

GENIE ALLERGY



Journal of Coffs Harbour District Family History Society Inc.



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COFFS HARBOUR DISTRICT FAMILY HISTORY SOCIETY INC.



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A fee of \$10 will be charged if you would like your "Genie-Allergy" posted.

RESEARCH:

Library Hours: Tuesday mornings only
 Thursday 10.00am – 12.00pm then 1.00pm – 3.00pm (CLOSED 2ND Thursday afternoon)
 Saturday: closed except by appointment

Library Fees: Members - free on production of current membership card. Visitors - \$10 for half day or
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 * Bags to be left in area indicated by Monitor.
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 schedule.
 * One microfiche only (do not remove plastic sleeve) to be removed from drawer.

Correspondence Inquiries: Research will be undertaken for a fee of \$30.00 per hour
 For more information, email coffsgenie@gmail.com

Workshops: are held on 4th Saturday of each month or as otherwise advertised.

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The Society does not hold itself responsible for statements made or opinions expressed by authors of the articles published in "Genie-Allergy". All care is taken to be accurate, however the Editor reserves the right to publish abridged articles/special features due to space constraints.

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Please contact Fiona or Cheryl if you are interested in filling the vacant positions on the Committee



Our President's report.....

Hello Everyone

As the year draws closer to the end, it is time for a little reflection on the busy year that we have had.

Our visit to Woolgoolga and the Sikh Museum and Temple for lunch started the year off. During Family History month our bus trip to Bowraville and Macksville was enjoyed by those who participated. Tentative plans are in place for another day trip at the same time next year.

In the second half of the year, we have conducted several stalls at Bunnings with a great deal of success. These will continue in 2024 and they will be on the third Friday, starting in February. To all those members who have helped in any way with the stalls, your assistance has been appreciated. Our craft stall at the Foreshore Markets, with the monster raffle, was a great success. Congratulations to all the raffle winners. We hope you enjoy your prizes.

Planning is underway for our 2024 Workshop schedule. If any member has suggestions for a possible workshop topic or guest please email Cheryl, our secretary, with your idea. Whilst due consideration to any suggestion is given it is not always possible to present some topics due to the unavailability of a speaker. Looking forward to another productive year in 2024.

I would like to take this opportunity to wish you all a happy and safe festive season.

Happy researching

Fiona

WELCOME TO OUR NEW MEMBERS



A warm welcome to our new and re-joining members. We hope you will make yourself at home and find us to be a friendly and helpful group. Don't be afraid to ask the Monitors on duty for help – they will do their best to steer you in the right direction with your research.

*Sandra Smith
Lehanne Whittaker*

If you can't find your ancestor in the 1921 Census, this may be of interest.

“Going Beyond the Thicket” by Philip ED Robinson

“As the new year crept into 2022, there was a sense of anticipation amongst family historians as the treasures of the 1921 census were about to be revealed by Findmypast. An anticipation that was thwarted as it crashed against a pay wall. A disappointment that eased a little towards the end of the year when the census was released to Libraries and Record Offices and made available for those able to enrol for a premium subscription. Even so, to clamber over the wall is only to fall into a thicket of poor, even missing, transcriptions that detract from the immense potential that lies within the census.

A little context – what follows is based on a partial transcription of the 1921 Census for Chichester into a Microsoft Access database. In 1921 the population of the city of Chichester was 12413 but 12318 have been transcribed, 8000 in full and the rest partially (that is name, address, gender, year of birth and place of birth).

The 1921 Census is a jewel though tarnished by many transcription errors eg. Cutten transcribed as Cutler, Hull as Hall, Tyler as Taylor, Tilley as Silley etc). More serious errors include non-existent roads eg Shitnefiles Lane for Spitalfield Lane. There are inexplicable errors eg. Carmetsh Street (does not exist) instead of Cavendish Street. The guide to the census provided by Findmypast advises checking the adjacent schedules of an entry – advice not followed by its transcriber. An even more remarkable set of errors centre on Champions Court in Chichester. In 1921 there were 7 households recorded in the census from schedule number 88 to 94 but variously transcribed as Champsons Crest, Chamion Crew, Champsons Court, Chamion Crow, Champin Court as well as the correct Champions Court – 7 households with 6 different transcriptions!

Most confusing are those that have been transcribed but who do not exist in the Census schedule. For example, enter Edith Joan Warters born Lincoln 1917 in the Findmypast search box and one result is given. Click on the ‘view image’ button to see the original schedule but not to find Edith Joan Waters although there is a close match – Edith Joan Simmons born Grantham 1917. These and more errors are associated with family members of Army personnel living in the barracks at Chichester and the whole set would benefit from a review by Findmypast.

Despite the errors, missing transcriptions etc. the 1921 Census remains an invaluable source for family historians, principally in revealing the economic world inhabited by our ancestors. It has long been possible to set families within their communities, street, village, towns and cities. What the 1921 Census provides is an opportunity to set the family in its economic community; how our ancestors earned their living and where and for whom they worked. The person completing the census was required to ‘show the particular type of work done, give the name of the employer and the address of the place of work’. Instructions were given that ‘vague and indefinite terms must not be given nor generalised terms as factory hand or labourer to be used. Regardless of this many completing the form struggled and did use generalised term.

Family historians are greatly helped by the occupation codes used by the Census and included by Findmypast in the ‘Advanced Search’ facility under useful links and resources. There are 999 occupational codes grouped into 32 occupational groups.

The decade preceding the 1921 Census may be characterised as turbulent and linking data sets such as the 1911 Census, names on memorials and the 1921 Census, allows an exploration of the Great War on families, the tragedy of War and the turbulence extending beyond death. The data can show a pattern or tapestries of a community. Was the impact of the pandemic related to a particular age group? Did the Great War result in a lost generation with maiden aunts mourning the loss of potential husbands? Was the economic activity of women different in 1921 to that of 1911? Did the war have an impact on family formation? Did care for the elderly change across the decade?

This is now available and the exploration of the consequences of a tumultuous decade can begin, an exploration that can draw from the summary data sets available in the official report on the 1921 Census.”

On the First Day of Christmas ...

My true love gave to me -
A Derailed Locomotive



Two Stranded Fire Commissioners

Five Top Hat Gents



Six Hansom Cabbies



Twelve Blue Bells Dancing



Three Prisoners Posing



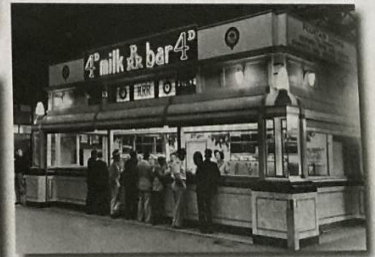
Four Boys a Singing



Seven Lads a Sawing



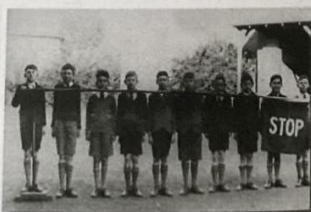
Eight Men a Milking



Eleven Ratters Cleansing



Ten Road Safety Scholars



Nine Budding Builders



The 12 Working Days before Xmas images
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16 THE CEDAR LOG, December 2017

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December 2017, THE CEDAR LOG 17

From *The Cedar Log* December 2017

Ebay.com.au or Ebay.com

Did you know that this on-line Auction site sometimes has Family History memorabilia. Recently, the only known photograph of Queen Camilla's GG Grandmother (on her father's side), was found on Ebay by an amateur family historian. Adam Simpson-York runs a Facebook page "*Medals Going Home*" where he reunites families with their ancestors' memorabilia. He checks Ebay and other sites looking for items of interest, buys them, then carries out research to find loving relatives to give them to. He paid £9.95 for Camilla's ancestor's photo and sent it to her. You can read about this in the following Newspaper report

<https://www.telegraph.co.uk/royal-family/2023/01/31/camilla-queen-consort-photo-great-great-grandmother-ebay/>

PYRKES FROM GLOUCESTERSHIRE & AN INSIGHT INTO WHAT PEOPLE WORE IN THE 1500s

Although the Pyrkes are remotely related to me, this is what I came across when doing some research on my Lloyd and Hyett families in Gloucestershire. It is a fascinating look into history in the 1500/1600s.

There are many brasses and memorials but the chief one of interest in view of its antiquity, is the slate slab inlaid with the brasses of the Pyrke family. The two chief figures, represent Richard Pyrke in ruff knee breeches, short jacket and long gown and his wife Johan who is by his side who is in a gown ruff and tall beaver hat. The date is 1609.

This is in the Abbenhall Parish Church.....

Richard Pyrke of Mitcheldean, 1609, aged 60 and wife Joan, daughter of John Ayleway, Gent with their sons Thomas and Robert.

Position – on the floor in the middle of the Chancel. Size – 5’8” x 2’2” Description – In accordance the prevailing custom of this period Richard Pyrke has his beard and hair closely trimmed but the moustache is not so closely cut.

During the reign of Queen Elizabeth, great pains were bestowed on the beard and moustaches and they were trimmed so as to indicate the occupation or pursuit of the wearer.

Between the figures of the husband and wife and those of their sons, is the following inscription. “ Here lyeth the body of Richard Pyrke of Mitchell dean in the countye of Glour and Johan his wife, ye daughter of John Ayleway Gent, which Richard died the 23rd daye of October Anno Dni 1609 aged LX yeares. Between the heads of husband and wife is Christvis Mihi Vita Mors Mihi LVCRVM which may be rendered "Christ is my life, death to me is gain".

Richard wears a long gown with false sleeves, beneath is seen the personal doublet, above which is a stiffly plaited ruff. Trunk hose and low shoes complete his outward apparel. Joan has her hair well brushed back into a hood above which is a broad brimmed hat, wreathed round the crown; this headdress was generally worn by persons living in the country. A stiff ruff is around her neck. She wears a long-bodied stomacher with rounded point at the waist and plainly plaited. A slight hoop supports her dress which barely reaches her insteps. Her low shoes have thick soles and are fastened by a little rosette.

On another plaque below the sons here lyeth the bodies of Thomas Pyrke and Robt Pyrke sonnes of the said Richard and Johan which Thomas died the ...day of Anno Dni....aged and Robt died the ...day of Anno Dni....aged..... The blank spaces have not been filled in.

On the stone below this inscription is cut the following words. Here lyeth the bodye of Dunscomve Pyrke 2nd son of Nath. Pyrke Esq. who departed this life on October 9th, Anno Dni. 1725 aetatis suae 34.

On a plate of brass beneath are engraved the figures of their two sons. One wears a long gown reaching to his heels, above is a broad collar instead of a ruff. The gown conceals the rest of his clothing except the sleeves of the doublet. The other son wears a short cloak with a broad collar. The doublet is fastened at the waist by a buckle, but the characteristic buttons down the front are not shown. He wears trunk hose, tight stockings and low shoes. All are erect with hands uplifted in the attitude of prayer. The husband has his wife on his left and is slightly turned towards her and she is slightly turned towards him. The sons are both slightly turned to their left.

The following is the curious description of the great variety of modes of wearing beards at the time Taylor, the water poet, wrote his *Superbiae Flagellum*.

*“Now a few lines to paper I will put, of men’s beards strange and variable cut
In which there’s some that takes as vain a pride, as almost is all other things beside
Some are reap’d most substantial like a brush. Which make a natural wit known by the bush
And in my time of some men I have heard, whose wisdom hath been only wealth and beard
Many of these the proverb well doth fit, which says – bush natural more hair than wit*

*Some seem as they were starched stiff and fine, like the bristles of some angry swine
And some. To set their love's desire on edge, are cut and pruned like a quick set hedge
Some like a spade, some like a fork, some square, some round, some mow'd like stubble,
Some stark bare, some sharp, stiletto fashion, dagger like. That may with whispering a man's eyes outpike
Some with the hammer cut, or Romas T, their beards extravagant, reformed must be
Some with the quadrate, some triangle fashion, some circular, some oval in translation
Some perpendicular in longitude, some like a thicket for their crassitude
That heights, depths, breadths, triform, square, oval, round
And rules geometrical in beards are found"*

Sharon Ingersole #1548

Just a snippet of history - Did you know ABOUT PRISON HULKS.....

Prison hulks entered history during the Revolution and the Napoleonic Wars (1793 – 1815) when the British forces captured a large number of French, American and Danish soldiers. As the numbers grew there was nowhere to hold them all BUT there were a large number of non-seaworthy ships moored and decaying in various waterways throughout England. These hulks were gutted and became floating POW camps with the top deck as barracks for the guards. Initially soldiers were used but as they were needed for the war, the Militia took over the task. The prisoners slept in hammocks on the former gun decks and much to their disgust, were given convict uniforms embellished with broad arrows to indicate their status. If they had money, they could buy and wear their own clothing.

As more prisoners were captured, the hulks became overcrowded and hammocks had to be slung in tiers one above the other. At which level you slept and how good your diet, depended on how much money you had. Many of the prisoners made items and sold or bartered them to locals who were allowed to row out to the hulks. The prisoners' diet was supposed to be equal to that of the British soldiers but by the time it had passed through many hands on the way, it was greatly diminished which of course, caused great unrest. The prisoners were very active in seeking their rights. POW Officers were not included in the arrangements for the men and were not accommodated on the hulks. They could dress as they wished and on their word of honour, were allowed parole. They signed that would promise to act honourably whilst a prisoner of war.

After the war, the hulks were put to use for convicts, especially those awaiting transportation. The Poor Laws (see below) had made provision for transportation to North America and on arrival, they would be auctioned off in a type of slave market being indentured to work for a master for 7 years. After the War of Independence, this route was no longer permissible and the convicts were transported to Australia. Some convicts served their entire sentence of transportation on a prison hulk whilst others, especially if they were troublemakers, were immediately sent off to Australia. Those who were better behaved, could be freed if their crime was not too serious and especially if the hulk became too overcrowded. By the mid 19th century prison hulks were long gone.

After Henry VIII 's dissolution of the monasteries who aided the sick and needy, Poor Laws were introduced during the reign of Elizabeth I and made Parishes responsible for the care of the destitute in their neighbourhood. Many Parishes set up Poor Houses and some used large properties to house the elderly, sick, children and those in need. Hence, these were the first of social housing.

However the Poor Law Amendment Act of 1834 stated that anyone undergoing hardship, was required to work. At this time, the set-up of Union Boards were to build Workhouses to accommodate the poor of their Union. They were to cover a certain number of parishes according to the population. Not all the poor spoke English and often translators had to be employed. The quality of life for the inmates was very much down to the Master in charge and although some could be callous and unkind, others did their utmost to help those in their care. In some years poverty due to weather, wars, disease etc meant that many of the Workhouses became overloaded. The Boards defended their actions and stated that the rules did not cover such situations which prompted the authorities to stop their complaints by changing the rules.

Initially inmates were housed by sex and age – this was done intentionally to deprive the undeserving poor, the comfort of family life and to stop them returning to the workhouses. Adult able-bodied inmates were referred to as the undeserving poor and that they could look after themselves but didn't. They were given a sufficient diet but they were made to work. The deserving poor (elderly, sick, incapacitated) were given a better diet and made to do a limited amount of work. Children were educated and trained to support themselves in later life. It turned out that the numbers of deserving poor were more than double of those considered undeserving. There was a need for change and children were no longer housed in the Workhouse but were placed in Children's Homes. Workhouse hospitals were the only place for medical assistance for the babies born in them and whilst there was a certain amount of tolerance with a single woman's first 'mistake', but should it happen again, she was treated more harshly. As time went on the Workhouses cared more and more for the underprivileged who required medical care. The Crimea War saw a greater interest in hospital conditions and a better understanding of the spread of disease. The British NHS was formed in 1948 and overtook the function of the Workhouses with many becoming NHS hospitals.

IRISH HISTORY... .

CLARE JOURNAL AND ENNIS ADVERTISER, 23 February 1837

PICTURE OF IRELAND IN 1644 (From M. De La Boullaye Le Gouz's *Tour in Ireland*, A.D. 1644)
Edited by T.C. Croker.

The towns are built in the English fashion, but the houses in the country are in this manner :- Two stakes are fixed in the ground, across which is a transverse pole to support two rows of rafters on the two sides, which are covered with leaves and straw. The cabins are of another fashion. There are four walls the height of a man, supporting rafters over which they thatch with straw and leaves. They are without chimneys and make the fire in the middle of the hut, which greatly incommodes those who are not fond of smoke. The castles or houses of the nobility consist of four walls extremely high, thatched with straw; but to tell the truth, they are nothing but square towers without windows, or, at least, having such small apertures as to give no more light than there is in a prison. They have little furniture, and cover their rooms with rushes, of which they make their beds in summer, and straw in winter. They put the rushes a foot deep on their floors, and on heir windows and many of them ornament the ceilings with branches. They are fond of the harp, on which nearly all play, as the English do on the fiddle, the French on the lute, the Italian on the guitar, the Spaniards on the castanets, the Scotch on the bagpipe, the Swiss on the fife, the German on the trumpet, the Dutch on the tambourine, and the Turks on the flageolet.

The red-haired are considered the most handsome in Ireland. The women have hanging breasts, and those which are freckled like a trout are esteemed the most beautiful. The trade of Ireland consists in salmon and herrings, which they take in great numbers. You have one hundred and twenty herrings for a English penny, equal to a carolus of France, in the fishing time. They import salt and wine from France, and sell there strong frieze cloths at good rices. The Irish are fond of strangers, and its costs little to travel amongst them. When a traveller of good address enters their houses with assurance, he has but to draw a box of sinisine, or snuff, and offer it to them; then these people receive him with admiration, and give him the best they have to eat.

They love the Spaniards as their brothers, the French as their friends, the Italians as their allies, the Germans as their relatives, the English and Scotch as their irreconcilable enemies. I was surrounded on my journey from Kilkennick (Kilkenny) to Cachel (Cashel) by a detachment of twenty Irish soldiers, and when they learned I was Frankard,(it is thus they call us), they did not molest me in the least, but made me offers of service, seeing that I was neither Sazanach (Saxon) nor English.

The Irish, whom the English call savages, have for their head dress a little blue bonnet, raised two fingers breadth in front, and behind covering their head and ears. Their doublet has a long body and four skirts: and their breeches are a pantaloon of white frieze which they call trowsers. Their shoes, which are pointed,

they call brogues with a single sole. For cloaks they have five or six yards of frieze drawn round the neck, the body, and over the head, and they never quit this mantle, either in sleeping, working or eating.
Transcribed from the Clare Journal and Ennis Advertiser, Published 1 June 1837

DREADFUL DISTRESS IN CLARE

to the Editor of the Limerick Star. Carrigaholt, Mary 26, 1837

Dear Sir, - The duties I owe to suffering humanity, and my wish to free myself from blame with all those whom the subject of this letter may concern, oblige me to appear in the public prints, and to select a place in the columns of your invaluable paper. In the district which extends from the town of Kilrush to the mouth of the river Shannon, over which I am placed as Catholic Pastor, almost all the crops failed last year. The potato crop was particularly affected. This calamity, which did not occur since the harvest of 1821, has brought nearly the entire of the population to the verge of ruin. Relief has been sought for in various quarters, principally to cultivate the land all sources have been closed, with the exception of Messrs. Westby, Burton, Jonas Studdert, and Thomas Kean, who gave seed oats to their respective tenants, which in many instances was converted into food. In this deplorable state of a population, without money, employment, or credit, necessity imposed the he hard alternative of pledging, pawning, and selling every article of domestic comfort, utility, and what under similar circumstances could be dispensed with. By these means the land has been in general cultivated; but there are still a few melancholy exceptions, where a pound of seed could not be put down.

From the foregoing statement, which is founded on facts, it will be clearly perceived how high the distress is at present for want of food, in a district, comprising from 12 to 13,000 individuals, without a market, and without a resident gentry, who, by their intelligence and sympathy, might avert the horror and confusion that seem ready to burst upon us.

There are some thousands this moment subsisting on the scanty pittance of food they borrow from the day to day from the next neighbours. Many hundreds have left their homes and went to the more plentiful parts of the country to beg, and where they would not be known. A sullen gloom hangs over the people, and nothing saves them from becoming victims of despair, but the confidence they have in a paternal government to whom application has been made for relief, and the reliance they have on the generosity of some of their land-lords, who, I am confident, will come forward now to the relief of the poor sufferers, by employing them on the roads of the respective estates, the state of which has largely contributed to bring on the evil complained of.

If any unpleasant consequences should flow from the present distress, I can say to myself that I have done my duty to the people and country, by thus laying thought the medium of the Press, the state of this district before those who are connected with it by interest, and are its natural guardians.

I have the honour to remain, dear Sir, your faithful servant,

M. DUGGAN, P.P.
Of Moyarta and Kilballyowen.

*****7.

The following poem gives a wonderful insight into this lady's voyage to Australia on board the "Rakaia" in 1879. I am sure that not all voyages were as nice as this appeared to be and not all Captains as considerate as this one.

"On Board the Ship Rakaia" a poem written by Emily Lydford between May & August 1879

Upon the last bright day of May, there sailed from Plymouth Sound
The ship "Rakaia" with immigrants for a far distant clime
In this good ship for three long months. Three hundred souls or more
Would try to make a happy home until we reach the shore

Old England's shore we grieved to leave and all kind friends so dear
But in New Zealand we will try, friends as kind to make
Some have friends to meet them and how jolly they will be
And what a lot there'll be to tell of friends far o'er the sea

Now we will try to tell you, of how we spent the time
And tried to make things pleasant, before we crossed the Line

The Captain was a jolly man, as you'd ever wish to see
He did his best to please us all and well he did succeed
On Sunday morn he always held a service for us all
That so upon the sea so wide, we might not heathens be
And in the evening of that day, a lecture he would give
And hymns we'd sing so very sweet and so would end the day

A Doctor too, we had on board and very kind he was
The people's wants he would supply from his small surgery
With Castor Oil, powders, pills and such like things as these
Beef tea, mutton broth, sago, arrowroot and nice large tins of milk

On Monday we would have our stores served out to one and all
But many could not make them last until the week was o'er
These stores consisted of such things as sugar, butter, treacle, mustard,
Pickles, pepper, tea and coffee, salt and biscuit hard

On Tuesday and on Thursday, some washing we could do
And o'er the tubs and soapsuds, there'd sure to be some fun
And long before the hour of noon, up in the rigging high
These clothes would be upon the line and in the sun to dry
Clear starching, that we could not do, ironing was just as bad
So we would fold them up so smooth and home-made mangling do

On Wednesday and Saturday, some flour and fruit we'd get
And puddings, pasties, pies and cakes we'd set to work to make
And when these things we had made up, to the galley we would go
And ask the Cook to bake them well and we would thank him so

Sometimes we baked them very nice, and we enjoyed them much
At other times he'd bake them black as any coals could be
Chance time the cakes would not be done and just like dough they'd be
We could not eat a little piece, so threw them in the sea
But this we knew he could not help, for if there was no wind
The flues to draw he could not make to get the ovens hot

One day while making pies and cakes, into a passion grew
A woman, she's so very nice and at her husband threw
First a can of water clear, then a tin of flour
The fruit and suet followed soon, but all went on the floor
For breakfast, porridge we would have and rice for tea there'd be
For dinner we could have a change, but this is all t'would be
Boiled beef and carrots, potted meats and onions
Salt pork and pudding, tea, soup and bread

And those who had young babies, bottled stout would get
And this would cause dissention, among the fair and brighter sex
They thought that they should also have their share of bottled stout
But if enough was brought for all, the weight would sink the ship
Our bunks we'd like for you to see, you would admire them much
Our mattresses and our pillows are as hard as boards could be
And oft' at night when it was rough, we'd roll from side to side
And if the boards we did not hold, on to the floor we'd pitch

But we must not omit to tell, of the rows we hear at night
Amongst the tins and teapots, when rolling off the shelves
We soon found out a better plan than leaving them to fight
We got some string and lashed them on to post and shelf so tight

We had some watchmen for the night, to see that all was safe
And every half hour you would hear "all's well in the main hatch"
It took us some three weeks or more, some strong sea legs to find
Before we could with pleasure walk together on the deck
But now we can with easy grace, our bows and curtseys make
To everyone and everything when walking on the deck

Now these three hundred people, were divided into three
To keep in peace and quietness, us people on the sea
The single men to the fore were sent, the single women aft
And all the married people, in the centre place were put
The single girls like prisoners are, for they may never step
Unless a matron was with them, upon the quarter deck
One day a screen there was put up, across the quarter deck
And the reason thus we're told – the men are looking aft.

Now these dear girls would like some fun and what a noise they'd make
They'd 'thread the needle' round the port and all the babies wake
Two single men to have some fun, to the top of the mast would go
They were enjoying it so much, then up the sailors flew
They caught them and they lashed them, up on the mast so high
And oh! what fun it caused to all the people down below
No more would try this little game, they had seen quite enough
Of how the sailors would them serve if up the mast they got

Now this short ditty we must close, for Wellington is near
And we have much that we must do before we go on shore
Everything must look its best and faces must be bright
Or when our friends on land we meet, they'll think that all's not right

To Captain, Doctor, Mates and Crew, our heartiest thanks are due
For all their care and kindness shown to us whilst on the sea
Now to the Lord our God, our prayers and praise we give
For all His mercies to us shown, whilst on that wide, wide sea.

KISSING COUSINS

Those of us who remember their History lessons will appreciate that there are clear warnings in history about what can happen when you get too close to your relatives! In a bid to keep their power, the Habsbergs kept everything within the family. They relied on 'consanguine' marriages that partners close relatives such as first cousins, uncles with their nieces and this resulted in the famous overshot lower jaw and eventual demise of the dynasty. This however, was down to excessive interbreeding and less extreme forms of consanguinity have resulted in much more successful lineages.

Many people like to think or know they can trace their lineage back to the time of William the Conqueror and of course, even though you may not be able to prove it, everyone's family history goes back to that time and beyond. Look back 1000 years – 5 years before William was born.

Allowing three generations per century, this would be thirty generations ago. If we have two parents, four grandparents, eight grandparents (whether we know who they are or not) and if we continue that sum, we get 2 to the power of thirty which comes out to the incredible figure of 1,073,741,824 which means that theoretically we should each therefore have over a billion ancestors in that generation alone. It is estimated that there were between 2 and 2.5 million people living in England at that time and probably less than 300 million in the entire world. The only explanation for this massive disparity is familial marriages and births. If you share 50% of your ancestry with your wife or partner through shared grandparents (ie 1st cousins) then instead of 8 great grandparents, your children will only have 6 and immediately have 25% fewer different ancestors than would otherwise have been the case.

Cousins getting married and having children has always happened. The practice was common in earlier times and continues to be common in some societies today. However, in some jurisdictions (China, Taiwan, North Korea and 24 states in the USA), such marriages are prohibited. but worldwide, more than 10% of marriages are between first or second cousins. Cousin marriage is an important topic in Anthropology due to the vastly varying viewpoints in different parts of the world and different time periods. In some cultures and communities, cousin marriages are considered ideal and are actively encouraged and expected, in other cultures they are seen as incestuous and are subject to stigma and taboo. Indigenous cultures in Australia, North and South America and Polynesia have historically practiced cousin marriage.

Part of the reason for so many cousin marriages in small communities was simply that there was not a lot of choice hence most people in a village were related in some way or another.

From a medical and reproductive viewpoint, there seems to be both benefits and disadvantages to close cousin marriages. There is an increased chance of sharing genes including mutations. If the mutation is a recessive trait, it will not reveal itself unless both father and mother share it. This means that if the trait is a dangerous one, children of closely related parents have an increased risk of recessive genetic disorders. This has led to calls for the marriage of 1st cousins to be banned in the UK.

On the other hand, it has been shown that closely related couples have more children. 3rd cousin couples have the greatest reproductive success which seems counterintuitive, as closely related parents have a higher probability of having offspring that are unfit, yet closer kinship can also decrease the likelihood of immunological incompatibility during pregnancy meaning that miscarriages are less likely. There could also be benefits to having closely related parents – more common in the upper classes in the UK – so that property and wealth is not lost out of the extended family when children get married.

At the dawn of Christianity, in Roman times, marriages between 1st cousins were allowed eg. Emperor Constantine (the first Christian Roman Emperor) married his children to the children of his half-brother. Later in the 6th century, 1st and 2nd cousin marriages were banned though dispensations continued to be granted – how much for religious reasons and how much for financial reasons is another question!

In the 11th century, bans on cousin marriages extended to 6th cousins but were relaxed to 3rd cousins in 1215 and reduced to 2nd cousins in 1917 before the current law was enacted in the UK in 1983. This refers to the Roman Catholic laws so the law in 1983 was not enacted in the UK but rather within Roman Catholicism.

In the Roman Catholic religion, all marriages more distant than 1st cousin marriages are allowed but 1st cousin marriages can be contracted with a dispensation.

The Anglican Communion has allowed cousin marriage since its inception during the Rule of Henry VIII. The list of forbidden marriages was drawn up by the Church of England in 1560 and remained unchanged until the 20th century. The list was printed in The Book of Common Prayer of 1662 and did not include cousins at all although it did include in-laws – it was illegal to marry your wife's sister or your brother's wife! This was the status quo for nearly 350 years until several Acts in the first half of the 20th century brought the situation more up to date with the removal of in-law bans and the inclusion of half-blood relatives and finally adopted children.

1st cousin marriages are also allowed in the Muslim world.

Donald Selmes (an abridged version from SFH)
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MORE ON DNA

If you have received your test results from Ancestry DNA and have sorted your matches as far as possible, into groups, you will now be assessing those matches. Do you have matches to all four of your Grandparents? Matches are other testers whose DNA matches part of your DNA. The amount of DNA you share is expressed as a centimorgan (cM) or as a percentage. The more cM you share, the closer you are related. Most testers have a few close relatives and hundreds, if not thousands of more distantly related cousins, most of whom are unknown. If you match someone with 20cM or more, you can be sure that you are related in some way although you can't be sure that a distant relative will match you.

Second cousins, once removed and half second cousins will always match but more distant relatives may not. About 10% of 3rd cousins and 50% of 4th cousins have no match although some very distant cousins will have a small match – this is just the random nature of DNA.

For then range of cM shared with different relatives, look at http://dnainter.com/tools/shared_cmv4 or if looking at a cousin on Ancestry DNA's matches page click on the cM number to get a list of the possible relationships and the probabilities of each.

Matches sharing less than about 20cM start to include 'false positives' ie people whose DNA matches a small part of your DNA by chance. This is called *identical by state, IBS* as opposed to relatives whose DNA match to you is *identical by descent, IBD*. Unless you recognise names in associated trees, it is not worth the effort to investigate lower matches. Ancestry DNA only reports shared matches when all 3 testers share at least 20 cM with each other.

Uploading to other data bases - you may now be wanting to try to expand your list of known cousins by getting your results into another DNA data base. Although the Ancestry data base is as big as all of the others combined, it might be that a crucial cousin link is only to be found in one of the other data bases. The sizes are: AncestryDNA 22+ million, 23&Me 12+ million, My Heritage 5.8+ million, Familytree DNA 1.7+ million, Gedmatch 1.4+ million, Living DNA and Geneanet not known.

<https://www.dataminingdna.com/who-has-the-largest-dna-database/>

To add your DNA profile to any of the other databases, you need to first download your raw data from AncestryDNA; it is recommended that you use a laptop or desktop in preference to a tablet if possible. Log into your Ancestry account. Click on settings at the top right of the screen and scroll down to 'download DNA data' and follow the instructions. Your data will arrive as a .zip file. Do not unzip it. It is free to upload to My Heritage, FamilyTree DNA, LivingDNA, Geneanet and GedMatch although My Heritage requires a one-off unlocking fee to be able to use their on-line tools. Before uploading your raw data to any of these sites, check that you are comfortable with their privacy policies. You will need to create an account and set a password for each site.

<https://www.myheritage.com/>

<https://www.familytreedna.com/>

<https://livingdna.com.uk/>

<https://en.geneanet.org/>

<https://www.gedmatch.com/>

The only other database is 23&Me which, like AncestryDNA, does not accept uploads from other companies – to get into their data base you have to purchase a test from them. <https://www.23andme.com/>

My Heritage offers a chromosome browser which allows you to see which parts of each chromosome an individual matches you on and if 3 or more people match in the same places, that is called a triangulation and the three of you will almost certainly have all inherited those segments from the same ancestor.

Geneanet attracts more testers from Europe and be better for you if you have European ancestry.

Familytree DNA is more important if you are interested in the X chromosome and Y-DNA as they are the only company to offer Y-DNA testing.

23&Me and LivingDNA put more emphasis on traits and wellbeing but they are not medical DNA tests.

Gedmatch is not a testing company so anyone on there will also be in one of the other databases. They have various tools to allow you to compare your DNA with that of others who match you.

Contacting matches – all of the testing companies facilitate contacting matches. Family Tree DNA and Gedmatch show the tester's registered email address and contact can be made that way. The other testing companies have message facilities which do not show the enquirer's email address. Whether or not to contact a previously unknown cousin is a personal decision. Generally those who are a close match may prove to be very helpful, others have very little knowledge of their family and others may not reply. Frustrating as it may be, you can't force anyone to respond to a message.

It is always good if you can offer something as well as asking for help. Introduce yourself and say that you can see from the shared matches that they are related on the maternal or paternal side. You could give them a list of the relevant surnames and ask if they recognise any of them. You could also say you have a lot more information about whomever. Most people who respond will exchange a few messages and then go quiet and you may find that there are only a few people that you would feel comfortable contacting again.

While everyone has a right to know their biological family and DNA testing certainly helps with that knowledge, no one has a right to a relationship just because they share some DNA with you. You must respect that right.

Brenda Paternoster

TRAVEL

People travel for many reasons, whether for employment, health, war or love.

My great grandfather (on my father's branch) worked on the railway which made travel easier for a lot of people. However, I was told that whenever anyone official turned up, he would move, which sounds like he was trying to escape or avoid someone.

He was born in Crook in county Durham and was married at Chorlton in Lancashire. He had five sons: the first, William, was born at Enfield, in London. The next, John, was born in Chesterfield, Derbyshire, the next, Robert, was born at Doncaster in south Yorkshire and the last two were born at Birstall, which is near Leeds. My great grandfather, Robert, must have moved again as he died at Laughton en le Morthen where he was buried in March 1912.

My father's mother's branch, the Dawsons, started in Royston or Emley, which is in the district around Huddersfield. The earliest I have found, William, was born in 1745. My father was born and christened at Holmifrth, and his mother and her siblings were born at Mexborough.

My mother's father's branch came from Alfreton in Derbyshire and were either coalminers or "ag Labs". The earliest ancestor I found was born in Barlborough in 1822. James, his son, was born in Alfreton in 1847 but died in Rotherham in 1933. James had a brother John, whose occupation in 1851 said Chelsea pensioner. In that census their father was there and his occupation said "pauper" so he was with his son John. James's son Herbert, was born at Alfreton in 1847 but died in 1933 at Rotherham as recorded in the local paper. His son Herbert James Henry was born at Rotherham in 1900 but he died in Thurcroft. He came home from work, sat down and died.

My mother's mother's branch, the Fosters, originated at Worksop, which is in Nottinghamshire. The earliest person I have found, Thomas, was born there in 1768. His son Richard married Harriet Billam at Aston in Yorkshire in January 1840. She was born at Wales, which is near Sheffield, in December 1821. Their son Thomas married Mary Taylor at Handsworth in October 1858. Mary was the daughter of James Taylor.

My great grandfather's sister, Thirza Foster, married William Valentine Hemming and their son emigrated to Canada. He married Edith Alice Pascoe, who was a Barnardo's child. She migrated with her sister in 1893 and was adopted by a couple in Ontario. She and her husband moved to Moose Jaw, Saskatchewan where they had 5 children. Her husband was involved in the fur trade and became Mayor of Saskatchewan. She died in 1953 and he died in 1964 at Matsqui in British Columbia and they were both buried in Moose Jaw.

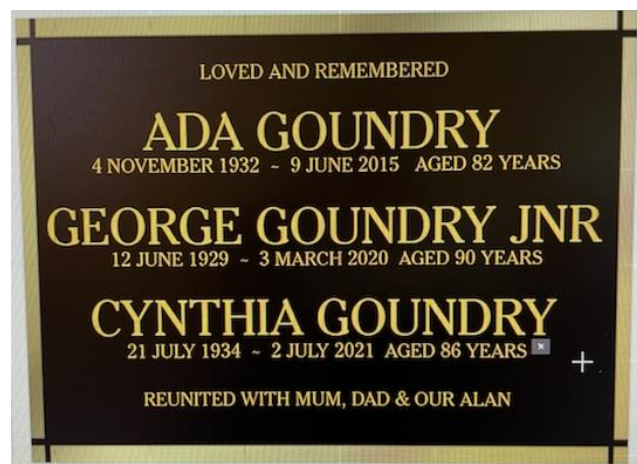
For the last few years, I have been doing voluntary work at the Botanical Gardens shop and I met a couple who walk every day there who were from Doncaster! Last year we met someone else who said he used to go to Rotherham baths but was from "a small village" nearby. When I asked him which one, he said Thurcroft. I said that my parents and grandparents were from Thurcroft. My parents, my parents' parents and my mother's grandparents, were all married at Laughton as Thurcroft didn't have a local church. Thurcroft's main employer was the coal mine that opened in about 1910 or 1911.

When the coal mine closed, someone set up a website showing the history of the mine and the village. It listed people who lived and worked there. When I was looking up relatives, I found the name of a couple who lived next door to my grandparents' house. There was a contact site, so I contacted them. They remembered my parents and said their daughter was now living on the Gold Coast.

My brother was born in October 1962 which, according to my mother, was a bad winter. He got bronchitis which was not a good start. My father's two sisters were living in Sydney then and said how good the weather was. One of his sisters was asthmatic. My parents then decided to emigrate, which we eventually did in December 1965. My father had a small BP service station and a friend of his sisters worked for BP in Sydney. Through him we moved from Sydney to Woolgoolga where my parents ran the BP on the highway in 1966.



The person in the doorway is my grandmother. In 1967 we moved to 298 High Street in Coffs Harbour and have been here ever since. My father's parents and his brother also moved to Coffs Harbour in 1967 and they are now all together in the Coffs Harbour Historic Cemetery. My grandmother died in 1982 and my grandfather followed her in 1990. My father was cremated when he died in 2011 but his 3 siblings ended up in the grave with their parents.



That explains how the Goundrys ended up here, but families move for many reasons.

SAG – Society of Australian Genealogists

The Society of Australian Genealogists is an education charity that has been supporting family historians since 1932. This support is grounded in education and training with materials from our unique collection which can be viewed in Sydney and when possible, can be accessed on-line. Enthusiastic amateurs as well as professional genealogists are welcomed.

The Research Centre and Library is at 2/379 Kent Street, Sydney. Opening hours and conditions for visiting (under public health guidance) can be found on our web site.

It doesn't matter if you are just starting out or you are an experienced researcher, the activities program is sure to have something of interest. Some sessions are 'hands on' and limited to a small number of participants, so you can learn how to utilise a specific website or improve your online skills in a friendly environment. When possible to do so, Sydney offers some wonderful days out, so you can join in a tour to an historic site, a repository such as State Archives at Kingswood, or be guided through an historic cemetery by an expert. While non-members are welcome to attend most of the events, members are rewarded with a discount rate for the majority of our activities. **An extensive program of lectures, workshops, tours and group meetings which are open to everyone are advertised on-line.. We also hold member-only webinars and members receive a discount on our events.**

ONLINE DELIVERY: ALL OF THE EVENTS ARE CURRENTLY BEING DELIVERED ONLINE USING ZOOM. Online **bookings can close** early to support administrative requirements, however, late bookings may be made by calling the office during office hours on (02) 9247 3953 or sending an email to admin@sag.org.au. With the exception of some DNA events where there may be privacy issues, **most of the online sessions are recorded**, so even if you cannot attend at the scheduled time you can still book and receive the recording. The listing will specify if the event is not being recorded. Most of the events are open to **non-members** as well as members. However, non-members will pay a bit more and season tickets remain available only to members.

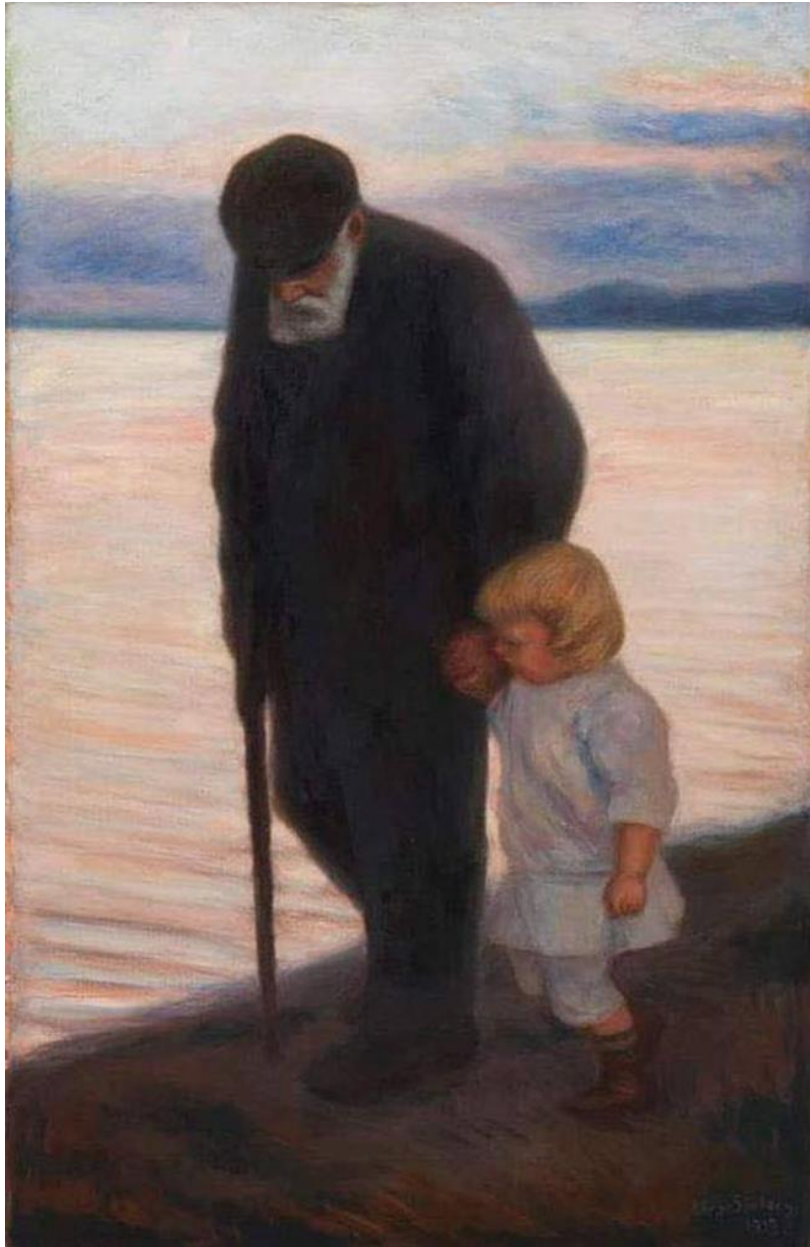
Registration types: The member category is used by members of the Society. **Members must be logged in to make a booking.** Everyone else should book using the non-member category.

Multiple event registrations: Please see [this link](#) for how to **register for two or more events and pay once online.**

They have some very interesting on-line courses and sessions via Zoom so do have a look at their website and I am sure you will find something of interest. <https://www.sag.org.au/events>

The society acknowledges the Traditional Custodians of Country and celebrates the stories, culture and traditions of Aboriginal and Torres Strait Island Elders of all communities who work and live on this land.





The Little Boy and the Old Man

Said the little boy, "Sometimes I drop my spoon."
Said the old man, "I do that too."
The little boy whispered, "I wet my pants."
"I do that too," laughed the little old man.
Said the little boy, "I often cry."
The old man nodded, "So do I."
"But worst of all," said the boy, "it seems Grown-ups don't pay attention to me."
And he felt the warmth of a wrinkled old hand.
"I know what you mean," said the little old man.

By Shel Silverstein

👤 Artwork: Hugo Gerhard Simberg