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Welsh research topics

Calennig, *Coelcerth* and *Cnapan*: How our Welsh ancestors celebrated the rhythm of life

Eilir Ann Daniels

> "It was a custom among the Ancient Britons (and still retained in Anglesey) for the most knowing among them in the descent of families, to send their friends of the same stock or family, a *dydd calan lonawr a calennig*, a present of their pedigree; which was in order, I presume, to keep up a friendship among relations, which these people preserved surprisingly, and do to this day among the meanest of them, to the sixth and seventh degree."

Children collecting calennig in 1906. Photographer unknown, People's Collection Wales / Amgueddfa Cymru – Museum Wales, ref. museumwales.ac.uk/media/12057. https://www.peoplescollection.wales/items/24240

So wrote Lewis Morris (one of the prolific letter-writing brothers from Anglesey known as "Morrisiaid Môn") in a letter penned on New Year's Day 1748. Not only does his comment highlight the once deep significance of kinship in Welsh life, but also of the tradition of recording and sharing knowledge of that kinship—genealogy is certainly not a modern pastime in Wales!

That "present of their pedigree" was a *calennig*—a New Year's gift which means in this case "a present for the start of the year"—an ancient Welsh custom that, over time and in different parts of Wales, took various forms. For me, as a child, calennig was when I and my brother were

Inside

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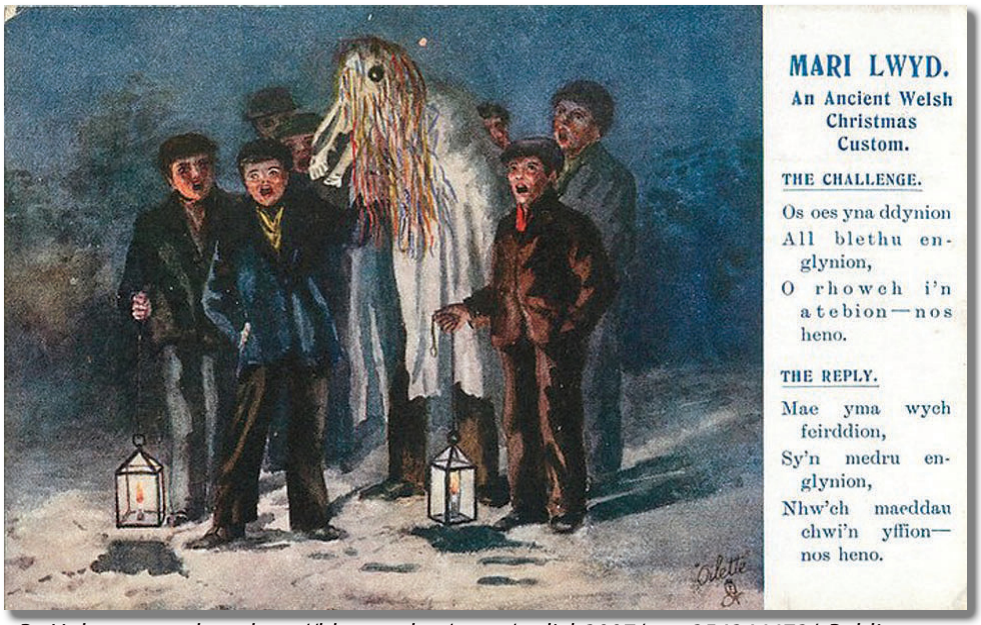
Image by Oberholster Venita@Pixabay

expected to visit our relatives and to sing to them a rhyme of welcome to the New Year—*Blwyddyn newydd dda i chi ac i bawb sydd yn y tŷ*! (A good new year to you and everyone in your house!)—and then we would be rewarded, if we were lucky, with a pound for our performance. Little did I understand at the time, in 1970s Wales, that the calennig tradition was waning. It was quickly going the same way as other customs that had celebrated different seasons and events in a regular, rhythmic pattern down the ages, but which, by the 20th century, had been drowned out by the louder cadence of modern entertainments.

Calennig was an especially popular custom across the whole of Wales, reflecting the fact that New Year celebrations once may have been of more significance to our ancestors than Christmas festivities. From the depths of winter they looked forward to the coming year, and hoped for abundant harvests, good health and prosperity. Superstitions therefore inevitably surrounded calennig festivities: whoever was the first to visit a household on January the 1st could either bring good luck or be the harbinger of a year's worth of woes. In South West Wales, for example, it was unlucky for a woman if the first visitor they personally welcomed was a woman, and for a man if that caller was male.

Children—as symbols of the future—were, however, universally greeted as bearers of good luck, whatever their sex. Early on New Year's day they would go from door to door carrying an apple decorated with sticks, holly, nuts and the like, singing various calennig songs, announcing the arrival of a new year and wishing the household good fortune.

Calan customs such as the ones that greeted the New Year formed the rhythm of life for our ancestors. Grounded in the cycles of the seasons, they were more than just celebrations, for they were also symbols of the regular ebbs and flows of the natural world. Generally, a Calan would mark the start of a season as well as some months. For example, Calan Mai—May 1st—celebrated the start of both May and of summer. Its



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roots lay in the old Celtic festival, Beltane, from which later seasonal fairs and festivities developed. Among other customs relating to this particular Calan, families would collect flowers, in particular hawthorn, in order to decorate the outside of their houses, while young people would sing some bawdy songs, all of which underline the fact that Calan Mai was essentially a festival of fertility.

Bonfires would also often be lit on Calan Mai. Known in Welsh as a *coelcerth*, such beacons were also a feature of festivities during *Calan Gaeaf,* a tradition that originally marked the end of the Celtic year, but for our more recent Welsh ancestors, it heralded the start of winter.

One of the traditions inextricably linked with mid-winter and Calan Gaeaf, in particular in south Wales, was the *Mari Lwyd*. Mari was a horse's skull mounted on a pole and dressed in white cloth. At Christmas she would be carried by a group of men who would walk from house to house, requesting entry via song. In turn, the householders would reply through song, eventually allowing Mari and her entourage entry into their homes where they would feast on food and drink, and entertain the family by playing music as well as often creating much havoc!

The exact origins of the Mari Lwyd are lost in the mists of time, but it has been proposed that it was a mix of pre-Christian rituals and later folk traditions that have echoes in similar customs seen in other parts of the British Isles and northern Europe. In Wales it probably survived the longest in Glamorganshire, in particular in the Llangynwyd area.

It's notable that many of our old Welsh traditions that are probably pre-Christian in origin later became associated with some festivities marking events in the Christian calendar. Among them was *cnapan*, a game which has been described as a form of Celtic football and has elements similar to features seen in Wales's modern national game, rugby. It was particularly popular during the medieval period when, traditionally, it was played to mark the Christian feasts of Shrovetide and Eastertide. Hints at the game's even more ancient—and bloodier—origins come from *Historia Brittonum*, a history of the Britons compiled by the 9th century Welsh monk Nennius from 5th or 7th century sources. His work suggests that the game had its roots in battle training practised by the Celts and ancient Britons.

Sporting or recreational activities in general often formed part of festivals called *Gwyliau Mabsant*, annual celebrations held throughout the country to commemorate a community's local saint. From running races and playing a hockey-type game such as bando, to more unusual sports such as hot pudding-eating competitions and grinning matches, these activities were central to the Mabsant festivities. It's fascinating to ponder how such festivals—that were originally solely dedicated to prayer—had evolved over the centuries from holy days into very different types of celebrations that involved a good deal of high jinks, feasting, betting and drinking.

And it's also worth pondering how these festivals could have played a significant role, albeit a closeted one from a documentary perspective, in shaping perhaps all our family histories at some point in time; for it was often at these events that husbands and wives had met and had become an item. Indeed, many religious leaders blamed the exuberant high spirits of

The game of "Fives," a form of squash, was played against the church walls. Image taken from The Cambrian Popular Antiquities by Peter Roberts, 1815. People's Collection Wales / Amgueddfa Cymru – Museum Wales, ref. museumwales.ac.uk/media/2932: https://www.peoplescollection.wales/items/11740

these festivals on the many unplanned pregnancies in Wales, and on the fact (as so many of us have found when comparing our ancestors' marriage dates with the dates of their first-borns' baptisms) that a high number of brides were "in the family way" when they walked down the aisle three, six or eight months later…

Over time it is clear that the line between ancient fertility rites, seasonal celebrations and the marking of events in the Christian calendar became blurred. This led some to regard the native Welsh festivities as having a corrupting influence on our ancestors, especially when parishioners chose to attend what appeared to be frivolous celebrations rather than a church service. Many historians believe that the Welsh nonconformist revivals of the 18th and 19th centuries helped to dampen down the exuberance of age-old traditions, holidays and rites-of-passage, as religious leaders sought to set a brake on our forebears' high spirits. Major figures in the nonconformist movement, such as the Calvinistic Methodist minister Thomas Charles, made their views plain. He once described Wales as "sunk in superstition and vice" and believed that the country's fairs and festivals were evidence of such debauchery. The influence of the nonconformist revivals on Welsh life was huge, and as preachers such as Thomas Charles travelled the country to convert the populace, their missionary zeal became contagious. Suppressing festivals, or at least taming them, became a part of this mission, and prayer meetings and sermons by well-known preachers were often deliberately arranged to coincide with local sports days and festivities. The battle to curb the seemingly corruptive influence of traditional celebrations gained ground during the 19th century, and did lead to the eventual decline of traditions such as Gŵyl Mabsant, Mari Lwyd, the cnapan, and many others.

Nevertheless, echoes of some of those customs continued to reverberate well into the 20th century and beyond, and while the nature of so many of the holidays we celebrate today may be very different to what would have been familiar to our ancestors, you may still hear on New Year's Day, somewhere in some corner of Wales, the melodic voices of young children welcoming in the new year and wishing their relatives and neighbours good health, happiness and prosperity for the future.

Thomas Charles (1755–1814). By William Roos - This image is available from the National Library of Wales. You can view this image in its original context on the NLW Catalogue. This image is also available at Art UK, Public Domain, https://commons.wikimedia.org/w/index.php?curid=79776328

Eilir Ann Daniels has been studying family history for well over 30 years and, as the founder of the research service Your Welsh Ancestors, has been working as a professional researcher for ten of those years.

Eilir is a Full Member of AGRA (the Association of Genealogists and Researchers in Archives), and is a Pharos Tutors instructor, teaching its online Welsh genealogy course. She provides research services for private clients and solicitors and carries out research for the BBC's Who Do You Think You Are? *and for programs on S4C (the national Welsh language TV channel) and BBC Radio Cymru.*

She is a native Welsh speaker, and her academic background, which includes a degree focused on the development of Welsh and UK society after the Industrial Revolution, provides the basis for her genealogical work today.

President's Message

Sylvia Tracy-Doolos

The Rocky Mountains are capped with snow, and Colorado looks like a Christmas card. I'm anticipating holiday celebrations with friends and family now that the work of the British Institute is behind us. I'm also looking forward to the excitement of the British Institute in Salt Lake City next year. Plans are coming together and in the next edition of the British Connections, we will have great news to share about the 2023 lineup!

Our Winter Webinar Series has begun and you, as members of ISBGFH, have access to the syllabus and recordings for the entire series. Megan Heyl has put together some great presenters, so look at the website when you have a few minutes. You should also share the news with your friends and family because the Winter Webinars are open to the public on the day they are presented.

Megan is also working on our Spring Institute for 2023 and that announcement will be made soon. While all the news is on the website, it also comes directly to you by email. If you are not seeing an email from us every other week, please check your junk folder. Your computer may not know what great information we have to share with you!

We strive to provide opportunities for learning about and exploring our shared ancestry. If you love what we do and want to hear more about how to get involved, please email me at President@ISBGFH.com. There are several ways to get involved and it all starts with you. At the end of each year, we have elections for new or returning Board Members, and we also have Board Members to say farewell to. Two who will be greatly missed are Melissa Johnson, CG, and David Rencher, CG, AG, FUGA, FIGRS. Melissa has faithfully served as our Vice President for the past four years and is now term limited. Her wisdom, experience, and steadiness have helped guide us through some interesting times. She will be truly missed and we hold out hope that when her schedule lightens up, she will have the time to rejoin the Board. David Rencher has served ISBGFH for many years in every way imaginable. Always ready with a positive word, much-needed advice, or a clever line, he will be missed more than I can say. I speak for all of us at ISBGFH when I say thank you and we wish the very best to both Melissa and David in 2023 and beyond!

My wish for all our members is successful searches and an abundance of the things that make your holidays joyous! Stay well and I'll see you in 2023.

Best,

Sylvia

From the Editor's Desk

We had a great British Institute this year. I've heard quite a bit of praise for our BI Director, Megan Heyl. Megan also sent me the first review of British Institute in British Connections, dated 2002! Here it is:

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A Learning and Research Experience at the BRITISH INSTITUTE

Ann Lisa Pearson

Practicing what you have learned is the most important part of the BRITISH INSTITUTE. Being able to actually use the lessons immediately has furthered my research more than all of the other lectures I have attended.

At other conferences, I have found that much of the information imparted during a lecture is not used so it is forgotten. Genealogical research covers so many types of records and different time periods that I have lost much of the information. Some of these records are obscure but can solve research problems. This hands-on learning works so much better for many of us. I find that I am able to put to use what I have learned recently. I am easily overwhelmed with too much information.

Afternoons in the Family History Library on B2, the home of British Isles materials, put the morning lectures into practice with actual research. The Family History Library was quite busy but a computer was always available when needed. The newly remodeled facilities were greatly appreciated, especially the new chairs. Last year some attendees helped to remove the chairs from the elevators as they were being delivered. All of the old furniture and mess from the remodeling was gone and with the new arrangements, everyone was quickly finding a place to research.

Monday night's class on Using the Family History Library Catalog was well attended. The new CD was the focus and many examples were used to help everyone become acquainted with the catalog before going to the library. Everyone learned more about the variations needed to find items. If you do not find what you want the first time, try another category. Working from the largest jurisdiction down to the next seems to be the best way. As an example: England Cumberland Richmond Probate.

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Attendees brought some of their books to share with the class. This was especially important as one cannot seem to own all of them. It was determined that there is a core collection that should be owned by most researchers. Being able to see the actual book was valuable so that you could determine what you should purchase. A bibliography is being developed for all attendees.

Donna J. Porter presented Wednesday night's class on Handwriting. The samples and practice sessions were very beneficial when students were trying to decipher the writing in many of the old documents. Practicing with actual quill pens was insightful and fun. I found old wills written in the 1580s to early 1600s, but it will take much more than I am able to do to translate them. However, I am able to read the names so that I can pick out the ones that I wanted to copy. This is a great improvement.

Sources on the Internet was another part of the course. Through the generous donation of time on Origins.net by Ian Galbraith, members of the class were able to use this site during the week and download entries from it. The future of this site will be of interest to all researchers in England. If you belong to the Society of Genealogists, you are able to take advantage of the records on the site. Many site were discussed and shared in the class.

Sharing your finds with others, being able to ask questions, and utilizing the vast collection in the Family History Library, are just a few of the benefits of the BRITISH INSTITUTE. Most of us have only begun to tap the library resource because we do not know how to use the Library Catalog. The latest update on the Catalog has been issued on CD and is available for $5.00 at the FamilySearch.com site. This version is not in the same format as the previous CD, so you will have to take time to get use to it. There are some changes that are bothering all researchers and you will quickly see them.

One of my discoveries is that the catalog descriptions for items are too broad. My example is the catalog entry for 618 rolls of film for the

ISBGFH Journal

To keep reading, use this link or go to the website and search for our October–December 2002 *British Connections*. The article begins on page 56.

You won't want to miss any of the articles in this issue as we say goodbye to 2022 and welcome the new year. We have a combination of your favorite columnists and some wonderful new authors who know how to create a feast for the intellect and imagination. Dig in!

Sandra

Chris Paton

Scotland's Traditions

There have been many traditions over the years in Scotland. Some have been consigned to history, and others have survived to this day, perhaps with alterations, whilst many have also been exported around the world. When you sing "Auld Lang Syne" to see in the new year, for example, you are singing a version of a poem penned by Scotland's national bard Robert Burns in 1788, which was first put to music in 1799, and which has become an international song of friendship. The traditional Burns Night celebrations of January 25th each year are another popular Scottish export!

The Robert Burns Birthplace Museum in Alloway, Ayrshire. Image courtesy of the author.

Whatever we accept as tradition today has not always been accepted by our ancestors as such in the past. The traditional celebration of Christmas in modern Scotland, for example, would be unrecognisable to our forebears. In the aftermath of the Reformation in 1560, celebration of the festival of Yule, originally a 12-day pagan Viking festival to honour ancestors in mid-winter (later to become known as the "daft days"), and later Christianised, was made illegal from 1640-1712, having already been discouraged in much of the country in previous years by the Calvinist-leaning Kirk. However, so influential was the Presbyterian church's grip on society that Christmas did not become a public holiday in Scotland until 1958 (although it had been a bank holiday since 1871), with many of our ancestors instead going to work on Christmas Day. Surviving remnants of the pagan Yule festival today include the use of mistletoe and holly in Christmas festivities. The day after Christmas, Boxing Day, did not become a bank holiday in Scotland until 1973.

With Christmas frowned upon, the outlet for Scots to let their hair down in mid-winter was the New Year, which they celebrated with gusto. *Hogmanay* and *Ne'erday*—New Year's Eve and New Year's Day—were the culmination of the Yule festival, celebrated with bonfires and fire festivals, some of which exist today, such as the festival of *Up Helly Aa* in Shetland, and the Stonehaven Fireballs ceremony in Aberdeenshire. The luck tradition of "first footing," the arrival of a dark-haired person to your door with a gift of coal and whisky shortly after midnight on Ne'erday, again harkens back to Viking times, when the arrival of a blonde or red-haired stranger could herald doom.

But tradition surrounded our Scottish ancestors in many other situations throughout the year, with those surrounding weddings being a typical example, albeit varying wildly across the country. Today, the popular marriage tradition of the "wedding scramble" continues, where coins are thrown into the air for children to gather as the bride departs for the

The Robert Burns Birthplace Museum in Alloway, Ayrshire. Image courtesy of the author.

ceremony. In more historic times, wedding traditions varied far and wide across the country. For example, when Samuel Johnson visited the Hebridean island of Ulva in 1773, he noted in his memoirs an ancient custom carried out on the island prior to the wedding of a virgin. A tribute, known as the *mercheta mulierum*, was paid to the chief of the MacQuarrie clan in the form of a payment of a crown, although previously done so in earlier times with a sheep. Other island-based wedding traditions include the drinking of ale on Orkney from wooden vessels known as *cogs*, still carried out to this day. There were two types, the *menye-cog*, passed around the many guests attending the celebrations, and the *cog-gilt-cog*, drunk at each table (or *cog-gilt*).

There were three types of menye-cog—the *geud-man's cog* for the best man, the priest's cog and the bride's cog. You can read more about the cogs at www.orkneyjar.com/tradition/weddings/cog.htm.

In terms of the planning of a wedding, the months of April and November were deemed by some to be "lucky months," whilst the month of May was considered by many to be deeply unlucky, and to be avoided like the plague. May 14th, the day after the old May Day, was a definite no-go area, considered to be a disastrous date on which to marry.

The most popular form of wedding was that of a "penny wedding," a rowdy affair that was heavily frowned upon by the servants of the Presbyterian Kirk. The Reverend Alexander Johnston, minister of Monquhitter in Aberdeenshire, in a supplement to the parish's *Old Statistical Account* in 1799, described how such an event occurred:

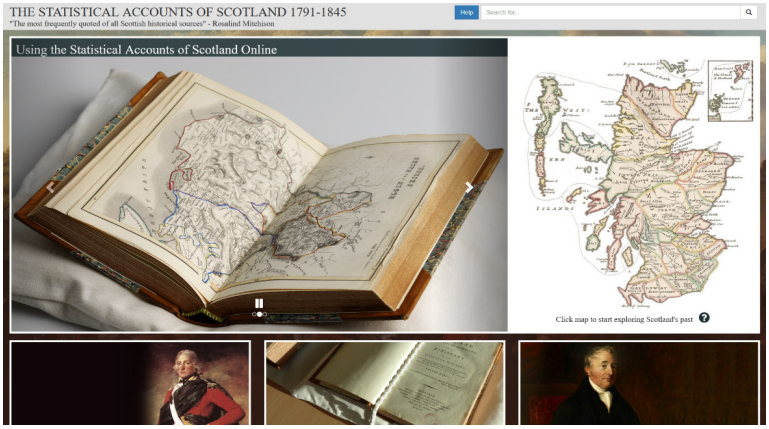
> *When a pair were contracted they, for a stipulated consideration, bespoke the wedding dinner at a certain tavern, and then ranged the country in every direction to solicit guests. One, two, and even three hundred would convene on these occasions to make merry at their own expense for two or more days.*

The Scottish penny wedding was frowned upon by the Kirk. "The Highland Wedding" by David Allan, 1780, David Allan, CC-PD-Mark, via Wikimedia Common, https://commons.wikimedia.org/wiki/File:Allan-highlandwedding1780.jpg

Those attending would throw a penny into the pot to contribute to the costs of the occasion, which often got out of hand. As the good reverend continued to write, "This scene of feasting, drinking, dancing, wooing, fighting, was always enjoyed with the highest relish, and until obliterated by a similar scene, furnished ample materials for rural mirth and rural scandal."

This was clearly the kind of thing that the Kirk did not wish to see! In some marriage register entries you may find that the minister asked someone else prior to the wedding to act as a guarantor or "cautioner" (pronounced *kayshoner*), and the person had to pledge that certain conditions would be adhered to, on the penalty of forfeiting a sum of money. This was designed to prevent a variety of possible sins, not least of which was the despicable act of "promiscuous" or "promissory" dancing, when the festivities went a little too far!

Elsewhere there were many traditions born out of superstition. Prior to the 19th century it was often desirable to have a child baptised as quickly as possible, due to the high mortality rate of infants. In some parishes, parishioners were so superstitious regarding the need for an urgent baptism that occasionally a child might be made ill or even die through their parents' zeal, as they ventured out into inclement weather in search of the parish minister. You will also find some local traditions at the baptism event itself, with witnesses in parts of the north-east of Scotland, for example, being chosen with the same first name as the child being christened. A typical example is the baptism of William Wattson on January 10th, 1657 in Brechin, Angus, attended to by three witnesses—William Watt, William Livingstone, and William Mearns.



The Statistical Accounts of Scotland website includes details of many localised traditions. Screengrab by author.

One very useful tradition for genealogical research was the Scottish naming pattern, very often used across the country prior to the mid-19th century. In this the eldest son would be named after a father's father, the second son after the mother's father, and the third after the father. Similarly, an eldest daughter would be named after the mother's mother, the second daughter after the father's mother, and the third after the mother. This naming pattern can be helpfully employed to predict the names of potential parents, although problems do emerge when those being named after in sequence may have shared the same name.

If you wish to find out about some of the more localised traditions in Scotland's many parishes, a good starting point is the Statistical Accounts of Scotland from the 1790s and 1830s, freely available to read at https://stataccscot.edina.ac.uk/static/statacc/dist/home.

Based in the Ayrshire town of Irvine, Northern Irish-born ***Chris Paton*** *runs the Scotland's Greatest Story research service (https://scotlandsgreateststory.wordpress.com/) and the daily Scottish GENES genealogy news blog (http://scottishgenes.blogspot.com). Amongst his many publications are* Tracing Your Scottish Family History on the Internet, Tracing Your Scottish Ancestry Through Church and State Records, *and* Sharing Your Family History Online *from Pen and Sword, as well as* Down and Out in Scotland: Researching Ancestral Crisis *from Unlock the Past. Chris also tutors short courses through Pharos Teaching and Tutoring Ltd, including* Scottish Research Online *and* Scotland 1750–1850: Beyond the Old Parish Registers.

Two Drummer Boys: The Story of a Madras Family

Jenny Mallin

The front page of the Kentish Gazette caught the attention of Samuel Sausman: "All gentlemen volunteers who are anxious of speedily making their fortunes in India, should apply to the recruiting part of His Majesty's 77th Regiment. Those who wish to apply should get themselves down to The Butchers Arms, in Butchery Lane, Canterbury…" Eleven years earlier, Samuel had been one of 15,000 men from the Principality of Hesse-Kassel in Germany who were hired to fight on the side of the British army during the American Revolutionary War. It was now 1787, and tensions between Britain and France in India were at their highest.

Sausman and other members of the 77th "Hindoostan" Regiment experienced intense fighting and action throughout their service in India and received regimental battle honours for their bravery in the famous siege of Seringapatam in 1799. Having successfully captured Bangalore, Seringapatam and then Cochin, their aim was to get a further stronghold in the south of India.

Whilst stationed in Cochin, Samuel married a local girl, Caroline Azevedo, a Luso-Asian, with ancestors who came from Portugal. It was the lure of pepper that brought the famous Portuguese explorers over to this same coastline of India in 1502, and soon a Portuguese settlement was established; it was to be the first European settlement in India. Portuguese encouragement of inter-marriage and forced conversion of Indians to Roman Catholicism gave rise to the Luso-Indian community in India. In the ensuing years, Samuel's regiment were right in the thick of it

with two highly regarded wars taking place. In Madurai, the Polygar Wars were a grueling series of battles culminating in an uprising between the rulers of small independent provinces with violent revolts and clashes where the British suffered extreme losses of 80% of their men.


The Kentish Gazette

TUESDAY Nov. 20, to FRIDAY Nov. 23, 1787.

ALL Gentlemen Volunteers and others, who are

The Kentish Gazette. Newspaper image © The British Library Board. All rights reserved. With thanks to The British Newspaper Archive (www.britishnewspaperarchive.co.uk).

What happened next is unclear, for according to records, Samuel has died: whether he had been killed in action or lost his life from a tropical disease we shall never know. However, what we do know is that Caroline has been left a widow with her small child, John, and to make matters worse, Caroline is carrying Samuel's second son. In normal situations, the Army arranged for the widow and her children to be sent back to England, but for Caroline, who was now heavily pregnant, the treacherous and long voyage to England was impossible. We learn through records held at St. Thomas Church in Bombay that one month later in May 1805, a marriage had taken place between Caroline and a sergeant from her husband's regiment. Martin Sullivan had stepped up to the plate, and not only that, baby James had been christened on the same day too.

Just eight months later, the 77th Foot Regiment returned home to England after serving in India for almost twenty years. Martin Sullivan chose to be attested to another regiment that was also serving in India at that time: the 86th Foot Regiment. The British Army demote you when you do this, so his rank went down from sergeant to corporal. However, it meant that he and Caroline with their two young boys were able to stay in India. Furthermore, Martin Sullivan persuaded the Colonel of his new regiment to take on John, the oldest child, as a drummer boy at the age of six, which meant that John's future was secured with a pension for life.

John's regimental enlistment record provides us with an insight here, as John may well be one of the youngest recruits ever to join the British Army as a drummer boy; it is noted that he was just six years and three months old. Although technically non-combatants, drummers were an important part on any battlefield; they were used to communicate commands from officers to the soldiers, but they still had to fight to survive, even if with their bare hands or stolen bayonets. They were also used ritually to inflict the maximum possible humiliation on the victim in military punishment, providing musical accompaniment to both floggings and hangings (hence the phrase "time to face the music"). In addition, they would wield the cat o'nine tails to inflict the punishment itself. All of this made drummers very unpopular in the regiment. Therefore, drummers instinctively tended to have their closest friendships with other drummers and we can see from a closer inspection of a marriage record that our drummer boy, John Sausman, chose James Bartley to be a witness.

"Although technically non-combatants, drummers were an important part on any battlefield; they were used to communicate commands from officers to the soldiers, but they still had to fight to survive, even if with their bare hands or stolen bayonets.

James Bartley served as a soldier for the 69th, but before that, he was a drummer for the 86th. History tells us how many drummers were transferred between the regiments when their original unit went back to England; clearly a pretty tight circle of drummers moved together between regiments. A drummer boy's lifelong friendship started many years before, when he was a child in the barracks with other boys, and often continued for decades as evidenced by John Sausman's son who married the daughter of another drummer boy, Henry Fisher; the two had served in both the 86th and 69th Regiments of Foot.

Friendships made between drummers also included privates; the muster list from John's regiment, the 41st Foot, shows two of my ancestors, John Sausman and John Shandley, who served in the same regiment: two complete strangers who are only linked in this way since their surnames are in alphabetical order, and one can only think that the two men have got to know each other through moments at drill time when they were standing together. Extraordinary to find that 50 years on, their friendship continued with a wedding between their respective grandchildren, who would become my great-grandparents.

The year is 1809 and Britain has become a world power. At stake is the all-important trade route to India and its capacity to wage war in Europe. The need for high quality gunpowder had become insatiable, and its critical ingredient was saltpetre, which came from India. Father (Martin Sullivan) and son (John Sausman), serving together in the 86th Foot Regiment, were about to take part in an amphibious and complex campaign out in the Indian Ocean. With Britain's attention now focused on Mauritius, a complicated series of naval battles would determine possession of the French Indian Ocean.

In Mauritius two fully laden East Indiamen ships containing saltpetre had been raided by the French, which amounted to a staggering £2 million worth of losses for the East India Company. The Battle of Grand Port was the scene of a rare, heavy naval defeat for Britain with four of her frigates lost, the worst defeat at sea during the Napoleonic Wars. The French success was short-lived as stronger British forces quickly reached the area and successfully captured the *Ile de France*. In bringing home saltpetre for the Peninsular campaign in Europe, Britain lost 14 of her great Indiamen ships, which were either sunk or taken by enemy frigates. Many hundreds of lives were lost, and the East India Company was shaken to its foundations. For in one fatal season, the natural order of maritime power since Trafalgar was destroyed.

It's always interesting to learn about events which shape an individual, but sometimes we gain a little more information about someone's life when we look at their marriage records. The latter is in the plural form since our drummer boy, John Sausman, had been married three times over.

Eleven years since Mauritius and the 86th are now based in the military garrison town of Cannanore on the west coast of India. At age 20, John marries a local woman, a Luso-Indian of Portuguese origin: her name was Louisa Dias. Their first born, a son, was named Samuel after John's father, but sadness soon followed with Louisa dying as she gave birth to their second child, Henrietta. At 26, John was a widower with two children, but he quickly remarried Elizabeth Wilson, a widow herself; however, tragedy struck once again just four days after their wedding: John's daughter Henrietta died, and she was less than a year old. However, marriage to Elizabeth provided John with more children. They were married for 22 years and had a large family of five sons and three daughters.

In 1839, John was discharged on a pension of 1s/5d per day for being worn out "from length of service, and continually playing on wind instruments for the last 34 years." His character was described as that "of a good and efficient soldier, seldom in hospital, trustworthy and sober, and is entitled to wear three distinguishing rings for good conduct." Finally able to enjoy his retirement, in 1849, John became a widower once again when his wife Elizabeth died of dropsy.

At 50, John remarried for the third time—to another Elizabeth, too, who was fifteen years his junior. Elizabeth Brown was a school teacher and a recent widow. In 1851 they were married in Madras, and Elizabeth provided him with four more children—three sons and a daughter.

John's early childhood was stopped short with his enlistment into the British Army at the age of just six, followed by 34 years of service in campaigns in India,

Joseph Hardy and Students. Unknown author, Public domain, via Wikimedia Commons

Descendants of Samuel Sausman contributed to the development of British India's infrastructure, from Eugene Shandley, who served in the Imperial Civil Service as Postmaster General in the Telegraph & Postal district of Bangalore, to Wilhelmina's husband Joseph Hardy, who was an English tutor at the Royal Palace in Mysore and later rose to the position of headmaster of the Rajah School. His grandson, John—the son of our little drummer boy, John Sausman—would become a doctor serving Vellore Garrison, where he witnessed the horrors of the Indian Rebellion of 1857 in Lucknow. He devoted his life to medicine by caring for the injured and displaced sepoy (Indian) troops as superintendent of the Monegar Choultry in Bangalore, and received the gift of 1,000 acres from the Maharajah of Mysore for the establishment of a settlement for retired military veterans who desired to continue living in India. The district is still known to this day as "Sausmond." He also received a very special invitation to the Delhi Durbar of 1903 to march alongside his comrades, "the 1857 Mutiny Veteran Soldiers." These men had all served for the East India Company army, and their bravery and courage in attempting to quell the Indian Mutiny was honoured with a special medal of gallantry. A journalist reporting on this elaborate festival to highlight the glory of the monarchy and its Empire wrote:

> *The most interesting incident of the whole Durbar was the Mutiny Veterans march pass for as soon as they marched into the arena, a thrill ran around the entire amphitheatre where everyone rose to their feet, the audience clapped enthusiastically and cheered loudly waving their handkerchiefs and hats in the air with a mutual feeling that were it not for those aged brave warriors with their flowing white*

Mauritius and Burma. John's personal life was also eventful with many highs and lows, including the loss of two wives and his daughter Henrietta, but also in marrying three times over, and having a large family of thirteen children, one of whom is my 3rd great-grandmother, Wilhelmina.

Samuel's descendants would experience changes in their lives from the Indian Rebellion of 1857 to the transformation of India from independent monarchical states to one of united democracy. They would see the creation of the Imperial Civil Service, the elite higher civil service of the British Empire with its 1,000 members who were ultimately responsible for overseeing all government activity in British India and ruling more than 300 million people. They would witness for themselves how the promulgation of a Western curriculum with English as the language of instruction and administration both within law courts and English tutors in schools would improve the chances of global commerce and become part of the biggest influence of all, the introduction of the railways into India—where it was quoted by Akbar in 1865 "that railways may do for India what dynasties have never done." The coming of the train changed people's lives forever and would make India a nation.

beards there would have been no Delhi Durbar at all that day.

It's interesting to learn that in the 18th century, 150,000 soldiers originating from Great Britain were out in India fighting at a time when only 12,000 soldiers were posted to America. I wonder if Samuel Sausman could have imagined that future generations of his family would choose to stay in India for another 150 years.

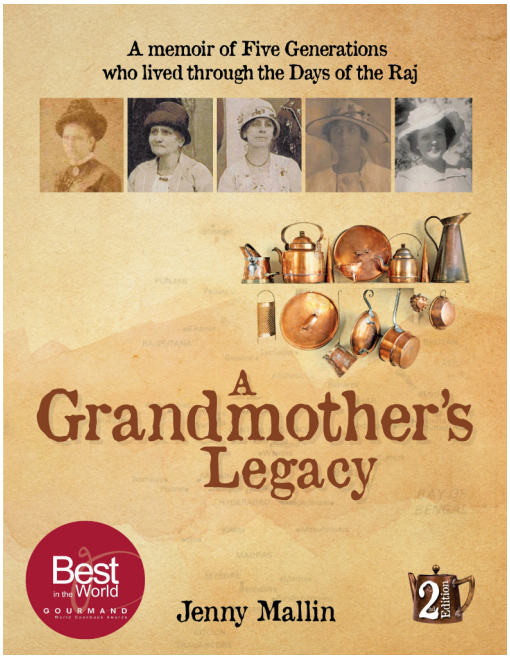
Photo courtesy of the author

In the next issue of *British Connections*, I'll share images of my 3rd great-grandmother Wilhemina's cookbook and tell the story of how I came to be the custodian of this surprising and fascinating record of family history.

Jenny Mallin is a Berkshire-based public speaker and award-winning author for her "Best in World" cookbook memoir, "A Grandmother's Legacy."

Jenny's career has been the culmination of several instinctive paths in her life influencing her continued interest in both research and travel from her early days in television production at the BBC, where she picked up skills in how to present, but also carved out a career there in researching. With almost thirty research trips to India over the past thirty years, she has both uncovered and explored the history of her ancestors and their interesting path.

Recently interviewed by Jenni Murray on BBC's Woman's Hour, *Jenny has also been featured in* The Lady *and other popular magazines such as* Waitrose, Sainsbury's, *and* Who do you think you are? *As custodian of her ancestors' recipe book, Jenny has been able to impart knowledge of her family's cuisine through her teaching at notable cookery schools, including the renowned WI headquarters, Denman College in Oxford.*



[Available on Amazon]

Paul Nixon

The Expansion of the Territorial Force 1914-1918

In April 1908 Lord Haldane's newly created Territorial Force replaced the Volunteer Force. Henceforth, the Territorial Force would fall under the jurisdiction of the War Office. It would be administered at the local level by county associations, but all costs would be met by central government. Importantly, the newly created body of volunteers would be more closely aligned with the regular army. As well as infantry battalions there would also be county formations of horse, field and garrison artillery, as well as Royal Engineers, the Army Service Corps and Royal Army Medical Corps. Yeomanry units would also be brought under the control of local associations.

It may be helpful here to give the example of the picture in my own county, Essex, and show how Lord Haldane's Territorial & Reserve Forces Act of 1907 affected the Essex Regiment. The column on the left shows the new Territorial Force units that came into being on the 1st April 1908; that on the right shows the former Volunteer Force designations.

Unlike the regular army, which offered army careers, or the newly created Special Reserve, which trained men

Territorial Force	Volunteer Force
Essex Yeomanry	Essex Yeomanry
Essex Royal Horse Artillery	No Volunteer Force predecessor
1-3 Batteries, 2nd East Anglian Bde, RFA	1st Essex RGA volunteers
2nd East Anglian Ammunition Column	1st Essex RGA volunteers
East Anglian Royal Garrison Artillery	1st Essex RGA volunteers
Essex & Suffolk RGA (five companies)	1st Essex RGA volunteers
Essex Fortress Company, Royal Engineers	Electrical Engineers, RE Volunteers
4th Essex Regiment	1st Volunteer Battalion
5th Essex Regiment	2nd Volunteer Battalion
6th Essex Regiment	3rd Volunteer Battalion
7th Essex Regiment	4th Volunteer Battalion
Essex & Suffolk Cyclist Bn (HQ & four companies)	No Volunteer Force predecessor
Eastern Mounted Bde, T&S Column, ASC	No Volunteer Force predecessor
Essex Brigade Company, ASC	No Volunteer Force predecessor
East Anglian Divisional (HQ) Company, ASC	No Volunteer Force predecessor
3rd East Anglian Field Ambulance, RAMC	Essex Volunteer Infantry Brigade Bearer Coy

3546 Pte Donald Banks, 1/4th Lincolnshire Regiment. Born on the 9th January 1899, Donald's regimental number can be dated to December 1914 when he would have been just 15 years old. This undated photograph probably dates to between December 1914 and June 1915 when he arrived in France. His Lincolnshire Regiment cap badge and silver Imperial Service badge are clearly visible.

Donald was wounded near Ypres on the 2nd September 1915 and returned to the UK. Discharged from the army as a result of having "made a mis-statement as to age," he subsequently re-enlisted and ended the war as a young sergeant. I interviewed him at his home in Great Dunmow, Essex in January 1987. He died in 1992. From the author's collection.

who could be called upon in the event of war, the Territorial Force was very much a home service force only. There were no Territorial Force units in Ireland but in Great Britain men typically signed up for four years' service on the understanding that that service would be in the United Kingdom only. As far as its purpose was concerned, the Territorial Force was "to provide support and expansion to the Regular Army… to supply garrisons for naval and other fortresses; to repel raids; and, by voluntary agreement, to furnish units for the expansion of the Expeditionary Force."[i] It was not until January 1910 that Army Form E.624 was instituted. This was effectively an agreement to be signed by officers and men alike, if they agreed to serve outside the United Kingdom in the event of National Emergency. There was, however, no compulsion to do so. These signed forms are commonly found amongst service records in WO 363 and WO 364 and, if they volunteered, the men were entitled to wear a silver Imperial Service badge above their right tunic pocket.

The integration of the Territorial Force with the regular army and the Special Reserve brought a semblance of order and unity to infantry regiments. Most line infantry regiments had two regular battalions, with one generally located at home in the UK and the other overseas. In addition, regiments also had a special reserve battalion and sometimes an extra reserve battalion as well. These battalions which had also come into being in 1908, replaced the militia battalions which had existed up until then. Following on behind the special reserve and extra reserve came the Territorial Force battalions.

The Essex Regiment fielded four Territorial Force battalions: the 4th Battalion (headquartered at Brentwood), the 5th Battalion (headquartered at Chelmsford), the 6th Battalion (headquartered at West Ham) and the 7th Battalion (headquartered at Walthamstow). In addition, there was a short-lived Essex and Suffolk Cyclist Battalion which would ultimately be disbanded to be replaced by two separate county battalions: the 8th (Cyclist) Battalion, Essex Regiment and the 6th (Cyclist) Battalion, Suffolk Regiment.

By the time that Britain went to war with Germany in 1914 then, the Essex Regiment had two regular battalions (the 1st and 2nd), a special reserve battalion (the 3rd), and five Territorial Force battalions (the 4th to 8th Battalions, inclusive).

Lord Kitchener's call to arms in August 1914, and the overwhelming response of volunteers to that call, is one of the enduring legends of the First World War. Better known still, perhaps, are the stories of the so-called Pals' Battalions where men joined up with, and ultimately ended up serving with, friends and colleagues with whom they had been educated, worked, lived or played team sports. Far less

understood is the impact this surge of patriotism had on Territorial Force units.

In a normal peacetime year, the average number of men recruited to a line infantry regiment was around 350. Some regiments of course, were more successful at recruiting than others, and for that matter, regiments such as the King's Royal Rifle Corps and the Rifle Brigade had four regular battalions and therefore needed to fill these with recruits. But as a rule, 350 men per year was the average number that each regiment recruited, and this figure remained remarkably consistent from the 1880s through to 1914.

Remember, too that regiments only recruited when they needed men to fill the ranks. Once a regiment's "establishment" was reached, recruitment was turned off just as surely as turning off a tap. Imagine then the dilemma faced by Territorial Force units in August 1914 which were suddenly overwhelmed by hordes of eager volunteers all wanting to do "their bit" for King and Country. There was no desire to turn away volunteers, but at the same time, where would they go once the establishment had been reached?

Corporal Thirlby Hack—1756, later 255184—seated second left, had joined the Leicestershire Yeomanry in 1910 and by November 1914 he was in France. He was wounded at Frezenberg Ridge in Belgium in May 1915 and was subsequently awarded the Military Medal for his gallantry there. From the author's collection.

The solution to this "problem" was a logical one and that was to create reserve or "second line" units which would act as draft-finders for the original formations. Returning to our Essex Regiment example, in October 1914 a second-line battalion was formed for the Brentwood-based 4th Battalion. The new battalion was designated the 2/4th Battalion and the original 4th Battalion now became the 1/4th Battalion. It sailed for Gallipoli in July 1915 while the 2/4th Battalion trained men in the UK who, in due course, would be sent out to the 1/4th Battalion to make good the casualties it had sustained. The same pattern was repeated throughout the Territorial Force with some regiments forming second line units as early as August 1914. Nor was this solution confined to infantry battalions, as there are plenty of examples of reserve units being formed in other corps.

For that matter, it wasn't long before some of the newly formed second-line units found themselves being trained for active service overseas, and ultimately no fewer than 14 second-line Territorial Force *divisions* would serve overseas, with a further three second-line divisions serving at home.

For men joining a first line or reserve Territorial Force unit, there was no distinction made in terms of regimental numbering. Just as men joining the regular battalions would switch between battalions and still retain their original number, so too would a man keep his original Territorial Force battalion number if he moved from a second-line battalion to a first-line battalion. Donald Banks was given the number 3546 when he joined the 2/4th Lincolnshire Regiment in December 1914, and he kept the same number when he was arrived in France in June 1914 as part of a draft for the 1/4th Battalion.

It was another matter entirely if a man joined a different battalion. Each Territorial Force unit maintained its own distinct regimental number series and so, for instance, had Donald Banks transferred from the 4th Battalion, Lincolnshire Regiment to the 5th Battalion he, would have been issued with a new regimental number from the 5th Battalion regimental number series. Regimental numbers were issued sequentially, and most Territorial Force units had begun numbering from 1 on the 1st April 1908 with the number 1 usually being issued to the most senior NCO in the old Volunteer Force predecessor unit. Some battalions in rural Wales and Scotland were administered by[ii] more than one county association

and in such cases each county association issued regimental numbers from its own number series.

In addition to the locally raised TF units, the Veteran Reserve—later renamed the National Reserve—also fell under the control of the Territorial Force. The Veteran Reserve was the brainchild of Lord Haldane and came into being in September 1910. It allowed for men with previous military experience to register with their local county association and await call-up in the event of a national emergency. The age limits were set at 60 for officers, 55 for senior NCOs, and 50 for other ranks. In August 1911, the Veteran Reserve became the National Reserve and by March 1912 the total strength of this veteran force stood at just under 77,000.

When Britain went to war in August 1914, many of the younger veterans quickly left the National Reserve to join the regular army or Territorial Force formations. Those who were left were soon joined by new older recruits and together, these men were formed into so-called "Protection Companies" and were put to work guarding strategic sites in the UK. Author K R Mitchinson gives an example of "Ten companies of the Surrey National Reserve, a total of 30 officers and 1170 men, [who] guarded the network of lines converging on Victoria and London Bridge, while men from Essex, Hertfordshire and the other Home Counties covered the approaches to the other London termini."

By March 1915, the National Reserve Protection Companies were re-named as "Supernumerary Companies"; that is to say, they were supernumerary to the Territorial Force battalion to which they were attached. Again, it may be helpful here to look at an Essex Regiment case history.

Thomas Mocock joined the 6th Essex Regiment in October 1914. He was 49-years old and had last seen service with the 2nd Tower Hamlets Volunteer Battalion at least six years earlier, and probably a good deal earlier than that. He signed up as a National Reservist for one year's service or the duration of the war and upon joining, he was issued with the number 2608 from the 6th Battalion regimental number series. When the protection companies were subsequently formed into supernumerary companies, a number 2 was added to the front of these men's original regimental number, presumably to distinguish them from their younger Territorial Force battalion colleagues. Thus, Thomas Mocock became **2**2608 Pte Mocock and he retained that number until the Royal Defence Corps subsumed all the supernumerary companies in March 1916, at which point in time he was issued with a new Royal Defence Corps regimental number, 3038.

In early 1917, all men serving with Yeomanry or Territorial Force units were issued with new five- (in a few cases) or six-digit numbers. By now the Territorial Force had expanded dramatically and bore little resemblance to the pre-1914 home defence force. The London Regiment alone—which was an entirely Territorial Force regiment—had expanded from 28 battalions in 1914 to 92 battalions by 1918, and Territorials from throughout Great Britain were serving not only in theatres of war but also fulfilling vital garrison duty in some of the British Empire's far-flung outposts. Their early deployment to countries like India, for instance, freed up regular troops to fight in France and Gallipoli.

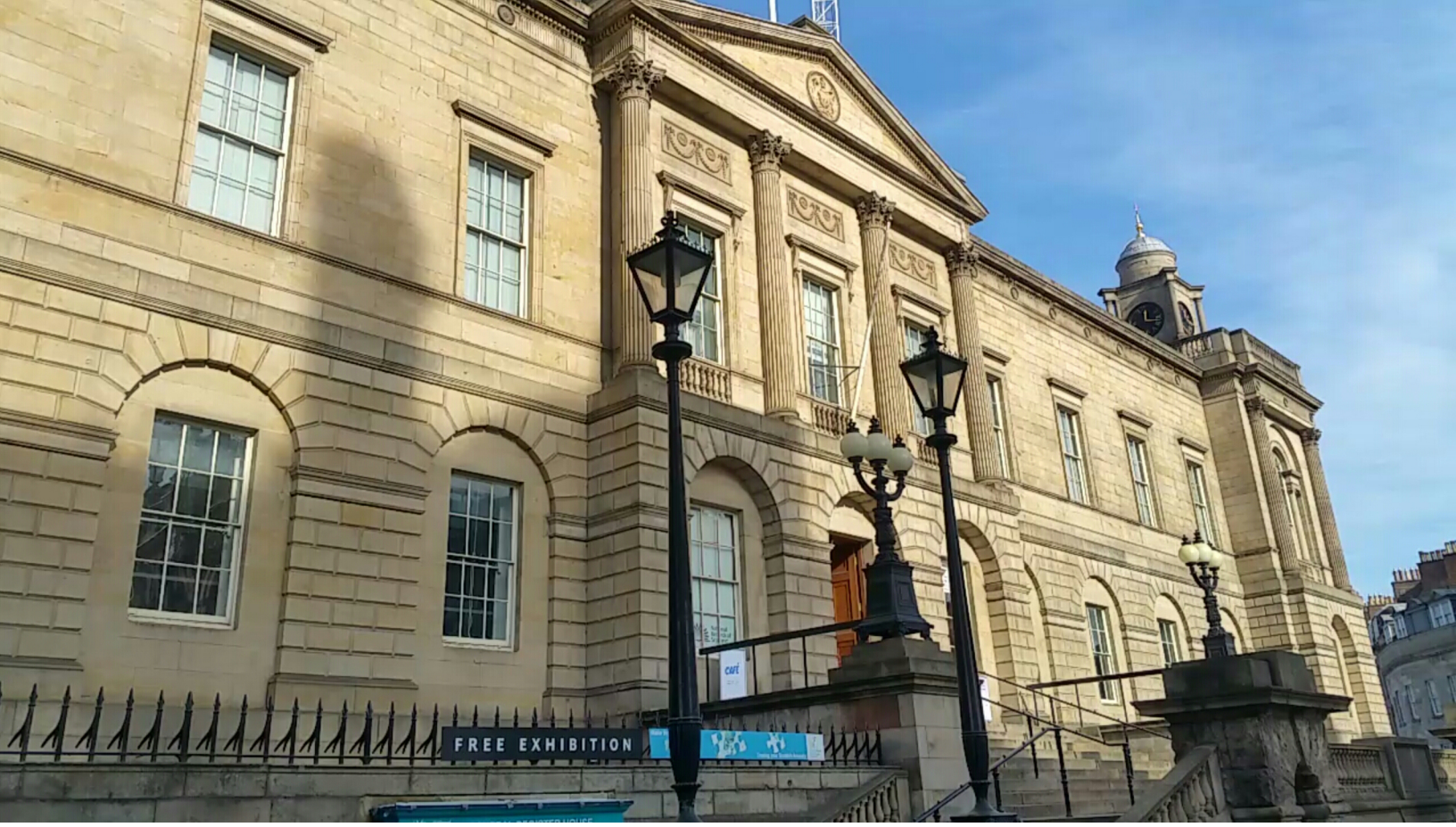
Whilst Lord Kitchener was not an advocate of Britain's Territorial Force, preferring instead to put his faith in the New Armies that had responded to his call, the value of the TF was undisputed, with the men playing vital roles wherever they were deployed, and well and truly holding their own alongside their regular army and New Army comrades in arms.

—

[i] Walter Richards, *His Majesty's Territorial Army*, London: Virtue, 1910.

[ii] K R Mitchinson, *The National Reserve; Stand To!* (the journal of the Western Front Association), issue 71, September 2004.

***Paul Nixon** is a British military historian and author; the proud great-great-grandson of a Crimean War colour-sergeant; and the grateful grandson of a First World War veteran. Paul has a forensic knowledge of British Army regimental numbers and is the driving force behind the British Army Ancestors website at https://britisharmyancestors.co.uk/.*



The National Records of Scotland in Edinburgh where most deeds are held. Photo courtesy of the author.

Scottish Deeds

Emma Maxwell

Have you hit a roadblock in your family tree? Perhaps you have reached the early 19th century, but with no census and civil registration to work with, you just can't make any further progress. You are up against patchy or incomplete parish records and getting back another generation seems impossible. Although sadly this is an all too common problem, there is something else you could try.

One major resource we can turn to are deeds. In Scotland, a deed is a formal, legal document that places an obligation on one or more individuals. There are a great variety of different types of deeds. In Scotland, property deeds called sasines record all transfers of heritable property. Although also very useful for genealogy, the Register of Sasines is very much a separate record set. You can find out more about sasines (including the pronunciation) in our Learning Zone. See https://www.scottishindexes.com/learningsasines.aspx

Here is the start of just one deed which was registered in 1769. Notice how much genealogical information is packed into the opening paragraph.

> *To all to whom these presents shall come or may anyways concern I William Anderson of the parish of Kingston in the County of Surry & Island of Jamaica Gentleman eldest law[fu]ll Son procreate betwixt James Anderson of Mathewmilne late of the parish of Urquhart in the County of Murray in that part of Great Britain called Scotland now deceased, & Anna Stewart his Spouse & heir of Taillie & provision of W[illia]m Stewart if Gladhill my Grandfath[e]r Send Greeting Whereas by residence in this Island I cannot attend or manage my affairs in that part of Great Britain called Scotland afores[ai]d…*

Types of Deeds

In Scotland, the most common types of deeds relate to financial and business matters. We need to understand the different kinds of deeds we may encounter as this will help us to know when it's worth searching for deeds related to our family.

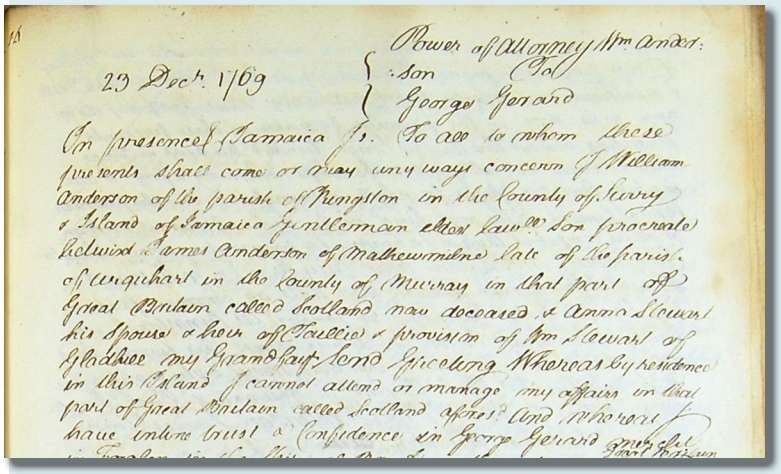
One of the most common types of deed was a "bond." It was normal practice to record a person's designation, which commonly included a person's occupation and residence. It is not unusual to have a family relationship recorded as part of a designation. Witnesses to the deed may be relatives of the main parties of the deed, and if a relationship is provided, this can be a great help.

Although many bonds relate to business matters, this is not always the case. Within the Selkirk Sheriff Court records (SC63/48/5) we find a bond granted by John Henderson to Euphan Henderson, dated 1799. The purpose of this bond was to implement the will of his son, Thomas Henderson. We learn that Thomas was in the service of the East India Company. It also mentions his sisters and gives us the name and designation of the husband of one of them. What a treasure chest of genealogical gems!

We will also find marriage contracts, a type of deed that is particularly exciting to a genealogist! While a church register of the period may give little information, a marriage contract may name parents or relatives. You may see something such as, "eldest lawful daughter to…" which could be vital information.

Many assume that it was only the most well-off who had deeds recorded, but thankfully this is not the case. For example, within the Dumfries Sheriff Court Deed Warrants (NRS reference SC15/58/18), we see a reference to the marriage of John Carruthers and Agnes Wright in 1760. This marriage does not appear in the church registers. They are not wealthy people and are simply described as "kindly tenants in Heck," a village near Lochmaben, Dumfriesshire.

Another useful type of deed we may be fortunate enough to find is an indenture of apprenticeship. These almost always name the father of the apprentice, which could be vital information. For example, in 1762 William Amos was to be apprenticed to Thomas Graham, a nailer in Forgebrehead, Canonbie, for 4 3/4 years. We learn from the deed (NRS reference SC15/58/17) that his father was named John Amos, a tenant of Canonbie Mill. Interestingly the deed was dated 1762 but not registered until 1765. An agreement like this could have been drawn up and signed, but never registered. In fact, there was no obligation to register deeds like this. In this case we wonder, did William breach the terms of his apprenticeship? It may have been necessary for the deed to be registered so that the terms could be enforced.



Deed dated 1769 showing business dealings and invaluable genealogical data relating to William Anderson. Copyright National Records of Scotland RD4/206/2.

Now that we know John Amos was a tenant, this could lead to another deed. A common type of Scottish deed was a tack, or tenancy agreement. We may know our ancestor was a tenant somewhere at a point later in their life, but have no idea where they were beforehand. The designation at the time they took on the tenancy may give an important clue to their previous place of residence, helping us trace their origins.

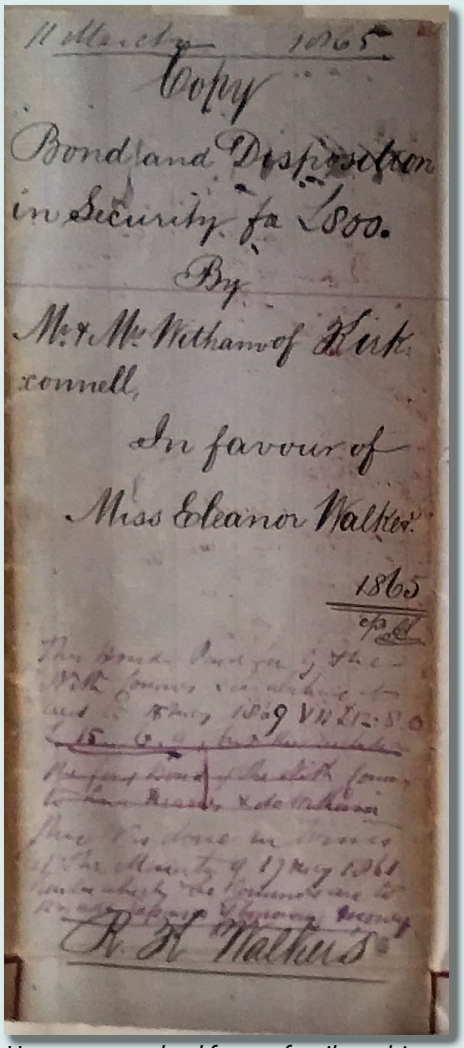
Occasionally, we may see a deed called a "factory." This was nothing to do with manufacturing but rather a deed by which someone could nominate a person to care for their legal and financial affairs while they were unable to do so themselves, often as a result of leaving the country. These documents can be an excellent source for tracing the movements of emigrant Scots.

Within the Dumfries Sheriff Court Register of Deeds Warrants (NRS reference SC15/58/16), we find a nice example of a "factory" deed. Captain James Scott is described as the "second lawful son of William Scott, late in Rowanburnfoot now at Forge of Canonbie." He has been called to "go abroad furth of the Kingdom of Scotland," and leaves his affairs in the hands of his sister Elizabeth Scott, "widow of the deceased Thomas Bell of Blackethouse." Note the Scottish tradition here of a woman being recorded

under her maiden surname. You will find that this is almost always the case with Scottish deeds. In later deeds, both maiden and married surnames may be mentioned, and in earlier ones, the maiden surname alone.

Before 1868, "heritable property" could not be bequeathed in a Scottish testament. When we say "heritable property," we are referring to land and buildings, but also minerals and mining rights. That's why you may not find heritable property mentioned in the wills or testaments that you find on the ScotlandsPeople website. In order to get around this, many Scots landowners used a type of deed called a "Trust Disposition and Settlement." These documents were frequently recorded in registers of deeds, and may not be in the Registers of Testaments which we find on the Scotland's People site, so they are well worth looking out for.

There were also other types of deeds which were created by individuals for the purpose of providing for their family members after their death. We may come across deeds of this nature with names such as "Bond of Provision."



Here we see a deed from a family archive. Estate papers may hold original deeds or copies of a deed which was registered. Scottish Indexes. Image courtesy of the author.

As you can see, there are many different types of deeds and many different reasons our ancestors may have been a party to a deed. Not all families would have used deeds, but a surprising portion of society did, and when these survive, they are incredibly useful for the genealogist. If your family had a business, owned property, held tenancies or served an apprenticeship, it is well worth looking for deeds.

Reference	Title
SC5	Stonehaven Sheriff Court
SC5/58	Registers of bonds, obligations, deeds, and protests etc (old series)

Country code	GB
Repository code	234
Repository	National Records of Scotland
Reference	SC5/58/1
Title	Register of bonds, obligations etc
Dates	1675-1677
Access status	Open
Location	Off site
Description	Not bound
Level	File

Although the NRS catalogue does not name individuals who are mentioned in the deeds, it will help you locate the volumes you need to search. Contains public sector information licensed under the Open Government Licence v3.0.

Creation and Registration

Just as we may do today, our ancestors may have entered into a variety of legal agreements. A document would be drawn up, signed and witnessed. Sometimes nothing further was necessary. If the persons involved followed through on their obligations, there may have been no need to register the document. Many such unrecorded deeds can be found in estate papers and the archives of legal firms.

If the parties decided to register the deed, the original document was taken to court, and after the very early days when the parties sometimes appeared in person, it was usual for a procurator, or representative to appear on their behalf to have the deed registered, on payment of the appropriate fee. A clerk then copied the deed into the court's register and the original signed document, known as the "warrant," would also be filed away with the records of the court. A further copy, known as an extract, could be made and returned to the person or their legal representative. This means that preserved in the archive we often have two sets of records containing the same information: the volumes of a register of deeds and the original documents, or warrants.

Where to Search for Deeds

After 1809 only the Court of Session, sheriff courts and Royal Burgh courts had the power to register deeds. Before 1809, any court could register deeds. Prior to 1748 this would include smaller local "franchise" courts. This makes things interesting when you are searching for a deed as we may not know in which court it would have been registered, and there may be a number of options to consider. Unlike the other courts that we will consider,

though, the Court of Session had the authority to register a deed from anywhere in Scotland.

The register of deeds of the Court of Session is officially called the "Books of Council and Session." More commonly we will see the name "Register of Deeds." This register continues to this day and is presently operated by the Registers of Scotland. The historical register, though, is now held in its entirety by the National Records of Scotland in Edinburgh (NRS).

The Register of Deeds as a separate register dates back to 1554, and is still in operation today, with over four-and-a-half centuries of records. That's a lot of deeds! In fact, the recording of deeds goes back even further. Before 1554, deeds were registered along with the other business of the Court of Session. This was so popular that some of the court volumes were almost entirely filled with deeds. As a result, clerks began entering deeds in a separate register, the Register of Deeds.

Deeds can also be registered with the Sheriff Court. From 1809 the Sheriff Court registers of deeds were kept in a consistent form, but before 1809 you will need to check the NRS catalogue to discover what material survives for each court. Often what you will find before 1809 are "warrants of deeds," rather than register volumes.

Many deeds were also recorded in the records of the Royal Burghs. Again, there was no consistency to these records in earlier times. If your ancestors lived within a Scottish burgh it can be valuable to search these records.

Before 1809, deeds could also be registered in the Commissary Courts, whose surviving records are held by the NRS under the reference "CC." As mentioned before, 1748 deeds were also recorded in local or "franchise" courts (regality, barony, etc). Records of some of these can be found under NRS catalogue reference RH11 and also within the records of sheriff courts for the relevant area. Some are also within the "Gifts and Deposits" (GD) collections at the NRS.

A final source to mention are the "protocol" books of notaries. The "protocol book" was the private record of the notary where he kept a copy of each deed he drew up. Some of these have been deposited at the NRS, whereas others are in a variety of local archives. Most date from the 16th and 17th centuries and many are written in Latin. A few have been transcribed and published.

How to find Deeds—Register of Deeds

It is normally a good idea to start with the "Books of Council and Session," that is the Register of Deeds, as it is the easiest to access. I mentioned earlier that the clerks began recording the deeds in separate registers, with a register for each clerk's office. As a result, until 1811, when these series were amalgamated into one, you will need to search up to three different series, each named after a different clerk.

The three offices from 1661-1811 were named Dalrymple, Durie and Mackenzie, usually abbreviated to "DAL," "DUR," and "MACK." During that period a deed could be registered by any one of these offices. From 1652–1660 the office names were Broun and Downie, and before that the offices were Scott, Gibson and Hay.

Indexes and Calendars

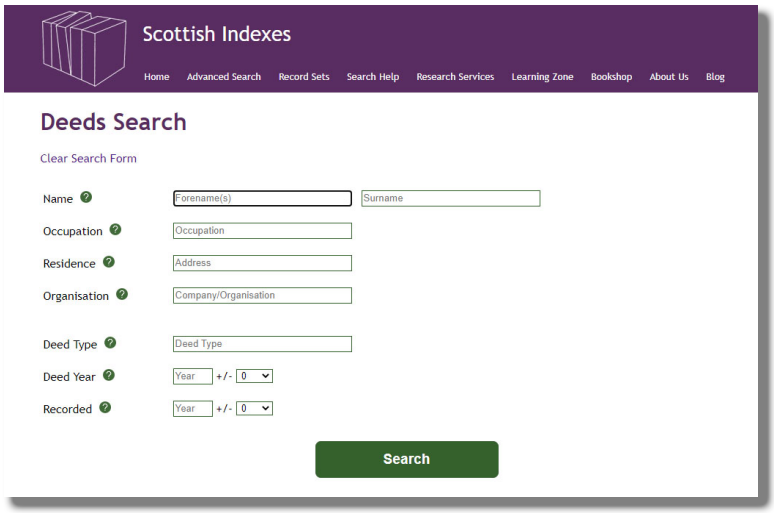
From 1770 to the present, there are annual indexes, not readily available other than in the search room at the National Records of Scotland.

The index will tell you whether you need to consult a volume from the Dalrymple, Durie or Mackenzie series, and it will give you the page/folio number. Note that this series is indexed by granter only. For the period from 1661 to 1707 there are also annual indexes to the Register. A number of these are now available online, notably via the FamilySearch website.

For the period from 1708 to 1769, only a handful of years are indexed. Obviously an index is desperately needed! Without an index, unless we know the date of the deed and which office it was recorded by, we need to use the minute books.

What about the period before 1661? In the NRS search room, there are a number of finding aids that may be useful. There are indexed calendars, both to some of the deeds which appear amongst other Court of Session business, and also to those recorded in the early years of the Register itself. A calendar is a brief summary of each deed presented in the order they are to be found in the original volume.

There is an indexed calendar of the first 50 volumes of the Register of Deeds, covering the period from 1554 to 1595, but only the first 32 volumes of the calendar have corresponding indexes.



The deeds index on Scottish Indexes is free to search so it's worth a try! Image courtesy of the author.

How to find Deeds—Sheriff, Commissary and Franchise courts

How can we find deeds in other courts? For Sheriff Court records few indexes of deeds exist. Fife is an exception where much work has been done by Fife Family History Society (visit their website for more details: https://fifefhs.org/).

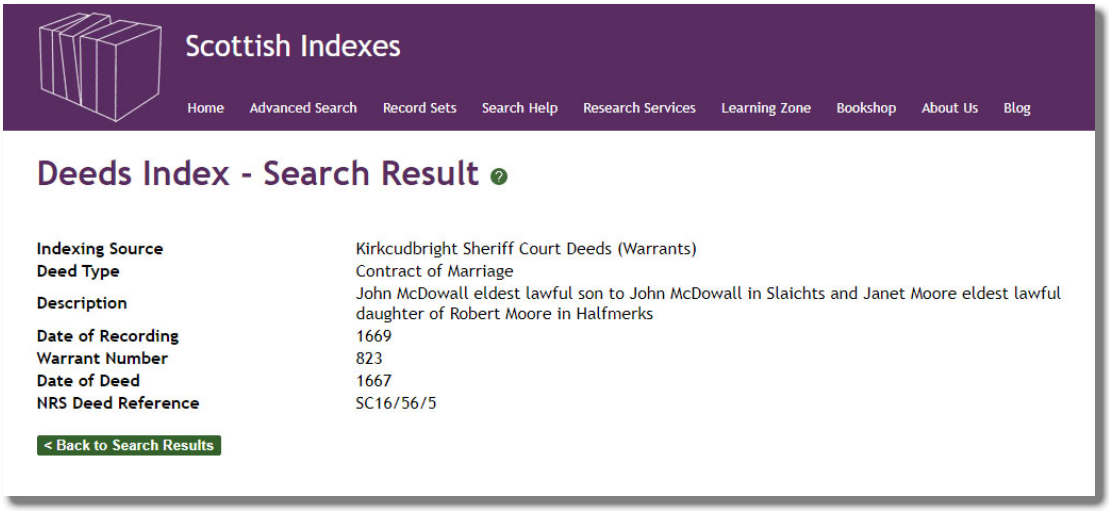
Pre-1700 deeds from Kirkcudbrightshire were abridged and published in the early 20th century in a project funded by the Marquis of Bute. There are a few other indexes and catalogues available for other areas of Scotland. Post-1809, there are a few unpublished indexes in the NRS search room.

Almost all sheriff court deeds are held by the National Records of Scotland, excluding those for Orkney and Shetland, which can be found at Orkney and Shetland Archives respectively. Shetland has an excellent online catalogue which individually lists thousands of deeds and can be searched for the name you are looking for. Our own site, Scottish Indexes, includes a few hundred sheriff and commissary court deeds from southern Scotland, but again this is only a beginning.

With regard to commissary and franchise courts, few indexes exist, and as we have said, the vast majority of sheriff court deeds have no modern index or finding aid. To find entries, you will first need to use the online catalogue of the National Records of Scotland to determine what survives for each court in the relevant time period. This applies equally to sheriff, commissary and franchise courts.

When using the NRS catalogue, bear in mind that titles may vary. Sometimes with early registers, the deeds will be under an umbrella term such as "Register of Bonds" or "Register of Bonds and Protests."

Finding a deed in sheriff court records can seem overwhelming. How can we break this task down? The first thing to establish is whether there is a contemporary list or index. Check to see if there is an index or list at the back or front of the volume. The existence of such an index may or may not be noted in the online catalogue.



Janet Moore eldest lawful daughter of Robert Moore in Halfmerks 1667. Scottish Indexes have started indexing deeds, and you will find a comprehensive entry for the years covered. Image courtesy of the author.

You may see from the catalogue that there are separate manuscript indexes. Failing that, the next step would be to see whether minute books or inventories of deeds exist. These may only name the surnames, but could still save valuable time.

Let's say you are fortunate enough to locate entries of likely interest in a minute book or inventory. Then you will need to determine whether volumes of a register survive for the period you need, or if you have to consult the original warrants.

How to find Deeds—Burgh Deeds

Generally, the principles of finding deeds we have already discussed are the same. A key with burgh deeds is to determine where they are now held. Many are at the NRS. Others are at local archives around Scotland.

A few are online, notably those for Glasgow, Rutherglen and Ayr—via FamilySearch (unindexed, but minute books) and those for Perth at Ancestry (indexed).

Why is the Search Worth it?

Deeds can help us overcome a common roadblock in tracing our Scottish family tree, getting us back into the 18th century and before. Many deeds relate to financial and business matters, but even these can prove useful for genealogy purposes.

There are types of deeds that are of particular interest for family history researchers. Some of these are marriage contracts, indentures of apprenticeship, factories and tacks or leases. We can also find wills, testaments or other deeds with a similar purpose that may not be recorded elsewhere.

When a deed was registered, the original was retained by the court and called a "warrant," with a copy being copied into a register, and extracts made for the parties involved on payment of a fee.

Deeds could be registered by a variety of courts, particularly before 1809, and there will likely be no way of knowing which we might need to search.

The Register of Deeds, or "Books of Council and Session," could record deeds from anywhere in Scotland, and this is usually the best place to start. Indexes are available from 1770 to the present and for some years before that, but more are desperately needed. We may have to search other years using minute books. Prior to 1812, the register was kept in two or three series of volumes named after clerks.

For other courts such as Sheriff Courts, Commissary Courts, and Royal Burgh courts, there may be finding aids such as minute books or indexes at the back of volumes to help us find deeds. In some courts only the warrants, or original documents, survive.

Searching for deeds does take time and effort. But if you are determined to expand your tree and learn more about your ancestors, the search could be well worthwhile!

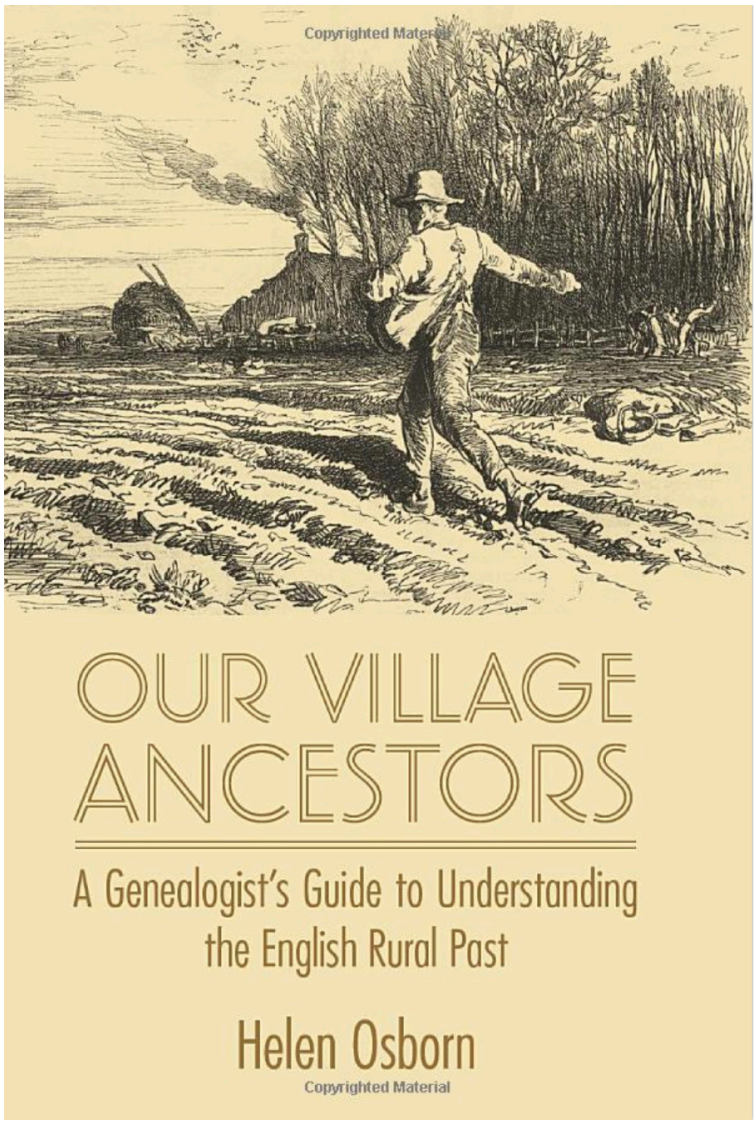
Top Tip

If you can't visit the archive in Edinburgh yourself, you can hire a researcher. When contacting them, ask what experience they have using deeds and whether they have a transcription service. Make sure they will be able to take high-quality photos of the documents for you.

***Emma Maxwell** is a genealogist based in Central Scotland. Emma runs the popular Scottish genealogy resource website www.scottishindexes.com along with her husband and fellow genealogist, Graham Maxwell. Their website offers free indexes to Scotland's Criminal Database, Scottish Mental Health Records, the Scottish Paternity Index and more.*

A researcher with nearly 20 years of experience, Emma also undertakes "brick wall" research, solving puzzles that have stumped family historians so that they can continue with their research.

Find out more about Emma on her website www.scottishindexes.com, follow her on Twitter @maxwellancestry or follow Scottish Indexes on Facebook where Emma regularly posts handy tips for tracing your Scottish ancestors.



Available on Amazon.com

Book Review
Our Village Ancestors: A Genealogist's Guide to Understanding the English Rural Past

Sue McNelly

Our Village Ancestors: A Genealogist's Guide to Understanding the English Rural Past is an invitation from the author, Helen Osborn, "to get under the skin of our ancestors and understand their way of life." This understanding inspires us to think a little differently about how we view our ancestors. Osborn invites us to switch our focus away from names and onto geographical places.

Covering the period of English village life from the middle of the sixteenth century up to the nineteenth century, Osborn helps us uncover how a deep sense of geographic place, added to the analysis of records, can enhance our understanding of our ancestors.

We are introduced to the concept of thinking in terms of regions that were not neatly delineated or defined by county boundaries. Not only is it critical to find the county, parish, and village of your ancestor, but it is also important to study the region. Was the area difficult to get to? Was the land covered in dense forest or sticky mud, making travel difficult? How did these geographic characteristics affect our ancestors' lives, occupations, selection of marriage partners, and so on?

Divided into eight chapters, *Our Village Ancestors* offers the following :

The Rural Past
Parish and Family
The Land and the Farmer
The Church and the Tithe
Supporting the Poor
Work and School in the Countryside
The Whole Community: Lists of Villagers and the Victorian Census
Leaving the Village

Each chapter follows a similar framework. We are introduced to the theme, the history behind the records, examples, and case studies, and then at the end of each chapter, we are given "Starting Points for the Researcher." Here we find effective, helpful information on how to move forward in our research, what records might be useful to us, and where we might find them.

The emphasis throughout involves thinking about geographic and historic context, and the records that are created and held locally. Placing our ancestors in their geographic, historic, and cultural contexts brings depth and nuance to them and makes our study of them much more interesting.

As the author tells us, no village is the same; there is no such thing as a "typical" village. Three case studies are used throughout the book to illustrate and investigate the differences and similarities between villages: Bredhurst in Kent, Datchworth in Hertfordshire, and High Abbotside, a township in the parish of Aysgarth, Yorkshire.

Osborne illustrates how, even when our ancestor is not specifically mentioned, other records of the inhabitants of the village may give us insight into commonalities and patterns within the village. Using a study of parish registers in Bredhurst, Kent, the author shows how the relative isolation of the village "high on the hill in the woods" slowly vanishes, and the registers in 1707 begin to include events like marriages concerning people from outside the village and parish. If our ancestors have disappeared from the village at this point, could they have married in a nearby village or parish? Understanding the broad context of what was happening in the village in 1707 may point us to alternate areas of research.

Our Village Ancestors is loaded with thought-provoking information (and research!), and is presented in a clear, easy-to-read, and interesting narrative. Never dry or tedious, you'll find this an important addition to your genealogy library.

Our Village Ancestors: A Genealogist's Guide to Understanding the English Rural Past by Helen Osborn, 2021.

Sue McNelly is a professional genealogist specializing in research in England, the Isle of Man, and South Africa. She has a particular focus on immigration, emigration, and migration patterns. Her love for genealogy began 20 years ago with a search to locate her missing maternal grandmother. That ignited a passion for helping others connect with their ancestors which continues today. She holds a certificate in genealogical research from Boston University and is currently pursuing accreditation in the England region through ICAPGen.

Chris Paton

Ireland's Traditions

St. Patrick's Roman Catholic Chapel, Donegall Street, Belfast, named after Ireland's patron saint. Image courtesy of the author.

As with Scotland, there are many traditions that have sprung from ancient Ireland which have made their way around the world. One of the most famous is of course St. Patrick's Day, celebrated on March 17th every year in commemoration of the patron saint of Ireland. The use of the shamrock by the fifth century saint, Patrick, to explain the holy trinity within Christianity, has ensured its dominance as an Irish symbol internationally, with the saint himself an equally important symbol of Irish culture. Crucially, Patrick is commemorated as much by the Protestant Church of Ireland community as he is by the island's Roman Catholic adherents—indeed, as part of the Union flag of the United Kingdom, the diagonal red cross, St. Patrick's Saltire, continues to represent Northern Ireland, having previously been the flag's symbol for pre-partition Ireland.

St. Patrick's Day festivities overseas today bear little resemblance to those historically held in Ireland itself, where no rivers were ever dyed green! Traditionally in Ireland the event was seen as a feast day for solemn devotion, and it did not become a public holiday on the island until 1903, when the first parade was held in Waterford. In the Catholic south of Ireland following partition, the sale of alcohol was made illegal from 1927–1961, whilst in the largely Presbyterian dominated north, although a bank holiday, the day was not historically widely celebrated. Today, however, in the aftermath of the Troubles, the situation has changed utterly across the island, with major parades

A Saint Brigid's Cross. Culnacreann, CC BY 3.0 <https://creativecommons.org/licenses/by/3.0>, via Wikimedia Commons

held every year in Dublin, Belfast, and other towns and cities.

Another Irish tradition to make its way overseas, and one which was also shared in the Gaelic speaking Scottish Highlands, was that of carving out small "jack o' lanterns" from turnips or "neaps" at Hallowe'en, used to try to ward off evil spirits. The festival of Hallowe'en itself is a modern version of the festival of *Samhain*, an ancient Celtic fire festival from pagan times in which it was believed that barriers between our world and others could be breached. Irish emigrants took the tradition with them to North America, where pumpkins were soon substituted for turnips; the use of pumpkins has also now found its way back to Ireland today.

The General Post Office in Dublin, from where the republic was proclaimed at Easter 1916. Image courtesy of the author.

Ireland's pagan origins before Patrick and other saints who introduced Christianity have in some places survived, albeit through Christianised forms. The patroness of Ireland, St. Brigid of Kildare, is considered by many to be a Christianised version of the ancient Celtic goddess Brigid, who was commemorated at *Imbolc*, the first day of February, which is also the saint's feast day. The hanging in the rafters of a house or building of a "Brigid's cross," woven from rushes on the saint's day, is said to impart the saint's protection to all within. Another remnant of pagan times takes place on the day after Christmas, celebrated in the south as St. Stephen's Day and in the north as Boxing Day. An old tradition on this day, known as "Wren's Day" or *Lá an Dreoilín* in Irish, was the hunting of a wren, said to be a symbol of the old year. The tradition evolved so that mummers dressed as "wrenboys" would visit from house to house. Although it has largely disappeared today, it is still customary to visit friends in Ireland on St. Stephen's Day.

Another time of the year commemorated in Ireland is "Little Christmas," also known as *Nollaig na mBan* ("Women's Christmas") in Irish. This is traditionally celebrated at the end of the twelve days of Christmas on January 6th (the Feast of Epiphany). Particularly common still in the east and south east in Kerry and Cork, on this day the women of the household celebrate and leave their men to do all the work!

Following on from Christmas, the Holy Week leading up to Easter was traditionally a period in Catholic Ireland where food would be deliberately limited to bread, potatoes and some porridge, following a previous month of semi-fasting which may have included the eating of dried herring. On Good Friday baked bread would commemorate the crucifixion of Christ with a marked cross, a tradition which survives today in hot cross buns. Following the fast, on Easter Saturday there would be processions by butchers

An Orange Hall on Clifton Street, Belfast. Image courtesy of the author.

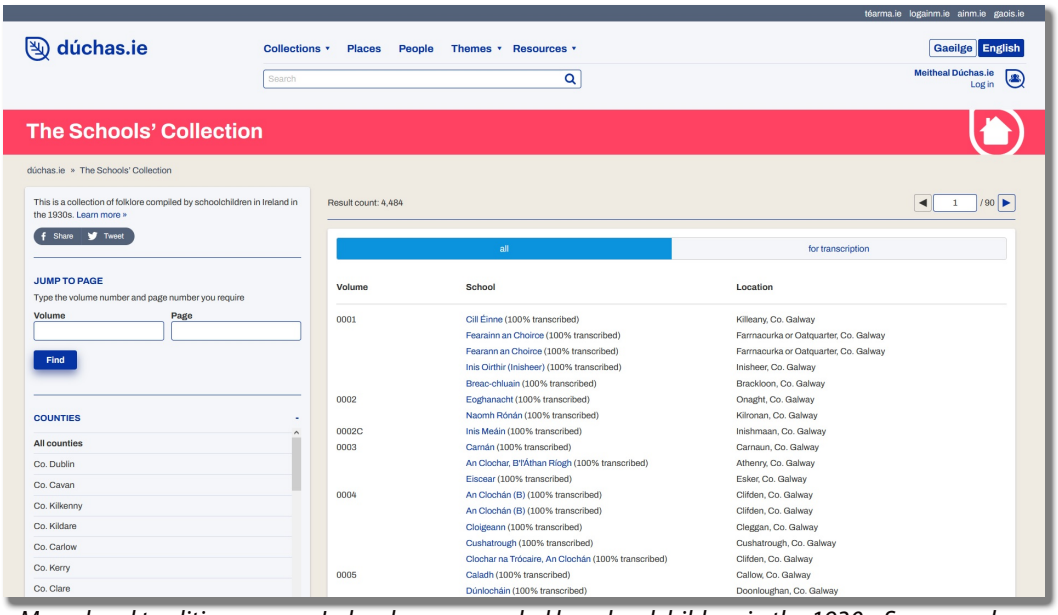
where a dried herring was ceremoniously dumped in a river, symbolising that it was now fine to eat meat once again! For further Easter traditions read Claire Santry's article at www.irish-genealogy-toolkit.com/irish-easter.html.

Historic conflicts in Ireland have also formed modern traditions. In the republic, for example, Easter is also commemorated as the time of the Easter Rising in 1916, when republicans captured the centre of Dublin for a week and first proclaimed an independent republic. Although the rebellion was soon crushed, the executions of the leaders which followed, along with a crisis involving the possible conscription of Irishmen into the British Army, soon led to the War of Independence, and Ireland's eventual departure from the United Kingdom. The Easter Lily is a symbol worn by many republicans each year to commemorate the event.

In Northern Ireland, a major annual tradition within the Protestant communities is the celebration of the meeting of the Catholic king James II and his nephew and son-in-law William of Orange at the Battle of the Boyne, with William having usurped the throne a year earlier, along with James's daughter Mary, at the request of the Protestant establishment in Britain. The battle was fought on July 1st 1690, but because of the subsequent change to the Gregorian calendar in Ireland in 1752, it is today commemorated on July 12th. A major part of the commemoration is a bonfire night on the "eleventh night." The original date of the battle, July 1st, retains strong symbolism to this day, it being the first day of the Battle of the Somme in 1916, in which thousands of Ulstermen died.

Many other traditions from across the island of Ireland can be read through the National Folklore Collection available at www.duchas.ie/en/info/cbe. This includes the wonderful collection of folklore and traditions as recorded by school children in the republic in the late 1930s.

Based in the Ayrshire town of Irvine, Northern Irish born ***Chris Paton*** *runs the Scotland's Greatest Story research service (https://scotlandsgreatestory.wordpress.com/) and the daily Scottish GENES genealogy news blog (http://scottishgenes.blogspot.com). Amongst his many publications are* Tracing Your Scottish Family History on the Internet, Tracing Your Scottish Ancestry Through Church and State Records, *and* Sharing Your Family History Online *from Pen and Sword as well as* Down and Out in Scotland: Researching Ancestral Crisis *from Unlock the Past. Chris also tutors short courses through Pharos Teaching and Tutoring Ltd, including* Scottish Research Online *and* Scotland 1750–1850: Beyond the Old Parish Registers.



Many local traditions across Ireland were recorded by schoolchildren in the 1930s. Screengrab from the author.

The 1921 Census of England and Wales

Jen Baldwin

Photo by Damir Mijailovic: https://www.pexels.com/photo/national-flag-of-united-kingdom-under-sky-4264783/

The 1921 Census of England and Wales is an incredible historical collection, now available to us exclusively on Findmypast. The stories found within this census are astounding and seemingly endless.

This digitization project was one of enormous scope and scale, the largest ever undertaken by the National Archives (TNA) and Findmypast. After four years of work, we are now reaping the benefits of this monumental effort, which captured more than 28,000 bound volumes of pages and 38 million individuals.

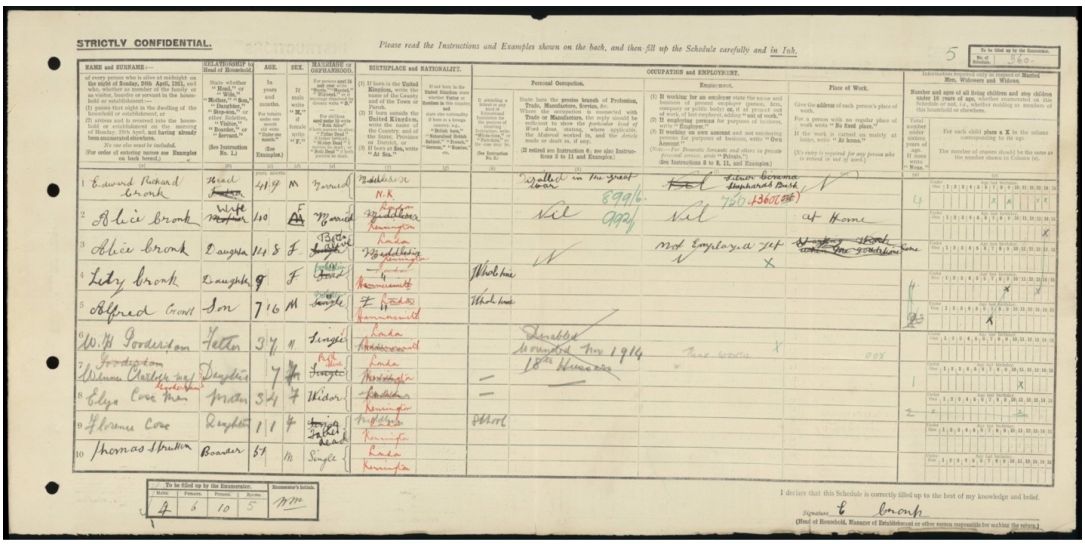
The 1921 Census is unique in many ways, starting with the date it was taken. Originally scheduled for April—as previous censuses had been—it was delayed to June 19, 1921, due to striking labor forces. The fear was that the strikers would prevent an accurate count from occurring, and after World War I, this data was desperately needed by the government. As a result, you will see an inaccurate date on each census form.

As with every census, the questions asked of the population changed in 1921. Most notably, we have questions around orphan status and occupation that give us better insight into the lives of our ancestors.

The orphan question was designed to help us better understand the impact of both the Great War and the Spanish Flu epidemic; the need to have an accurate tally of the population was pressing, and it was necessary to see the long-term effects of the substantial loss of life during the war. It was also important to understand how many children were left as orphans, and in this case, an orphan is described as a child under 16 years who was *without a father*. More than 730,000 children in England were reported as orphans and in Wales, 46,000. Nationally, it was the 10–14 year olds who suffered the most, with 711,392 children reporting the loss of their father. These staggering statistics led the government and society as

NAME and SURNAME:—	RELATIONSHIP to Head of Household.	AGE.	SEX.	MARRIAGE or ORPHANHOOD.
of every person who is alive at midnight on **the night of Sunday, 24th April, 1921,** and who, whether as member of the family or as visitor, boarder or servant in the household or establishment:— (1) passes that night in the dwelling of the household or establishment, or (2) arrives and is received into the household or establishment on the morning of Monday, 25th April, **not having already been enumerated elsewhere.** *No one else must be included.* **(For order of entering names see Examples on back hereof.)**	State whether **"Head,"** or **"Wife,"** **"Mother,"** **"Son,"** **"Daughter,"** **"Step-son,"** or other Relative, **"Visitor,"** **"Boarder,"** or **"Servant."** **(See Instruction No. 1.)**	In years and months. For infants under one month old write **"Under one month."** **(See Examples.)**	If male write **"M,"** if female write **"F."**	For persons **aged 15 and over** write **"Single," "Married," "Widowed,"** or if marriage dissolved by divorce write **"D."** — For children **aged under 15** write **"Both Alive"** if both parents be alive; **"Father Dead"** if father be dead; **"Mother Dead"** if mother be dead; or **"Both Dead"** if both parents be dead.
(a)	(b)	(c)	(d)	(e)

Column (a) on the census form asks for the Name and Surname of "every person who is alive at midnight on the night of Sunday, 24th April, 1921" but the census was in fact delayed until June 19. www.findmypast.com. Used with permission from Findmypast.


STRICTLY CONFIDENTIAL.

The census for Edward Richard Crank and his family is an accurate representation of the period. Listed in a home with 5 rooms, we find 10 people: Edward, who has noted that he was "disabled in the Great War," his wife Alice, and children: Alice, Lily, and Alfred. Also living in the home is W. H. Gooderham and his daughter, Wenne Charlotte; a widow, Eliza and her daughter Florence, and a boarder, Thomas. Note that W.H. Gooderham is also disabled, documenting that he was wounded Nov 1914 while serving with the 18th Hussars. Corrections were made (in green and red) on every individual during the census process. www.findmypast.com. Used with permission from Findmypast.

a whole down many different paths, including migration schemes for both single adult women and children of all ages being sent across the Empire. The British diaspora, already established in history, continued well into the inter-war period.

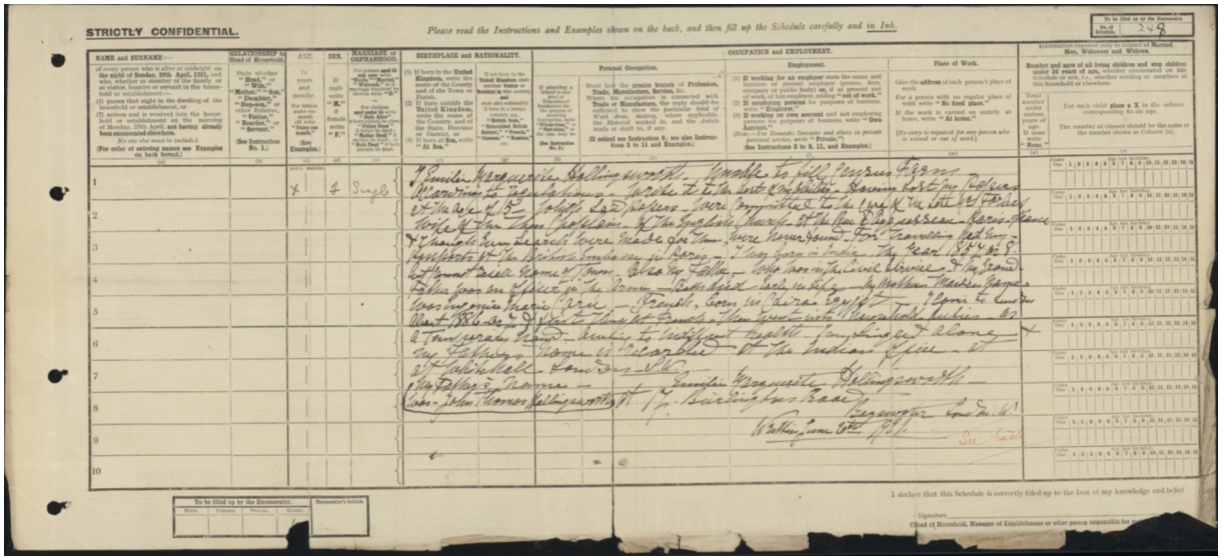
The occupation questions allow for a more comprehensive understanding of our individual ancestors as well as the development of the country during this period. We, naturally, see far fewer knocker-uppers and more individuals working in the developing technologies of the day. The census required not just the job they were in, but the location at which they worked, and so we have brands we still know and recognize today—Sainsbury's, Rolls Royce, Selfridge's and Kodak—are seen throughout the census. We can understand better what their "commute" consisted of, since an exact address was asked for. We can also see that those in historically common industries, such as domestic service, are on the decline and that they are changing—living outside of the great estates, instead of as live-in servants.

At times, the "errors" our ancestors made when completing the census are incredibly beneficial for us, a hundred years later. In some cases, the disregard for the instructions is almost overwhelming, taking over the entire page. In others, it's a simple error, later corrected—commonly by the enumerator.

The census return for Emilia Hollingsworth is more of a short biography, and we're grateful to Emilia for taking the time to document her story!

Emilia's notes are transcribed as follows:

I, Emilia Marguerite Hollingsworth, unable to fill Census form according to regulations. Wrote it to the best of my ability. Having lost my papers at the age of 15 … papers

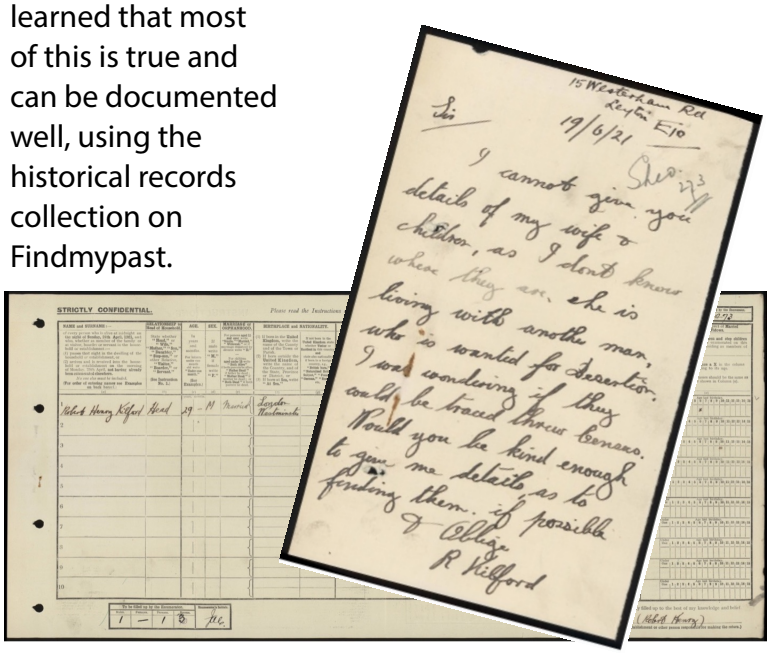

STRICTLY CONFIDENTIAL.

1921 Census for Emilia Hollingsworth, 17 Burlington Road, Paddington, London. She is listed as a 65-year-old single woman born in India and, to our delight, did not follow the census instructions at all! www.findmypast.com. Used with permission from Findmypast.

were committed to the care of the late Mrs. Forbes wife of the then Chaplain of the English Church. At the Rue D'Aguesseau, Paris, France. and though every search here made for them, were never found. For travelling had my passports at the British Embassy in Paris. I was born in India, the year 1857 or 8. But I can't recall name of town. Also my father ___ who was in the Civil Service at the strand. Father was an officer in the army, both died early in life. My mother's maiden name was Eugenie Marie Caree—French, born in Cairo, Egypt. I came to London about 1886 or 7. I first taught French, then went into household duties as a temporary ?... owing to indifferent health. I am single and alone and my father's name is recorded at the Indian Office at Whitehall, London, S.W. My father's name was John Thomas Hollingsworth. Emilia Marguerite Hollingsworth, Burlington Road, Bayswater, London

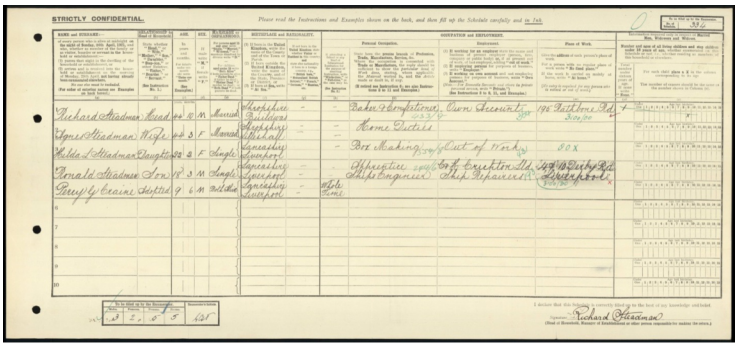
Written June 20th 1921

We have since researched Emilia's story and have learned that most of this is true and can be documented well, using the historical records collection on Findmypast.



The household return for Robert Henry Kilford, residing at 15 Westerham Road. He included the above note detailing why he cannot include his wife on the census. www.findmypast.com. Used with permission from Findmypast.

Another example comes from West Derby in Lancashire. Young Percy Craine can be found living with the Steadman family. His relationship to the head of household is noted as "adopted," and while this is outside of the instructions, it is crucial information. He appears to have used the Steadman surname for the entirety of his adult life, but he was, in fact, born to

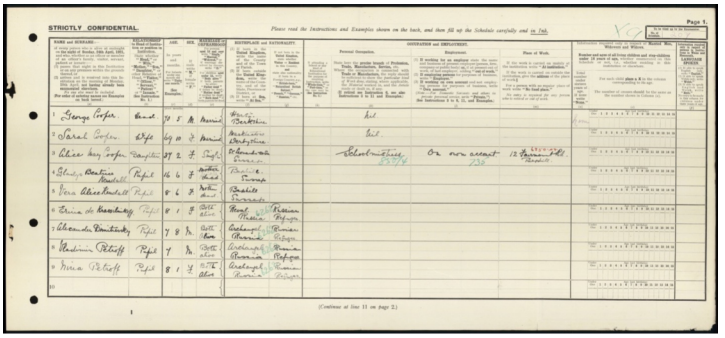


The adoption of Percy Craine is documented in the 1921 Census, residing with the Steadman family in West Derby. www.findmypast.com. Used with permission from Findmypast.

Mary Craine, who was under the age of 23, at a maternity hospital for unwed mothers.

We can easily see the impact of the events around the world in the last decade. Not only has the world experienced the incredibly significant World War I, but they have also endured the Spanish Flu; they are watching the rise of the Bolsheviks in Russia and eastern Europe; and there is a humanitarian crisis resulting in hundreds of thousands of refugees. Of course, the census was intended to count everyone, and we can see these young boys attending Trinity House School in Sussex, all listed as Russian refugees.

The census included not just those found on British soil on census night, but also individuals serving in the armed forces, stationed all over the world. The one exception to this rule was for people stationed in Scotland—they were recorded in the 1921 Census of Scotland—which has not yet been released to the public. We can see military activity from Hong Kong to the shores of eastern Canada, and everywhere in-between. Stationed in Cawnpore, India, Sergeant Major John Simmons was serving with the 31st



The last page of the enumeration of the Trinity House School in Sussex, noting the refugee status of several pupils. www.findmypast.com. Used with permission from Findmypast.

Squadron, Royal Air Force. His wife and four children are counted on a household return in Surrey.

These examples can certainly help to understand the depth and scope of the information found in the 1921 Census. Findmypast built a search tool that reflects this detail, with more than 40 different search variants, allowing for thousands of combinations of information to be researched, found in the Advanced Search page. There is also a corresponding address search, allowing for a detailed examination of a particular neighborhood, street, village, or a house history that extends across the entire census collection.

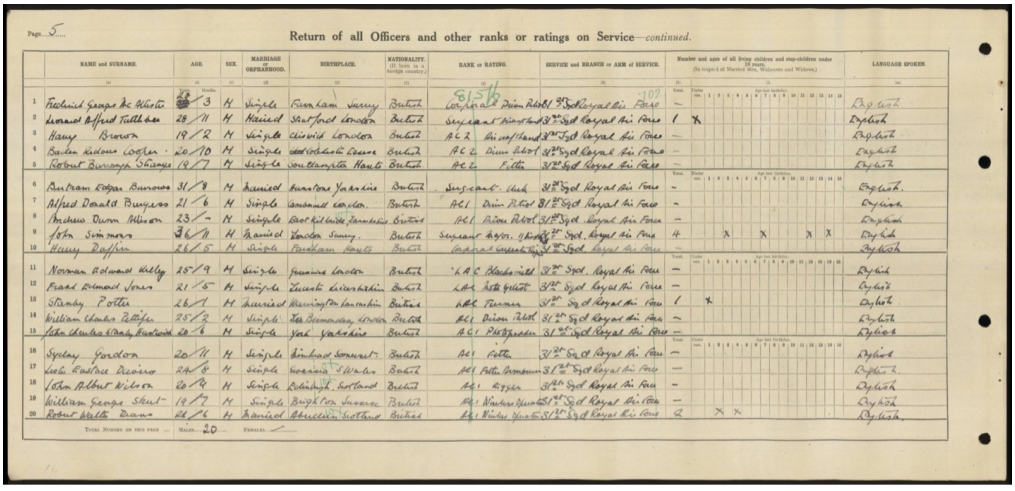
We are only just beginning to explore this material and the stories which it holds. Stories such as…

- Mrs. Sanhaff, who is using her maiden name, as she is now living apart from her husband.
- Bio-chemist Marjory Stephenson, one of the first women to be elected to the Royal Society and Academy in Cambridge.
- Rosey, the black kitten belonging to the Gray family, and "ten chickens."
- George W. Bishop, who sketched a side profile of a head on his census.
- Mr. Gordon Selfridge—yes, *that* Mr. Selfridge, living at Highcliffe Castle.
- Frederick George Abberline, age 78, Inspector on the Jack the Ripper case for the London Metropolitan Police.

Researchers around the globe are exploring the census for a greater understanding of this crucial period between the wars, studying individuals and small communities. We are seeking a better understanding of the political, economic, and social policy changes being made across the country at an incredible rate… and a better understanding of how the average person lived their day-to-day life and how that fit into the global picture. It's an opportunity we have been waiting a century for and it's exciting to see these stories being told by the genealogical community.

What does the 1921 Census hold in store for you? It's time to find out.

With a family tree that dates back to London in 1635, Jen Baldwin, Research Specialist at Findmypast, loves the moment of discovery. And with ancestors from Ireland, Wales, Scotland and England, the discoveries are endless. Jen specializes in the British diaspora and social history, adding depth and stories to traditional genealogy. *https://www.findmypast.co.uk/blog/authors/jen-baldwin*



Return of all Officers and other ranks or ratings on Service—*continued.*

Sgt. Major John Simmons is listed alongside his fellow officers and other ranks in the RAF, stationed in India. www.findmypast.com. Used with permission from Findmypast.

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ISBGFH

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2022-23 Winter Webinar Series

Webinars are free to watch during the live presentation at 11am Eastern Time. **Access to recordings is a member benefit.**

Date	Presenter	Topic	Registration Link
November 19	Diane Loosle	What does it say? English Handwriting	Recording and handout available for members
December 3	J. Mark Lowe	Marriages Here, There, and Nowhere: Finding Gretna Greens and Borders	Register Here
December 17	Cathie Sherwood	Uncovering the Lives of your London Ancestors	Register Here
January 7	Kirsty Gray	The People, The Places, The Life Behind Doors—the World of Work Houses	Register Here
January 21	Todd Knowles	Using FS for Jewish Research	Register Here
February 4	Peggy Lauritzen	I'm Warning You—The Warning Out System	Register Here
February 18	David Butler	Case Study Resources For Mapping and Irish County South Tipperary	Register Here
March 4	Rick Crume	British Genealogy Online: The Top English and Welsh Family History Websites	Register Here
March 18	Sue McNelly	Do you have a Cousin Jack in your Family Tree?	Register Here
April 1	Helen Smith	Begotten by Fornication: Illegitimacy Records In England And Wales	Register Here
April 15	Carol Baxter	STOP THIEF! British Crime and Punishment	Register Here

ISBGFH

International Society for British Genealogy and Family History

MARCH 16, 2023

VIRTUAL Spring Institute

JOHN GRENHAM

Irish Research

Topics:

1) The Revolution of Online Irish Research: Overview of Major Records

2) Where the Bodies are Buried: The Making of John Grenham.com

3) Irish Property Records: Property Records as a Census Substitute

4) A Long Hard Road: The Story of Irish Famine Migration to the USA

The Spring Institute will be virtual, and recordings will be available for download through April 30, 2023

John Grenham was Project Manager with the Irish Genealogical Project from 1991 to 1995 and later went on to develop and market his own genealogical software, "Grenham's Irish Recordfinder." In 2005, he was the first Genealogist-in-Residence at Dublin City Library. He was awarded a fellowship of The Irish Genealogical Research Society in 2007 and of the Genealogical Society of Ireland in 2010. He is the author of *Tracing your Irish Ancestors* (5th ed. Dublin, Baltimore MD, 2019) the standard reference guide for Irish genealogy, *The Atlantic Coast of Ireland* (2014), *Clans and Families of Ireland* (1995), and *An Illustrated History of Ireland* (1997), among other works. He wrote the "Irish Roots" column in *The Irish Times* from 2009 to 2016, develops heritage databases, and ran the Irish Ancestors website in conjunction with *The Irish Times* until 2016. He now runs the successor website at www.johngrenham.com.

Exclusive Offer!

A 33% discount off the annual subscription to Irish Ancestors (www.johngrenham.com) will be available for registrants at the Spring Institute from March 16 through March 19, 2023.

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