

## Edward Chapman of Ipswich, Massachusetts – Puritan Immigrant and Patriarch Part I: Pathway from England

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Edward Chapman was one of the first English immigrants of the Chapman family in America. He came to New England during the Great Puritan Migration of the 1630s, and died in 1678 in Ipswich, Essex County, Massachusetts. This essay is to identify Edward Chapman's likely Puritan pathway from his place of English origin to New England. For reference, maps of both areas are included in the Appendix. A second essay discusses Edward Chapman's life in America.

It is the writer's belief that 19<sup>th</sup> Century histories of Edward Chapman of Ipswich, Massachusetts by Reverend Jacob Chapman contain errors or misunderstandings concerning Edward Chapman's ancestral home and place of settlement. In his 1878 history, *Edward Chapman, of Ipswich, Mass., in 1644, and Some of His Descendants*, Reverend Chapman wrote that "Edward Chapman, miller, of Ipswich, is said to have come from the northeast of England, not far from Hull, in Yorkshire. The probability of this tradition is supported by the fact that others from the same vicinity of the name, Chapman, are recorded, as recommended by their parish priests to be members of the Episcopal Church, and so were permitted by the authorities to leave the country. Edward Chapman and the Puritans of that period could not expect such permission. He is said to have landed in Boston."

In his 1893 history entitled *Edward Chapman of Ipswich, Mass., 1642-1678, and His Descendants*, Reverend Jacob Chapman omitted the second part of the above narrative while significantly expanding the first: "Edward Chapman, miller and farmer, came from Yorkshire, England, not far from Hull. He is

supposed to have landed in Boston about 1639." "...Most of those who in the seventeenth century came to New England came from the north-east part of England, from Yorkshire, Lincolnshire, etc. Tradition says that Edward Chapman of Ipswich, Mass., came from the vicinity of Hull, in England... He seems to have settled in Rowley, and then purchased land in what is now

Linebrook parish, at a distance of some miles from the present village of Ipswich. Though a miller by trade, he

engaged in farming. Rev. Nathaniel Rogers, of Ipswich, came from England in 1636. His kinsman, Rev. Ezekiel Rogers and colony, from Rowley, Yorkshire, in England, sailed from Hull in 1638, and land in Boston, Mass., where they were on the 10<sup>th</sup> mo., 2<sup>nd</sup> day. In April, 1639, they began to settle Rowley, Mass., six miles from Ipswich. Edward Chapman, the emigrant, is supposed to have been in that colony, or to have joined it soon after. In 1642 he married (I) Mary (dau. Mark Symonds), the mother of his five children. For some years he lived on the farm of Rev. Nathaniel Rogers, of Ipswich. In 1644 he was a grantee of Ipswich."

Common to both of the above histories are vague descriptions of the source and

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integrity of their information. Phrases such as “The probability of this tradition...; “He is supposed to have landed...”; “Tradition says that”; “He seems to have settled...”; “...[He] is supposed to have been in that colony...” do not connote certainty of source. Are the foregoing historical narratives based upon documented facts or questionable here-say opinions? Existing Ipswich and Rowley, Massachusetts town, church<sup>1</sup>, and court records only provide some of the answers. They do not, for example, identify Edward Chapman’s place of origin in England, his age or parentage. They do show that Edward Chapman owned land in Ipswich (1643) long before he did so in Rowley (1662). Other historical or genealogical records of consequence have not been located or no longer exist, including Edward Chapman’s family bible and most of the 1630s ship manifests of England’s Puritan emigrants. All this notwithstanding, it is believed that a partial picture of Edward Chapman’s immigration to New England can still be painted.

Presented below is genealogical and historical evidence pointing to Edward Chapman as a teenage orphan from England’s East Anglia region who immigrated to New England in 1636 as an indentured servant. Much of this evidence is circumstantial<sup>2</sup> and involves

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<sup>1</sup> Church/parish records include vital records – births or infant baptisms, marriages, and deaths. Church records are missing or incomplete for both Ipswich and Rowley, Massachusetts prior to at least 1665.

<sup>2</sup> Per Anthony J. Camp, genealogist, circa 1999: “Circumstantial Evidence is evidence of facts or circumstances from which the existence (or non-existence) of a fact at issue may be inferred.”

reasoned conclusions from connected dots of corroborated and non-corroborated historical evidence. The reader is invited to consider this evidence collectively as well as individually, the whole being greater than the sum of its parts. This synergy will lead to a better understanding of Edward Chapman, the man and his times.

Information concerning the Great Puritan Migration will be considered, including that of the minister believed to have been Edward Chapman’s indenture master. Puritan and Chapman 17<sup>th</sup> century naming patterns will be reviewed, as well as documented evidence from Essex County, Massachusetts, particularly the towns of Ipswich and Rowley. The summary at the end of this essay recounts the author’s findings about Edward Chapman, his English origin and beginnings in America.

### Regional Origins of the Puritan Migration

The Great Puritan Migration encompassed the exodus of some 80,000 English people from 1630 through 1640. The portion of this migration that went to the Massachusetts Bay Colony (much of New England) totaled an estimated 21,000 people, mostly families. The Puritans emigrated to escape persecution under Archbishop William Laud and English King Charles I, who had dismissed the Puritan-dominated Parliament in 1629. The migration was also, an especially, to create a theocratic society where Puritan beliefs could be practiced without prejudice. The Puritans were a religious people full of

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faith in God and Jesus Christ, espousing the doctrines of the reformer John Calvin.

While the migration to the Massachusetts Bay Colony drew emigrants from all over England, approximately 60% of its number came from one geographic region<sup>3</sup>. This was East Anglia in England's southeastern quadrant east of London. It consisted of nine shires or counties: Norfolk, Suffolk, Essex, Hertfordshire, Cambridgeshire, Huntingdonshire, Lincolnshire, plus parts of Bedfordshire and Kent. Of these, three of the largest contributors were the counties of Suffolk, Essex and Norfolk.

In the early 17<sup>th</sup> century East Anglia was more densely settled and highly urbanized than any other part of

England. Many of its inhabitants were skilled craftsmen and artisans. In 1630 an estimated 50% of Essex County, England adults were employed in the textile industry.

From a study of 2,646 Puritan emigrants traced to Massachusetts during the Great Migration<sup>4</sup>, the largest numbers came from the East Anglia counties of Norfolk

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<sup>3</sup> *Albion's Seed – Four British Folkways in America*, David Hackett Fischer, Oxford University Press, New York, 1989, p. 33.

<sup>4</sup> *The Planters of the Commonwealth – A Study of the Emigrants and Emigration in Colonial Times: to which are added Lists of Passengers to Boston and to the Bay Colony; the Ships which brought them; their English Homes, and the Places of their Settlement in Massachusetts, 1620-1640*, Charles Edward Banks, Genealogical Publishing Co., Inc., Baltimore Maryland, 1975.

(160), Suffolk (268), and Essex (244). London city contributed 172 emigrants. Yorkshire County contributed 70. Some of the emigrants from non-East Anglia areas of England had ties to it. Author David H. Fischer<sup>5</sup> notes: “The Puritan migration also drew from other parts of England, but often it did so through East Anglian connections... A case in point was the parish of Rowley in Yorkshire, whence the Reverend Ezekiel Rogers brought a large part of his congregation to Massachusetts, where they founded another community called Rowley in the New World. Rogers was himself an East Anglian, born at Wethersfield in Essex... He had moved to Yorkshire as a Puritan missionary, ‘in the hope that his more lively ministry might be

particularly successful in awakening those drowsy corners of the north.”

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There are numerous parallels between 17<sup>th</sup> century East Anglia and Massachusetts, including the naming of counties and towns. The first counties in the Massachusetts Bay Colony were called Suffolk, Essex, Norfolk and Middlesex, three of which are also counties in southeastern England. Most Massachusetts towns founded before 1660 were named after an existing English community. Of 35 such communities, 21 (or 60%) were taken from six eastern English counties. Ipswich, located in Essex County of the Massachusetts Bay Colony, was one of them so named.

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<sup>5</sup> *Albion's Seed – Four British Folkways in America*, David Hackett Fischer, Oxford University Press, New York, 1989, p. 34.

### English Church Records and Chapman Marriages

Attendance at services of the Church of England was compulsory until 1689.

Those who refused (known as Recusants) could be brought before the courts and fined or lose their lands. Many Puritans, but not all, attended the Church of England and had their children baptized or married there.

Records of these religious events were kept by the Church, locally and regionally.

The author's study of published Anglican (Church of England) marriage records from early 17<sup>th</sup> century England reveals potentially significant facts regarding marriages of Chapman males. See Appendix, item I. Chapman

marriages during 1601-1625 were most numerous in the three most populous counties of

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East Anglia, namely Suffolk (76), Essex (62), and Norfolk (23). Of note, Yorkshire County reported 24 Chapman marriages. Given Edward Chapman's death date (1678) and other information, it can be surmised that he was likely born sometime during the first 25 years of the 17<sup>th</sup> Century. The marriage of Edward Chapman's parents would have also been sometime within that period.

### Puritan Naming Patterns

Puritan families in early Massachusetts named their children in ways that differed significantly from other English-speaking people. The primary feature was their strong use of biblical names, which was nearly twice as prevalent as in non-Puritan colonies. A remarkably small number of biblical names accounted for a very large

proportion of the children so named. Fifty percent of all girls were named *Mary, Elizabeth* or *Sarah*. The leading namesake for boys was *John*. Other favorite biblical names were *Joseph, Samuel* and *Josiah*. Edward Chapman's name was an exception to this biblical pattern.

Another dominant Puritan naming feature was the descent of names within a family. Puritan children were not named after godparents, this being deemed a Catholic practice. As noted by Fischer, "In Massachusetts, two-thirds of first born sons and daughters were given the forenames of their parents. This nuclear naming strategy persisted through many generations in Massachusetts. ...Massachusetts

onomastics [naming patterns] were the product of what has been called a 'Puritan naming

revolution,' in England during the late sixteenth and early seventeenth century. It is interesting that this revolution took different forms in various parts of England, and once again it was the East Anglican pattern that came to Massachusetts, rather than naming customs from the south or west or north of England."

### Edward Chapman Naming Practice

Edward and Mary Chapman followed the Puritan naming patterns. Each of their five children had a biblical name. Their only daughter, Mary, also had the name of her mother as was the Puritan custom. Looking to the next generation and after, this practice continued. For example, Edward's eldest son, Symon Chapman and his wife Mary Brewer (married 1666) named their children in

the following order: (1) Symon; (2) Edward; (3) John; (4) Simon; (5) Dorothy; (6) Mary; and (7) Samuel. The first two sons were apparently named for their father and grandfather, while the first two daughters were apparently named for Symon Chapman's step-mother, Dorothy Chapman (Edward's second wife), and Symon's deceased mother Mary Symonds Chapman and/or his own wife, Mary Brewer Chapman.

The names for the first two sons of Edward and Mary Chapman, however, do not follow the Puritan or Chapman naming pattern. As noted above, Edward's firstborn son was named Symon (also Simon), born 1644<sup>6</sup>. Symon is very close to the surname of Mary Symonds, Edward Chapman's first wife. This hardly appears to be a

coincidence. While the author's research in Church of England parish registers confirms

the existence of the name Symon (and Edward) Chapman in early 17<sup>th</sup> century England, this fact is overshadowed by Edward Chapman's eldest son being effectively given the same name as Edward's father-in-law, Mark Symonds of Ipswich, Massachusetts. Edward and Mary Chapman's second child, a son named Nathaniel born 1645<sup>i</sup>, also appears to have been named for a New England individual special to the Chapmans. This was the Reverend Nathaniel Rogers of Ipswich, Massachusetts. As noted in Jacob Chapman's 1878 and 1893 histories of Edward Chapman and his descendants, "For some years he [Edward Chapman] lived on the farm of Rev. Nathaniel Rogers, of Ipswich." This is confirmed

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<sup>6</sup> See Endnote i, second half.

in the Inventory of the estate of Mr. Nathaniel Rogers of Ipswich, taken August 16, 1655 following his death. The inventory records "the house and land in Ed. Chapmans hand with the pasture adjoyneing."

#### English Orphan, New England Indentured Servant

The above information suggests that Edward Chapman did not know or remember his parents. In other words, he appears to have been an orphan. As such, Edward Chapman would have had a difficult time immigrating to America—it was very costly, and most of the Puritan emigrants were people with financial means and middle class status. However, in 17<sup>th</sup> century England and later, individual parish churches had the responsibility for

providing necessities for the poor and orphans. It was not uncommon, therefore, for

churches to pay emigrant passage for an orphan, deeming it a less expensive alternative than supporting the youth to maturity.

In other instances, orphans became indentured servants to an emigrant master who brought them to New England. The following quote from the noted work, *The Planters of the Commonwealth*<sup>7</sup> is enlightening: "...Lists of passengers coming in ships

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<sup>7</sup> *The Planters of the Commonwealth – A Study of the Emigrants and Emigration in Colonial Times: to which are added Lists of Passengers to Boston and to the Bay Colony; the Ships which brought them; their English Homes, and the Places of their Settlement in Massachusetts, 1620-1640*, Charles Edward Banks, Genealogical Publishing Co., Inc., Baltimore Maryland, 1975, p. 31.

to New England, as have been preserved, contain the names of minors who cannot be assigned to any of the families coming at the same time. The conclusion is inevitable that they were transported under a continuance of this practice [of transporting poor children or apprentices] as indentured servants or under the protection of adults. The Church Wardens' Accounts of the Parish of Saint Giles in the Field, London, for 1636 show that these parochial collections for 'transporting of children into New England' were still being made."<sup>8</sup>

From a noted genealogical research guide<sup>8</sup> we learn that in old England a child could be apprenticed by a church council if the child was an orphan or a pauper. Such young people were commonly apprenticed between the ages of seven and 18. Indentures were legal agreements that obligated an apprentice to serve a specified number of years, usually seven. An example from New England's 1647 Essex County Court Records follows: "Thomas Abott Jr, son of George Abott of Rowley [is] to be an apprentice to John Boynton for the space of seven years."<sup>9</sup> While no written indenture agreement has been found pertaining to Edward Chapman, circumstantial evidence suggests that he had one with Reverend Nathaniel Rogers, whose life in Essex County of

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<sup>8</sup> *Research Outline – England*, Family History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, Third Edition, July 1999, p. 55.

<sup>9</sup> Following his apprenticeship, Thomas Abbott, Jr. married Dorothy Swan of Rowley, who as a widow later became Edward Chapman's second wife.

East Anglia, England is reported in an endnote<sup>11</sup>. From the earlier review of English Chapman marriages in the early 17<sup>th</sup> century and other information, it is believed that Edward Chapman's parents lived in East Anglia.<sup>11</sup>

The period between Reverend Nathaniel Rogers's emigration, June 1636 and Edward Chapman's marriage, approximately July 1643<sup>10</sup>, is seven years, a common indenture period. As noted previously, Edward and Mary Chapman's home was supplied by Reverend Nathaniel Rogers. Such an arrangement implies a special interest or relationship. This interest is underscored by Edward and Mary Chapman having named their second son Nathaniel. This is more than a coincidence—it evidences

a close relationship between the two. Given this and other evidence, it appears that a seven-year indenture

arrangement existed between young Edward Chapman and Nathaniel Rogers, beginning at or just before Nathaniel Roger's emigration. Reverend Rogers and his wife could have used a servant—they then had four children under the age of nine.

#### A Singularly Long and Distressful Voyage

The voyage of Reverend Nathaniel Rogers, his family and others including his ward Edward Chapman, began in London reportedly on June 1, 1636 and continued until their arrival in Boston on November 17, 1636—a period of five and one-half months. This was an extraordinarily long voyage even by

<sup>10</sup> See essay section, "Ipswich, Massachusetts Records".

Great Migration standards. The reasons for this singularly long and distressful voyage are recounted in the following excerpt from the writings of Cotton Mather<sup>11</sup>, original spelling preserved:

“Now, tho Mr. Rogers were a Person very unable to bear the Hardships of Travel, yet the Impression which God had made upon his Heart, like what he then made upon the Hearts of many Hundreds more, perhaps as weakly and feeble as he, carried him through the Enterprize with an unwearied Resolution; which Resolution was tried, indeed, unto the utmost. For whereas the Voyage from Gravessend unto Boston, uses to be dispatched in about Nine or Ten Weeks, the Ships which came with Mr. Rogers, were fully Twenty four Weeks in the Voyage; and yet in this tedious Passage, not one Person did miscarry. After they had come Two Thirds of their way, having reached the length of Newfound-land, their Wants were so multiplied, and their Winds were so contrary, that they entred into a serious Debate, about returning back to England: But upon their setting apart a Day for solemn Fasting and Prayer, the Weather cleared up; and in a little time they arrived at their desired Port; namely, about the middle of November, in the year 1636.”

A further description of this voyage is found in the journal of John Winthrop, a prominent early leader of Ipswich and

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<sup>11</sup> *Magnalia Christi Americana, or the Ecclesiastical History of New England*, Cotton Mather, London, 1702, as quoted in “Rjo’s New England Immigrant Ancestors,” Internet website <http://jrohara.net/gen/immigrants>, 9/6/2010.

the Massachusetts Bay Colony. See Appendix, item IV.

Ipswich, Massachusetts Records  
Upon his arrival in the Massachusetts Bay Colony, Reverend Nathaniel Rogers settled in Ipswich, Essex County. On February 20, 1638, Nathaniel Rogers was ordained Pastor of the Church at Ipswich, 15 months after his arrival in New England. The life of Edward Chapman as an indentured servant is not documented in existing Ipswich town records. This is not surprising given these records’ stated (1640) purpose of being “The Record of Oaths, & Mortgages & exchanges” of the town...” The will of Nathaniel Rogers makes no mention of any concluded indenture—it only concerns his own family. However, as noted previously, the 1655 inventory of the Estate of Nathaniel Rogers provides a documented link between the two.

*Edward Chapman’s name first appears in Ipswich, Essex County, Massachusetts town/land records in two mid-1643 entries.*

Edward Chapman’s name first appears in Ipswich, Essex County, Massachusetts town/land records in two mid-1643 entries. The first entry reads: “Granted to Edward Chapman a parcel of ground by goodman Symonds his farme about 16 acres, [pro]vided that the towne reserve for high-ways to be laid out, without allowing recompense.” This entry immediately precedes an entry dated July 18, 1643<sup>12</sup>. A second entry

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<sup>12</sup> The original Ipswich town records were written in an old English script with dating sometimes difficult to discern. They were later copied for ease of reading and reference. The later copy(s), however, did not always preserve the dating of the original. As a result, the above 1643 land grants to Edward Chapman were mistakenly re-dated 1644. This may account for why Reverend Jacob Chapman’s 1893 history

granting land to Edward Chapman is found three entries below the first on the same page. This entry reads: “Granted to Edward Chapman 6 acres of marsh beyond Chebacco River.” Both properties are described as undeveloped land. See Appendix, item III.

The town’s actions in twice granting land to Edward Chapman at or near the same time appears to have been influenced by Mark Symonds, an Ipswich town resident since its founding in 1634. He is also the father of Mary Symonds who married Edward Chapman. The time frame of their marriage appears to have been in or before July 1643. This is supported by the birth of their first child in 1644, and the aforementioned mid-1643 Ipswich land grants.

Edward Chapman and Rowley, Massachusetts  
Edward Chapman’s

beginnings in New England have previously been aligned with the Reverend Ezekiel Rogers, Nathaniel Rogers’ cousin. As noted earlier, Ezekiel Rogers was also from Essex County in England’s East Anglia region, but he later moved north to Yorkshire County to perform missionary labors. There he became the pastor of the parish church at Rowley. In 1638 Reverend Ezekiel Rogers and some of his followers immigrated to the Massachusetts Bay Colony aboard the ship *John*. In 1639 they, with others, founded the town of Rowley in Essex County, Massachusetts. Edward Chapman was not among them—he was, as noted above, an Ipswich immigrant.

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reports that Edward Chapman first became a grantee in Ipswich in 1644.

Like his mentor and minister Reverend Nathaniel Rogers, and his father-in-law, Mark Symonds, Edward Chapman resided within the boundaries of neighboring Ipswich.

Edward Chapman did have ties to Rowley, however, particularly his circa 1661 marriage to Dorothy Swan Abbott, a widow from Rowley whose father, Richard Swan, was one of the original Rowley settlers. Beginning in 1662, Edward and Dorothy Chapman became joint owners of Rowley land previously held by Dorothy and her late husband, Thomas Abbott, while still maintaining their Ipswich residency. In addition, Edward Chapman’s eldest son, Symon Chapman, married Mary Brewer from Rowley in 1666. They resided in Rowley until after Edward Chapman’s death in 1678.

Chapmans in Yorkshire County, England

Assumptions exist that Edward Chapman was a son or relative of a Sir Robert Chapman of Whitby in northern Yorkshire County, England. This is unlikely given the foregoing analysis. Professional genealogical research performed by International Research in the 1990s for Austin Chapman of Minnesota attempted to identify Edward Chapman or his parents in Yorkshire County, including said Robert Chapman. The findings were inconclusive<sup>13</sup>. This writer’s own research of Yorkshire

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<sup>13</sup> In its final report dated March 25, 1999, International Research noted: “...during this research session we completed our analysis of Yorkshire records that are available at the Family History Library which could relate to your Chapman ancestry.”

County, England histories and records was likewise inconclusive.

A 2007 article in the New England Historical Genealogical Register, Vol. 159, “Autobiographical Letter of Robert Chapman of Saybrook, Connecticut” provides an example of another 1630s Chapman immigrant whose roots were mistakenly identified with Yorkshire County, England. This article concluded that: “According to family tradition, Robert Chapman was born in 1616, and came to New England from Kingston upon Hull, Yorkshire, in 1635. Recent scholarship (*The American Genealogist* 66 [1991]: 30-32) indicates the purported Yorkshire origins are inaccurate, and suggests future research in the London area and nearby counties.” This conclusion is based upon the discovery of a “lost” manuscript/letter of Robert Chapman. Of note, DNA evidence now points to Robert Chapman of Saybrook, Connecticut as not being related to Edward Chapman of Ipswich, Massachusetts. DNA studies also point to the possibility that Edward Chapman’s ancestors lived in southern and not northern England<sup>iv</sup>.

#### Summary and Conclusion

Edward Chapman of Ipswich, Massachusetts was one of the original immigrants of the Chapman family in New England. As proposed in this essay, young Edward Chapman immigrated to the Massachusetts Bay Colony from the East Anglia region of southeastern England as an orphaned youth during the Great Puritan Migration of the 1630s. He was indentured for

seven years to a highly-respected Puritan minister of his time, Nathaniel Rogers, arriving with him in Boston in November 1636. Following his seven year indenture in mid-1643, Edward Chapman married Mary Symonds, daughter of Mark Symonds of Ipswich. Edward and Mary Chapman had five children: Symon (1644), Nathaniel (1645), Mary (1648), John (1651), and Samuel (1655). All of his children married. Following his wife’s untimely death in 1658, Edward Chapman married second, Dorothy Swan, the widow of Thomas Abbott of neighboring Rowley, Massachusetts. They had no known children.

During his lifetime, Edward Chapman of Ipswich provided for his family as a farmer and miller. His community service included that of a Grand Juror, a Juror, a Constable, and a Fence Viewer. He was active in the community, even signing a petition against cruelties practiced by overbearing Puritan leaders. Edward Chapman died in 1678 and was buried in Ipswich, leaving a will allocating his material possessions and declaring his faith in God.

*Edward Chapman died in 1678 and was buried in Ipswich, leaving a will allocating his material possessions and declaring his faith in God.*

Edward Chapman’s descendant’s today number in the tens of thousands. His legacy to them includes a pioneering spirit, faith in God and love of fellowman. These and other attributes of his life are reviewed in Part II of “Edward Chapman of Ipswich, Massachusetts – Puritan Immigrant and Patriarch.”



The Old Burying Ground, Ipswich, Massachusetts. (Photo by the author, 10/30/2010)

#### ENDNOTES:

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<sup>i</sup> Nathaniel Chapman's 1645 birth year is a widely-accepted date as it falls logically into the birth pattern of the Edward and Mary Chapman's other children. Although a footnote to the September 1679 Ipswich Quarterly Court Records reports that deponent Nathaniel Chapman was then 26 years of age, (equating to a 1653 birth year), this age is believed to be a reporting error. This was not uncommon in town and county records of those times. For example, the age of Nathaniel Chapman's older brother, Symon Chapman is mentioned seven times as a deponent in Ipswich, Rowley or Essex County records from 1672 to 1735. In these records four different birth years are calculable, the most common being 1644 (3), followed by 1643 (2), 1642 (1), and 1649 (1).

<sup>ii</sup> Reverend Nathaniel Rogers was a prominent Puritan minister born in Haverhill, Essex County, England in 1598. He came from a long line of ministers of the same name, including the noted martyr, John Rogers. Nathaniel Rogers' father, John Rogers, was a popular lecturer at Dedham and leader of the north Essex Puritans. As noted in one history, "John Rogers...drew crowds of as many as 1,200 to his weekly Tuesday morning addresses. When he died in 1636, so many people flocked from twenty miles or more to his funeral that the gallery in the church at Dedham came close to collapse."

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Reverend Nathaniel Rogers followed in his father and ancestors' ministerial footsteps. As described in *The Hammatt Papers*, a history of 17<sup>th</sup> Century Ipswich, Massachusetts residents by Abraham Hammatt: "Nathaniel Rogers was educated at Emmanuel College, which he entered when about fourteen years of age. He began his ministry as Chaplain in a nobleman's family; and afterwards became a Curate in the established Church, at Bocking, Essex [County]. After serving there four or five years, he was dismissed in consequence of his entertaining scruples respecting the wearing of the surplice. The next four or five years were spent at Assington, Suffolk [County]; and again his scruples threatened persecution, and he determined to embark for America. He married Margaret Crane, daughter of Robert Crane, of Coggshall, or Coxhall, Essex [in 1625]. He arrived at Boston, after a singularly long and distressful voyage, November 1636. He was ordained Pastor of the Church at Ipswich [Massachusetts], February 20, 1638. ...He died July 3, 1655, aged fifty-seven years..." The famous Puritan writer, Cotton Mather said of him, "He was one of the greatest men that ever set foot on the American shore." Reverend Nathaniel Rogers' eldest son, John, later became the 5<sup>th</sup> president of Harvard College, now Harvard University.

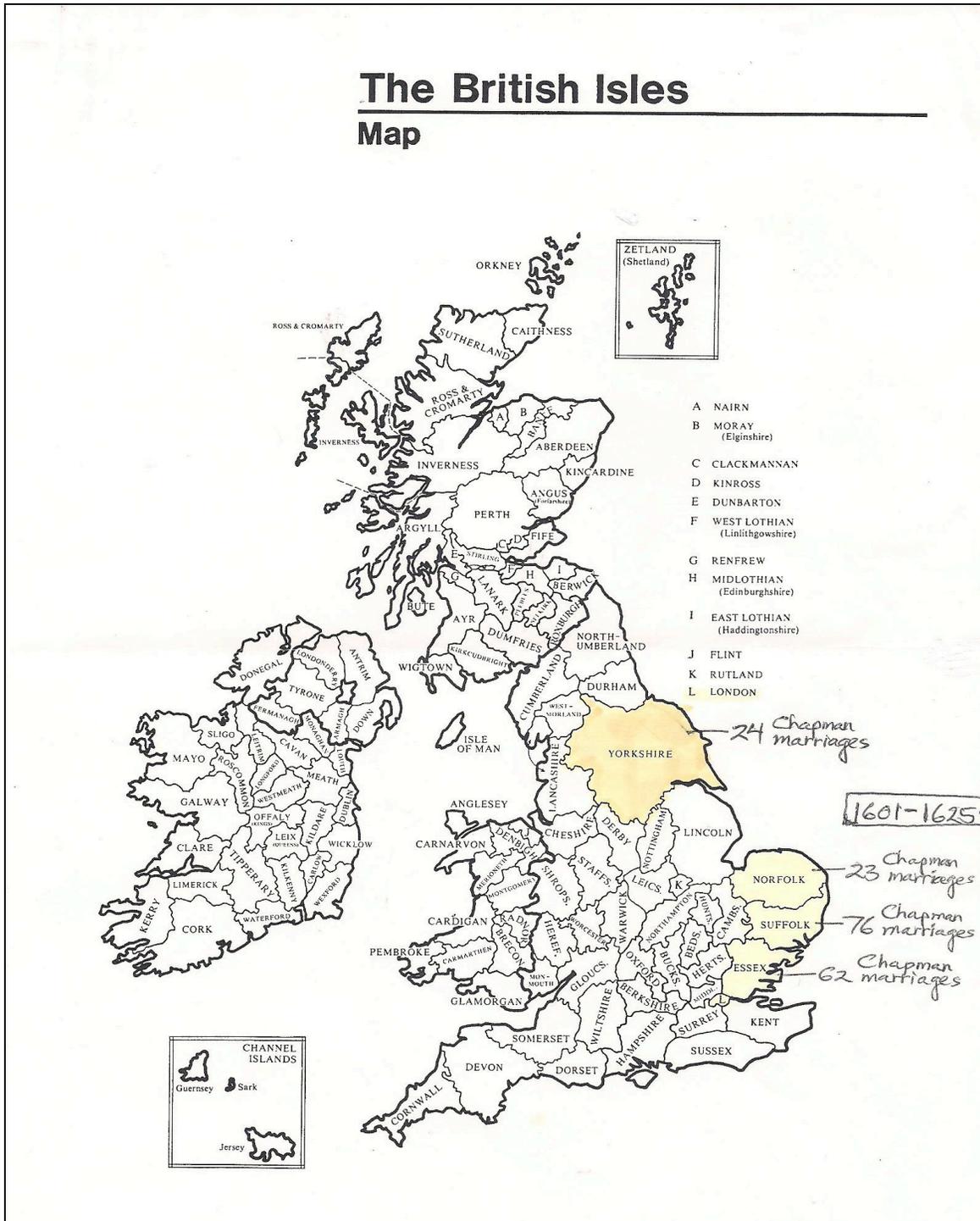
<sup>iii</sup>Seventeenth century records of the parish churches at Cogg[e]shall and Assington, Essex, England contain the names and infant birth dates of the five England-born children of Reverend Nathaniel Rogers' family, the first of whom died in infancy. No Chapman names appear in either parish record for that period, suggesting that Edward Chapman's parents were not members of those congregations. More likely, given the information on Edward Chapman's family names, they were not alive in the 1630s. A more comprehensive study of East Anglia parish and probate records than that yet attempted by the author is needed to locate them, if indeed they can be.

<sup>iv</sup>Cliff Chapman of Dumfries, Virginia and other kinsmen have confirmed their lineage to Edward Chapman of Ipswich, Massachusetts through the use of DNA technology. This scientifically-proven genealogical method allows one to trace and prove, or disprove, one's lineage in relation to other individuals of the same ancestry. Those with a "Haplogroup" rating of E3b have the potential to be linked to Edward Chapman's family.

DNA studies of populations in Great Britain have yielded results that potentially relate to Edward Chapman's ancestors. A detailed report by Steven C. Bird in the *Journal of Genetic Genealogy* in 2007, "Haplogroup E3b1a2 as a Possible Indicator of Settlement in Roman Britain by Soldiers of Balkan Origin," points to the possibility that Edward Chapman's forebears were native to southern England and not Yorkshire in the north. Major Roman colonies and roads are only found in the south of England, including East Anglia. This presupposes that his ancestors did not relocate between north and south.

APPENDIX:

I. County Map of Great Britain (pre-1974)



Source: unknown – believed open source. Writing and shading by the author.





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#### IV. Description of the 1636 Voyage of Reverend Nathaniel Rogers (John Winthrop)

1636 [November 17]. Two ships arrived here from London, and one a week before. They were full of passengers,--men women, and children. One of them had been from London twenty-six weeks, and between land and land eighteen weeks; (the other two something less time;) their beer all spent and leaked out a month before their arrival, so as they were forced to stinking water (and that very little) mixt with sack or vinegar, and their other provisions very short and bad. Yet, through the great providence of the Lord, they came all safe on shore, and most of them sound, and well liking. They had continual tempests, and when they were near the shore, (being brought two or three days with a strong east wind,) the weather was so thick all that time, as they could not make land, and the seamen were in great perplexity, when on the sudden the fog cleared, so as they saw Cape Ann fair on their starboard bow, and presently grew thick again; yet by their compass they made their harbour. There were aboard that ship two godly ministers, Mr. Nathaniel Rogers and Mr. Partridge, and many good people in that and the other ships; and we had prayed earnestly for them; (for a small pinnace [ship] of thirty tons, which came out with them, and was come in three weeks before, brought us news of their coming.) In one of the other ships the passengers had but half a pint of drink for a day, fourteen days together; yet, through the Lord's mercy, did all well. One of the ships was overset in the night by a sudden gust, and lay so half an hour, yet righted of herself..."

Source: Journal of John Winthrop, selected entries: 1630-1648, as quoted in *The Heritage of American Literature, Vol. 1*, Edited by Richard N Lyon, George H. Orians, Herbert R. Brown, Ginn and Company, 1951, p. 44.



Source: Microsoft Word "Clip Art"

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- V. Photograph of rural Essex County looking towards the sea – Two views  
(Taken by the author, 10/30/2010)

