled by a 'shire reef', which evolved into the modern term of 'sheriff'. In the centuries that followed, the Celtic Brits and Anglo-Saxons intermingled and extensive Anglo-Saxon DNA markers exist throughout the modern inhabitants of southern England.

Normans (Norseman or Northmen from Scandinavia) invaded southern Britain from Normandy (land of the Norsemen in northern France across the channel from Dorset) and after the Battle of Hastings in 1066 AD gained control of southern England.

Previously, during the mid-800s, Danish, Norwegian, Hiberno-Norse, Orkney Viking, and Anglo-Danish 'Vikings', taking advantage of the power vacuum that existed in western Europe following the disintegration of Charlemagne's empire in the mid-800s, raided and settled coastal regions of West Francia (present-day France).

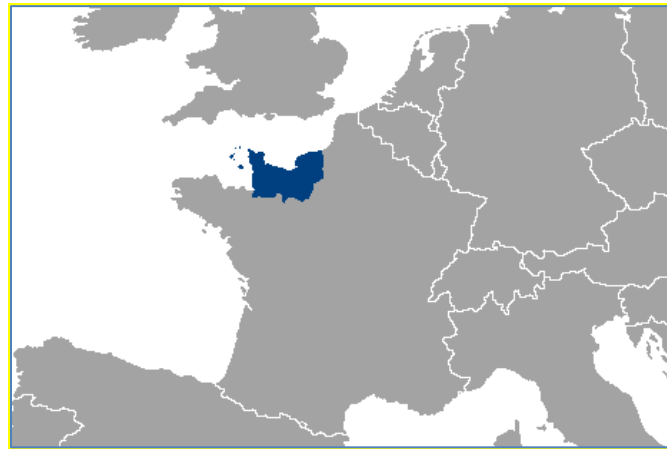


Image 17: Normandy (land of the Norsemen) highlighted in blue in present-day northern France along the south shore of the English Channel south of southern Britain ⁵⁷

The fiefdom of Normandy was created for the Norwegian Viking leader Hrolf Ragnvaldsson, or Rollo (also known as Robert of Normandy). Rollo had besieged Paris but in 911 entered vassalage to the king of [West Francia] ...through the Treaty of Saint-Clair-sur-Epte. In exchange for his homage and fealty, Rollo legally gained the territory which he and his Viking allies had previously conquered. The name "Normandy" reflects Rollo's Viking (i.e. "Northman") origins.

The descendants of Rollo and his followers adopted the local Gallo-Romance [Celtic-Roman] language and intermarried with the area's original inhabitants [Celts]. They became the Normans – a Norman-speaking mixture of Scandinavians, Hiberno-Norse, Orcadians, Anglo-Danish, Saxons and indigenous Franks [Celts and Germanic tribes] and Gauls [Celts].

⁵⁶ Modern genealogical databases do *NOT* recognize many former place names, including 'Dorsetshire'; therefore, the proper modern standard for recording the place name of Dorset County is 'Dorset' rather than 'Dorsetshire'; otherwise, modern digital sorting, searching, and mapping functionality cannot be fully utilized in modern databases.

⁵⁷ Image titled 'Normandia' by 'Fobos92' and available per Creative Commons via <https://en.wikipedia.org/wiki/Normandy#/media/File:Normand%C3%ADa.PNG>

*Rollo's descendant William, Duke of Normandy, became king of England in 1066 in the Norman Conquest culminating at the Battle of Hastings, while retaining the fiefdom of Normandy for himself and his descendants.*⁵⁸

Following the Norman conquest of England, regions that were named shires by Anglo-Saxons were renamed counties, which are regions governed by a 'count' or a 'viscount'. Hence, Dorset Shire became Dorset County. The boundaries of Dorset County were the same as Dorset Shire, and they have remained with only minor changes to the present day.

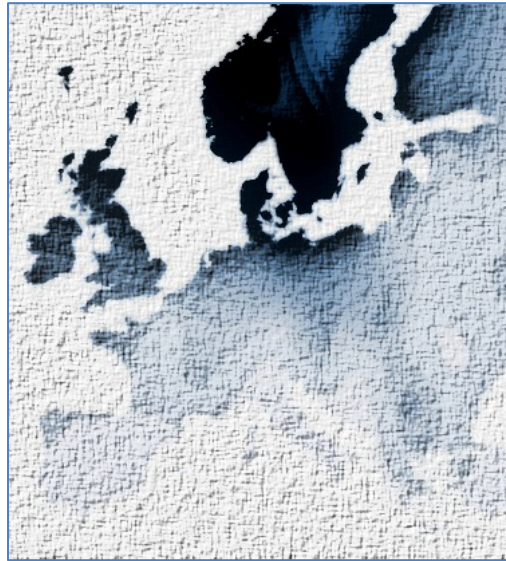


Image 18: Statistical diagram showing the frequency of the dark-blue Scandinavian DNA Haplogroup I-M253 marker in Finland (upper right), Sweden and Norway (upper center), Denmark and northern Germany (middle center), the British Isles (middle left), and northern France (below the island of Britain)⁵⁹

As a result of the intermingling of Celtic Britons with the Germanic tribes of the Anglo-Saxons and Normans, the genetic composition of most of the inhabitants of southern England became a mixture of various Celtic, Germanic, Scandinavian, and other peoples of Europe.

Evidence suggests that the 'Macomber' surname originated in France by Scots loyal to the House of Stewart residing there. During the Middle Ages nations emerged in Europe including the nations of Scotland, France, and England. The House of Stewart ruled Scotland from 1371 until 1603 and beyond. Scotland and France were strong allies against England and entered into an alliance, termed the 'Old Alliance' or in Scot terms the "Auld Alliance", which started in the year 1295 with a treaty signed by John Balliol, King of Scots, and Philip IV, King of France. The Auld Alliance was renewed by each successive king or queen of Scotland and France from 1295 forward until 1603 when the Scot and English crowns were united and James VI, King of Scots of the House of Stewart, became James I of England and ruled Scotland, England, and Ireland jointly. Under the 308-year

⁵⁸ (Wikipedia contributors 2015, Normandy).

⁵⁹ Image by 'Maulucion' and available per Creative Commons via https://en.wikipedia.org/wiki/Haplogroup_I-M253#/media/File:HG_I1_europa.jpg

Auld Alliance, if England attacked either Scotland or France, the other would invade England, which, for example, occurred in 1513 when James IV, King of Scots, to honor the Auld Alliance, attempted to divert English troops of Henry VIII away from forces of French king Louis XII and as a result James IV was killed by English troops at the 1513 Battle of Flodden.

Because of the Auld Alliance and other treaties between Scotland and France, there were Scots residing in France to represent the House of Stewart, supplement the French army, operate as merchants, and serve in entourages for various Scot nobles and allies lodging in France. For example, Mary became the queen of Scotland at the age of six days when her father, James V, King of Scots, passed away on 14 December 1542. Regents ruled Scotland on Mary's behalf until she reached adulthood, but there were quarrels between two would-be regents, one Catholic and the other Protestant, which resulted in Mary, who was Roman Catholic, being sent to Catholic France in 1548 for protection due to Protestants gaining ground in Scotland. Mary was accompanied in France by an entourage of over 300 Scots.

The Macomber surname first appears in southern England in the mid-1500s.⁶⁰ Southern England is directly across the English Channel from northern France. It has been postulated that the surname Macomber is derived from the Scottish patronymic prefix 'Mac' combined with the French word 'ombre' to form the surname 'Macombre'; or 'Macomber' using the more appropriate 'er' suffix. The Scottish patronymic prefix 'Mac' means 'son of'. The French word 'ombre' means "*shadow, shade; darkness, obscurity*", the use of which can be seen in the following examples:⁶¹

- *travailler dans l'ombre* – to work behind the scenes;
- *rester dans l'ombre* – to keep in the background, to remain unclear;
- *sortir de l'ombre* – to come out into the open [leave the shadows];
- *fait 30 degrés à l'ombre* – It's 30 degrees (Celsius) in the shade;
- *a peur de son ombre* – He's afraid of his own shadow.

It is totally plausible that Scots residing in France in the early 1500s who "worked behind the scenes", or who "kept themselves in the background", or who lived in cottages at the edge of a forest in the shade, would be known by the surname 'Macomber'. It is further highly plausible that one or more of these Scots migrated across the English Channel to southern England, and from thence their descendants spread out to nearby counties.⁶²

⁶⁰ For example, ♦ 'Allynes Macomber' [*sic*] burial dated 25 May 1561 at Elstead parish in Surrey County about 100 miles northeast of Bridport (Elstead Parish, Church of England (Elstead, Surrey, England) 2013, [Digital collection] > Elstead, St. James > 1545-1625 > image 17 of 36); and ♦ 'Margareta Macomber' [*sic*] marriage dated 13 August 1565 at Burwash parish in Sussex County about 160 miles east of Bridport (Burwash Parish, Church of England (Burwash, Sussex, England) 2014, [Digital collection] > Margareta Macomber).

⁶¹ (Lawless 2015).

⁶² There are three main hypotheses for the origin of the Macomber surname: (1) The Scot-Gaelic hypothesis postulates that the Scot patronymic prefix 'Mac' combined with the Gaelic name 'Omber' equals Macomber; (2) The Latin-Brythonic hypothesis postulates that the Latin month of 'May' combined with the Brythonic word 'Comber' which means valley equals Maycomber, or 'Mayvalley' similar to 'Mayfield' and 'Mayflower'; (3) The Scot-French

The center of the present-day town of Bridport, Dorset, England is located about 2 miles from the shore of the English Channel as depicted in Image 15. The land surrounding Bridport is arable; hence, the area has been inhabited since ancient times, which is demonstrated by various archeological artifacts found at or near present-day Bridport, including Neolithic flints and barrows; a Bronze-age axe and various Bronze-age barrows; an Iron-age Celtic mirror and various Celtic coins, potsherds, burials, irrigation and cropmarks; nearby settlements and archeological digs of the Celtic Durotriges tribal confederation; Roman coins and pottery at Bridport's Watton Hill; Roman coins at the beach south of Bridport; and Roman villas and burials within three miles of present-day Bridport.⁶³

Even though the land around Bridport is arable and has been inhabited since ancient times, the existent of a "town" at Bridport appears to be of Saxon origin. Alfred the Great, the king of Wessex from 871 to 899 AD (see Image 16 and Image 19), built a series of fortifications called 'burhs' which were connected by roads to defend the kingdom of Wessex against invading Vikings. An Anglo-Saxon document called the 'Burghal Hidage' makes mention of various burhs in the early 900s, including a burh called Brydian which is believed to be at present-day Bridport. Eventually a town emerged around the Brydian burh which had a mint and was one of the four most important settlements in Dorset Shire, the other three being Dorchester, Shaftesbury, and Wareham (see Image 19).⁶⁴

The *Domesday Book*, which was a survey of most of England by William the Conqueror in 1086 AD, noted the name of the town as 'Brideport'; the suffix 'port' is Old English for a market town, which is a town that was permitted to have an open market where goods could be sold to the public, suggesting that Bridport was an important town in 1086. The *Domesday Book* also notes that there were reportedly 120 houses at Bridport during the reign of Edward the Confessor, which would have been sometime between 1042 and 1066.

hypothesis postulates that the Scottish patronymic prefix 'Mac' combined with the French word 'ombre' which means shadowy or hidden with the 'er' suffix equals 'Macomber'.

The Scot-French hypothesis was first postulated by a French historian speaking with Owen Lavar McOmber, a nephew of the author of this biography, about the 'Macomber' surname existing among Scots in France. The Scot-French hypothesis accounts for the Macomber surname in France, southern England, AND in Scotland as a result of Scots returning to Scotland after having lived in France during the period of the Auld Alliance when surnames began to be used extensively in Europe.

Records of genealogical relevance in France and England during the 1500s are scant and not readily accessible; hence, sufficient research to confirm or disclaim the Scot-French hypothesis has not been completed at the time of this writing; however, decades of research in England, Scotland and Ireland to link the Macomers of southern England directly to Scotland, or to Scotland via Ireland, have thus far been unsuccessful, which gives added credence to the Scot-French hypothesis. It is also possible that two or more hypothesis may be independently correct, but because of the rarity of extant original records prior to 1560, it is unlikely any hypothesis can be proven. In the meantime, it seems supercilious to claim that any one of the three hypotheses is the correct one absent the completion of the Genealogical Proof Standard in this regard.

⁶³ (Archaelogy UK 2014).

⁶⁴ (Betty 1974, 29); referenced by (Wikipedia contributors 2015, Bridport).

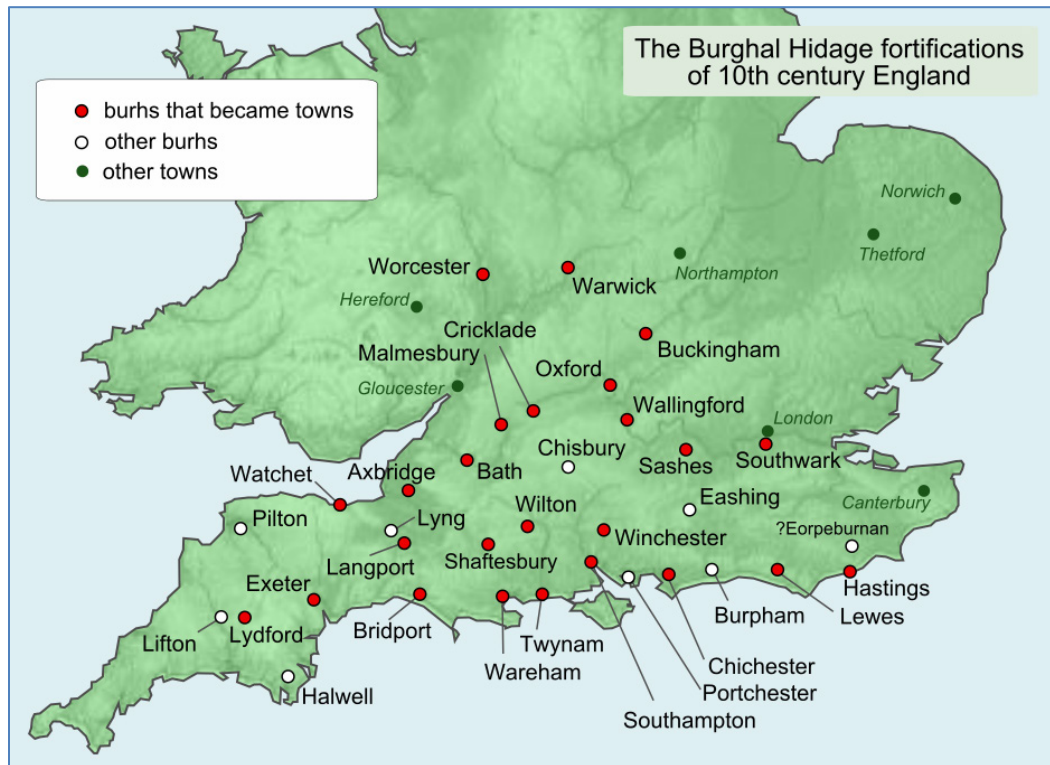


Image 19: Map showing the location of fortifications called ‘Burhs’ noted in the document titled the “Burghal Hidage” written circa 980 AD ⁶⁵

The following excerpt provides pertinent insights about Bridport during the Middle Ages and beyond.

In 1253 the town [Bridport] was awarded its first charter by Henry III, and by the subsequent reign of Edward I Bridport sent two members to Parliament. In the 14th and 15th centuries, like other Dorset coastal towns, Bridport suffered heavy losses due to frequent outbreaks of the Black Death; one 14th-century account by Geoffrey Baker recorded that the disease "almost stripped the seaports of Dorset of their inhabitants". Around this time the town was also subjected to attacks by raiding French and Spanish forces.

Since the Middle Ages Bridport has been associated with the production of rope and nets. The earliest official record of this industry dates from 1211, when King John ordered that Bridport make "as many ropes for ships both large and small and as many cables as you can". The raw materials needed, flax and hemp, used to be grown in the surrounding countryside, though they were superseded in modern times by artificial fibres such as nylon. Bridport's main street is particularly wide due to it previously having been used to dry the ropes, after they had been spun in long gardens behind the houses. Ropes for gallows used to be made in the town, hence the phrase "stabbed with a Bridport dagger" being used to describe a hanging. ⁶⁶

⁶⁵ Image titled ‘Anglo-Saxon burhs’ by Hel-hama, available per Creative Commons via <https://en.wikipedia.org/wiki/Burh>

⁶⁶ (Wikipedia contributors 2015, Bridport).



Image 20: West Street in Bridport, Dorset, England, in 1960; West Street is Bridport's main street and is wide due to it being used to dry ropes during the Middle Ages ⁶⁷

About the time that the town of Bridport was given its first charter by Henry III in 1253 AD, the Bridport church of Saint Mary was constructed by the Roman Catholic Church. And about the time of the start of the Early Modern Period, circa 1453, the Roman Catholic Church enlarged the Bridport church of Saint Mary to its present-day design. The once Catholic Bridport church of Saint Mary became the Bridport parish church of the Church of England sometime between 1536 and 1541 AD during the appropriation of Catholic possessions in England by Henry VIII.



Image 21: The historic Bridport parish church of Saint Mary, rear entrance ⁶⁸

⁶⁷ Photo dated 21 April 1960 by Belaro, used herein per Creative Commons License via https://en.wikipedia.org/wiki/Bridport#cite_ref-1

The Church of England was separated from the Roman Catholic Church in 1534 by Henry VIII, the King and appointed “Supreme Head of the Church” in England. Between 1536 and 1541 Henry VIII dissolved Roman Catholic monasteries and confiscated the possessions of the Roman Catholic Church in England, including all lands, edifices, monasteries, nunneries, friaries, relics, gold, silver, Etc., which is estimated to have been about one-third of all the wealth of England. Some churches were transferred to the Church of England for religious purposes, such as the historic church of Saint Mary in Bridport, while others were given to members of the House of Tudor or its vassals, or salvaged for sale of their brass, iron, stone, and other material, which is the case for Cerne Abbey in the town of Cerne Abbas 17 miles northeast of Bridport, which is the apparent home town of Edith Locke, the mother of William Macomber (1609-1670), and is where William’s apparent namesake grandfather, William Locke, and his grandmother and various aunts, uncles, and first cousins lived.⁶⁹ The historical particulars about Cerne Abbas are therefore noteworthy.

The monastery of Cerne Abbey was founded in 987 AD and the town of Cerne Abbas grew up around the abbey. Cerne Abbey was dissolved in 1539 and Henry VIII gave the abbey and grounds to John Dudley, the first Duke of Northumberland, also termed historically the “Bad Duke”. Cerne abbey was demolished and Dudley and his heirs apparently sold much of its stone and other components.



Image 22: Surviving gatehouse near the ruins of Cerne Abbey which was founded in 987 AD at present-day Cerne Abbas and dissolved by Henry VIII in 1539.⁷⁰

⁶⁸ Photo taken 28 March 2014 and copyrighted by Peter Wood and used herein per the Creative Commons License via <http://www.geograph.org.uk/photo/3919083>

⁶⁹ A mere 17 miles between Bridport and Cerne Abbas is a relatively short distance; an average person can comfortably walk 17 miles in half a day or 6 hours including ample rest time, and a horse can do the same in 4.5 hours or 1.75 hours at a canter with periodic rests.

⁷⁰ Photo taken 3 March 2007 and copyrighted by Peter Beaven and used herein per the Creative Commons License via <http://www.geograph.org.uk/photo/352613>

According to Peter Beaven, the photographer of Image 22...

In 987 AD a great Benedictine Abbey was founded in Cerne Abbas and for more than 500 years dominated the life of the town which grew up around it. The Abbey farmed its own lands and was landlord of its inhabitants, duly collecting their tithes. In 1539 the Abbey was surrendered to Henry VIII with the dissolution of the monasteries and by 1617 [8 years after the birth of William Macomber] a survey found the Abbey 'wholly ruined' and the town 'most disorderly governed'. Nothing remains of the Abbey today except the gatehouse. In the field beyond the graveyard the many bumps in the ground indicate where the ruins still lie, and all around the village pieces of the abbey can be found in people's gardens.

Apparently Edith Locke, the mother of Thomas and William Macomber, and Edith's parents and siblings, lived in Cerne Abbas during the "ruination" years, which no doubt had an historical, ideological, and religious influence on William Macomber (1609-1670) due to his mother and grandparents being from nearby Cerne Abbas and the significant historical role that John Dudley played in English Royal history as explained hereafter.

Following the succession of the Church of England by Henry VIII in 1534, religious supremacy in England passed back and forth between the Church of England and the Roman Catholic Church during the 24 years that followed. During the dissolution of the monasteries, Henry VIII expelled more than 15,000 Catholic monks and nuns, and those who defiantly resisted were stripped naked in public forums, hanged almost to the point of death, then emasculated, disemboweled, and chopped into five pieces (beheaded and then quartered). In 1547 Henry VIII died and his 11-year-old son, Edward VI, the son of Henry VIII through Henry's second wife, Anne Boleyn, became the king of England and regents loyal to the Church of England, especially the above noted "Bad Duke" John Dudley, ruled England while awaiting Edward to reach adulthood. John Dudley was not only the head regent, but was also the father-in-law of Lady Jane Grey. In a supposed effort to keep England from returning to Catholicism, John Dudley and/or others *reportedly* persuaded young Edward VI while on his deathbed apparently suffering from Tuberculosis to exclude his sisters, Mary and Elizabeth, from succession to the throne and to appoint Lady Jane Grey as his successor as part of Edward's 'last will and testament'. Mary was a staunch Catholic, while Elizabeth and Lady Jane Grey supported the Church of England being independent from the Roman Catholic Church; however, Edward could not legally exclude Mary without also excluding Elizabeth.

While 15-year-old Edward VI was on his deathbed, his half-sister Mary, the daughter of Henry VIII by Henry's first wife Catherine of Aragon and the next apparent successor to the throne after Edward VI, was summoned to London to visit her dying brother. Mary was warned, however, about Edward's will and that the summons was a pretext to capture her and facilitate Lady Jane's accession to the throne. Instead of heading to London from her residence at Hunsdon, Mary fled into East Anglia northeast of London where she owned extensive estates and where John Dudley had ruthlessly put down Kett's Rebellion (see Image 16). Many adherents to the Roman Catholic Church opposed to Dudley lived in East Anglia.

Edward passed away on 6 July 1553 at age 15. On 10 July 1553 John Dudley and his followers proclaimed Jane Grey queen. Mary, however, declared her succession to the throne and raised an army of supporters from East Anglia and elsewhere. On 14 July 1553 John Dudley headed for Cambridge in East Anglia with about 1,500 troops and artillery to oppose Mary. In the hours that followed, Mary's supporters grew while Dudley's supporters

diminished, and on 19 July 1553, Jane, the “Nine-day Queen”, was deposed and John Dudley was subsequently arrested in Cambridge and taken to the Tower of London. On 3 August 1553 Mary rode triumphantly into London accompanied by her half-sister Elizabeth and a procession of over 800 “nobles” and “gentlemen” and a throng of supporters.

John Dudley was the only conspirator against Mary who was executed. Following his trial Dudley was scheduled to be publicly beheaded at 8:00 AM on August 21, 1553; however, the execution was suddenly cancelled and Dudley was escorted to Catholic communion and reportedly professed *“the plagues that is upon the realm and upon us now is that we have erred from the faith these sixteen years.”* Dudley’s execution was simply rescheduled for the next day, and before a crowd of several thousand Dudley is noted to have said *“And one thing more good people I have to say unto you ... and that is to warn you and exhort you to beware of these seditious preachers, and teachers of new doctrine, which pretend to preach God’s word, but in very deed they preach their own fancies, ...”* and after finishing his words and making a cross upon the straw on the chopping block before him, which he kissed, Dudley laid his head upon the block and so died.⁷¹

By the end of 1534 Queen Mary I succeeded in getting Parliament to repeal the religious laws of her father, Henry VIII, and the English church was returned to Roman Catholic jurisdiction; however, it was agreed that the confiscated lands and possessions of the Catholic Church would remain in the hands of their influential new English owners.

During the 43-year reign of Henry VIII at least 63 so called religious “heretics” were formally executed, most by being burnt alive while being tied to a stake in a public forum; and an additional three “heretics” died in prison. It is also estimated that between 54,000 and 72,000 Catholic “rebels” were killed during various religious rebellions in England during the reign of Henry VIII. During the 6-year reign of Edward VI, two religious “heretics” were formally executed while dozens of dissidents were killed. During the 5-year reign of Mary I, at least 284 religious “heretics” were formally executed, most of who were former clergy of the Church of England who were burnt alive while being tied to a stake in a public forum, starting with John Rogers; and at least 34 additional “heretics” died while in prison; and over 800 wealthy members of the former Church of England were allowed to be exiled rather than executed. Because formal burnings at the stake occurred every few days during Mary’s reign up until two days before she died in 1558, most of whom were former clergy of the Church of England, Mary was dubbed “Bloody Mary” by her opponents.

Shortly after the death of Mary on 17 November 1558, Mary’s half-sister Elizabeth, the daughter of Henry VIII through his second wife Anne Boleyn, became the queen of England. Elizabeth, dubbed Elizabeth I and the “Virgin Queen”, ruled England from 1558 until 1603.⁷² Shortly after the reign of Elizabeth I began, religious jurisdiction in England shifted back to the Church of England independent of the Roman Catholic Church where it has remained until the present day. Hence, from 1558 forward as a matter of law, christenings, marriages, and burials were noted in parish registers of the Church of England, many of which are extant today, while many religious records in England prior to 1558 are no longer extant.

⁷¹ (Jordan and Gleason 1975, 148).

⁷² Because Elizabeth I was called the “Virgin Queen”, the name Virginia became common during her 45-year reign, Viz., the Virginia Company of Plymouth, the Colony of Virginia, etc.

In regards to Bridport parish registers of the Church of England, in 1534 Thomas Cromwell ordered that all Church of England parishes keep a record of christenings, marriages, and burials which became known as the "parish register". Because of the religious turmoil in England between 1534 and 1558, many Church of England and Catholic Church records prior to 1558 were lost or destroyed; and after several decades many surviving parish registers degraded; so, in 1598 a law was passed which required Church of England parish registers be recorded on parchment and that previous registers be copied onto parchment; and Church of England ministers were required to send copies of their parish registers to the bishop of the diocese which became known as "bishops' transcripts". It was also the law that all English subjects attend religious services of the Church of England, and in 1606 a law was passed requiring Roman Catholics to be christened and married by Church of England clergy and to be buried in the local churchyard. Fines were imposed for disobeying these laws.⁷³

For the Bridport parish headquartered in Bridport, Dorset, England, there is a parchment register titled "*Bridport Parish Register 1600-1638*". The extant register is currently housed at the Dorset History Centre located in Dorchester, Dorset, England and is a record of christenings, marriages, and burials occurring at the Bridport parish church of Saint Mary in Bridport, Dorset, England. The first page of the original registry begins as follows: "*This Book made the 24th daie [sic - day] of March in the yeare of our Lord God 1600*" (see Image 23 and Image 24). The day of 24 March 1600 is the last day of the year 1600 in the Old Style Julian calendar; the next day, 25 March, is New Year's Day 25 March 1601; however, the initial entries in the register are for the 12 months of 1600 followed by the 12 months of 1601, suggesting that either the book was "made" on 24 March 1599 and misdated 24 March 1600, or the initial entries were copied from another record into the 1600-1638 register.

Apparently, no Bridport parish register prior to 1600 is extant today, which greatly hinders research and documentation for members of the Macomber family and affiliated families in Bridport prior to 1600, which is typical for many locations in southern England.

A joint effort by Ancestry.com Operations, Inc. and the Dorset History Centre was undertaken circa 2011 to publish images from all extant Dorset County parish registers of the Church of England. These images are viewable online via Ancestry.com in the digital collection titled *Dorset, England, Baptisms, Marriages and Burials, 1538-1812*. Digital images in this collection are arranged by individual parish and by decade subcategories. The Dorset Record Office of the Dorset History Centre has designated the "*Bridport Parish Register 1600-1638*" as "PE/BT: RE 1". A semi-modern index and partial transcription of "PE/BT: RE 1" was made and is titled "PE/BT: RE 28". These two records, "PE/BT: RE 1" and "PE/BT: RE 28", can be viewed via Ancestry.com by going to the digital collection and selecting Bridport, then selecting the decade.⁷⁴ Care must be taken when viewing these records, however, because PE/BT: RE 1 and PE/BT: RE 28 have been rearranged and interspersed by categories in the digital collection, and the semi-modern transcription and index contains many errors which do not precisely match the original record. Note also that in the Old Style Julian Calendar system the months of January, February, and March are at the end of a year and follow 31 December of the same year.

⁷³ (FamilySearch Wiki Contributors 2015, England Church History).

⁷⁴ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011).



Image 23: Original first page of the Bridport parish register titled “Bridport Parish Register 1600-1638” and retitled “PE/BT: RE 1”; part of the modern image is not discernable.⁷⁵

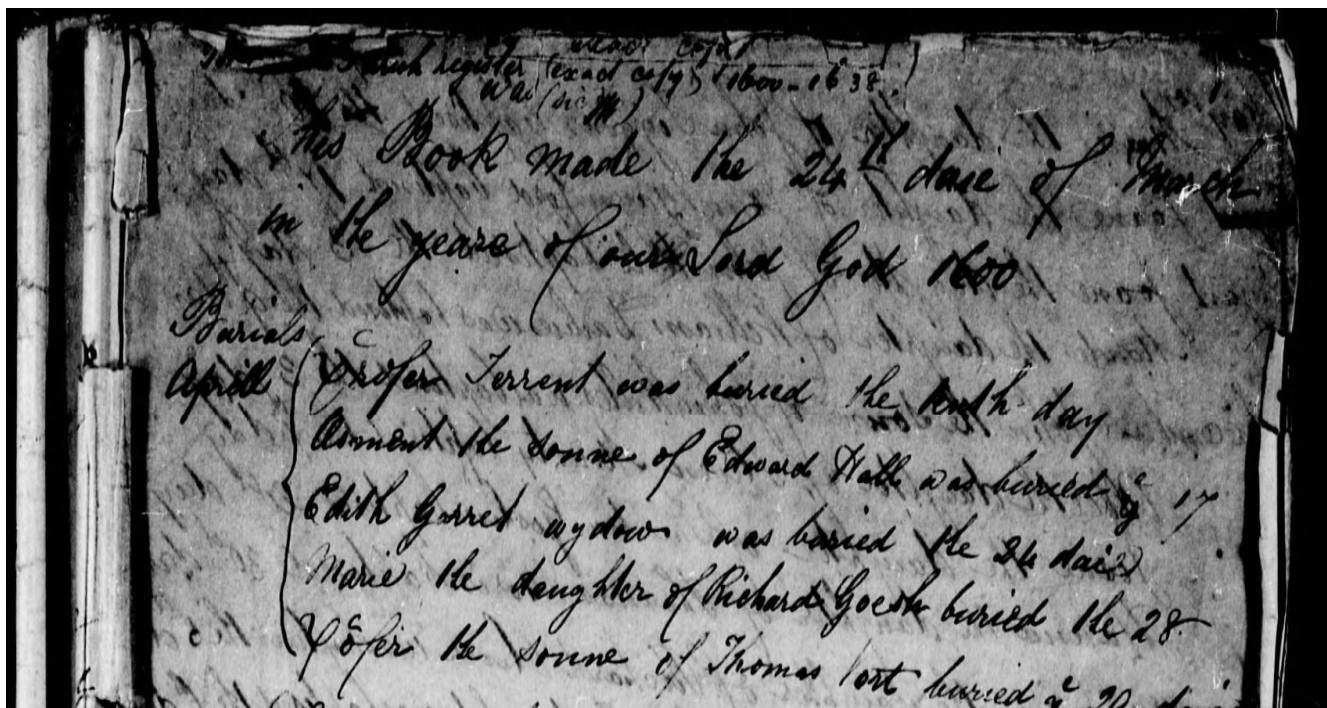


Image 24: Semi-modern transcription of the first page of the original Bridport parish register; the semi-modern transcription is titled “PE/BT: RE 28”.⁷⁶

⁷⁵ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1600-1610 > image 26 of 76).

In addition to the ‘derivative record’ titled “PE/BT: RE 28”, which is the semi-modern index and partial transcription of the “*Bridport Parish Register 1600-1638*” described previously, other ‘derivative records’ derived from the original “*Bridport Parish Register 1600-1638*” have been created. As is the case with “PE/BT: RE 28” and many ‘derivative records’, most of the ‘derivative records’ derived from the original “*Bridport Parish Register 1600-1638*” contain a variety of errors, many of which find their way into compiled family histories. Many of the common errors contained in ‘derivative records’ and online compiled genealogies are noted in this biography when presenting and discussing specific details relative to William Macomber (1609-1670).

Reading Old English Script properly is essential for conscientious family historians establishing true and accurate family histories, which requires an understanding of the use of phonetic spelling during the Early Modern Period (commonly 1453-1789), and the common use of brevigraphs, and the evolution of the letters ‘V’ and ‘U’, and a few other particulars about Old English lettering.⁷⁷

During the Early Modern Period, spelling was based on phonetics and was not well standardized; as a result, words and names in general, and particularly the name ‘Macomber’, were prone to spelling variations depending on individual scribes recording events in various registers.⁷⁸ The following quote gives further insight.

*“There was very little standardization in spelling before the eighteenth and nineteenth centuries. It is not unusual to find a scribe spelling a surname differently within a single entry. Many scribes spelled everything phonetically, or the way it sounded. There are many dialects and accents in England, and if a vicar wasn’t familiar with the individual, he might spell his name just as it sounded to him. For example, if a Lancashire resident named Harris was speaking to a vicar from Cambridge, he might say, “My name is ‘arris.” The scribe could easily record it as Arris or Arrice.”*⁷⁹

⁷⁶ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1600-1610 > image 1 of 76).

⁷⁷ In history, the ‘Early Modern Period’ is typically designated the period between 1453 and 1789, which coincides with the Fall of Constantinople in 1453 and the Constitution of the United States taking effect and the beginning of the French Revolution in 1789, which events greatly affected the rest of the world.

⁷⁸ During more than four decades of family history research, the author of this biography has recorded the following phonetic spelling variants of the “Macomber” surname in ‘original records’ of the Early Modern Period, all of which pertain to relatives of the same ancestral line: Macomber, Macumber, Maccumber, Maccomborough, Macemburgh, Macheumber, Mackamber, Mackember, Mackomber, Mackumber, Macomburgh, Macoomber, Makumber, Mccamber, McComber, McCumber, Mccumber, McOmber, Mcomber, McUumber, Mcumber, Mecumber, Maycomber, and Maycumber. Other variant spellings have been encountered but not conveniently recorded by the author of this biography. In addition to phonetic spelling variations in ‘original records’, modern indexers and publishers of ‘derivative records’ often misread ‘original records’ of the Early Modern Period, which in turn results in even more spelling variants of the same ancestral line, such as Merember, Nacumber, Wacumbor, etc.

⁷⁹ (Cruickshank, 2).

Despite the variety of phonetic spelling of the family surname of William Macomber (1609-1670) found in ‘original records’ of the Early Modern Period, the most prevalent and consistent phonetic spelling of the same ancestral line is ‘Macomber’, which will become more evident as this biography progresses and images of the actual signatures of members of the William Macomber (1609-1670) family in Colonial America are displayed; hence, this biography uses the convention of spelling the family surname of William Macomber (1609-1670) as “**Macomber**” unless quoting specific records, as opposed to using some appealing, quaint, one-off phonetic variant or using one of several spelling variants that evolved into the current era as detailed in Part 4 of this biography and which, according to the United States Census Bureau, consists of the following surname prevalence in the United States:⁸⁰

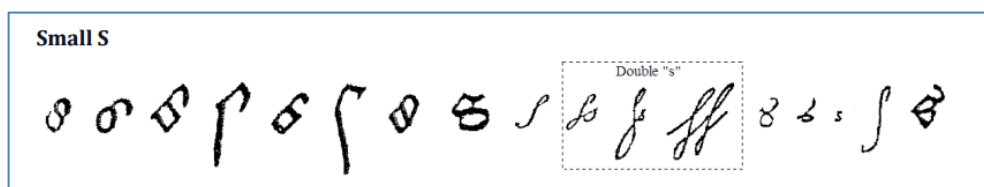
- ‘Macomber’ is the most prevalent spelling of the family surname in the USA;
- ‘McCumber’ is the second-most prevalent spelling of the family surname in the USA;
- ‘McOmber’ is the third-most prevalent spelling of the family surname in the USA;
- ‘Macumber’ is the fourth-most prevalent spelling of the family surname in the USA;
- ‘McUumber’ is the fifth-most prevalent spelling of the family surname in the USA;
- ‘McComber’ is the sixth-most prevalent spelling of the family surname in the USA;
- ‘Maycomber’ is the seventh-most prevalent spelling of the family surname in the USA.

The following two excerpts shed light on spelling using the letters ‘u’ and ‘v’ prior to and during the Early Modern Period.

*“The rounded U, like the J, was not accepted as a capital letter until 1629 by the Strasbourg printer Lazare Zetzner, and it was not until 1762 that the French Academy definitively split the two letters U and V.”*⁸¹

*“During the Late Middle Ages, two forms of ‘v’ developed, which were both used for its ancestor /u/ and modern /v/. The pointed form ‘v’ was written at the beginning of a word, while a rounded form ‘u’ was used in the middle or end, regardless of sound. So whereas ‘valour’ and ‘excuse’ appeared as in modern printing, ‘have’ and ‘upon’ were printed as ‘haue’ and ‘vpon’. ...By the mid-16th century, the ‘v’ form was used to represent the consonant and ‘u’ the vowel sound, giving us the modern letter ‘u’. Capital ‘U’ was not accepted as a distinct letter until many years later.”*⁸²

In addition, letters were written in a variety of ways, including ‘s’ and double ‘ss’ as indicated in the following image.⁸³



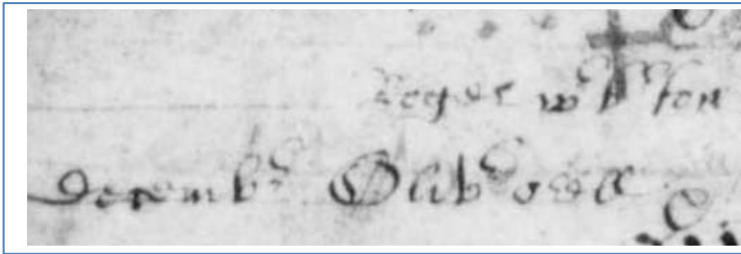
⁸⁰ (United States Census Bureau 1990).

⁸¹ (Pflughaupt 2007 , 124).

⁸² (Wikipedia contributors 2015, "V").

⁸³ See the FamilySearch Wiki article titled “Old English Handwriting Helps”.

Also very common in Old English script during the 1600s is the use of ‘brevigraphs’, which are specific marks that represent letter combinations and which are used as a form of shorthand to conserve expensive ink, parchment, and fragile quill pens by avoiding writing every letter or combination of letters of every word. Brevigraphs are not abbreviations, nor do they have specific names, but they are common in Old English texts. For example, the following image shows the use of a common brevigraph used in place of the letters ‘or’, ‘ur’, ‘ar’, and ‘er’. If spelled out fully, the first line in the following image would be “Roger Warburton” and the second line would be “December Oliver Orell”; however, the same brevigraph is used to replace the ‘ar’ and ‘ur’ in the surname ‘Warburton’, and to replace ‘er’ in ‘December’ and in ‘Oliverer’.



Another very common brevigraph used the Old English letter thorn, or ‘þ’, in place of the letters ‘th’ in such common words as ‘the’, ‘with’, Elizabethth, Edithth, etc. During the Tudor period in England, the brevigraph ‘þ’ was often written similar to the modern letter ‘y’; hence, modern readers often misinterpret and mispronounce the word ‘the’ as ‘ye’. (See Image 25 on page 39 for a pertinent example).

Because specific Old English letters often differ greatly from modern English letters, and because of the common use of archaic brevigraphs, many modern indexers, editors, and family historians understandably make mistakes when creating modern indexes and other ‘derivative records’, and these mistakes are often perpetuated in ‘authored works’ and compiled genealogies maintained by individuals at Level 1 or Level 2 of genealogical maturity;⁸⁴ hence, family historians need to be knowledgeable, skeptical, and conscientious when reading and analyzing ‘original records’, ‘derivative records’, and ‘authored works’ if they intend to establish true and accurate family histories and compiled genealogies.

⁸⁴ See Appendix B: Genealogical Maturity.

THE BIRTH AND CHRISTENING OF WILLIAM

William Macomber (1609-1670) was born in or around Bridport, Dorset, England on or between 6 March and 24 March 1609, or circa 15 March 1609 in Dorset County as explained hereafter. An entry dated 5 March 1655/56 in the court record of Plymouth Colony pertaining to William Macomber (1609-1670) states,⁸⁵ “*William Maycomber, aged 45 Yeares, or thereabouts...*”.⁸⁶ This entry provides evidence that William was born *AFTER* 5 March 1609 if on 5 March 1655 he is age 45. If William had been born on or *BEFORE* 5 March 1609 he would have been age 46 on 5 March 1655. The phrase “or there about” is common legal jargon and does not suggest in and of itself that there was particular doubt as to William’s age being 45 on 5 March 1655, nor does the precise court record preclude that William was about to turn 46 within a few days following 5 March 1655. And because William was christened on the first day of the New Year in the Old Style Julian Calendar, or 25 March 1610, (the significance of which is discussed in more detail hereafter), William would have most likely been born before 25 March 1610; hence, William Macomber (1609-1670) was born on or between 6 March 1609 and 24 March 1609, or circa 15 March 1609.

It was the custom and dogma in the Church of England and in the Roman Catholic Church and in other Christian churches of Europe during the Early Modern Period (1453-1789) to christen a child within a few days or weeks of birth.⁸⁷ William Macomber was christened on 25 March 1610, which is not only New Year’s Day in the Old Style Julian Calendar, but is also Lady’s Day, which was an important holiday in Christian Europe. Lady’s Day, 25 March, is exactly nine months before the believed birth of Jesus Christ on 25

⁸⁵ In the Old Style Julian Calendar that was in use in Britain prior to 1752, a new year started on 25 March, which puts January, February and March at the end of a year rather than at the beginning. Because some European monarchies had adopted the New Style Gregorian Calendar starting in 1572 in which a new year started on 1 January, it was customary in Great Britain and British Colonial America prior to 1752 to express British dates between 1 January and 24 March noting the Old Style Julian Calendar date followed by the New Style Gregorian Calendar year separated by a slash; hence, 5 March 1609/1610. It is *NOT* appropriate as a matter of convention to record British or British Colonial American dates prior to 1752 using the New Style Gregorian Calendar dates in which a new year starts on 1 January and ends on 31 December, which some novice historians are wont to do.

⁸⁶ (New Plymouth (Colony: Massachusetts) 1855, volume 7, pages 76, 78).

⁸⁷ The term ‘christening’ and ‘baptism’ are used synonymously in the Church of England; for example, the Church of England website copyrighted by the Archbishops’ Council, which is a fundamental leadership and executive council of the Church of England, states the following: “*What is the difference between a Baptism and a Christening? There is no difference between a Christening service and a Baptism service. Some churches will use the word 'baptism' and some the word 'christening'. Babies are baptized during a christening service just as couples are 'married' during a 'wedding' service.*” (Archbishops’ Council, (Church of England) 2015, Christening FAQs). Therefore, to differentiate between the ordinance of ‘baptism/christening’ performed in the Church of England and the meaning of the term ‘baptism’ used by millions of modern family historians affiliated with The Church of Jesus Christ of Latter-day Saints which operates FamilySearch.org, The term ‘christening’ is used throughout this biography to refer to the ordinance of baptism/christening that is performed in the Church of England unless quoting a specific record.

December, and by tradition was the designated day of the Immaculate Conception of Mary, the mother of Jesus. Lady's Day was one of three days each year in which Bridport was allowed by Royal decree of Queen Elizabeth I to hold a town fair. It is therefore reasonable to deduce that the christening of William was either delayed a few days or hastened a day or two to fall on the celebrated Lady's Day.

As seen in Image 25 which follows, the person who recorded the entry noting the christening of William in the 1600-1638 Bridport parish register of the Church of England used brevigraphs and phonetic spelling. Specifically, the scribe used the very common brevigraph which is similar to the modern letter 'y' in place of the letters 'th' for the word 'the' and for the 'th' suffix which follows the Roman numeral 'xxv' used for the number 25 [25th];⁸⁸ hence, the scribe wrote the following:

"March 1610 ... William ye sonne of John Macumber was baptised ye xxv y day". Or, in modern terms, "March, 1610 ... William the son of John Macomber was baptized the 25th day".

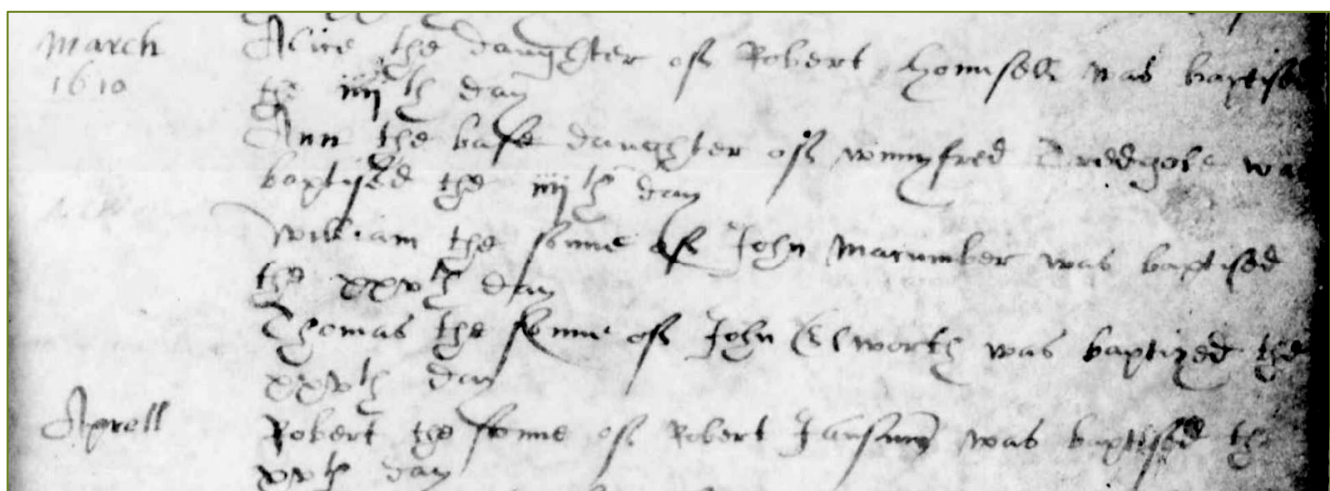


Image 25: Image of the entries in the original Bridport parish register which shows that William, the son of John Macomber, was christened on 25 March 1610⁸⁹

When William was born he was the second child of John Macomber and Edith Locke. William had an older brother, Thomas, who was christened at the Bridport parish church of Saint Mary on 12 September 1608. Based on the parish record and the Old Style Julian calendar, Thomas was christened 15 months after his parents were married and 18 months

⁸⁸ Latin Roman numerals were used extensively in England during the Early Modern Period. The letters 'xxv' are the Roman numerals for '25' in which 'x' equals 10 and 'v' equals 5 and 'xxv' equals 10 plus 10 plus 5.

⁸⁹ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1600-1609 > image 73 of 76). Note that the previous page of the parish register states "*Anno Domini 1609*"; thus, entries in the parish register prior to "*March 1610*" are for events in 1609, and entries in March prior to 25 March are technically in the year 1609 in the Old Style Julian Calendar even though the scribe did not differentiate the precise change of the year in the middle of March other than noting "*March 1610*".

before William was christened, which precludes John and Edith Macomber having any other children besides Thomas and William by the end of 1609, which is corroborated by there being no mention of any other plausible pertinent child in extant parish registers of Dorset County. Both Thomas and William are very common names in England during the Early Modern Period (1453-1789), including among Macomber families of record in Devon and Dorset counties. It appears, however, that per tradition Thomas was named after his paternal grandfather Thomas Macomber (1560?-1622), and William was named after his and Thomas's maternal grandfather William Locke.

According to parish registers, along with civil and court records, the only plausible candidate for the parents of William Macomber christened on 25 March 1610 are John Macomber (1585?-1650) and Edith Locke (1587?-1636); all five elements of the Genealogical Proof Standard exist to show that this is the case.⁹⁰

In addition to the 'original record' of the christening of William Macomber presented previously, there are two noteworthy 'derivative records': (1) The semi-modern index and partial transcription titled "*PE/BT: RE 28*" by the Dorset History Centre and used by Ancestry.com, which is derived from the original 1600-1638 Bridport parish register and which spells the Macomber surname as 'Marumber', which is clearly a common misread of the Old English 'c' which was written similar to a modern 'r'.⁹¹ And (2), the list of Macomber christenings, marriages, and burials contained in the original 1600-1638 Bridport parish register carefully copied in November 1938 by Vaughan Crowell and subsequently confirmed by Mrs. S.M. Campbell, both experienced and conscientious genealogists, which was subsequently presented in an article published in 1981 authored by Jane Fiske, which is a 'derivative record' that is consistent with the image of the original 1600-1638 Bridport parish register displayed herein.⁹²

⁹⁰ As promulgated by leading genealogical organizations and various articles in the FamilySearch Wiki, to be credible, ALL genealogical assertions or conclusions need to be "proven" using an adequate standard of proof, which for genealogy is termed the Genealogical Proof Standard. There are five elements to the Genealogical Proof Standard, and all five elements must exist for each assertion or conclusion to be considered credible or proven. See *Appendix A: The Genealogical Proof Standard* for more details.

⁹¹ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1600-1609 > image 24 of 76).

⁹² (Fiske 1981).

THE EARLY LIFE OF WILLIAM

The preponderance of existing evidence indicates that William Macomber (1609-1670) and William's older brother Thomas Macomber (1608-1622) grew up in or near Bridport, Dorset, England:

- The parents of William and Thomas were noted as married at Bridport;
- William and Thomas and their 8 younger siblings were noted as christened at Bridport through to 1627 and *NOT* noted elsewhere in extant parish registers of Dorset County;
- Some of the apparent siblings of William and Thomas were noted as buried at Bridport during the childhood of William and Thomas and *NOT* noted elsewhere in extant parish registers of Dorset County;
- The father of William and Thomas was listed as a mercer and proprietor at Bridport in 1620; hence, with a prized and apparently successful livelihood in Bridport there would be little incentive for the family to migrate elsewhere;
- The parents of William and Thomas were subsequently noted as buried at Bridport in 1636 and 1650;
- Thomas was noted as buried at Bridport in 1622 and William was noted as married at Bridport in 1633; and
- Prior to 1634 contemporary family members were noted at Bridport parish registers and not in other parish registers of Dorset County; however, after 1634 family members were noted in nearby parish registers of Dorset County, which is consistent with the expected norm of adult children "spreading their wings".

To effectively understand the early life of William, it is important to understand three major influences that affected life in southern England: 1) the English monarchy, 2) European Protestantism, and 3) successful English colonization of America as summarized hereafter.

King James VI of the House of Stewart of Scotland became King James I of England on 27 March 1603 and was the king of England, Scotland, and Ireland during the early life of William and Thomas Macomber. King James VI became the king of Scotland on 24 July 1567 at 13 months of age when his mother Mary, Queen of Scots, was forced to abdicate the Scottish throne following several years of royal intrigue. James VI of Scotland became the king of England and Ireland on 24 March 1603 following the death of Queen Elizabeth I, Queen of England. James VI of Scotland was dubbed James I in England and he ruled England, Scotland, and Ireland jointly. King James I (VI) was of the House of Stewart of Scotland (House of Stuart in English contexts); the prior five monarchs of England prior to King James I (VI) from 1485 until 1603 were of the House of Tudor. Coinciding with the early childhood of William and Thomas Macomber, the House of Stewart from Scotland brought many significant changes to England which greatly affected the lives of young Thomas and William which will become more evident as this biography unfolds.

Protestantism was a significant aspect of life in England during the childhood of William and Thomas. Previously, at the dawn of the Early Modern Period (circa 1453) the Roman Catholic Church was the dominant religion in Europe. Several outspoken individuals attempted to reform certain aspects of the Roman Catholic Church, but to little avail until after Martin Luther in 1517 posted his treatise "*The Ninety-Five Theses...*" Other protesters

followed, including proponents of the Church of England being independent of Rome; so, by the early 1600s during the childhoods of young William and Thomas Macomber, Protestantism was well underway throughout most of Europe and in southern England. By the year 1600 most European nations had adopted a national religion other than Roman Catholicism: for example, England was Anglican, Scotland was Episcopalian, and all Scandinavian countries were Lutheran. In addition, 'Puritans' who wanted to "purify" the Church of England were gaining significant ground in England.

In an effort to appease various Protestants, especially Puritans, King James I ordered a new translation of the Bible which was termed the King James Bible (and alternately termed the King James Version and the Authorized Version), which was undertaken in 1604 and completed in 1611 and first printed in 1612 when William Macomber (1609-1670) was two years old. The King James version of the Bible became the "authorized" bible for the Church of England and the English colonies in America, and for many other religions during the 1600s and thereafter; and no doubt the bibles mentioned in various inventories of estates in Plymouth Colony during the 1600s, including the inventories of estates of various Macomers, were the King James Bible.

English Colonization of America became successful during the early life of William Macomber (1609-1670) and *parallels* William's birth and growth. For good reason and with advantageous results, *successful* English colonization of America occurred about a century behind Spanish and Portuguese colonization. This was due in large measure to the Magna Carta Libertatum (Latin for Great Charter of Liberty) that was signed into English law in the year 1215, which granted certain rights and freedoms to individuals and restricted the monarchs of England and their vassals from taxing the English people without the consent of a parliament that was, for the most part, beholden to "*The People*". Although the Magna Carta had limitations and underwent several changes, it was nonetheless a major governing influence in England in 1492 when Columbus sailed the ocean blue, and it greatly affected English colonization efforts before the births of Thomas Macomber (1608-1622) and William Macomber (1609-1670).

Expeditions to America required expensive ships, supplies, officers, and crew. Ships required huge sums to pay craftsmen and laborers for months or years to acquire, shape and assemble timbers, brass, iron, cables, ropes, sails, etc., and then to man and supply such ships. Generally, only two types of entities had the means to build ships and fund American expeditions and colonization: 1) powerful monarchies using taxation and exploitation, which is what the monarchies of Spain and Portugal did; and 2) Adventurers (business investors who venture capital), which is what the English, and in part the French, Dutch, Scots and other Europeans did.

Unlike the monarchies of Spain and Portugal which *conquered* territory and through taxation and exploitation established "successful" colonies in America during the early 1500s (as early as 1510 and 1535 respectively), other European monarchies did not. The English monarchy, unlike other European monarchies, was limited by the Magna Carta Libertatum that required a vote of Parliament in order to raise taxes for funding American ventures. The English Parliament was reluctant to approve raising taxes for American endeavors during the 1500's because the English people, who had significant influence on Parliament, did not want their taxes raised for monarchical exploits into America by the House of Tudor. Because the monarchy of England was stifled by the Magna Carta in funding American colonization through taxation, a door was opened for English Adventurers (business investors who venture

capital) functioning under the rights granted by the Magna Carta to sponsor American colonization efforts. By the year 1606, however, (which is the year before the parents of William Macomber (1609-1670) were married), all English adventures for American colonization had failed, including the most notable Roanoke Colony as shown in the 1593 map displayed as Image 26 below.⁹³



Image 26: Map of the East coast of North America drawn sometime between 1587 and 1593 showing Roanoke Island (red-colored island center right).

As early as 1216 (a few months after the Magna Carta Libertatum was signed into law in 1215) a group of individuals acting under newly granted freedoms of the Magna Carta formed the Fraternity of St. Thomas of Canterbury, which helped lay the foundation for some 30 major groups of merchants and adventurers (business investors who venture capital) to be granted Royal Charters in the centuries that followed; for example, the Company of Merchant Adventurers of London, the Company of Merchant Adventurers to New Lands, the East India Company, the Virginia Company, the Massachusetts Bay Company, the Providence Island Company, and the Hudson Bay Company to name but a few which had significant influence in the English colonization of America as free people engaged in efforts predominately for their own interests rather than the dominant interests of a monarchy or its vassals. Of particular importance is the Virginia Company which was divided into two groups of adventurers functioning as “joint stock companies” under English Common Law, namely the Virginia Company of London and the Virginia Company of Plymouth. Because of the 1215 Magna Carta Libertatum, English Common Law, and centuries of medieval tradition and dogma about kingship (for example, the doctrine of “divine right of kings”), a symbiotic relationship evolved between the monarchy of England and private enterprise so that in 1606 King James I of England granted a Royal Charter to the Virginia Company of London

⁹³ Image from the British Museum website and used herein per the Creative Commons Attribution-Noncommercial-Share-Alike 4.0 International (CC BY-NC-SA 4.0) license. http://www.britishmuseum.org/research/collection_online/collection_object_details/collection_image_gallery.aspx?partid=1&assetid=26038001&objectid=753203

sanctioning them establishing and governing an English colony in America between the 34th and 41st parallels. King James I likewise in 1606 granted a Royal Charter to the Virginia Company of Plymouth sanctioning them establishing and governing an English colony in America between the 38th and 45th parallels, which overlapped portions of the London Company's charter.

Although previous colonization attempts by the Virginia Company of London and the Virginia Company of Plymouth had failed, in late 1606 three ships set sail for America in yet another attempt to establish an English colony. These three ships were funded by investors in the London Company, which included the Worshipful Company of Mercers of which John Macomber (1585?-1650), the father of William Macomber (1609-1670), was affiliated and which invested 200 pounds in the 1606 venture.⁹⁴ The 1606 attempt resulted in the building of "James Fort" near what later became Jamestown, which greatly affected southern England and the Macomber family in Bridport as explained hereafter.



Image 27: Painting depicting James Fort circa 1608 near what later became Jamestown, which is the first successful English settlement in America⁹⁵

For the first three years James Fort struggled mightily to survive hostile American Indians, disease, starvation, dissention, and other challenges, which became known as the "Starving Time". (This period coincides chronologically with the courtship, marriage, and early family life of John Macomber (1585?-1650) and Edith Locke (1587?-1636)). Despite the significant hardships, the adventurers funding James Fort decided to fund additional relief rather than give up, and on 2 June 1609, (which in the Old Style Julian Calendar is nine months before the birth of William Macomber (1609-1670)), a relief fleet of seven ships funded by the Virginia Company of London set sail from Plymouth in Devon County about 80

⁹⁴ See page 6 for further details.

⁹⁵ Image from Encyclopedia Britannica Online and MPI/Hulton Archive/Getty Images; used herein per fair use law. <http://www.britannica.com/media/full/300134/75460>

miles west of Bridport. The relief fleet carried supplies and settlers bound for James Fort. The fleet became separated due to a bad storm in the Atlantic, and only part of the fleet arrived at James Fort while the fleet's flagship, the 'Sea Venture', with most of the fleet's supplies and leaders, was deliberately driven onto a reef at the island of Bermuda to prevent the ship, supplies, and occupants to be lost at sea. For the next several months the survivors of the Sea Venture with the help of native Bermudians built two new ships, the Deliverance and the Patience, to carry themselves and supplies to James Fort. (This period coincides with Edith Locke (1587?-1636) being pregnant with William Macomber (1609-1670)).

Finally in May 1610 the ships Deliverance and Patience sailed from Bermuda and arrived at James Fort on 23 May 1610, which is two months after the birth of William Macomber (1609-1670). By May 1610 most of the settlers at James Fort had died and many survivors were near death; hence, it was decided that the remaining settlers would abandon James Fort and return to southern England on the two ships Deliverance and Patience.

So, on 10 June 1610, the survivors at James Fort boarded the ships Deliverance and Patience and set sail for England. However, a few minutes later on 10 June 1610 while the two ships were sailing down the James River headed for the sea, they were unexpectedly met by yet another relief fleet funded by the Virginia Company of London; and all the ships returned to James Fort; hence, 10 June 1610 was called "The Day of Providence" by the settlers because they were providently intercepted in their return to England and revitalized in their endeavor to establish a permanent settlement in the "New World". And despite continued troubles with American Indians and other challenges during the months and years that followed, a town emerged next to James Fort which was called Jamestown and which coincides with the childhood of William Macomber (1609-1670) growing up in southern England from whence Jamestown was principally funded, founded, and supported.

William Macomber (1609-1670) was barely three months of age on "The Day of Providence", 10 June 1610. During the next 14 years while William Macomber was growing up in southern England, Jamestown grew as well, so much so that other towns emerged near Jamestown which were inhabited by English settlers, most of whom were from southern England where William was growing up. No doubt little William heard many stories about Jamestown and the surrounding settlements during his childhood. Finally, in the year 1624 when William was 14 years of age and likely entering into an apprenticeship for coopery, James I, King of England, issued a new charter for English settlements around Jamestown, which was now called the 'Colony of Virginia' and consisted of over 3,000 inhabitants, most of whom were from southern England. Hence, Jamestown was the first successful English settlement in America, which transpired during the birth and childhood of William Macomber (1609-1670); and the Colony of Virginia became the first of the 13 original English colonies while William Macomber (1609-1670) was preparing to become the first Macomber of record in America and the first cooper of Plymouth Colony.

Because of the growing success of Jamestown, other English colonization efforts ensued during the early life of William Macomber (1609-1670) which are discussed in semi-chronological fashion in the pages that follow, coupled with significant family and historical events which affected the early life of William. See the *Chronology of Significant Events Affecting the Life of William Macomber* beginning on page 57 for a more lineal and concise chronology of pertinent events.

Zeporah Macomber (1611-1617), the apparent sister of William Macomber (1609-1670), is noted in the Bridport parish register to have been christened on 1 November 1611 at the Bridport parish church of Saint Mary as detailed hereafter. The name Zeporah is a derivative of the Biblical Hebrew name spelled ‘Zipporah’ in the King James Bible. Though the name is spelled phonetically in a variety of ways, it is typically pronounced with a hard ‘p’ sound similar to the modern word ‘zipper’. William was 19 months old when Zeporah was christened, which likely occurred a few days after she was born, or circa 26 October 1611.

Zeporah apparently passed away in the spring of 1617 at age 5 when William was age 7 and their mother Edith was 7 months pregnant. Though it was common during the 1600s for children to pass away, the passing of little Zeporah no doubt had a significant impact on young William and other family members. William and Zeporah apparently grew up together as young children. When Zeporah was 2 years of age her younger brother John was born, and when she was 4 years of age her sister Alice was born; hence, when Zeporah passed away at age 5 in mid-June 1617, she and her siblings were the following ages:

- Thomas, 8 years and 9 months
- John, 3 years and 8 months
- William, 7 years and 3 months
- Alice, 1 year and 7 months
- **Zeporah**, 5 years and 7 months

There does not appear to be any indication in the Bridport parish register or in other extant ‘original records’ which indicate why Zeporah passed away; however, there were outbreaks of a variety of serious diseases which struck local populations periodically throughout Europe during the 1600s in addition to major historical epidemics, especially near coastal communities such as Bridport which is near a port at the shore of the well-traveled English Channel. Also, because Zeporah passed away in the spring, it is possible that she became infected during the colder winter or spring months when her body would be extra challenged. One can only image the scenes which might have occurred as family members, including 7-year-old William, gathered to the side of little Zeporah’s bed as she lay deathly ill.

In regards to the christening of Zeporah, *careful* and *knowledgeable* examination of the image of the original Bridport parish register displayed hereafter shows that the person who recorded the christening used a ‘:’ punctuation mark to abbreviate the month written in the left margin and used the very common brevigraph similar to the modern letter ‘y’ in place of the letters ‘th’ for the word ‘the’, written as ‘ye’ (which is *properly* pronounced the same as the modern English word ‘the’ and *NOT* as the supposed word ‘ye’ suggests); hence, “November: Zephorah the daughter of John Macumber was baptized the first day”.

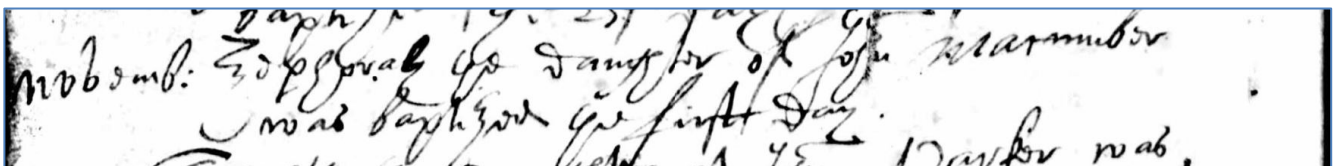


Image 28: Image of the original entry in the Bridport parish register noting the christening of Zeporah, the daughter of John Macomber, on 1 November 1611. ⁹⁶

⁹⁶ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1610-1619 > image 28 of 88).

In regards to the passing away and burial of Zeporah as seen in the following image, the person who recorded the 1617 burial used the common brevigraph similar to the modern letter 'y' in place of the letters 'th' for the words 'the' and for the 'th' suffix following the Roman numerals used for the date, which has been interpreted to be 19; hence, written at the top of the page in Old English script is the entry, "*Anno 1617 June Zyporah the daughter of John Macumber was buried the [19th] day*". Consequently, we can confidently deduce that Zeporah Macomber passed away on or about 16 June 1617, or about 3 days previous to her burial.⁹⁷

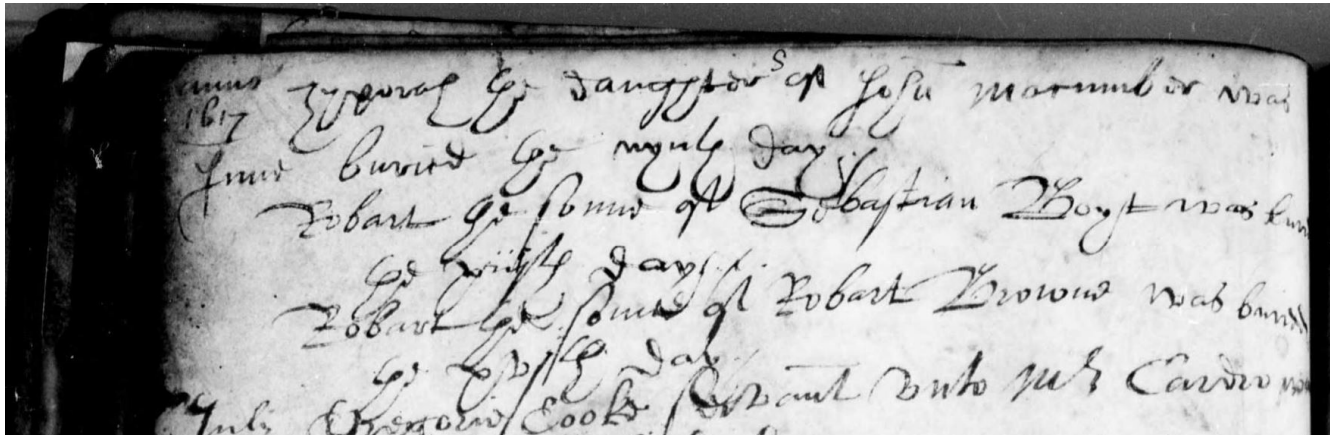


Image 29: Image of the original entry in the Bridport parish register noting the burial of Zeporah, the daughter of John Macomber, on 19 June 1617.⁹⁸

John Macomber (1613-1688), the brother of William Macomber (1609-1670), was noted in the Bridport parish register to have been christened on 26 October 1613 at the Bridport parish church of Saint Mary as detailed hereafter. William was 3 years and 7 months old when John was christened. Apparently William and John grew to have significant high regard for each other as evidenced by the two of them accompanying each other to America as young men in 1638 and their respective families interacting with each other in subsequent years in Plymouth Colony, which is detailed later in this biography.

⁹⁷ (Fiske 1981). The significant 'authored work' by Fiske is derived from the independent, careful examination of the Bridport parish register by two experienced and conscientious genealogists, and confirms the spellings and date noted herein for the 1617 burial entry of Zeporah/Zyporah. During the Late Middle Ages, which is more than a thousand years after Romans were expelled from Britain, Roman numerals took on various forms, some of which are *different* from modern usage, and the two experienced genealogists working independently have interpreted the Roman numerals used in the burial entry for Zeporah to be 19 as noted by Fiske. Some modern indexes, however, *erroneously* interpret the date and spelling (such as 'Sophorah' and 'Hephovak'), which are then perpetuated in various compiled family trees.

⁹⁸ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1610-1619 > image 83 of 88).

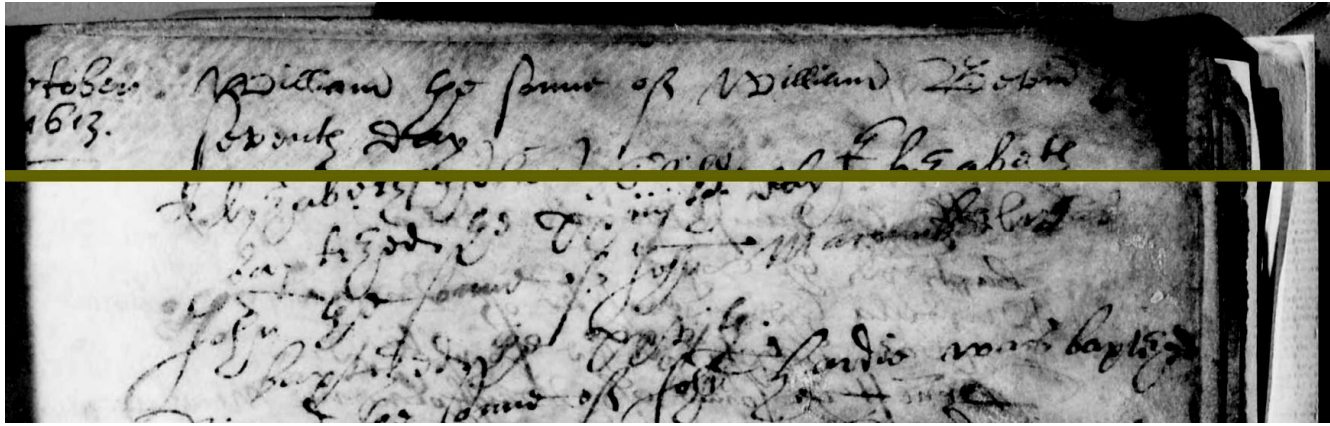


Image 30: Cropped and enhanced image of page 65 of the original Bridport parish register which shows that John, the son of John Macomber, was christened on 26 October 1613. ⁹⁹

In regards to the birth and christening of John, *careful* and *knowledgeable* examination of the image of the original Bridport parish register displayed above shows that the person who recorded the christening of John used the common brevigraph which is similar to the modern letter ‘y’ in place of the letters ‘th’ for the word ‘the’ and for the ‘th’ suffix following the Roman numerals ‘xxvi’ used to record the day of the 26th; hence, the entry recording the christening of John written in Old English script states, “October 1613 ... John the sonne of John Macumber was baptized the xxvi-th [26th] day”.¹⁰⁰

As detailed later in this biography, John is noted in ‘original records’ of Plymouth Colony to be a ‘carpenter’. Because of English law and the norms of the era, it is highly likely that John earned the designation of carpenter while in southern England where, like all major crafts and trades during the 1600s, the craft of carpentry was controlled by local carpenters’ guilds overseen by town officials which required that a person designated “carpenter” and thus permitted to practice the craft of carpentry be a freeman with the local guild. Becoming a freeman was typically accomplished by completing an apprenticeship of 7 years under the tutelage of a master carpenter; hence, it is likely that John entered into an apprenticeship as a teenager, probably at or shortly after age 14, which was the norm, and John likely became a

⁹⁹ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1610-1619 > image 35 of 88). Note that the attached image consists of two cropped portions of page 65 of the original Bridport parish register separated by a bronze-colored line: (1) the top of the page which indicates the month and year of “October 1613”; and (2) the middle of the page which shows the entry for John Macomber. Because the entry in the digital image was hard to read with the naked eye, the digital image herein was enhanced by darkening the overall tone slightly, which also caused the page number of ‘65’ written at the top-right of the page to not be very clear in the attached image.

¹⁰⁰ Note that “xxvi” is the Roman numeral for 26 wherein x = 10 and v = 5 and i = 1, and xxvi = 10 + 10 + 5 + 1 = 26. Also note that the semi-modern and modern indexes derived from the ‘original record’ of the christening of John Macomber are, as usual, inconsistent with and differ from the ‘original record’ in surname spelling and date, which are then perpetuated in various compiled family trees and which require conscientious family historians to be skeptical and careful when analyzing and recording information from compiled family trees, ‘authored works’, and ‘derivative records’ rather than from ‘original records’.

freeman with the local carpenters' guild near the age of 21 before sailing to America at age 24. As detailed in the section titled *Seven-year Apprentice of William*, John's older brother William Macomber (1609-1670) apparently served an apprenticeship for the trade of coopery in the central town of Dorchester 15 miles east of Bridport; hence, it is possible that John Macomber (1613-1688) served an apprenticeship with William in Dorchester as well.

In 1614 English Sea Captain John Smith, funded by the Virginia Company of Plymouth centered 80 miles west of Bridport, explored and mapped the coastline of what would be named New England in America. In 1614 William Macomber (1609-1670) was 4 years of age and John Macomber (1613-1688) was about 1 year of age. In 1616 Smith, in conjunction with the Virginia Company of Plymouth hoping to encourage more settlements in America, published a book titled *A Description of New England*. The 1616 book contained a map with the name "New Plymouth" at the location which starting in 1620 would become Plymouth Colony. The 1616 book was disseminated throughout southern England when William Macomber (1609-1670) was 6 years old, and it became a marketing tool for the Virginia Company of Plymouth and other companies planning and promoting American colonization during the childhoods of William and John Macomber.

Alice Macomber (1615-1685?), the apparent sister of William Macomber (1609-1670), was noted in the Bridport parish register to have been christened on 23 November 1615 at the Bridport parish church of Saint Mary as detailed hereafter. William was 5 years and 8 months old when Alice was christened, and William's brother John was 2 years and 1 month of age. Alice was apparently named after her aunt, Alice Macomber ((1595?-1665?)), who is one of three senior Macomers noted in the original 1600-1638 Bridport parish register.

In regards to the christening of Alice, *knowledgeable* examination of the image of the original Bridport parish register displayed below shows that the person who recorded the christening of Alice used brevigraphs for the letters 'th' and following the Roman numerals to record the day of the 23rd; hence, the entry written in Old English script states, "1615... November... Alice the daughter of John Macoomber was baptized the xxiii-rd [23rd] day".

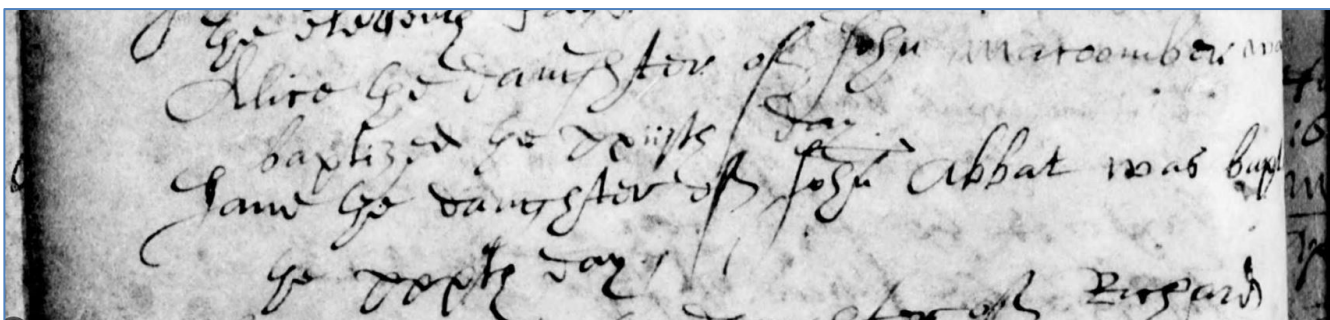


Image 31: Image of the original entry in the Bridport parish register noting the christening of Alice, the daughter of John Macomber, on 23 November 1615. ¹⁰¹

¹⁰¹ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1610-1619 > image 42 of 88). Note that "xxiii" is the Roman numeral for 23, and the ink has bled into the parchment of the 'original record' making the third 'i' difficult to discern in the attached image; however, the date of the 23rd has been confirmed by two experienced genealogists examining the original record as reported by Fiske (Fiske 1981).

There appears to be no further mention of Alice Macomber (1615-1685?) in Bridport parish registers beyond the 1615 entry; however, a mere 6 miles north of Bridport in the village of Broadwindsor there is a notation in the Broadwindsor parish register noting that Alice Macomber married Robert Penny in 1639 at the Broadwindsor parish church of Saint John the Baptist, which in all probability is Alice Macomber (1615-1685?).¹⁰² Alice would have been age 24 in 1639, which is one year after William and John Macomber appear in Colonial records in America. Between 1640 and 1650 there are four entries noting the christening of children of Robert Penny (phonetically spelled in various ways) at the Broadwindsor parish church of Saint John the Baptist; and there are additional entries concerning the “Penny” surname in Broadwindsor parish:

- Katharin, child of Robert Pinny [*sic*], christened 15 November 1640;
- Marie, child of Rob Pinny [*sic*], christened 1642;
- Blanch, child of Rob Piny [*sic*], christened 21 January 1643;
- Jone, child of Robert Piny [*sic*], christened 10 November 1650.

Alice Macomber (1595?-1665?), one of three senior Macomers noted in the 1600-1638 Bridport Parish Register and the apparent aunt of William Macomber (1609-1670) and sister of John Macomber (1585?-1650), is noted in the Bridport parish register to have married William Holloway (Holway) at the Bridport parish church of Saint Mary on 14 July 1617.¹⁰³ William Macomber (1609-1670) was 7 years and 4 months old when Alice was married, and it is reasonable to suppose that William and other family members were present at the wedding, which was one month after the body of William’s five-year-old sister Zeporah was interred at Saint Mary. William’s mother, Edith, was apparently 8 months pregnant at the time of the wedding. Alice Macomber and William Holloway apparently had at least six children christened at Saint Mary between 1618 and 1630, which are likely William’s first cousins, and there were Holloways noted in ‘original records’ of Plymouth Colony affiliated with the Macomber family which will be elaborated on in Part 2 and Part 3 of this biography.

- Marie, daughter of William Holway [*sic*], 24 May 1618;
- Alice, daughter of William Holway [*sic*], 29 October 1620;
- Elizabeth, daughter of William Holway [*sic*], 23 February 1622;
- William, son of William Holway [*sic*], 8 June 1625;
- Christopher, son of William Holway [*sic*], 9 November 1627.
- Isacke, *daughter* [*sic*] of William Holway [*sic*], 25 May 1630.

Edmond Macomber (1617- ?), the apparent brother of William Macomber (1609-1670), is noted in the Bridport parish register to have been christened at the Bridport parish

¹⁰² (Broadwindsor Parish, Church of England (Broadwindsor, Dorset, England) 2011, [Digital collection] > Broadwindsor > 1630-1639 > image 5 of 5). Note that the original page containing the marriage entry of Alice Macomber is torn and only the year of marriage is visible and only a portion of the husband’s name is visible, “...bert Pynny [*or Penny*]”; however, subsequent child christening entries starting in 1640 indicate that the name is indeed ‘Robert Penny’ with various phonetic spellings for the surname ‘Penny’.

¹⁰³ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1610-1619 > image 66 of 88).

church of Saint Mary on 24 August 1617 when William was 7 years and 5 months of age and which is 40 days after Alice Macomber was married.¹⁰⁴ There appears to be no further mention of Edmond Macomber (1617- ?) with various spelling variations in extant Bridport parish registers or in other extant parish registers of Dorset County or nearby counties, which could be due to common inaccurate surname spellings in modern and semi-modern indexes; or, as an adult Edmond may have migrated away from Dorset County where he married, lived, and passed away outside the purview of Dorset parish registers.¹⁰⁵

Richard Macomber (1619-1637), the apparent brother of William Macomber (1609-1670), is noted in the Bridport parish register to have been christened at the Bridport parish church of Saint Mary on 3 December 1619 when William was near 9 years and 9 months of age.¹⁰⁶ Richard apparently passed away at age 17-and-a-half in 1637. The Bridport parish registers note that “*Richard Makcomber was buried the xxiii’d [23rd] day of May 1637*”,¹⁰⁷ which is 11 months before William Macomber (1609-1670), and similarly John Macomber (1613-1688), are noted to be in America during the spring and summer of 1638.

An epidemic hit America between 1616 and 1619 which decimated between 30% and 90% of the villages of various American Indians living in the region which later became known as southern New England; and, as a consequence, the stage became set for successful English colonization in the region that would later become the English colonies of Plymouth, Massachusetts Bay, Rhode Island, and Connecticut (see Image 32).

The 1616-1619 epidemic that hit America was apparently caused by European explorers visiting coastal sites unwittingly carrying infectious diseases which American Indians had little immunity to. The Wampanoag people who inhabited the region which later became “New Plymouth” were particularly hard hit. The Wampanoag village of Patuxet which later became the location chosen for settlement by the survivors of the Mayflower in 1620 was abandoned by American Indian survivors of the 1616-1619 epidemic who moved to other villages farther inland. Squanto, who was from the village of Patuxet but went to England in 1605/6 and became an English and American-Indian language interpreter, returned to the region of Patuxet in 1619 and was present to help the fledging pilgrims in 1621 and 1622.

¹⁰⁴ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1610-1619 > image 49 of 88). Note that the modern index by Ancestry.com is as usual *WRONG* which notes that Edmond was christened on the *second* day rather than the *third* day! A careful examination of the image of the ‘original record’ clearly shows the word “third”, which is written using the Old English brevigraph ‘y’ for ‘th’, or “yird” rather than ‘third’, which is similar to writing ‘ye’ rather than ‘the’.

¹⁰⁵ All extant Dorset County parish registers from 1600 forward have apparently been digitized and indexed (though the indexes are often wrong), whereas not all parish registers of nearby counties have currently been digitized; hence, further research may reveal more details about Edmond Macomber (1617- ?), which is beyond the scope of this biography.

¹⁰⁶ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1610-1619 > image 49 of 88).

¹⁰⁷ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1630-1639 > image 88 of 96). Note that ‘xxiii’ is the Roman numeral for 23 wherein x = 10 and i = 1, and xxiii = 10 + 10 + 1 + 1 + 1 = 23.



Image 32: Map of tribal territories of various American Indians circa 1600 AD relative to subsequent English colonies and towns in southern “New England” ¹⁰⁸

The ship Mayflower set sail from Plymouth 80 miles west of Bridport bound for America on 6 September 1620 following a series of mishaps. William Macomber (1609-1670) was 10 years and 6 months of age when the Mayflower set sail from Plymouth with 102 passengers and about 30 crewmembers, and William’s brother John was 7 years of age.

The passengers aboard the Mayflower were religious ‘Separatists’ who had separated themselves from the Church of England and who were later termed ‘Pilgrims’. The Pilgrims intended to settle near the mouth of the Hudson River (present-day New York City) somewhat close to the English settlement of Jamestown where they had been given funding and authority by the Virginia Company of London to settle near the 40th parallel. But due to fierce storms in the Atlantic Ocean the Mayflower arrived in America near the 42nd parallel about 500 miles north of where they were authorized to settle, and strong northerly winds prevented the ship from sailing south before the onset of the deadly weeks of winter. Therefore, in order to survive, the passengers and crew of the Mayflower scouted the northern area and agreed upon a place to settle, which was the abandoned Patuxet village vacated by Algonquian Indians following the epidemic that swept the area 2-4 years earlier. Because the Mayflower was in an unauthorized area north of the 41st parallel, and thus without legal authority for settlement and government,

¹⁰⁸ Image by Nikater; adapted to English by Hydrargyrum; available per Creative Commons License via https://en.wikipedia.org/wiki/Wampanoag_people

the passengers and crew deliberated for several days aboard ship until agreeing to a governmental arrangement called the Mayflower Compact, which was the first form of independent self-government in the New World.

The region of Plymouth Colony, sometimes called Plymouth Plantation,¹⁰⁹ and sometimes called New Plymouth,¹¹⁰ was first named New Plymouth by Captain John Smith reportedly in consultation with Prince Charles, the son of King James I; the name appears on the map published in 1616 in the work “*A Description of New England*”, and appears often in ‘original records’ of Plymouth Colony, including numerous entries pertaining to William Macomber (1609-1670) and family in America as detailed in parts 3 and 4 of this biography.

The Virginia Company of Plymouth, which had legal authority for settlements north of the 41st parallel, subsequently granted the settlers at New Plymouth a land patent and authority to be a self-governing colony according to English Common Law. As the Colonial record manifests, English Common Law was an integral aspect of life for the colonists at New Plymouth, most of who were from southern England counties of Devon, Dorset, and Somerset

Algonquian Indians from the Wampanoag tribe welcomed the Pilgrims at New Plymouth in March 1621. Gifts were exchanged between the Pilgrims and the Wampanoag tribe, and the Pilgrims were introduced to Wampanoag Chief Massasoit and to Squanto. Squanto was from the village of Patuxet which had been vacated by the Wampanoag Indians following the epidemic of 1616-1619, and which was the location selected for emergency settlement by the Pilgrims in December 1620. Squanto had been taken to England in 1605/6 and was taught English while in Europe where he was subsequently hired to be an American-Indian language interpreter by explorers in the years that followed. Squanto was in Europe during the 1616-1619 epidemic, but had returned to his native land in 1619. Squanto remained at New Plymouth with the Pilgrims in 1621 and assisted them in the particulars of fishing, hunting, and cultivating in the region, which greatly contributed to their survival in the months and years that followed.

Squanto also acted as an important liaison between the Pilgrims and local Algonquian Indians. The Algonquian Indians, especially the Wampanoag tribe, were devastated by the epidemic that swept the region a few years previous, and most of them, including Chief Massasoit, reasoned that they would benefit from a friendly relationship with the Pilgrims. Likewise, 47 of the original 102 passengers and crew of the Mayflower who settled at New Plymouth in December 1620 died during their first winter in America, and only 55 were still alive in March 1621. As a consequence, a treaty was entered into and Chief Massasoit granted the Pilgrims the land recently vacated by the Wampanoag, which included the abandoned village of Patuxet and the land which extended about 10 miles inland and about 15 miles to the north and about 15 miles to the south. William was barely 11 years of age in March 1621.

Following a bounteous harvest in the fall of 1621, the Pilgrims planned a three-day festival and invited Wampanoag Indians to join them in celebration of their mutual survival. A feast was arranged which became the first traditional “Thanksgiving dinner” in America.

¹⁰⁹ (Bradford 1898).

¹¹⁰ (Hunter 1854).

Marie Macomber (1621-1632), the apparent sister of William Macomber (1609-1670), is noted in the Bridport parish register to have been christened at the Bridport parish church of Saint Mary on 12 October 1621 when William was 11 years and 6 months of age.¹¹¹

Marie is noted in the Bridport parish register to have been buried at the Bridport parish churchyard of Saint Mary on 14 July 1632 at age 10 years and 9 months when William was age 22 and most likely working as a cooper in Dorchester.¹¹² Although it is not currently known specifically why Marie passed away in 1632, there were several epidemic outbreaks of the plague in Europe and of Smallpox in the Americas that killed hundreds of thousands of people during the 1630s which may have affected young Marie whose family lived near a port along the much traveled English Channel.

Thomas Macomber (1608-1622), the older brother of William, is noted in the Bridport parish register to have been buried at the Bridport parish churchyard of Saint Mary on 13 January 1622. Thomas would have been age 14 years and 4 months in January 1622, and William would have been 12 years and 10 months of age. As a consequence, from age 12 William was the oldest living child of John Macomber and Edith Locke. At the time of Thomas's passing, the ages of the Macomber family children were as follows:

- **Thomas**, 14 years and 4 months
- William, 12 years and 10 months
- John, 9 years and 2 months
- Alice, 7 years and 1 month
- Edmond, 5 years and 4 months
- Richard, 3 years and 1 month
- Marie, 1 year and 3 months

No doubt William and Thomas, being the two oldest brothers of the growing family of John Macomber and Edith Locke, and being only 18 months apart, were close to each other, and it is reasonable to suppose that Thomas's passing had a profound effect on young William and other members of the family.

It is currently unknown why Thomas passed away: there are no wide-spread historic plagues or epidemics for the region and period listed, but infectious diseases were common in southern England and infant and child mortality rates were relatively high during the early 1600s as suggested by the 1622 Bridport parish register; there were 34 burials listed for the year 1622 in the semi-modern index titled 'PE/BT: RE 28', and 16 were noted as either a son or a daughter which is indicative of infants and children. In 1626, a plague hit Bridport and at least 80 individuals were specifically noted in the Bridport parish register to have passed away as a

¹¹¹ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1620-1629 > image 37 of 107). The entry for Marie is at the bottom of the page of the 'original record', and the image created by Ancestry.com is hard to read due to poor lighting; however, two experienced genealogists have examined the original record independent of each other and each have reported that Marie, the daughter of John Macomber, was christened on 12 October 1621 as published by (Fiske 1981).

¹¹² (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1630-1639 > image 71 of 96).

result of that plaque.¹¹³ Thirty-nine days after young Thomas Macomber (1608-1622) was buried, his apparent grandfather, Thomas Macomber (1560?-1622), was interred on 21 February 1622,¹¹⁴ perhaps from a related illness.

Squanto passed away on 30 November 1622 following a 3-day illness.

Evidence suggests that Squanto was poisoned by Algonquian Indians opposed to the Pilgrims and Squanto's involvement with them.

Thomas Macomber (1623-1627), the apparent brother of William Macomber (1609-1670), was noted in the Bridport parish register to have been christened on 14 September 1613 at the Bridport parish church of Saint Mary, which is 8 months after the burial of the older, deceased brother Thomas Macomber (1608-1622). It was customary during the era to honor a deceased child by naming a newborn after the recently deceased sibling; and it appears that Edith was one month pregnant when 14-year-old Thomas Macomber (1608-1622) passed away in January 1622. William was 13 years and 6 months of age when his younger brother, Thomas Macomber (1623-1627) was christened.

In regards to the christening of Thomas, knowledgeable examination of the image of the original Bridport parish register displayed below shows that the person who recorded the christening of Thomas used brevigraphs for the letters 'th' and following the Roman numerals to record the day of the 14th; hence, the entry written in Old English script states, "1623... September... Thomas the sonne of John Macomber was baptized the xiiii-th [14th] day".

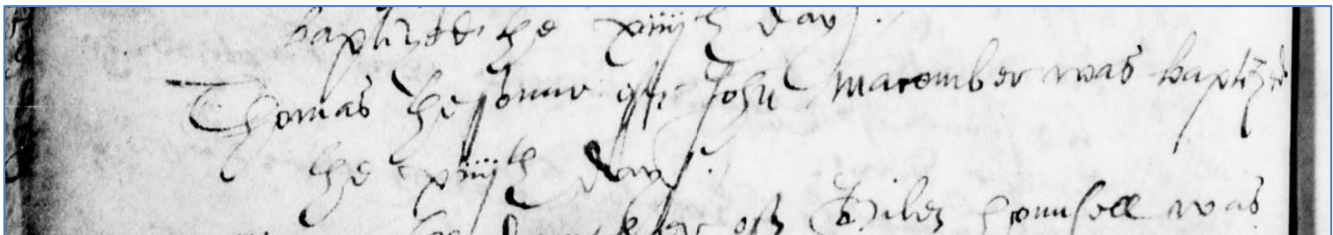


Image 33: Image of the original entry in the Bridport parish register noting the christening of Thomas, the son of John Macomber, on 14 September 1623. ¹¹⁵

Unfortunately, Thomas lived only 4 years and 6 months per the Old Style Julian Calendar and was noted in the Bridport parish register to be buried in the churchyard of the Bridport parish church of Saint Mary on 21 March 1627. ¹¹⁶ John Macomber and Edith Locke, the parents of Thomas, never had another son to honor their deceased sons with the name Thomas. However, Thomas was a common name among the descendants of John Macomber and Edith Locke, including Thomas Macomber (1635-1711), the son of William Macomber (1609-1670) and Ursilla Cooper (1616-1676) as detailed later in this biography.

¹¹³ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1620-1629 > images 25-26 of 107).

¹¹⁴ See Thomas Macomber (1560?-1622) on page 9 for more details.

¹¹⁵ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1620-1629 > image 46 of 107).

¹¹⁶ (Bridport Parish, Church of England (Bridport, Dorset, England) 2011, [Digital collection] > Bridport > 1620-1629 > image 102 of 107).

Officers of Arms from the College of Arms visited Dorset County in 1623 and recorded various Coats of Arms, lineages, seals, signatures, etc. of legitimate “nobility” and noted and discredited various false claims. No Macomers were mentioned by the College of Arms visiting Dorset County in 1623; however, the apparent lineage of Edith Locke (1587?-1636), the mother of William Macomber (1609-1670), was noted by the College of Arms (see page 14).

The family of John Macomber and Edith Locke consisted of the following living members on 24 March 1623:

- Father, John Macomber (1585-1650), a mercer in Bridport, about 38 years of age;
- Mother, Edith Locke (1587?-1636), about 36 years of age;
- 14-year-old William Macomber (1609-1670);
- 10-year-old John Macomber (1613-1688);
- 8-year-old Alice Macomber (1615-1685?);
- 5-year-old Edmond Macomber (1617- ?);
- 4-year-old Richard Macomber (1619-1637);
- 2-year-old Marie Macomber (1621-1632);
- 6-month-old Thomas Macomber (1623-1627).

In addition to the immediate family of John Macomber and Edith Locke noted above, William’s apparent aunt, Alice Macomber, who was married to William Holloway, had a family in Bridport which consisted of the following children who apparently were the first cousins of the Macomber children:

- Marie Holloway, age 5 years in 1623;
- Alice Holloway, age 3 years in 1623;
- Elizabeth Holloway, age 1 year in 1623.

By age 14, William had experienced the passing of his 5-year-old sister Zeporah, his 14-year-old brother Thomas, his apparent paternal grandfather Thomas Macomber, and his apparent maternal grandfather and namesake William Locke.

As detailed in Part 2 of this biography, in 1623 at the age of 14 William Macomber (1609-1670) apparently entered into an apprenticeship for the craft of coopery in the city of Dorchester 15 miles east of Bridport; hence, Part 1 of the early life of William Macomber (1609-1670) ends here.

CHRONOLOGY OF SIGNIFICANT EVENTS PERTINENT TO WILLIAM MACOMBER

More detailed explanations and documentation for the events noted in the following chronology are presented in previous sections of this biography. For a chronology of significant events beyond 1623, see Parts 2, 3 and 4 of this biography. The following dates are per the Old Style Julian Calendar system which was in use in England and English Colonial America until 1752 in which a new year started on 25 March, which places the months of January, February, and most of March at the end of a year rather than at the beginning.

Date of Event	Age of William	Subject, event, and location pertinent to William Macomber
250 BC		The Celtic tribal confederation known as the Durotriges occupy the region of modern Dorset and expand Maiden Castle 14 miles west of modern Bridport, Dorset, England
43 AD – 383 AD		Ancient Rome consisting of Etruscans, Ancient Latins, and other European peoples invade and occupy the region of modern Dorset; A civitas state is established by the Celtic Durotriges with Ancient Rome and modern Dorchester is established as the Durotriges capital
383–410		Rome is expelled from southern Britain by Celtic Brits
By 519		Saxons from Germany establish the kingdom of Wessex east of modern Dorset
By 690		Saxons from Wessex invade Celtic lands in modern Dorset and expand Wessex to include the newly acquired “Dorset Shire”
By 990		A Saxon fortification called a Burh is built to repel invading Vikings at present-day Bridport and the Saxon town of Bridport emerges at present day Bridport, Dorset, England
1066		Normans (Norsemen from Scandinavia inhabiting Normandy in modern northern France) invade England and Dorset Shire becomes Dorset County; nations of Scotland, England, and France emerge
1295–1603		Scotland and France enter into the ‘Auld Alliance’ in 1295; Scots reside in France to support the Scot House of Stewart, supplement the French army, serve as merchants, and guard Scot diplomats; the Scot-French surname of ‘Macomber’ apparently emerges in France
Mid-1500s		The Macomber surname appears in extant ‘original records’ of southern England, possibly as a result of Scots residing in northern France in support of the Scot-French Auld Alliance
Circa 1585		John Macomber, William’s father, is born, likely at or near Bridport, Dorset, England
Circa 1587		Edith Locke, William’s mother, is born, likely at or near Cerne Abbas, Dorset, England
Circa 1600		John, William’s father, likely at age 14, enters into a 7-year apprenticeship to be a mercer in or near Bridport, Dorset, England
24 Mar 1603		King James VI of Scotland is dubbed James I in England and becomes the King of England and Ireland in addition to Scotland
Year 1603		Over 600 scholars are assembled in London by King James to work on a new and improved translation of the Bible

Date of Event	Age of William	Subject, event, and location pertinent to William Macomber
1605/6		Squanto, an American Indian from the Wampanoag village of Patuxet is taken to England and taught to be an English interpreter; Squanto is hired to be an English and American Indian language interpreter and crosses the Atlantic Ocean six times in the years that follow
Year 1606		The Worshipful Company of Mercers of which other mercers' guilds are affiliated invests 200 pounds in the Virginia Company of London for the founding of a successful English settlement in America
Oct 1606		Three ships funded by the Virginia Company of London set sail from England in hopes of establishing an English settlement in America
Circa 1607		John Macomber, William's father, likely at age 21, completes a 7-year apprenticeship and becomes a "freeman" in a mercers' guild at or near Bridport, Dorset, England; James Fort in America is founded
8 Jun 1607	–33 months	John Macomber & Edith Locke, William's parents, are married in the Bridport parish church of Saint Mary in Bridport, Dorset, England
12 Sep 1608	–18 months	Thomas Macomber, William's elder brother, is christened in the Bridport parish church of Saint Mary in Bridport, Dorset, England
2 June 1609	–9 months	Seven relief ships bound for James Fort funded by the Virginia Company of London set sail from Plymouth 80 miles west of Bridport
Circa 15 Mar 1609	0	William Macomber (1609-1670) is born on or between 6 March and 24 March 1609 at or near Bridport, Dorset, England
25 Mar 1610	circa 10 days	William is christened on New Year's Day, which is Lady's Day, at the Bridport parish church of Saint Mary in Bridport, Dorset, England
23 May 1610	2 months	The relief ships Deliverance & Patience arrive at James Fort in America
10 Jun 1610	3 months	Additional relief ships unexpectedly show up on the James River on the very day survivors at James Fort have set sail to return to England; settlers return to James Fort and in the months and years that follow Jamestown grows as does young William
1611	circa 18 months	The translation of the King James Version of the Bible is completed and manuscripts are given to King James' printer, Robert Barker
1 Nov 1611	19 months	Zeporah (a biblical name), William's sister, is christened at the Bridport parish church of Saint Mary in Bridport, Dorset, England
1612	circa 24 months	The first printing of the King James Version of the Bible is completed and becomes the authorized version in England, English Colonial America, and elsewhere, replacing former bible translations
26 Oct 1613	3 years, 7 months	John, William's brother, is christened at the Bridport parish church of Saint Mary in Bridport, Dorset, England
23 Nov 1615	5 years, 8 months	Alice, William's sister, is christened at the Bridport parish church of Saint Mary in Bridport, Dorset, England
Years 1616–1619	6–9 years	An epidemic hits American Indians in Eastern North America which decimates 30-90% of the populations of most Indian villages and clears the way for subsequent successful English colonization of Plymouth, Massachusetts Bay, Rhode Island, and Connecticut

Date of Event	Age of William	Subject, event, and location pertinent to William Macomber
19 Jun 1617	7 years, 3 months	Zeporah, William's 5-year-old sister, is buried in the Bridport parish churchyard of Saint Mary in Bridport, Dorset, England
14 Jul 1617	7 years, 4 months	Alice, William's apparent aunt, marries William Holloway at the Bridport parish church of Saint Mary in Bridport, Dorset, England
24 Aug 1617	7 years, 5 months	Edmond, William's brother, is christened at the Bridport parish church of Saint Mary in Bridport, Dorset, England
24 May 1618	8 years, 2 months	Marie Holloway, William's apparent first cousin, is christened at the Bridport parish church of Saint Mary in Bridport, Dorset, England
1619	9 years, 3 months	Squanto returns to his homeland, he finds his home village of Patuxet abandoned following the 1616-1619 epidemic that hit North America
3 Dec 1619	9 years, 8 months	Richard, William's brother, is christened at the Bridport parish church of Saint Mary in Bridport, Dorset, England
6 Sep 1620	10 years, 5 months	The ship Mayflower sets sail from Plymouth 80 miles west of Bridport bound for America with 102 passengers and about 30 crewmembers
29 Oct 1620	10 years, 7 months	Alice Holloway, William's apparent first cousin, is christened at the Bridport parish church of Saint Mary in Bridport, Dorset, England
9 Nov 1620	10 years, 7 months	The ship Mayflower arrives near Cape Cod some 500 miles north of their intended destination; due to prevailing winds the Pilgrims are unable to sail south; the Pilgrims spend the next several weeks aboard ship and scout for an appropriate new location where they can spend the winter ashore; they draft a new compact for settlement
21 Dec 1620	10 years, 9 months	The first group of Pilgrims disembark the Mayflower at the new site chosen for settlement, which is near the abandoned Patuxet village vacated by Wampanoag Indians during the 1616-1619 epidemic; which was also the home village of Squanto
22 Mar 1621	12 years	Wampanoag Chief Massasoit and Squanto are introduced to the Pilgrims; The Pilgrims are granted land by Massasoit; Squanto remains with the Pilgrims at New Plymouth and teaches the Pilgrims how to successfully fish, hunt, and farm in the region
30 Nov 1622	12 years, 8 months	Squanto passes away after successfully negotiating peace between Plymouth colonists and local Algonquian Indians; he fell deathly ill and is believed to have been poisoned by Algonquian Indian militants
13 Jan 1622	12 years, 10 months	Thomas, William's 14-year-old brother, is buried in the Bridport parish churchyard of Saint Mary in Bridport, Dorset, England
21 Feb 1622	12 years, 11 months	Thomas, William's apparent grandfather, is buried in the Bridport parish churchyard of Saint Mary in Bridport, Dorset, England
23 Feb 1622	12 years, 11 months	Elizabeth Holloway, William's apparent 1 st cousin, is christened at the Bridport parish church of Saint Mary in Bridport, Dorset, England
1623	Circa 14 years	Officers of Arms of the College of Arms visit Dorset County to investigate and record legitimate and false claims of British "nobility" and related coats of arms, pedigrees, signatures, Etc. William's apparent maternal ancestors are recorded among the Gentry class
Circa 1623	Circa 14 years	William apparently begins a 7-year apprenticeship for the trade of coopery in Dorchester, 15 miles east of Bridport, Dorset, England

APPENDIX A: THE GENEALOGICAL PROOF STANDARD

Leading genealogical organizations and various articles in the FamilySearch Wiki promulgate that *ALL* genealogical assertions or conclusions need to be “proven” using an adequate standard of proof, which for genealogy is termed the Genealogical Proof Standard (GPS). There are five elements to the Genealogical Proof Standard, and all five elements must exist for each assertion or conclusion to be considered credible or “proven”. Each of the five elements contribute to a conclusion's credibility in a different way, but all the elements are necessary to establish proof, which are described in the table by the Board for Certification of Genealogists presented below.¹¹⁷

Element of the GPS	Contribution to Credibility
1. Reasonably exhaustive research	<ul style="list-style-type: none"> Assumes examination of a wide range of high quality sources Minimizes the probability that undiscovered evidence will overturn a too-hasty conclusion
2. Complete, accurate citations to the source or sources of each information item	<ul style="list-style-type: none"> Demonstrates the extent of the search and the quality of the sources Allows others to replicate the steps taken to reach the conclusion. (Inability to replicate the research casts doubt on the conclusion.)
3. Tests—through processes of analysis and correlation—of all sources, information items, and evidence	<ul style="list-style-type: none"> Facilitates sound interpretation of the data contributed by <i>each</i> source Ensures that the conclusion reflects <i>all</i> the evidence
4. Resolution of conflicts among evidence items	<ul style="list-style-type: none"> Substantiates the conclusion's credibility. (If conflicting evidence is not resolved, a credible conclusion is not possible.)
5. Soundly reasoned, coherently written conclusion.	<ul style="list-style-type: none"> Eliminates the possibility that the conclusion is based on bias, preconception, or inadequate appreciation of the evidence Explains how the evidence led to the conclusion

Typically, family historians at Level 1 or Level 2 of genealogical maturity are not familiar with or do not understand nor appreciate the importance of the Genealogical Proof Standard, which leads to a proliferation of genealogical errors in most ‘authored works’ and compiled genealogies, especially those online; therefore, family historians need to be very careful, skeptical, and selective when analyzing such works.

¹¹⁷ (Board for Certification of Genealogists 2007).

APPENDIX B: GENEALOGICAL MATURITY

Genealogical Maturity is a system of self-evaluation and self-improvement which measures at five levels a family historians understanding and use of the Genealogical Proof Standard and the associated Evidence Analysis Research Process. The system encourages improvement in five categories: sources, citations, information, evidence, and conclusions.

The following table summarizes the five levels of Genealogical Maturity in each of the five categories of the Evidence Analysis Research Process.

Maturity Level	Category	Typical understanding and behavior
1. Entry	Sources	Typically relies on compiled genealogies
	Citations	Sees no need to record citations
	Information	Typically does not realize the need to judge information quality and has no basis for doing so
	Evidence	Limited understanding of evidence and the role it plays; typically ignores conflicting evidence
	Conclusions	Accepts without thought or hesitation the first existing conclusion found
2. Emerging	Sources	Mostly relies on compiled genealogies and online sources
	Citations	Realizes the need for citations, but rarely records them. Sometimes captures URLs and film numbers
	Information	Emerging realization that information quality differs; muddles evaluation by thinking of primary/secondary sources instead of primary/secondary information, leading to muddled evaluation when sources contain both
	Evidence	Captures direct evidence and increasingly depends upon it
	Conclusions	Makes conclusions based upon minimal research and minimal reasoning, often based upon a single piece of poorly documented, direct evidence
3. Practicing	Sources	Uses a limited number of record types and repositories; mostly relies on online and microfilmed sources
	Citations	Cites books and online copies of sources; begins to learn about citing manuscript sources
	Information	Judges information by source type, informant knowledge, and record timing; applies "primary/secondary" to information instead of sources
	Evidence	Additionally, captures (without resolving) conflicting evidence
	Conclusions	Makes conclusions based upon several sources found after moderate research, with reasoning and documented direct evidence; sometimes resolves contrary evidence

4. Proficient	Sources	Uses a wide variety of record types; often contacts record custodians to obtain copies of high-quality sources
	Citations	Gives complete and accurate source citations; for online sources, specifies the source-of-the-source and indicates source strength
	Information	Additionally, learns history necessary to recognize and evaluate all explicit information in a source
	Evidence	Insightfully pursues research at multiple, targeted repositories, making use of a plethora of record types. "Burned counties" are not roadblocks
	Conclusions	Forms conclusions based on well-reasoned and thoroughly documented evidence gleaned from sound research
5. Stellar	Sources	Insightfully pursues research at multiple, targeted repositories, making use of a plethora of record types; "Burned counties" are not roadblocks
	Citations	Overcomes limitations of genealogical software to create well organized, industry-standard reference notes and source lists
	Information	Additionally, utilizes implicit information in a source; finds information in cases like illegitimacy that stump most researchers
	Evidence	Additionally, publishes, teaches, and inspires others to fully utilize evidence of all types
	Conclusions	Additionally, publishes clear and convincing conclusions; teaches and inspires others



See the FamilySearch Wiki article titled “Genealogical Maturity” and associated links stemming therefrom for more insight.

https://familysearch.org/learn/wiki/en/Genealogical_Maturity

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PART 1: BRIDPORT, DORSET, ENGLAND

THE COLONIAL AMERICAN: WILLIAM MACOMBER (1609-1670): A SYNOPSIS

SETTING THE STAGE FOR THE BIRTH AND EARLY LIFE OF WILLIAM

THE BIRTH AND CHRISTENING OF WILLIAM

THE EARLY LIFE OF WILLIAM

CHRONOLOGY OF SIGNIFICANT EVENTS PERTINENT TO WILLIAM MACOMBER

PART 2: DORCHESTER, DORSET, ENGLAND

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THE EARLY FAMILY LIFE OF WILLIAM IN ENGLAND

PART 3: DUXBURY TOWNSHIP, COLONY OF PLYMOUTH, BRITISH COLONIAL AMERICA

PART 4: MARSHFIELD TOWNSHIP, COLONY OF PLYMOUTH, BRITISH COLONIAL AMERICA