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Subject: Open Floor Hearing materials of 5th November
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Please find attached a PDF copy of what I said at the Open Floor Hearing of 5th November and scanned extracts from the booklet "Friston - A Short History of a Suffolk Village" as requested by the Examining Authority.

Yours sincerely,
Marie Szpak.

Open Floor Hearing – Thursday 5th November

PINS Reference number EA1N 20034475 & EA2 20024476

Thank you for the opportunity to speak this afternoon.

My name is Marie Szpak and I am a resident of Friston and a supporter of renewable technologies.

I would like to begin by reading an extract from a book by Clarissa Thomas,

“This book is a short illustrated history of the village close to the Alde Estuary in East Suffolk, known as Friston. It is a celebration – on the occasion of the Millennium – of life in the area from the earliest settlements, through occupation by the Romans, to invasion by the Frisians (from whence the village gets its name). Then on to the Middle Ages, when the wool trade brought prosperity, with much land in Friston being used as sheep walks, to the arrival of the postmill (the tallest in England) in 1812, and the development of an almost self-sufficient estate village in the nineteenth and twentieth centuries”.

The final chapter of the book: ‘At the Dawn of a New Century’ ends with the following words: “ The future is impossible to predict over the long term. Somethings, however, remain constant and one of them is people. These are the individuals and groups who keep the community alive, preserve traditions, support institutions and each other and look forward to the future with new ideas, open minds, and an enthusiasm for what life and change will bring to the village of Friston in the twenty-first century”.

I moved into Friston in March 2017. Despite warnings from friends I bought a thatched Grade 2 Listed cottage - it is situated adjacent to the Grade 2* listed church, which I am told, was the earliest existing building in the village. The warnings were about:

- maintaining an old property and
- the dangers of a thatched roof!

But of course what I bought was a piece of history, the book I referred to earlier mentions that in 1674 there were 31 inhabited houses in the parish and that, although no detailed map exists, these were probably clustered around the church – one of these cottages is my home!

What is lovely about living in a village, especially if you have dogs, as I do, is that you do a lot of walking and people say ‘hello’.

When I moved here locals, having ascertained if I was a holidaymaker or not, would be ask where I lived – on responding I would be met with “Oh that’s Beryl’s house”.

Beryl died in 2003 and her ashes are buried just 50 metres from the house and garden in the churchyard, marked by a stone which says, and I quote: "She loved this place".

Just over a year ago I was in my back garden when I saw two gentlemen looking towards me and pointing. We got chatting and they told me that they were born in one of the rooms in my house – they were in the churchyard visiting the grave of their grandparents, Bertie and Dolly Smith, who had also lived in my house. I invited them in for a cup of tea and as we went on a tour of the house they told me stories of how each room used to look. A few months later they returned with copies of family photos mostly from the 1950s and 60's but some as far back as 1913 – more history to cherish!

I consider myself to be a guardian of my home, of Beryl's house, of Bertie and Dolly's house – a guardian of past generations going back to the 1600s and a guardian for future generations.

Guardians defend, protect and look after – that is why I, and indeed the villagers of Friston, are fighting the Applicant's proposals.

Our medieval village is under the threat of destruction. The Applicant: SPR and, of course, National Grid Ventures, are planning to do what nobody else has managed to do since the 1100s – destroy the village and one of its constants – the people.

I know you have heard from many others about the day-to-day threats we face if development consent is granted and I will recap some of them if I have time at the end of my presentation.

Even though the Applicant has not had consent granted, the prospect of what may come to the village is sucking the very life out of villagers: they are depressed: worry and anxiety is evident.

The one thousand year history of our village could end here in the name of 'green energy' - concrete industrial structures, with maybe a life span of some 25 years which could, and should, be built elsewhere:

- not destroying a fragile coastline,
- not cutting down trees and hedgerows, threatening the destruction of wildlife
- not taking peoples' homes and gardens
- not on agricultural land on the edge of a village
- but on a brownfield site.

The spirit of Friston though lives on: the desire to protect our village, its heritage and its traditions is worth the fight.

On Sunday, as we do every year, villagers in Friston will gather around our Grade 2 Listed War Memorial in our tranquil graveyard,

- The Last Post will be played

- A 2 minutes silence will be held
- Revielle will be sounded
- The Act of Remembrance, when wreaths are placed at the foot of the memorial and the names of each villager who died defending their village and our country, will be read out
- Prayers for peace will be said and
- The National Anthem will be played.

This historic act, a mark of respect by current villagers, for past villagers, the circle of life, of history

“Some things remain constant and one of them is people”.

Let us hope that in years to come, if our community in Friston survives, they will not have to remember those people who fought to preserve our village and its community in the twenty first century from a Spanish conglomerate which includes SPR.

I support and extend my thanks to SASES, SEAS, Friston Parish Council and all other individuals and organisations who are also fighting these proposals.

I urge you to recommend the rejection of consent for the EA1N and EA2 onshore application. Thank You.

If time – remind them of the issues:

- **Loss of peace and tranquility, public rights of way, fields and hedgerows – the habitats of birds and wildlife – so much a feature of rural living**
- **An increased risk of flooding in homes of the village**
- **An increased risk of pollution: in the air from diesel fumes and dust, noise from construction and operation phases**
- **A loss of the dark night skies –no light pollution here**
- **The loss of quiet single track lanes – where people feel safe to walk - there are no pavements;**
- **A loss of safety and security**
- **Depreciating house prices, the bullying threats of compulsory aquisition**
- **Increasing traffic but decreasing tourism.**
- **And, of course, the threat brought by the cumulative effect of other developments already in the public domain, which will be directed to this area if Development Consent for the onshore aspects of EA1N and EA2 are granted.**

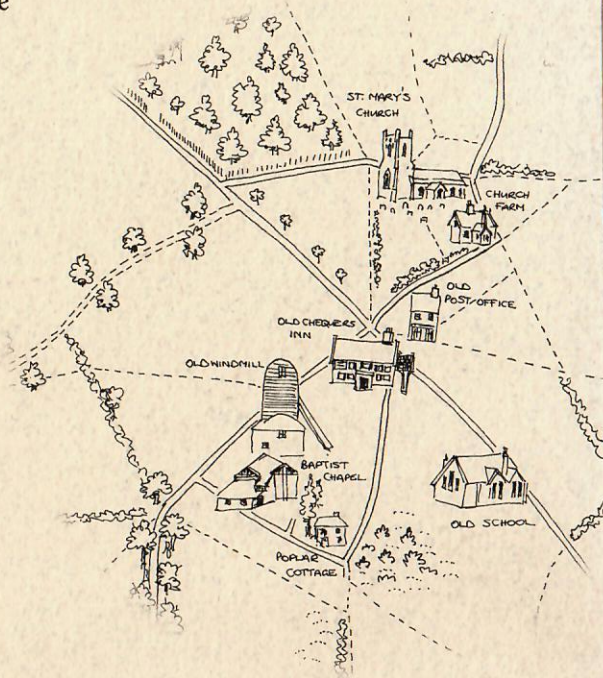
FRISTON

This book is a short illustrated history of the village close to the Alde Estuary in East Suffolk, now known as Friston. It is a celebration - on the occasion of the Millennium - of life in the area from the earliest settlements, through occupation by the Romans, to invasion by the Frisians (from whence the village gets its name). Then on to the Middle Ages, when the wool trade brought prosperity, with much land in Friston being used as sheep walks, to the arrival of the postmill (the tallest in England) in 1812, and the development of an almost self-sufficient estate village in the nineteenth and twentieth centuries.

The book looks at the lives of the lords of the manor, and local labourers, and considers the contributions of church, chapel, chartism and community activities to the development of the village.

Present day villagers have provided postcards and photographs from the earlier years of the twentieth century, and have contributed their own personal memories of the Second World War and village events.

The author, Clarissa Thomas, is a librarian with a background in archaeology, who is closely connected to the village.



FRISTON

A Short History of a Suffolk Village

Freston 1155

Frestone 1327

Fryston 1524

Freeston 1585

Fresson 1674

Efriston 1695

Friston 2000

by Clarissa Thomas

Earliest Settlers

The earliest people in the Friston area may have been hunters rather than farmers - chance finds of Neolithic flint scrapers and flakes and a flint axe tell us of their presence. The Bronze Age cremation urns found at Snape show that there were settled people here, but no further signs have been found. In the Roman period some kind of small settlement existed on Barber's Point above the Alde estuary. Early this century excavators found pottery, small bronze items, roof tiles, spindle whorl and other signs of human occupation dating from the 1st or 2nd century AD. The finds from the site together with its location suggest that it was a small farmstead or possibly a lookout post and dwelling. There was a nearby market and settlement at Knodishall, known as Sito or Senomagus, and possible settlements at Thorpeness and Aldeburgh. Further evidence of the Roman occupation comes from the eastern edge of Friston parish on the Alde estuary where evidence has been found of the production of salt from brine.

The Anglo-Saxons

The first invaders to arrive in the area, after the withdrawal of the Roman army early in the 5th century AD, were a mixture of peoples from Northern Germany - Angles, Saxons and Frisians. The Wuffinga dynasty held power in Suffolk with their headquarters between the Alde and the Deben and one of their kings, Raedwald, is the likely occupant of the famous burial mound at Sutton Hoo. There is, however, another important Anglo-Saxon cemetery very close to Friston on its south-west boundary on the site of an earlier Bronze Age cemetery. The early cremation phase of this cemetery dates almost certainly from the 5th century. The second phase of burials - including three boat burials - date from slightly later, the beginning of the 6th century.

Nobody knows where the people who used this cemetery lived and it is entirely speculative to guess that they lived near the present church at Snape - they could just as well have lived further to the east in Friston. Two small early

Landscape and Early Settlement

Natural Resources

The geology of any region determines its character through vegetation, land use, settlement, and the agriculture and industry it supports. The soil on the eastern edge of Suffolk is light glacial deposited sands with fingers of loamy clay extending from the west towards the coast. Underneath the surface soils lies a bed of chalk which is exposed as low hills in the west of the county and tilts down to be covered by the outwash soils in the east. The light, easily eroded soils have enabled the sea to form long tidal estuaries wherever rivers and streams drain down from the higher wetter claylands to meet it.

The presence of water is necessary for any settlement and Friston parish has both a watercourse running through it and a southern boundary on the Alde estuary. The estuary provides an easy method of access inland from the sea and a means of communication between settlements by boat; however it is difficult to cross on foot except at the tidal extreme. At the southern boundary of the parish the estuary provides fishing, salt and possibly fresh water, reeds and wild fowling on the mud flats and marshes. The light sandy soils which rise behind were easy to farm by early settlers but in the northern extreme of the parish lie some of the heavy clay soils, which also had their uses in the past but were more difficult to till with a simple plough.

The Coming of Christianity and the Middle Ages

The Conversion of the Wuffingas

Saint Felix converted King Sigeberht of the Wuffingas to Christianity in the early 7th century AD and a bishopric was established in the area - probably at Dunwich. St Botolph is also thought to have established a monastery in 654AD across the Alde at Iken where the present church is. It is possible that this monastery was connected to the Friston bank by a low water causeway and it seems likely that any nearby settlements would have been converted to Christianity during that period. Despite the setback to Christianity caused by the invasion of the Danes in the years following 865 it is likely that Friston would have had a simple wooden church at least by the end of the 9th century.

During the later Saxon period an important gift of land which was to shape the administrative future of Friston and the wider area for over a thousand years was made by St Etheldreda, daughter of King Anna of the Wuffingas. Following two marriages she gave her dowry lands to found a convent at Ely in 673 AD. This parcel of land known as the *Wicklawa* was not geldable, that is taxable by the King, but came under the jurisdiction of her abbey at Ely and later the cathedral. It was later known as the Liberty of St Etheldreda. The northern boundary of Friston parish follows this same ancient boundary of the liberty and may in part account for the strange shape of the parish of Knodishall, some

Saxon finds - a piece of pottery and bronze tweezers - were found in the excavations of the Roman site at Barber's Point. Although the first Saxon settlers do not seem to have moved into Roman towns they may well have used isolated buildings like the one on Barber's Point.

The Place Name Evidence

Friston is widely accepted to mean 'enclosure or settlement of Frisians' and at least one of the urns from the Snape cemetery, found during pipelaying in 1972, is of Anglo-Frisian type. However the name itself may well have only come into usage at a later date, in at least the 8th century AD, to describe a small settlement or several scattered homesteads of peoples originally from Frisia.

The Coming of Christianity and the Middle Ages

comes from the north of the parish around the Friston Moor area; 13th and 14th century pottery shards have been found in some quantity in this area. The settlement of small farms and cottages around the edge of common land on the western boundary of the parish shown on the early maps is characteristic of early settlement in the clayland region.

During the Middle Ages the population continued to rise and the wool trade brought great prosperity to Suffolk with much of the land in Friston being used as sheep walks. A form of wealth taxation recorded in the Lay Subsidy rolls of 1327 assesses Friston and Snape as jointly having 36 taxpayers; poor people would not have paid tax so their numbers go unrecorded in the tax returns.

Over most of the country there was a sudden decline in population during the fourteenth century due in part to the Black Death, which struck first in 1348. It took a long time for populations to rebuild, and another tax return for 1524 found only 15 households eligible for taxation. One economic change as a result of the Black Death was the increase in wealth of a few individuals and the 1524 tax return indicates that at least 50% of the tax in the parish was paid by one person, Jone (John?) Palmer.

Friston inhabitants may occasionally have gone to a local market, travelling by foot, pony or ox cart and maybe necessitating a night's stay at an inn. Nearby Kelsale already had a market at the time of the Domesday Book, a gift of the king to the Bigod family. The Kelsale market thrived until rival Saxmundham was granted a market charter by the new monarch King Edward I in 1272. He had no liking for the Bigods who held most of the land in Suffolk and had been favoured by previous monarchs.

A bronze seal from the Middle Ages was found in Friston in 1824. It seems to have belonged to the Bishop of Norwich or one of his representatives and have been accidentally dropped by its bearer when about the Bishop's business.

Friston: A Short History of a Suffolk Village

of which lies outside the liberty in Blything. By the 10th century the Saxon division of Hundreds (maybe meaning a hundred *hides* or units of land sufficient to support one family), had been introduced and Friston is in the Plomesgate hundred. The liberty of St Etheldreda covered six separate hundreds. The names of the hundreds usually derived from the outdoor meeting place of the old Hundred court, for example Plomesgate meaning 'gate under the plum trees'. Today the name of the Hundred River, which runs through Knodishall and Coldfair Green, reminds us of the boundary between Plomesgate hundred and Blything hundred.

The Norman Conquest

Domesday Book has no entry for Friston although this does not mean that the settlement did not exist in 1086, for it may be included under another landholding entry. Snape is the most likely entry to have included the settlement at Friston. There are two entries for Snape in the Domesday book and the larger holding measured 3 leagues, or nine miles, in length and $\frac{1}{2}$ a mile in width; there were a further 38 acres held by another man and on that holding a church stood. The overlord of that area was Robert Malet and two Normans, Walter and Gilbert, soon replaced the previous Saxon Lord Edric of Laxfield. The Domesday Book includes information about landholding at the time of the Norman Conquest in 1066, as well as at the time of the survey - there had been 46 freemen living on the manor together with 8 villagers and 16 smallholders. The size of population on this manor demonstrates the fact that Suffolk in the eleventh century was a well populated area, indeed one of the most populous counties of England, with a high proportion of freemen and a more liberal version of the feudal system.

The Middle Ages

The earliest existing building in the village is the church, which dates from the eleventh century. The earliest post-conquest domestic evidence in Friston



Fig. 1. Extract from Joseph Hodkinson's map of Suffolk in 1783

Continuity and Change

The Local Economy

Agriculture during this period slowly developed and more land was turned over to arable farming; the wool trade suffered from competition from cheaper imports which protectionist legislation did little to help. In the latter half of the seventeenth century Friston had three husbandmen (tenant farmers), four yeomen farming their own land and two linen weavers. Linen can be made from flax or hemp and the latter was grown in the parish, as various fields called hemplands on the tithe maps testify. The production of hemp was labour intensive and provided additional income for small farmers. It may have been used in Aldeburgh for sailmaking. Friston was not a wealthy parish in the seventeenth century as the hearth tax returns of 1674 indicate, more than half of the households being exempt from paying this tax through being too poor. The decline in herring fishing and shipbuilding affected coastal towns such as Aldeburgh and inland villages who lost valuable markets for their goods.

Development of the Village

In 1674 there were 31 inhabited houses and 33 households in the parish and although no detailed map exists these were probably clustered around the church. Around a hundred years later on Hodkinson's map of 1783 the Chase's Lane and Donkey Lane area of the village is marked as Friston Green but few houses are shown. Settlements on the edges of uncultivated land are fairly

The Nineteenth Century

The Growing Village

The village was well established by the beginning of the nineteenth century, the population being 299 in 1801 and there were 40 houses or cottages in the parish including outlying farms and cottages. These figures and the following ones apply only to the dwellings within the then Friston parish boundary; dwellings on Grove Road and Church Road were in Knodishall. A map from 1793 shows some of the village and at that time Low Road is the only extension of the village to the south and is labelled Friston Street. Later on the village stretch of B road is known simply as The Street. There is apparently no track connecting the village to the Aldeburgh Road along the line of the present Snape Lane. The 1st series Ordnance Survey 1" map completed during the 1830s shows the village in its present layout with a cluster of dwellings near the church and the secondary development fanning out to the south though not with as many houses as later in the century. Further wasteland is marked to the east of the village as 'Furze'.

Other interesting features of this map are the names High House Farm, in use again today, and Lichfield House which is marked to the west of the village but before Moor Farm. A large scale tithe map and apportionment book from 1845 lists all the dwellings in the parish and their inhabitants. This map shows the village fully developed with about 100 properties in the village and a few farmhouses and cottages. By this date the triangle to the south of the crossroads is complete and the village very much resembles its present state. The Knodishall tithe map of the same date shows the houses along

common in Suffolk during early periods but these later ones reflect a new pressure on land and housing because of growing populations and enclosure. Whereas there were no enclosures in Friston at that date, other areas of common land in neighbouring parishes were enclosed.

An increase in families who had no manorial rights may also have caused the secondary settlement on the manorial wasteland to the south of the village centre. This area was known simply as The Common until recently. Poplar Cottage on Chase's Lane, previously known as Clay Cott, is reputed to be the oldest dwelling in the village; built of unfired clay lump it possibly dates from the sixteenth century.

Roads

The desire for better communications began during the seventeenth century when travel by carriage, rather than horseback, became popular for the wealthy. Carriages, however, needed better roads than horses and this led to the establishment of the Turnpike Trusts. The costs of road maintenance normally fell to the parish who could rarely afford the repairs, so local gentry established the Trusts and the maintenance was provided for by the levying of tolls on all users apart from travellers on foot. A Turnpike Act was passed in 1792 to improve roads between Farnham and Aldeburgh and Yoxford and Aldeburgh. These turnpike roads cut across Friston parish along the same route as the A1094 and the B1121. There were toll booths at the ends, near Friday Street, at Sternfield and outside Aldeburgh and the roads connected with the slightly older Ipswich to Lowestoft Turnpike. The turnpike roads lasted for around 100 years until road maintenance costs passed to public authorities, when the gates, lodges, etc were sold off.

Some tracks marked on the early maps have disappeared or become footpaths or bridleways. The direction and straightness of these early tracks is interesting as it reflects the routes frequently taken by the villagers and by people passing through on longer journeys.

The Church

Although there is no evidence available it is highly probable that the first building for Christian worship in the village would have been wooden. (A fine wooden church from the eleventh century still stands in a village in Essex.) The first indication of a more substantial church is the round topped arch in the north wall of the nave, which has been dated to the 11th century. The present main doorway dates from the 12th century and there are many other features in the church from the Medieval period. The tower dates from the 14th century and had bells put in it in the 1460s. Little else seems to have been added to the church after this period apart from an 18th century porch and some 19th century restoration. The church therefore retains the charm and simplicity of a building built and supported by a small Christian community. Interestingly the church shares its dedication to Saint Mary the Virgin with that of Snape Priory, but whether this is just coincidence or deliberate is not known.

The Churchyard

Around the church the burial ground has been in use for hundreds of years and the memorials give an interesting picture of village history. Among the notable memorials are the three stone headstones of members of the Bowater family, all of whom had been Lord Mayors of London. There is a line of tombstones of Hamblings and Hammonds, tenants of Friston Hall in the nineteenth century. The grave of Joshua Reynolds, one time miller at Friston, is also there, together with those of other villagers who led hardworking but unremarkable lives.

landed gentry and those with power. The chapel is unusual in that it is hexagonal in shape and is sited on what must have been waste or common land in the heart of the Friston Common area. The shape has been described as being like a coffin so as to remind the congregation of their end! From 1834 the church was led by Pastor William Brown, a local surveyor and architect, who led the congregation for the following fifty years. The chapel also had an entrance on Donkey Lane, where horses and carts could enter and be left for the duration of the service.

The Modern Parish

For many centuries the parish was the main unit for both ecclesiastical jurisdiction and administrative regulation. During the twentieth century the parish became less important as other authorities took over the administration. Friston parish was amalgamated with Hazlewood in 1934 thus extending the parish on its eastern boundary. In 1985 the parish boundaries were altered again to better reflect the current development of Friston and other areas. As a consequence the houses along the east side of Low Road fell within the boundary of Friston instead of Knodishall but the old Hazlewood parish was divided between Aldringham and Aldeburgh.



Fig. 6. View over Church Path towards the church showing thatched cottages along Church Path. The field in the foreground is now the village green

Some Vicars

The first recorded vicar of Friston, Richard de Bedyngfield, was probably a monk who had taken holy orders. With the closure of Snape Abbey and then its parent house at Colchester, the right to present the vicar, the living being impropriated, passed to the new owner of the manor. This patronage could be quite important for promoting the interests of a relative or friend. Occasionally the appointment was not a success - in the early seventeenth century the vicar of Friston, Nicholas King, had his benefice sequestered because of 'drunkenness, attempting the chastity of women and malignancy'. The church was the focal point of the village in the early nineteenth century, both spiritually and physically. The parishes of Snape and Friston were officially consolidated in 1785 but most vicars from the late sixteenth century held both. According to White's Directory of Suffolk 1874 the vicarage house was 'a neat mansion erected in 1831'.

One notable vicar of Friston in the nineteenth century was the Reverend Robert Baker who was presented in 1841 and was vicar until his death in 1877, aged 74, by which time he seems to have purchased the vicarage and renamed it Friston House. Rev Baker and his wife Isabella lived in some style, presumably on private means, as their household included two nursemaids, a cook, a housemaid and a general servant. He and his wife have one of the largest memorials in the churchyard, an enclosure with stepped plinth surmounted by a wheel-headed cross. The tithe income for the parish in the nineteenth century was £250 and there was 2½ acres of glebeland.

The Baptist Movement

The Baptist movement began to gain followers in the Friston area during the early part of the nineteenth century and in 1829 sixteen Aldringham Baptists were given a mission to work in Friston. They met at first in a cottage in the village but the Baptist movement quickly developed a large following and the numbers attending grew too large so a proper chapel was built in 1831. The non-conformist movement in its various forms gained a large following among the working classes and the Church of England remained associated with the



Fig. 7. View of the Post Mill with both pairs of sails.

Within Living Memory

This section contains accumulated memories of some Friston villagers who grew up in the village or arrived in it many decades ago. The oldest contributors were born just before the First World War and the most recent memories are from villagers growing up in the 1940s and 50s.

The Village

The area around the church has been described as 'chocolate box pretty' as all the cottages used to be thatched. Before the flood relief work was done, Church Path was a wide cart track in frequent use by horse drawn vehicles, bicycles and pedestrians although it must have been prone to flood after heavy rain. Church Road, then known as New Road, was also just a track and was not surfaced until later. Next to the mill in the disused sand pit (where there are now two large houses) was a large pond edged by willows. The pond was fed by a spring and also acted as a soakaway for the runoff from the fields after rain. Around the edge of the pond the miller kept poultry and pigs. In the winter the pond often froze over and villagers skated on it.

Up on Friston Moor there were damp fields and ditches where primroses grew in profusion and cowslips occasionally flowered. The fields were smaller and the thick hedges provided shelter for birds and small animals. The English partridge is fondly remembered as a now extinct species of the moor and heathland. Knodishall Whin, although cultivated at one time, is remembered by all as heathland with gorse, brambles, honeysuckle and skylarks.

At the Dawn of a New Century

Two thousand years ago the Friston area was wild heathland sparsely settled by Man. Until the eighteenth century changes to the landscape were slight. Not until the nineteenth century were the countryside and village transformed into the scenery we recognise today - most of the land under cultivation, more houses, other buildings, and roads. These local changes were part of larger 'revolutions', developments in technology, increase in population and improved communications. None of them happened on their own - they are all interdependent and had a discernible impact. Improved communications in the nineteenth and twentieth centuries have reduced the isolation of the village enabling villagers to travel further to school, work or shops, and people from outside the area to spend their leisure time in the village. Better health has increased life expectancy. Metallurgical improvements, the tractor, agro-chemicals and wider markets have led to an increase in the acreage put into agricultural production. And so the list goes on.

Think of what the oldest inhabitants of the village have experienced in their lifetimes - two World Wars, votes for women, the coming of the motor vehicle, modern conveniences in the home, increased leisure time and holidays and much more. On the downside some of the changes have been less favourable -

loss of village shops, less locally-produced food, the closure of the school, less local employment, and family living near at hand, and the introduction of larger fields and the destruction of hedgerows, loss of wildlife, and other damage to the environment.

The future is impossible to predict over the long term. Some things, however, remain constant and one of them is people. These are the individuals and groups who keep the community alive, preserve traditions, support institutions and each other and look forward to the future with new ideas, open minds, and an enthusiasm for what life and change will bring to the village of Friston in the twenty-first century.