We always assumed that our ancestors had immigrated to the American colonies from Wales in the late 1600s or early 1700s. Our oldest proven ancestor, James Morgan, was born in 1755, probably in Frederick County, Virginia. He died in 1823 in Wayne County Ohio, where he had been a prosperous farmer and public servant. None of the scant early records about James indicate from where in Europe or when his ancestors came to the new world. Did James’ ancestors really emigrate from Wales, or do we assume that because Morgan is usually a Welsh name?

Researchers of our Morgan family have proposed several possible ancestors for our James. The most popular was that James’ great-grandfather was Edward Morgan, a Welsh tailor and Quaker, who built a log house about 1700 near Philadelphia that is now a historic house museum. Recently we have been able to compare our DNA to that of a person for whom there is pretty good evidence that he is a descendant of Edward Morgan. We do not match at all well, so it now seems that we are not descended from the Welsh colonist Edward Morgan.

Over the past several years, we have become interested in learning more about genetic DNA, have done tests from several companies, including Family Tree DNA’s 111 marker Y-DNA test and the Big-Y test. Although we have found no exact matches, we noticed that most of our closest matches were persons with Irish surnames such as Cullen, Carroll and Conley, many of whom had traced ancestors back to Ireland.

**Background**

Y-DNA, which is found only in males, is passed from father to son virtually unchanged with each generation. Small changes, called mutations, occur every few generations, but because Y-DNA is relatively stable it can be used to trace the paternal lineage of a person over tens of thousands of years. Millions of people around the world have now completed at least one Y-DNA test.

—Continued on page 20
President’s Message

In about the middle of the second month of each quarter, I am faced with the prospect of having to submit a president’s message for the next quarterly publication of the W.I.S.E. Words newsletter. I don’t know how you would handle this quarterly obligation if you were in my shoes but to me it brings with it the same debilitating stress and anxiety that I used to face when I had to take a test or examination when I was a school boy, which was many years ago. Over the years, I have learned that procrastination, although considered by many to be a symptom of poor self-control, is a motivator for me when it comes to deadlines. Why do I put myself through this when I could easily have declined the nomination to be the president of WISE-FHS in the first place? Indeed, why do we take on the responsibility to serve in any capacity as a volunteer in a nonprofit organization, such as a family history society, philanthropic organization, or even a church? A sense of service, the desire to make a difference, a shared interest, or all of the above; it’s probably a combination of many things but the ultimate goal is self-satisfaction and a feeling of self-worth.

If you thought the introductory paragraph to my message this quarter was the beginning of an article of self-deprecation, you’re wrong! It’s about being a volunteer and sharing your time and skills. It’s about overcoming our fears and a lack of self-confidence in the value of what we have to offer. We all deal with these demons. Those of us who don’t have overcome them through experience and a willingness to expose ourselves as being average normal human beings and by being willing to learn from our mistakes. Take me for example...like many of you, I used to dread standing in front of an audience and speaking. I overcame that demon by realizing it wasn’t a crippling problem for my psyche, as long as I was well informed on the subject matter of my presentation. We all learn from experience, which builds our confidence. Sometimes, you have to take a chance that you will learn to swim by jumping in to the deep end.

As I have mentioned on numerous occasions, our society survives on the generosity of its membership. But, the generosity that I refer to is not only your financial contribution for which we are grateful; it’s also the contribution of your time and talents. In order to provide you with an improved level of performance and quality of service, we depend on volunteers from our membership. The more volunteers we have to support our mission, the easier it is to accomplish. I’m sure you’re all familiar with the expression, “Jack of all trades, master of none.” When you take on more than you can handle because there is no one else to handle it, or who is willing to handle it, you burn yourself out and become ineffective. Next thing you know, you choose to take an easier path and you resign your elected or appointed position. If that happens, everyone loses, you, the society and the membership.

Those of you who attend monthly WISE-FHS membership meetings, even only on an occasional basis, know that I frequently solicit volunteers to fill vacant positions, or to support those of us who need members to help with our program areas and/or responsibilities. The response is normally humorous, yet not unexpected. The look of panic on people’s faces, accompanied by furtive glances around the room to see if there is somewhere to hide without being noticed, like under a chair or in the corners. It’s as if everyone had served in the military and they know from experience that when the sergeant says he needs a few “willing” volunteers, you don’t want to be one of them!

Okay...I know I probably haven’t convinced anyone to willingly put his or her head in the lion’s mouth, but I do want to appeal to your conscience as a fellow family history and/or genealogy devotee. We need your help as a volunteer to support your WISE-FHS programs and services. It will in turn support the long-term growth of our society and help us to provide better programs and services to our membership. Don’t be a shrinking violet when you can bloom like a rose. So, if you
are among the members that stampede to the podium the next time I ask for volunteers at a membership meeting. I won’t be offended if you knock me down and hurt me physically…I’ll just ask for a volunteer to help me get up.

Thank you for being a member of our WISE-FHS. We would be honored if you would consider sharing your time and talents with the membership. Perhaps we’ll see you at one of our future meetings of the W.I.S.E. board of directors, serving as a new member volunteer ready to do your part to make a difference.

—Allan M. Turner
Editor’s note: Take a look at the Help Wanted article on page 22 for volunteer opportunities currently available.

W.I.S.E. Family History Society

W.I.S.E. Family History Society is dedicated to research in Wales, Ireland, Scotland, England, the Channel Islands and the Isle of Man. Attention is also directed to the emigration and immigration of these peoples as well as heraldry and one-name studies. Monthly meetings are generally held the fourth Saturday of most months at the Central Denver Public Library, 7th Floor. Membership is open to anyone with interest in family history and genealogy. Membership dues for the calendar year are $12 for an individual or $15 for a family living at the same address. The W.I.S.E. Family History Society publishes W.I.S.E. Words four times per year, and a subscription is included with membership dues. Add $5 to the dues if you want a printed copy of the newsletter mailed to you.

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Treasurer’s Report

—Laurie Ramos

Checking and savings $11,609.15
Petty cash $ 50.00
Cash balance on July 31, 2015 $11,659.15
Deposits cleared $ 416.00
Checks cleared ($1,029.30)
Balance as of October 31, 2015 $11,045.85
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**Membership Report**

— Sandy Breed

Welcome to those who joined W.I.S.E. Family History Society recently:

**November:** Cathie and Les Swanson  
**December:** Bonnie Pritchett  
**January:** Lisa Kozah  
  Art Morgan  
  William Tracy

**Taking the Scientific Trail Back 2000 Years**

—continued from page 17

Surnames in countries such as Ireland have typically followed a patrilineal pattern for the last several hundred years, but when surnames were first adopted, closely related men often chose different surnames, and the spelling of those names undoubtedly evolved due to many factors including pressure to Anglicize Irish sounding names. Thus, it is likely that our Morgans may initially have had a surname such as O’Merrigan. Nevertheless, historical surname information in combination with Y-DNA data can be helpful in tracing the origins of specific groups and families.

After initial failed attempts to identify our “genetic homeland” by looking only at our closest matches and also the DNA of several Irish Morgans, we decided to do a study using our Y-DNA and that of others who have been identified as part of a cluster of 227 men. This cluster is a subgroup of haplogroup R-Z253, which is mostly found in Ireland, Scotland and Wales. This article summarizes the findings of our recent study. We also examined this study’s implications for finding our ancestral homeland in Ireland and migration to the American colonies.

**Methods**

We analyzed Y-DNA data from these 227 men who were identified as being part of our cluster based on results of STR (short tandem repeats) analyses. With a 67 marker STR test, the profile for this cluster is relatively easy to distinguish from other groups. From the STR results for these 227 individuals, we created a matrix that estimates the genetic distance between each member of the cluster.

Next, we used a program called MEGA (Molecular Evolutionary Genetics Analysis) to perform a cluster analysis based on the genetic distance matrix. MEGA is used by biologists for reconstructing the evolutionary histories of species, creating diagrams referred to as “phylogenic trees.” The cluster analysis allowed us to create a phylogenic tree that shows groups of individuals who are closely related as branches on the tree. The tree is too large to be included in this article, but a simplified representation of the surnames included in the analysis is shown at the top of the next page. Names shown in larger type are more numerous in the data set, and more closely related names are shown near each other. For similar names that are closely related we have used the more common spelling to calculate the frequency. For example, the large “Reynolds” in the lower

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right in the surname analysis includes two individuals with the surname McReynolds. The tag “Migrant Celts” in the lower right represents 28 individuals whose DNA branches off from the group, 1,000 or more years ago before the adoption of surnames; these surnames represent a broad mix of Scandinavian, English, Irish and Spanish names. Our theory is that these people are descendants of Celts who migrated out of Ireland in medieval or pre-Christian times, perhaps as slaves.

Findings

Based on several variables, we estimate that the common ancestor of this cluster lived approximately 2,000 years ago. Within this cluster, there are clearly several subclusters that represent more recent branches in the tree. For example a group with surnames Mangum, Mangrum and Mangham is estimated to have originated about 400 years ago, and is represented by the large “Mangum”. Because this branch occurred after the introduction of surnames, most members of the group have the same or similar surnames. On the other hand, subgroups with a wider variety of surnames, like those on the left side of the surname analysis, are likely to have originated 900 or more years ago, before the adoption of surnames in Ireland.

When we took the phylogenic tree and annotated it with information about the known or estimated origins of various subclusters, more complex patterns became visible. For example, one subcluster includes many individuals with the surname Reynolds. The Irish Reynolds are historically associated with Counties Leitrim and Longford. There is also a subcluster of Farrells, associated with the historical clan leaders of Annaly, an area that covered modern day County Longford and part of Westmeath. Based on the estimated origins of the subclusters, we estimate that this overall cluster originated in the Midlands of Ireland 2,000 years ago.

The circled area in the map above is the Midlands of Ireland, the area of Art and George Morgan’s DNA search.

There is some basis in historical genealogies for selecting the name Finghin to represent the progenitor of this cluster. In John O’Hart’s *Irish Pedigrees* (2), Finghin is denoted as number 97 in the list of patrilineal descendants that O’Hart calls “The Stem of the ‘Line of Ir.’” Finghin had five sons whose descendants were said to have founded

(2) [https://archive.org/details/irishpedigreesor_01ohar](https://archive.org/details/irishpedigreesor_01ohar)
various clans in the Midlands, including the MacRagnalls of Leitrim and the Farrells and Quinns of Longford. However, O'Hart's genealogies were compiled over 120 years ago, and there were likely several overlapping clans in the Midlands of Ireland 2,000 years ago that could have been the progenitors of our cluster.

Another large subcluster of people from our cluster has the surname Butler, which is of special interest to us. The Irish Butlers are associated mainly with County Kilkenny, arriving around the time of the Norman invasion of Ireland in the 12th century. The Butler Project in Family Tree DNA has approximately 400 members from wide-ranging haplogroups, of which approximately 30 probably belong to our cluster. Because our cluster predates the Norman invasion by at least 1,000 years, our theory is that one or more Butler members of the cluster migrated south into what is now Kilkenny or Tipperary before the Norman invasion, and later adopted the Butler name, perhaps through intermarriage or some other fostering arrangement.

Could the predecessors of our known colonial Morgan ancestors have immigrated with or been sent from Ireland to serve a Butler who emigrated from Ireland more than 300 years ago? Westmoreland County Virginia court records indicate that in 1718 an immigrant boy, Patrick Morgan, became the servant of William Butler. Sixty years later our first known ancestor, James Morgan, was a neighbor of Thomas Butler on the Virginia frontier, and several of the Butlers and Morgans intermarried. Could they be our link to the Irish Midlands hundreds of years earlier?

Only further DNA testing and analysis of individuals with roots in the Midlands of Ireland, in collaboration with research by historians and genealogists, will help us know with more certainty when and where this cluster and its subclusters originated. We also hope that our research will help us find whether the 18th century Butlers in colonial Virginia belonged as we do to this Irish Midlands cluster, and whether the Butler-Morgan connection can be traced back to the Irish Midlands. If it does, we are prepared to acknowledge that our paternal ancestors were Irish with a common Welsh name.

George Morgan, right front, and Art Morgan, back right, sit across from Felchin Morgan while in Fore, Ireland. (It turned out George and Art were not closely related to Felchin).

Editor’s Note: Read more about DNA in the book review of “Blood of the Celts, the new Ancestral Story” in the Book Review section starting on page 32 in this issue.

Help Wanted

W.I.S.E. Family History Society is seeking volunteers to fill the following positions:

**Program Co-chair**: The program co-chair is responsible for supporting the program chair when appropriate and substituting as an alternate at W.I.S.E. board meetings when the chair is unable to attend. Contact Allan Turner at allan1944@me.com.

**Country Representative for Each British Isles Country**: Searching for four people who can organize fun activities and / or advocate / facilitate the needs and wants of our members in areas including, but not limited to, research and education for each individual British Isles country. Contact Allan Turner at allan1944@me.com.

**Secretary**: Records and transcribes the minutes of the Board of Directors and the Annual General Meeting of the membership, collects and preserves all material of historical and record value pertaining the Society and receives, processes and distributes mail received by the Society and answers correspondence addressed to the Society after con-

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sulting with significant persons if necessary. This is an elected two year position with a maximum of two consecutive terms. Contact Allan Turner at allan1944@me.com or Mary Anne Larson at mlarson@wise-fhs.org.

Colorado Council of Genealogical Societies (CCGS)

—Bill Hughes

The winter Colorado Council of Genealogical Societies (CCGS) meeting was held January 9, 2016, at the Denver Public Library (DPL). CCGS is seeking candidates to serve as the 2017 president.

A delegate-at-large position is needed to represent the member societies at CCGS board meetings. Any W.I.S.E. member can hold this position. Anybody interested can contact Gail Arnert (gailarnert@yahoo.com).

CCGS is hosting management workshops for genealogy associations. The workshops will be held Saturday, May 14, 2016, in the lower level of DPL. It is planning 12 workshops, which will be free to all member associations, but attendance may be limited to a certain number of members from each association, depending on the number of people who sign up. Planners hope to have sponsors cover all the workshop costs. The workshops will also be available online. The programs are proposed to be shared discussions on techniques and approaches that have worked for associations. Volunteers are needed to serve as team leaders in the various discussions groups. Contact Harry Ross to volunteer at hglennross@aol.com.

The RootsTech National Conference was held February 3-6, 2016, in Salt Lake City. The Birdie Monk Holsclaw Committee is offering to reimburse the registration fee, approximately $200, for one member who attended the conference. The drawing for the reimbursement will be at the April CCGS meeting, and you do not need to be present to win. Contact Gail Arnert (gailarnert@yahoo.com).

CCGS sponsors and administers the First Families of Colorado Recognition Program, which was started by the Council in 1983. There are three categories of certificates: First Family, Territorial and Centennial. The certificates are numbered and show the ancestor's name and the name of the applicant. The certificates are suitable for framing. Applicants need not currently reside in Colorado, but must be a direct descendant of an ancestor who qualifies. Applicants must submit proof of relationship between generations, from the applicant back to the earliest Colorado ancestor. The application packet is available at http://www.cocouncil.org/familyrecognition.html and contains information about acceptable proof documents.

Eligibility for the certificates is as follows:

- First Family: Ancestor must have been born in, or settled in, the land area of what is now Colorado before 1861. Certificate numbers start with F, for example F-987.
- Territorial Family: Ancestor must have been born in, or settled in, a territory that is now Colorado between February 28, 1861, and August 1, 1876. Certificate numbers start with T, for example T-987.
- Centennial Family: Ancestor must have been born in, or settled in, Colorado at least 100 years prior to the date of this application. Certificate numbers start with C, for example C-987.

For additional information and applications please contact info@cocouncil.org, or consult its website at http://www.cocouncil.org.

Research Your Ancestors

at the Family History Library

with W.I.S.E.

—Sandy Breed

The annual research trip to the Family History Library in Salt Lake City, sponsored by W.I.S.E., will be held the week of October 9-16, 2016. It is open to any W.I.S.E. member and guests who wish to visit the world's greatest genealogy library and work without interruption using online sources, microfilms and books. The library offers world-class consultants to answer your questions as well as hundreds of computers, more than two million microfilms and books on four floors – all without
charge to the public. Remember – not everything is online and never will be.

The research trip is a wonderful opportunity for first-time visitors as well as the more seasoned. A get-acquainted luncheon will be held prior to the trip and an optional orientation will be scheduled for our first research day.

The registration form is available at http://www.wise-fhs.org/activities.html. Contact Sandy Breed at sbreed@wise-fhs.org or 303-989-6442 for more information.

Volunteer for the 2016 Irish Festival
—Bill Hughes

W.I.S.E. will again be manning the Irish genealogy and family history exhibit at the 2016 Irish Festival. The fair attendees have made our booth one of the most popular spots in the entire festival. The knowledge and enthusiasm of our volunteers have impressed the attendees and the festival board of directors. We will need approximately 24 volunteers to work four-hour shifts to properly handle the crowds. We will provide all the maps, research materials and information.

The festival will be held on Friday, July 8, to Sunday, July 12, at Clement Park, southeast of West Bowles Avenue and Wadsworth Boulevard in Jefferson County.

Please contact Bill Hughes at 303-989-8560 or hughes.w@comcast.com

Meet Your Country Cousins
—Compiled by Mary Larson

The January 23, 2016, Annual General Meeting was followed with breakout group discussions with those members present gathering into four groups to socialize and acquaint themselves with others researching in that country. All in all, the program was a definite success, but it seemed that more time was needed in each session. (Any time you get a group of genealogists together, you’ll need more time.)

The Wales breakout group facilitated by Nancy Craig consisted of three Welsh women .... “few in numbers, but mighty and strong Celtic women with an attitude!” No major ideas for W.I.S.E. programs were derived from the discussion. With such low interest in Wales, any future program concentrating on "our country" would probably not draw a lot of interest, coupled with fact it's hard to find speakers with in-depth knowledge about Wales and research in same.

Hergest (Llyfr Goch Hergest) written sometime between 1310 and 1410, document the earlier oral tales. The piece presented was from the first branch of the Mabinogi.

After a rousing performance frequently interspersed with laughter from the audience, the members (and mummers) left in very good spirits to begin the holidays.

December Holiday Meeting
—Mary Anne Larson

The combined November-December holiday meeting held Saturday, December 5, 2015, was a great success with a mummers play performed by the Front Range Druid Players and tasty holiday treats reminiscent of Wales, Ireland, Scotland and England.

G. R. Grove introduced the play, which was based on the Mabinogi, a collection of Welsh tales from the oral tradition of storytelling. Two medieval Welsh manuscripts, the White Book of Rhydderch (Llyfr Gwyn Rhydderch), and the Red Book of...
During the meeting (cymanfa bach in Welsh) Nancy found some useful websites using her iPad to share with the other two ladies.

The Ireland breakout group drew about 30 people. It opened with the facilitator, Thyria Wilson, giving a brief overview of Irish records and moved into each person describing research goals, listing families' surnames and localities in Ireland and sharing research suggestions and websites. These included the recent online posting of Roman Catholic parish records and warnings to take care with online family trees, many of which include erroneous information. Several speakers expressed a desire to connect with others with their surnames. It was pointed out that Irish research requires "digging" more extensively than research for other ethnic groups. It may take years for it to coalesce into a family history but many resources exist to reach this objective, including the Denver Public Library collection, the W.I.S.E. website and members surname interests’ postings as well as back issues of W.I.S.E. Words.

The Scotland breakout group facilitated by Diane Barbour consisted of about 15 people, and began with the members introducing themselves and giving a brief statement of the clan or family they were researching and the location. There were several newbies to Scotland research, and Diane interjected some very helpful tips and ideas about records sources during the discussion. Because of the limited amount of time and the number of people there, there wasn’t an opportunity for an in-depth discussion of records. Future breakout sessions would be very beneficial to the members just beginning their Scotland research. Diane also provided a very helpful Scottish genealogy bibliography listing some handbooks, surnames, clans and tartans, place names, magazines and websites.

The England breakout group facilitated by Sandy Carter-Duff drew about 20 people. They also went around the circle and introduced themselves by stating the name, the county or counties their ancestors came from and roughly when they arrived. About half of the ancestors left England in the 17th and 18th centuries, settling during the colonial period, and these researchers seemed to know the counties from which they came. A few in the group only knew their ancestors came from England with no idea of the county of origin or perhaps how to find this out.

Early ancestors mentioned came from Dorset, Cornwall, East Kent, Somersetshire, Warwickshire, Yorkshire and the London area, to name a few origins. There was a vast difference in knowledge within this group and England record sources vary depending upon the time when ancestors left. Newer researchers would benefit from classes helping them figure out where their ancestors came from and records available for newer arrivals. Colonial period researchers could help each other by sharing methods of finding early colonial records in the Denver Public Library Western History and Genealogy collection and England parish records available online.

Cracking the DNA Code
—Mary Anne Larson

W.I.S.E. members and guests at the February 27, 2016, meeting enjoyed a lecture titled “Cracking the Code: DNA Testing Myths and Reality.” After doffing his jacket and rolling up his sleeves, Greg Liverman, Ph.D., presented an overview of DNA testing. Greg began tracing his family history in the 1990s, and he and his wife added genetic genealogy or DNA testing to their brick wall demolition toolkit in 2013. With a background in chemistry, he received numerous questions about DNA testing from other genealogists, and developed the presentation to answer the most frequent question: “What is this DNA testing all about and why should I care?” He answered numerous
questions from the audience during the presentation, and even stayed after the presentation to answer additional questions from the audience.

One attendee who has heard several DNA lectures commented, “By far the best of the DNA lectures I’ve heard so far.”

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**Specials for British Researchers**

This just in at the fifth floor at the Denver Public Library: Two recently acquired books on research in England, Wales and Scotland. Both were published by the British National Archives.

Peter Christian and David Annal, *Census, the Expert Guide*, Kew, Richmond, Surrey, UK: the National Archives, 2008. British censuses, like the American ones, were taken every 10 years but in the years ending in 1. Those open to the public cover 1841 to 1911, and this book was written in anticipation of the opening of the 1911 census in 2009. They’re all digitized and online now. The census-taking process and the data differ just enough from American censuses to make this book valuable to even the most practiced censustrackers. The authors remind us that even though family historians are the primary users of census returns today, they weren’t taken for us, but for a variety of social and political reasons: How many young men would be available for military service, for instance, should the need arise?

Amanda Bevan, *Tracing Your Ancestors in the National Archives, the Website and Beyond*, 7th edition, Kew, Richmond, Surrey, UK: the National Archives, 2006. This one is touted as the research Bible in English research and now, thanks to the Internet, material that once required an onsite visit is available to anybody with a computer and a yen to know and understand their British ancestors. Still, the author quickly points out that much more is available only on site at the archives. Success, she says, depends on looking at the right place in the right way and suggests that the serious family historian use this compact volume as a guide to that wealth. A trip to Kew, anyone?

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**Tech Talk**

**Genealogy Research on Pinterest**

— Sandra Keifer-Roberts

A few weeks ago, I was sitting at a restaurant table, waiting for a friend and browsing through Pinterest on my phone. “What’s that on your screen?” my friend asked, as she sneaked up behind me.

“Oh, I’m looking for some Scottish genealogy tips.”

“What?”

“You know – genealogy research. Pinterest.”

She laughed. “Pinterest isn't for genealogy. It's just a place for pictures.”

I raised my eyebrow at her. “Really? So what is this?” I plugged in a search for “British Isles Genealogy,” and handed her the device.

Her eyes widened as she scrolled down an extensive (and beautiful) list of results.

I smiled. It's always fun to teach something new to a friend who prides herself on knowing everything.

Pinterest has taken some of the best features of many websites and combined them into a single application. Following are some examples:

- Pinterest is like Google or Bing. It has a powerful search engine that “crawls” the site for new data every day.
- Pinterest is also like Cyndi’s List (http://www.cyndislist.com). You may not know exactly what you’re looking for, so you might search by category, such as “Scottish history” or “Glasgow genealogy.” The results can lead you to
pins that link to websites with valuable information.

• Pinterest is a little like (Ancestry.com). You may search for an ancestor's full name or surname. As with any Google ancestor search, you should add "genealogy" after the name. While general searches are usually the best way to support your research, there are many ancestor-specific pins on Pinterest. Often, these links are pinned directly from Ancestry.com. (Note that W.I.S.E has recently opened a Pinterest account, and we would like to pin photos of individuals, documents or crests that you may offer, with a link to our Surnames of Interest page.) It’s also possible to find pins about ancestors in a Google search.

• Pinterest is like a browser because it lets you save bookmarks or favorites in folders. In Pinterest, you put “pins” on “boards,” but it’s essentially the same idea.

• Pinterest is like Facebook or other social media applications because it lets you share your pins. People can follow your boards, and you can follow other boards. Pinterest allows you to follow other pinners who are doing British Isles or other research.

• Pinterest is a little like Amazon and other shopping sites because it “learns” about your interests and gives you intelligent suggestions about boards and pinners you might like to follow. Of course, Pinterest is just one of many places to find genealogical information. No website is an island, not even Ancestry. The great thing about Pinterest is that it can lead you to new sources of information.

If you're weary of research, Pinterest can be a great change of pace. You may search and "pin" a bunch of photo links onto a board, and later, you can go back and casually examine each one. The most recent pins will sort to the top of a board, so it's easy to walk back through your work.

When I pin an item to a board, I may add a description that this link could help with photo dating or finding more information about my great-great-grandmother Faith Ost in Kent, England. Of course, I know that some links may be spam or fake, so I’m careful to keep my virus and spyware protection up to date.

Think outside the box. What can Pinterest help you with? If you don't find information about your surname, you might look for a few other things:

• Old maps with county and parish information
• Dress design in the 1800s for photo dating
• Cultural and historical information
• Links to a wide variety of genealogy sites and blogs
• Tips on how to conduct genealogy research online

Here's how to get started:

2. "Follow" some top genealogy boards. Search for genealogy and choose the boards button/tab to find boards to follow.
3. Create a board. Think of it as a folder. You might have boards for specific countries or surnames in your family.
4. Search on a general term such as genealogy and see the wide array of additional search terms that come up in blue under your search. Choose one of these, such as forms to narrow your search results.
5. Add descriptions to your pins as you put them on your boards. A description can help remind you why you pinned a specific link.

Here are a few Pinterest articles with additional information:
Genealogy pinning tips:

Place pinning for travel:

Pinning mistakes:
(https://www.huffingtonpost.com/galtime/twelvemistakes-you-are-p_b_4817604.html)

Putting your pins on Facebook:

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Why Look At Original Scottish Church Records?
—Diane Barbour, PLCGS

Have I ever told you I have broken every genealogy rule in the book? One of the first ones was, “Do as much research as you can in the United States before going overseas.” But I immediately got on a plane and went to Edinburgh, Scotland, to the New Register House. Being the newbie that I was, I asked one of the archivists, “What records should I look at first?” He replied, “Look at the statutory (government) records – the church records don’t tell you much.”

I went away from that trip considering parish registers the second-class citizens of genealogy. I was reminded of that comment recently when I was researching in at the Family History Library in Salt Lake City.

I wondered, “Should I take the time to pull the films of the original records and look at those Scottish church records in the 1700s and 1800s?” After all, many people think the indexes to these records are all online at FamilySearch.org, in effect, the library’s website. To use those indexes in your search for a birth or baptismal record, for instance, you type in possible dates, a place and names of parents. If you’re lucky, you will get such information as dates of baptism, and, sometimes, birth dates and places for several children of that couple. But that microfilm number at the bottom of the screen always made me curious about what else the film would contain. Since another genealogy rule is “Always consult the original” and not wanting to break another rule, I retrieved the film with the original images. Here is some of what I found that wasn’t on the index:

The couple was married in 1773. No baptisms were recorded for this couple until 1784 according to the index. Were they married 11 years before they had children? That’s odd. One thing I’ve learned is that in the 1700s, women often were not named on Scottish baptism records. So when I entered the couple’s names into the index, it didn’t bring up the ones listing only the father. Had I known that, I could have looked for the father only, but being born in the 20th century it never occurred to me that the mother wouldn’t be listed. When I entered just the father’s name, additional children appeared.

On several of the baptisms, the father’s occupation was listed. He was a baker, specifically a bread baker. That tells me a little about their economic condition. Bakers were very important in those days, especially bread bakers, for bread was a staple of life. Every community had at least one baker, and many of the families continued as bakers well into the late 1800s. Today they would be something special as most people buy their bread at a supermarket.

I found the mother’s maiden name. Did you know that in the 1700s, Scottish women’s official identity relied on their status as the wife of her husband or as the daughter of her father? My example is the baptismal record of the eighth child in the family I was researching: “29 May 1795, Alice daughter of John Cattrall, bread baker, by his wife Esther, daughter of John Pawnnall, bread baker.” (Guess how John and Esther met.) I wonder if John Cattrall apprenticed under John Pawnnall? Now I knew the mother’s maiden name and the entry took me back another generation.

I was researching William Brown. I groaned when I saw that name – such a common name. How do you find a birth about 1801 and distinguish it from what seemed like trillions of William Browns born around this time? Scotland’s statutory records didn’t begin until 1855, there were no detailed census records before 1841 and the 1841 census did not list relationships. William and Ann, his wife, were married in 1821, and while I was looking for baptismal records for their children, I no-
In Ireland, the pubs were closed for the religious celebration of the patron saint of Ireland. St. Patrick, who died March 17, 461 A.D. According to legend, St. Patrick is also credited for driving evil out of Ireland. March 17, 461 A.D. was believed to be St. Patrick’s Day. In Ireland, sheep were not to be sheared that day, as the legend may be symbolic of driving evil out of Ireland. The use of a three leaf clover—which consists of drinking a shamrock in whisky (https://en.wikipedia.org/wiki/Shamrock)—leads to the tradition of “drowning the shamrock” which consists of drinking a shamrock in whisky. Snakes never were in Ireland. Snakes never were in Ireland. St. Patrick also explained the Holy Trinity with his three leaf clover. In summary, the statutory records – government records also known as civil records – after 1855 do have more information than the earlier parish registers. But should you rely on those indexes and not look at the original parish registers? Definitely not. On this research trip to Salt Lake City, I came to a conclusion: Always consult the original. One of the principles of the Genealogical Proof Standards tells us to do a complete and varied research of the question at hand and research all of the available records. It is always a good idea to take a look at the originals.

You can order microfilms from the Family History Library in Salt Lake City and have them sent to the Denver Public Library or a FamilySearch Center for viewing. A simple order will give you access for about two months, which is plenty of time to study the records. Another major resource for Scotland records is ScotlandsPeople (http://scotlandspeople.gov.uk), which provides online access to the images of the records for a nominal charge.

Do you have any questions about your Scottish research? Any topics you would like me to cover? Just send an e-mail to mdbfrisco@gmail.com.

St. Patrick’s Day: Made in America
—Thyria Wilson

St. Patrick’s Day originated in Ireland, but the Irish in America changed it from a religious celebration into a celebration of Irish-American pride. The holiday has evolved into a secular celebration of Irish heritage with lots of drinking of Guinness, Jameson Irish Whiskey and Baileys Irish Cream.

March 17 became a symbol of ethnic identity and solidarity. The changing rituals of the celebrations reflected changes in the Irish American community. In the 1870s and 1880s, the Catholic Irish in America wore green on St. Patrick’s Day to show their loyalty to Ireland. As Irish Americans became more politically powerful, more cities had St. Patrick’s Day celebrations. The holiday has evolved into a secular celebration of Irish heritage with lots of drinking of Guinness, Jameson Irish Whiskey and Baileys Irish Cream.

St. Patrick was born around 390 A.D. in Britain to a Christian aristocratic family. He was kidnapped when he was 16 and sold into slavery in Ireland, where he spent seven years tending sheep. He escaped, but returned to Ireland to Christianize the pagan island, and probably died March 17, 461 A.D. According to legend, St. Patrick explained the Holy Trinity with the use of a three leaf clover which may have led to the tradition of “drowning the shamrock” which consists of drinking a shamrock in whisky. St. Patrick is also credited for driving the snakes out of Ireland. Snakes never were in Ireland, but the legend may be symbolic of driving evil out of Ireland.

New York has the largest St. Patrick’s Day celebration with 150,000 participants in its parade and nearly two million spectators. (Boulder, Colorado claims to have the smallest parade, less than a block.) The New York parade is always led by the “Irish Brigade,” the 69th Infantry Regiment, and when asked if they are ready, they reply, “We are always ready!” The parade’s tradition began when Irish Protestant John Marshall organized informal gatherings beginning on March 17; 1762. In 1766, Irish soldiers serving in the British army in New York began celebrations and marched up Fifth Avenue in honor of St. Patrick.
In 1737, the Charitable Irish Society of Boston had an observance of St. Patrick’s Day, but did not celebrate the holiday again until 1794. Nearly a quarter of the population of Massachusetts claim Irish ancestry. Southies from South Boston began having family oriented parades in 1901 and now do not allow drinking at the festivities. St. Patrick’s Day also coincides with Boston’s official holiday for “Evacuation Day.” After an 11-month siege at the beginning of the Revolutionary War in which colonial militiamen prevented movement by land of the British army, they vacated Boston on March 17, 1776. The password for the militiamen at that time was “St. Patrick.”

Celebrations are also held in Chicago, Illinois and Washington, DC. In 1962, 40 pounds of EPA approved dye went into the Chicago River to color it Kelly green, a tradition which continues today. (The dye was originally used to trace sources of river pollution.)

Since 2009, the White House fountain has been turned green on March 17.

The first St. Patrick’s Day celebration in Philadelphia, Pennsylvania, was organized by the Friendly Sons of St. Patrick in 1771. The fraternal order honored St. Patrick and provided relief for Irish immigrants. George Washington was an honorary member and allowed his troops a holiday on March 17, 1780, while camped in Morristown, New Jersey.

Denver claims to have the second largest St. Patrick’s Day parade, after New York, with 10,000 marchers and nearly 250,000 spectators. Many Irish men came to Colorado to work in the mines and on the railroads. After the silver bust, many of the Irish in Colorado moved to Denver. The first St. Patrick’s Day Parade in Denver was in 1889. Division 1 of the Ancient Order of Hibernians hosted a Grand Ball the night before the parade. The parade ended with High Mass at St. Elisabeth’s Church. The pattern of a grand ball and the parade continued until the anti-Catholic KKK gained power in the 1920s.

In Images of America: Irish Denver, authors Dennis Gallagher, Thomas Jacob Noel and James Patrick Walsh tell some stories and give the history of Denver’s St. Patrick’s Day Parade. An incident occurred during the 1900 celebration when a 20-foot orange flag was raised over city hall. A large crowd gathered and a fireman took down the offending flag. A green flag was then raised. The parade was made official in 1906 by Mayor William Speer through the efforts of St. Patrick’s Church parish priest, Father Joseph P. Carrigan, the Ancient Order of Hibernians and the Daughters of Erin.

After a more recent parade, Duffy’s Shamrock Bar was wall to wall people. “One reveler took off all his clothes in the rear bathroom and streaked for the front door. It took him 10 minutes to get through the crowd, who never noticed his nakedness. After he finally got to the front door, police officers arrested him.” (Irish Denver).

There are several versions of how the St. Patrick’s Day celebrations and parade were revived in 1963, after a hiatus since the 1920s. One version has Pocky Marranzino, columnist for the Rocky Mountain News, Red Fenwick, cowboy poet and columnist for the Denver Post, and parole officer Jim Eakins drinking in Sullivan’s Grill and mourning the loss of the St. Patrick’s Day Parade. One took out a small American flag and the three marched single file around the block. Another version has the Evil Companions Club, mainly Denver Post journalists who regularly met for drinks in Duffy’s Shamrock Bar, having the small parade of three. The Evil Companions Club had persuaded Adolph Coors to color the beer green. The visit of the Lord Mayor Robert Briscoe of Dublin was an impetus for Denver to create an official parade in 1963.

Volunteers organized the 1963 parade and the group was incorporated as the Denver St. Patrick’s
Day Parade Committee in 1986. There were 70 floats and marching units and around 5,000 people watching the parade. The Denver Police Department’s K-9 entry was a hit. Unfortunately, the parade was cut short by one of Denver’s worst windstorms. Blown out windows caused the parade route to change and to end after 12 blocks rather than the 24 blocks that were planned. That evening the St. Patrick’s Day Charity Ball was held at the Cosmopolitan Hotel (http://www.denverstpatricksday-parade.com/about-us/history). The parade and ball were proclaimed a great success by all.

The St. Patrick’s Day celebrations and parades have become a fun experience, where everyone can feel Irish and everything is green. St. Patrick’s Day began in Ireland, but it was made in America.

In Gloucestershire four villages are considered thankful; Brierly, Coln Rogers, Little Sodbury and Upper Slaughter, which is designated as another doubly thankful village. In Upper Slaughter, contrary to its name, all twenty-four men returned home after the Great War, and another thirty-six returned after WWII. Coln Rogers is the only Thankful Village that lists a woman among its twenty-five reasons to be thankful. Little Sodbury welcomed back six young men after the war.

Another doubly thankful village is Middleton-on-the-Hill in Herefordshire. It does not list the names of those who served, but a stone column in St. Mary's churchyard confirms that all from the village who served in the Great War and Second World War returned safely.

Puttenham in Hertfordshire lists the names of fifteen of the parish’s seventy-one residents who served in the war, and all returned, “Thanks Be To God.” Knowlton in Kent was the winner of a competition organized in 1914 by the Weekly Dispatch to find the, “Bravest Village in the United Kingdom.” It won the competition when twelve men enlisted from a total population of thirty-nine before the deadline. All returned after the war. In Lancashire, Arkholme sent fifty-nine young men off to war to see them all return, and Nether Kellet, another doubly thankful village, sent twenty-one to the Great War.

In Leicestershire is one of the few Thankful Villages that has nothing commemorating the sons who returned from the war. Lincolnshire fared better than most with Bigby, Claxby, Flixborough (doubly thankful) and High Toynton (doubly thankful) all being designated Thankful Villages. There is no record of how many were sent from Claxby, but we know that Bigby sent ten, High Toynton sent fourteen and commemorated a plaque listing their names and ranks and indicating if they had been wounded. Flixborough sent thirty-six for both the first and second World Wars and all returned safely.

East Carlton and Woodend in Northamptonshire earned their designation by sending seven and nineteen young men off to war respectively, and celebrated their return, although only East Carlton mentions them by name. Meldon in Northumberland does not tell us how many left their homes, but the town dedicated a monument to

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**Thankful Villages of England**

*Sylvia Tracy-Doolos*

Anyone who fought in the Great War and came home had his or her share of stories to tell. Sad and interesting stories are told in villages throughout England about their war efforts through memorials, monuments and museums. The soldiers and sailors who went and never returned are the inspiration for many of these memorials, but the villages that became known as Thankful Villages were the exception to the rule. These were modest villages spread throughout England with correspondingly modest numbers of young men sent to war, but considering that 35 percent of servicemen did not survive the war, even a modest village could have been touched by death.

Consider a village such as Stoke Hammond in Buckinghamshire where only three young men were sent into service, but all returned from the war alive. Herodsfoot in Cornwall, the southernmost Thankful Village, is considered doubly thankful, because it suffered no casualties during both WWI and WWII. Bradbourne in Derbyshire saw eighteen return in 1918, Hunstansworth in Durham saw five return, four from the same family, and Strethall in Essex reported no casualties and earned the designation.
acknowledge their safe return. Nottinghamshire also had four villages that saw all its soldiers and sailors return home. These villages included Cromwell, Maplebeck, Wigsley and Wysall. Two of these did not report their numbers, but Maplebeck and Wysall sent two and twelve respectively, and their names can be found at their local parishes.

Teigh in Rutland sent eleven men and two women to serve in the war and saw them all return. (Commemorative plague shown below) It also has a detailed listing of those who served.

Harley in Shropshire also has an honor roll of those who served in the Great War. Somerset residents had reason to celebrate when six villages saw no casualties. These included Aisholt, Chantry, Chelwood, Rodney Stoke, Stocklinch, Tellisford and Woolley, with the last two also being doubly thankful. Aisholt sent eight young men to eight different units and gratefully received them all back, listing each with his unit at the Parish Church of All Saints. Chantry does not tell us how many or who went, but Chelwood acknowledges that four left and returned safely. Rodney Stoke sent seventeen young men, and four young women to war and received them all home again in 1918 and commemorated them with a plaque. Stocklinch celebrated the return of nineteen, and designated those who had been wounded and their units. Tellisford sent three, and Woolley sent thirteen from thirteen different families.

In Suffolk, the parish of Culpho was designated a Thankful Village, but I found no record of how many served. South Elmham St. Michael lost none of the eleven young men to the war and was another doubly thankful village. In Yorkshire there were four villages giving thanks, with Catwick leading the way as a doubly thankful village, welcoming back thirty young men. Others in Suffolk were Cundall, which sent and received twelve back, Norton-le-Clay, which sent sixteen and celebrated their return with a stone plaque, and Scruton.

A few other towns have been added to this list, such as Minting, where ten were sent and all came back. Often the reason for one village to have a cluster of casualties and other villages to be untouched was due to the system of Pals Battalions, which guaranteed that friends and relatives who chose to serve together would be assigned together. This often meant that an entire village may be involved in all the same battles, and would live or die together.

A beautiful website by Darren Hayman, who visited the Thankful Villages and created a small music video of village life in these rural communities, can be found at [http://thankfulvillages.co.uk/](http://thankfulvillages.co.uk/). Another good resource with village pictures that often include listings of those who served can be found at [http://www.hellfirecorner.co.uk/thankful.htm](http://www.hellfirecorner.co.uk/thankful.htm).

### Book Reviews

#### New Curves in the Celtic Story


Nothing has captured the interest of family historians and genealogists like the fast-moving field of genetic testing – DNA studies. Scholars, too, are in on this act using DNA to broaden knowledge of one of the most famous and important historic groups, the Celts. As geneticists and linguists, archeologists and historians are putting their heads together, new theories are emerging as they reexamine both old and new evidence.

Chief among these new approaches is the extraction and study of aDNA – ancient DNA from teeth and bones in prehistoric burial sites. Remember
the Alpine Iceman? His remains were found in 1991 in a glacier in the Alps where he had died of wounds about 3200 BC. His clothing, tools and DNA revealed a great deal about his life, times and origin.

Jean Mancos, an English historian who specializes in buildings, is one such scholar. She has pulled together many strands the Celts left in their wake in this new book, Blood of the Celts, the New Ancestral Story. Ideally, it should be studied with her 2013 book, Ancestral Journeys, The Peopling of Europe from the First Venturers to the Vikings. Both are geared to the general reader but hold interest for academics as well. They’re not easy going.

Who were the Celts? Mancos defines them as those speaking a Celtic language, prehistoric, historic and modern, including the people who still use those very old languages on the fringes of the British Isles. It’s believed they originated in central Europe in the Iron Age, 800 to 450 BC, though that’s being challenged. We know them historically through their legends and art: Boisterous fighting people who idolized heroes, loved language and produced magnificent art and crafts with those characteristic curvilinear designs.

Their was a tribal political organization – the Celts were never politically united, never a nation. The Romans overran them, and before and after the Roman hegemony, they migrated all over Europe, mostly from east to west including the British Isles. These migration routes and new evidence that defines them are Mancos’ primary interest. Bell beaker pottery and stelae (carved standing stones) – among other clues – show how they spread from the middle of the continent, south to Iberia, north to Brittany and the British Isles. Millions of Europeans and Americans have roots among these remarkable people, and most W.I.S.E. members are virtually certain to have at least one Celtic line in their ancestry.

Mancos describes many discoveries and new interpretations including: Genetic evidence links Ireland to Britain more than to Iberia. The predominance of modern Europeans descend from farmers who came in an influx from the Near East in the Neolithic (New Stone Age) roughly 6,200 BC, not from hunter-gatherers as previously believed, although the DNA of the latter remains in evidence. DNA from a Paleolithic boy found in Siberia shows a relationship to not only modern Europeans but to Native Americans.

Although DNA is the primary mover in this new look at the Celts, neither Blood of the Celts nor the earlier Ancestral Journey is a primer on DNA locales or individual families, historic or modern. However, Mancos does use several DNA codes with haplogroups common in the British Isles as examples of how these people got around. (A haplogroup is a large group of people sharing a common ancestor.) If you or a family member have submitted to a DNA test, you might find a gem about your origins. For instance, a Y-DNA code that shows up strong in Northern Ireland supposedly traces back to the famous Le Tène (Celt) culture on the European continent in roughly 350 to 50 BC. Mancos devotes several paragraphs to the tangled story of that genetic signature, speculating that a recent discovery suggests that a subgroup could have arisen among the Celts in Britain. The account was much appreciated by a W.I.S.E. member, Duane Duff, whose Y-DNA matches that code, R1b-M222. It fit what he’d learned several years ago with 19th and 20th century documentation of his ancestors in County Down. In the 21st century, he visited the family home site there and walked where his ancestors once had walked.

For readers hoping for some standard genetic genealogy, Mancos touches on surnames and DNA in an appendix. There, she goes into detail on genetics and descendants of Brian Boru, the only king of all of Ireland; the Irvine surname; the DNA in an appendix. There, she goes into detail on genetics and descendants of Brian Boru, the only king of all of Ireland; the Irvine surname; the DNA of the latter remains in evidence. DNA from a Paleolithic boy found in Siberia shows a relationship to not only modern Europeans but to Native Americans.

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A Welshman by Definition

What is a Welshman? is a small book authored by a Welshman, R.S. Thomas. It is a book of poetry. He reveals his opinions of the essence of a Welshman as he describes the forces that influence him. It is evocative of feelings and places, activities and struggles, past sorrow and childhood, poverty and the hope of religion.
I was drawn in wholeheartedly from the very first poem as I felt the emotion between the lines. A lack of rhyme is hardly noticeable. The pathos of class struggle emerges from the bleak hills black with coal dust, clinkers and slag and the value of the mine-shaft cage as pulpit to preach to the natives rummaging among the remnants of their self-respect. It becomes a sermon on the wind in the green valley.

Thomas addresses Nationalism in a call to action to vote, vote. Vote Tory, Labor, Liberal, Plaid. This in a little nation where every drop of water is worth its weight in tears, and where monuments are memories of others who gave their lives for freedom.

How is a Welshman comforted? By the birds of Rhiannon, trout plucked from silvery streams, the harp, the goddess with gold ribs, with words from the native language – catraeth, mawddwy, crachach, boi bach, Tryweryn, lleyn – and by the scent of hay, an incense of renewed life from soil the earth. Those imaginings do it best for him.

The English are considered as unhappy friends who had engaged the Welsh with disrespect. The decree went forth from the east to suppress the native language and confiscate the land, and the peasantry saw their pastures fenced in by fallen heroes. The chapels prayed for delivery from the womb that is hard to bear. Down the mine-shaft cage we go again and again to the glib coal-faced remembrances of the green of childhood.

What is a Welshman? Experience the prophetic muse of a Welshman casting his chest upon the rocks of reality.

—Nancy McCurdy

### W.I.S.E. Program Schedule

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<tr>
<td>March 26, 2016</td>
<td>1:30 p.m.</td>
<td>Denver Public Library 7th Floor</td>
<td>What's in a Name?</td>
<td>Diane Barbour</td>
<td>Surname meanings in history.</td>
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<tr>
<td>April 23, 2016</td>
<td>1:30 p.m.</td>
<td>Denver Public Library 7th Floor</td>
<td>Use Lots of Apples</td>
<td>Annette Burke-Lyttle</td>
<td>Using historic cookbooks as a genealogical source. Learn how cookbooks can provide genealogy and family history information you might not be able to find in other sources.</td>
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<tr>
<td>May 28, 2016</td>
<td>1:30 p.m.</td>
<td>Denver Public Library 7th Floor</td>
<td>A Dark and Stormy Genealogy no Longer</td>
<td>Dina Carson</td>
<td>Become a great story teller – five points to help make communicating family history more interesting.</td>
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