



# A.N.D.F.H.G. Inc. News Sheet

## Issue 66 – Apr. 2015

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### ELECTED COMMITTEE 2014-2015

PRESIDENT	Peter Applebee
VICE PRESIDENT	Ivan Randall
SECRETARY	Margaret Flaiban
TREASURER	Shirley Bulley

### APPOINTMENTS

LIBRARIAN	Gillian Swansson
DOCUMENT SCANNER	Sharon Norman

### GENERAL COMMITTEE MEMBERS

MINUTE SECRETARY	Tammy Martin
	Helen Stein
	Jeff Cook
	Ian Cowley
FAMILY TREE MAKER CONVENER	Peter Applebee
LEGACY USERS GROUP CONVENER	Shirley Bulley

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## From the Committee

Hello Members,

First of all, we would like to wish everyone a Happy Easter and hope you enjoy your break whether it is going on a short holiday or staying home. At the end of March, some of our committee made the long journey across to Canberra for the Genealogical Conference. We look forward to hearing all about the lectures they may have attended and places of interest, at some future time.

As you know, we are always adding more books and magazines to our growing library and we would like to take this opportunity of thanking David Bickerton, one of our members who regularly drops in on a Thursday, for his generous donation of the South Australian Birth and Marriage Record books. He has also donated the Biographical Index of South Australia green books. Even though these records have been put onto our computers, there are still some of you who like to look at the written word. If you would like to browse through these at any time, please talk to one of the volunteers on a Thursday or a Saturday and they will gladly supply these to you. These are reference books and are not for loan.

As we know, cemeteries are a big part of family history and so we have organised a tour of the West Terrace Cemetery in the City, on SATURDAY 25<sup>TH</sup> APRIL at 1.00pm for a 1.30 pm start. This will be for the CRIME & PUNISHMENT tour at a cost of \$15.00. As is normal with our own cemetery tours, afternoon tea will be provided. If you are interested please contact us by emailing [info@andfhg.org](mailto:info@andfhg.org) or phone 0457 436 123 as soon as possible to register your interest. We are aware that this is Anzac Day, but most of the activities would be finished by 1.00 pm. We will be organising a car pool, if anyone requires transport. We look forward to seeing as many members and even non-members as possible for this enjoyable and informative walk.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				<p>2<sup>nd</sup> Apr.</p> <p>Mid-Week Open Day 10 am – 4 pm</p>		
				<p>9<sup>th</sup> Apr.</p> <p>Mid-Week Open Day 10 am – 4 pm</p>		<p>11<sup>th</sup> Apr.</p> <p>Research and Networking Day 1 pm – 4 pm</p> <p>Committee Meeting 2 pm</p>
	<p>13<sup>th</sup> Apr.</p> 			<p>16<sup>th</sup> Apr.</p> <p>Mid-Week Open Day 10 am – 4 pm</p>		<p>18<sup>th</sup> Apr.</p> 
				<p>23<sup>rd</sup> Apr.</p> <p>Mid-Week Open Day 10 am – 4 pm</p>		<p>25<sup>th</sup> Apr.</p> <p>Research and Networking Day 1 pm – 4 pm</p> <p>Guided Tour of West Terrace Cemetery 1.30 pm</p>
				<p>30<sup>th</sup> Apr.</p> <p>Mid-Week Open Day 10 am – 4 pm</p>		

## How Many Genetic Ancestors Do You Have?

Bob Jenkins has published an interesting article concerning the origins of your DNA. As he writes:

“The number of genealogical ancestors you have  $n$  generations is  $2^n$ : 2 parents, 4 grandparents, 8 great-grandparents, and so forth. The only way to have fewer is if some of them are the same person. (For example, I have two great-great-great-great grandparents who are also my great-great-great-great grandparents by another line.)

“The difference between genealogical ancestors and genetic ancestors is that genetic ancestors are the ones that you actually got some DNA from. They’re a subset of your genealogical ancestors. Humans have about 3 billion base-pairs of DNA, so that limits the number of genetic ancestors to about 3 billion no matter how far back you go. There are also around 46,000 hotspots (reference Genetic Crossovers Are Predicted Accurately by the Computed Human Recombination Map, figure 6). Hotspots are the places where crossovers usually happen. Each of the 46,000 segments bounded by neighboring hotspots usually has a single line of descent, so you’re limited to about 46,000 ancestors. “But I’m interested in something that happens much sooner than that: after about eight generations back, the number of genetic ancestors only increases linearly with the number of generations, while the number of genealogical ancestors keeps increasing exponentially. Once you go back 20 generations, you have only 1300 or so genetic ancestors despite having over a million genealogical ancestors.”

He also writes:

“One practical upshot of this is that those ancestors you do inherit something from, you inherit a lot from. And large stretches of DNA are passed down from generation to generation, those stretches usually aren’t finely divided.”

The article includes tables showing the “crossovers.” You can read Bob Jenkins’ article in his personal web site at: <http://burtleburtle.net/bob/future/ancestors.html>.

Source: Eastman’s Online Genealogy Newsletter



## DNA Genealogy Companies Help Adoptees Find Their Roots

The Washington Times has published an interesting story about adoptees using DNA technology to find birth parents. Quoting from the article by Cheryl Wetzstein:

Today, hundreds, if not thousands, of adoptees have used DNA genealogy companies like Family Tree DNA, 23andMe and Ancestry.com to jump over bureaucratic barriers and find members of their genetic families.



“People sometimes say we can’t do it unless there’s close DNA matches, but that’s not true — we can do it with distant ones too,” said CeCe Moore, a professional genetic genealogist who has appeared on “Finding Your Roots” with Henry L. Gates Jr. on PBS.

Even “foundlings” can find their birth relatives, Ms. Moore said.

DNA testing is the only way to find family heritage for these people since “opening records can’t help when there are no records,” said Ms. Moore, who has helped find birth families for a

woman who was abandoned as a baby behind a grocery store, another person who was left on church steps and a third who was left at a baby-sitter's house.

You can read the full article and watch videos at <http://goo.gl/fYFrVI>.

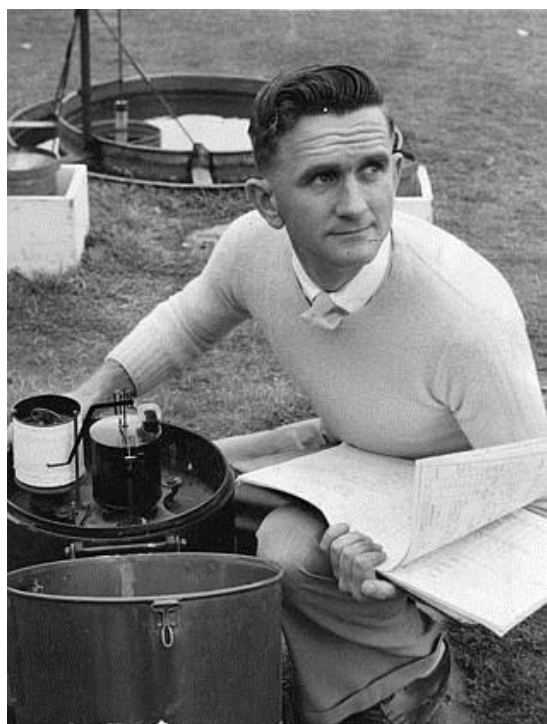
Source: Eastman's Online Genealogy Newsletter

### Photos of everyday life in Adelaide in the 1950s

LIFE back in the 1950s was simpler — wasn't it? These photos show a different side to Adelaide in the 50s.



. A Traditional picnic in 1950s in the Adelaide Hills. Picture: National Trust.



Left: Assistant observer Brian Rowe checks Adelaide's rainfall on an automatic pluviograph at the Weather Bureau in 1959.

Right: Young women play with ball at Henley Beach in the 1950s.



Picture: Department of Administrative & Information Services State Records Research Centre

## IT'S ABOUT TIME!



In this day and age most of us require some form of time-keeping device to ensure that we are on time for work, school or appointments, but a time-piece wouldn't have been as necessary in earlier days when people's lives weren't so regulated. However it seems that Horology dates back to ancient times and much has been written about the study of time and development of clocks. This is just a brief insight into some aspects of that topic.

Various theories on the origins of the English word 'clock' are to be found, but it is most likely derived from the French 'cloche' - which actually means 'bell' [as does the German 'glocke']. One of the earliest forms of time keeping was by means of the sundial and they were still in use, by government and commerce, until the mid-1800's when mechanical clocks became more accurate. The first clocks with hands were built to imitate the path of the sundial shadow which, in the northern hemisphere, moves in a west to north to east rotation. This led to the term 'clock-wise' [about 1880] where 'wise' means 'the way of proceeding'. Another common term - 'o'clock' [of the clock] - is believed to have originated in the early 1900's and was used by fighter pilots to reference directions.

Sundials of course have a basic limitation – they don't work when it is dark – so some other form of timekeeping was needed. One of the earliest of these was a water clock - known as a clepsydra [water thief]. These were simple graduated vessels with a small hole, which allowed water to flow in or out and were used to time speeches in law courts as early as 430 B.C.

The sand glass was another simple time keeping device and evidence of their use dates back to 300 A.D. Candles with time markings were introduced in medieval Europe and these were modified to become 'alarm clocks' by inserting a nail into the wax. When the candle burned down to this mark the nail dropped onto the metal candle holder and so created an 'alarm'.

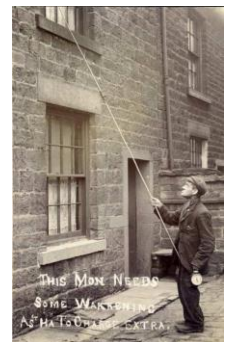


It is possible that the first alarm clock was invented by the early Greeks who built a water clock where the rising waters would hit a mechanical bird which triggered a loud whistle. It was 1787 before the first mechanical alarm clock was invented but this had one major draw back – it would only ring at 4 a.m.!

The first patent for a wind up alarm clock - which could be set for any time - was granted in 1876. Many textiles mills were operating in England by then and an alarm clock would have been very useful to the workers - but none would have been able to afford one. So how did they manage to get up each morning to start work at an early hour?



They paid a 'Knocker up' [or 'Knocker upper'] man to awaken them by knocking on their bedroom window with a long stick. Occasionally women were also employed to do this job and an enterprising Mary Smith earned sixpence per week by shooting dried peas at Market workers' windows in London.



Maybe it would be nice to go back to earlier days – when keeping to time wasn't so essential. My friend has a relaxed attitude to the importance of time when on vacation and this clock – which hangs on the wall of her holiday home – sums it up nicely!



References:

<http://library.thinkquest.org/C008179/historical/basichistory.html>

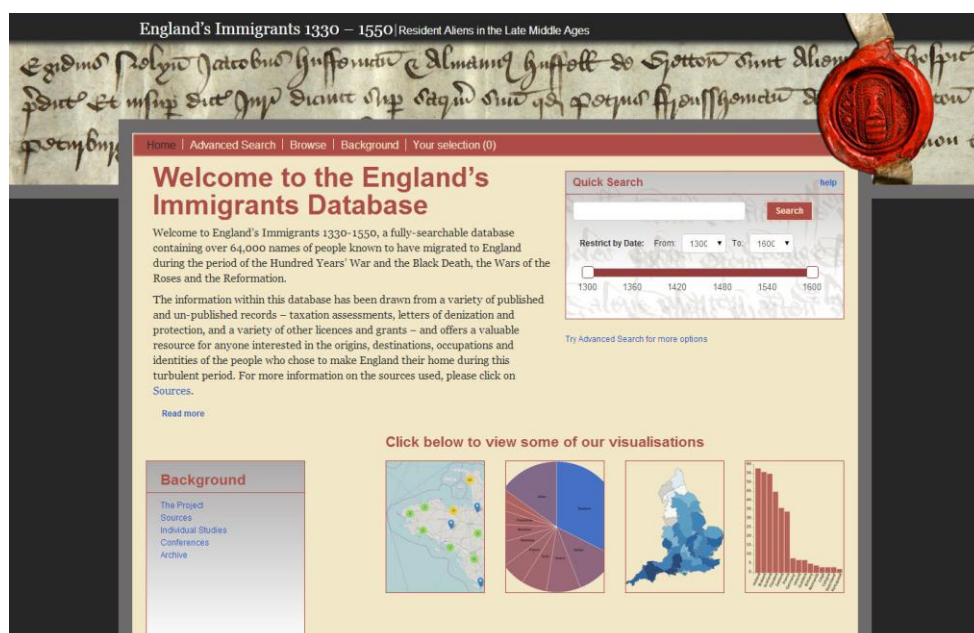
<http://www.historyofwatch.com/clock-history/history-of-clocks/>

<http://blog.onlineclock.net/clock-word-origins/>

## England's Immigrants 1330-1550

<http://www.englishimmigrants.com/>

A fully-searchable database containing over 64,000 names of people known to have migrated to England during the period of the Hundred Years' War and the Black Death, the Wars of the Roses and the Reformation.



The screenshot shows the website's homepage. At the top, it reads "England's Immigrants 1330 - 1550 | Resident Aliens in the Late Middle Ages". Below this is a navigation bar with links for "Home", "Advanced Search", "Browse", "Background", and "Your selection (0)". The main heading is "Welcome to the England's Immigrants Database". A welcome message states: "Welcome to England's Immigrants 1330-1550, a fully-searchable database containing over 64,000 names of people known to have migrated to England during the period of the Hundred Years' War and the Black Death, the Wars of the Roses and the Reformation." It also mentions that the information is drawn from published and unpublished records like taxation assessments and letters of denization. A "Quick Search" box is visible, featuring a search input field, a "Search" button, and a date range selector set from 1300 to 1500. Below the search box, there are four visualisation thumbnails: a map of Europe, a pie chart, a map of England, and a bar chart. A sidebar on the left contains a "Background" section with links to "The Project", "Sources", "Individual Studies", "Conferences", and "Archive".

The information within this database has been drawn from a variety of published and unpublished records – taxation assessments, letters of denization and protection, and a variety of other licences and grants – and offers a valuable resource for anyone interested in the origins, destinations, occupations and identities of the people who chose to make England their home during this turbulent period. For more information on the sources used, please click on [Sources](#).

England's Immigrants 1330-1550 is a major research project funded by the Arts and Humanities Research Council, which has run between February 2012 and February 2015. We are exploring the extensive archival evidence about the names, origins, occupations and households of a significant number of foreigners who chose to make their lives and livelihoods in England in the era of the Hundred Years War, the Black Death and the Wars of the Roses. The project contributes creatively to the longer-term history of immigration to England, and helps to provide a deep historical and cultural context to contemporary debates over ethnicity, multiculturalism and national identity.

The project is a collaboration between the University of York, The National Archives and the Humanities Research Institute, University of Sheffield.

This project has focussed on four key sets of questions, which together constitute its principal research strands:

**People:** Who were England's immigrants in the period 1330-1550? Where did they come from? Where did they live and work? How did they relate to other incomers and the native population? How long did they stay? How did they relate to the structures and institutions of English society?  
**Rules:** How did central government, and its local representatives in town and country, define and regulate immigrants and immigration? How did ideology, international politics, the state of the economy and public opinion influence policy-making?

**Work:** What were the roles of immigrants in the agricultural, manufacturing and commercial economies of late-medieval England? How was their economic contribution viewed? What connections can be established between availability of work and immigration?

Culture: To what extent were immigrants integrated into the host society? What formal or informal types of 'ghetto-isation' were applied to them? How did English interactions with 'strangers' inform ideas of ethnicity and nationality?

Existing scholarship on the lives and experiences of people entering and living in later medieval England has tended to focus on four high-status groups: nobles and courtiers; clergy; merchants (particularly Hanseatics and Lombards); and craftmasters and artisans (clothworkers, ironworkers, goldsmiths, etc). However, it is evident from various sources that a remarkably diverse range of immigrants entered England during the later Middle Ages, from other parts of the British Isles, from the near-continent, and from other, more distant locations. It is also clear that these people were drawn from a far broader variety of social and economic backgrounds than just the upper echelons on which modern research has concentrated. Obviously this focus has reflected the far greater survival and availability of source material relating to these richer and better-connected people, and the ability of historians to reconstruct details of the lives of individuals in ways for which it is simply not possible for those from lower down the social scale. A limited amount of research has also been conducted into the regulatory system applied in late medieval England, especially in relation to groups such as the Scots, merchants and clergy, but in general, mainstream historical accounts remain almost entirely uninformed of the size and significance of the immigrant presence in England between the expulsion of the Jews in 1290 and the arrival of the Huguenots and other Protestant émigrés in the latter part of the sixteenth century.

However, there are ways in which historians can look into the origins, activities and experiences of this particular section of late-medieval England's population, using sources which have hitherto been used only in a sporadic and limited manner. The greatest, and most valuable, is undoubtedly the records of taxes paid by the alien population of England from the mid-fifteenth century onwards. From 1440, a series of specific taxes, known as the 'alien subsidies', were levied upon first-generation immigrants resident in most parts of England, and the returns for these provide a vast amount of information regarding their names, places of residence, origins, occupations and gender. In the following century, the revolutionary new subsidies levied by the Tudor monarchs also contained provisions for the taxation of resident aliens, and their records can also provide similarly useful insights into the immigrant populations of particular areas. The appearance of resident aliens in the latter records has hitherto been largely ignored, while the only attempt at national-level analysis of the fifteenth-century material remains that of Sylvia Thrupp, whose 1957 article surveyed the records of the first such tax (collected between 1440 and 1442), and calculated the numbers and origins of the taxpayers. There have also been a small number of studies into the immigrant populations of specific individual towns and regions, drawing at least in part on the alien subsidy material, and into the distribution of particular national groupings, most notably the Scots but also the Irish who, although technically subjects of the English crown, were often regarded and treated as aliens.

Nevertheless, there remains no comprehensive or systematic analysis of the available statistical data, or any concerted attempt to draw all these various strands together. More recent analysis by Jim Bolton, and preliminary work for this project, suggests that Thrupp's initial estimates of the numbers of alien taxpayers in England in 1440 require significant upward revision, perhaps by a factor of 10% or more, a change which could bring the resident alien presence in England in 1440 to something approaching 1% of the total population, and perhaps as high as 6% in London. These are figures comparable with levels of immigration still being reported in the 1901 UK census. Moreover, Thrupp's analysis, and evidence from local studies conducted since her time, has suggested a relatively wide geographical dispersion of the immigrant population, with individuals appearing not only in the major towns, ports and other economic centres, but in villages and smaller settlements across the country. This in itself would suggest that a remarkably large proportion of late-medieval English society must have had at least some direct human contact with non-native people, a situation which poses a number of interesting and significant questions regarding the attitudes and reactions of the native population towards the foreigners living within their communities, and their interaction with them.

**1.30 pm Saturday 25<sup>th</sup> Apr.**  
**Adelaide Cemetery Authority.**  
**“Guided Tour of West Terrace Cemetery.”**

**“Crime & Punishment”**

\$15.00 per person, Afternoon Tea Provided.

Email [info@andfhg.org](mailto:info@andfhg.org) or Phone 0457436123 – Booking is Essential.



Historic West Terrace Cemetery dates back to European settlement of South Australia and is one of the nation's oldest operating cemeteries.

West Terrace Cemetery has been a feature of Adelaide since Colonel William Light identified its location in his 1837 plan for the city. Since then more than 150,000 souls have been laid to rest at the cemetery bringing together the many threads of our State's rich heritage in one place.



Adelaide Northern Districts Family History Group Inc.  
Committed in Promoting Family History Research.