



The Pococks, Longs, and Colletts
of *Barn Bridge, South View,*
Kellaways Farm and *The Elms*
East Tytherton,
Wiltshire



The Elms



Longs, Pococks and Colletts on Cherill 1928



South View



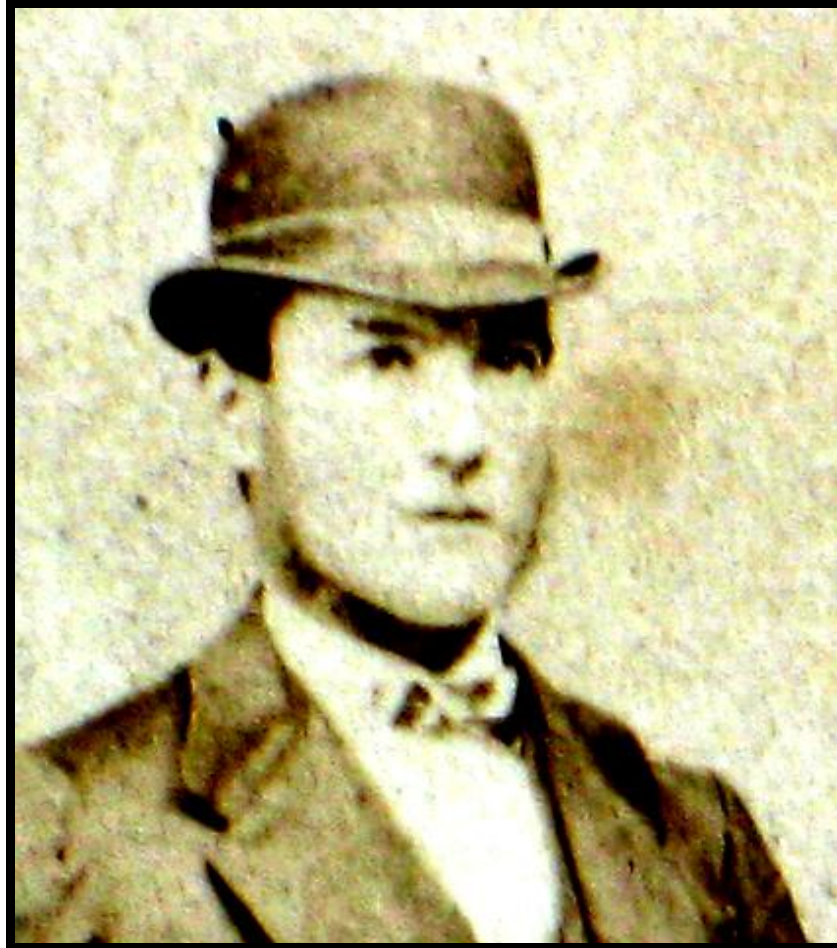
Barn Bridge

Progenitors



Probably Harry Pocock, c. 1800-1877 of
Durlitt Farm, Rowde, and Inmarsh Farm, Seend





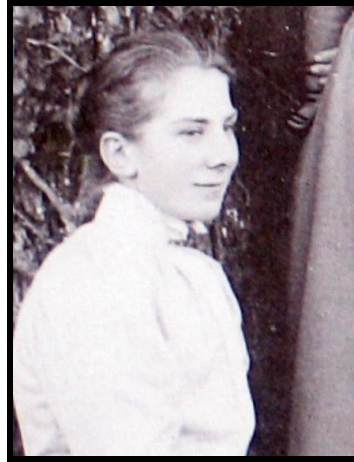
Josiah Pocock (1847-1920)



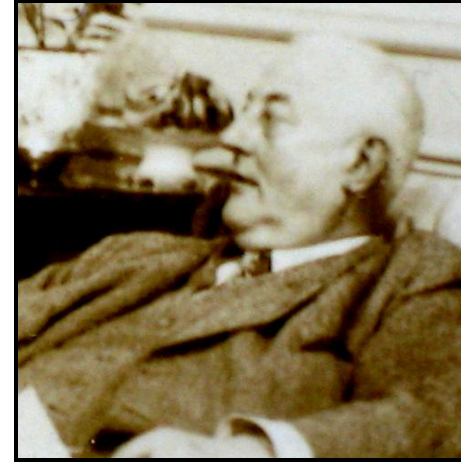
Three families that married, worked, worshipped and socialised together



Walter John Long (1876?-1936)



Emily Marion Long (1879-1959)



Walter Dunsdon Pocock (1879-1939)



Edith Alice Long (1880? -1935)



Alfred Pocock Long (1888-1917)



Gilbert Collett



Gerald Collett (1911-1982)



Dinah Pocock (1911-55)



Dorothy Pocock (1904-70)



Margery Long (1900-1983)



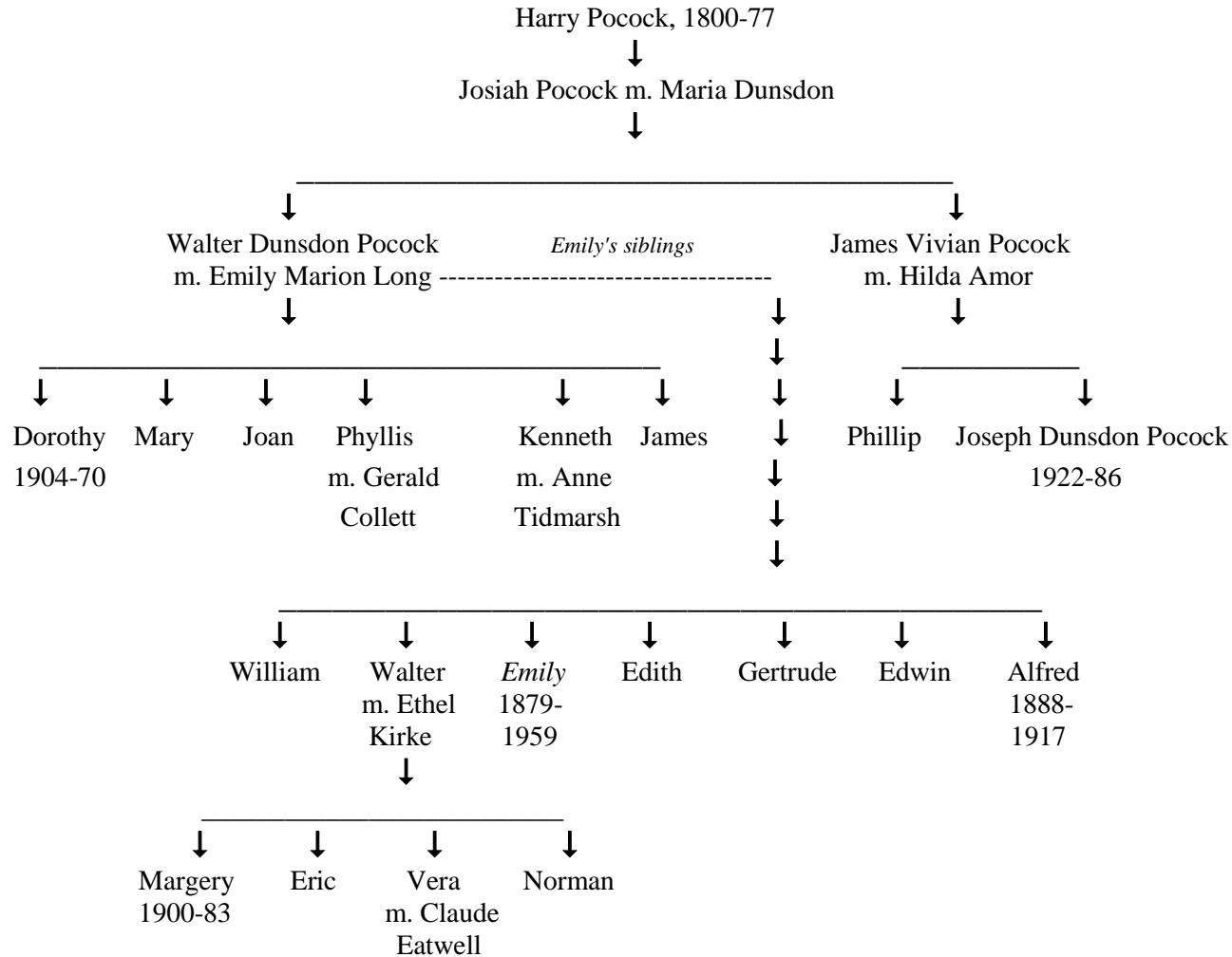
Vera Long (1908-2002)



Molly Pocock (1907-?)

Family Tree of *dramatis personae*

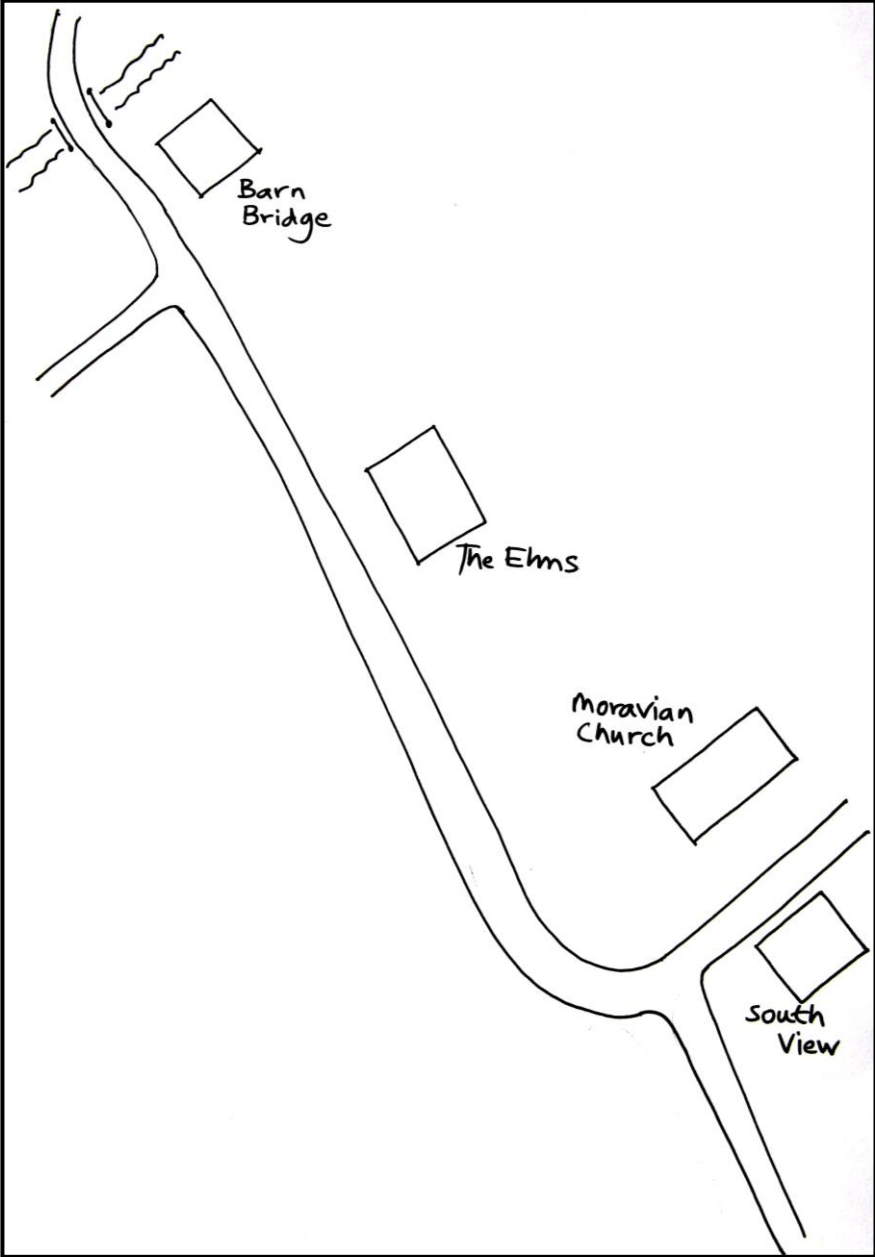
This family tree includes only some of the people mentioned in the text, as there is nothing like enough space to accommodate the huge numbers of siblings and cousins ... For more dates, see the preceding page ...



NB: Walter Pocock's children all had nicknames (Dorothy = Tommy, Mary = Molly, Phyllis = Dinah, Kenneth = Peter) as did some of Emily's siblings (Edith = Kitty, Gertrude = Gin/Jin).

We are uncertain how Margery spelt her name. Vera calls her 'Marge' in her photo album, and we have adopted the spelling with a 'g', and 'e' rather than Marjorie or Marjory.

Map of East Tytherton, showing the relative locations of the houses, *South View*, *Barn Bridge*, *The Elms*



Introduction

This essay seeks to explain a little of three families whose lives and homes were interwoven: the Pococks, Colletts and Longs. They were interconnected by marriage, by church (the Moravians) and by professional interests and business (the dairy industry and farming).

History is not an abstract exercise, but one that continues to touch the lives of people today. This history is not therefore merely an armchair exercise, but one that is offered in the hope that it will have a part to play in the continuing development of a community of relationships in an age of individualism. People today are looking for identity in their history: what better way to do this than to work together in this search, and thereby help to restore lives in our fragmented world?



