

Ancestors West



SANTA BARBARA COUNTY GENEALOGICAL SOCIETY
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FALL 2002/WINTER 2003
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SANTA BARBARA COUNTY GENEALOGICAL SOCIETY

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Articles of family history or of historical nature are welcomed and utilized as space permits. If materials are to be returned, include a self-addressed, stamped envelope. Be sure to add your name to copy being submitted.

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Established in 1972, the Santa Barbara County Genealogical Society became incorporated as a nonprofit 501(C)(3) organization in 1986. Its aim is to promote genealogy by providing assistance and educational opportunities for those who are interested in pursuing their family history.

Library: Sahyun Library at the SBCGS facility, 316 Castillo St., Santa Barbara.
Hours: Sunday 1-4 P.M.; Tuesday, Thursday, Friday 10 A.M.-3 P.M.
Phone number: (805) 884-9909

Membership: Benefits include *Tree Tips* (monthly newsletter) and *Ancestors West* (quarterly)

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Donor - \$60; Patron - \$125; Life - \$1000

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Regular monthly meetings are held on the third Saturday of each month except August. Meetings begin at 10:30 A.M. and are preceded at 9:30 A.M. by sessions for Beginners, Help Wanted, and Computer Help

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FROM THE PRESIDENT

Among the films I have recently reviewed concerning research techniques for the genealogy of urban families, I came across the records of the State of California's payments of money for the maintenance of Orphans, Half Orphans, and Abandoned Children of the City of San Francisco, 1905-1910. These records, which cover a relatively small time period, contain valuable information for the genealogist.

The records are organized beginning with Orphans, then the Half Orphans, and finally, Abandoned Children, by date of first application. Thankfully, there is an alphabetical index of names.

A mystery writer could have a field day with these records. Here's an entry for Kathleen O'Rourke, child of Lawrence O'Rourke and Annie Walters, born in 1904 in Los Angeles admitted to Mt. St. Joseph Infant Asylum in San Francisco in June 1908. Her mother died in November 1908. Thus, little Kathy wound up in the asylum before her mother died. Her mother was probably in a final illness and could not care for her daughter. There is an additional note. "Father supposed to have been killed in the quake of 1906." This hints at a certain lack of conviction on the part of the authorities. Where is Lawrence? Poor little Kathy.

Here's another heart wrencher. The five Mandel children ages 5 through 12 have received State funds pursuant to the application of their step father who has placed them with a "private family," stating that "He has one child of his own and cannot support these." The State pays amounts between \$33 and \$55 per month for the support and education of these children, hefty sums in 1908. In addition, the deceased mother and the stepfather owned real property valued at \$1,400, perhaps the family home. The record explains that half the property belongs to the deceased mother, her separate property. It is not clear from the record, but the children, who have inherited the property from their mother, perhaps half their home, are with a foster family. Seems odd.

Lest you think I am making this up, see FHL Film #1412658 for more touching stories. The

detail in these records is astonishing: names, dates, death dates, countries of origin, names of orphanages, addresses of parents, real property information, court proceedings, etc., etc. Not all records are rich or have the same class of information, but if you are missing a sibling or cousin, or can't figure out where some youngster was between 1905 to 1910 in San Francisco, this gem is a must see.

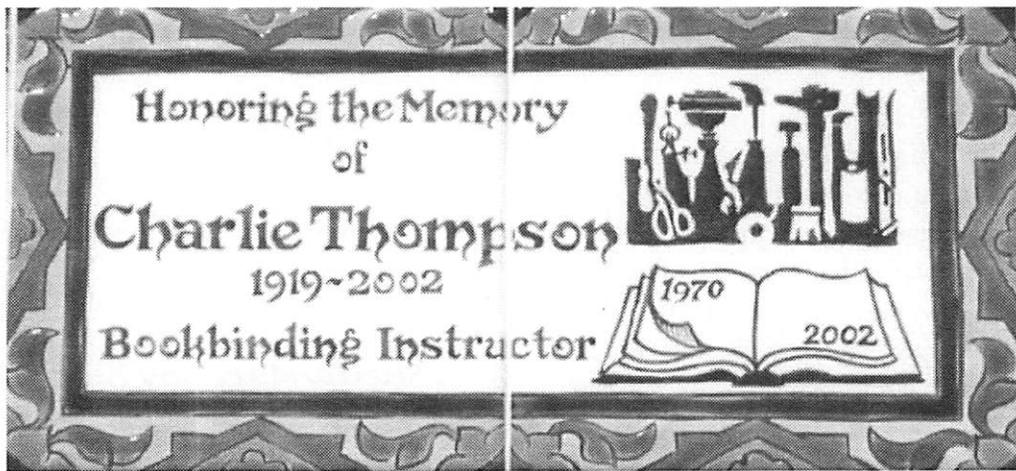
Sheila MacAvoy Block, President

FROM THE EDITOR

When Steve Hoole in England asked me to dig up some information on Thomas Fonnereau, I had no idea I literally would do just that. He had received information that a P. Fonnereau was buried at Oak Hill Cemetery in Ballard with no date. I drove to the cemetery on a mission to locate the grave to determine if it was that of Thomas. The cemetery map indicated where the plot was located, and with shovel and probe in hand, the manager with a helper and I went in search of the plot. No stone or marker was there.

With some random probing, a hard spot was hit. Was it a coffin? Digging with a shovel, a flat stone was uncovered under the sod, and with scraping and washing off with a nearby sprinkler, the stone revealed the letter "F." We had found the Fonnereau grave. Near that grave another stone was uncovered with the same "F" stamped in it, this time for Marion "Foster," a Confederate Civil War Veteran from Missouri, who was the father of Thomas's brother's wife. It is not clear why the register book listed a very obvious "P. Fonnereau," but our assumption is that the handwritten T was mistaken for a P somewhere in the translation. You can view the stone marker on page 22. The story of the Fonnereaus begins on page 21. The original will of Thomas together with the probate file and deeds solved some of the mysteries of the two brothers and their short time in the Santa Ynez Valley.

Dorothy Jones Oksner, Editor



TILE ON WALL AT SELMER WAKE CAMPUS OF ADULT EDUCATION
PRESENTED AT 2 O'CLOCK, OCTOBER 3, 2002, WAKE CENTER, SANTA BARBARA.
CHARLIE THOMPSON DIED MARCH 15, 2002

"MY NAME IS CHARLES, BUT YOU CAN CALL ME CHARLIE"

Mrs. Charles (Geraldine) Thompson spoke at the dedication of memorial tiles to honor her recently deceased husband, Charles Thompson, at the Wake Center where Mr. Thompson had taught bookbinding for Adult Education. These are Mrs. Thompson's remarks at the unveiling of her husband's memorial. Mr. Thompson was not only an accomplished bookbinder, but he and his loving wife, Geraldine, were avid genealogists and members of the Santa Barbara County Genealogical Society.—Editor

Let us unveil the memorial tiles dedicated to Charlie Thompson, Bookbinding Instructor.

The veil is a special marbled paper created by Charlie and me. This is very appropriate. Charlie did a great deal of research into the craft of marbling. We even made trips to England and Europe to find professional marblers. While Charlie visited and learned each man's system, I went into his showroom and selected beautiful hand made marble papers.

One of our first trips was to England and Scotland where we purchased a pound package of dry carrageen moss. It is used to thicken the liquid that supports the paint pigment. It was in a plastic sack so that the moss was visible. We were pleased with ourselves because it was difficult to obtain it at home.

But oh, my, did it cause a fuss when we went through U.S. customs! The agent became upset and called in two more agents. They thought we were trying to bring marijuana into the United States. Charlie tried to tell them what it was, but to no avail. Finally he said, "Smell it!" (It smells like seaweed). After smelling it for themselves they finally calmed down and listened to him and we were allowed to go on.

We found out that each country had their own style and distinctive color: Rome, Italy, ocher yellow; Paris, France blue red; and England had a style all its own. We even visited Williamsburg, Virginia and found out how our forefathers would have made the papers.

Charlie spent years developing the curriculum for Bookbinding. He was always on the lookout for old and new techniques for how to repair a book. We even visited bookbinding repair departments in colleges in London, England and famous libraries in New York City and Washington D.C. They were all alike in that each had their own methods and each claimed that their methods were the best.

Maybe you have guessed that I am Charlie's wife, Gerry. We were married for almost 53 years.

Bookbinding took over part of my married life. It certainly took over the house, especially the

garage that was filled with bookbinding equipment and supplies. Our sunroom was Charlie's workshop. He would have liked taking over the whole house for his many projects.

When he taught marbling, the first step was to boil the carrageen moss in large buckets on my kitchen stove. It took an hour. During this time the liquid would overflow onto my stove. It was the very dickens to clean up. This moss, as it started to cook, gave off a horrible odor that filled the house until it was done. I was so glad when he got an electric spot burner, which he could put in the back yard. No more smell in my house.

People, mostly women, have asked me if I were not jealous of Charlie. A lot of his women students would come into his class and hug and I suspect kiss him. If you knew our life style you would understand. We belonged to a ballroom dancing group, Treinta y Cinco, which was quite loving. It was not anything to greet each other with a hug and a kiss. Charlie took this into his classroom.

Charlie really loved and respected his students for their beautiful bookbinding projects. After class when he came home he would tell me of the many books, boxes, and repair book projects they did. Charlie filled up many photograph books with their pictures and their beautiful work.

Charlie was the only bookbinding instructor between Los Angeles and San Francisco. Many people came from out-of-town to take his classes.

Those of you that had the Charlie Thompson experience know that he was a super teacher; he had a rare sense of humor and he really knew his subject. In fact, I consider him to be a genius; he knew bookbinding forwards and backwards. When students came to him and asked how to repair a book he not only told them one way, but also would tell them two and three other ways to repair their books and allow them to make their own choice.

Charlie admired and loved his students. They in turn loved and admired him. I also loved and admired my husband, Charlie.

(At this time, the tiles were unveiled.)

Ruth MacDonald and Char Bryson, one-time Bookbinding students, designed the tiles.

On the first day of class Charlie started out by telling his new students, "My name is Charles, but you can call me Charlie."

Charlie's life span was 1919 to 2002.

At the top of the left-hand page of the open book pictured on the tiles appears the year 1970; this is when Charlie began teaching at Adult Education. At the bottom of the right-hand page is 2002, his last year.

I chose the representation of antique bookbinding tools at the top of the tiles. He had the sweatshirt I hold given to him by the Hand Bookbinders of San Francisco. The tools he loved.

I want to thank the many people who donated towards these tiles: his bookbinding students, neighbors, friends, and especially Ronnie Blitz, who donated the balance due.

I would like to start a tradition of handing down this sweatshirt to the next instructor, Herman Zittel. Because of Herman all Charlie's work and research will not have been in vain. Long-time bookbinding students and new people will have a bookbinding class.

When Sahyun Library first came into being, Charlie Thompson came forward and volunteered to mend old books and become the library's official bookbinder. He loved this job. But bookbinding takes time; a book could take from a week to two weeks to finish. Because of this Charlie did not finish organizing his own genealogy. His research is waiting for a kind genealogist to step forward and help put his notes in order.

Geraldine Hewes Thompson, Charlie's wife

THE BANNER

By Gaye O'Callahan, SBCGS Member
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The mailman dropped the first offering into my box with no forewarning.

I never expected that the genealogist's number one rule, "Always talk to living family members first," would pay off so handsomely. It seems that as our family, one by one, went to the great beyond, my father's brother (Uncle Bob) somehow ended up with the puzzle pieces of their past. Once he learned of my growing obsession with family history, he began presenting me with periodic installments of old family memorabilia: scrap-books, old plates, books, postcards, and best of all, old photos.

As I tore into that first package, I was excited to find a graduation photo for the Findlay High School Class of 1908. I searched for the faces of my grandmother and grandfather, wondering if I would recognize them. From my first memories, of course, they were "old people" in their late 50s. Surprisingly, I picked them out without even having to refer to my uncle's detailed note or the names carefully printed on the back. My uncle wrote:

"The picture was taken a few days before the graduation ceremony, with the red and gray class banner prominently displayed. A few days later, on the day of the graduation, the banner could not be found and the ceremony went on without the centerpiece. If you are interested in this affair you should come up again some time and I will tell you the whole story . . . well maybe not the whole story, but all that I know of it. . . and I'll give you the banner if you want it."

My grandparents as pranksters? The grand-

mother I knew was a very devout woman and my grandfather a conservative accountant type. Uncle Bob's version of the story was that she helped make the banner and he wanted to keep his sweetheart's handiwork. Not to excuse the deed, but it's at least heartening to know that their union lasted until my grandfather's death 58 years later.

And the banner, appreciated and photographed one last time, has been shipped back to the Hancock County Historical Museum in Findlay, Ohio to be displayed with a copy of the class picture. After 90 years in hiding it has found its way home.

* * * *

NEW YORK, KINGS CO. BROOKLYN DAILY EAGLE ONLINE (1841-1902)

Brooklyn Public Library, Brooklyn Collection. Fully searchable scanned images of actual pages from the newspaper. Search for surnames, locations, addresses, events. This e-resource is still in beta-testing [as of 10 March 2003].
<http://eagle.brooklynpubliclibrary.org/>

* * * *

ILLINOIS STATE ARCHIVES Online Databases

The genealogy column in TERRE HAUTE TRIBUNE STAR mentioned this database on the Illinois State Archives Web site. It contains the original land plats of all of the townships in the 102 counties of Illinois, 3,478 hand-drawn plats that resulted from federal surveys of the land done between 1804 and 1891. Go to ilsos.net and select the link to the Federal Township Plats of Illinois.

<http://ilsos.net>

Submitted by Ruth Frey rfrey@1choice.net

[The following URL is a shortcut:

[http://landplats.ilsos.net/Flash/Welcome.html.-Ed.\]](http://landplats.ilsos.net/Flash/Welcome.html.-Ed.)

FOLLOWING IN THE FOOTSTEPS OF MY ANCESTORS— KEYES, GRANT, MATTHEWS & WHITE

*By Cheryl Rogers, SBCGS
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In 1630 Robert Keyes came to New England aboard the Ship *Arabella* in the Winthrop Fleet from Portsmouth, England with Sir Richard Saltonstall and some 50 of their English neighbors. They settled on an Indian Plantation near the Concord River in what is now Watertown (Massachusetts). Solomon Keyes, Robert's son, married Frances Grant in Newbury in 1653 and moved to Chelmsford where historical records mention him as an early settler and founder. These records also state that Solomon Keyes was a Puritan and advocated free speech and assembly in 1654.¹

The History Of Chelmsford (Massachusetts) states that Solomon Keyes took up residence in 1664 on the north side of Frances Hill (named for his wife) as the first settler in what is now known as Westford. In 1656 he built a house on Frances Hill, which still stands.²

"The old Keyes homestead, par excellence, a roomy, two-story white house, now more than two hundred years old, stands in the Town of

Westford, which was set off from Chelmsford, and incorporated in 1729, and most of the families of this name in that vicinity are now said to be of Westford. The village, according to an old writer, is handsomely situated on a swell of fine land commanding a beautiful prospect of great extent, and contains an academy of ancient date and respectable standing.

"There are beautiful views of the Monadnock Mountain from certain points in the town, and a fair amount of summer visitors, gives variety to the society, while the academy gives to it a tone of unusual intelligence."³

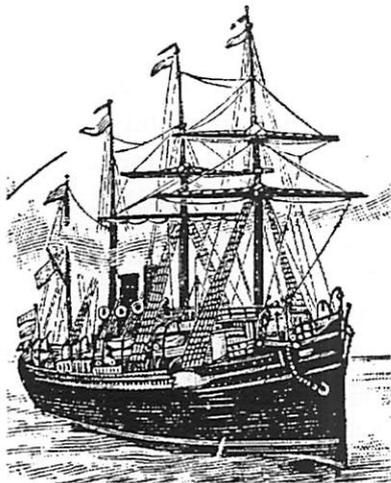
Frances Hill is east of Graniteville in Westford (Massachusetts) where this modern day descendant managed a federal housing rehabilitation program which was used for rehabilitation and preservation of old housing. At that time I was unaware that my ancestors had built homes there over 300 years earlier. According to a book on the Keyes family written by Messamore, Solomon Keyes was a town selectman in Sudbury in 1683. The Town of Sudbury, Massachusetts broke away from Watertown in 1639 to become a separate town. Most of the settlers in Sudbury had arrived

on the ship *The Confidence* in 1638. These pioneering families braved many hardships to settle in the new land on the other side of the Atlantic. Like others of their day they scratched their farms out of the rocky lands of New England. In 1676 Indians attacked Sudbury and their chief, King Phillip, was run into the swamp and shot. While a resident of Sudbury from 1965 to 1985, I often drove past a street named for King Phillip, but knew nothing of the fact that my ancestors had fought the Indians there over 300 years earlier.

Solomon's sons, Elias and Peter, had also lived in Sudbury in the late 1600's and were active in church and civic affairs. The second son of Elias Keyes, John, was a church Deacon and was born in 1668. A visit to the Boston New England Genealogical Historical Museum last year to search for information about my early American ancestors, Robert and Solomon Keyes, revealed that they had preceded my own time in Sudbury, Massachusetts by 300 years — to my great surprise!

⁴ Sarah Keyes, my great-great-great-grandmother, was born in 1745 at Keyes Ferry, Virginia. She was the daughter of Humphrey Keyes who was the grandson of Solomon Keyes, Robert Keyes' son. Sarah married Captain Thomas White, a veteran of the Revolutionary War, on October 12, 1783. Sarah and Thomas moved to Leesburg, Ohio to accept a land bounty received for his military service.

(Following Continued on page 11)



SOME CENTRAL CALIFORNIA MARITIME VISITORS

SANTA BARBARA'S OWN ELLIS ISLAND PASSENGER LIST EQUIVALENT 1780-1850

By John Fritsche, SBCGS Member
jcfritsche@aol.com

The society is indebted to Jim Norris (SBCGS Member) of Los Olivos for the following compilation of persons who visited Santa Barbara via ships during the time period of 1780 to 1850. Many of these visitors stayed or returned and married into families of Santa Barbara and its surrounding area. The lists are useful if you have early descendants coming to Santa Barbara. They also are of interest to those who care about ships, cargos or have a general interest in the history of the seaport we call the Harbor.

This compilation came primarily from data recorded on cards at our genealogical library and is presented here for easy

reference. The marriage information is primarily from Mission records.

The time period covered was before Stearns Wharf (1872) and the Chapala St. Pier (1868). Even the More's Landing of the More Mesa (1871) and the Serena Wharf of Carpinteria (1871) had not come into existence. These passengers and cargo had to come ashore in a longboat or a dingy.

There are two tabulations. The first contains information about those visitors that stayed and in most cases married and had family here in the Santa Barbara area. Many became prominent families of Santa Barbara. The second list is of persons visiting the town, but not necessarily remaining. Some may have returned at a later date and remained.

The lists are taken from various sources and some may be very obscure or incomplete. But for those lucky enough to find an appropriate surname, it may open the door to research sources for your own inquiry. Mr. Norris has graciously offered his assistance to any one who needs further explanation of his research. Jim Norris can be contacted at P.O.Box 99, Los Olivos, CA 93441.

For those wishing to look for pictures of ships on the web, see these three web sites:
www.cagenweb.com/~sacramen/argoindx.html
www.standard.net.au/~jwilliams/ships.htm
www.geocities.com/mppraetorius

ABBREVIATIONS: The listed abbreviations are for the purpose of saying where the person was born. In the case of those that begin with "US-" the next two letters represent states using the US Postal System's abbreviations.

SPAI	SPAIN
IRE	IRELAND
ENGL	ENGLAND
PRUS	PRUSSIA
HOLL	HOLLAND
BELG	BELGIUM
NSWA	NEW SOUTH WALES
FRAN	FRANCE
SCOT	SCOTLAND
MEX	MEXICO
JERS	ISLAND OF JERSY
TAH	TAHITI
BAJA	BAJA CALIFORNIA
PERU	PERU
DANZ	DANZIG
ALDE	ALDERNEY, ENGLAND
PORT	PORTUGAL
TRIES	TRIESTE
RUSS	RUSSIA
DWIN	DUTCH WEST INDES
DENM	DENMARK
PARA	PARAGUAY

Notes for date columns:

Column 1 is when the person is first noted as being in California. Column 2 is when the person is known to be in Central California or Santa Barbara or its immediate area.

SOURCES

Bancroft's History; Adele Ogden, pamphlets and manuscripts; Early Sailing Ships in Hawaii by Pryce Richards; Westerners in Santa Barbara; Los Californianos records; Santa Barbara Mission Records Archives; Maritime Collections, UC San Diego; Los Decendientes records.

[This listing will continue in the next issue. -Ed.]

SOME CENTRAL CALIFORNIA MARITIME VISITORS

© Jim Norris 2002

NOT intended to be complete. Date/ship record may be incomplete. The Children's marriage listing does not include multiple marriages into the same family. Rancho listing is patented ranchos only—not grants and/or interests.

Place	Name			Visitor Information
SPAIN	AGUIRRE, Jose Antonio	1833	1838	ml. 1841 SL Rey Maria Francisca E. Estudillo m2. 1846 SD #2046 Maria del Rosario Estudillo, children m. Cardwell, Pico, Ranchos: San Jacinto Sobrante, Tejon
	BANCROFT, Mast. John	1836	1836	Brig <i>Convoy, Lama</i> 1838 killed by crew off Santa Rosa Island m. 1836 Hanna Holmes
	BERMUDEZ, Jose Jesus	1849	1849	Otter license w/Nidever, m. Juana Maria Romero
US-NY	BRANCH, Francis Zeba	1831	1833	Small schooner in SB. m. 1835 SB Maria Manuela Carlon [Goycoechia], children m. Bonilla, Jones, Newsome, Robbins, Sperry. Ranchos: Arroyo Grande, Huerhuero
US-MA	BRECK, James William	1829	1837?	Off whaler? m. Mission San Miguel, Francisca A. Ortega, children m. Shaw
CA	BUELNA, Antonio Jose	1790	1837	Otter license. Rancho: San Gregorio
IRE	BURKE, Capt. James W.	1820	1828	SB, 1831 Burton Mound, 1835 building home m. 1828 SC #979 Maria Josefa (Boronda) Cota, children m. Foster, Kays, Maguire, Moore, Murphy, Packard, Stedman, Trussell
US-NY	BURROUGHS, Dr. James W.	1823	1823	On <i>Rover</i> , ml. 1825 SB Maria Isabel Lopez, m2. 1851 SB #367 Leonarda Ayala
US-TN	BURTON, Lewis T.	1831	1834	<i>Peor es Nada</i> 1834-42 hunted otter w/Sparks ml. SB Maria Antonia Carrillo, m2. SB 1848 Tomasa E. Carrillo, children m. Dunne, Tebbetts. Ranchos: Bolsa del Chamisal, Jesus Maria
SPAIN	CANET, Vincente G.	1825	1827	SLO m. 1828 SJ Baut Rosa Maria J.D. Buitron, children m. Castro, Garcia, Letore, Lucia, Raggio, Soto Rancho: San Bernardo
US-MA	CARNES, Capt. Harry S.	1847	1848	SB collector of customs, m. 1850 SB #328 Maria Domitila E. Domonguez, children m. Bell, Chrisman, Tico Sargeant SB company
CA	CARRILLO, Sgt. Carlos A.	1783	1811	m. 1808 Monterey Maria Josefa J Castro, children m. Bandini, Burton, Dana, Dominguez, Gutierrez, Jones, Jr., Kettle, Ortega, Robbins, Thompson
	CARRILLO, Mast. JOSE J.	1829	1829	Master <i>Santa Barbara</i> , ml. Catarina Ortega, m2. Dolores Dominguez
US-MA	CHAPMAN, Joseph	1818	1818	<i>Santa Rosa</i> , Rio de Plata. With Bouchard at Monterey, m. 1822 SI #326 Maria Guadalupe Ortega, children m. Ayala, Elwell, Figueroa, Maris, Ortega, Villa
ENGL	COLE, Daniel Elizer M.	1816	1816	On <i>Atala</i> , aka <i>Call</i> , ml. SG Maria Fermina Higuera, m2. Maria F. Loreta Guillan, m3. 1832 SG Maria Bruna Garcia, children m. Buelna, Garcia, Sweet
SPAIN	COVARUBIAS, Jose Maria	1817	1844	SB alcalde, m. 1838 SB #218 Maria D.E.S. Carrillo, children m. Carnes, Carrillo, Deckman, Gutierrez, Hernandez, Smith Ranchos: Castec, Island of Santa Catalina, San Carlos de Jonata
	DALLY, Henry J.	1843	1844	crew on whaler, <i>Charles W. Morgan</i> ml. Maria de Guadalupe Zamarano, children m. Perry, Wolfskill
US-MA	DANA, Mast. William G.	1824	1825	store in SB, m. 1828 SB #154 Maria Petra J.D. Carrillo, children m. Alviso, Blake, Castro, De la Guerra, Deleissedues, Esquer, Graves, Munoz, Pollard, Rojas, Soto, Streeter, Tefft Ranchos: Nipomo, San Antonio

(Continued on page 10)

SOME CENTRAL CALIFORNIA MARITIME VISITORS *(Continued)*

<u>Place</u>	<u>Name</u>			<u>Visitor Information</u>
SPAIN	De la GUERRA, Jose A.J.	1801	1804	Antonia Juliana Carrillo, children m. Casarin, Hartnell, Lataillade, Maturano, Moreno, Ord, Orena, Ortega, Robinson, Sepulveda, Yndart. Ranchos: Canada de los Vaquero, Parts of Conejo, Los Alamos, Posas, San Julian, Todos Santos.
IREL	DEN, Nicholas A.	1836	1841	SB liquor merchant. M. 1843 SI #456 Rafaela Rosa Antonia Hill, children m. Allen, Arguello, Bell, Meyer, More, Pommier, Taylor, Tyler. Ranchos: Dos Pueblos, San Marcos.
PRUS	DITTMAN, Carl	1844	1845	On <i>Euphemia</i> . M. 1849 Francisca Mendines, children m. Brown.
ENGL	DOVER, William G.	1847	1847	Wreck near Burton Mound. M. 1856 SB #469 Ines Guevarra.
US-MA	EAYRS, Mast. George W.	1802	1807	<i>Mercury</i> , U.S. Owner 1809-10, seized by Noe at Cojo 1813. Did not marry Peggy Stewart? M.1Guadalajara, Maria Ana de Velasco.
US-MA	ELWELL, Mast. Robert G.	1823	1829	SB. M1. HI Kalua, m2. 1829 SB #775 Maria B. Vicenta Sanchez, children m. Chapman, flores, Lorenzano, Menchanga, Ruiz, Tico.
US-MA	FITCH, Mast. Henry D.	1824	1830	<i>Leonor</i> , owner, <i>California</i> , U.S. at SB 1842. M. 1829 Chile, Maria Antonia N.E. Carrillo, children m. Balash, Castro, Grant, Pina, West. Rancho: Sotoyome.
ENGL	FOXEN, William B.	1817	1817	<i>La Fama</i> , Alta CA. M. 1831 SB #164 Maria Eduarda del Carmen Osuna, children m. Botiller, Carteri, De la Guerra, Freeman, Goodchild, Marre, Ortega, Rodriguez, Roth, Villa, Wickenden. Rancho: Tinaquaic.
US-ME	GILBRETH, Isaac	1826	1833	Used Dana's otter license.
HOLL	GYZELAAR, Mast. Henry	1816	1816	<i>Lydia</i> , sch., U.S. (Clarion) seized at Refugio, warned of Bouchard 1818.
ENGL	HARTNELL, Wm. E.P.	1822		1822 on <i>John Begg</i> at Cojo. M. 1825 SB #134 Maria Teresa D. I. De la Guerra, children m. Arrelanes, Blaine, De la Torre, Durrell, Jackson, Jimeno, Moreno, Smith, Watson, Zabala. Ranchos: Alisal #1, Consumnes, Todos Santos.
US-MA	HILL, Daniel Antonio	1822	1825	<i>Rover</i> from HI, 1 st officer. M. 1825 Ventura #1019 Rafaela S.L. Ortega, children m. Burke, Den, More, Olivera, O'Neill, Scollen, Taylor. Rancho: La Goleta.
BELG	JANSSENS, Victor E.	1834	1830	SB partner with Aguirre. M. 1843 SB #257 Maria Antonia Pico, children m. Baron, Carrillo, Cavaletto, Labat, Malo, Pena. Rancho: Lomas de Purificacion.
NSWA	JEFFRIES, Tom	1851	1851	With Nidever. M. Sebastiana.
US-MA	JONES, Mast. John C., Jr.	1821	1833	Charterer <i>Maraqita</i> . M1? Hanna (Holmes) Davis, dnm. Lahilahi. M.3.1837 SB #216 Manuela A. Carrillo, children m. Champlin, Powell. Rancho: Santa Rosa Island.
IREL	KAYS, John C. aka KEYES		1842	1849 SB. M. 1847 SB #302 Maria Josefa L. Burke. Rancho: Canada de Salsipuedes.
US-CT	KIMBERLY, Mast. Martin	1812	1812	Otter hunter 1812.
FRAN	LATAILLADE, S. D. Cesario	1841	1843	<i>Chato</i> , brig. Mexico at SB. M 1845 SB #274 Maria Antonia de la Guerra, children m. Ruiz. Ranchos: Corral de Quati, Cuyama #1 and #2, Zaca.
US-PA	LIGHT, Allen B.	1835	1835	With Nidever.

Notes: M = Married; M1, M2, M3 = 1st, 2nd or 3rd Marriage. Mission Marriages: SI= Santa Ines, SB= Santa Barbara, V= San Buenaventura, SD =San Diego., SJ Baut=San Juan Bautista, SC=San Carlos Borromeo del Rio Carmelo.

#xxx=Marriage Record number at mission.

dnm= Did not marry. Subsequent mission record indicates a first or second marriage.

(Following Continued from page 7)
 My grandmother, Lena White, was born near there in 1885, as was my father, Reginald Matthews in 1903. A native of Chicago, I had been drawn by an unknown force to New England and the towns where my ancestors had lived centuries before. Like my ancestors, I contributed to the civic life of the community as a volunteer and elected official. Little did I know at the time that I was following in the footsteps of my ancestors when I lived in Sudbury and worked in Westford, Massachusetts.

Citations

¹ Paralee Keys Hoot, *More Keyes*, 1983, pp. 2-25.

² Rev. Wilson Waters, *History of Chelmsford*. Printed by the Courier-Citizen Company, 1917.

³ Asa Keyes, *Genealogy of the Keyes Family*. Printed in Brattleboro in 1880 by George E. Selleck.

* * * *

JAPANESE IMMIGRANTS TO THE UNITED STATES 1887-1924

BYU-Idaho's Online immigrant database currently for Utah, Idaho, and Wyoming Japanese. The database was put online by Eric Walz walze@byui.edu, a faculty member of the History Department at BYU-Idaho, who writes: "The site is organized around the original immigrants, usually male, their wives and children. . . We welcome the submission of information . . ." <http://abish.byui.edu/>

LOST AND FOUND

THE JOHN HESALROAD FAMILY PHOTO ALBUM

By Kathi Brewster, SBCGS Member
 sragallo@aol.com

Recently, a friend gave a Santa Barbara County Genealogical Society (SBCGS) member a three ring binder photo album, which they had purchased at a local garage sale. The seller informed the album's buyer that they knew nothing about the Hesalroad family whose images are preserved in the album.

In the belief that the photos and several newspaper clippings are family treasures, the album was passed on to our member in the hope that the Society's resources would be applied to locating descendants of John Hesalroad and restoring the album and its contents to them.

ABOUT JOHN HESALROAD of Greene, Iowa:

John Hesalroad was a "pioneer" whose life paralleled Greene's development as a town. He was a life-long resident of Butler county, having been born in a log cabin on a farm in Bennezette township. His parents, Mr. and Mrs. William Hesalroad, were early settlers of the county who later moved to a farm in Coldwater township. At the time of his death (1924) John

Hesalroad owned this farm, on which he had been born.

At an early age he moved to Greene. He married Lovinia Hart at Clarksville in 1888. John served as Greene's mayor for 6 or 8 years and as a councilman for several years. He was an auctioneer and livestock dealer, and spent much of his life managing his farms near Greene. He was a member of the board of directors of the Farmers Incorporated Cooperative association for many years.

The family had ties to Clarksville, Iowa. The album contains three undated photos of the Clarksville basketball team. Descendant Ralph Stookey lived in Hollywood, California. Jean Watterson was 15 in 1963.

Following are names of other Hesalroad family members, which appear in newspaper clippings in the album:

John Hesalroad and Lovinia Hart Hesalroad

Parents of:

Nelle (Mrs. Ralph W. Sylvester)

Alice (Mrs. George R. Watterson)

Descendants:

Roy & Ruth Watterson (Evanston, Illinois)

Dr. Ray L. Watterson (Berkeley, California)

Mrs. Donald Stookey, (Corning, New York)

son: Robert Allen Stookey
 John K. Sylvester

Others:

Mrs. George Stauffer, John's

sister

Mrs. Robert. M. Skillen,
John's sister

Mrs. Lewis Hesalroad (nee
Lizzie Pringle), sister-in-law

LOVINIA HART was the
daughter of John and Elizabeth
Lyons Hart.

Siblings:

Andrew, Charles, Sarah (Mrs. J.
D. Martz), Martha (Mrs. J. A.
Yarger), Jane and Lewis. A
"stepson" F. M. Hart

Others:

George Hesalroad (Des
Moines, Iowa)

Mrs. W. A. McDonald (La
Jaunta [?], California)

Mrs. Alice French (Waterloo,
Iowa)

Mrs. Carol Wyatt

Mr./Mrs. Fred Hesalroad
(Nashua), state not shown

Mrs. H. C. Doore (Charles
City), state not shown

Pvt./Mrs. J. K. Sylvester
(Chicago, Illinois)

P. V (B). SYLVESTER died in
Long Beach on 25 April 1918.
Wife: CATHERINE McKIBBIN
SYLVESTER

Parents of:

Duane (Santa Ana, California)
Vinton W. (Long Beach, Califor-
nia)

Emilo (Mrs. J. H. Elijah) (Wood
River, Nebraska)

George (Clarence, Iowa)

Thomas

Frank

Ralph (Clarksville, Iowa)

Other surnames:

Cottrell (Chicago, Illinois)

Bent (Morrison, Illinois)

Lasher

Hall

Snyder (Cedar Rapids, Iowa)

Van Vechten

Hagey

McKibbin

Goodenow (Colo, Iowa)

Manning (Ames, Iowa)

James (Battle Creek, Iowa)

Johnson (Omaha, Nebraska)

This story has a very happy
ending. After searching the
Internet for like names, one
genealogy website was found
belonging to Joyce Barnett who
gratefully accepted the album.
John Heselroad was her great
uncle, her grandfather's brother.

You can view her website for
John Hesalroad at
[worldconnect.rootsweb.com/cgi-
bin/igm.cgi](http://worldconnect.rootsweb.com/cgi-bin/igm.cgi)

* * * *

ARGONAUTS OF CALIFORNIA

A list of 35,000 Pioneers
who had arrived in California by
December 31 1849, by Charles
Warren Haskins, 1890. Haskins
is best known for the Pioneer
Index. Lists consist of Pioneer
Associations and Passengers
from Overland & by Sea. This
database pertains to all counties.

[http://cagenweb.com/~sacramen/
argoindx.html](http://cagenweb.com/~sacramen/argoindx.html)

*This list has been extracted for online
viewing by Nancy Pratt Melton
Sacramento County Coordinator, CA
GenWeb Project: [http://
cagenweb.com/~sacramen/](http://cagenweb.com/~sacramen/)*

1923 POLISH DIRECTORY ONLINE

You can now browse the
1923 Commercial Directory for
Poland and Danzig directly from
your own computer. The Library
of Congress has digitized more
than 7,000,000 items that you
can browse on line. Go to [http://
lcweb2.loc.gov/](http://lcweb2.loc.gov/) to see what is
available. To view the 1923
Polish Directory, go to
[http://hdl.loc.gov/loc.gdc/
scd0001.20020613002po.2](http://hdl.loc.gov/loc.gdc/scd0001.20020613002po.2).

However, be forewarned that
there is no electronic index, and
so searching the Directory may
be a bit tedious.

*From Jewish Genealogical Society of
Los Angeles December 2002 Newsletter.*

* * * *

BOSTON HIAS RECORDS

LDS Family History Library
recently filmed the Boston HIAS
(Hebrew Immigrant Aid Society)
immigration arrival cards, 24,000
in all, covering 1882 - 1929. The
first surname on each reel is
shown below:

2,318,189 - Aaronowitz

2,318,389 - Botkewitz

2,318,390 - Fingerman

2,318,391 - Grubstein

2,318,392 - Kushnir

2,318,509 - Markman

2,318,510 - Rabinowitz

2,318,511 - Shatora

2,318,512 - Weiner

*From Jewish Genealogical Society of
Los Angeles November 2002 Newsletter.*



ORIGINAL CIENEGUITAS CEMETERY GATE
COURTESY OF SANTA BARBARA HISTORICAL SOCIETY

New Life for a Dead Cemetery – An Update on The History of the Cieneguitas Cemetery

By Neal Graffy, SBCGS Member
nealg@silcom.com

It's funny how much time people are willing to spend at a place that no one wants to be at permanently. This is the story of the Catholic Cemetery now called Cieneguitas, how it came to be, was forgotten and renovated.

But first, a little about the Catholic places of rest before the Cieneguitas Cemetery.

The Presidio Cemetery

While we tend to think of Mission Santa Barbara as the centerpiece for Santa Barbara's

early Catholic services, it was actually the chapel of the Santa Barbara Presidio that provided the first place for worship, baptisms, weddings, and burials. For the chapel and its successor, Our Lady of Sorrows, were the actual parish churches for Santa Barbara.

The cemetery dates back to April of 1782 with the founding of the Santa Barbara presidio. Only two months old when she died, Maria Antonia Quixada was buried at the presidio on December 29, 1782, the first entry in the *Libro de Difuntos* (Book of the Dead or Book of Burials). At the presidio, interments took place in front, inside, and to the rear of the 3 chapel. According to Father Maynard Geiger, with few exceptions, after 1806 most of the burials took place in the Mission Cemetery. The last burial at the presidio was in March of 1846.

"Block 103" Cemetery

A possible replacement for the presidio cemetery can be seen on Vitus Wackenreuder's 1853 map of Santa Barbara. City block #103, bounded by Laguna, Anapamu, Olive and Victoria, is labeled "Bishop Amat Cemetery," thus denoting ownership by the Catholic Church. Thaddeus Amat, for whom the cemetery was named, was the Bishop of Monterey and Los Angeles. As to whether or not the cemetery was current or projected, the burial records don't say (there is a rumor of a skeleton or body being found under a house in that block).

The Riviera Cemetery

For a short time, a Catholic Cemetery was on the lower Riviera pretty much on and around the site of St. Francis Hospital. The date it opened is unknown. It could have been the late 1860s or early 1870s. This cemetery clearly shows up in early photographs and a few photographs taken within the cemetery have been found. The high visibility of this cemetery, plus other problems gave the city fathers some concern. These concerns were taken up by the Grand Jury, but it would seem their complaint was ignored by Rev. Jaime Vila, the pastor of Our Lady of Sorrows. A later Grand Jury addressed the situation in September 1873.

"...That it appearing from representations made to us by numerous parties, that the Catholic cemetery, lying north and east of the town of Santa Barbara, and adjoining thereto, is unfit for burial purposes, because of the rocky nature of the ground, rendering it impossible to dig the graves more than from two to four feet in depth, and that by slight denudation the bodies and many of the graves would be more or less exposed, and that in one case the effects of the decomposition of a body were plainly visible at the surface, the jury, in view of these facts, are unanimous in their opinion that the said cemetery is a public nuisance, and thus declare it; and it further appearing that a former Grand Jury had taken cognizance of this matter, but had been assured by those who had charge of the cemetery that such things should no longer continue, and that since that time no effort, so far as we can learn, has been made for its

abatement, we do hereby make this a presentment against Father James Villa [*sic*], hoping thereby the cemetery may be removed and that there will be no further cause for such complaints."

Exactly when burials discontinued here is not known. The cemetery is still visible on an 1877 "Bird's Eye View" photograph of Santa Barbara. Another "Bird's Eye View," done ten years later, reveals a faint outline of the border, perhaps suggested by old trees and hedges. Homes, medical offices and the St. Francis Hospital property now cover the cemetery site.

The Cieneguitas Cemetery

When in operation, this cemetery was simply "the Catholic Cemetery" as it was the main Catholic Cemetery. Occasionally some lucky stiff would get buried at the Mission and, if that were the case, the burial record indicated it (the same applied to the little Montecito Cemetery 1881 to 1915). When Calvary Cemetery opened in 1896, it was referred to as either "Calvary Cemetery" or the "Catholic Cemetery." The former cemetery was now called the "old Catholic Cemetery" or "Cieneguitas" due to its location.

So, what is a cieneguitas you may ask? In Español, it means "little swamps" or "little marshes". In this case, don't let the "little" fool you. In the 1920s, archaeologist David Banks Rogers referred to the area as "an almost impenetrable jungle of small trees, brush,

vines, ooze, flags and swamp grass. Throughout this tangled growth meander spring-fed rivulets that in places expand into treacherous bogs..."

The area in question is southeast of the cemetery along the Modoc Road area. Two Chumash villages were located here. According to Rogers in *Prehistoric Man of the Santa Barbara Coast* (1929), the first village, located on a small knoll rising from the edge of the swamp, was long abandoned before the advent of Europeans. Judging from his map, it looks to be somewhere between Modoc Road, the Southern Pacific tracks and Del Canto Lane and Vista Clara Rd. The second village was occupied and thriving in August of 1769 when first viewed by the land expedition of Gaspar de Portola. The Spanish gave it the name "Cieneguitas" because of the features described earlier. The location of this village was further up Modoc towards Hollister. For the most part apartments cover the site today. Historians differ as to the year and location, but sometime in the 1800s, an *asistencia*, the chapel of St. Francis Xavier, was built to serve the Indians. Speculation puts the chapel near the intersection of Cuna and Modoc or at the site of the Modoc Motel on Hollister.

So, what about "La Patera," a name frequently used for the cemetery? As best as I can tell, it started with Fr. Maynard Geiger's book "*God's Acre at Mission Santa Barbara*" published in 1958. Fr. Geiger quotes

an early article (not named or dated) discussing the abandonment of Catholic burials within the city limits "the burials [now] taking place towards the Patera on lands donated by Thomas Hope." Geiger later refers to the cemetery "towards the Patera District" and in a summary of the Catholic cemeteries and their dates of use, he now calls the cemetery the "Patera Cemetery."

La Patera loosely translates to "place where ducks congregate." Loosely we say because you won't find *patera* in the Spanish dictionary. You will find "*pata*," which means duck. Generally, "*era*" added on to a word indicates "the place of." Put them together and you have the place of the ducks, or *la patera*. (Just for the sake of confusion, according to the Goleta Lemon Association's famed La Patera packing crate label, it means "the pond.")

This name appears on the 1842 *diseño* (map) for Nicholas Den's Dos Pueblos rancho as the name of a stream. An 1855 *diseño* for the Mission Lands bought by Den's brother Richard Somerset Den shows *La Patera* as the name for the property of Daniel Hill, Nicholas Den's father-in-law. Hill's old adobe, now a County Landmark, still stands on La Patera Lane, off Hollister Avenue by the airport. As the Goleta Slough extended up to the edge of the Hill property it probably was a great place for ducks to congregate along the edge of the marsh. A town, known as La Patera took root near the intersection of today's

Hollister and Fairview Avenues. The name Goleta (schooner), which originally applied to the little town around Patterson and Hollister, eventually came into use for the whole area.

I have found no period references to support the "La Patera" naming but have come across two that validate "Cieneguitas." On Tuesday, June 1, 1897 the *Morning Press* printed an article covering the previous day's Decoration Day (Memorial Day) events. "The ceremonies at the Catholic Cemetery, called cieneguitas, were very impressive..." Another "siting" comes from *The Second Book of Burials*, which tells us on May 9, 1899, Maria Arroqui's "remains removed from Cieneguitas Cemetery to Cell 28 colomborium subC at Calvary" (she had originally been buried at Cieneguitas on May 27, 1892, #B-604).

Burials at Cieneguitas

Faithfully recorded by the Franciscan and Jesuit priests are the baptisms, marriages and deaths of the Catholic community. These can be perused at the Santa Barbara Mission Archive Library. For our purposes, the Santa Barbara Mission Archive Library is "*The Second Book of Burials of the Parish of Santa Barbara*." This document contains death records from November 17, 1873 through December 29, 1912. Entry number one is Jose Rodriguez. Assuming Father Vila heeded the words of the Grand Jury in September of 1873, he searched and found a

new location for the parish cemetery and thus a new book was started.

Or was it? At this time, the property belonged to Thomas Hope, of Hope Ranch. And, it wasn't until after two years, two days and 152 burials that Hope sold the six-acres to Bishop Amat for \$1. Four days later, Josefa Kays (burial #153), was buried, the first official burial after transfer of title. Ironically, Thomas Hope died two months later of stomach cancer.

The question now is, was Jose Rodriguez the first burial at Cieneguitas, or was Josefa Kays? A review of the papers from September 1873 through November 1873 failed to reveal any information. The same dead end was encountered in a search from November 1875 through January 1876 when Thomas Hope died. Without proof, I can only speculate that Fr. Vila did indeed discontinue burials at the Riviera cemetery and in November of 1873 initiated burials at Cieneguitas. Two years later, Thomas Hope, perhaps already sick and knowing the end was near, made the transfer of property official.

And, what happened to the burials at the Riviera Cemetery? Were the bodies moved to Cieneguitas? Were any uncovered during the building of the Quisisana Sanitarium in 1905 (on the site of today's St. Francis Hospital)? Not too long ago, bones were found during the excavation for the parking lot at St. Francis. Obviously, the lid's not closed on this one!

How many were buried at Cieneguitas?

The *Second Book of Burials* recorded 1,223 deaths between November 17, 1873 and August 30, 1896. Death #1,224, recorded on September 2, 1896 was Calvary Cemetery's first customer. As strange as it may seem, it was John Kays, whose wife Josefa was the first "official" burial at Cieneguitas. Though Calvary was now "the Catholic Cemetery," it was not the end of activity at Cieneguitas as at least four more burials took place here over the next five months. Two were infants — Francisco Ayala, eight months old, was buried on September 12, 1896 and Jose Daniel Arrellanes "6 mos. 7 days buried by side of mother" was buried on October 27, 1896. The final two interments in January of 1897 were both female adults.

Numerically, we have the potential of 1,227 burials at Cieneguitas. But, we know there were interments at Mission Santa Barbara, Montecito Cemetery, Santa Barbara Cemetery, and some of the deceased were sent to other cities.

In *God's Acre*, Father Geiger reported only 823 burials. The difference between the two figures is an error (forgive me Father!) on Geiger's part in reading John Kays' burial number (B-824) and assuming therefore the 823 burials that preceded his Calvary burial must have been at Cieneguitas. The "problem" can be traced to a burial on June 9, 1890. Inexplicably, this burial instead of being #924, was

labeled "B-524." The "B" series continues from that date on. My first thought was that maybe this proves Josefa Kays was the first at Cieneguitas and the preceding 152 were buried at the Riviera Cemetery. But, $924 - 152 = 772$, not 524. I've now got a surplus of 248 bodies! Does this reflect burials at the other cemeteries and, perhaps re-interments from the Riviera Cemetery to Cieneguitas?

Personally, I doubt Fr. Vila continued two years of Riviera burials after his second warning from the Grand Jury. I believe Jose Rodriguez is burial #1 at Cieneguitas. The new numbering system does bother me. As 'B' is the second letter of the alphabet, was this meant to redefine the burials in the Second Book? Was the '9' of #923 mistaken for a '5' and instead of B-924 it became B-524? Though most of the burial entries were by Fr. Vila, occasionally other priests made entries. I have yet to revisit *The Second Book of Burials* to investigate these thoughts.

How many are still buried there?

According to *The Second Book of Burials*, the honor of the first re-burial goes to Mrs. Mary Carter on October 6, 1896. She was buried the first time on May 27, 1891. Two other transfers listed were Pedro Mazzini (June 15, 1898) and Maria Arroqui (May 9, 1899). I noticed a few burial entries after 1900 with a suspicious 'R' next to the burial #. A short investigation con-

firmed they were indeed reburials from Cieneguitas.

Upon hearing of the Cieneguitas renovation project, a Goleta man called and showed us two photographs taken in the thirties. They showed two open graves at Cieneguitas filled with sandstone and lumber and, kids from the nearby "Sunshine School" playing in them. Other evidence of reburials has been revealed above ground at Calvary. Extensive strolling through the cemetery has found nearly a dozen headstones dating to the Cieneguitas period.

Two conflicting stories of re-interment to Calvary have been presented by local historian Walker A. Tompkins. In *The Yankee Barbareños*, (an unpublished manuscript) he wrote of Thomas Hope's will:

"... Not included was a pie-shaped, six-acre tract north of the county road, which [Thomas] Hope deeded to the Catholic Church for cemetery purposes, with the proviso that if it was ever abandoned, title would revert to Hope's estate. In 1930, most of the bodies interred there were moved to the new Calvary Cemetery on Hope Avenue. Enough graves (one of them was that of Rosa Hill Den Welch, widow of Don Nicolás Den and Greenlief C. Welch) were left intact to retain the tax-free cemetery status of the land. The old cemetery, long neglected, is still there—hidden in the weeds."

A slightly different version is

given by Tompkins in *Goleta the Good Land* (p193):

"Most of the bodies interred there in olden days were transferred, between 1912 and 1915, to the new Calvary Cemetery on Hope Avenue. However, in order for the Church to preserve the tax-free status of its old cemetery and keep the land from reverting to the original donor (the Thomas Hope Estate), a few graves were left *in situ*."

In reviewing the official deed from Hope to Bishop Amat, I did not find any "proviso" about the property reverting back to the Hope Estate.

Tompkins' account may be the result of confusion between the Santa Barbara Calvary Cemetery and the Calvary Cemetery in Los Angeles. In 1930 the "old" Los Angeles Calvary Cemetery was closed and the bodies were transferred to the "new" Los Angeles Calvary Cemetery. Coincidentally, the "new" Los Angeles Calvary Cemetery opened in 1896, the same year as the Santa Barbara Calvary Cemetery.

No records have been found at Calvary Cemetery, Our Lady of Sorrows, the Santa Barbara Mission Archive Library, or the Archives of the Archdiocese at Mission San Fernando to indicate that several hundred, let alone 1,200, bodies were ever moved. And, rendering to Caesar what is Caesar's, a permit was needed to move a body. A search of county records has so far failed to produce the required permits.

What about a plot map?

To date, no plot map has been found to show the location of any of the departed faithful at Cieneguitas and it is probable that none ever existed. Some proof may be gleaned from a May 1897 article reporting on Decoration Day (Memorial Day) activities. At Cieneguitas a monument was dedicated to the soldiers "buried at the Catholic Cemetery called Cieneguitas... whose graves have not been found in the cemetery."

An Almost Forgotten Cemetery

As the years and generation passed, the burials at Cieneguitas pretty much faded from the descendents' and the church's memories. On paper, it still existed. The official county maps as well as AAA and other maps of Santa Barbara identified the property as "Cemetery" (they still do). As earlier mentioned, Father Geiger made reference to it in *Gods Acres at Mission Santa Barbara* (1958), Tompkins in *Goleta the Good Land* (1966) and in 1991 Justin Rughe covered it in his *Looking Back*.

Once a year, in early summer, the church sent a tractor out to disc the weeds for fire prevention.

About 1998 the Santa Barbara County Genealogical Society approached County Landmarks to see about renovating the "Potter's Cemetery" off Cathedral Oaks Road. I was Chair of Landmarks at the time and their enthusiasm got me fired

up, and I investigated doing the same to Cieneguitas. A friend and I explored the property, starting behind the Juvenile Hall where a counselor soon came out and yelled at us for trespassing. We stated our intended mission and she told us there was no cemetery on the property.

Ignoring her we pushed through the waist high weeds, filling our clothes with foxtails, burrs and assorted stickers. Eventually we found a few cut sandstone pieces in the thicket above Atascadero Creek by Hollister Avenue. With the results certainly not as exciting as the Potter's Cemetery, Cieneguitas faded from my attention too.

New Life for a Dead Cemetery

In late April of 2000 at a campout of the Ancient and Honorable Order of E Clampus Vitus, Ed Strobridge asked me what I knew about "La Patera" Cemetery. Ed's mission in life is to find the resting place of Civil War and Mexican War veterans primarily in San Luis Obispo and surrounding counties and make sure they have a headstone. If not, he gets them free of charge from the Department of Veterans affairs. Ed had reason to believe that at least 20 veterans had been buried at "La Patera" and were still there.

Aided by several interested veteran's organizations, letters stating that "something must be done to get the headstones placed" were being sent to Santa

Barbara politicians of all levels. I suggested contacting the Catholic Church, as they were the owners of the property. The response was the feeling that that the church had abandoned the property and it was not their fault (although the fact that the families had not done anything was not considered). I offered to contact the church with a more positive attitude.

After some initial research at the Santa Barbara Historical Society and the Mission Archives, I started making phone calls on Friday, May 26, 2000. First, to Our Lady of Sorrows (after all, it was their cemetery to begin with), they referred me to Bishop Thomas Curry's office in San Roque, who referred me to the Archdiocese of Los Angeles. There, after several transfers, I found myself talking to George Harsch, the Director of Property Development. I explained the interest on the property and Ed's desire to have headstones placed there. George didn't say yes and he didn't say no. We both agreed that more research was needed. On his end, he offered to start looking in the Archdiocese's archives.

Meanwhile back in Santa Barbara it was decided to create an official organization rather than leave the research up to interested individuals. Thus, the Cieneguitas Cemetery Association was formed. The committee consisted of DJ Bassett, a photo preservationist, photographer, and great ball of energy; Georgia Fox, the curator of the Maritime Museum and a Ph.D. in archae-

ology; Bill Stewart, an attorney very active in veteran's affairs and pretty much responsible for the Veteran's Wall at Los Positas Park; Ed "Headstone" Strobridge, and myself.

Over the next several months, more research was conducted and a plan was drawn for a 70' x 70' fenced area with a re-creation of the original arched cemetery entrance. In this small enclosure the veterans' headstones would be placed and there would be room for memorials to other "lost" souls at Cieneguitas. Additionally, a wall was envisioned that would have the names of all 1200 or so placed on tiles.

The plan was sent to Bishop Thomas Curry, who immediately wrote back in support of the project. After a few more months of research and refinement, in March of 2001 we produced a number of packets of the proposal and sent them to Mr. Harsch and asked Bishop Curry if he would take some to Cardinal Mahony (thus covering all of our bases).

Cardinal Mahony responded quite favorably. Within the next month, Monsignor Terrance Fleming (pretty much the Cardinal's "right hand man") and Bishop Curry toured the property, followed a few weeks later by James Tixier, Director of

Catholic Cemeteries and Michael Davitt, Director of Real Estate. During lunch with Mr. Tixier and Mr. Davitt, I offered that the Cieneguitas Cemetery Association was willing to take over full clean up and renovation of the cemetery. We would of course

the proposed "veterans plot" and then cleared that 70' by 70' area.

On Memorial Day 2001 a good-sized crowd turned out to hear several speakers give the history of the cemetery, and of Company C of the First Battalion of Native California Cavalry.

Bishop Curry gave a prayer and blessing and the members of the Santa Barbara Civil War Council gave a thundering black-powder salute.

Great coverage was given by the media and a few months later, the story was given Southern California exposure on KCET-TV's *Life and Times*.

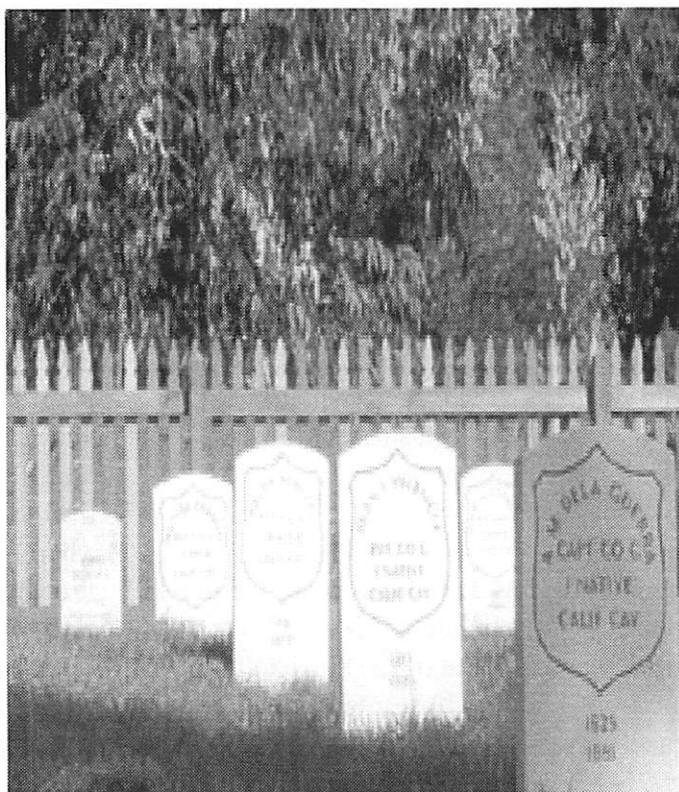
Six months later, on Veterans Day, another observance was held and this time the headstones were laid out, and despite rain that morning a good crowd attended.

Father Virgil Cordano

of Mission Santa Barbara offered the prayer and blessing followed by the salute of the Civil War re-enactors.

During this time, we continued to meet with Jim Tixier and George Harsch on not only Cieneguitas, but also Montecito Cemetery and yet another "inactive" cemetery in Guadalupe. (Santa Barbara County Genealogical Society member Michel Nellis is spearheading the Guadalupe cemetery project.)

In May of 2002 members of E Clampus Vitus undertook a



NEW HEADSTONES
-NEAL GRAFFY PHOTO

purchase the property from the Archdiocese and we offered to double the money they had paid for it. Our \$2.00 was politely rejected.

We had asked if we could have a Memorial Day ceremony for the veterans of Cieneguitas. This was approved, and as the weeds were waist high, a mowing party was organized. Ed Strobridge brought down his DR (as seen on TV) mower and we cleared a path from Hollister to

clean up at Cieneguitas and removed 1.9 tons of weeds, dead branches and shrubs. MarBorg Industries donated not only the 40 cubic yard dumpster, but paid the dump fees too. The following month the church abandoned the annual tractor "discing" of the weeds and hired a man with a DR (as seen on TV) mower and he hand-mowed the entire 4.62 acres. It looked great and spared the remaining cemetery stonework from damage. This was followed by the church's hiring a professional arborist to clean up the trees not only at Cieneguitas, but Montecito, too (which had also been mowed rather than disced).

Meanwhile the Archdiocese and the Cieneguitas Cemetery Association had agreed to have the headstones in place for Veterans Day. On Friday, October 25, a truck delivered \$4,700 of high-grade redwood, followed by a tractor and auger and several pallets of cement and gravel. Under the supervision of G. W. Shay of Shay Construction, members of E Clampus Vitus and a few "civilians" (including "Genie" Lily Rossi) started constructing the fence. The following weekend it was finished. Three days later a crew from the Archdiocese arrived and installed the headstones.

All interested parties and the media had been alerted to the November 9 dedication. Disappointment and quick phone calls

and e-mails ensued as rain poured over Santa Barbara two days before the dedication. The main problem was the incredibly slippery mud and the softness of the ground due to the squirrel and other varmint holes. A new date of December 7 was set.

As it turned out, the rain and

in full period regalia provided the salute.

All in all, the Cieneguitas project took about two and a half years from the first phone call to the Archdiocese to the final salute on December 7. In between were hundreds of hours of research, meetings, volunteer

labor, and thousands of dollars in contributions and in kind donations.

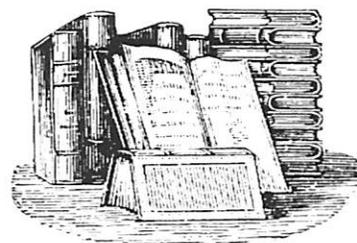
The success of the renewal of Cieneguitas has been accomplished by many people of different faiths and backgrounds. It has not been a Catholic effort. It has not been a veteran effort. It's a common interest in recognizing, honoring, and paying our respects to those who were here before us.

- Neal Graffy XNGH



NEW PLAQUE HONORING COMPANY C
VETERANS BURIED AT CIENEGUITAS
-NEAL GRAFFY PHOTO

cancellation was for the best. By December 7, the cemetery was carpeted in beautiful green grass with wild daffodils popping up everywhere. A beautiful plaque by tilemaker Connie Chadwick was unveiled, Father Thomas McCormick of Our Lady of Sorrows offered the Prayer and Blessing, our friend Bishop Curry read the names of the Veterans and the members of the Santa Barbara Civil War Council



The Search for Stowaways

*From the Illustrated London News,
July 6th 1860.*

The practice of 'stowing away', or hiding about a vessel until after the passage tickets have been collected, in order to procure, by this fraudulent means, a free passage across the Atlantic, is stated to be very common to ships leaving London and Liverpool for the United States.

The Stowaways are sometimes brought onboard concealed in trunks or chests, with air-holes to prevent suffocation. Sometimes they are brought in barrels, packed up to their chins in salt, or biscuits, or other provisions, to the imminent hazard of their lives. At other times they take the chance of hiding about the ship, under the bedding, amid the confused luggage of other passengers, and in all sorts of dark nooks and corners between decks.

Hence, it is becoming expedient to make a thorough search of the vessel before the steam-tug has left her, in order that, if any of these unhappy intruders be discovered, they may be taken back to port and brought before the Magistrate, to be punished for the fraud which they have attempted. As many as a dozen stowaways have sometimes been discovered in one ship; and cases have occurred, though not frequently, of men, women, and young boys, having been taken dead out of the barrels or chests

in which they had concealed themselves, to avoid payment of 3 Pounds or 4 Pounds passage money. When the ship is fairly out, the search for stowaways is ordered. All the passengers are summoned upon the Quarter-Deck, and there detained until the search has been completed in every part of the ship. The Captain, Mate, or other Officer, attended by the clerk of the passenger broker, and as many of the crew as may be necessary for the purpose, then proceed below, bearing masked lanterns or candles, and armed with long poles, hammers, chisels, etc, that they may break open suspicious looking chests and barrels.

Occasionally, the pole is said to be tipped with a sharp nail, to aid the process of discovery in dark nooks; and sometimes the man armed with the hammer hammers the bed-clothes, in order that if there be a concealed head underneath, the owner may make the fact known, and thus avoid a repetition of the blows. If a stowaway be concealed in a barrel, it is to be presumed that he has been placed with his head uppermost, and the searchers, upon this hint, whenever they have a suspicion, deliberately proceed to turn the barrel bottom upwards, a process which never fails, after a short time, if the suspicion be well founded, to elicit an unmistakable cry for release. Although this search is invariably made with the utmost care, it is not always effectual in discovering the delinquent; and

(Stowaways Continued on page 30)

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THE FONNEREAU BROTHERS— ENGLISH REMITTANCE MEN IN SANTA YNEZ VALLEY

By Stephen Hoole
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Little did I know that re-search into the history of my wife's family would lead me from their noble origins in France to the world of the ranchers and frontiersmen of late nineteenth century California and Arizona.

The trail that led me to Santa Barbara County began with Zacharie Fonnereau, born in 1636 in the city of La Rochelle on the Atlantic coast of France. The Fonnereau family were Huguenots. They were forced to leave France around 1680 when Louis XIV revoked the Edict of Nantes that, until then, had protected the right of the Huguenots to practice their Protestant religion. To escape persecution by the Catholic soldiers—the 'Dragonades'—the Fonnereaus fled to England where William of Orange had offered all Protestants a safe haven.

The family quickly familiarized themselves with the English way of life and in a short space of time went from refugees to very wealthy London citizens.

Zacharie's son Claude became a successful merchant enabling him to purchase several properties in London and country estates in Ipswich and else-

where. His wealth enabled him to give generously to a number of charities and it seems he was responsible for sponsoring Thomas Gainsborough while the young artist was learning his craft.

Two of Claude's sons, Zachary and Thomas, became Members of Parliament. Sadly they seem to have lacked the honesty and generosity of their father, using their seats in Parliament purely as a means to increase their personal wealth. They were also involved in a number of electoral scandals and various dubious financial deals resulting in them both gaining tarnished reputations.

"The trail that led me to Santa Barbara County began with Zacharie Fonnereau, born in 1636 in the city of La Rochelle on the Atlantic coast of France. The Fonnereau family were Huguenots."

It seems the brothers even became unpopular within their own family, forcing Thomas to fight a long battle to retain control of the estate after the death of his father. Despite being the eldest son he eventually lost the legal case and the family estate passed to a different son—Claudius—who, in complete contrast to his other brothers, was a minister and altogether

more worthy. The two following generations followed Claudius in the service of the church and, by the time Queen Victoria took the British throne, the estate in Ipswich, now further expanded, was in the hands of William Charles Fonnereau.

These were the family's halcyon days and they no doubt enjoyed the power and influence that being one of the wealthiest families in the East of England brought them. They entertained royalty and opened their vast grounds on certain days of the year for the enjoyment of the local people.

However, with mounting problems caused by falling revenue from the estate, the family's wealth thereafter became steadily diluted. By the end of the nineteenth century they were forced to make some difficult choices.

In 1863, against the background of the family's declining fortunes, Zacharie de Valliquerville de Fonnereau (named after his great, great, great, great, great grandfather, the original Fonnereau refugee) was born. Thomas Claude was born three years later. They were the second and third sons of Thomas Neale Fonnereau and his wife Blanche Pearse.

The years 1885-90 were particularly hard for the Fonnereaus and there were several deaths in the family, most due to smallpox. Blanche died in 1885, just a few months after Thomas' mother. Thomas Neale died in 1890 as did his youngest

son Peter. His eldest son, William Neale, at just 28 years old, took responsibility for the estate after the premature death of his father.

“Some became such an embarrassment to their families (on account of their indulgence in drinking and gambling) that the financial drain on the family was severe.”

As Zachary and Thomas grew older it became clear that the estate could no longer support the whole family in the manner to which it had been accustomed. In English families it had always been the custom that the eldest son took on responsibility for running the family estate and keeping it intact. The daughters were married off (preferably to the rich eldest sons of other families) and the younger sons were left to live as they liked, supported by the income from the estate. Inevitably, although usually well educated, these young men frequently lacked the practical skills that would allow them to earn a living for themselves and spent their time and

money on the ‘high life.’

Some became such an embarrassment to their families (on account of their indulgence in drinking and gambling) that the financial drain on the family was severe. Thus it became common around that time for these young men to be dispatched to the far corners of the British Empire and its former colonies to fend for themselves. They became known as “Remittance Men” and were often



FONNEREAU GRAVE STONE AT OAK HILL CEMETERY, BALLARD
-PHOTO BY D. OKSNER

ridiculed for their futile attempts to continue to live like aristocrats in their new surroundings. They got their name from the fact that they received a regular remittance—an allowance—from

home. This was effectively their incentive to stay away (in some cases a small price to pay from the point of view of the family).

And so it was, around 1891, that Zacharie and Thomas became Remittance Men. Transported to the ‘Wild West’, probably attracted by the promise of land under the Homestead Act, they settled in Santa Ynez in Santa Barbara County, California.

From the summer of 1891, with their remittance as security, the brothers began acquiring a number of parcels of land and ranches around Santa Ynez on

mortgages. By the middle of 1892 they jointly owned over 1,000 acres of land. Thomas lived at Rancho Los Amoles, Santa Ynez, and was calling himself a “rancher.” He must have found his new occupation an immense struggle. The hard physical work combined with living in a

harsh environment with very few luxuries must have taken its toll since, on 17 September 1895—just a few weeks short of his 29th birthday—he died of “Aortic Stenosis.” Thomas was buried in Oak Hill Cemetery, Ballard. His burial place marked only by a simple cement headstone bearing the initial “F.” The local paper, the Argus, reported:

“We regret to have to announce the death of Mr. Fonnereau who died of valvular

disease of the heart night before last. He had been troubled with heart disease many years and was far from well when he removed from England a few years ago to Santa Ynez. His loss is regretted by all, and much sympathy is expressed on all sides for his brother who is left without a relative here.”

Indeed, Zacharie was now in a difficult situation. Although Thomas had bequeathed all his property—worth around \$20,000—to Zacharie, there were a number of creditors keen to see that the mortgages they had granted were repaid. There were claims of over \$11,700 against Thomas at his death and although Zacharie tried to raise other loans to pay these off it seems he failed: a letter dated 26 July 1896 from his lawyer back in Ipswich, L. Allan T. Cobbold, reveals that, “I have been unable to find anyone to entertain your proposal to borrow \$4000 at 5 or 6% on the Rancho. . . . People will not look at security upon such distant property the value of which they know nothing. I do not gather from the abstract that you gave more than \$3000 in excess of the present mortgage and if this is the case you are asking more money on mortgage than you have paid for the estate which is not likely to be successful unless accompanied by a very reliable valuation which points out the reason for the enhanced value.”

With interest compounding the debts and a number of creditors taking legal action to recover their money, Zacharie’s

only option was to dispose of most, if not all, of the land the brothers had acquired to pay them off. His only comfort being that he was at least now receiving Thomas’ annuity as well as his own—around \$2000 per year in all.

Despite all this, the following year, on 29 December 1896 at Zaca Ranch, Zacharie married Della Foster of Los Olivos. The service was conducted by the priest of the Santa Inez Mission and Della had to obtain the permission of the Bishop to marry Zacharie who, being of Huguenot descent, was clearly not a Roman Catholic! Della was born in 1876. Her mother, Ellen, was of Irish decent, born in Vermont and her father, Marion, a Confederate veteran, was originally from Missouri. The Fosters were experienced farmers and the Fonnereaus had no doubt made use of their expertise when the brothers were starting out as ‘ranchers.’ The bond between the families seems to have been more than just a working relationship however. As well as their connection to the Fonnereaus through marriage, many Fosters (and other related families) are buried in the same plot in Oak Hill Cemetery as Thomas.

Shortly before their wedding, possibly as part of the arrangements, the Ellis Island immigration records reveal both Della and Zacharie had taken trips to Britain. A ‘Miss D. Foster’, traveling with her mother and younger sister Pamela, arrived back in the USA on 5 October

1896 on the City of Rome. The ship had departed from Greenock (Scotland) and Moville (Ireland) two weeks earlier and the ladies had probably boarded the ship in Ireland, given Della’s mother’s ancestry. Soon afterwards, on 17 October 1896, a ‘Z. Verney Funnereau’ arrived on the Lucania from Liverpool via Queenstown (County Cork). Zacharie traveled alone—though, typical of a remittance man, with substantial baggage—and was described as a ‘farmer’ (probably as a result of the land he once owned, rather than a reflection of his true occupation).

Around the time of the wedding Zacharie met William Price who seems to have been his driver and general assistant. In March 1899 Zacharie, who was by then apparently conducting business as a surveyor, went to the town of Morita in Sonora, Mexico where he met up with Price and began working on plans for the Mexican Custom House which was to be relocated to Naco, Sonora. Della joined him in June but must have found conditions unbearable. Naco was still being built, lacked many facilities and, being in the Sonora Desert, endured temperatures that regularly rose above 100°F. Certainly, by November, Della had moved up to the mining town of Bisbee, Arizona, positioned high above sea level, making it somewhat cooler. She took a room at the Queen Hotel, which must have been far more hospitable than the living conditions on the border.

Zacharie continued to work down in Mexico, with Della adamant that their separation was a purely practical arrangement and that “there was no trouble at all existing between us.” Indeed, Zacharie visited his wife every week—Bisbee being just a few miles north of the border—but on one occasion was so worse for drink that he did not want Della to see him until he had sobered up. According to Price they had been “drinking for a week in Naco” (though lacking other luxuries, the town had no less than three saloons, despite having only 50 registered inhabitants in its U.S. half). Although Della knew Zacharie was an habitual drinker, Price arranged for him to stay the night at Graham’s Livery Stables—just a short walk from the Copper Queen—and face her in the morning.

Zacharie was holed up in the harness room and continued drinking whisky, supplied by Price, until he was so drunk that the new bookkeeper at the stables, Andrew Dykhoff, became worried about his condition.

Asking Zacharie what the matter was, Dykhoff got the barely comprehensible reply: “I’m very sick, a very sick man.” At this, Mr. McKim, the stables’ manager, was called and told Price that he should “take him some place and had better get him a doctor.” Price retorted that all

the man needed was “more whisky”—despite Zacharie’s continuing distress, groaning and cries that he was “broken, very broken.”

Dykhoff could stand no more and, fearing for the reputation of the Company he had so recently joined if the man were to die on the premises, demanded a sheriff be called to have Zacharie locked up in jail: “the right kind of place for them kind of people.” This was the signal for the men to leave and Price hauled his almost unconscious comrade onto his wagon and took him the few hundred yards down Main Street to the Queen Hotel. Della was no doubt shocked to see her husband in

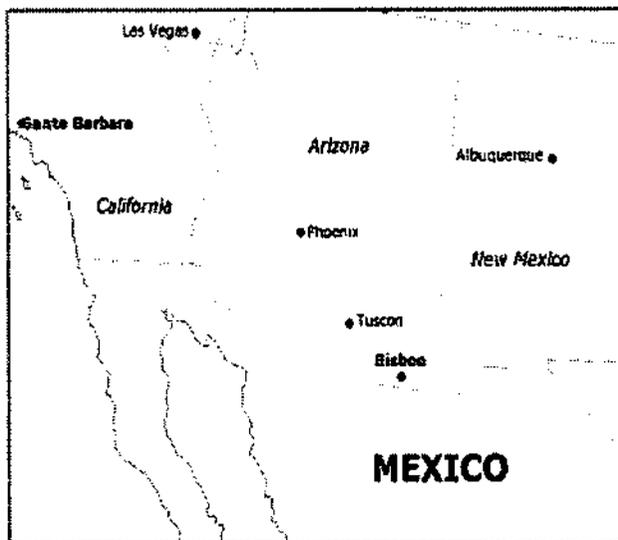
him to get some whisky, believing it was the “only thing that would do him any good.” Della allowed him just a drop and he began talking with Price about returning to Naco and stated that he was feeling well. He told Price to complete the deal they had struck a week earlier with the stable owner, Mr. Graham, to buy a couple of gray horses. Price was to go down to the stables, get the bill of sale and bring back a check for \$60 for Zacharie to sign so they could get the cash to buy the horses.

Price returned mid-morning with the check but Zacharie’s hand was shaking so much that he was unable to sign it. Della signed it on his behalf and Price

went down to the Copper Queen Consolidated Mining Co. Bank to cash it and then on to the stables. On his way back Price noticed a “colored man” running through the town shouting for a doctor and realized something was wrong. The regular doctor was out of town but the mining company’s doctor, William Greene, was located and went to the Queen Hotel. When he

reached him, Zacharie was barely alive, his pulse very weak and breathing shallow. Within minutes he was dead.

The following day, 15 February 1900, an inquest was held and Della, Price, Dykhoff, McKim and Dr. Greene were asked to give evidence. The jury



such a state but cared for him through the night.

The next morning Zacharie felt a little better and was able to eat a little breakfast—including a raw egg hangover cure. However, his craving for drink had not diminished and, when Price came to visit, Zacharie begged

of six decided the cause of death was "heart failure." Dr. Greene was uncommitted on the question of the involvement of liquor in Zacharie's demise. That evening the local newspaper, the Tombstone Prospector, reported his death:

"D V B Fauntleroy, a native of England, died suddenly this morning at the Queen Hotel. The cause of death was heart disease and the verdict of the jury was in accordance therewith. Death coming so unexpectedly it was decided proper to hold an inquest. The autopsy revealed the facts as stated above. Diseased [sic] was a member of the Masonic order and will be buried tomorrow under the auspices of that order. He leaves a wife who resides here."

What became of Della, aged only 24, after Zacharie's death for now remains a mystery. She almost certainly returned to her family, and whatever remaining property Zacharie had, in Santa Ynez. Did she remarry? Did she have any children? Who knows what secrets the various Santa Barbara archives may yet reveal.

The full history of the Fonnereau family with surname index has been donated to our library by Stephen Hoole. It can be found in the Family History Room at the Sahyun Library: A History of the Fonnereau Family, Huguenots from La Rochelle. By Hoole, Stephen. 2002. [929.2/Fonnereau/Hod].

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HEREDITY ORGANIZATIONS ONLINE

Daughters of the American Revolution
<http://dar.org/>

Descendants of Mexican War Veterans
<http://www.dmwv.org/>

General Society of the War of 1812
<http://www.societyofthewarof1812.org/>

General Society of Sons of the Revolution
<http://www.sr1776.org/>

Sons of the American Legion
<http://www.sal.legion.org/>

Sons of Confederate Veterans
<http://scv.org/>

United Daughters of the Confederacy
<http://www.hqudc.org/>

Daughters of Union Veterans of the Civil War
<http://www.duvcw.org/>

National Organization of Ladies of the Grand Army of the Republic
<http://www.rootsweb.com/~nlgar/home.html>

Grand Army of the Republic links
<http://suvcw.org/research.htm>

COMMON GRAVE OF JAPANESE ASHES IN THE GUADALUPE CEMETERY

Contributed by Shirley Contreras <shirley2@pronet.net>

This list covers the entire common gravesite as shown on the marker at the cemetery. According to the cemetery employees, Japanese cremated remains were kept in the Buddhist Church. California law later changed, prohibiting the storage of ashes in a church. At the end of the war, when the Japanese returned to the area, they were told to pick up the ashes. Those ashes that were not picked up were buried in a common grave. The names of those buried in this common grave are taken from the stone at the gravesite.

Name	Date of Death	Age in Years/Months/Days
Araki, Ichiro (Henry)	August 21, 1930	17/6/19
Gyotoku, Masagoro	September 19, 1928	60/9/4
Gyotoku, Shigeo	July 31, 1918	3/7/0
Hamane, Kazuma	August 20, 1935	9 years
Hayashi, Toraichi	June 2, 1926	(-)
Hotta, Yasuharu	September 4, 1941	16 years
Inai, Kissaku	November 10, 1934	51/7/4
Inouye, Shinkichi	September 30, 1937	53/7/21
Inouye, Tsune	August 4, 1921	42/2/9
Ishikara, Teruko	June 1, 1941	29 days
Katakura, Torataro	March 12, 1942	51/11/8
Katayama, Juichi	July 25, 1941	51/10/20
Kikuno, Mitsuo	May 15, 1927	1 yr, 1 mo.
Koga, Tsunesuke	July (?), 1933	11/11/22
Koshino, Naotaro	February 18, 1941	62 yrs
Kuratani, Masao	December 24, 1923	(boy)
Kuratani, Shigeo	June 11, 1924	(boy)
Kuwada, Yonekichi "Joe"	January 16, 1939	
Murata, "Bobby" Yoshikazu	October 30, 1932	boy
Murata, Chiyozo	January 11, 1935	
Nakamura, Issaku	November 15, 1926	53
Nakamura, Shizuye	December 13, 1941	12/7/18
Nakano, Shigeo	September 22, 1921	8/2/17
Nishimura, Shizuye	(?)	(?)
Oyabu, Kazuhiko	May 18, 1934	10/4/6
Sugai, Masuo	March 31, 1921	33
Taira, Akira	March 30, 1941	6/6/28
Taketomo, Keiji	September 27, 1936	15/0/5
Taku, Tomo	September 13, 1941	17/8/19
Tanaka, Sasaichi	August 9, 1939	49/2/18
Tanaka, Hideji	December 10, 1926	39/0/0
Tanaka, Hisaye	(?)	(?)
Tanaka, Tsuneichi	October 24, 1941	49/2/29
Watanabe, Kotaro	October 7, 1930	54/4/21
Yamatoda, Fukumatsu	April 24, 1924	55/4
Yoshida, Seijo	April 18, 1938	1/7/24
Yoshimura, Soyo	April 3, 1937	
Yoshimura, Takehiko		

Note: In the following cases, the nicknames (or English names) do not appear on the stone, but they do appear on a typewritten register found in the cemetery office.

Murata, Yoshikazu does not show the name of "Bobby."

Kuwada, Yonekichi does not show the name of "Joe."

Araki, Ichiro does not show the name of "Henry."

RUSHING AROUND TO FIGURE SARAH OUT

By Michael John Neill,
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The following article is from the Ancestry Daily News and is copyrighted by MyFamily.Com. It is re-published here with the permission of the author. Information about the Ancestry Daily News is available at <http://www.ancestry.com>.

The Oft-Married Sarah article [*in Ancestors West* Summer 2002] discussed the will of Sarah Turberville from 1761 in Virginia. This issue's article follows up on some reader mail and addresses some additional issues from this document.

A Rush By Any Other Name

I made an unstated assumption regarding the references to Rush Hudson in the Sarah Turberville will. Unstated assumptions can get us into trouble and not just when we are in "genealogy land." The assumption I made was that each reference to a "Rush Hudson" indicated a reference to the same person. While this is a workable assumption, it may not be correct in this instance. There is a very real possibility that would also fit the scenario. This possibility also makes the point that an initial analysis may overlook potential clues.

Let's summarize the Rush Hudson references in the will of Sarah Turberville:

— A Rush Hudson is mentioned

as the father of Mary and Elizabeth Hudson.

— A "son Rush Hudson" is given a slave Winny and is named as the will's executor.

— A "Rush Hudson Junr." is to receive the slave Winny upon the death of Rush Hudson, the son.

There is a reasonable chance that the Rush Hudson mentioned as Sarah's son is not the same Rush Hudson mentioned as the father of Mary and Elizabeth Hudson. It is possible that Sarah's "Hudson husband" was in fact named Rush and that these two daughters, Mary and Elizabeth, are his by a previous marriage. Sarah could easily have been their step-mother for the vast majority of their life and effectively been their mother. This situation would obviously preclude Mary and Elizabeth being the granddaughters of Sarah.

I'm not going to get the answers to Sarah's family solely by analyzing Sarah's will. The Rush Hudson situation presented this week and last week are both reasonable. One should avoid the temptation to create "soap operas" based upon the details in one document. There are several far-flung realities that could be hiding behind this will. Time is better spent however working on locating additional records.

The plausibility of both scenarios clearly indicates the need for further research in wills, probate, land and church records. This research should begin in the Orange County, Virginia area and generally (based upon the time period and

settlement patterns) work eastward as I work back in time. Sarah's family likely continued to spread out as time moved on, but her origins are likely in Orange County or somewhere between Orange County and the Atlantic seaboard.

In the "rush" to find answers, it is always worth remembering that in some families, the same first names were repeated (and repeated and repeated). These names may be repeated so many times that it takes on extensive search of a series of records to really distinguish one individual of the same name from another. And even then the lines of distinction may never be crystal clear.

Stillards?

Several readers pointed out that the reference to "stillards" in Sarah's estate inventory likely refers to stillyards or steelyards, an older type of weighing device. The brackets and question mark were my notation that the writing was difficult to read and that I was guessing as to the handwriting. The inventory reference to "puter" obviously does not refer to a computer, but likely to pewter. Clerks were not always excellent spellers and ancestors in certain areas might have spoken with a drawl or an accent that might also have resulted in spelling irregularities.

No Real Estate?

I indicated that Sarah's estate inventory did not include any real estate. As was pointed out to me by one astute reader, there

were times when the inventory required was one of personal property and not of real estate property or real estate. The estate law (and common practice) of the state or colony at the time of the probate would usually dictate if such real property is listed in an inventory and I am not certain of the law in effect at the time of this probate. In Illinois in the 1880s one would expect to find real estate listed in an inventory. However, Sarah's estate was not probated in Illinois in the 1880s, but rather Virginia in the 1760s. Sarah's will does not mention real estate either and it is this lack of reference to real estate or property that more likely indicates there is none. It seems likely that if she had real property that it would have been mentioned in her will. Sarah's bequests do not mention any real property and her bequest to her son Rush is for "all the rest of my goods[sic]," hinting that there was no real property. However, there is always a chance she had real property (lawyers and clerks do make mistakes) and land records in Orange County for ten or so years after her death should be searched for potential deeds drawn up by her heirs after her demise as a matter of completeness.

Literate Sarahs?

It was indicated that the books mentioned in Sarah's inventory and the sermon book specifically bequeathed in the will do not completely prove the literacy of Sarah the mother.

There is a possibility that Sarah obtained them from a deceased husband and retained them as a memento and a remembrance. The possession of the books and the specific bequest of one of them does indicate that they were valued by Sarah and that her daughter Sarah Hawkins (to whom a specific book is given) most likely could read. Sarah the mother signed her will with her mark and may have also have done so if she were unable to physically handle a writing instrument at the time the will was written.

Turberville Sarah's Maiden Name?

While I may be wrong, I'm still going to operate under the assumption that Turberville is the name of Sarah's last husband and not a surname or her maiden name. In thinking of my other Virginia ancestors during this same time period, I don't have another female who reverted to a previous surname or to her maiden name. If other records are counter to this assumption, then I'll have to reconsider.

Make Assumptions?

Several wrote to politely throw "monkey wrenches" into my assumptions and as I re-read the article I threw in a few myself. Genealogists have to make assumptions to begin research. One must start somewhere. However, it can be extremely helpful to list the assumptions one has made when one is reading or interpreting a document. Listing the assump-

tions serves to remind you that you made them and assists you to more effectively evaluate the assumption's reasonableness in light of a "genealogical education" or of additional records. Reading articles in the genealogical literature can also aid in our understanding of the situation. In this case, articles in the "Virginia Genealogical Society Quarterly" or the "National Genealogical Society Quarterly" may be helpful, especially if the researcher has done no previous research in this state during this time period.

Sarah's will was probably debated more recently than when it was originally probated in the 1760s. In future columns we'll follow up on Sarah, her husbands, and her children.

Links

Virginia Genealogical Society
www.vgs.org/

National Genealogical Society
www.ngsgenealogy.org

Articles on Sarah Turberville
<http://www.rootdig.com/adn/ofmarriedsarah.html>

[The third article in this series, The Reality of Sarah's Realty, will be in the next issue of Ancestors West. -Ed.]

You can e-mail Michael John Neill at: mneill@asc.csc.cc.il.us or visit his Web site at: www.rootdig.com/, but he regrets that he is unable to assist with personal research.

CHINESE GENERATION NAMES

By Ronald Eng Young
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[Reprinted with the kind permission of
the author from
[www.geocities.com/Chinesesurname/
generations.html](http://www.geocities.com/Chinesesurname/generations.html)]

Many Chinese surname lineage groups adopted the convention of a generation name to distinguish members of succeeding generations.

There would be many local variations. Typically, a family would create or adopt a poem. Each person (typically males only) would be given a name consisting of the surname (usually one character but sometimes more than one), a character from the poem, the generation name (each succeeding generation would take the next character in sequence), and another character as the given name.

In some families it was the custom to register the given name at the time of (first) marriage. This would be done at the ancestral hall for the lineage group. This would then ensure that within this lineage group, the man would have a unique marriage name fixed at the proper level of descent from the common ancestor of this lineage. Thus two men, upon being introduced, would immediately know whether they were cousins of the same generation, or which one would be addressed as "uncle", being of a senior generation. Note that under the

marriage name concept, a child would be given a different name at birth. These would typically also consist of a pair of names to go with the surname. To avoid confusion, a character from the generation name poem would not be included. Often the name would be selected by the old member of the extended family. One of the pair of names would be common to all of that generation in mimic of the generation name. Often there would be a different character for males than for females. Sometimes both males and females would have the same common character. Naturally, within the family, individuals would be addressed by the unique character. Note that while girls are given names within their birth families, traditional Chinese genealogies normally only designated them by their surname of origin.

To read The Generation Poem of the Look Wai House, Eng Suey Sun, Taishan, Guangdong, The Generation Poem of the Hon Yuen House, Eng Suey Sun, Taishan, Guangdong, Generation Poem of the Moy Family of Guangdong, or Generation Name Poem of the Kwan Family of Kaiping, Guangdong, visit www.geocities.com/Tokyo/3919/generations.html.

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THE GENERATION NAME POEM

By Kevin Lee wunbu@canada.com
[Reprinted from [www3.telus.net/arts/
wunbu/generation.html](http://www3.telus.net/arts/wunbu/generation.html)
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What is a generation name poem? There is no standard length or format. Generally, however, it follows the traditional Chinese poem structures of grouping in 4's, 5's or 7's. The correct grouping will lend meanings to the poem. Starting in sequence with the first character each denotes a generation. The poem tumbles over and starts at the top again after the last generation.

Why? In Chinese culture relationship or inherited position within the family is extremely important. Just by the salutation one person uses to address another their relation is evident.

There is no need to add whether the aunt, uncle or cousin is maternal or paternal, younger or older. It is all in the salutation. Using the wrong salutation is considered not only as bad manners but more seriously as a lack of respect to the elder. It is then concluded that the parents failed to discharge their responsibilities properly.

Keeping track of who is who could be a major problem. Here is where the generation name poem comes in handy. When a male member gets married, he would take on an extra name, in our part of the country known as hao. It is made up of the charac-

ter in the poem that denotes his generation and coupled it with another character. From here on he should be addressed by his hao, not his given name. To do otherwise is taken as a sign of disrespect. However, this practice of adopting a hao is a dying one. Another naming practice that has been stopped is the biaogi which was given at the same time as the child was named.

How is this biaogi chosen? There are no hard and fast rules.

Some are extensions of the given names in terms of meaning.

However, it is not uncommon to have one that is opposite in meaning. Some would give the source of the character used in the given name. Some times it is a play on some famous person's name and/or biaogi. There were cases where it denoted the order of birth within the siblings.

What is still practiced is to have members of the same generation sharing a common character in their given names. Some families segregate between male and female while others don't.

In some families this extended to include a host of cousins while some just limited to the immediate members. Confusing? Of course!

In the West it is considered an honour to have a child named after a person. However, with the Chinese the opposite is true.

This is called piwei. It is an old practice of avoiding use of the characters in the emperor's

name in everything. This practice had created confusion through the ages because scholars had employed various methods to achieve this. One was the use of synonyms. Another was to omit a stroke of the character in question. Both methods resulted in changes to the works of various writers. Thus the same work published in a different era could have single word differences throughout. Still another method is to leave a blank space. Yes, more guess work for later-day scholars. With the concise nature of the old writings, one word could mean the world of a difference.

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GERMAN POSTCARDS ONLINE

In the "Digital News" column of The German Connection, the German Research Association quarterly, is a website where there are many postcards of ancestral towns and villages. You can buy them online or print a copy directly from the website. Most of the pictures and lithographs are from the pre-world war I period. The site is: www.ansichtskartenversand.com/

Submitted by Howard Menzel, SBCGS Member, <hcm@silcom.com>

(Stowaways continued from page 20)
instances have occurred in which no less than eight, ten, or even a larger number, including both men and women, have made their appearance after the vessel has been two or three days at sea.

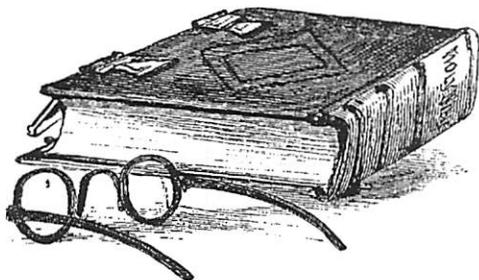
Some captains used to make it a rule to behave with great severity, if not cruelty, to these unfortunates; and instances are related of their having caused them to be tarred and feathered, or to walk the decks through the cold nights with nothing on but their shirts: but this inhumanity does not now appear to be practised. As there is a great deal of dirty work that must be done on ship-board, the stowaways are pressed into that service, and compelled to make themselves useful, if not agreeable.

They are forced, in fact, to work their passage out, and the most unpleasant jobs are imposed upon them. After the search for them in every corner of the ship, the next ceremony is commenced.

Roll-Call

This is one that occupies a considerable space of time, especially in a large ship, containing seven or eight hundred emigrants. The passengers, those in the state cabin excepted, being all assembled upon the Quarter-Deck, the clerk of the passenger-broker, accompanied by the ship's surgeon, and aided in the preservation of order by the crew, proceeds to call for the

(Stowaways continued on page 46)



NEW IN THE LIBRARY

Editor's Note: What follows is a list selected from the publications recently catalogued. To keep the list a reasonable length, we have excluded school yearbooks and reunions, dictionaries, Who's Who books, city directories, telephone books and other publications of lesser genealogical interest. All publications, however, are listed in the Library Catalog.

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*** *MORE LINKS * ***

POORHOUSES

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www.poorhousestory.com/

Previously published in MISSING LINKS, Vol. 8, No. 9, 2 March 2003
<http://www.petuniapress.com>

**CULTURE CANADA:
CANADIAN HISTORY—
FAMILY HISTORY**

Link to many relevant sites for Canadian genealogical research.

<http://culturecanada.gc.ca/chdt/interface/interface2.nsf/engdocBasic/8.3.html>

TRAILS OF HOPE

Read letters written by men and women on the Mormon, California, Oregon and Montana trails.

<http://overlandtrails.byu.edu>

**SCOTTISH
GENEALOGY
DATABASES**

ScotsFind.org. Free access to all databases. PDF format.

ScotsFind databases include part or all of South Leith Records compiled from the parish registers for 1588-1700; Commissariat Record of Edinburgh Register of Testaments 1514-1600, 1897 (from all of Scotland); Edinburgh Marriage Register, 1595-1800; Consitorial Processes and Decrees, 1658-1800 (court cases relating to marriage, legitimacy, divorce, etc.); and a great deal more.

<http://scotsfind.org/>

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**ILLINOIS EMANCIPATION
AND SERVITUDE
RECORDS (1722-1863)**

Search this database of 3,400 names for emancipation and servitude records.

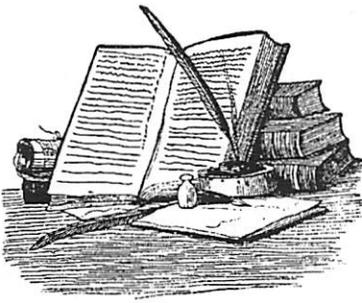
<http://www.sos.state.il.us/departments/archives/servant.html>

**PASSENGER LISTS OF
THE GJENVICK-
GJONVIK ARCHIVES**

Browse ship passenger lists with such details as name, route and date of voyage.

http://www.gjenvick.com/oth_rec/passenger_lists.html

Website also has link to 1888 Addressbook for Trondhjem, Norway.



BOOK REVIEWS

Ted Denniston, Editor

Benefits of Membership Book Reports. As a member of the Federation of Family History Societies, SBCGS receives their publications, all of which were recently added to our library. We present here the latest books received, all published by Federation of Family History Societies (Publications) Ltd. Units 15-16 Chesham Industrial Estate, Oram Street, Bury Lancs BL9 6EN United Kingdom.

Surrey and Sussex: The Genealogists Library Guides 1, 3, & 4. We continue our reviews, begun in the Ancestors West Spring 2002 issue, of Mr. Raymond's excellent genealogical library guides.

***Guide 1. Information Sources for Surrey and Sussex Genealogists.* By Stuart A. Raymond. 2002. 48 pp. £6.00 from Federation of Family History Societies (Publications) Ltd.**

In the author's words, "My aim has been to list everything relating to Surrey & Sussex that has been published and is likely to be of use to genealogists." The author's aim "to list everything..." of course is not possible, but his intent "to point you in the right direction" is quite successful. Mr. Raymond's bibliography lists the libraries containing Surrey & Sussex collections, and then lists (given in the Contents) the actual bibliographical resources under the headings The History of Surrey and Sussex, Parish and Local Histories, Bibliography and Archives, Journals and Newspapers, Place Names and Maps, and the Battle Abbey Roll. He also includes Author, Family Name and Place Name indexes.

***Guide 3. Surrey and Sussex Lists of Names.* By Stuart A. Raymond. 2002. 48 pp. £6.00 from Federation of Family History Societies (Publications) Ltd.**

Author Raymond has compiled a bibliography of lists of names (given in Contents): Domesday Book 1086, Tax Records, Loyalty Oaths, Poll Books & Electoral Registers, The Census etc., Return of Owners of Lands, and Directories. His guide also contains Author and Place Name indexes.

***Guide 4. Administrative Records for Surrey and Sussex Genealogists.* By Stuart A. Raymond. 2002. 88 pp. £7.50 from Federation of Family History Societies (Publications) Ltd.**

Raymond's *Administrative Records* is a bibliography arranged (listed in Contents) according to the headings Records of National and County Government, Records of Parochial and Local Government, Ecclesiastical Records, and Estate Records. Author, Family Name and Place Name indexes are included.

***Surnames and Genealogy: A New Approach.* By George Redmonds. 2002. 292 pp. £11.95 from Federation of Family History Societies (Publications) Ltd.**

First published in 1997 by the New England Historic Genealogical Society in the United States, this book was again published in 2002 by the Federation of Family History Societies (Publications) Ltd.

Author George Redmonds presents his methods for researching surnames in Yorkshire and surrounding counties. Ralph J. Crandall explains in the Foreword how Redmonds departs from the usual etymological approach and considers that "... each hereditary surname is unique and that real meaning can only be found when one steps away from the name itself and delves more closely into the circumstances surrounding each origin and evolution." Redmonds shows in his Introduction

the fallacies of the “Old Approach” to surname research and the methods he prefers in his “New Approach.” Following the Introduction, the author, in a section titled “Methods,” discusses each of the methods he uses in his analysis of surnames. Chapters One through Five— Origin and Meaning, Heredity, Changes of Name, The Linguistic Development of Surnames, and Surname Studies— contain the author’s analyses of many Yorkshire surnames. Author Redmonds appropriately ends his study with “Conclusion,” an essay setting forth his views on surname research. Five Appendixes are included. Surname and Place-name indexes complete the book which is supplemented with 25 illustrations.

There is much to learn from Redmonds’ study. One might be put off because the research is limited to Yorkshire and surrounding counties. Most of us don’t have Yorkshire ancestors. But Redmonds’ methods should be considered in studies of surnames elsewhere.

Reviewed by Ted Denniston

The History of the Sedgwick Reserve, revised ed.
By Paul Nefstead, SBCGS Member. 2002.
Spiral soft cover, 39 pp., indexed. No price given. Rudi’s Newsletters, Inc. POB 50, Solvang, CA 93464.

The Sedgwick Reserve is a part of the old Mexican Land Grant Rancho La Laguna de San Francisco. Its 6,000 acres of almost undisturbed oak and grassland are in the foothills of Figueroa Mountain, about five miles from Los Olivos in the Santa Ynez Valley. As part of the University of California Reserve System, it is administered by the University of California, Santa Barbara.

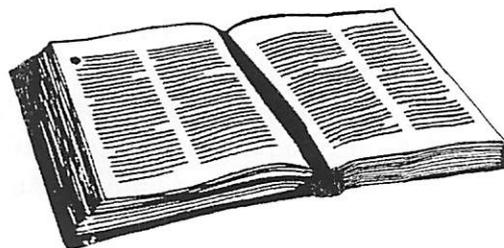
The author, Paul Nefstead, is the husband of Marjorie Nefstead, life member and regular volunteer of the Santa Barbara County Genealogical Society. Paul claims he learned his research methods and sources by following Marjorie around

through hundreds of courthouses and libraries. He has now made a valuable donation to the Sahyun Library in the form of a history of the Sedgwick Reserve.

“The History” traces the Reserve through the Indian, Mission, Spanish, Mexican and Yankee periods with new observations on the personalities that owned the land. Land Records and other legal documents from the Santa Barbara County Recorder’s Office formed the skeleton of the research. This was fleshed out in the Santa Barbara County Genealogical Society Library (Sahyun Library), the Santa Ynez Valley and Santa Barbara Historical Societies, local and regional newspaper archives and the original old Council minutes of the City of Santa Barbara. LDS and Internet genealogical sources contributed.

It is written in informal, non-academic prose, which makes a smooth read. A chronological “time line” replaces footnotes and bibliography making the narrative easier to read. The “time line” also provides an excellent resource for future studies of this era in the County of Santa Barbara.

Reviewed by Lily Rossi



Making Copies

By Michael John Neill,
michaeln2@winco.net

The following article is from the Ancestry Daily News and is copyrighted by MyFamily.Com. It is re-published here with the permission of the author. Information about the Ancestry Daily News is available at www.ancestry.com.

Genealogists make thousands of photocopies each day. One of the most popular spots at any large genealogical library is the photocopy area. However, making copies effectively is more than just seeing how many sheets of paper can be used in an afternoon. Organizing and documenting sources as copies are made will save significant amounts of time later. Even those who use scanners to “copy” material from books and other library materials need to include adequate documentation as they scan material into their computer.

The importance of documenting while researching was driven home to me at a recent seminar. An attendee approached me and indicated that upon returning home this attendee had realized a “great find” in the research notebook. The problem was that this attendee had stopped at several courthouses while on their trip and made notes that did not include what court case the information had been taken from. I’d like “Ancestry Daily News” readers to benefit from this experience.

Documentation While Photocopying

Photocopy the title page of a book to make a quick citation. Make certain to include the following information on the copy of the title page, if it is not on the actual title page itself:

- Book title (the title page should have it, but one never knows)
- Author
- Date and place of publication
- Publisher
- Where you located book (not absolutely necessary, but helpful).
- Call number (again not absolutely necessary).

Use the back of the photocopy to take brief research notes in pencil. Add bibliographic information on the title page if necessary. Also, use this sheet to record negative research results so you don’t make the mistake of researching the same thing later on.

Watch the Copies

The cliché is true: haste makes waste. Before making copies, check the machine’s page orientation and paper size so the original material can be aligned appropriately. Also look at your photocopies as they come out of the machine to make certain there are no problems (like white streaks due to low toner). If the machine has reduction capabilities, consider copying each page at 95% of the original size. Of course, the print will be a little smaller. Reducing the paper size

will reduce the chance that you cut off items in the extreme margin of the page.

Citation for Unpublished Local Records

By their very nature, unpublished records typically have no title page. In some cases the title of the document will be written on the outside of the document itself, potentially along with a filing date and a reference indicating where the document was recorded. For documentation purposes, it is easiest to simply photocopy this information from the outside of the document itself (similar to the title page for a book). If the document has no title, that can be indicated. In some cases it may be obvious from the text of the record what it is.

Sample Titles

- Will of John Rucker
- Divorce Petition of Barbara and Conrad Haase
- Final Estate Report for the estate of Bernard Dirks

In early records, this citation may be as simple as the title of the record book and the page number (look on the spine and front cover of the book for the title of the record book). For some materials, the record may actually be a packet of loose papers or a series of pages. In the second example above, this record is:
Haase versus Haase, Divorce case filed November 1872, Circuit Court Case file box 231.

(Continued on following page)

In the third example it may be:
Estate of Bernard Dirks, Probate Case File 801.

Also, include the office or court that created the records and the current location of the records as a part of your “on the fly” citation.

Remember: Your citation should get you back to that same document if that need should ever arise. Creating “on the fly” citations with the intent of “getting back to the document” will serve the researcher well. These citations made in the field need not be made in precise bibliographic form, but they should contain the same amount of detail.

Source Linking

Keeping track of sources is important and it is essential that if a number of separate sources are being used that the sources be tracked as the copies are being made—not after you have left the research facility. A stack of loose papers can easily be dropped, resulting in an unorganized mess, hours of wasted time, and the occasional use of colorful language. Pages from different books might not look as “different” as you think once they have been intermingled.

Linking Each Page to Source

I directly link each photocopy to the specific source from which it was obtained very shortly after the copies are made. A “code” is assigned to each source. In unpublished records, I generally considered a source to

be a specific document with a record or a case file. For example a source could be a will from a packet of estate papers, an accounting of the payments from an executor, or a bill of complaint in a court case file.

On the back of the first page copied from this record, I pencil in a rough citation for the document. Then, the code for the record is listed along with the page number 1. On the back of each of the remaining page from this record, I record this same code and the page’s respective number. Then, I can easily sort the pages if they are later mixed up.

An Example

As an example, I copied several pages from a court case file in the 1870s. Three records were copied: the petition of the complainant, the master’s report, and the judge’s decision. Each of these documents was quite lengthy and full of legal verbiage.

On the back of the Petition of the Complainant from this case, I wrote the following: Petition of Complaint, file date, Johann Habben vs. Antje J. Fecht, et al., case file number, Hancock County Circuit Court Records.

I also wrote PC H v. F, page 1 on the back of the first page. Codes PC HvF 2, PC HvF 3, etc. were written on the back of subsequent pages. A similar reference structure was used for the master’s report and the judge’s decision. Since the same person apparently wrote two of these documents, this worked

particularly well.

Can’t Read It

When making copies, avoid the temptation to write directly on the front of the copy itself, especially the part of the copy that includes the original document. If you later make a copy of that copy will you (or someone else?) be able to tell what was on the original document and what someone added later? Comments in the margin are easier to distinguish from the original, but can still be confusing. Instead, make comments regarding illegible items on the back of the document or on an attached piece of paper.

Plan Ahead

Pre-planning and organizing your research goals before you leave home will also help you document as the research is actually done and give you more time to do research at the remote facility.

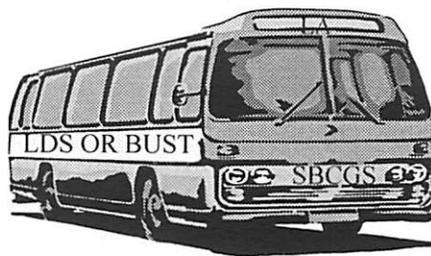
I print out book citations from the library’s online card catalog while preparing for my trip. I only put one book on each sheet of paper. Then, I make research plans for each book on its sheet. While at the library, I can use these sheets to keep track of what I do and spend even less time writing and copying book titles while at the library (since I have the library’s citation for the book, I don’t even need to copy the title page).

(Continued on the following page)

Using a Digital Camera or Scanner?

If the facility allows the use of these items, consider adapting these suggestions to the creation of your digital images. The use of folders and file names can work wonders to organize your material as you scan them. Dumping everything into one big folder is not the best approach.

Michael John Neill is the Course I Coordinator at the Genealogical Institute of Mid America (GIMA) held annually in Springfield, Illinois, and is also on the faculty of Carl Sandburg College in Galesburg, Illinois. Michael is the Web columnist for the FGS FORUM and is on the editorial board of the Illinois State Genealogical Society Quarterly. He conducts seminars and lectures on a wide variety of genealogical and computer topics and contributes to several genealogical publications, including Ancestry and Genealogical Computing. You can e-mail him at: mjnrootdig@myfamily.com or visit his website at: www.rootdig.com/, but he regrets that he is unable to assist with personal research.



SOCIETY SPONSORED BUS TRIPS 2003

JOIN US on the Bus Trips to the Libraries in Southern California. We are looking forward to an exciting season that includes two more bus trips. Another bus company, owned by Jeff Sparks, has stepped forward to fill the void by Melni Bus Service retiring last July. His buses are newer, cleaner, and much more comfortable. On the last Wednesdays of the month the LDS Library and the LA Central Public Library have resident genealogists on staff to help with your questions. LDS is receiving new 1930 census films regularly now.

Wednesday, April 30, 2003, Southern California Genealogical Society Library.

Arrive before the Departure times:

- 7:00 A.M. Lutheran Church parking lot Foothill and La Cumbre Rds.
- 7:15 A.M. Double Tree rear parking lot of Cesar Chavez Blvd.
- 7:30 A.M. Casitas Pass Shopping Center parking lot by IHOP restaurant

Return in reverse order should arrive approximately 5:00 P.M., 5:20 P.M., and 5:45 P.M. With really heavy traffic it may be as late as 6:00 P.M.

See Sam Mendenhall and sign up at the next SBCGS meeting with your check of \$20 for members, \$22 for non-members. If you have questions you may call in the evenings only, 964-9123.

LOOKING FORWARD TO SEEING ALL OF YOU
AND YOUR FRIENDS!

Sam Mendenhall

(Stowaways continued from page 30)
tickets. The clerk, or man in authority, usually stands upon the rail, or other convenient elevation on the Quarter-Deck, so that he may be enabled to see over the heads of the whole assemblage, usually a very motley one, comprising people of all ages, from seven weeks to seventy years.

A double purpose is answered by the roll-call, the verification of the passenger-list, and the medical inspection of the emigrants, on behalf of the captain and owners. The previous inspection on the part of the governor was to prevent the risk of contagious disease on board. The inspection on the part of the owners is for a different object. The ship has to pay a poll-tax of one dollar and a half per passenger to the State of New York; and if any of the poor emigrants are helpless and deformed persons, the owners are fined in the sum of seventy-five dollars for bringing them, and are compelled to enter in a bond to the city of New York that they will not become a burden on the public. To obviate this risk, the medical officer of the ship passes them under inspection; and if there be a pauper cripple among the number who cannot give security that he has friends in America to take charge of him on arrival, and provide for him afterwards, the Captain may refuse to take him. The business of verification and inspection generally occupies from two to four hours, according to the number of emigrants on board;

and, during its progress, some noteworthy incidents occasionally arise. Sometimes an Irishman, with a wife and eight or ten children, who may have only paid a deposit of his passage-money, attempts to evade the payment of the balance, by pleading that he has not a farthing left in the world; and trusting that the ship will rather take him out to New York for the sum already paid, than incur the trouble of putting him on shore again with his family. Sometimes a woman may have included in her passage-ticket an infant at the breast, and may be seen, when her name is called, panting under the weight of a boy of eight or nine years of age, whom she is holding to her bosom as if he were really a suckling. Sometimes a youth of nineteen, strong and big as a man, has been entered as under twelve, in order to get across to America for half the fare of an adult; and sometimes a whole family are without any tickets, and have come on board in the hope that, amid the confusion which they imagine will be attendant upon the congregation of so many hundred people on a ship, they may manage to evade notice, and slip down unperceived amid those whose documents are found 'en regle'.

These cases, as they occur, are placed on one side; and those who have duly paid their passage money, and produced their tickets, are allowed to pass down and take possession of their berths. Those who have not paid, either in whole or in part, and

are either unable or unwilling to satisfy the claim against them, are then transferred on board the tug, with bag and baggage, to be reconveyed to port. Those who have money, and have attempted a fraud, generally contrive, after many lamentations about their extreme poverty, to produce the necessary funds, which, in the shape of golden sovereigns are not unfrequently found to be safely stitched amid the rags of petticoats, coats, and unmentionable garments. Those who have really no money, and who cannot manage to appeal to the sympathy of the crowd for a small subscription to help them to the New World, must resign themselves to their fate, and remain in the poverty from which they seek to free themselves, until they are able to raise the small sum necessary for their emancipation. The stowaways, if any, are ordered to be taken before the magistrates; and all strangers and interlopers being safely placed in the tug, the emigrant ship is left to herself. May all prosperity attend her living freight!

'Far away-oh far away-
We seek a world o'er
the ocean spray!
We seek a land across
the sea,
Where bread is plenty
and men are free,
The sails are set, the
breezes swell-
England, our country,
farewell! farewell!'

* * *

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SBCGS PUBLICATIONS FOR SALE

Santa Barbara County Genealogical Society Library Catalog 2nd Edition, 1999. Over 6000 Library shelf holdings as of July 30, 1999. Louise Matz, Editor; 316 pp. \$12.00 closeout price includes shipping. Indexed by Title, Locality and Subject, includes Books, Periodicals, CD-ROMs and Fiche titles. Three-hole punched, can be ordered with or without white 3-ring binder. Contact Louise Matz at lmgen2@cox.net or by mail to Louise Matz, c/o SBCGS, P.O. Box 1303, Goleta, CA 93116-1303 to order.

Order publications listed below from the Society's Sahyun Library, SBCGS, P.O. Box 1303, Goleta, CA 93116-1303, attention: Emily Aasted.

- *The Great Register 1890 - Santa Barbara County, California.* Male Surnames in the Santa Barbara County Election District, 68 pp., \$10.00 p&h \$3.20
- *The Great Register 1890 - Mono County, California.* Male Surnames in the Mono County Election District, 18 pp., \$5.00 p&h \$3.20
- *The Great Register 1890 - Mendocino County, California.* Male Surnames in the Mendocino County Election District, 102 pp., \$12.00 p&h \$3.20
- *Santa Barbara Newspaper Extracts, 1868-1880.* Surnames extracted from newspapers, indexed, 100 pp., \$12.00 p&h \$3.20
- *The 1888 Santa Barbara City Directory.* 90 pp., \$10.00 p&h \$3.20
- *The 1895 Santa Barbara City Directory.* 90 pp., \$10.00 p&h \$3.20
- *Roots, Recipes, & Recollections,* a collection of recipes and stories presented by The Santa Barbara County Genealogical Society, pub. 1999, 187 pp., spiral bound. \$16.95 p&h \$3.20

CALENDAR OF EVENTS

April 2003

Saturday, April 19, at 10:30. Santa Barbara County Genealogical Society Meeting at First Presbyterian Church, 21 E. Constance at State, Santa Barbara, CA. Help groups begin at 9:30; general meeting begins at 10:30. Park in upper lot off Constance. Guest Speaker: Member Cari Thomas talks about her Indiana, New York, Alsace and Lorraine research. Cari has traced her MILLER/MULLER family and additional lines, in original records back to the 1600s. Cari will share her methods, tips, and serendipities that happened "On the trail of the MILLERS."

Wednesday, April 30. SBCGS Sponsored Bus Trip to Southern California Genealogical Society Library. See more about times and pickup locations inside this issue. Contact Sam Mendenhal, 964-9123 evenings for reservations.



May 2003

Saturday, 10 May, 8:30 - 4:00 Conejo Valley Genealogical Society presents "The Technology for Family Historians" seminar, which will provide information on various aspects of technology being used by Genealogists. There will be six sessions, six topics and six different speakers. Plans are being made to provide hands-on demonstrations of the various techniques. Grant R. Brimhall Library
1401 East Janss Road, Thousand Oaks, California. For more information see <http://www.rootsweb.com/~cacvgs/>

BENEFITS OF MEMBERSHIP

- Comfortable library facility in Santa Barbara, California containing
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 - A large collection of British genealogical materials
 - Large United States collection
 - Significant Santa Barbara County collection
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 - Free parking
 - Near U.S. Highway 101
- Subscription to monthly *Tree Tips* newsletter
- Subscription to *Ancestors West* quarterly journal
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- Annual seminar featuring popular speakers and programs
- Special Interest Groups (i.e., German, Illinois, Computer, Beginning Genealogy, and Help Wanted Group)
- Books, genealogical forms and applications for sale at the library

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