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Journal

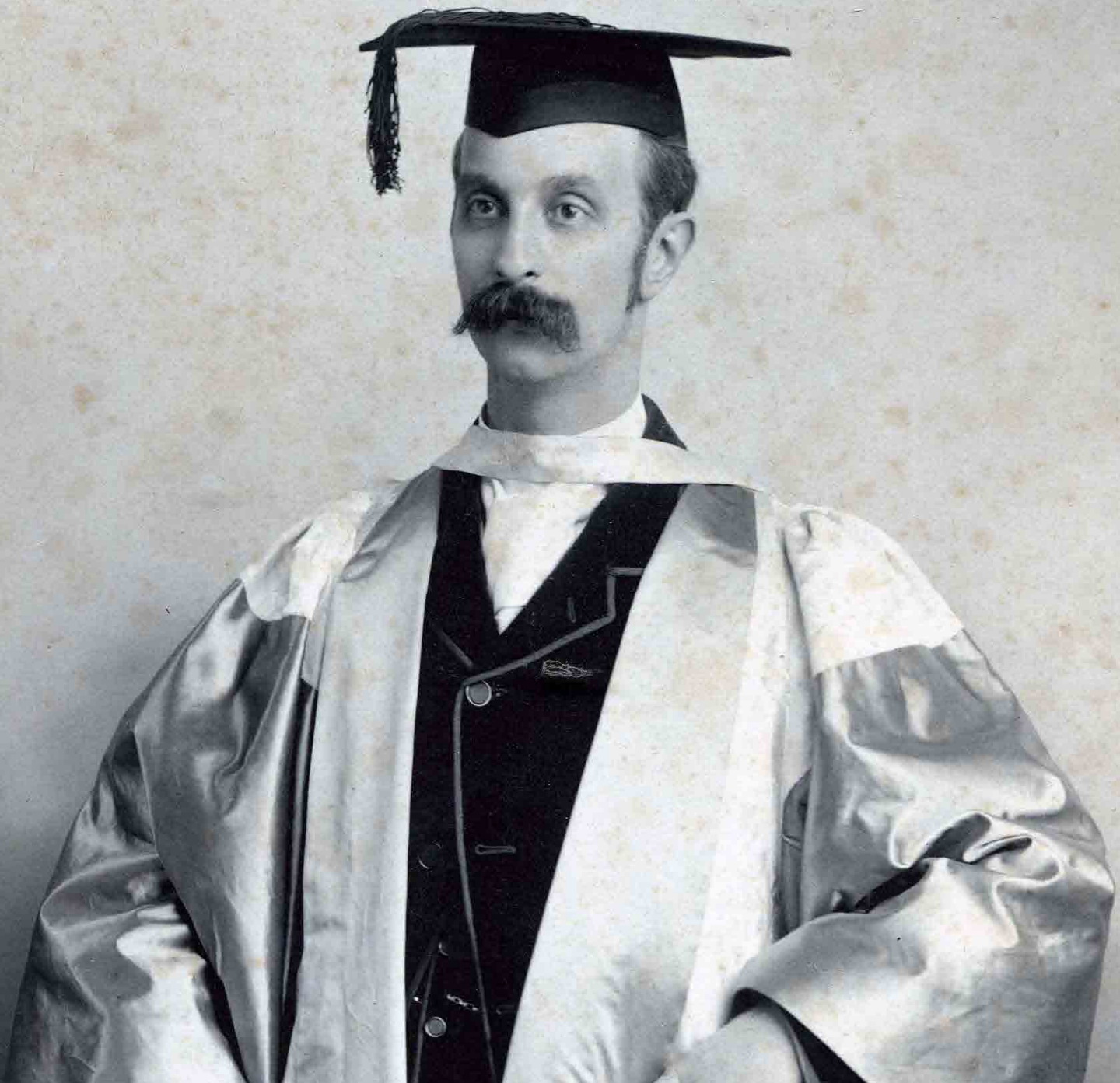
of One-Name Studies

The quarterly
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One-Name
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All the latest Guild news and updates



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The Guild of One-Name Studies is the worldwide centre of excellence in one-name studies and promotes the interests of both the individuals and groups who are engaged in them. Established in 1979 and registered as a charity in 1989, the Guild provides its members with the means to share, exchange and publish information about one-name studies as well as encouraging and assisting all those interested in one-name studies by means of conference, seminars, projects and other activities.

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All photos courtesy of authors unless otherwise stated.

Chairman's Report



I wonder how many of you have accepted help from other researchers and have actively recruited them into the Guild.

In my study, I have had help from someone for the last 22 years, and I encouraged him to join in 2013 by paying for his first year. Since we made it possible for registrants to have study associates, my other Paul Featherstone has been able to load his work onto our website. He also appears on my profile page. It means that the collection of data and the building of families has progressed while I have been giving up hours of time to my current role in the Guild.

Have you heard of the term Study Associates? There are not yet many in place. Is it something that we have failed to push out to members?

You should, in my opinion, always try to progress your study with any offer of help. Increasing guild membership also means that you may find someone to take over your investigation when the time comes for you to retire.

That brings me to another subject: preservation of your work. It involves a lot of expense to digitise papers from a study, although we always try and do it with volunteers preparing the documents before sending them to the company that charges us about 2 pence a page to

scan. So I would encourage you to start the process of digitising your papers now, since the number of documents in any study can fill lots of boxes and charges soon become expensive.

Once you start digitising, you can send what you complete straight into our archives. I try to save all my documentation into Evernote, which digitises as I add them. I intend to start sharing the contents so our archivist has the chance to save them for the future.

I am sure you know by now that we have a new charity to set up. We will make some progress and update you via the Chairman's newsletter.

May I express my thanks to the Constitutional Review Team for stepping up and taking on the tremendous job of making this happen. Our team of Peter Hagger, Peter Copsey, Alan Toplis, and Ken Toll in the early stages, need special mention for the hours they have devoted to the project, along with our Secretary Stephen Daghish for the extra work involved in keeping everyone informed and liaising with our appointed agent.

The committee has taken steps towards looking into the future, to see what we might do to improve the Guild's performance in all aspects. To date, we have held two extra meetings to look at what strategies we could employ to improve what we do and the way we perform. It will be a long term project, and more meetings are in the diary.

W. Paul Featherstone MCG



Front Cover Photo: Henry Thomas Pringuer (1852-1930) in his Mus.Doc. robes of the University of Oxford - see article page 28.

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DNA for your ONS

General Guidance

by Susan C. Meates MCG (DNA Advisor, 3710)

Goals

The goal of a DNA Project is to have each documented tree for the surname represented in your DNA Project.

The key activity is recruiting participants to test.

A frequent question is to define a documented tree. This is a tree that has solid documentation, and ends with a progenitor when you encounter a lack of documents, or a lack of information to accurately make a connection. A documented tree may have major branches, and perhaps you have assigned labels to these branches. As long as the branches all connect with solid documentation, this is one documented tree.

A typical problem area for genealogy research is when you encounter a migration, there may not be sufficient documentation to connect two men with the same name as the same person. Another problem area is the further back in time your tree goes, less information is available to make connections. It is best to end the tree when the connection is questionable. This approach will result in less problems with the DNA component of your one-name study.

The use of the word tree in the article assumes a solid documented tree.

Without recruiting, the growth of a project will be very slow. The higher the frequency of your surname, the higher the odds you will get some participants without recruiting. For everyone else, recruiting is usually needed to get any participants, and recruiting is definitely needed to get each documented tree represented in your DNA Project. It can be fun and interesting to have contact with new folks, and together to make discoveries. The initial discomfort of contacting strangers, if this occurs for you, usually dissipates after you have success with a few participants.

Donations

Often women will fund the male to test for their tree, or make a donation towards the cost of testing. Perhaps several women will contribute to fund the male. The Guild order system has been enhanced, and can now accept donations and multiple persons paying for test kit. Before you utilize this feature, I recommend you touch base with the DNA Kit coordinator, Jo Fitz-Henry at: dna-kit-order@one-name.org

It is easier to recruit participants if they do not have to pay to test. This is especially important if you want a specific participant to test, though you will find participants who are willing to test and will pay for their test kit.

The Beginning

I usually suggest that you start your project with testing your tree, and to test two participants, a male and a distant direct male line male in the tree. The rationale behind this recommendation is that you are just getting going, and it is

all new. This gives you an opportunity to see how it works, and at the same time validate two branches of your family tree. In addition, it is often easier to recruit persons in your tree, especially if you have already had contact with them. This recruiting success builds confidence, since many people are uncomfortable initially in asking someone to take a DNA test. You also gain experience in presenting the features and benefits of DNA testing, and the goals your project hopes to achieve.

A frequent question is how distant should the male be. In the simplest situation, the progenitor of the tree had 2 or more sons. Your first participant comes from one son. Then you'd want a direct line male from another son. The common ancestor between the two participants is therefore the progenitor of the tree. When the results match, you have identified the result for the progenitor of the tree, called the ancestral result.

If the results don't match at all, then the next course of action is to carefully check the documents for each branch of the tree.

If the results are close, but not exact, then there has been a mutation in one branch, or maybe even both branches. As you test more trees and find matches to this tree, you usually will be able to determine which branch has the mutation(s) and which marker(s) mutated.

If the results are not close, but match, in other words, a genetic distance of 4, and the haplogroup is R1b (aka R-M269), you could have a mistaken connection.

If the progenitor of the tree had only one son, keep traveling down the tree until you reach a situation of two or more sons, and then find a direct line male who descends from another son.

If you are male with your registered surname, you have an advantage - the first participant is you, representing your tree. If there are no other males in your tree, or they are all close, such as cousins, then you are done with your tree after testing yourself, and it is time to get participants to represent other documented trees.

How many to test for a tree depends on the situation. One participant could be sufficient for each tree, especially when he matches another tree, and you have no concerns about any branches in the tree. In other cases, there may be issues to investigate that require additional participants or upgrading.

The further back in time a tree goes, often the document evidence is not as strong as you would like. In these situations, especially when a migration has occurred, it could be beneficial to test two distant males for the tree, to make sure there hasn't been any mistaken connections in the genealogy research. This is a decision you make based on your assessment

of the research, the size of the tree, the time frame of the progenitor, and any associated issues.

The goal is to get a minimum of one participant to represent each documented tree. Whether participants beyond one are needed depends on the situation. In addition, your ability to select specific participants and to investigate problems may be limited by the availability of males to pay to test, or the success of raising donations to fund participants, or your ability to fund some or all testing.

Selecting Participants

In selecting participants, where you have a choice, pick the oldest male by generations, when possible. For example, there is a grandfather, son, and grandson, and the grandson wants to test. It would be better to test the grandfather, if possible. Each generation is an opportunity for a mutation. By testing the grandfather, you are eliminating two opportunities for mutations. Since the grandson wants to participate, he could approach the grandfather to test, and even pay for the test, and share the experience with the grandfather, by putting both of their email addresses in the kit record.

A frequent question is how to prioritize testing after your tree. If you have made trees for your registered surname, then you will be able to prioritize recruiting. If you haven't reached this step yet in your one-name study, that is fine. In that situation, your goal then is any participant whose tree is not yet represented.

Where you know about some or all of the documented trees for your surname, the first priority is any trees with only one or a limited supply of males, especially if they are elderly. If a tree has only one male, after he does his kit and it arrives at the lab, ask him to do a 2nd kit for additional sample (this is Free) to have on file for the future. You don't know what tests will be available in the future, or if there will be a need to upgrade, and it is terrible to run out of sample, or have a vial that goes bad, and the participant is deceased.

The second priority after trees with limited males, is to find participants for trees that haven't tested yet. You want trees with solid documentation. If you are relying on contributed genealogy, it is prudent to check the genealogy.

As you get more or all trees of your surname represented, if you have any problems or concerns, you can address them with DNA testing. This could be any of the following situations.

- Branches of any tree that has weak documentation. You might want to test any branches where the genealogy is in question, to find out if all is fine. You would find a participant for each weak branch.
- Tested trees that are large, test key branches to confirm the genealogy. This is optional, and depends on your views of the research, and any concerns you have.
- Resolving mutations: You might encounter a mutation situation that don't make sense, and it could indicate mistaken connections, especially for haplogroup R1b. This is very situational, and options include testing others to identify the source of the mutation, and/or upgrades.

The end goal is to get each documented tree for your surname represented, all weak genealogy verified, and any problems indicated by DNA, such as mistaken connections, investigated and resolved.

Situational

No two DNA Projects are the same. After your first participant, it is all situational. Some projects cruise along with matches as they expected, while others get surprised that their belief that there is one surname origin isn't true, while others are surprised that even their own tree has mistaken connections.

There are many factors that impact your project. A key factor is the frequency of the surname. The more frequent your surname, there usually are more trees, and a higher number of different DNA results, indicating multiple surname origins that you will encounter, plus the higher the probability of surname evolution from different root forms. The higher the frequency of the surname can also result in a higher level of mistaken connections.

In addition, the haplogroup of your results impact your analysis and approaches. If you are extremely fortunate, all your haplogroups will be other than R1b, also known as R-M269. The reason is that R1b is the most frequent haplogroup in the British Isles, often at 80% or more, and since they all share a common ancestor back in time, this makes analysis more difficult. Haplogroups such as R1a (R-M198), E, G, J, and I are much less frequent. It is often easier to solve mutation issues with these rare haplogroups, as well as have a significantly lower need to upgrade.

Another factor that impacts the situation is the approach you take to analysis, whether you do Ancestral Result methodology or the Standard methodology. These two methodologies vary significantly, and will be covered in detail in a future article.

You will make many discoveries and identify problems, if any, in the genealogy research. For example, when two males for a tree didn't match, the Guild member went back through the genealogy research very thoroughly, and identified the possible problem. A couple Sarah and William also had a daughter Sarah. When there was a baptism in the parish, only the mother's name was listed in the entry, as Sarah. It was assumed this was a child of Sarah and William, though it turned out to be an illegitimate child of Sarah the daughter, though baseborn was not noted. The connection problem was confirmed when a descendent of another son of William tested.

When you test a tree and the results for the participant is a match or close match to another tree or trees - this is great news, because you can then be done with that tree, unless you have concerns about any of the other branches of the tree, and wish to test them to verify the genealogy research.

Many different situations can occur, so it is difficult to provide one size fits all advice. Test your tree, and then get a few other trees to test, and then analyze the situation. The DNA results will provide you with guidance, combined with what you know about the trees.

How many trees exist?

If you have gathered all occurrences of your surname worldwide, and put these events into trees, you know how many documented trees exist for your surname and variants.

For most members, this isn't the case. One option is to go country by country accomplishing this task. Another approach is to throw a wide net, and find any participant, and figure out in the future if you have every tree represented. This latter approach helps grow a project faster. It is advisable to check a participant's contributed genealogy, both for accuracy and to make sure the tree hasn't already tested. They could be keen to pay and test, so in that case, it doesn't matter that the tree has tested. When participants pay for their test kit, I wouldn't turn down any takers.

When close relatives volunteer and want to pay and test, there is a risk, though small, that some unknown situation will be discovered, such as an unknown adoption, or infidelity. There is no reason to discourage them from testing. You will handle the situation if it occurs, though you may want to advise them of the possible outcome.

If you have made trees in one country, you can make a rough guess for the number of trees that exist worldwide. In the country where you have made trees, take the ratio of the

number of trees to a population of the surname, such as today or a census, and then use this factor to estimate for another country or the world, based on that population.

Why Test Each Tree?

The reason to test each tree is that you can't draw accurate conclusions about the surname until you do this. Every tree must be represented, to provide information about matches, so you can identify the number of different results and where the progenitors lived.

For trees that daughtered out, there is limited action you can take to get them represented. Autosomal DNA testing is a possibility, if the connection is within 5 generations, though it sometimes works on more generations.

When all trees are represented in your DNA Project, the information from Y-DNA testing is combined with surname distribution maps and early recordings to formulate accurate conclusions about the surname and variants.

ABBREVIATION AND ACRONYM CRACKER

For the sake of our newer members, here's an updated guide to some of the initials you may find in genealogy articles. My thanks to Graham Careford for some useful suggestions. I've also added some DNA terms but perhaps you can suggest others that should be here?

atDNA	Autosomal DNA - the 22 pairs of non-sex chromosomes inherited from your parents	MRCA	Most Recent Common Ancestor
BMD	Births, Marriages and Deaths	MWP	Members Website Program
CMS	Content Management System	NARA	National Archives and Records Administration (U.S.)
CRO	County Record Office (possibly UK only?)	NPE	Non-Paternal Event / Not Parent Expected in DNA results
EP	Ecclesiastical Parish	OCR	Optical Character Recognition - used by some transcription websites
FB	Facebook	ONS	One-Name Study
FGS	Federation of Genealogical Societies	OPAC	Online Public Access Catalogue
FHS	Family History Society	OPR	Online Parish Register
FMP	FindMyPast	PID	Personal ID (from FamilySearch)
FONS	Family Origins Names Survey	PR	Parish Register
FS	FamilySearch	RD	Registration District
FSFT	FamilySearch Family Tree	RM	Rootsmagic (genealogy software)
FTM	Family Tree Maker (genealogy software)	RO	Registration Office
FTDNA	FamilyTree DNA	RR	Regional Representative
GEDCOM	Genealogical Data Communication - a specification for exchanging genealogical data between different genealogy software	SOG	Society of Genealogists
GENUKI	Genealogical Data for UK and Ireland	TMG	The Master Genealogist (genealogy software)
GMI	Guild Marriage Index	TNA	The National Archives (often used for the one in London but could be elsewhere in the world)
GOONS	Guild of One-Name Studies	TNG	The Next Generation (genealogy software used on many MWP websites)
GRO	General Register Office of England & Wales	UKBMD	UK Births, Marriages and Deaths
IGI	International Genealogical Index	UKGDL	UK Genealogical Directories and Lists on the internet
ISOGG	International Society of Genetic Genealogy	UKMFH	UK Military Family Histories on the internet
JOONS	Journal of One-Name Studies	WARP	Warning, Advice and Reporting Point (for computer viruses etc.)
LNAB	Last Name at Birth	WDYTYA	Who Do You Think You Are (TV series)
MCG	Master Craftsman of the Guild	WP	WordPress (website software)
mDNA/ mtDNA	Maternally inherited DNA	YDNA	DNA that is passed down the male line, as are surnames
MDKA	Most Distant Known Ancestor		

The Kennedy Study

A mature Y-SNP Project

by *Iain Kennedy (4552)*

In some ways the Kennedys have been blessed in terms of genetic discoveries. The Y-SNP for the Scottish Kennedys was unearthed as early as 1999, before the first sequencing of the human genome. USP9Y+3636, better known by the name M222 that Dr Underhill later gave it, became commercially available in early 2006 thanks to Dr. James Wilson and I took the test and got a positive result straight away. That same month I launched the Kennedy project.

Three years later some pioneering sequencing work by Dr Thomas Krahn found another Y-SNP which was given the name L226. It was quickly proven to be a marker for both the Munster O’Kennedys and O’Briens in line with their ancient pedigrees.

So far so good. I had anticipated that these two groups would be separate given their distinct histories and geographies. Of course the Irish surname holders are better known to the general public, despite the fact that Bishop James Kennedy from Ayrshire was briefly Scottish Regent in the 1400s. It is unsurprising then that there is still an assumption in some quarters that the Scottish branch ‘come from Ireland’. M222 and L226 are separated by about 4.5k years.

A much more intriguing question was the two geographic groups of Kennedys in Scotland, one centred in Ayrshire and the other largely concentrated in Lochaber and highland Perthshire. Here the early testing was seriously hampered by technology - apart from M222 we had no other useful SNPs and we were left to use older markers known as STRs. These gave baffling results which suggested the two Scottish groups were somewhat related but not as close as we would like. Surely, we asked, there couldn’t be two groups with totally separate histories both adopting the same surname as recently as M222, perhaps since the days of Roman Britain.

Finally we got the answer in 2013 thanks again to Dr James Wilson and his pioneering work sequencing M222 males, supplemented by excellent analysis by Dr Greg Magoon at Full Genomes. Between the three of us and Dr Krahn’s new YSEQ lab we proved the existence of 3 distinct SNP branches directly under M222: the Ayrshire Kennedys were in the ‘main’ branch S658 (Wilson 2013) and the highland Kennedys were in the second largest branch which was found by my own sequencing (Magoon 2013). The final proof was obtained when I retested one of the early Ayrshire Kennedy participants at YSEQ. Contrary to my assumptions, at least two groups had arisen in such a short timescale and probably split about 1800 years ago. In fact we can now go further and say that several unconnected groups under M222 took up the surname: at the last count there are eight different M222 Kennedy sub-branches.

What is more, the new detailed SNPs allowed me to go back to the STR results and determine their accuracy by cross-checking. This revealed that in my own case 85% of my STR matches were disproven by SNPs and were thus ‘false positives’ - an issue by no means limited to M222. This finding signalled the end of STR usage.

These discoveries were the culmination of collaborative use of a number of different testing companies. On top of them I have made extensive use of the Y sequencing analysis firm Yfull.com who do not sell tests but analyse results in a vendor neutral manner, giving a suite of services for SNP calling, SNP matching, private messaging, and their Y chromosome tree. Anyone who has been sequenced, either a targeted Y test or a whole genome test, and has their raw reads (Binary Alignment Map or ‘BAM’) file can upload to Yfull. Because of my M222 tree work I have now taken over the administration of the M222 group at Yfull and would encourage anyone who has the relevant data to upload.

Not content with these testing options the study has put in considerable time and effort to explore newer technologies and gather comparative data from other second generation sequencing firms. As a result I have now got personal sequencing data from nine different tests including both long read and linked read so-called ‘third generation’ tests. This is in addition to myriad fixed SNP tests and the older legacy STR tests. I would encourage others to do the same, if you have the resources available to do so. Much of the advice on the Internet is of poor quality and comes from people who have only used one or two companies. In particular Yfull provides all the matching I need for both uniparental markers since they now mirror their Y service on the mtDNA side, including their mtDNA tree.

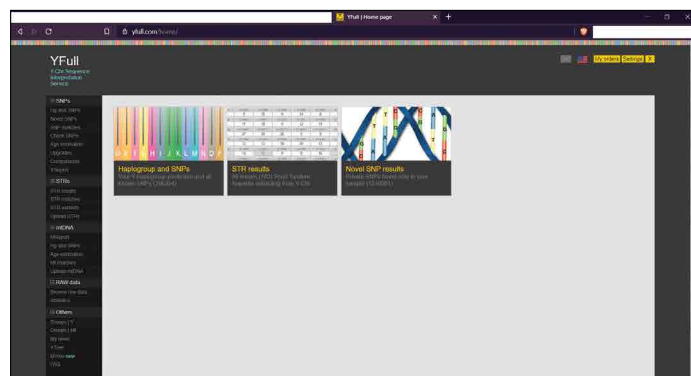


Figure 1. The Yfull.com home page

One particularly useful function at Yfull is the ability to compare statistics from multiple tests, this is how the five personal tests I’ve uploaded compare. Yfull currently list 12 sequencing companies customers have uploaded from. I also of course track similar data across project kits to make sure that the 15x product maintains sufficient quality.

For participants who have not yet been sequenced I still maintain a backup Y-SNP chart maintained in family tree software, showing results mostly from haplogroup panels and sometimes bespoke SNP tests. The M222 section of this tree is public on the project website and the remainder is shared within the project. Members who have only done intermediate level Y-SNP testing such as can be obtained from 23andMe

Comparisons: YF01405 + YF17303 + YF63484 + YF67105 + YF74566						Download CSV
Known SNPs (115)	Novel SNPs (13)	STRs (665)	Statistics			
	YF01405 FG 19	YF17303 YB 38	YF63484 FG 38	YF67105 BL 19	YF74566 NB 38	
ChrY BAM file size:	1.85 Gb	0.16 Gb	0.18 Gb	0.44 Gb	0.36 Gb	
Reads (all):	15359511	2698261	2162313	5959939	3350778	
Mapped reads:	15139439 (98.57%)	2698261 (100.00%)	2162313 (100.00%)	5959939 (100.00%)	3350778 (100.00%)	
Unmapped reads:	220072 (1.43%)	0	0	0	0	
Length coverage:	22954898 bp (99.87%)	23605587 bp (99.87%)	23572757 bp (99.73%)	22935991 bp (99.79%)	23613675 bp (99.90%)	
Min depth coverage:	1X	1X	1X	1X	1X	
Max depth coverage:	7988X	311X	299X	205X	297X	
Mean depth coverage:	60.76X	14.67X	11.30X	23.09X	20.80X	
Median depth coverage:	31X	12X	9X	21X	19X	
Length coverage for age:	8431951 bp	8406585 bp	8324950 bp	8418625 bp	8462030 bp	
No call:	29631 bp	30768 bp	63598 bp	48538 bp	22680 bp	
SNPs (all):	206373	206373	206373	206373	206373	
Positive:	3034 (1.47%)	3069 (1.49%)	3058 (1.48%)	3037 (1.47%)	3061 (1.48%)	
Negative:	17396 (8.43%)	16372 (7.93%)	16294 (7.90%)	15930 (7.72%)	15674 (7.59%)	
Ambiguous:	170 (0.08%)	58 (0.03%)	68 (0.03%)	112 (0.05%)	47 (0.02%)	
No call:	28 (0.01%)	10 (0.00%)	25 (0.01%)	24 (0.01%)	13 (0.01%)	
STRs (all):	780	780	780	780	780	
Reliable alleles:	668 (85.64%)	687 (88.08%)	609 (78.08%)	563 (72.18%)	668 (85.64%)	
Uncertain alleles:	36 (4.62%)	51 (6.54%)	41 (5.26%)	32 (4.10%)	36 (4.62%)	
N/A:	76 (9.74%)	42 (5.38%)	130 (16.67%)	185 (23.72%)	76 (9.74%)	
Novel SNPs (all):	2	2	9	0	0	
Best qual:	0	0	0	0	0	
Acceptable qual:	0	0	0	0	0	
INDELS:	0	0	0	0	0	
Ambiguous qual:	0	0	0	0	0	
One read!:	2	2	9	0	0	
Low qual:	0	0	0	0	0	

Figure 2. YFull kit statistics comparison (all for one individual)

(which has M222 sub-branch coverage) can at least whet their appetite via this chart.

In terms of standard testing we have currently settled on the 15x Whole Genome Sequencing (WGS) test at YSEQ. This is not the cheapest nor the most expensive but it is the most efficient and the best analysed. All tests are analysed post-sequencing by Dr Krahn and myself then re-analysed at Yfull. It is certainly possible to find cheaper WGS tests elsewhere and get a deeper 30x test for the same price but in my view the saving isn't worth it. Note that if you purchase a WGS as opposed to a targeted Y sequencing test (e.g. 'Y Elite') the read depth refers to the autosomes and as we only have one copy of the Y chromosome the Y read depth is half the advertised figure. The mtDNA full sequence is included and is typically around 8000x depth. The tests are being funded privately by myself. To date the project has discovered 544 novel Kennedy Y-SNPs amongst these funded tests.

Iain is studying the surname Kennedy with variant O'Kennedy and can be contacted at iain.kennedy@one-name.org. Iain's registered website can be found at www.kennedydna.com and his DNA project website at www.kennedydna.com/dna.html.

Links

1. Kennedy DNA project page
<http://kennedydna.com/dna.html>
2. The M222 branch tree at Yfull (I am kit Y01405 with the Perthshire origin).
<https://yfull.com/tree/R-M222/>
3. Kennedy results chart
<http://kennedydna.com/M222.pdf>
(the non-M222 sections are offline)
4. History of M222 discovery and subsequent research
<http://www.kennedydna.com/HistoryOfM222.pdf>

Hints, Tips, Methods Used, and Mistakes!

by Martin Hindry (6316)

My Biggest Mistake

When I started my foray into researching the history of my surname I quickly gathered information from various sources. I had recognised that I would need to somehow record it and started to build a spreadsheet, which has evolved over time, and entered a record of the information I had found BUT, due to my lack of experience I failed to record precisely where the information was found. It has been most frustrating when seeing that I had found an item which is now of interest that I cannot find out where it came from being it from family, result of findings by another researcher, an online source, or other place which I came across in the past.

I have no doubt made numerous other mistakes but this is probably the worst!

And a lack of keeping up contact...

Since commencing my research I have been fortunate to have been contacted by, or made contact with, people either researching my Study Name, or interested in a wider connection with their area of interest. In keeping with the Guild rules, and common courtesy, I have always ensured these have been replied to BUT having now put all my notes & correspondence in one place now realise that I should have revisited the contact information and kept at least an infrequent dialogue going!

The Ogbourne Chronicles

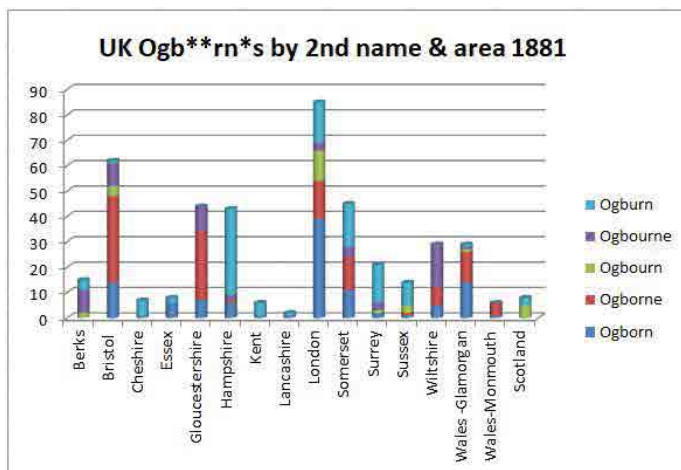
by John Ogbourne (4849)

A book entitled *The History of Wootton Bassett* triggered my family history researches when I found in 1980 a reference in a list of residents for 1793 to John Ogbourne, cordwainer with wife and 2 children. This prompted me to get to work and after a number of visits to the Wiltshire County record office it became clear that Ogbournes had lived in the town of Wootton Bassett (now Royal Wootton Bassett) in Wiltshire since at least the 16th century - the town where I was born. No less than 123 baptisms in the name are recorded in the Wootton Bassett parish registers over four centuries, and clear line of succession made the initial work straightforward. I'd known as a child that there were people with various spellings of the name in the town, e.g. Ogborne, Ogborn, Ogbourne, and researches revealed that we are all descended from Peter Ogbourne whose death is recorded in 1603. Prior to the 16th century the name and village names were recorded at Okeburn and variations. Wootton Bassett was probably the largest town in the Kingsbridge hundred, in which the following records appear:

- 28 Nov 1277 William de Okeburn was a juror in the case of John the Miller, accused of stealing corn.
- 27 March 1280 Nicholas de Okeburn was acquitted with others under suspicion of larceny after being held in Marleburg [Marlborough] gaol.
- 1306 Henry de Okeburn is included in names of jurors of the hundred of Kyngbrugg, Wyltes.

So there is a distinct possibility that the people of that name resided in the area for centuries before the 17th.

The villages of Ogbourne St George, St Andrew and Maizey are less than 10 miles from the town of my birth, so was there a direct connection? It is known that a place of origin has often been used in surnames, and it seems likely that various people took the name who were involved in the work of the Bailiwick of Ogbourne, (of which more later) whilst others on a more local basis, as in the case of the early Wootton Bassett Ogbournes, may have had a more casual link with one or another of the Ogbourne villages.



As will be seen from the above histogram the occurrence of the name in the UK in 1881 was essentially south of a line from London to Gloucestershire [exceptions such as Scotland and Cheshire represent the movement of a few from the above area of location]. Migration to South Wales from Kingston on Thames area in the early 19th century relates to a traceable move of men involved in copper and other metal working. Variations of spelling are likely due in part to the whim of local clergymen in recording events. In 1881 just 424 people are recorded with variations in the spelling of the surname - certainly not one of the best known names

Amongst 40 cases appearing In The English Courts Of Law From 1259 - 1579 involving Okeburns/Ogbornes, often in respect of recovery of trading debts, the locations included in Wiltshire 12 instances, Berkshire 6, Gloucestershire 6, London 4, plus single entries in neighbouring counties.

The villages themselves have an amazing history linked back to William the Conqueror and the management of land and property which was owned by the The Abbey Bec-Hellouin in northern France (founded in 1034) in which King William had an interest. A cell of the Abbey was established in 'Great Ogbourne' (Ogbourne St George) in 1149 and Priors of Ogbourne were appointed between 1206 and 1405 to manage the estates. In the early 13th century Maud of Wallingford gave the village of Ogbourne St Andrew to the Abbey and by 1154 Maud had confirmed the gift of both Ogbourne St Andrew and Ogbourne St George to The Abbey Bec. The Bailiwick of Ogbourne as it was known was dissolved in 1414 by King Henry V under his suppression of the 'alien priories'. The towns of Tooting Bec and Weedon Bec are thought to have had connections with the property holdings.

In various ways I was drawn into gathering information on a diverse range of people sharing the name in one or another of its forms and initially I published leaflets entitled 'Ogbourne Chronicles'. This in turn led to the creation of a website using the same name (www.ogbourne.com) which has helped in discovering other occurrences of the name. My ongoing objective is to find and share information on early Ogbournes with others which will add some flesh to the bones of names in records and to facilitate research into connections between early Ogbournes and historic events.

The following are examples of some 43 references in Close or Patent Rolls in the National Archives from searches which the late Professor W. F. Ogburn commissioned in 1928.

10 Sept 1299

Henry de Okeburn, sometime bailiff of Weedon, Northants, one of those accused of the death of William son of Agatha, wife of Hugh, son of Adam de Wedone, the others being Theobald, Prior of Okeburn, Wm de Harden & Henry Boleny.

1320

Adam de Okeburne, one of a number of men going beyond the seas, on the King's service.

2 Sept 1338

Peter de Okebourn confirmed steward of the liberty of Wexford (Ireland) in the King's hands.

12 Oct 1346

Wm. De Okebourn has a pardon from King Edward III, dated at Calais, of all homicides, felonies, robberies, etc. (following the Battle of Crecy).

6 Apr 1361

Grant for life, or until other order, to John de Okebourne, for long service & because he has been maimed in such service, of 1½d a day at the Exchequer.

7 Sept 1483

Appointment of William Okburne, yeoman of the crown, to take cars, wagons and mares for the transport of certain ordnance and habitments of war to the town & castle of Berwick, for the defence of the same (following the English invasion of Scotland in 1482).

A further list of 40 occurrences of the name in early records has recently been obtained - see examples below which seem mostly to be characterised as debt recovery cases in the courts between 1259 and 1579 with a few examples of 'fisticuffs' involving Okebournes, from Calendar of Fine Rolls and other sources in the National Archives. This information has been obtained through an experienced palaeographer which will take some time to absorb. It seems that it was from the 16th century the name was spelt with a 'G' instead of 'K'.

Ogbournes/Ogburns in North America

(Most descendants of these early settlers now use the name of Ogburn in North America).

It quickly became evident that there are many descendants named Ogbourne who settled in North America in the 17th century, i.e.

- Symon Ogbourne was one of 28 brought to Virginia in 1652 by Thomas Steevens. Finding Symon's place of origin has been problematic, but a man of that name features as the parent in the christening of 2 daughters at Gloucester City church of St Mary Lode in the 1620s. Gaps in the registers may have included a son for Symon in the same church. No family accompanied Symon to Virginia. He married and had 5 children Nicholas, Symond, Elmor, Elizabeth & Katherine.
- Brothers John and William Ogbourne, established themselves in New Jersey by 1684 and raised families. In the will of their sister Sarah Ogborne Of Marshfield, Gloucestershire in 1739 sums were left to the families of her later brothers "They all having their residence if living at or about a certain place called Chester Field In the County of Burlington in Pennsylvania". Sarah also left a bequest to "our society called Quakers".

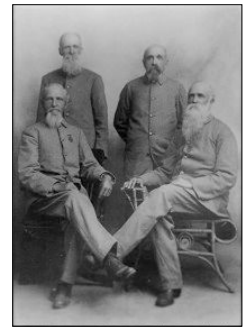
The large numbers of people in North America that trace their ancestry to one or another of the above Ogbournes has been greatly aided by the publication in 1980 of work undertaken by Mr Fielding & Patricia Ogburn of Maryland which runs to over 300 pages.

Significant research had been undertaken before WW2 by the eminent American Sociologist William Fielding Ogburn, who also commissioned further work whilst he was a visiting Professor at Nuffield College, Oxford (1952-1953). His son Fielding Ogburn kindly gave me copies of his father's research papers which included valuable information in the UK and USA. The records include a significant set of copies of wills, though the contents in 8 cases demonstrate how people were treated as slaves. No less than 8 of the wills in the period in the late 18th Century and up to the American Civil War became slave owners which is reflected in these wills.

For example

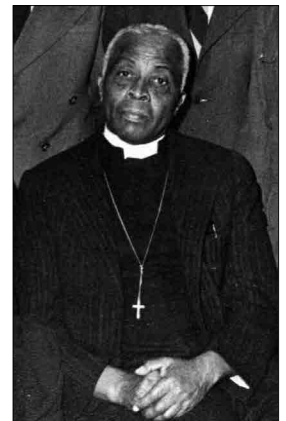
- *"Item I give my daughter Lucy Ogburne one Negroe girl named Deurey one feather bed & furniture my Cyclops Colt & one bridle & saddle & one cow & calf."* (will of James Ogborne, Virginia, 1804).
- *"All my slaves not herein before disposed of are to be sold upon a credit of Twelve months and the amount of such sale to be divided into four parts."* The proceeds were to be divided between John's four brothers. (Will Of John Ogburn 1820 Virginia).

Perhaps it is not surprising that among the number of Ogburns who saw active service in the American Civil War, some losing their lives, included on the Confederate side four Ogburns who served in Company D, 57th North Carolina Infantry.



The African American Ogburn family

Out of the ashes of the heinous abuse of human beings in slavery came a more positive development which continues to this day. When the slaves in the South were freed in 1865 following the American Civil War, many took the family name of their former master as their own and the Ogburn family was no exception to this practice. The history of this branch of Ogburns begins with John and Irena (Rena) Ogburn. John is thought to be the 'Negro man John' named in the estate inventory of Charles Ogburn in 1839. Charles Ogburn had been amongst other things a minister in the methodist episcopal church, and The Reverend John Taylor Ogburn (1881-1963), the son of John and Rena Ogburn, graduated from St Paul's College, Lawrenceville, Virginia and settled in Brooklyn, New York as an Episcopal priest. In 1942 with his cousin Herbert Ogburn a family organisation was set up and the first reunion was held in Brooklyn in August 1942. The House of Ogburn was adopted as the organisation name and has since met in bi-annual weekend gatherings in various locations in eastern USA to which I have had the honour to attend on two occasions. The purpose of the



The Reverend
John Taylor Ogburn
(1881-1963)



The House of Ogburn reunion

organisation is “to foster and perpetuate family ties and the right relationship that should exist between all families.” A hotel is typically taken over for the weekend which coincides with the annual ‘Labor Day’.

The Somerset Ogbourne Champion Ploughmen

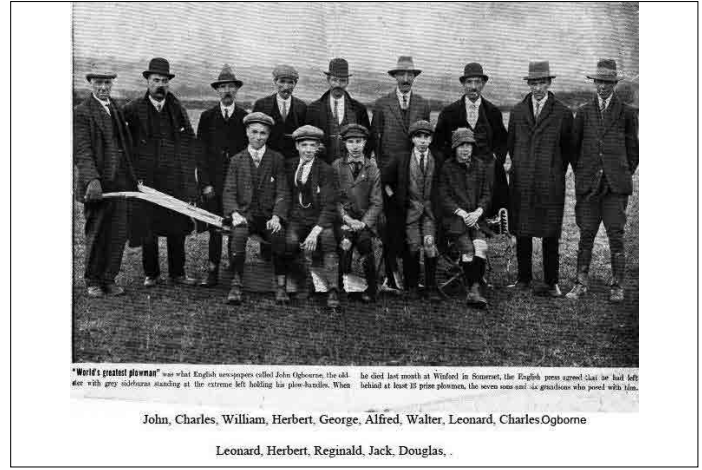
A significant extended family of Ogbournes grew up in Somerset from the 17th century, descended from William Ogbourne who married Sarah Wedmore in 1657 in the delightfully named village of Nempnett Thrubwell. This couple sired 3 sons in the period up to 1675 in Somerset, many of whom were farmers and settled in villages in the Mendip area with their descendants. In the late 19th century descendant John Ogbourne, born in 1847 in Butcombe, Somerset established himself as an expert ploughman, and sired 6 sons who followed his calling and became known as ‘The Somerset Ogbourne Champion Ploughmen.’ John and his extended family of Ogbournes achieved a level of excellence in ploughing with horses and later with tractors at competitive matches. Their achievements seem unlikely to have been surpassed by any family in the world. John’s son William Ogbourne, is recorded as winner of 106 first prizes in ploughing competitions and beat the best for miles around.

In 1932 John and his wife Susan received from King George V a letter of congratulation on the occasion of their 64th wedding anniversary, in which tribute is paid to the ‘remarkable ploughing record of your family.’ The family connection continues in current times with involvement of Ogbournes in ploughing societies and matches in Somerset.

Their fame reached the United States, and the Ogbourne ploughmen were featured in Life magazine in the March 1937 edition following the death of John in that year.

Information has come to light of William Ogbourne, twice Mayor Of Axbridge, Somerset, UK who is commemorated in the parish church of Axbridge. A local historian commented:

“Some years ago I met a couple of female ranchers from the mid-west of the USA, who came over to Axbridge saying were descendants of the Ogbournes and showing me some deeds which they had. The deeds concerned a property which was leased from the Axbridge Corporation. The ranchers, by the way, were both in their late eighties and still ranching!!!” Contact from the American family would be very welcome.



The Ogbourne Ploughmen, 1937

Ogbourne families have formed attachments to a variety of other locations in times past e.g. Thornbury, Gloucestershire, Uxbridge in Middlesex, the city of London and south west London, South Wales, Cheshire giving scope for further work on others of the name.

John is studying the surname Ogbourne with variants Ogborn, Ogborne, Ogburn, Okeborne and can be contacted at john.ogbourne@one-name.org. John’s registered website can be found at <https://www.ogbourne.com>.



Ogburn Reunion gathering, Norfolk, Virginia 2006

Membership Survey Update

Melody McKay Burton

I’ve reported some of the findings of the 2021 Membership survey in the past two editions of JOONS. I planned to give a full report of actions taken as a result, but I understand the Committee have been very busy with the change in constitution and other thing, so have not as yet been able to give it their full consideration. They should do so soon.

Paul Featherstone is hosting two sessions at the Guild Conference at which member can also have a say about things they would like to see changed.

I hope to be able to report on new initiatives in the next JOONS and also to inform you where you can see a copy of the full report.

A Census Brainteaser

by Melody McKay Burton

Here's a light-hearted puzzle with a genealogical twist ...

Four Playwell brothers appear on the 1861 census in the same village. They all lived on different roads and had a different number of children.

Using the clues and grid below, can you work out the year in which each brother was born, their address in 1861, and how many children they each had?

1. The brother who lived in Chapel Lane was 4 years older than the one who lived in Riverside.
2. The head of household of the family in Harbour View, shown as J.Playwell, had 4 children.
3. John was the oldest brother, but he didn't have the most children.
4. The brother with the fewest children lived in Main Street.
5. Owen was 2 years younger than the brother with 6 children, and 2 years older than the brother who had 5 children.
6. Sam Playwell was shown as aged 34 and had 1 more child than the brother living in Riverside.

		YEAR OF BIRTH				ADDRESS				NO. OF CHILDREN			
		1825	1827	1829	1831	Harbour View	Main Street	Chapel Lane	River-side	3	4	5	6
NAME	John												
	Samuel												
	Joseph												
	Owen												
NO. OF CHILDREN	3												
	4												
	5												
	6												
ADDRESS	Harbour View												
	Main Street												
	Chapel Lane												
	Riverside												

Write your answers here:

Name	Year of Birth	Address in 1861	Number of Children
John			
Samuel			
Joseph			
Owen			

Answers on page 34

Vegetal names in Normandy and elsewhere

by Dr John S. Plant (4890) and Prof Richard E. Plant (6100)

Whilst medieval snippets for a name are usually sparse, it can be enthralling to seek and piece together some available clues. We here assemble a narrative for a formative surname beginning with some vegetal names in Anjou and into Normandy. Context matters: it includes the travels of noble overlords as well as literary clues from the Latin Vulgate bible, which was widely known throughout Western Europe.

Western France

Normandy is on the northern coast of modern France across the Channel from the south coast of England. To western Normandy's south, there was a much expanded Greater Anjou, where early vegetal names appear as part of the history of Marmoutier abbey: for further details, see here [1].

In the twelfth century, the monks updated their abbey's history at Tours and also that of their secular lords, the counts of Anjou. Jean de Marmoutier produced a separate laudatory account of count Geoffrey the Fair, who had become also duke of Normandy by conquest; this was dedicated to Geoffrey's son, king Henry II of England, mentioning a nickname for Geoffrey: Plantegenest. A timeline of relevant developments is outlined in Figure 1.

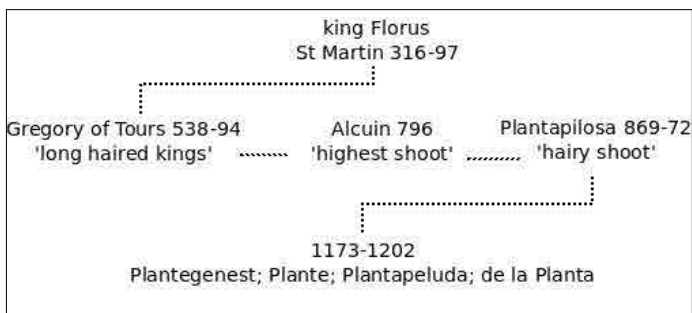


Figure 1. Vegetal name development at Marmoutier in Greater Anjou

A myth that king Florus had been the grandfather of the abbey's founder, St Martin of Tours (c.316-97), appeared in the twelfth-century reinvention of the abbey's history. Earlier at Marmoutier, Gregory of Tours (538-94) had written a history of the 'long haired kings' who were, in his times, western Europe's Merovingian kings. This included reference to their mystical love of long hair, as exemplified by the Queen when she was given a choice over the fate of her sons Childerbert and Lothar, replying that, 'If they are not to ascend the throne, I would rather see them dead than with their hair cut short'.

The Merovingians were succeeded by the first Carolingian king, Charlemagne, who appointed Alcuin of York as bishop of Tours where, in 796, he wrote a history of the abbey's St Martin, referring to him as 'the highest shoot of gentile blood'. A combination of Merovingian 'hair' and highest 'shoot' appears to have given rise to the name of a leader, who campaigned around 200 miles SW of Tours during 869-72; this campaign was for a new duchy of Aquitaine: his name was Bernard Plantapilosa, which means 'hairy shoot'.

Further vegetal names appear during 1173-1202, during when king Henry II and then two of his sons were reigning over England, as well as holding control over Normandy and Anjou and Aquitaine throughout western France. The names Plante Genest and Plante and Plantapeluda appear around western Normandy's Cotentin peninsular at that time, along with the name de la Planta in Greater Anjou.

Of these names, Plantapeluda means 'hairy shoot' as did Plantapilosa; also, Plante Genest means 'broom shoot' which is hairy when young. As well as Plante, there is de la Planta which means from a place called la Planta; it seems that this could have been named as some kind of 'planted place'.

These names then open up a debate for the meaning of Plante. For example, there is Durand Plante at Coutances in western Normandy in 1180 which is close in both time and place to the name of William Plantapeluda, who was a witness at Montebourg abbey in Coutances c.1180. This proximity could indicate an influence on Plante of William's hairy shoot name. On the other hand, there is also the name of Eimeric de la Planta, with lands at Chinon and Loudon in the Angevin Loire valley and this name also could have played a part in the development of the Plant surname: it appears also in an abbreviated form: de Plant'.

In SW France, there is a modern cluster of the Plante surname. Vineyards have been suggested as planted places for the origins of this name. That would tally with a supplier of wine called Bernard Plante, priest of Aignan near the Pyrenees, though this was at a relatively late date, 1512 and 1515.

Earlier, in 1441, an archer John Plante had sailed from Portsmouth on England's south coast as part of an expedition which chased the French up the river Seine almost to the walls of Paris. This was under the command of Richard, duke of York who is held to have been the first to use Plantagenest as a hereditary surname. Further south that same year, a Richard Plante bought a hotel in Genac near Angouleme which is around 130 miles south of Marmoutier and 170 miles north of Aignan. By 1473, a William Plante had inherited properties at Genac from Richard.

The spelling Plante is still used in France today and also by a large French-Canadian family found throughout north America which evidently descends from Jean Charles Plante, b.1560, of La Rochelle roughly 70 miles WNW from Genac. The spelling was fully normalised to Plant in England by around 1650 and this spelling is also found in north America, as well as worldwide throughout erstwhile British lands.

England

For the Plant(e) name in England, its early known locations in the thirteenth and fourteenth centuries coincide surprisingly well with locations of a grandson of Geoffrey Plantegenest followed by a particular line of his descent. This line descends though an illegitimate son of king Henry II called William Longspee (c.1176-1226) and his granddaughter who married into the Audley family, which was based primarily

around north Staffordshire and into Shropshire in the NW Midlands of England. The locations of this Longspee and the Audley family coincide with early records for the Plant name to the extent of as many as twenty locations, as outlined elsewhere [2].

The coincidence could have arisen in two different ways: as a fashion for the name on the part of these overlords who ascribed it to some of their peasants; and, in the NW Midlands of England, by migrations of a large single family of Plants around some lands of the Audley lords. The precise circumstances differed at different places as outlined below, starting with a couple of selected examples in the SE and SW of England.

After conceiving William Longspee, his Norman mother Ida de Tosny, erstwhile royal mistress, married the second earl of Norfolk in 1181. A couple of generations later in SE England in 1254, Roger Plantyn was sergeant and butler to the fourth Norfolk earl and he also held land in Norfolk in 1258. There was also a William Plantes in Norfolk in 1275 with his name seemingly derived in the same way as that of Rad de Planteiz, who in 1198 had been near the settlement of le Plantis in the south of Normandy. The likelihood that both the names de Planteiz and Plantes meant from le Plantis is enhanced by the name of Henry de Plantes in Huntingdonshire in 1282, also in SE England.

Instead however, much has been made of a different vegetal byname, Radulphus Plantebene or Planteben', with the name recorded in 1199 and 1200 in Norfolk. This has been used as a basis for ascribing the meaning 'gardener' to Plant. Around that time, there were advances in crop rotation involving a year of beans to improve the soil [3]. The word *bene* can also mean 'well' and so there is both a literal and symbolic meaning for Plantebene: plant bean and plant well. This dual meaning is not dissimilar to seeking both literal and spiritual meanings as was the fashion in the contemporary exegesis; rather awkwardly for a modern reader, the spiritual and the literal were both treated as literal, since God was the author of sacred texts and He unquestionably taught by literal facts, it was held, along with factual revelation.

In north Somerset in SW England, the Plant name is found severally around Bath from 1275 to 1349. The aforementioned William Longspee had become an earl through marriage and, in 1232, his surviving Countess had founded Hinton Priory, just 5 miles from Bath. There were some evident links to western Normandy where, for example, William Longspee had

held Pontorson castle in 1198 and 1203. Also, around mid-way between Bayeux and Coutances in 1174, the bishop of Bath had dedicated a church at St Lo to the honour of the martyr Thomas Becket. This was shortly before the aforesaid Durand Plante was at Coutance in 1180. Hence, there is a possible link of the Plante name between western Normandy and Bath.

Longspee's title was earl of Salisbury and a goldsmith called William Plantes was a Norman alien at Salisbury in 1441-43, which is around 40 miles SE of Bath.

North West Midlands

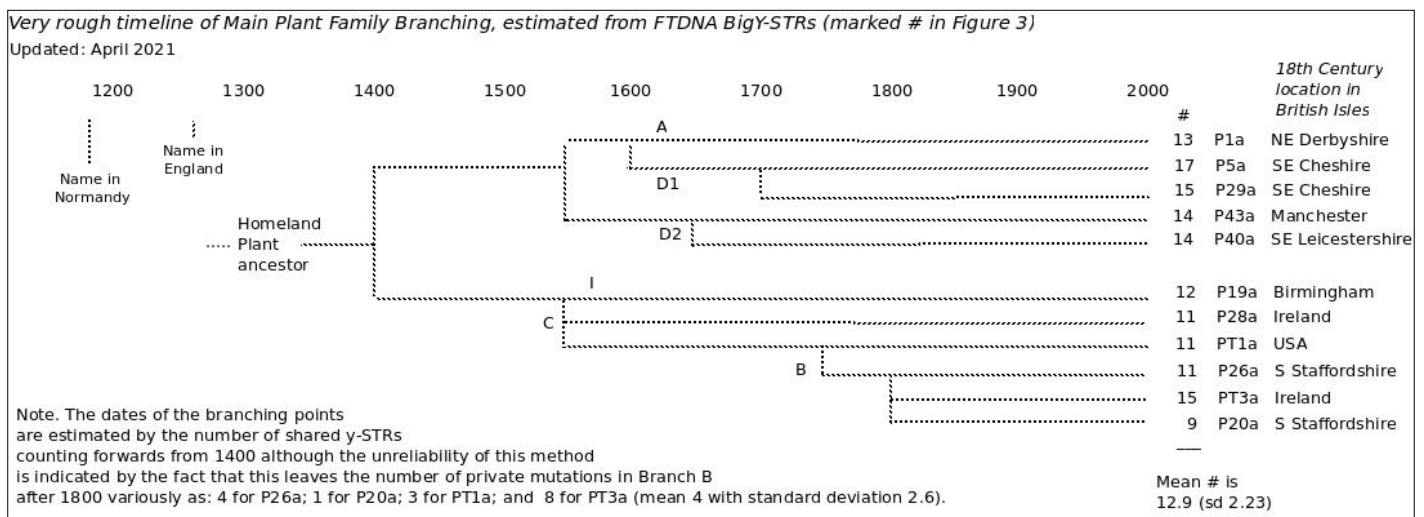
Earl William Longspee had become High Sheriff of Staffordshire and Shropshire in 1223. His son and namesake William Longspee died on crusade in Egypt while his mother still held the Salisbury title; but, this second William's daughter had already married into the Audley family in 1244. Their lands in north Staffordshire and over the county boundary into Shropshire have retained the highest fractions of the Plants in their populations since the earliest known records. These Plants included an unusually large family which is now found here and also widely migrated.

A single large genetic family in a surname can be both a blessing and a curse. Substantial BigY and YElite and YFull and YSeq investigations have been needed to identify slight genetic differences between this large family's major branches and sub-branches. More of a blessing is that, once established, such branching can help trace the migrations of branches and sub-branches through time and place within the populous descents from an individual anonymous medieval man.

There are also several small Plant families which are relatively easy to distinguish by distinct y-DNA. These distinct families can arise in one of two ways: through a relatively recent female link from the aforesaid large male-line family; or, from a separate origin of the surname at the outset of its naming.

For the unusually large main Plant family, substantial y-DNA testing of a few individuals has gradually provided some ongoing insights: hence the branching outlined in Figure 2. Around this skeletal scheme, it is often possible to fit in further branching and sub-branching using less complete y-DNA results for the many other Plant y-DNA participants. Figure 3 indicates the extensive y-DNA results that give rise to Figure 2, with further details elsewhere [4].

Figure 2. Major branching in the large main Plant family

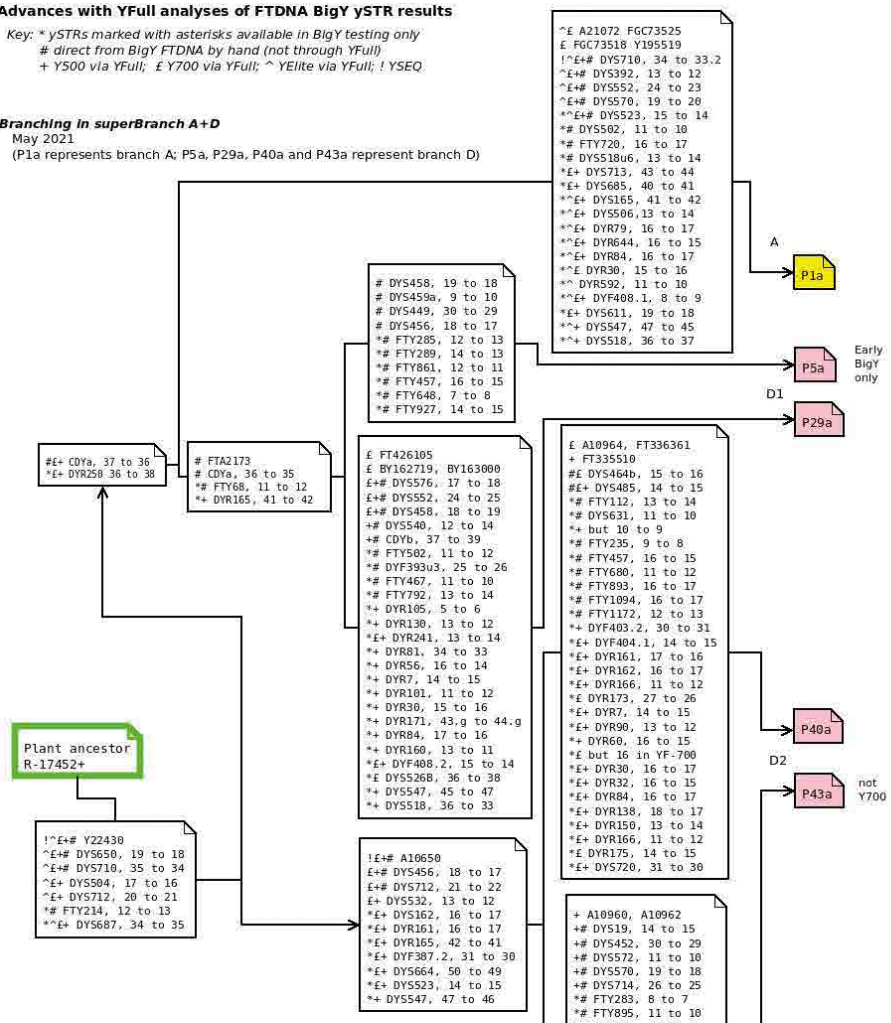


Advances with YFull analyses of FTDNA BigY YSTR results

Key: * ySTRs marked with asterisks available in BigY testing only
 # direct from BigY FTDNA by hand (not through YFull)
 + Y500 via YFull; £ Y700 via YFull; ^ YElite via YFull; ! YSEQ.

Branching in superBranch A+D
 May 2021

(P1a represents branch A; P5a, P29a, P40a and P43a represent branch D)

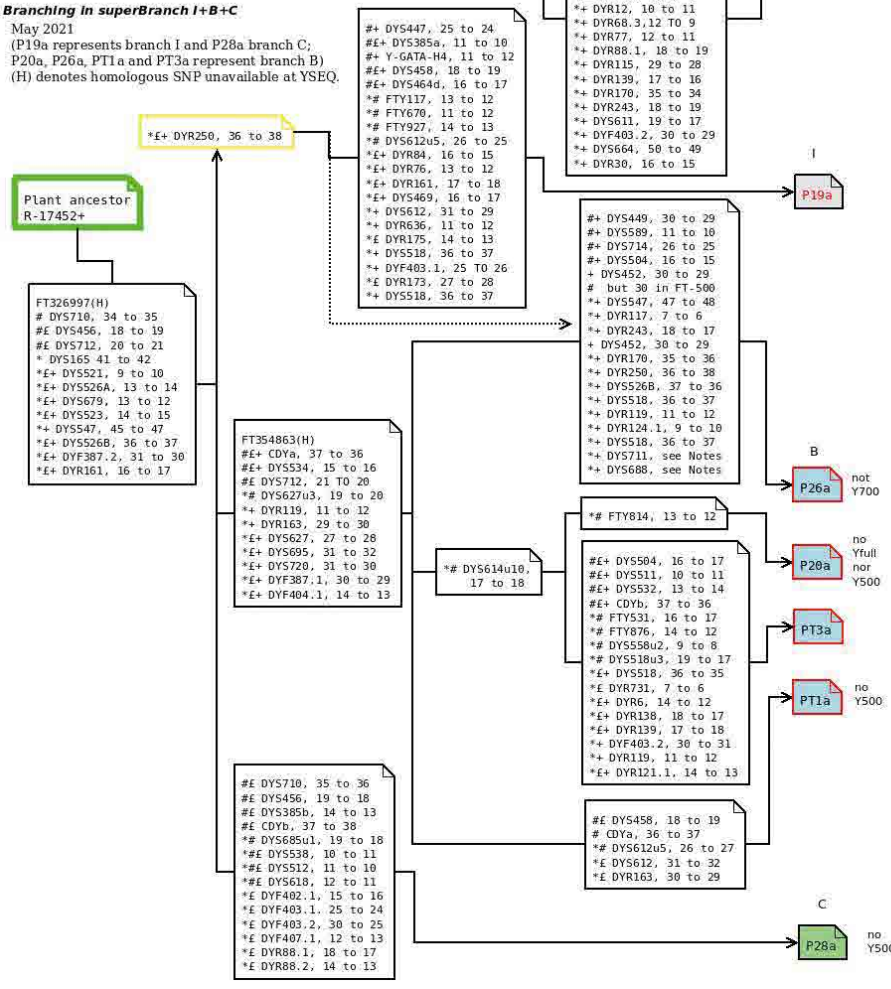


Notes:
 For example,
 -DYS504 is 16 to 17 at L23 but assumed 16.
 -DYS711 is 15 to 16 upstream at L151 and assumed 16 for ancestral Plant.
 -DYS713 is 16 to 15 at L52 but assumed 16.
 -DYS138 is 16 to 17 at R1b but assumed 18.
 -DYS250 is 35 to 37 at L389 but assumed 36.
 -DYS711 is often no call or uncertain but 64 (PT3a), 65 (P19a), 66 (P26a).
 -DYS688 is mostly no call or uncertain but 80 (P26a).
 P5a is missing standard markers 38 to 111 for example

Nomenclature conversions
 A+D
 DYS504=DYS660
 DYS570=DYS671
 CDY=DYS724
 DYS713=part of DYS685
 DYS713=FTY68
 DYS713=part of DYS243
 DYS713=part of DYS171
 DYS713=part of DYS165
 DYS713=part of DYS165
 DYS713=FTY112
 DYS713=FTY861
 DYS713=DYS674
 DYS713=DYS674
 DYS713=FTY112
 DYS713=FTY112
 DYS713=FTY112

Branching in superBranch I+B+C
 May 2021

(P19a represents branch I and P28a branch C; P20a, P26a, PT1a and PT3a represent branch B) (H) denotes homologous SNP unavailable at YSEQ.



B+C+I
 DYS521=DYS704
 DYS526A=part of DYS526B
 DYS679=FT214
 DYS679=part of DYS163
 DYS679=part of DYS165
 DYS679=part of DYS165
 DYS679=DYS688

Some ambiguities of back or parallel ySTRs such as indicated by dotted line.

P26a no call for FT354863, DYS614u10, DYS627u3 and DYS685u1

P20a no call for FTY927, FTY876 and DYS618

P26a no call for DYS627u3, DYS518, DYS547 and FTY873

Figure 3. Male-line y-DNA details for the branching diagram in Figure 2

Though dating the genetic branching points within the surname's timescale lacks precision, there is a notable 'early' split of the branches B+C+I away from A+D. Judging by their known eighteenth-century locations, the branches B+C+I relate to further south in Staffordshire than branches A+D, with the latter relating more to the main documentary Plant homeland at NE Staffordshire's northern tip, as well as further north into adjoining SE Cheshire.

Though further y-DNA testing might help to elucidate further details, it seems that one possibility is that this early split could have involved the manor of Edgmond and the adjacent parish of Sheriffhales, which are both near the county border of Shropshire with Staffordshire. A Plant will at Edgmond in 1568 is followed in 1610 by a proliferating Plant family at Sheriffhales.

Henry de Audley and his heirs had been granted the manor of Edgmond in the early thirteenth century as well as the manor of Horton in Leek parish in the aforesaid main Plant homeland. Edgmond is around 35 miles SSW from Horton, with some intermediary Audley lands such as at their Heleigh castle at the northern end of the Staffordshire-Shropshire border.

The office of High Sheriff of Staffordshire and Shropshire had been held by Henry de Audley in 1227 and in 1229 and by earl William Longspee in 1223 and by earl Ranulph of Chester during 1216 to 1222. Earl Ranulph's line had also long held considerable lands in western Normandy, by inheritance since before the 1066 Norman Conquest of England. Following England's loss of Normandy in 1204, this Chester earl was still commanding the English forces on campaign into France in 1231, from his old western Normandy lands [5].

In 1214, this Chester earl had re-founded Poulton abbey to escape attacks from the Welsh. Renamed Dieulacres, its new core lands were granted in NE Staffordshire adjoining the aforementioned Audley manor of Horton; both were in the large moorland parish of Leek. The abbey's responsibilities included the nearby market town of Leek and its church. The abbey also catered for visiting huntsmen to its forest lands, with their entourages often stretching the abbey's resources; the abbey was granted royal protection throughout the 1340s and 1350s by king Edward III and by his heir apparent the Black Prince who, for example, whilst visiting the abbey in 1351 ordered its protection by the justiciar of Cheshire.



Figure 4. Manuscript illustrations of Sir Gawain and the Green Knight

By 1301, there was a Richard Plant near the retained lands of the abbey around Poulton which were in the Welsh border lordships controlled mostly from Chester and, by the 1360s, adequate documentation reveals that there were several Plants roughly 45 miles to the east around the abbey's core lands in Leek parish. Given its Poulton lands, an influence on the culture of the abbey from the Welsh meaning 'children' of plant can not be discounted.

Biblical sense

In the main Plant homeland around Leek, there was the so called local dialect Gawain-poet, or Pearl-poet who was named after two of his four anonymous poems; these have survived in a single late-fourteenth-century manuscript. The poems displayed a thorough knowledge of noble courtly life and, for example, included detailed descriptions of three hunts interspersed with three temptations of Sir Gawain. In particular, the poems contain many biblical references.

The Vulgate bible had been translated into Latin in AD 383 and had become of great importance throughout Christian Western Europe. The word 'plant' occurs 96 times in this Latin bible and the word's usage carried through to some surviving translations into Old English by king Alfred (c.846-899) and later into the Middle English Wycliffe bible of the late fourteenth century. Early records of the Plant name were likewise in Latin.

The vegetal senses in the Vulgate bible include references to taming-preaching-building-planting-flourishing and are applicable to a place that is first to be tamed in pursuit of a religious purpose. For further details see elsewhere [6]. Adopting 'biblical' wording for the circumstance of Dieulacres, we can say, 'the Lord planted Plants in the hills, to build and to plant. And with the seeds of their labours, they made fruit of birth. And with sons as new plantings and daughters as likeness of a temple, they burgeoned'.

Similar wording had occurred at Marmoutier abbey where, for the recovery of the abbey from Viking raids, its history states that, 'He [God] then resettled the hungering in the same place, and they constructed a city of habitation and seeded fields and planted vineyards and produced the fruit of birth'.

Latin grammar involves attaching differing endings to a word, such as in place of a pronoun. In an example from the bible, Jacob 'supplanted' [Latin: supplantavit] his brother Esau and then David prayed that Jacob's sons, as the twelve tribes of Israel, be as new 'plantings' [Latin: plantationis]. This is described in more detail elsewhere [7].

Hence, as well as Plant being a straightforward type of surname meaning 'from a planted place', there is also biblical reference to 'planted people'. This tallies with the many yeoman farmers found from early times around the erstwhile Cistercian lands of Dieulacres abbey, after its 1532 dissolution; also earlier, Plants appear similarly in abbey records. They can be regarded as having been land-taming 'conversi', that is conversant 'lay brothers'; or, to bring in the Welsh meaning, God's planted 'children'.

As lay brothers, this would explain why the evidence indicates that there had been several separate genetic origins to the Plant name around the abbey in Leek parish, one family of which grew unusually large, as is not least partly possible by statistical chance alone. The Plants could have been planted

(sic) with God's craft (Old English) or His virtue or Word (Middle English) to become qualified monastic conversi, as has similarly been suggested for the surname Converse.

Summary

It seems that the secular nobility could have played a part in the migration of the Plant name, with the Latin Vulgate bible sustaining it to grow [1 Corinthians 3:6] and flourish [Isaiah 11:1]. Translating medieval Latin into modern French, or English, or Welsh can produce some awkwardness of emphasis though it seems that the name Plant could have partaken of some underlying senses of medieval Latin, as used in the bible. For example there was a different emphasis for the word vegetative: the Latin word vegetare means 'to animate or enliven' and vegere means 'to be alive or active': plants, animals and humans all had a vegetabilis soul. The Latin word planta also had a different emphasis as a freshly planted sapling, or shoot. This can be related to such a man as Durand Plante, who was fined in 1180 for fighting a duel upon a duel, with such actions befitting his neighbour's name, William Plantapeluda, which meant an enlivened hairy shoot. In their main homeland, the Plants were planted people, planted in moorland hills [Exodus 15:17] as God's children to build and plant [Jeremiah 1:10] receptive of God's planted Word [Jeremiah 1:11] seeking planted virtue [8] or vertue (sic) in their lands with its Winkle Chapel inscription: Here Doe O Lord Sure Plant Thy Word.

The editors of the Oxford Dictionary of Family Names of Britain and Ireland are especially interested that y-DNA and distribution data indicate that, apart from the French Canadian spelling Plante, most living Plants evidently descend from the Leek-Macclesfield area of the NW Midlands of England. Some notes for that particular locality hence appear here [9].

Further details

These are available on the Guild website for Plant as follows:

- [1] <http://plant.one-name.net/soul.html#3.2>
- [2] <http://plant.one-name.net/LongspeeAudley.html#LongAud>
- [3] <http://plant.one-name.net/soul.html#1.1>
- [4] <http://plant.one-name.net/dna.html#BranchingTree>
- [5] <http://plant.one-name.net/NormandyLords.html#latelink>
- [6] <http://plant.one-name.net/soul.html#PearlPoet>
- [7] <http://plant.one-name.net/soul.html#5.7>
- [8] <http://plant.one-name.net/soul.html#4.1>
- [9] <http://plant.one-name.net/earlyRecs.html#homeland>

John is studying the surname Plant with variants Planta, Plante, Plantt and can be contacted at john.plant@one-name.org. John's registered website can be found at <http://plant.one-name.net> and his DNA project website at <http://plant.one-name.net/dna.html>. Richard can be contacted at richard.plant@one-name.org.

Ellen Corr - Titanic Survivor

Born: 9 December 1895 - Died: 9 March 1980

Ellen (later known as Helen) was the 4th daughter of Charles Corr & Bridget Masterson and was born in Corglass, Longford, Ireland. By 1912, her two older sisters Honor & Mary Kate were living in the USA and she decided to join them. With her decision made, Ellen, then aged just 16 years, went and bought her Third Class ticket, Number 367231 costing her £7, 15 shillings and boarded the RMS Titanic on 11 April 1912.

At 11.40pm on 14 April, Ellen was in her shared 3rd class cabin when the ship struck an iceberg 600 km south of Newfoundland. She left her cabin to investigate the noise and the cabin door closed behind her, forcing her onto the upper deck where the rescue boats were being lowered. She managed to board Lifeboat 16 which was the 11th boat to leave the Titanic. The survivors were found and rescued by the RMS Carpathia and arrived at Ellis Island, New York on 18 April. After going through immigration control, Ellen was able to join her sisters.

Ellen had booked her ticket at short notice, therefore her letter advising her sisters she was coming did not arrive before authorities notified them of her rescue.

Once in New York, Ellen found work as a domestic servant, and returned only once to Ireland in August 1920, where she met her future husband Patrick Neil Sweeney. They were married in New York on 21 July 1922, but unfortunately, Patrick died seven years later (22 June 1929) age 36 from a cycling accident. The couple had no children.

Ellen became a waitress in a restaurant and refused to talk about her time on the Titanic. She died on 9 March 1980 aged

84 and was buried alongside her husband at the Gate of Heaven Cemetery in New York.

Ellen passed on a penny in her possession on the Titanic to her niece Mary Reilly who presented it to Longford Museum in 2012.

Doreen Fawcett (6560)



Ellen Corr

A wife abandoned and a family broken

A routine search to find the birth of my grandmother revealed a sad story

by Brian Williams (991)

This excursion into family history began with my maternal grandmother, Amelia Rose Turk, and the search for her birth. A routine piece of genealogical research uncovered a sad and shocking story that the family could not have anticipated.

My Grandmother

Amelia Rose was the last of that generation of my family, both my grandfathers died before the 1939-45 War and my paternal grandmother shortly after. In a few surviving black and white photographs, she is already an old woman.



Grandmother, Amelia Rose Harris

At my mother and father's wedding in 1950, Amelia Rose presents a sad figure. She appears to be wearing a cardigan, her shock of white hair is windblown and she gazes away from the camera with the corners of her mouth turned down. Standing beside her is my paternal grandmother, looking equally stern, but coated and hatted. By contrast in an earlier photograph, perhaps taken before the war, a younger looking Amelia Rose is sitting on a bench in a sunny walled garden wearing a floral pattern dress. Her hands are clasped in her lap, her white hair neatly arranged and she is smiling.

I have no recollection of my grandmother, although she lived with us for five years until her death in the summer of 1959, I was eight years old. My mother told me that shortly before Amelia Rose died, perhaps on the same day, or the day before, she found me and my three year old sister standing beside grandmother's bed and she was saying goodbye to us.

When I began asking questions about Amelia Rose and her family, my mother and her brothers and sisters knew very little. All my mother could tell me was that the family were from Kent, although there was apparently some connection with a jeweller in London and some Scottish aunts. Not much to go on!

Trawling through the Records

I began researching the family history in the 1970s before any information was available online. Many hours spent with the registers of Births, Marriages and Deaths, and the census returns at Somerset House and the National Archives, uncovered all the recorded dates and details for my paternal and maternal grandparents, with the exception of Amelia Rose. Her maiden name was Harris but no birth was registered. She married Frederick Turk in 1903 and had five children. My mother was the youngest, born in 1923 when her closest sibling was ten years old. As a result she grew up almost an only child in a house where, as she remembers, her parents rarely spoke to each other.

At the time of her marriage in 1903, Amelia Rose and her brothers Alfred and George, were living with their parents, George and Amelia Harris at Marden, Kent. The 1901 census records that each child had a different birthplace. Not unusual perhaps if they were relatively local, but these were not: Amelia Rose at Clerkenwell, London; Alfred at Chichester, Sussex; and George at Cranbrook, Kent. Their father was a wagoner and perhaps the family had moved around as work dictated. Their mother was born in London and perhaps she had returned to her family for the birth of her first child, Amelia Rose. But why was the second child, Alfred, born in Chichester? Only one of the children appears in the Register of Births, the youngest child George, born in August 1885. His birth certificate identifies his mother as Amelia Storrar. There is no marriage registered between Amelia and George Harris, so for whatever reason, they never married.

The Harris family are present in the 1901 and 1891 census records but not in the 1881 census. I could only find George Harris, a single man living in Ticehurst, Sussex. There is no record of mother and daughter under the name of Harris or Storrar, or Storer for that matter, transcription errors being fairly common in census returns. Not in London or Kent or Sussex or anywhere else. Given that Amelia Rose was born around 1880 it is almost certain that George was not her father and probably not the father of Alfred either. So where next?

Amelia Storrar was born in London and she was there in 1879 when her daughter was born. But why was she in Chichester two years later when Alfred was born? Amelia Storrar and her daughter are not recorded in the 1881 census. Perhaps they were missed off the Enumerator's Return, it happened. If Amelia had married and been widowed after her daughter was born then the census record and the registration of the children's births would be under her married name, whatever that was. Perhaps Storrar was her maiden name which she had reverted to before she met George Harris.

The 1891 and 1901 census returns record Amelia's birthplace as Stoke Newington, London around 1854. Storrar is not that common a name and the Register of Births has only one likely

entry, an Amelia Ann born in Islington in July 1854. The birth certificate records her father as Alexander Michael, a jeweller. Not conclusive proof that this was my great-grandmother, but some corroboration given the family story of a London jeweller. Moving forward twenty or so years, the Register of Marriages has an entry for Amelia Storrar at Islington in 1875. The certificate records the marriage of Amelia, daughter of Alexander to John Morey in November 1875, in Islington. Almost certainly the same Amelia Ann born in 1854, but was she the mother of Amelia Rose and Alfred? Returning to the Register of Births, this records the births of Amelia Rose Morey and Alfred George Morey. The certificate for Amelia Rose confirms her parents were Amelia and John Morey. The certificate for Alfred records his mother as Amelia Morey but the father is unnamed. These certificates provide the link between Amelia Ann Storrar born in 1854 and Amelia Harris, mother of Amelia, Alfred and George. But more than that, they provide the first glimpse of a sad and shocking story.

My grandmother Amelia Rose was born on 29 August 1879 in the Clerkenwell Workhouse on Farringdon Road in London, her brother Alfred George was born three years later on 8 March 1882 in the Workhouse on North Road, Chichester, Sussex. What had happened to Amelia Ann and John in the few years since their marriage? Was John dead, was that why his wife had been forced to seek relief in the Workhouse? But why had Amelia Ann moved from Clerkenwell to Chichester, and who was the father of her son Alfred? The 1881 census reveals yet another surprise. It records that Amelia Ann and her eighteen month old daughter were inmates of the Chichester Workhouse, and with them was Amelia Ann's son John, born in Clerkenwell in 1877. His birth certificate confirms that his father was John Morey. Was he the eldest child or were there others and if so where were they and where was their father John? The Register of Births records a son William born in May 1876, six months after Amelia Ann and John were married. But William was not in the Workhouse with his mother and siblings in 1881, and he wasn't with his father, who according to the census wasn't anywhere. If John was dead there is no record in the Register of Deaths. William was not in the Workhouse, but he was in Chichester. He was living with his grandparents, William and Elizabeth Morey and his uncle William at a public house on West Street less than a mile from the Workhouse. If Amelia Ann and her children were in Chichester how was it that she was in the Workhouse with two of them and the third was with her in-laws? How had that situation been arrived at, and where was their father John? In the absence of her husband Amelia Ann had been forced to seek relief in the Workhouse. But what about her family, had they been unable, or unwilling, to help her? Why had they too abandoned her to the indignities and privations of seeking poor relief?

The Storrar Family

There is good evidence to believe that Amelia Ann's branch of the Storrar family were descended from Alexander Storrar, a baker, and Catherine Spence, a mariner's daughter, who were married in Edinburgh in 1778. Their five sons and three daughters were all born in London, and baptised at various Presbyterian chapels. Amelia Ann was the granddaughter of the fourth son, William, a jeweller, and her father, Alexander, was one of five children. The non-conformist tradition lasted for at least another generation because Alexander and all his siblings were also baptised in Presbyterian chapels. By contrast, all of Alexander's children received Anglican baptisms.

When Amelia Ann entered the Clerkenwell Workhouse in the summer of 1879, her extended paternal family comprised well over 30 individuals. There were brothers and sisters and aunts and uncles, and numerous cousins, all living in the adjacent boroughs of St Pancras, Islington, Clerkenwell, Holborn and Shoreditch in north London. In her immediate family, her grandparents were both dead, her grandmother tragically in a lunatic asylum. Of her aunts and uncles, Ann was dead, but Sarah was still alive as were William and John James. Their children were Amelia Ann's cousins and of a similar age, including Aunt Ann's daughter Louisa, who must have been close to Alexander's family because he left her money in his will, of which more later. Amelia Ann was one of eleven children, although two of the girls had died in infancy. Her mother, Mary Cooper, had been dead for nearly twenty years, but her father was still alive, still working as a jeweller and supporting a household which included the two youngest sisters, Mary and Agnes, and the youngest brother, Timothy. Her eldest brother, Henry, was still alive but not married. Her sisters Louisa, Eleanor and Elizabeth were married with children, as were her brothers William and George. Of course these were only the Storrars, presumably there would also have been the aunts and uncles and cousins of her mother's family, the Coopers.

An extensive family network to turn to in time of need, and perhaps Amelia Ann did ask for help, but she still found herself walking down Farringdon Road with little John in her arms and Amelia Rose in her belly. She still found herself staring up at the bleak, crumbling edifice of the Clerkenwell Workhouse. She still found herself entering the dark, gloomy entrance hall to be confronted by the Porter, and, for the sake of her children, she still found herself submitting to whatever indignities awaited her. So why did the family let that happen? Why did Alexander not take her into his home for the birth of his granddaughter? Could one of her brothers or sisters not have offered shelter, were they all so poor they were unable to help or were they simply unwilling? Assessing their financial resources is impossible, but they were several rungs off the bottom of the economic ladder. The Storrars were skilled craftsmen working in the jewellery and metal trades. Alexander and his two brothers were jewellers, as were Amelia Ann's brothers Henry and William, and George was a tinsmith worker. At his death in 1890, Alexander's estate was valued at £273, around £20,000 in today's money.

If they were all unwilling to help, then why? Perhaps the answer lies in the circumstances of Amelia Ann's marriage to John Morey. In 1871 she was 16 and not living with her father and siblings, in fact she is not recorded in the census for that year. At the time of her marriage to John in 1875, she was 21 and he was 20, they were living together at Caledonian Street, next to Kings Cross Station, and Amelia Ann was 2 months pregnant with William. Was that the origin of a rift with the family that was so deep and lasting that four years later they were prepared to abandon her to the Workhouse? The only member of her family we can be sure attended the wedding was her sister Louisa who was a witness. Perhaps she was the only contact with the family over the next few years.

The Poor Law Union and the Workhouse

By the time Amelia entered the Clerkenwell Workhouse on Farringdon Road in 1879, the Poor Law Unions, created by the Poor Law Amendment Act of 1834, had been the principal instrument of poor relief for nearly fifty years. The Unions were a collection of adjacent parishes managed by a Board of Guardians who administered the provision of poor relief

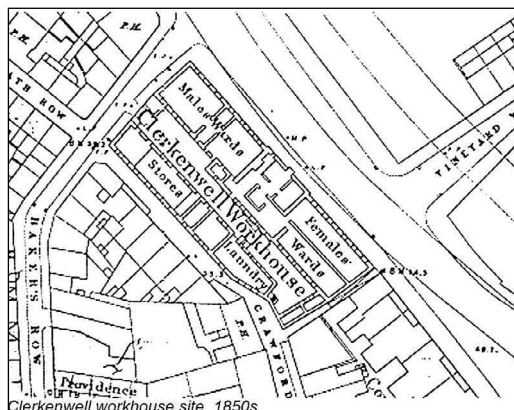
within a framework of rules and regulations laid down by the Poor Law Commission. In practice, particularly as the century progressed, there was a considerable degree of local initiative in the provision of poor relief and the operation of Workhouses. Unions inherited existing Workhouses built in the 18th century and built new ones to generally prescribed designs, but it is fair to say no two workhouses were the same. Conditions varied depending on the calibre of the staff and the wealth and generosity of the ratepayers. But in one crucial respect there was little difference, the workhouse was intended to be the last resort of the truly destitute, and the environment and the regime were designed accordingly. The inmates were a mixture of the sick and elderly, abandoned mothers and children, lunatics and those without work, whether seasonally or at times of economic depression.

Amelia Ann and her children were inmates of 'the House' for four years between 1879 and 1883. The following account of their experiences is based on the archive records of the Workhouses in which they were inmates (1), and on general histories and accounts of the Victorian Workhouse system (2).

Clerkenwell Workhouse, Farringdon Road

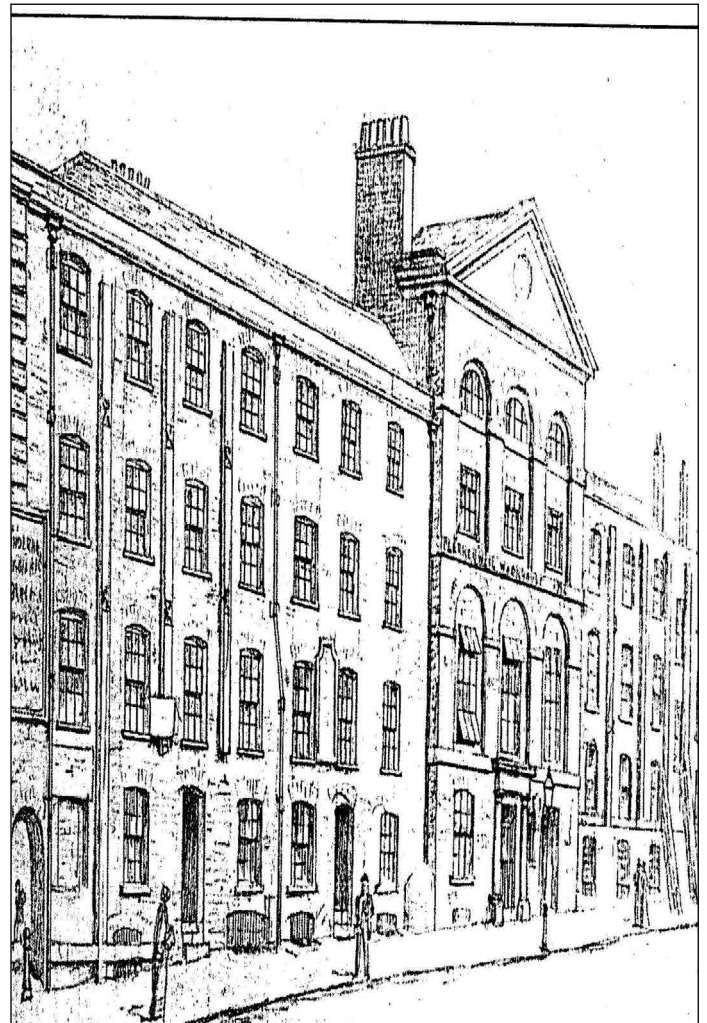
The original parish workhouse opened in 1727 and was substantially enlarged in 1790 to create the two four storey blocks fronting the road, with another large block at the rear. A laundry was added in the early 19th century at which time the workhouse accommodated 500 inmates the majority over 60. It was the focus of severe criticism in an 1868 report in *The Lancet*, where it was described as one of the worst in London. Along with other buildings on Farringdon Road, it was badly affected by the excavation of the Metropolitan Railway during the 1860s, and was only saved from collapse by a system of underpinning together with shores and tie-rods. It struggled through the next decade finally closing in 1879 and was demolished a few years later.

The report in *The Lancet* was highly critical of the Guardians and said the workhouse was notable for its 'squalid poverty and meanness'. It presented 'a dismal appearance' with the 'sick, infirm, insane and abled-bodied [wards] ... all jumbled together' and 'the shrieks and laughter of noisy lunatics' one of its 'special features'. All the wards were overcrowded and badly ventilated with poor sanitary conditions and the ventilation was not helped by 'cramped winding staircases, interrupted by all manner of inconvenient landings and doors'. Special mention was made of the 'parish dead-house' located in the narrow yard between the two workhouse blocks, which was 'wafting reminiscences of departed parishioners to the inmates of the wards whose windows overlook the mournful edifice'.



Plan of
Clerkenwell
Workhouse,
Farringdon Road

(Peter
Higginbotham,
www.
workhouses.org.
uk)



Clerkenwell Workhouse, Farringdon Road 1882
(Islington Local History Centre)

It is hard to know what changes, if any, were made during the next decade, certainly little could be done to address the defects of the building. The 1871 census records five staff looking after 360 inmates the majority of whom were able-bodied. Only a quarter of the inmates were over 60 and there was a large group of nursing mothers, indicating the presence of a lying-in ward. The majority of the mothers were alone although a few fathers were also in the Workhouse. The census does not identify any of the inmates as 'imbecile' or 'insane'.

Given the bad reputation of the Clerkenwell Workhouse one wonders why Amelia Ann chose to have her baby there. She must have had some knowledge of the place, because for a few years she lived in John Street, Clerkenwell, less than a mile west of the Workhouse. Whatever her reasons, she entered Clerkenwell at the end of June or beginning of July and Amelia Rose was born on 29 August. She may have been able to keep John with her until the baby was born, but he was two at the end of August and would probably have been removed to the nursery. Indeed he may have been despatched to the industrial school at Mitcham in Surrey. Acquired by the Holborn Union in 1870 it had an infant's block which could accommodate 70 under sevens. They were certainly separated, because only Amelia Ann and her daughter were transferred to City Road Workhouse in December, and she wasn't reunited with John until March 1880, a separation of six months. Did she have any contact with him at all during that time?

The Workhouse Regime

It is hard to know whether it was destitution, the impending birth or both, that drove Amelia Ann into the workhouse. Although the old and infirm were usually the largest group of inmates, able-bodied women were often the second largest, made up of widows and pregnant women deserted by their husbands and abandoned by their families. Whatever Amelia Ann's reasons, by entering she was submitting herself and her children to the privations and indignities of the workhouse regime.

Once she had passed through the doors she would have encountered the Porter and been sent to the nearby Relieving Ward where all new entrants were held pending an examination by the Medical Officer. Typically nearby there would have been a Casual Ward for vagrants, a thoroughly unwholesome place deliberately intended to deter any but the desperate. Sometimes there was also a 'Foul' or 'Itch' Ward for those with skin diseases, such as scabies or a venereal disease. What treatment they received, if any, would have depended on the resources available to the Medical Officer.

In the Relieving Ward personal possessions, such as they were, would have been taken away, to be returned on departure. The pauper was then bathed and disinfected, their hair crudely cropped and they were given an ill-fitting workhouse uniform, generally dull grey, or brown or blue, and a pair of boots or clogs or slippers. After the medical examination the sick were sent to the Sick Ward, and the able-bodied classified into one of seven classes and sent to the appropriate Wards:

- Infirm through age (Men/Women)
- Able-bodied above 15 (Men/Women)
- Children above 7 (Boys/Girls)
- Children 7 and under

At this point husbands were separated from wives, parents from children and boys from girls. Pregnant women were often expected to work and were not transferred to the Lying-in Ward until they went into labour.

Inside the workhouse the daily routine was deliberately disciplined and monotonous. To a greater or lesser extent, depending on local circumstances, the workhouse adopted a daily timetable drawn up by the Poor Law Commission in which every minute of the day was accounted for and punctuated by the ringing of the Workhouse bell. Inmates were woken at 5am, an hour later in the winter, for a roll-call in the wards followed by prayers and breakfast. They would work until 6pm with an hour for lunch at midday. Supper was followed by prayers and they were expected to be in bed by 8pm. The diet matched the conditions. The food was regarded as sufficient, but extremely monotonous, although three meals a day were guaranteed. Unions could follow one of six model diets set out by the Poor Law Commission providing between 130 and 150 ounces of solid food per week. By comparison prison inmates received 290 ounces. At City Road, Amelia Ann and her daughter were given the Class 6 diet whereas little John received Class 4. Food was served in the presence of the Master (à la *Oliver Twist*) and usually eaten in silence on the '*roughest wooden tables and backless benches*'. According to one observer, '*soup, tea and other liquids are put into vessels of known capacity, and the pudding, meat, bread, butter*

and solid foods are weighed to each person'. The food was eaten with utensils of battered tin off ceramic plates. In larger workhouses there were separate dining rooms for men and women, otherwise there was a shared room, but with meals eaten at different times. Smoking, alcohol, cards and games of chance were forbidden, and apart from the Bible, '*adults had nothing to read and children nothing to play with*'.

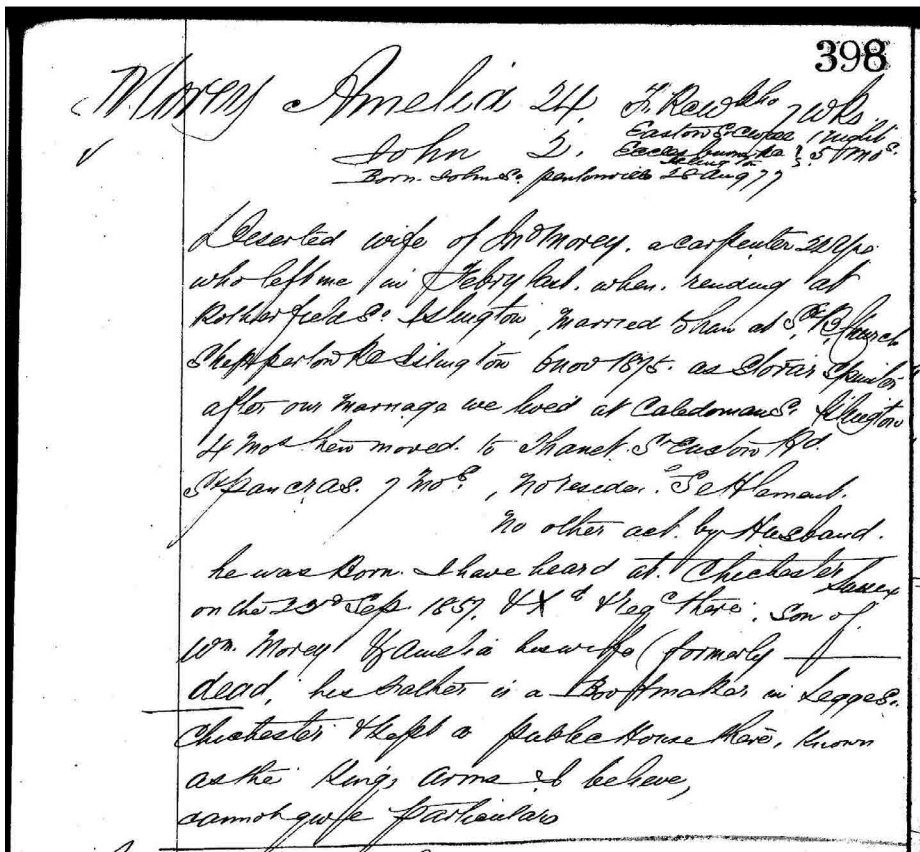
Settlement

The Union was only required to provide relief to those who had a right of settlement in one of its constituent parishes. At some time after being admitted to the Workhouse, there was no set time, a pauper would face a Settlement Examination by the Relieving Officer or the Guardians to determine their rightful parish of settlement. If that parish was elsewhere then a Removal Order would be made and the pauper and his family escorted to the Union boundary or transported to more distant parishes, or simply left to make their own way to the only place they were legally entitled to receive relief.

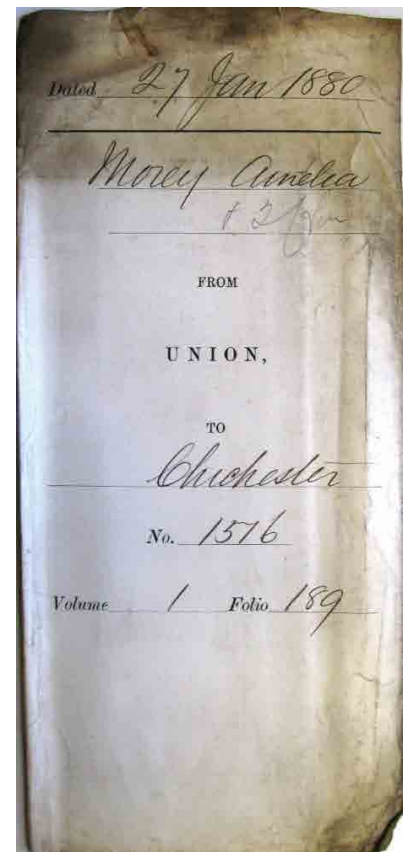
According to the records, Amelia Ann had two Settlement Examinations with a Relieving Officer, the exact dates are not recorded but the first took place at Farringdon Road before Amelia Rose was born, probably in August, and the second at the City Road Workhouse after their transfer, probably in December. The Examinations are recorded in manuscript on different pages of the same Register in different hands. They are not so much statements by Amelia Ann, more her replies to the standard questions asked by the Relieving Officer. Interestingly there are some discrepancies between the two examinations, but both clearly confirm that her rightful parish of settlement was that of her husband, in Chichester. In the second examination she mentions a child born in 1876, but not his name. Presumably the Relieving Officer was only interested in those seeking relief at the Workhouse, other mouths to feed that were not present were of no concern.

From the Settlement Examinations it is possible to roughly trace the movements of the family from the marriage in November 1875 to Amelia Ann's admission to the Workhouse in the summer of 1879. Not long after the marriage they moved west along Euston Road to Thanet Street where their first child William was born in May 1876. Then they moved south to John Street, Clerkenwell where John was born in August 1877. She says they were there for over two years. Sometime in late 1878, they moved briefly, she says for two weeks, to Highbury Vale, close to what is now the Arsenal Stadium, but was then almost the edge of the conurbation and within walking distance of open fields. Why there and why only two weeks is a mystery, but they soon returned to the noisy streets of the city and 29 Rotherfield Street, Islington. Amelia Ann says that they lived there for four months until John deserted her in February 1879. She then moved to Ecclesbourne Road, an adjacent street, for four months. Perhaps friends took her in or she had enough money from pawning or selling her possessions to rent a room.

Amelia Ann and John's roving existence in North London during these years is not untypical. Whether it represented movement up or down the social or economic scale is difficult to judge. John was a skilled man, a carpenter, but everything depended on the availability of work. However it is possible to get some idea of the social and economic environment of their various homes. In the late 1880s Charles Booth, a philanthropist and social researcher, carried out a seminal '*Inquiry into Life and*



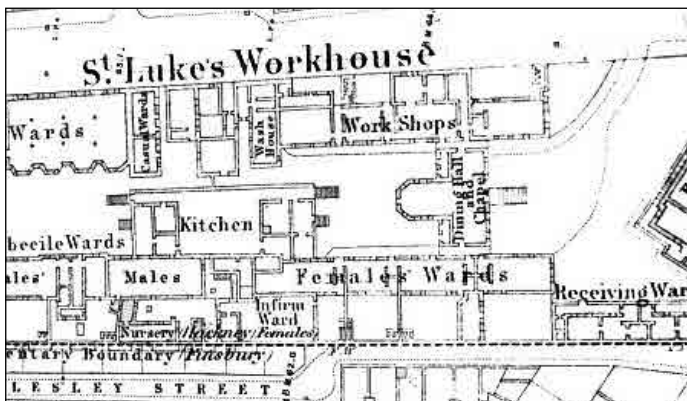
Amelia's first Settlement Examination
(Summer 1879)
(London Metropolitan Archives)



Amelia's Removal Order to Chichester
(January 1880)
(London Metropolitan Archives)

Labour in London'. One product of the inquiry were 'Maps Descriptive of London Poverty' an early example of social cartography, with each street coloured to indicate the income and social class of its inhabitants. Booth's classification ranged from 'Black: Lowest class. Vicious, semi-criminal' to 'Yellow: Upper-middle and Upper classes. Wealthy'.

Booth's maps document conditions in the late 1880s more than a decade after John and Amelia Ann lived in London, but it is reasonable to assume that the streets they lived in were no worse than the classification given by Booth's investigators and possibly better. All of the streets she mentioned fall into the range pink 'Fairly comfortable. Good ordinary earnings' or purple 'Mixed. Some comfortable others poor'. Although the southern end of Ecclesbourne Road was classified as black and dark blue 'Very poor, casual. Chronic want'.



St Luke's Workhouse, City Road 1873
(Peter Higginbotham, www.workhouse.org.uk)

Removal

There was a steady traffic of pauper removals, both inwards and outwards, between the various London Unions and with Unions in other parts of the country. The records of the Holborn Union include bundles of Removal Orders, thirty or so to a bundle, tied with a ribbon. In one of these bundles I found Amelia Ann's Removal Order dated 27 January 1880. I might well have been the first person to read it in over 100 years.

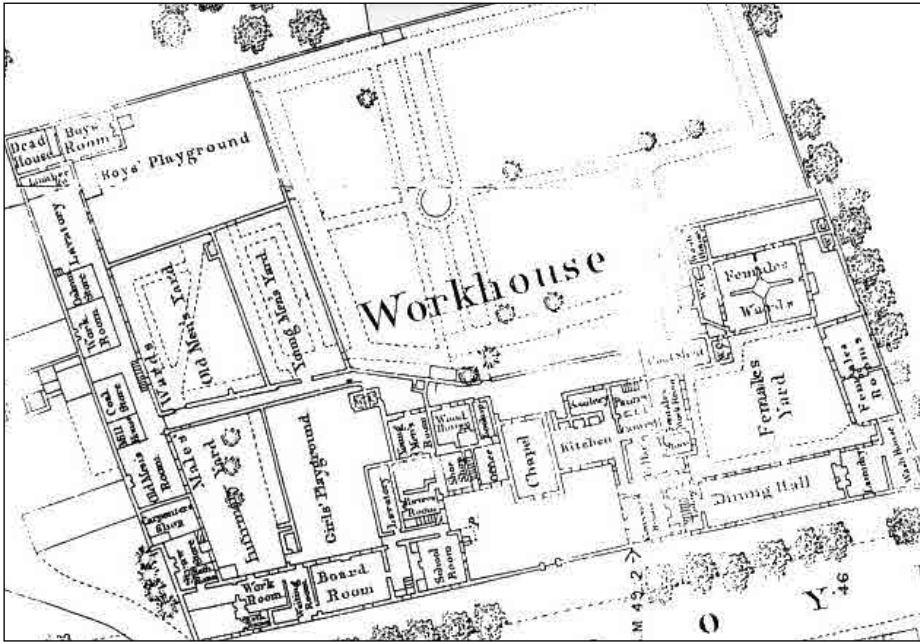
The Order is a pro-forma in which the Clerk to the Guardians inserted the relevant details from the Settlement Examination.

Once it was signed by the Magistrates, the Clerk wrote to the Chichester Union advising them of the Order and their Clerk replied on 20 February:

'I am instructed by the Guardians if this Incorporation to say that they will accept the chargeability of the above named paupers'.

Chichester Workhouse

The Master at City Road acted speedily, according to the Discharge Register, Amelia Ann and the children left the workhouse after breakfast on Wednesday 3 March. A brief letter from William Dewey, the Master at Chichester, confirmed their arrival the same day. Presumably they made the journey by train, the London, Brighton and South Coast Railway served Chichester from Victoria Station, and presumably the Holborn Guardians paid for the tickets. Were they taken to the station by the Workhouse Porter? Did they have to walk across London, was there a horse-drawn omnibus, or were they taken in a cart? Whatever the answer,



Plan of Chichester Workhouse, North Road
Chichester 1875
(Peter Higginbottom, www.workhouse.org.uk)

mother and the children slept that night in the Relieving Ward at yet another workhouse.

The Chichester Workhouse began life in the early 17th century as a small collection of almshouses that were enlarged and extended at various times during the 18th century. At the opposite end of the scale from the large metropolitan workhouses, in 1881 it had five staff and provided accommodation for 120 inmates, including infants, children, the able-bodied and the infirm. Set in a walled enclosure on the edge of the town, the contrast to Farringdon Road and the City Road workhouses could not have been more marked and I wonder what Amelia Ann made of it? Was she dreading the transfer to Chichester? Fearful of leaving the familiar streets of London where she had grown up, and her friends and family, however unsupportive they may have been. Forced into another Workhouse with its rules and regulations and unfamiliar faces, in a town she had never visited. Or did she see it differently, had she visited Chichester before with John? Was she glad to escape the noise of City Road and the filth of London? Glad to be exchanging the smog and smells of the city for the fresh air of the seaside? Was she hoping to see her son William again?

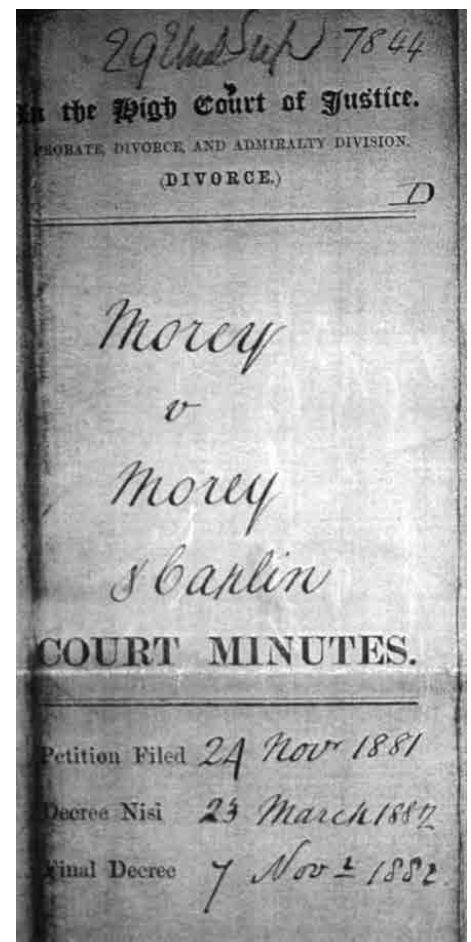
Whatever her expectations, Amelia Ann and the children spent the next three years in 'the House' at Chichester. She would have been classified as 'able-bodied and required to work'. Perhaps she was allowed to keep Amelia Rose with her, at least for the first few months, but John would have been placed in the Children's Ward and who knows how often she would have seen him. At least he was now in the same building. Was Amelia Ann resigned to life in the workhouse, as a deserted wife with two small children there was little prospect of escape, or was she looking for a way out? As the months passed did she have any contact with her husband or his family? Did she have any idea of what was about to unfold?

John Morey

In her Settlement Examinations Amelia Ann says that her husband '*left me Febry last [presumably February 1879] when residing at Rotherfield St Islington*' and that although she '*don't know where he is*' she later says '*I believe Husband is in Chichester*'. Unfortunately there is no way of knowing where John was because he is invisible in the 1881 census, but roll forward ten years to the 1891 census and he appears

again. He is living in Walthamstow, north London with his 'wife', Maria, his sons William and John and his daughter Lillian. He and Maria were legally married in 1886, so either John was a bigamist, or his first marriage to Amelia Ann had been dissolved. Not impossible, but divorce in the 1880s was an extremely expensive business and very rare among the working classes. However a search through the divorce petitions in the National Archives at Kew, confirmed that John had filed a petition in November 1881 (3) and that the marriage had been dissolved in November 1882.

John Morey's Petition
for Divorce
(November 1881)
(National Archives)



A Victorian Divorce

In 1881 John's was one of 500 petitions for divorce submitted to the Probate, Divorce and Admiralty Division of the High Court in London, under the provisions of the 1858 Matrimonial Causes Act, legislation which had to a certain degree liberalised access to divorce, albeit to those who were able to meet the legal costs. However not all of those petitions resulted in divorce. Only a third progressed to the granting of a final decree, the remainder being struck out or abandoned or settled by a judicial separation. The high costs of a legal action in the London courts were a substantial barrier to the working classes and the poor. In 1871 working class people constituted about 80% of the population, but only 17% of petitioners in that year were from the manual classes, generally the skilled craftsmen. Thirty years later, the legal cost of an undefended petition was around £50 at a time when less than 10% of the population earned more than £3 a week.

Whilst finding John's petition for divorce was a surprise, what came as a shock, were the grounds. John petitioned for the dissolution of his marriage and custody of his two sons. In his petition he alleged that Amelia Ann committed adultery in June 1878 and communicated a venereal disease to him in July as a consequence of which he left her. He went on to allege that in May, June, July and August 1881 she committed adultery with Charles Caplin at the Black Horse in Chichester and various other locations in the city. He was permitted to proceed with the petition with only Caplin as a correspondent and not have to name any other men. He filed written affidavits from a Dr George Elliot of Chichester, and Edward Arnold, a solicitor in the town, and was granted leave for a witness, Jane Pugh, to be examined *viva voce* by another solicitor, Matthias Sowton of Chichester. The written affidavits have not survived and neither is there a record of Jane Pugh's evidence. She was a hawker, living at the Black Horse in April 1881.

The petition was served on Amelia Ann and Charles Caplin at the Workhouse in December 1881. Were they expecting it? What they made of it can only be guessed, but neither of them was in a position to respond, albeit that John's chronology did not agree with what Amelia Ann told the Relieving Officer. He says he left her in July 1878, she says February 1879, quite a discrepancy. It made no difference of course, the petition was not opposed, how could it be. Whether or not adultery took place in June 1878 and whether she contracted a venereal disease, was not in the end the issue. The birth of Alfred to an unnamed father at the beginning of March 1882, was almost certainly the result of adultery with Charles Caplin in the summer of 1881 and John provided a witness to that event. The final decree was issued in November 1882 and John was granted custody of his sons. William was already living with his grandparents and presumably John removed his other son at the earliest opportunity. Did Amelia Ann get the chance to say goodbye to either of them?

John was a carpenter, his father a bootmaker and publican, so I imagine the legal costs of the divorce would have been a significant strain on the family's resources. Not something to embark on lightly unless you had very good reasons, and not something to lie about. Yet the date he deserted Amelia Ann is a significant discrepancy in the sequence of events, and very relevant when it comes to the paternity of Amelia Rose, who was conceived sometime in December 1878. Amelia Ann gave her version of events well before John filed his petition, she could not have known he would say something

different, and anyway what was to be gained from lying to the Relieving Officer? Another question is why John delayed so long before filing his petition. If he left her in 1878 why wait until November 1881 to file for divorce? Even if he cared little for his wife and daughter, he left his youngest son in the 'care' of the workhouse for over three years.

The divorce changed Amelia Ann's status as far as legal settlement was concerned. According to legal opinion at the time, *'in the event of a divorce, the woman loses her husband's settlement, and ... her maiden settlement revives'* (3). Given that there was legal opinion, Amelia Ann must not have been the first woman to find herself in this position, but I don't imagine it happened very often. Did it provoke a flurry of correspondence between the Chichester and Holborn Guardians? If so, none of it has survived in the record. Were Amelia Ann and her daughter transferred back to London? What was the status of Alfred with an unnamed father? Were they simply told to leave the workhouse? Or did she make that decision, and what about Caplin?

Amelia Ann and Charles Caplin

Charles Caplin was probably already an inmate of the Chichester Workhouse when Amelia Ann arrived in March 1880. In the 1881 census he is described as an agricultural labourer and 'deserted'. There are four sons, all born in the workhouse, the youngest in 1879. His wife Fanny, whom he married in 1866, and his daughters Elizabeth and Ellen, are not recorded anywhere in the census for 1881. Presumably they left the workhouse after the birth of the youngest son. Why Fanny 'deserted' Caplin and her sons remains a mystery.

In the months following Amelia Ann's arrival at Chichester, in the segregated and regimented environment of the workhouse, a relationship developed between her and Charles. Friendship in shared adversity, a source of comfort in a harsh environment, a simple physical attraction, albeit he was 17 years older than her, all may have played a part. Was he taking advantage of her vulnerability? Was she looking for a man to help her get out of the workhouse? Whatever their motives, one result was Alfred, and the evidence of adultery that secured John his divorce. Whatever the nature of her relationship with Charles Caplin, he is not named on the birth certificate as Alfred's father, and ultimately Amelia Ann left Chichester and made a new life for herself and her children, with another man in Kent.

Amelia Ann and George Harris

Sometime between November 1882 and summer 1883 Amelia Ann and the children left the Chichester Workhouse and made their way to west Kent. I don't know if she left with Charles and his children, but it seems very likely that they made the journey together even if their relationship didn't last. The 1891 census records Charles, and two of his sons, living at Yalding, about 5 miles from her home in Marden. I don't know why they travelled to Kent, perhaps Charles knew of opportunities for seasonal work picking hops. I don't know how they got there or where they found the money for the journey. If they were working in the hop fields, perhaps that is where they met George Harris the wagoner, who was single and five years older than her. Perhaps her relationship with Charles felt different outside of the workhouse, not the same sense of mutual dependence. Or, more harshly, perhaps Charles had served his purpose and she made the decision that George was a better prospect. Whatever the circumstances, her fifth child, George, was conceived sometime in the

autumn of 1883. George Harris was subsequently named as his father on the birth certificate, and married or not, George and Amelia Ann lived as man and wife until she died in 1927.

Some Reflections

No one could have anticipated the story that would unfold when I started looking for my grandmother's birth. The surviving records have revealed the key events of the story, and in the Settlement Examinations and the Divorce Petition we have the briefest glimpse of Amelia Ann and John 'speaking' in their own words. But, as is often the case, there are so many questions that remain unanswered. Here are just a few:

Exactly what were the circumstances of John's desertion? When did he leave her? Did he take William with him and why did he leave John behind?

- Why did John take so long to file his petition for divorce?
- Did Amelia Ann have a venereal disease? Did she get treatment and if so where? What were the health consequences for her and for Amelia Rose?
- Why was Amelia Ann abandoned by her family and forced into the Workhouse? Was there ever a rapprochement?
- When did Amelia Ann and Caplin leave the Chichester Workhouse. Why did they go to Kent and how did they get there?
- Did Amelia Ann ever see William and John again? What were they told about their mother and sister?
- Did Amelia Ann tell her daughter the circumstances of her birth? Did she share her story with George Harris? Why did they never marry?

A final word on the Storrar family. Perhaps there was a rapprochement, because when Alexander died in 1890 he left money in his will to his daughters, including Amelia Ann.

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Brian has no surname registered, and can be contacted at brian.williams@one-name.org

Yoxall One-Name Study - Serendipity

by James Wignall (6224)

Perhaps the best piece of Yoxall research I have managed to preserve to date is a biography of the Eckhardt-Yoxall family. Moses Yoxall, spouse of Elizabeth Lewis, was the 3 x great grandfather of Lorna Yoxall, spouse of Clifford Eckhardt. It is a complete 2-part family history, a labour of love written by a descendant. If you haven't seen it, have a look at my website:

<https://yoxall.one-name.net/eckhardt-yoxall-history/>

<https://yoxall.one-name.net/eckhardt-yoxall-history-part-1-1911-1930-section-1/>

How I came to have a copy is an amazing story. For a decade I was in touch with a young USA Yoxall descendant of Moses Yoxall & Elizabeth Lewis. My contact's mother was the family historian for this USA Yoxall line and had lots of information and photos, many of which are now on a Photology tree, a word I have coined to describe a descendants tree with photo (see my website link: <https://yoxall.one-name.net/john-yoxall-elizabeth-eaton-living-full-size/>)

However, he lived a long way from his mother. Due to his work commitments, etc. I was unable to gain access to the history and photos. But a couple of years ago his mother sadly passed away and he inherited all the Yoxall family history and started to send me emails with data and photos. In one email he told me of the Eckhardt-Yoxall family history book he knew had been written and sent to a few descendants on a 5 1/4" floppy disc! My contact thought his sister had been given a copy. Talk about Serendipity. When he rang his sister, she said she did receive a copy but didn't know if she still had it, or if she had, whether the data was still readable. Well blow me down. Within two weeks, she found the copy, which was readable, found hardware and software to convert the 5 1/4" floppy disc data to current digital format and sent me a digital copy using Dropbox. Not only that, she managed to find and contact the author of the book to ask his permission to share his book on my website. The author was delighted to know of my website and was happy to let me share his book on my website for the benefit of all Yoxall descendants.

The moral of this story is tread carefully when asking for help, but having patience when the going gets tough can be rewarding.

Vagaries, Dilemmas and Quandaries of a One-Name Study

by Ron Challinor (7392)

Advice sought on some intriguing issues.

I became interested in family history as a young boy when my mother's adopted brother (actually her cousin) acquired a book entitled *The Duckett Family History* by T.E.Duckett. Inside was a family tree that had been extended to show that my maternal grandmother's line dated back to William the Conqueror. One of my mother's cousins even made a large and wonderfully illustrated copy of the tree.

When I retired, I decided to take up family history as a hobby. Something that has proved to be rather addictive. I started by tracing the ancestors of my four grandparents' families, namely Challinor, Clarke, Tanner and Duckett. Within a week, I discovered that the extended Duckett tree that I had carefully guarded for 40 years and proudly showed off was incorrect. I was not descended from William The Conqueror. Even the latter part of T.E.Duckett's tree has since been proved to be incorrect. Eventually, I arrived at the proverbial brick walls and decided to switch my attention to a one-name study. My own surname, Challinor, was my aim, but as a Duckett ONS already existed, it seemed a good idea to cut my teeth on a one-name study by offering my help and in the hope that I might learn something to my advantage.

Events of 2020 gave me the impetus I needed to register a Challinor ONS. I followed all The Guild's guidelines but they don't seem to handle all the eventualities I have encountered. I hope that by sharing my experiences I may get some advice on the thought-provoking issues outlined below.

Origins of the Name

There are two schools of thought.

Chaloner is of early medieval English origin, and is an occupational name for a maker or seller of blankets. The derivation is from the Middle English word *chaloun*, a blanket or coverlet for a bed, with the addition of the agent suffix "-er", meaning one who does or works with.

An alternative origin is the so-called 15 Tribes of North Wales who all came from Gwynedd, the old Principality of Wales, represented today by the traditional counties of Anglesey, Caernarvonshire, Merionethshire, Denbighshire and part of Flintshire. The Seventh Tribe of North Wales was founded by Maelawg Crwm, Lord of Llechwedd Issa, and Creuddyn in Carnarvonshire, who lived in the time of Prince David (1170-1203).

It is recorded that the great-grandson of Maelog Crwm was Trahaiarn Chaloner, so called because his grandfather Madoc Crwm had lived in a town in France called Chaloner, from whence he took that name. By "the town in France called Chaloner" is probably meant Chalons, either Châlons-sur-Marne, the capital of the department of Marne; or Chalons-sur-Saône, the capital of an arrondissement of the department of Saône et Loire.

Trahaiarn de Chaloner was the son of Gwilym ab [son of] Madog ab Maelog Crwm, and it was the latter who took the Lord of Chaloner prisoner in France, took possession of his lands and assumed his armorial bearings. One version of events is that he was returning from the crusades with Richard I, who was fatally wounded and died on 6 April 1199 whilst besieging the castle of Châlus in central France.

Madoc Crwm (c.1220 of Arllechwedd Isaf), son of Trahaiarn, was the first to take the name of Chaloner in the thirteenth century.

The descendancy of Maelog Crwm has been documented by respected researchers far more qualified than myself, including several of his descendants who were students of heraldry and genealogy. First of these was Thomas Chaloner (c.1530-1598), who was employed as an agent by the College of Heralds for some years under the designation of "Deputy to the Office of Arms". He was involved with the Visitations of North Wales and Cheshire and was ultimately appointed Ulster King of Arms at the College of Heralds and promptly died.

Improbable as this tale of a Welsh sojourner in France may be, one researcher draws attention to the fact that, in 1301, public records tell of "William de Chalons, burgess of Conway, bought land at Conway from the King and subsequently lent money to the King's workmen employed at Conway".

Since my father's family originates from North Wales, I rather favour the second, more romantic, alternative as the origin of my family. Alas, there is one marked similarity with the Duckett ONS, a well-researched ancient family to which I am unable to connect my own family!

The first dilemma - what to call the study?

My surname is Challinor, but both my paternal grandfather and his father had their births registered as Chaloner.

The Oxford Dictionary of Family Names in Britain and Ireland (authored by Patrick Hanks, Richard Coates, and Peter McClure) identifies Challinor as the most common spelling of the name nowadays. The original spelling of the family name is undoubtedly Chaloner, so this raises the question as to whether the title should be the Chaloner or Challinor ONS? All things considered, I chose the latter, but was this the wrong choice?

The second dilemma - registered variants

Registered variants are used in the surname search on the home page of the Guild's website. The Guild recommends that members register no more than five or so variants in a ONS, and that the variants registered are limited to those still found today. But which variants to register?

To decide which variants to register for my One-Name Study, I again consulted *The Oxford Dictionary of Family Names in*

Britain and Ireland which is a dictionary of reference work on family names in the UK, covering English, Scottish, Welsh, Irish, Cornish, and immigrant surnames. It includes every surname that currently has more than 100 bearers, and/or those that had more than 20 bearers in the 1881 census. Each entry contains a list of variant spellings of the name, presumably as enumerated or transcribed in the census.

There are 9 surnames considered to be variant spellings of the name that qualify to be listed, namely (in order of frequency): Challinor, Challoner, Chaloner, Chawner, Channer, Challenor, Challender, Challenger and Challiner. Other variants have one L or two, and almost any combination of vowels. These include: Chalinor, Chalener, Chalaner, Chalinar, Challaner, Chaliner, Chaliner, Chalener, Chalenner, Chalinner, Chalanor, Chalner, Chalinour, to name but a few. I anticipate that many of these variants will be what the Guild refers to as a deviant, a term to describe apparent variants that were really clerical errors in recording or transcription. Whatever, I soon learned that when researching on genealogical websites and search engines that allow wildcard entries, it was a good idea to search using CH*L*N*R.

In England & Wales, attendance at school didn't become compulsory until 1880. Even then, attendance was mandatory only to the age of 10, so particularly amongst the working classes, there was general illiteracy, although some might be able to read but had no need to write. Consequently, before the nineteenth century, spelling was not important, so variations in the spelling of surnames was common. The vicar or curate, registrar or enumerator, who might not be familiar with local surnames and local accents, would interpret how to spell the surname that was entered in the parish register, GRO records and censuses. It is, therefore, not surprising that variants exist, but to have so many!

The third dilemma - to be or not to be a variant?

How or why Chawner and Channer are considered as variants is not immediately obvious. Conventional wisdom has it that Chawner and Channer surnames are both occupational names derived independently but in the same way as Chaloner, as described previously. So, should Chawner and Channer be treated as variants in the Challinor ONS, or are they original surnames in their own right, deserving of a ONS of their own?

It would be convenient if Chawner and Channer were to be considered as original surnames and not variants. Why can't things ever be quite that straight forward?

The quandary

As with most ancient families such as The Seventh Tribe of North Wales, there are some distinguished individuals and accomplishments. Sir Thomas Chaloner (1521-1565), a statesman who is buried in St Paul's Cathedral, acquired an estate in Guisborough in 1558. Branches of his descendants are still going strong, one of which is headed up by the 3rd Baron Guisborough, who only bears the surname thanks to his grandfather, who changed his name in order to inherit the Guisborough estate in accordance with the will of his maternal great-uncle. A similar thing happened in the Duckett ONS, so this might not be quite such an unusual event as one might think.

The sons of Thomas Chaloner (1595-1661), an English politician and grandson of the aforementioned Sir Thomas,

used the alias of Chawner to distance themselves from their Roundhead connections and then appear to have adopted the name. In fact, amongst the descendants of Maelog Crwm, Chawners outnumber Chaloners, due in no small part to Dr Rupert Chawner (1750-1836) who fathered 27 children by three wives.

So, when part of a family adopts a different surname, as in this case, does this become a variant and qualify to be a registered variant of a ONS?

Footnote - Chawner

The Chawner surname is most frequent amongst the four Midland counties of Derbyshire, Staffordshire, Leicestershire and Warwickshire. The Guisborough Chawners account for most of those born in Derbyshire and Staffordshire. By county of birth, Leicestershire produces the largest number of Chawners, where the name existed in this county before those that broke away from the Guisborough family.

So, for the Leicestershire Chawners, for example, should they be treated as a variant in the Challinor ONS or ignored?

Footnote- Channer

The Channer name is still to be researched but quite a number of occurrences have been found to be Chawner deviants. The surname is most prevalent in Jamaica. The root of this is possibly a George Chawner (1778-1834) of the Guisborough fraternity, a ship's surgeon certified for the African slave trade, who fathered several children by various women in Jamaica, where his name was pronounced Channer. A variant of a variant?

Ron is studying the surname Challinor with variants Challener, Challenor, Challiner, Chaloner, Chawner and can be contacted at ron.challinor@one-name.org.

Instructions for Contributors

We welcome articles, photographs, letters, and news from members.

Please send your submissions to the editor at:

editor@one-name.org

The deadline for the following editions are:

- 15 February
- 15 May
- 15 August
- 1 November

Please note that the Editor reserves the right to amend an article due to various reasons/restrictions and cannot guarantee which edition submissions will appear as this is due to space limitations along with ensuring diversity of content.

Pringuer ONS

A Reflection on the First Three Months

by David Barton (7608)

I must confess I've been a Guild member for some years, so the title of this article might come as a surprise. In that time, I've had several 'false starts' with my one-name study, but three months ago, I finally got going. In this article, I wanted to share a little bit about my experiences of getting started in the hope they might encourage others who are perhaps, like I was, not quite sure where to go first.

I suspect I'm not the only one who's felt a bit overwhelmed at the prospect of starting their ONS. Where does one begin? The result of that overwhelm was inevitably, in my case, to bury my head in the sand. I successfully did this for a few years, lurking in the wings of the Guild Facebook Group, enjoying reading the Guild Journal, and occasionally dipping into the Guild website. But a few months ago, with my own PhD finally completed, I decided I really ought to put pen to paper, or fingers to keys, and just start. Getting started is probably the hardest part, but once off, I've been pleasantly surprised.

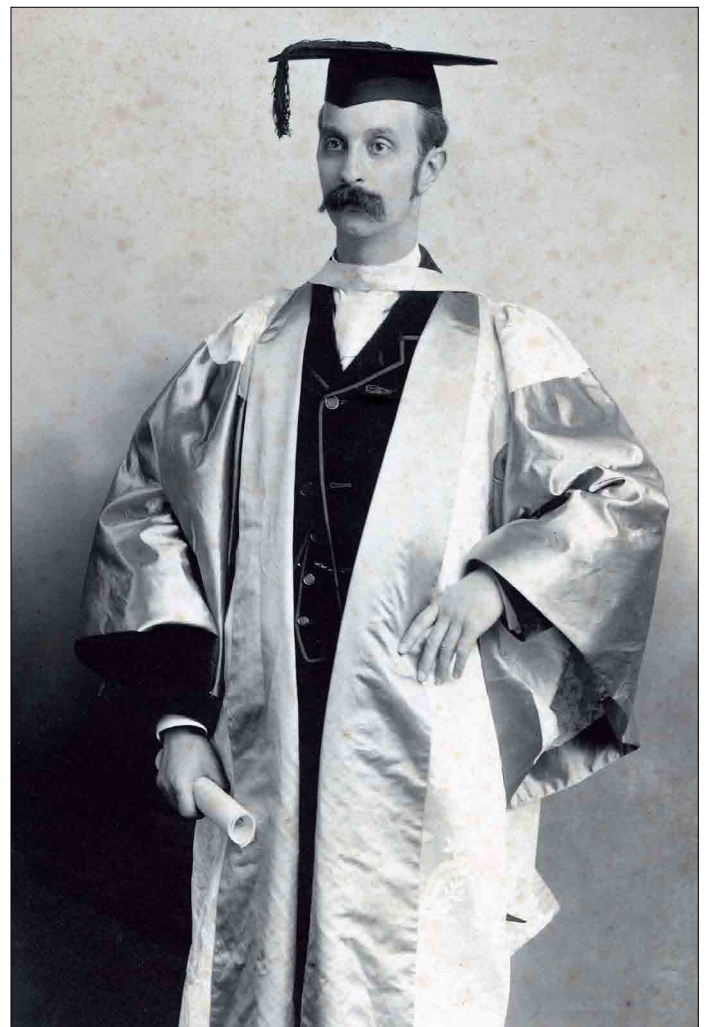
With any ONS, there's inevitably no end of things to find out. With that in mind, it's easy to feel overwhelmed in those early stages, but I'm sure that even those seasoned members amongst you had to start somewhere. We're often told to "start small", I think that's true.

The name chosen for my study is, unlike many of you, not from a blood relation. It is believed that the Pringuer name originated in France, possibly from a place called Pringe in the department of Sarthe, or from a corrupted form of Perrin Gault, a hamlet in the former department of l'Orne. The name is recorded in Canterbury, Kent, as early as the 17th century, where Pringuers were named in the registers of the Wallon (or Stranger's) Church.



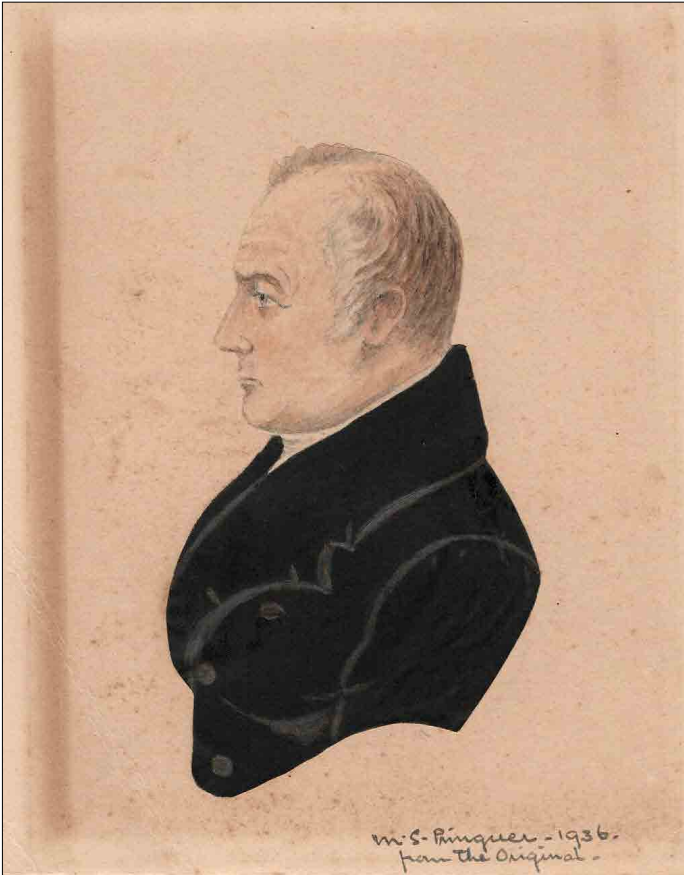
Florence Mildred Saltmarsh Challen (1879-1948), third wife of Henry Thomas Pringuer.

I grew up with objects and artefacts referred to as coming "from the Pringuers". There was a set of building bricks referred to as "the Pringuers", and a grandfather clock, "the Pringuer clock". They had come from my second cousin, twice removed, Florence Mildred Saltmarsh Challen (1879-1948), third wife of Henry Thomas Pringuer (1852-1930). Dr Pringuer, or 'HTP' as he is known in the family, was an organist and musician in the latter part of the 19th, and early 20th century. My own interest, and eventual career in music and music education, meant that much of these Pringuer artefacts have, over the years, been passed on to me. Even now, my Christmas and Birthday presents from the family are often some other piece of Pringuer memorabilia they've uncovered!



Henry Thomas Pringuer (1852-1930) in his Mus.Doc. robes of the University of Oxford.

I made the decision to begin with the records of the General Register Office (GRO) covering firstly births and deaths, followed by marriages. I set up a spreadsheet in Google Docs, and this evolved as I began to collect data. Perhaps the most valuable part of that spreadsheet is a research log. If you haven't yet started your ONS, I urge you to start a research log. In it, I record everything I've searched: where I searched, what



A portrait of a John Pringuer; a 1936 watercolour copy of the original (whereabouts unknown) by Mildred Pringuer.

date period and the search terms used, including any variant spellings. As someone with limited time to devote to my ONS, this has been invaluable. It easily allows me to see what I've already searched, and what I need to search next. It means I can dip in and out of my study when time allows, something which has helped counter that initial feeling of overwhelm.

I mentioned previously that there's endless amounts of information to find out. I've been inspired by so many other Guild members who've shared their research on their own websites or on social media. It's not just about a surname, but about the people themselves. I was perhaps under the misapprehension that it wasn't possible to derive anything meaningful from my study research until I had collected a large amount of data. I thought I'd need to have covered GRO records, census data and parish records before there was anything of value to see. On the contrary, as I began to collect data, patterns began to emerge. As expected, GRO records suggest that from 1837 onwards, the surname is concentrated almost exclusively in Kent (notably Canterbury) and the East End of London. It isn't until after 1900 that the Pringuer family began to move further afield to such exotic locations as Brighton and Watford.

GRO birth records suggest that Pringuer females outnumber males 2:1. They also suggest that the family was a fairly small one with a little over 100 births registered since 1837. Perhaps as a beginner this makes the whole project seem more manageable than I first thought. Whilst the size and distribution of the surname clearly has advantages in a ONS, the name itself is quite obviously open to variation. Pringner, Pringeur and even Prinquer all appear with some frequency; indeed, it is very easy to see why Pringuer might be misheard or mis-transcribed in this way. Look at the handwritten GRO indexes, and lowercase U easily becomes an N, and G becomes a Q. It

has, even in these early stages, been useful to note down these variations. I am sure they will make future searches easier.

At this three-month stage, I'm just coming to the end of the GRO marriage indexes, and next, I'm heading for the census. I'm thinking about a Pringuer ONS website, and I've already got the name as a saved search on eBay ... you never know. Even in the family, there is still much Pringuer memorabilia to locate and record, some as far afield as Australia.

Maybe, like me, you've been a Guild member for a while, but haven't quite got to the stage of dipping your toe into the world of your ONS. Maybe you're feeling a bit overwhelmed, not sure where to start. It's a cliché, but getting started really is the hardest part, but I'm very glad I did. Even in the space of a few months, I can begin to see patterns emerging, and I can see more clearly how the study will develop. I've got systems in place for recording data and logging searches. These aren't perfect, and I'm sure they will continue to develop.

In the words of the Rodgers & Hammerstein song, "Let's start at the very beginning, a very good place to start".

David is studying the surname Pringuer and Bellamy and can be contacted at [david.barton@one-name.org](mailto: david.barton@one-name.org).

Forthcoming Seminars

30 July 2022

'The Invisible Roots' - finding the women in your family history

Venue: Swindon Village Community Hall, Cheltenham, Gloucestershire GL51 9QP

Margaret Ward in *The Female Line: Researching Your Female Ancestors* described women as the 'strong but invisible roots of the family tree'. This seminar will explore legal changes, the impact of raising children, and women's work inside and outside the home. It will discuss how women are recorded in a one name study, and hear some members' stories of a significant and maybe unconventional woman in their family.

15 October 2022

Publishing Your Study On Line

Venue: Beauchamp College, Ridge Way, Oadby, Leicestershire LE2 5TP

At this much-requested seminar we aim to guide members who wish to create their own ONS website, and help those wanting to develop an existing site further. We will help you to clarify your aims in having a website and from there to consider site content and the design. The Members' Website Program will be explained for those yet to join, and existing participants will be able to look at further developments.

Marriage mining & the Loach tables

by Keith Percy (1032) & Peter Loach

This article explains how to find a marriage in a church register and introduces a very useful set of tables for many churches in the West Midlands. It relates to marriages in England and Wales under civil registration from 1 July 1837 onwards (hereinafter “1837” for brevity), Churches recorded marriages in two “original” registers, one of which was retained by the church and the other of which was sent to the local registrar. They also made a copy on loose pages, which was sent to the General Register Office (GRO). Currently, a marriage certificate from the GRO by the standard service costs £11 including second class postage. Although many birth and death register entries are available online from the GRO as .pdfs, the same facility does not apply to marriages. The fee for providing a marriage certificate by standard service from a local Register Office is also £11, but some feel entitled to make an additional charge by requiring applicants to pay for first class postage. The Ealing Register Office demands an additional fee of £5 for any retrieving marriage records that they have archived, which in practice means more than about two months old.

There is a way around paying such fees, the credit for which belongs to Guild member Paul Millington in 2001. Provided that the marriage took place in an Anglican church (Church of England or of Wales), it is possible to discover the church in a systematic way and since nearly all Anglican churches have deposited their marriage registers at the appropriate Archives, and many of the 19th century registers have been filmed, the marriage details can be extracted from the original church register (which is more authentic than the copy held by the General Register Office), without payment. Key to this is understanding the ways of GRO clerks.

From 1852 to 1911 a typical entry in The GRO’s quarterly index to marriages takes the form, for example, “Sheffield 9c 347”, Sheffield being the Registration District (RD), 9c being the GRO volume number and 347 the GRO page number. While Sheffield, along with other South Yorkshire Registration Districts, was always allotted Volume 9c, the page numbers varied from quarter to quarter. Before 1852, the volume numbering differed: South Yorkshire occupied volume 22 (xxii).

The GRO clerks followed a set pattern. Within each quarter of the year and within each RD, they arranged Anglican marriages before all others, followed by Register Office ones. Up to the 1898 Marriage Act, which came into force on 1 April 1899, all non-Anglican, i.e. non-Conformist, including Roman Catholic, marriages, except Quaker and Jewish, had to be conducted before a Registrar, so they were recorded in the Registrar’s marriage books and filed by the GRO clerks after the Anglican. UKBMD sites show such marriages as “Register Office”, “Civil” etc. but they include non-Anglican ones. Quaker and Jewish marriages followed.

The Anglican churches were arranged in alphabetical order, firstly by name of parish or town and then by name of church within that parish or town. For example, in Sheffield RD, up to 1911 the first parish alphabetically is Attercliffe Christ Church, so this took the lowest page numbers and Wicker Holy Trinity or Wincobank St Thomas the highest. Occasionally, an ancient parish church, notably in Sheffield City the Cathedral Church of St Peter & St Paul, took precedence over the other churches

in the same town or city. So, in central Sheffield, St Peter & St Paul is followed by St George, St James etc. in alphabetical order. Similarly, St. Martin’s church in Birmingham was given precedence in the period 1891 to 1911, but thereafter reverted to an alphabetical position. The same principles apply to all RDs.

From 1 April 1899, the non-Anglicans could keep their own registers if they applied to do so and so long as the officiating minister was an “authorised person”, i.e. he had a permit. These “authorised person” (AP) churches were known to be filed after the Register Office ones. Thanks to some brilliant detective work by Peter Copsey in 2010 (Journal of One-Name Studies, January-March 2011, page 28), it became further known firstly that the AP churches were not grouped in any particular manner but added ad hoc as authorisations were implemented, whereby these churches kept their own registers in the prescribed form and secondly that Quaker and Jewish marriages, in that order, followed the Register Office ones and preceded those of AP churches. The Loach tables, see below, provide further evidence of the correctness of Peter Copsey’s elucidations. He also proposed that there would be several Registrar’s books in simultaneous operation and this has been confirmed by Peter Loach.

From 1852 onwards, within each quarter of the year, the GRO clerks normally arranged their register so that each Anglican church began on an odd-numbered page. There were 2 marriages to every page, just as in the church registers, in the same order. There were no blank pages other than, sometimes, the last even-numbered page for a particular church. Thus, the clerks collected in all the copy registers for each church before they began to index them. Before 1852, there were 4 marriages to the page.

Given this system, it will at once become apparent that the GRO page range for a particular church and particular quarter of a particular year, within a particular RD, can be discovered by looking up the first and last marriages of the quarter in the church register and then using the GRO index (nearly always accessible via “FreeBMD” or “Family Search”) to determine the corresponding GRO page numbers. The GRO page numbers for these first and last marriages have been termed by marriage miners the “cardinal points”. Each set of cardinal points is unique to the quarter of the year and the church or other place of marriage. Once the cardinal points are known, then anyone wishing to obtain the marriage details of an Anglican marriage without paying for a GRO certificate can do so by looking up the GRO page number in “FreeBMD” and then consulting the church register, at an Archives, Local Studies Centre or a Latter Day Saints (LDS) Family History Centre, for example.

It might be asked how it is known that a marriage is Anglican. This is achieved by determining the final cardinal point for the last Anglican marriage in the quarter of the final church in the alphabetical sequence. For example, in the 1st quarter of 1908, running from 1 January to 31 March, the last marriage of the quarter at Wincobank St Thomas, the final Anglican church in Sheffield RD, occurred on GRO page 705. It follows that any higher page number than this in the same quarter and RD means a marriage recorded in the Registrar’s books or a Quaker, Jewish or AP one.

Most or all of this will be known to Guild members familiar with the Guild Marriage Index, yet even after the 20 years since Paul Millington's discovery, many Archive staff are unaware of it. Those in several West Midlands Archives/Local Studies are an important exception, because they have been given a typed copy of the Loach tables for their area showing the first and last GRO pages for each church and quarter of year, arranged in the correct order. They have been created by Peter Loach of Sutton Coldfield for the following RDs and year ranges:

- Aston, 1837-1924, 46pp, 22 MB
- Birmingham, 1837-1924, 48pp, 21 MB
- Birmingham North, 1924-1932, 12pp, 5 MB
- Birmingham South, 1924-1932, 23pp, 9 MB
- Kidderminster, 1837-1898, 8 MB, 20pp, 8 MB (work in progress)
- Kings Norton, 1837-1924, 44 pp, 21 MB
- Walsall, 1837-1950, 62 pp, 26 MB
- Wednesbury, 1932-1966, 33pp, 15 MB
- Wolverhampton, 1837-1935, 74 pp, 34 MB

It is an immense piece of work, which Peter has recently scanned as pdfs and Keith has assembled. The plan is to use these to improve cardinal points in the Guild Marriage Index and to make the pdfs publicly available in Archives/Local Studies and the libraries of the Society of Genealogists in London and of Midland Ancestors in Birmingham, as well as to Guild members and on Keith's website (see below). The accompanying image opposite shows a typical part of the tables, for Birmingham RD.

Peter started his work in the Birmingham area in pursuit of his Loach family tree and it grew outwards from there. It was not known to Keith and had not been deposited at the time when he was working on the same area in his one-name study of Whitehouse. His aim (achieved) was to extract all Whitehouse marriages in Anglican churches in Staffordshire, Warwickshire and Worcestershire to improve the help that he could give his many correspondents via his "Whitehouse Family History Centre" website, www.whitehousefhc.org, these counties being those where the name was most predominant. To keep this work within attainable bounds, he limited the year range to 1837-1911. He developed orders of churches following marriage mining principles, but how he wishes he had had the benefit of Peter's tables. Keith extended his pursuit to nearly all other parts of the country, and, lacking this guide, created draft church orders as required. Experience has shown that the GRO clerks were not 100 percent accurate: there were occasional mis-filings and the names assigned to parishes sometimes quirky. For example, in Basford RD, West Bridgford was for many years filed as Bridgford, West, even though its counterpart East Bridgford is in Bingham RD; in Hereford RD, the tiny parish of Much Birch became Birch, Much. Fortunately, such oddities are infrequent and eventually the clerks saw sense and used the familiar form of the parish name.

This article is written in "lockdown" when Archives and many libraries are closed to the public. While marriage mining activities and the use of the Loach tables are largely negated, the church orders are useful in showing the final cardinal points

1 8 4 2 cont	MAR	JUN	SEP	DEC
REGISTRAR	337-340	351-359	349-355	495-500
Quaker	341	-	-	-
Jewish	343	361	357	501
1 8 4 3	MAR	JUN	SEP	DEC
All Saints	247-249	261-264	293-295	403-406
Bishop Ryder	251	265	297	407
St George	253-255	267-271	299-305	409-413
St Luke	-	-	307	415
St Martin	257-281	273-296	309-334	417-451
St Mary	283	297	335-336	453
St Paul	-	299-300	337-338	455-457
St Philip	285-304	301-319	339-362	459-493
St Thomas	305-306	321-323	363-365	495-501
REGISTRAR	307-313	325-330	367-373	503-510
Jewish	315	331	-	-
1 8 4 4	MAR	JUN	SEP	DEC
All Saints	261-263	317-319	285-286	411-416
Bishop Ryder	-	321	287-288	417
St George	265-268	323-329	289-293	419-425
St Luke	-	331-332	295	427-429
St Martin	269-290	333-360	297-321	431-468
St Mary	-	-	323	469-470
St Paul	291	361-362	325	471-472
St Philip	293-314	363-389	327-354	473-507
St Stephen	-	-	-	509
St Thomas	315-318	391-393	355-357	511-515
REGISTRAR	319-323	395-400	359-365	517-525
Quaker	-	401	-	-
Jewish	-	-	367	-
1 8 4 5	MAR	JUN	SEP	DEC
All Saints	259-263	297-302	281-285	449-454
Bishop Ryder	265	-	-	455-456
St George	267-271	303-306	287-295	457-465
St Luke	273-275	307-309	297-300	467-470
St Martin	277-304	311-342	301-323	471-511
St Mary	305-306	343	-	513-515
St Paul	307-308	345-346	325-327	517-518
St Philip	309-330	347-373	329-359	519-544
St Stephen	331	375	361	545-546
St Thomas	333-335	377-380	363-369	547-554
REGISTRAR	337-344	381-390	371-380	555-562
Quaker	345	391	381	-
Jewish	347	-	383	563
1 8 4 6	MAR	JUN	SEP	DEC
All Saints	289-294	341-346	307-312	443-447
Bishop Ryder	295-296	347-348	313-315	449-450
St George	297-303	349-356	317-325	451-460
St Luke	305-309	357-360	327-329	461-466
St Martin	311-339	361-384	331-365	467-508
St Mary	-	385	367	509
St Paul	341-342	387-389	369-370	511-512
St Philip	343-374	391-420	371-397	513-557
St Stephen	375	421-422	399	559-560
St Thomas	377-380	423-425	401-406	561-565
REGISTRAR	381-387	427-437	407-415	567-576
Jewish	389	439	417	577

for the last Anglican church, after which, working from home and if all online sources fail, one can apply to the GRO for a marriage certificate in the knowledge that the chances of getting the information in any other easy way are small. Very often, the Guild Marriage Index (GMI) can provide the same assurance, especially in the 1837-1911 period, but it has been extended to 1945 and more data is needed to populate it in the extended period. Of course, many church registers have been digitised, principally by "Ancestry", "FindmyPast" and the LDS, but there are issues of access and subscriptions. Another great benefit of the Loach tables lies in the gaps in it. For example, following the fire at Darlaston All Saints church in the second World War, the only original marriage registers for that church before 1918 are those possessed by the Walsall Register Office, which has refused to make a copy for the Staffordshire Record Office. The Loach tables showing GRO page ranges for the neighbouring churches of Darlaston St Lawrence (old Parish Church takes preference) and St George indicates that intervening pages must belong to All Saints, so one needs to buy a certificate.

Peter Loach thanks David Fall (GOONS member) for help in the Birmingham area. Keith was assisted by many kind people, including GOONS members, especially those who contributed via Marriage Challenges and Whitehouse correspondents, altogether too many to mention.

Keith is studying the surname Goodwork and can be contacted at keith.percy@one-name.org



Many Guild members give up their time to carry out various roles. These volunteers are often unseen and unknown. Find out more about them and what they do. This edition we're highlighting the Editor of the Journal of One-Name Studies. And no, he isn't asking himself the questions ...

Jean-Marc Bazzoni, Editor

JOONS: Where do you live and where did you grow up?

Jean-Marc: I live just outside Thorpe-le-Soken on the north Essex coast. We've lived here for the past 20 years, but I grew up in Romford on the outskirts of London. I was born in a French fishing town where my mother's family have lived since the 1880s and in the surrounding villages since the 1600s. When growing up, I spent every Easter and summer holiday with my grandparents and, as they didn't speak English, I learnt French very quickly!

JOONS: What do you do when you are not researching your one-name study?

Jean-Marc: I am a retired detective sergeant, having worked for 30 years with both the Metropolitan and Essex police forces. When I retired in 2016 I took over as editor of JoONS and also studied and gained a Masters Diploma in Family and Local History with the University of Dundee. From this I subsequently joined both the Association of Genealogists and Researchers in Archives (AGRA) and the Register of Qualified Genealogists (RQG) and started working as a professional genealogist. Being French speaking and having spent many years researching in French archives, I specialise in French research. I was also the editor for the RQG Journal of Family History between 2019-2021.

As I have lived and worked in Thorpe for many years, I am now researching some of its history. Most notably, I'm researching and writing an article about one of the soldiers recorded on the village war memorial every month for the village magazine.

I work as a driver/receptionist for the North-East Essex GP out of hours service, so I work evenings and nights. The last few months have been very busy and I've been working quite a few hours.

If that wasn't enough, we also have six children, four of which, all boys, are under 18 and still at home. Our youngest is still at junior school so we have the school runs, after school clubs, evening clubs, football training at weekends etc.

My wife retires this month after 30 years with Essex police, so I have now taken a step back from a lot of my genealogy work so that we can spend time as a family. I'm sure she'll get fed up with me soon as I've also started to learn to play the harmonica! Hopefully you won't be in the room next to me at conference - only joking ;)

JOONS: 'Bucket lists' are very trendy now. What would be at the top of yours?

Jean-Marc: I had a chuckle at this question and read it out to my wife - her immediate answer was "Graceland". I have been an Elvis fan since forever, so at some point we are going to visit Memphis and Tupelo, Sun Records and other Elvis sights.

I also like to keep myself fit and just before COVID-19 I had completed 3 x Half-Ironman triathlon events. This consists of a 1.2 mile swim, 56 mile bike ride and then a 13.1 mile run. So my second bucket list is to eventually have the time to train for a full Ironman event which is double the above distances! Mad I know...

JOONS: When did you join the Guild?

Jean-Marc: In 1983 - member 450. I was fifteen when I joined the East of London FHS in the early 1980s, and through them became aware of the Guild. One of the EoLFHS members was Frederick Filby who just happened to be the Guild Registrar. I wrote to him about my interest, and I still have his 2-page written letter (January 1983) giving advice and details about the Guild.

JOONS: What surname are you studying and why did you start your study?

Jean-Marc: My study is for Bazzone and Bazzoni.

It began at junior school when my teacher, Mr Welton, asked us to research and draw our family tree. I can still visualise the A3 family tree that I drew. All my grandparents were alive, as well as one of my great-grandfathers, and I added photographs. I can still remember 'interviewing' my great-grandfather and him telling me about driving the armoured cars at Gallipoli and meeting King George V and Queen Mary when they visited the factory where he was a mechanic making

the new WWI tanks. As a 10-year-old I was fascinated with the stories he told me.

A couple of years later I went and found the tenement block where they had lived for 70+ years. It was all boarded up and ready to be demolished. They lived in Broad Street Station Dwellings and the area is now the Broad Street complex next to Liverpool Street Station. In the mid-1980s I became the police beat officer for the same area. How strange is that?

JOONS: Do you have specific research goals in mind for your study?

Jean-Marc: I want to find out where in Italy my Bazzoni ancestor came from. It appears that four Bazzoni's came over c.1800-1810 to set up business here and in Scotland. One went to New York, where the earliest American Bazzoni's are descended from, whilst the vast majority in the UK are descended from a Joseph, who died in London in 1831. All the early 18th century records I've found just give a country of origin - Italy - rather than the town! Very frustrating.

JOONS: What has been the biggest challenge in your study?

Jean-Marc: The use of computers. As there is so much information in online databases, I jump from one thing to another and, before I know it, I've spent hours researching something that I hadn't intended to. I far prefer going to a record office and looking at original documents where I can take my time, sit back, and gather my thoughts before looking at something else. I also find that I record things better whereas working on a computer I can miss things as I work too fast.

JOONS: What is the most interesting or unusual thing you have discovered in your research?

Jean-Marc: Anthony Bazzoni was in business from 1815-1877 as the inventor of the speaking doll. In his London Labour and the London Poor interviews (1840s), Henry Mayhew included "the ingenious inventor of the speaking doll" and records an interview with him. Anthony's wife died in Switzerland in 1880 and her death certificate records that she was a widow and that her husband was of Moltrasio which is a town on Lake Como, Italy. Just north of Moltrasio, in Tremezzo is the Hotel Bazzoni which was sold by the Bazzoni family in the 1930s.

JOONS: How long have you been volunteering with the Guild?

Jean-Marc: Since 2016. I was coming up to retirement when I decided that, as a long serving Guild member, I'd like to give something back to the organisation. I spoke with the then Chairman, Paul Howes, who asked if I would consider being the editor. After a few emails with the outgoing editor, David Dexter, in America, I took the plunge and accepted. I had never used Adobe InDesign, Photoshop, or even looked at a dictionary for thirty years, but sometimes you just need a challenge in life. I'm still here after 6 years so I like to think I haven't done too badly!

JOONS: What does your post involve?

Jean-Marc: As the Editor, I am responsible for the contents, design, layout, and production of the Guild's Journal. During the production of the Journal, I liaise with a number of

people: the Committee, the appointed printers, the Guild's Production Manager and Webmaster. I also liaise with the proof-reader and the author(s) before putting the journal together for the printers.

JOONS: What is the most enjoyable part of your volunteering work with the Guild?

Jean-Marc: I really enjoy working on the journal as there are lots of things to do and deadlines to adhere to, so that keeps me motivated. Initially it was very challenging as I had never been an editor before but, over time, it's become much easier and quicker. I'm still learning my way around InDesign and Photoshop and can often be found looking at the How to... videos on YouTube.

JOONS: Do you find anything difficult or troublesome about the job?

Jean-Marc: For a long time I didn't receive enough articles to produce a standard journal. The two journals prior to COVID-19 were 24 and 28 pages. Since then, I have produced a journal alternating between 32 and 36 pages. I still have over 35 articles waiting to be published, the earliest one from January 2021. It's frustrating that I'm restricted on space and authors are having to wait over a year before they see their article in print, but I have to take into account the size of the journal and the costs involved.

JOONS: If you could choose any post within the Guild, what would it be?

Jean-Marc: During the mid-1990s I was general secretary of the East of London FHS which I thoroughly enjoyed, so maybe one day I may look at a Guild committee role. Not just yet though, Mr Featherstone!

 * THE *
 * **SPEAKING DOLL!** *
 * *
 * **A. BAZZONI,** *
 * MANUFACTURER OF WAX & COMPOSITION DOLLS, *
 * AND *
 * Maker of the Speaking-Doll, *
 * No. 128, *
 * **High Holborn.** *
 * *
 * RESPECTFULLY informs the juvenile portion of the Female Nobility, *
 * Gentry, and the Public, that after a succession of experiments, he has *
 * finally succeeded in imparting the wonderful Faculty of SPEECH to his *
 * DOLLS, which for neatness of Workmanship, and elegance of Costume, *
 * defy competition. For the unprecedented patronage with which he has *
 * been honoured, he returns his grateful acknowledgments; it will be his *
 * undeviating study to merit a continuance of their kind Favours. *
 * *
 * *
 * **LINES ON THE SPEAKING DOLL.** *
 * *
 * In modern times "Inventions" are the rage, *
 * And scheming minds in mighty tasks engage; *
 * Steam-boats, Steam-coaching, and the brilliant blaze *
 * Of Gas, are wonders of these pregnant days; *
 * Newspapers, too, the terror of bad Kings, *
 * Are work'd by Steam, as swift as Morning's wings, *
 * Old England's glory is maintain'd by vapour, *
 * And Steam will keep it longer than her Paper. *
 * Best Peace continue our fair Isle to guard, *
 * The Arts to prosper, Genius to reward; *
 * If Foes should threaten, soon they'd be undone, *
 * They'd dread the pow'r of our Percussion Gun. *
 * No plan like this e'er mov'd Bazzoni's mind, *
 * To Peace and Arts from infancy inclin'd. *
 * In nightly study its sole aim to reach— *
 * His DOLLS have now the Faculty of SPEECH! *
 * They are as comely, and as bright and fair, *
 * As e'er was Beauty in the balmy air; *
 * *
 * With modest aspect charm the raptur'd sight, *
 * And many a Miss has kiss'd them with delight. *
 * "Papa!" "Mama!" his little Nymphs exclaim, *
 * And with their own proclaim their maker's fame. *
 * Unlike those figures which were made of old, *
 * Uselessly shap'd, and in their features bold, *
 * Mere rough-hewn blocks, like Otahite's Gods, *
 * Before whose Majesties that nation nods! *
 * Ye rising Fair, to Merit give its due, *
 * Bazzoni's Art has giv'n a Treat to you. *
 * For to be sage, the Muse (though rather dull), *
 * Informs that Miss who "learly deats" an Doll, *
 * Inhibes a love, as tender as 'tis true,— *
 * A love to kindred which is justly due! *
 * *
 * LEWIS AND CO. PRINTERS, 96, BUNHILL ROW. *
 * *****

JOONS: How has the Guild changed during your membership?

Jean-Marc: It has changed beyond all recognition. There was no internet, so all communication was via the journal. Looking through those early issues there are lots of letters being published, something we no longer see. Computers have changed everything and there is so much information on the Guild website and expert members that can be contacted at the touch of a button.

As an organisation, I believe that we are one of the leading family history societies with regard to DNA research - you only have to read Sue Meates articles and those written by our members. The Guild has so much knowledge and it's great to see experienced members helping newer members.

JOONS: If you could change just one thing in the Guild, what would it be?

Jean-Marc: The Guild is keen to extend its membership worldwide but, unfortunately, language is a barrier. Not everyone speaks English so our Journal does tend to be restricted to English-speaking countries. I know of three popular French genealogical magazines where we could make ourselves known. On the Guild website Home page we could possibly have the following pages under the Home link - About the Guild, About one-name studies, Starting your ONS, Join Us - in a foreign language. There are a number of online translation pages that could be used as a starter.

JOONS: What advice would you give to a new member of the Guild, just starting out with their first one-name study?

Jean-Marc: Don't panic and do everything at your own pace and what you feel comfortable with. For some ideas, have a look at the Study Principles page on the Guild website as this will give you an overview and a number of ideas on how you could start your study.

One of the first things I did when I started my own study was ask my father to take me to St. Catherine's House in London, where I checked all the large birth, marriage and death index registers. From this I built up my surname database and could start looking at family connections. Much easier now with computers but the basics are still as important today as they were then. Most of all, enjoy the journey and have fun.

If you'd like to volunteer to help, please get in touch with the Volunteer Co-ordinator volunteers@one-name.org



Hotel Bazzoni,
Tremezzo, Lake
Como.

GENEALOGY POX

INCIDENCE: Though it can strike at any age, this dread disease rarely affects children or young adults, and rarely becomes serious until after middle age.

CONTAGION: The cause and manner of transmission of the Pox are poorly understood. It is generally only mildly contagious, requiring relatively prolonged exposure to one afflicted with it. However, some victims contract the disease after one brief exposure, while others seem to have a natural immunity, and can withstand years of close contact without ever succumbing to it.

SYMPTOMS: Insatiable craving for names, dates and places; patient often has a blank expression and seems deaf to spouse and children; has no taste for productive work of any kind, but will spend long hours feverishly looking through books at libraries and record offices; may become a compulsive letter-writer, or phone-caller; may tend to lie in wait for the postman, cursing him soundly if he only leaves bills or circulars; frequents strange places such as cemeteries, attics and any place where dusty old books and photographs can be found.

These have always been the classic symptoms. But recently the virus causing this Pox seems to have mutated. The newest

symptom is spending hours in front of a computer screen, sending e-mail messages and looking for more and more genealogy websites on the Internet. This can lead to dire consequences, as the victim often forgets to eat or sleep and can become emaciated, disoriented and clinically speaking, totally nuts!

TREATMENT: There is no known cure, and fighting the disease only makes the victim withdraw from contact with those trying to help him. Humouring him or joining in his obsessive activities seem to be the best ways for loved ones to deal with it. It is progressive but has never been known to be fatal. The patient should attend genealogy workshops, subscribe to genealogy magazines, and be given a quiet place where he can be alone. If the patient is inattentive to those closest to him, his attention can be gotten, at least for short periods of time, by promising him a new website address, or a new and more powerful computer. But perhaps the surest, and certainly the least expensive way of getting his attention, is to ask a question - ANY question - about his great-grandmother!

REMARKS/OBSERVATIONS: The most unusual aspect of this disease has always been that, the sicker the patient gets, the more he enjoys it!

Author UNKNOWN (sent in by Jean Toll (6183))

Answers to Census Brainteaser

Name	Year of Birth	Address in 1861	Number of Children
John	1825	Harbour View	4
Samuel	1827	Chapel Lane	6
Joseph	1831	Riverside	5
Owen	1829	Main Street	3

DNA Seminar

Saturday 14 May 2022

Beauchamp College, Ridgeway, Oadby, Leicester LE2 5TP

Time for our 7th DNA seminar. This is a fast growing and rapidly changing area and covers a wide range of knowledge and interests. We are again planning for a dedicated introductory stream, aimed at those with little or no previous DNA knowledge, alongside other talks for those wishing to further enhance their DNA learning. Whatever your level of knowledge, whether new to DNA, keen but confused, or an old hand, there will be something for everyone at Oadby.

For further details of the individual sessions please go to <https://one-name.org/seminar-events/>

Programme

09.30 - 10.00 Arrival: Registration and coffee
 10.00 - 10.10 Welcome by Seminar Chair
 10.10 - 10.50 History of DNA Testing - Debbie Kennett MCG
 10.50 - 11.00 Comfort break/move rooms
 11.00 - 11.50

Introduction to DNA	Y-DNA	Autosomal DNA
Beginner's Guide to DNA	ONS & Y-STR Tests	Researching with your DNA Results
Mia Bennett	James Irvine	Donna Rutherford

11.50 - 12.00 Comfort break/move rooms
 12.00 - 12.50

Introduction to DNA	Y-DNA	Autosomal DNA
First Steps in DNA	Strengths and weaknesses of using Y STRs within Y-DNA projects	Hunting through Matches
Donna Rutherford	John Cleary	Mia Bennett

12.50 - 13.50 Lunch
 13.50 - 14.40 Comfort break/move rooms

Introduction to DNA	Y-DNA	Autosomal DNA
Techniques for using your DNA Results	ONS & SNP / BigY Tests	Third party tools for autosomal DNA
Mia Bennett	James Irvine	Debbie Kennett

14.40 - 14.50 Comfort break/move rooms
 14.50 - 15.40

Introduction to DNA	Y-DNA
Y-DNA for Autosomal testers	Haplotrees, mutation history trees & a peep into the future
Donna Rutherford	John Cleary

15.40 - 16.00 Tea
 16.00 - 16.40 Investigative genetic genealogy: can we, could we, should we? - Debbie Kennett MCG
 16.40 - 16.45 Close of Seminar

How do I register a one-name study?

A one-name study may be registered either when joining the Guild or subsequently as a Guild member by visiting the Guild Shop. A once-only registration fee is payable for each study registered, although the fee includes the registration of a reasonable number of variants.

The Guild recognises that a one-name study can represent a considerable amount of work to research and maintain. Before registering a study name, members are recommended to have at least established an understanding of the expected size and extent of the study, and the likely geographical areas to which research should be directed.

Each study listed in the Register of One-Name Studies is classified into one of three categories, 1, 2 or 3. The category designations are intended to give a rough idea of the progress and maturity of the study. The study principles may be helpful here.

The designations of the categories used at present is as follows:

- Category 1: A study where research using core genealogical datasets and transcriptions is in its early stages.
- Category 2: A study where research using core genealogical datasets and transcriptions is well under way, but currently in some countries only.
- Category 3: A study where research using core genealogical datasets and transcriptions is well under way on a global basis.

After their study has been registered, members may update their categorisation as they wish.

Guild members are currently allowed to register no more than three separate one-name studies, though it is recommended that only one name is registered by new members. A reasonable number of variant surnames can also be registered within each study. Registered variants may be names held by living name bearers or where all lines are now extinct, and should be registered only if the member is studying them as fully as the principal registered name. Your view of which spellings are genuine variants of your registered study name may change as your study develops, and you can add or drop variants within your study at any point. It is good practice to register only the most frequently-found variants, and almost all one-name studies are, in practice, researching or monitoring more variants than those formally associated with the registration of the surname.

Any given surname may be registered as a study or variant by only one member, on a "first come, first served" basis.

The Registrar has the responsibility of assessing one-name study registration requests, according to agreed criteria for registrations. Members registering a name with the Guild should be aware of the study principles of one-name studies registered with the Guild.

The registration of any one-name study surname and variants will lapse when membership ceases. Any individual re-joining the Guild and wishing to re-register any surnames and variants (if they are still available for registration) will be required to pay the appropriate Registration Fee, although the Committee, or the Registrar acting on its behalf, may waive the fee if this is deemed appropriate.



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