

WILLIAM IVES (1607-1648)

HANNAH DICKERMAN (abt. 1619- )

"There are those who profess to trace the Ives lineage to the time of the Normans. Unquestionably, this family may fairly claim great antiquity, but beyond the day when the first of our name embarked for the shores of America, the line of descent becomes shadowy and indistinct.

"Among the data published by various historical societies may be found some evidence that the Ives family had a part in the stirring struggles of the Duke of Normandy, and that it found favor with England's kings: 'Rowliff de St. Ives was a follower of William the Conqueror, and had lands granted him in Cornwall, which took his name'..."<sup>1</sup> (map #1 shire 35)

"Applying to the family in England we read: 'The family of Eve or Ive were of great antiquity in the Parish of Pancras, London;' and, 'In 1252 King Henry III granted leave to Thomas Ives to enclose a portion of the highway adjoining his mansion at Kenteffetonne. In the church is the tomb of Robert Eve, and Laurentia, his sister, daughter of Francis Eve, son of Thomas Eve, clerk of the Crown.'"<sup>2</sup>

"...That we shall some day discover evidence which will establish the exact relationship between the Ives of the old and new worlds is entirely possible...For the present there are many questions left unanswered. We shall be on safe ground if we assume that our ancestors were no better and no worse than their contemporaries... In the main, they were hard-working, God-fearing people."<sup>3</sup>

At least we see that, by the extent of research done on William Ives descendants by the Merriman family organization, many direct lines can be traced from William Ives of New Haven, Conn.

The name 'Ives' and its derivatives is common throughout England, as well as other European countries. Ives or Iver means a chief or leader (Gaelic and Welsh). In Danish it means zeal and fervor. To Scotchmen the name is familiar as Mac Iver and came to the Normans from the northern lands from which they sprung and with them into England. From it is derived the names of Iverson, Iveson, Ivison, and Ison.

The earliest authentic record of William Ives, preserved in the State Paper Department of her Majesty's record office in England is a list of passengers that embarked in the ship "Truelove" on September, 1635. William's name on this old manuscript is authority for our first definite statement about our immigrant ancestor.

William Ives, after taking an oath of allegiance, a requirement of legal transport, became a passenger of the "Truelove". He was then about twenty-eight years of age.

"It is quite generally assumed that William descended from the county of Norfolk family, and that he was born in Northamptonshire, England, 1607...One aged member of our family boasts that ours was a race of great achievement and mighty valor. But for the purposes

of record this may well be dismissed. We are now concerned with established facts. One who relies on folklore for family history strays, unwittingly, into paths of doubt and romance...

"What was the 'status' of William Ives? Was he a 'religious exile', a 'political rebel', a 'serving man', an 'apprentice', or one of 'another rank'. The question may be answered by inference: He became one of a select group of influential and well-to-do Londoners in the establishment of a distinct colony in America...The passenger list of the 'Truelove' reveals two things: (1) No 'brothers' came to America with him, and (2) the 'Hannah' who became the mother of the New Haven line was not among the passengers...

"The movements of William Ives are clouded for three years following his arrival in Boston. It is assumed that he made his home at or near Watertown, Mass., for it was there that he met those men of 'wealth, education, and influence', with whom his destiny was to become so closely linked. June 20, 1637, there arrived in Boston a company of Puritans led by Rev. John Davenport and Theophilus Eaton. These men sailed from London in the 'Hector and her consort', to escape religious persecution.

"Perhaps William Ives was attracted to this company by ties of kinship or religion. Probably he was moved by their pioneering spirit. It is a matter of record that he joined the Davenport Company and departed from Boston harbor, March 30, 1638, in quest of a spot on which to found a new colony.

"For two weeks they cruised to the south of Boston and along the shore of Long Island Sound, until they came to a 'fair haven', where the waters of the Quinnipiac River join those of the Sound. Entering the harbor (New Haven), they came to anchor under the spreading branches of a large oak tree growing on the bank of a small stream (now filled) called West Creek. With this simple act, began an epoch in early New England history.

"April 15, 1638, these Puritans, mindful always of the Divine Presence, gathered for their first Sabbath observance. Under the great oak, and surrounded by a primeval forest, Rev. Davenport preached, appropriately on 'The Temptations of the Wilderness;' his text was from Matthew 4:1: 'Then was Jesus led up of the spirit into the wilderness to be tempted of the devil'. What a setting for thoughtful worship alone with the spirit of the wilderness.

"The next day was one of fasting and prayer in preparation for a solemn compact called a 'plantation covenant'..."<sup>4</sup> (See appendix #7)

The planters drew up an agreement that settled matters of public offices which concerned civic honor, as well as rules and regulations in accord and guided by the Scriptures. The Bible became the foundation of all government of the colony. William Ives' name is recorded with sixty-three others on this solemn covenant.

It was ordered that all who would here-after plead for citizen rights to become planters in the area, must submit to this fundamental agreement by subscribing their names to the terms of the covenant.

"The settlement at Quinnipiac seems to have been unlike some others. There was, so far as we know, no grant from the crown; his authority was not acknowledged. The

land was, rather, purchased from the Indians...In payment for the land occupied by the settlers of New Haven, the Indians accepted 'twelve coats of English tucking cloth, twelve spoons, twelve hatchets, twelve hoes, two dozen knives, twelve porrigers, and four cases of scissors.'" <sup>5</sup>

"William and Hannah must have been married coincident with the beginnings of the settlement, for the church census of 1639 indicates that there were, then, two members of this family...The General Court held the 10th of March, 1646, designated the seats in the Meeting House that the settlers were to occupy: 'The names of people as they were seated were read in court and it was ordered they should be recorded, wch was as followeth. First for the mens seates on the side for men;...Will'm Ives.... Secondly for the weomens seates. In the litle crosse seate...Sister Ives...Sister Bassett...'" <sup>6</sup>

According to seating arrangements, we are able to find recorded the names of several of our early immigrant ancestors. For this writing, we note that on the side for men, is found the name of William Ives, and on the opposite side, the names of Sister Ives and Sister Bassett, as they appear side by side. (map #25)

"Two years after the date of this seating assignment, the families of Ives and Bassetts were destined to assume a closer relationship. William Ives and 'Sister Bassett' both died within ten years after the founding of the Quinipiac settlement and Hannah Ives became the second wife of Dr. William Bassett, Nov. 7, 1648." <sup>7</sup>

The children of William and Hannah (Dickerman) Ives are listed in Arthur C. Ives' work, Chap. 3, page 28:

- "1. Phebe Ives, bap., Oct. 2, 1642
2. John Ives, bap. Dec. 29, 1644; md. Nov. 12, 1668—Hannah Merriman, dau. of Capt. Nathaniel and Joan Merriman; died 1681/2; probably buried, Center Street cemetery, Wallingford; signer of Wallingford agreement, settling in northern part of town. His widow md. 2nd. Aug. 17, 1682, Joseph Benham. (see 4-11)
3. Daughter Ives, identity uncertain
4. Joseph Ives, b. about 1647; md. Jan. 2, 1672,—Mary, dau. of Thomas and Mary (Turner) Yale; died Nov. 17, 1694; buried in North Haven; signer of Wallingford agreement, settling with village colony; returned to North Haven after three years." <sup>8</sup>

The two sons, John (2) and Joseph (4), each had large families and the Ives name was carried on increasingly in America as time passed.

The reader is well repaid in knowledge gained if a little time is devoted in tracing the movements of each particular family and in becoming familiar with the plan of the genealogical connections. John's family (4-11) became associated with the development of Wallingford and remained an integral part of its civic and church affairs. His daughter, Hannah Ives, married Samuel Cook (4-7), and his granddaughter, Lydia Cook, married David Dutton (4-4), all adding great lines of pedigree to that of Gideon Royce (Rice) (1-4) through his marriage to Mary Dutton, a great great granddaughter of our immigrant ancestor, William Ives, of New Haven, Conn.

"Among later Court records is the entry that 'William Bassett...was complained of for absenc at the generall trayning yesterday...because he had some haye weh if he had not fetched it that day it would have bine eaten up and spoyled by many catle lying at it'. But he kept faith with the Court; Feb. 6, 1649, 'William Bassett whoe hath married the widdow of Wm. Ives...doth in court ingadge the whole estate which was left by him ye sd. (said) William Ives, and will not alter any of it...' " 9

The absence of much wording made the transcription hardly understandable. It was the writer's interpretation that William Bassett had difficulties pertaining to the land acquired through his marriage to Hannah, the widow of William Ives. Another item of interest, but confusing data, is mentioned by the author:

"The records of Stratford show that there was a certain 'Goodwife Bassett' that was condemned and executed at Stratford near 'Gallows Brook' for witchcraft. Here at this spot, it is claimed, was 'a small quartz boulder, with hornblende streaks like finger marks upon it', believed to be connected with the fate of 'Goody Basset'. It is stated that 'on her way to the place of execution, while struggling against the officers of the law, the witch grasped this stone and left these finger marks upon it'. This execution actually occurred in 1651. Our Hannah (Dickerman) Ives Bassett appears in New Haven town meetings in North Haven in 1662, which disposes of the belief that the witch of Stratford was the wife of William Bassett of New Haven. For many years the descendants of William Ives were misled by the report that the widow of William was that witch who was executed in 1651." 10

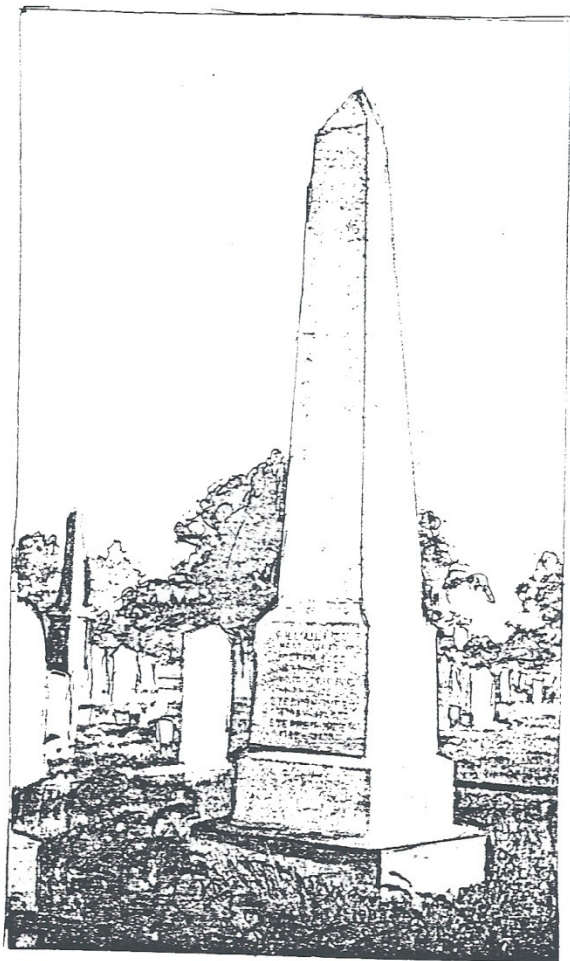
The name of New Haven was adopted at the time of the early arrival of Mr. Davenport's Colony. Quinnipiac, Quin-Nippa-Ohke, in the language of the aboriginal inhabitants, means lone-water-place, and aptly describes the long sweep of the river before it discharges into Long Island Sound. It was along the course of this stream, as well as in the valleys along the Connecticut River, that later generations of this family and those of other progenitors penetrated the undeveloped country to found homes in a wilderness.

There is a map bearing the date of 1641 that indicates the sections of home plots and farm lands assigned to each of the early settlers, and was mentioned by the author of quote, but is not available to the writer to date. He tells us, however, that William received: "In the first division,  $6\frac{1}{2}$  acres (which undoubtedly was his home plot); 'in the neck' (meaning that portion that protrudes toward the river),  $1\frac{1}{4}$  acres; 'meadow',  $2\frac{1}{4}$  acres; land in the second division, 9 acres." 11

"The residence of William Ives is fixed by one authority as, 72-160 Congress Street, New Haven. Another reference to his property is found in the transfer of one Catherine, widow of Anthony Thompson, of a lot on the 'southwest corner of Congress avenue and Hill Street': William Basset passeth over to Thompson Widdow, his house and lott, lying betwixt the house of George Smith and the highway...the other end against the West River...; all wch did belong to the eldest son of William Ives; Mar. 20, 1651/2...' " 12

Map # 26 is an early map of New Haven, but it is not the 1641 map referred to by the author, Mr. Arthur C. Ives, for it does not give the particular locations of the grants given to each specific settler, as mentioned here.

As noted in Map # 26, the original settlement was laid out in the form of a square, half a mile each way. In the center of this plot was the market place, now the New Haven Green, around which were "house lotts" and farmland for each "free planter".



Seen here is the monument that stands today, in the new cemetery at North Haven, Conn., a comparatively new obelisk-shaped monument upon which is inscribed the five generations that remained in New Haven:

"William Ives, 1607-1648

Joseph Ives, 1647-1694 (brother of John, 1644-1681, who moved to Wallingford (4-11)

Capt. Joseph Ives, 1673-1751

Stephen Ives, 1708-1745

Stephen Ives, 1742-1793

"On no reasonable hypothesis could one argue that this monument marks the original burial place of William Ives. A search of early data indicates that the ten years allotted to him in Quinnipiac colony were spent at the site of the original settlement. He and his wife were members of the old New Haven Church, and it was the custom of the day to inter the remains of a member in the churchyard adjacent to the house of worship. The present

edifice was built on the site of the old burial ground in 1813. The tombstones within the confines of the new building are still preserved in the crypt of the present building. The remainder were removed about 1821 to the new cemetery, where they may still be found arranged alphabetically along the walls which separate the cemetery from the city street. In the position in which 'Ives' would be placed, is one badly broken sandstone on which no trace of a name can be found. This stone may have marked the original grave of William Ives. Positive identification is now impossible.

"Let those of the Ives family or any of William and Hannah's descendants who visit the site of the old First Church tread softly and reverently. Somewhere within that hallowed ground are the remains of our first American Ives ancestor." 13

The writer of this review, with her husband, walked over the grounds of this cemetery and along the wall mentioned above, in 1975. The wall is still standing, but we saw none of the old tombstones mentioned by the above author, Edward D. Dickerman. They had probably all been cleared away, but the sanctity of the surroundings still hold a hallowed aura for the visitor of nearly 330 years later. The Ives monument, standing on the grounds of the North Haven Cemetery, as a memorial to William Ives, was an impressive and proud feature to see.

"In the beginning of this 'plantation', there were few municipal problems. The establishment of homes was the first consideration, followed by the founding of the church society and the machinery for making and enforcing rules of conduct. Once organized, the church became the supreme authority and center of all activities; from its records much that we know of the early life can be gleaned. If William Ives made notes of his activities they have vanished like the inscription from his earliest tombstone." 14

A timely conclusion to the lives of William and Hannah Ives is the reading of a portion of William's last Will and Testament, the signature of which was made with an "X", the clerk writing William Ives' name below it. Witnesses were Richard Miles and Roger Allen, who on June 6, 1648, were "appoynted to prise" the estate of the deceased:

"William's Last Will and Testament was made April 3, 1648—'William Ives being under the afflicted hand of ye Lord doe make this my last Will and Testament, first I make my wife whole and sole executrix of all my goods, house and land, to have ye profit and use of them, for the bringing up of my smale children till they come to Age. First I give my son John the house and Land at one and twenty years of Age, and to my three other children when they come to twenty years of Age..." 15

"Attached to the side of a brick building at the intersection of George and College streets, easily missed by the casual visitor, is a tablet marking the spot where, in the prayer and meditation, was founded 'the religious commonwealth' destined to be known as the New Haven Colony. Among the archives of New Haven one may still examine the evidence of William Ives' participation in the founding of the colony, of his residence there with his wife, Hannah, of the births of his children and their growth to maturity. Here he spent the ten years allotted him in the new world, and here his body was interred." 16

The listing of the children as given by Arthur C. Ives earlier, has since been more thoroughly investigated by Maxine Phelps Lines of Mesa, Arizona, who submitted to the archives of the Genealogical Library, Salt Lake City, Utah.

William Ives' birth is given as about 1618 of Ipswitch, Suffolk, England and his death date, April 3, 1648. Hannah Dickerman's birth is given as about 1622. The children were all born in New Haven, Connecticut, except Thomas, the first child, whose birthplace is stated, Ipswitch, Suffolk, England. The listing follows:

1. Thomas Ives, b. abt. 1640; died, 1662
2. Phebe Ives, chr. Oct. 2, 1642; md. Joseph Potter
3. John Ives, b. Dec. 29, 1644; md. Nov. 12, 1668, Hannah Merriman; died, 1682 (4-11)
4. dau. Ives, b. abt. 1645 (stillborn)
5. Martha Ives, b. abt. 1646; mde. Azariah Beach; died 1666
6. Deborah Ives, b. abt. 1647; mde. James Hoerningold
7. Joseph Ives, b. abt. 1648; mde. Jan 2, 1672, Mary Yale; died, Nov. 17, 1694

Two more children are listed but they were born after William's death and Hannah's marriage Nov. 7, 1648, to Dr. William Bassett. Their two daughters were:

8. Beatrix Bassett, b. abt. 1650; md. Thomas Clark
9. Elizabeth Bassett, b. abt. 1651; md. John Sympson 17

We here notice that Maxine P. Lines does not agree with Arthur C. Ives upon the birthplace of William Ives. If we accept the Lines' findings, we realize that William and Hannah and their first born child left England from Suffolk, from where a great portion of New England ancestry claim their origins.

1. #33, Chap. 1, p.7
2. *ibid*, p.9
3. *ibid*, pp. 13-14
4. *ibid*, Chap. 2, pp. 15, 17, 18
5. *ibid*, p.21
6. *ibid*, Chap. 3, p.22
7. *ibid*, p.23
8. *ibid*, p.28
9. *ibid*, p.27
10. *ibid*, p.23
11. *ibid*, Chap. 2, p.21
12. *ibid*, Chap. 3, p.24
13. *ibid*, p.27
14. *ibid*, p.22
15. *ibid*, p.25
16. *ibid*, p.22
17. 170, p. (4-10)