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# *THE LIVERMORE ROOTS TRACER*



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*Livermore - Amador  
Genealogical Society*

PO Box 901    Livermore California    94551

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Membership in LAGS is open to any individual, library, or society. Our fiscal year is 1 September to 31 August. Membership includes a subscription to the quarterly Roots Tracer and reduced prices on other publications.

Meetings are on the 2nd Tuesday, monthly, at Congregation Beth Eneq, 1326 College Avenue, Livermore.

Our library is a part of the Pleasanton Library located at 400 Old Bernal Avenue, Pleasanton.

The Livermore-Amador Genealogical Society is exempt from Federal Income Tax under Section 501 (c) (3) (literary and educational) of the Internal Revenue Code and California Taxation Code 237020.

The Roots Tracer is a quarterly publication with articles of interest to the genealogist. Members are encouraged to submit their "PROFILES" as well as articles of general interest. Querys are free to members; \$1 to non-members. Deadlines for offerings is the 15th of September, December, March and June.

Roots Tracer  
 P.O. Box 901  
 Livermore, CA 94551-0901

Any book presented to the society will be reviewed in the quarterly along with the purchase price and address of the publisher. Any such book will become the property of the LAGS library.

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 APPLICATION FOR MEMBERSHIP

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
 Surname(s) and Locale(s) of interest \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

WE WELCOME YOU

DUES							
Individual	\$10	Senior	\$5	Contributing	\$25	Life	\$100
Family	\$15	Student	\$5	Supporting	\$50		

LIVERMORE -AMADOR GENEALOGICAL SOCIETY  
P.O. BOX 901 LIVERMORE, CA 94551-0901

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OFFICERS

President	Jolene Abrahams	447-9386
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	Marge Harter	447-6669

Dear Members and Friends of LAGS:

Dear Members and Friends of LAGS;

I hope that you will enjoy the expanded edition of our quarterly. We were sent a copy of the manuscript by Dr. BECKER on his study of the Lenape (Len-AH-pe) Native Americans of Southeastern Pennsylvania and found it so well-researched and written that we wanted to share it with you.

Our meeting program for <sup>May</sup> ~~April~~ will include two speakers. Grace DAVIS will speak on the "Philosophy of the DAR" and Sue OVERTURF will discuss ways to qualify for membership in the DAR.

*Sigee*

Many thanks to those who contributed to this edition.

## Calendar of Bay Area Genealogical Events

Sponsored by the "FRIENDS OF THE ARCHIVES at San Bruno" for the benefit of Societies and their members in the greater San Francisco Bay Area.

These are events that have been input to the calendar by local genealogical societies.. The calendar is updated frequently, and is accessible on-line by computer modem. Call George Anderson, 846-4265, for more information on modem access.

The Calendar format, reading left to right, gives the meeting date, abbreviation of organization, type of meeting, then the meeting information: title, speaker, location, time of day, cost.

FR/ARCHV	= Friends of the Archives	SOLGS	= Solano County GS
BAJGS	= San Francisco Bay Area Jewish GS	SONGS	= Sonoma County GS
CGALL	= California Genealogical Alliance	SPNGS	= Spanishtown GS
CGS	= California GS	SRVGS	= San Ramon Valley GS
CCCGS	= Contra Costa County GS	STNGS	= Stanislaus County GS
EBGS	= East Bay GS	YOLGS	= Yolo County GS
FUNDA	= Los Fundadores	ARCHSTAF	= National Archives Staff
HAYGS	= Hayward GS	SUTRO	= Sutro Genealogical Library
LAKGS	= Lake County GS	MAYDS	= Mayflower Descendants Society
LAGS	= Livermore-Amador GS	SCARCH	= Society of California Archivists
MARGS	= Marin County GS	FHCSF	= San Francisco Family History Center (San Bruno)
MERGS	= Merced County GS	FHCMP	= Menlo Park "
NVGBS	= Napa Valley Genealogical and Biographical Soc	FHCSC	= Santa Clara "
GASAC	= Genealogical Society of Sacramento	FHCSJ	= San Jose "
SCHGS	= Santa Clara County Historical and GS	FAMRTS UG	= Family Roots Users Group
SCZGS	= Santa Cruz GS	PAF UG	= Silicon Valley PAF Users Group
SMCGS	= San Mateo County GS	ROOTS UG	= Bay Area ROOTS III Users Group

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Type of meeting abbreviations: GM = Regular General Meeting CIG = Computer Interest Group SPL = Special Event WKSHP = Workshop UG = Users Group \$\$ = Fundraiser

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### Calendar of Bay Area Genealogical Events through June, 1991

After the 2nd Wednesday of April, listings of regular meetings are omitted unless the society is announcing a specific program.

#### MARCH 1991

LIVERMORE-AMADOR GENEALOGICAL SOCIETY — Meets at 7:30 pm Tuesday, March 12, 1991 at Congregation Beth Emek, 1886 College Avenue, Livermore. Certified Genealogist Arthur E. Flegel of Menlo Park will speak on "Eastern European Germans — their history and migrations." Non-members are welcome. For information, call 447-9386 or 846-4265.

2nd Wed	EBGS	GM	Mormon Center, Oakland; 10am.
2nd Wed	SMCGS	GM	Ampex Cafeteria, 401 Broadway, Redwood City; 7pm.
2nd Thu	CCCGS	GM	"Irish Immigration in the San Ramon Valley" by Jospheh King. Concord City Council Chambers; 7:30pm. (rcd 11 Feb 1991)

2nd Sat PAF UG Silicon Valley PAF Users Group. 875 Quince Ave, Santa Clara; 9-11am. Call Mary Nordin, 408/578-4619 for info.

2nd Sat, Odd CGS CIG "SESAME" by Howard Nurse. 300 Brannan St, SF; 11am

2nd Sat, Odd CGS GM 300 Brannan St, SF; 1:30-3:30pm.

3rd Mon STNGS GM Morris Community Center, 800 Morris Av, Modesto; 7pm.

3rd Sun BAJGS GM "Just What Was His Name", by Martha Wise. A discussion of Jewish naming conventions. Jewish Community Library, 639 14th Avenue (at Balboa), San Francisco. Info Martha Wise (415) 564-9927. (rcd 6 Mar)

3rd Mon BAJGS GM Cancelled - see 3rd Sun, Mar 17

3rd Mon, Odd FMRTS UG "What's New in the LDS Library". LDS/ FHC, 875 Quince, Santa Clara; 7pm

3rd Tue, X8/12 SRVGS GM "Variety is the Spice of Life." Danville Women's Club; 10am

3rd Wed GASAC GM "An Update on the Holdings at the SLC FHC" by Charles and LaRayne Green. Southgate Public Library, 6132 66th Ave; 1pm (social hour from 12 to 1pm). (rcd 6 Mar 1991)

3rd Thu, X8/12 SCHGS GM No meeting - see workshop Mar 16

3rd Thu NVGBS GM Napa Senior Center, 1500 Jefferson St, Napa; 7:30pm.

3rd Sat SCHGS SPL All day "All You Ever Wanted to Know about Family Associations" and "Avoid the Crooked Path" by Christine Rose, C.G., F.A.S.G. Learn how to organize and manage a family association, put together a Family Newsletter, organize a Family Reunion, and cope with a large amount of data. Learn how to plan your search for the best results. Emphasis will be place on the important elements of search such as Evidence and the Preponderance of Evidence. Deli lunch available. \$20 at door. Lunch extra. First Pres. Church, Miramonte at Cuesta, Mtn. View. 8:30- 9:15 a.m. Registration. Workshop 9:15 - 3:30 p.m. (rcd 6 Mar)

3rd Sat GASAC SPL "Ancestor Safari" with Dr. George Schweitzer. Topics: Military Geneal Research; Geneal in the SE states; Where to Find/How to Use All Major Geneal Sources; Q&A. Sacramento City College Student Center, 3835 Freeport Blvd (at Sutterville Road); 8:30am to 4pm. Pre-reg: members \$14, non-members \$17; \$19 at door. Buffet lunch \$7 with pre-reg only. Call Iris Jones 916/428-2245 for more info. (rcd 9 Sep 1990, rev 29 Jan 1991)

3rd Sat ARCHV "Black Genealogy" by Wendy Elliot, CG. LDS Church, 975 Sneath Lane, San Bruno; 9:30- 3:30. \$15 if register by Mar 10, \$20 at the door. Mail check to FOA c/o SMGS, PO Box 5083, San Mateo 94402. For more info contact: National Archives 415-876-9009 Mona Beddow 415-366-4825 Barbara Edkin 415-625-0601. (rcd 11 Feb 1991)

3rd Sat, X7/8 LAKGS GM Lake County Museum, 3rd and Main Sts, Lakeport; 1pm.

3rd Sat PAF UG Oakland Family History Center, 4870 Lincoln Av, Oakland; 10am-12.

4th Wed MARGS GM Lutheran Church of the Resurrection, 1100 Las Gallinas Av, San Rafael; 7:30pm.

4th Wed, X11/12 HAGS GM "Installation and HAGS Birthday Party". San Lorenzo Community Church (downstairs), 945 Paseo Grande (near Mervyns), San Lorenzo; 7-9pm (library open 6-7pm).

4th Thu, X7/8/12 SOLGS GM Fairfield Senior Center; 7pm.

4th Sat ARCHV Lectures cancelled until further notice.

4th Sat, X7/8/12 SONGS GM "Immigration & Migration Patterns" by Al Coset; Santa Rosa Jr College, Lark Hall Room 2004; 1pm.

Last Thu SCZGS GM "Treasures in McHenry Library of Interest to Genealogists" by Judy Steen. McHenry Library, UCSC, 2pm. Note: This REPLACES the regular meeting scheduled first Thurs April at 1pm.

Last Sat PAF UG Paffers United (East/North Bay). FHC, 3700 Concord Blvd, Concord; 10am.

Last Sat GHCSV GM Rancho Cordova Library, 9845 Folsom Blvd, Sacramento; 10am. 916/331-4349. NOTE: Nov mtg is Sat before Thanksgiving.

#### APRIL 1991

1st Tue ROOTS UG Midpeninsula branch. John Lomax, 6 Russell Court, Menlo Park; 7:15pm.

1st Tue SRVGS CIG 10am to 3:30 (Beg and Adv)

1st Thu SCZGS GM Meeting changed to last Th of March.

1st Sat, Odd CCCGS CIG Water District Bldg, 1331 Concord Ave, Concord; 10am.

LIVERMORE-AMADOR GENEALOGICAL SOCIETY — Meets at 7:30 pm Tuesday, April 9, 1991 at Congregation Beth Emek, 1886 College Avenue, Livermore.

Marilyn Graham of Livermore will speak on "My recent genealogy trip to Denmark." Non-members are welcome. For information, call 447-9386 or 846-4265.

2nd Wed EBGs GM Mormon Center, Oakland; 10am.

2nd Wed SMCgs GM Ampex Cafeteria, 401 Broadway, Redwood City; 7pm.

3rd Mon BAJGS GM "The World of Genealogy" by Ron Bremer. Free handouts and for sale publications. Congregation Kol Emeth, 4175 Manuela Ave, Palo Alto. NOTE CHANGE OF TIME: 7:00pm. Bob Weiss (415) 424-1622. (Program tentative- check this BBS for update prior to meeting) (rcd 6 Mar 1991)

3rd Tue, X8/12 SRVGS GM "Compendium of Historical Sources" by Ron Bremer. Danville Women's Club; 10am (rcd 3 Mar 1991)

3rd Thu SCHGS GM "The Cabinet No One Uses". Discussion of the use of microforms, specifically the new FHLC, and the audio tapes in the Genealogy Room. Santa Clara Public Library, 2635 Homestead Rd, Santa Clara; 7-9pm. (rcd 7 Mar 1991)

3rd F/ CGS SPL 6th ANNUAL GENEALOGICAL FAIR: Re-scheduled. St. Mary's Cathedral, SF. Details 1Q91. (rcd 19 Jul 1990)

Saturday, April 20 — "Researching your Family History, an All-Day Seminar for Beginners and Experts." Presented jointly by the Livermore-Amador Genealogical Society and the Church of Jesus Christ of Latter-day Saints. Location: the LDS Church, 1501 Hillcrest Avenue, Livermore. Registration at 8:30 am, program 9 am to 4 pm. Pre-registration by mail before April 5, \$4. per family; registration at the door, \$5. per family. Registration includes one syllabus per family. Send pre-registration (with check made out to "LAGS") to Jolene Abrahams, 737 El Caminito, Livermore, CA 94550. For information call 447-6861.

3rd Sat SMCgs SPL "Antique Clothing Fashion Show". Veterans' Memorial Bldg, Redwood City; 1:30pm. Details and cost later. (rcd 20 Aug 1990)

4th Sat, X7/8/12 SONGS GM "Trail History - Moving West" by Tom Hunt, past President Oregon/Calif Trails Assn, Trails Preservation Officer. Santa Rosa Jr College, Lark Hall, Room 2004; 1pm

5th Mon FMRTS UG "New Features for FAMILY ROOTS" by Steve Vorenberg. Variable locations; 7pm.

#### MAY 1991

LIVERMORE-AMADOR GENEALOGICAL SOCIETY — Meets at 7:30 pm Tuesday, May <sup>14</sup>/<sub>7</sub>, 1991 at Congregation Beth Emek, 1886 College Avenue, Livermore.

Tentative program: "Entrance requirements for the Daughters of the American Revolution." Non-members are welcome. For information, call 447-9386 or 846-4265.

- 3rd Tue, X8/12 SRVGS GM "Scotland" by Lindsay Reeks. Danville Women's Club; 10am. (rcd 3 Mar 1991)
- 3rd Thu SCHGS GM "Mountain View History" by Mary Jo Ignoffo. Santa Clara Public Library, 2635 Homestead Rd, Santa Clara; 7-9pm. (rcd 7 Mar 1991)
- 4th Sat, X7/8/12 SONGS GM "LDS Family History Center: Its Computer Program, the IGI and Ancestral Files, the FHLC Laser Disk" by Susan Simons, Evelyn Alderson, Gene Brantley, volunteers at the Santa Rosa FHC. Santa Rosa Jr College, Lark Hall, Room 2004; 1pm.

JUNE 1991

- 1st Sun BAJGS WRK Annual San Francisco Bay Area Jewish Genealogical Society Jewish Genealogical Workshop, Jewish Community Library, 639 14th Avenue at Balboa, San Francisco. Bring Brown Bag Dairy Lunch. Info: Bob Weiss (415) 242-1622. (rcd 6 Mar 1991)
- 2nd Sun SCZGS SPL "What German Records Offer to Family Historians" by Henning Schroeder of Gummersback, Germany. German-American Hall, 230 Plymouth St., Santa Cruz, 1:30pm (rcd 6 Mar 1991)
- 4th Sat, X7/8/12 SONGS GM "Sonoma County History and Genealogy" by Jeane Miller, Sonoma-born author of "Wild Oats in Eden". Santa Rosa Jr College, Lark

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QUERY

**MOREIRA** Would appreciate any information on these two  
**ESTACIO** surnames.

**Shirley HATAWAY**  
**108 Dana St., Petaluma CA, 94952-2414**

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WELCOME NEW MEMBERS:

**Merilyn CALHOUN, Curt COFIELD, Mary Lynne HORTON, Beverly PEARCE,**  
**Donna & Kurt FLECKNER, Marian RENNELS, Jo & Philip ROBY**

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a portion of a letter to the  
California Historian

I hope this Alliance can work with groups such as the California State Heritage Preservation Commission, the official state government body concerned with archival matters, to prevent the possible disastrous impact of a new law which dramatically increases the local court clerks' authority to destroy old court records without microfilming them. *California Historian* might reprint the article on this law which recently appeared in *California History Action*, published by the California Committee for the Promotion of History. Probate and divorce cases, for example, have priceless genealogical information (in particular, when a probate case is initiated, the law requires the petitioner to identify, under penalty of perjury, the names, addresses and relationship to the deceased of all of the next of kin)--these files must not be destroyed!

Many local genealogical societies may not be aware that each county's Board of Supervisors is authorized, under state law, to designate a County Records Commission. In Los Angeles County, we have a County Historical Landmarks and Records Commission, on which I serve, and which has initiated a project to explore ways of saving priceless county records from destruction, but I have never seen representatives of the genealogical community attending our meetings. This is despite Ms. Glau's observation that local "societies are asked by the alliance to...at least be aware of what the [county's historical] committee is doing." Perhaps the California State Genealogical Alliance could obtain the names and addresses of the county records commissions from the State Archives, and circulate them to the local genealogical groups, to facilitate attendance at meetings and cooperation on issues of mutual concern.

*David G. Cameron*  
*Member, Los Angeles County*  
*Historical Landmarks and*  
*Records Commission*  
*Los Angeles*

L.A.G.S. MEETING

11 December 1990

GENEALOGY - HOW TO BEGIN  
by Shirley Siems Terry

Genealogy is a hobby that takes whatever time or money you are willing to spare. It is a rewarding hobby which will enrich your life as well as those of your family.

In family research, you work from the Known to the Unknown beginning with YOU. Don't find an individual with your surname several generations removed and try to prove your descent. This is the called the "Humpty Dumpty Method as it always results in a Fall."

FIRST: You need a HOME SOURCE CHECKLIST. This will give you a few ideas of what to look for in your own home that might provide information about you or your forebears. Examine closely anything you have which has been handed down from past generations.

SECOND: Gather info from living relatives, starting with older ones first. Don't accept everything they say as gospel. Remember, the game of gossip? You learn that family traditions can get a little mixed up or even attributed to the wrong side of the family!

Prove out what they tell you using Bible, Marriage, Death and Military records. Get FULL names, dates and places for all births, marriages and deaths.

Fill out Family Group Sheets and Pedigree Charts or use similar format on blank paper. Another format often used instead of the pedigree chart is an AHNENTAFEL. This is a German word meaning Ancestor Chart. It is simply a listing of direct line ancestors using the same numbering system as the Pedigree charts. Except for #1 which can be anyone, even numbers are always males, odd numbers females. The father is always double the number of the child, the mother is double + 1. The advantage of the ahnentafel is more ancestors per page. Ancestors as yet unknown are simply not included, but their numbers are not used.

THIRD: Join a local genealogical society to learn from speakers and other members. This gives you an opportunity to share your finds with others who will understand your excitement.

Also join genealogical societies in the areas where you ancestors lived. Submit queries or articles about your ancestors. You will probably find some cousins to share information.

FOURTH: CENSUS is the backbone of genealogy. We have Federal Census for every 10th year since 1790 with the exception of 1890 which burned. Those after 1850 give the names, ages and occupation of every member of the family. Earlier ones give name of head of household only with number of males and females in various age categories.



There are many state censuses for other years, generally the 5th year between Federal ones.

You read the census on microfilm readers at genealogical libraries like the LDS one in Oakland, Sutro in south S.F. or at the San Bruno branch of the National Archives. It is very exciting to find your own ancestor on a census, especially if you learn his parents names by doing so.

FIFTH: LIBRARIES: Start with those closest to you. Find out what they have before going further. Plan what you want to look for at any particular library. Do your homework and go prepared. Get a list of Bay Area GENEALOGICAL LIBRARIES. Don't go to Salt Lake City unless you have a definite plan. If you do go, be sure to use "The Library" by Cerney. It's in our library.

REMEMBER these two facts while researching:

1. Just because it is in print does NOT mean it is factual.
2. Just because you find the same name doesn't mean you found your man. A son was almost always named after his father, grandfather, etc. So within a couple of generations you might have many with the same name in the same locality.

\* \* \*

There are lots of things like correspondence, etc. I haven't mentioned, but this should give you enough information to get started. The holidays are coming up and I would suggest you take advantage of visiting relatives by trying to fill in some of the blanks on photocopies of the FGS & Pedigree Charts. You might like to take a tape recorder along to record memories of parents and other older relatives.

Lastly, a word of caution. Genealogy can either bring you closer to your relatives or alienate you from them depending on how you approach people, especially regarding family pictures, Bibles and other heirlooms. Make it a point not to ask to keep anything now owned by someone else. When you borrow family pictures or documents for copying, be sure you label them with the name of the owner and return promptly. It's a nice gesture to also include a reprint of the picture - maybe reprints for each of their children.

## MEET THE MEMBERS

## LIVERMORE/AMADOR GENEALOGICAL SOCIETY

NAME: Beverly Jean (PATCH) PEARCE  
 BORN: 8/30/1929 WHERE: near lakeport, Lake Co. CA  
 SPOUSE: David F. PEARCE  
 BORN: 7/26/25 WHERE: Chico, Butte County CA  
 MARRIED 6/14/49 WHERE: 1st Methodist Church, Reno NV  
 GREW UP: in Lake, Modoc & Butte Counties CA  
 SPOUSE GREW UP: Chico, Yuba City CA  
 WE HAVE LIVED: Missouri, Oakland, Hayward & Dublin CA

OUR CHILDREN:	Name	Date of Birth	Place
	Barbara Jean	1/22/50	Doniphan Riply Co MO
	David F. Jr.	6/22/52	Napa CA
	T.V. Allen	5/20/54	Deerpark, Napa Co.
	James E.	10/13/59	Oakland CA
	Clifford L.	10/11/63	Oakland CA

INTEREST IN GENEALOGY: Raised on some. Son Jim did some work in High School. Class at Chabot -- then off & on since.

## SURNAMES:

Father's side: PATCH, JACKSON  
 Mother's side: WILSON  
 Spouse's fathers side: PEARCE  
 Spouse's mothers side: HAZEN, MILLS

Beverly J. PEARCE  
 7718 Millbrook Ave.  
 Dublin, CA 94568

VOCABULARY FOR BUDDING FAMILY HISTORIANS  
Compiled by Shirley Siems Terry

AHNENTAFEL	German word. Same as Pedigree Chart, only not shown as chart or tree - numerical list of direct line ancestors. Numbers are same as on Pedigree Chart, i.e. father's # always twice that of child, mother is twice + 1; males always even, females always odd numbers.
ANCESTOR	Your parents, grandparents, great-grandparents, etc.
CENSUS	Very important to genealogy. U.S. census taken every ten years since 1790. Ones since 1850 give names and ages of all family members. You are listed in census of 1880; however, no one will be able to see that census until 1950 to protect the privacy of all those younger than 70. The newest census we can now research is 1910. 1920 should be released this next year!
DESCENDANT	Children, grand-children, great-grandchildren, etc.
DIRECT LINE	Child, parents, grand-parents, etc. NOT AUNTS, UNCLES, BROTHERS, SISTERS.
EMIGRANT	Person moving <u>from</u> U.S. to another country, i.e., Canada. You may have had an ancestor who <u>Immigrated</u> to U.S. from England, then <u>Migrated</u> to Canada, Australia, etc.
FAMILY GROUP SHEET	Important genealogy form showing one family group - Husband, Wife and Children with dates for Birth, Marriage and Death. Names only of H & W parents & other spouses, and spouses of children.
GENEALOGY	Genealogy is the study of family history.
GIVEN NAME	Names given by parents, not your surname by birth.
IMMIGRANT	Person coming to America from another country.
MAIDEN NAME	Wife's name before marriage - VERY IMPORTANT
MIGRATION	Permanent moves from one location to another.
NATURALIZATION	Emigrants to America became U.S. citizens.
PEDIGREE CHART	Important genealogy form. Also called Family Tree. Shows DATES and PLACES for BIRTHS, DEATHS and MARRIAGES for all Direct Line Ancestors
SIBLINGS	Brothers and Sisters
SPOUSE	Husband or Wife
VITAL STATISTICS	Names, dates and places for Births, Deaths, Marriage and Divorce.

# Strength in Numbers: Genealogists Form Alliance

by Patricia Glau

I was not in on the organization of the California State Genealogical Alliance. However, I have since learned that the alliance used the by-laws of CCHS as a guideline for its structure.

The concept of the alliance was formed, basically, because of a California law passed in 1980 which allowed the destruction of the county copies of post-1905 birth, death and marriage records.

## Law OK'd Destruction

This law was passed without opposition or even discussion because it appeared these records were *only* duplicates. After all, the State held the originals! Except that these duplicates are the only copies available at the county level and the only place a researcher has direct access to such records.

Copies of vital records can be requested from the state. However, this can take several months and, in many cases, Sacramento does not have the same record found at the county level.

Oral accounts from the family may begin the quest but genealogical research depends on written records. It is the written sources that make the entire process work. Without them, documentation would be impossible. Generally, the majority of these record sources are created, maintained, released and destroyed by legislative authorization.

Shortly after learning about this 1980 law, a group of dedicated researchers began working to change it. For over a year a state-wide campaign was waged, ending in 1982 with the passage of the "Vital Records Bill." Because of the urgency clause that had been included, this law took effect immediately.

## Alternative to Shredding

Basically, this new law has two consequences:

First, counties may transfer their copies of vital records to a non-profit private organization upon

approval of the county board of supervisors and the State Director of Vital Statistics. This provides an alternative to shredding records that officials no longer wish to keep.

Second, before removing these records, the county must microfilm them and keep these microfilm copies available. The law also has several provisions for the quality of the microfilm and access to the records.

*Recorders Office Survey*, a survey of records relating to every California county.

This survey was initiated to identify repositories; to establish the class and time period of the records; to describe their condition and type of storage facility; as well as other pertinent data. The results provided a source of information on availability of records throughout the entire state. An updated version of this publication is cur-

*"We - as genealogists or historians - have the same goal: the preservation of records for future generations. Even if our reasons differ, by pooling our resources and working together, we can reach that goal a little sooner."*

Although this law is not perfect, it has been effective in preserving records and access to records that are of great importance in genealogical, local history and family research.

It became apparent during the campaign for this law that a state-wide organization was needed to provide an effective means of communication throughout California's genealogical community.

In May 1982 the first annual meeting of the California State Genealogical Alliance was held in Buena Park. Board meetings are held quarterly and an annual meeting is hosted by a member society in May. From this framework, the alliance has gone on to serve as a statewide association of independent genealogical societies, individuals and non-profit organizations such as libraries.

One of the initial aims was to create various helpful publications to encourage an increase in the quality of research publications produced by genealogists. The first of these was the *California County*

currently being edited and is due for release later this year.

## Sharing Records

Two other publications were also created in those early years: *The Speakers List*, a biannual listing of available speakers for society meetings or seminars. This publication provides current contact information, topics, background, fees—if any—and travel limitations. References are also included to provide the society a way to check up on the speaker of choice before making a commitment. Members of the alliance may submit their topic listings free; non-members are charged a small fee.

The second publication is *The Biannual Directory of California Genealogical Societies*. Its purpose is to provide a comprehensive listing of member and non-member societies in our state. The information is meant to assist societies in communication, to encourage cooperative efforts and activities and to assist individuals in locating and associating with these groups.

Our newest publication is one of which I am particularly proud. So many times local compilations on cemeteries, school records, courthouse records, etc., are compiled by a society or an individual and we never hear about them. Perhaps the society is so small that the cost of advertising in genealogical publications is beyond their means. This new publication is designed to remedy this situation as well as to aid researchers living in or outside of California.

We have compiled a comprehensive listing of publications by societies or individuals, statewide, in an attempt to reduce the advertising costs for societies and to provide a complete listing of California works available now or in the near future. Each member society or individual member was given eight free listings and non-members pay a fee per entry. This publication is called the *Catalog of California Genealogical Publications* and is scheduled for release in late July 1990.

The monthly newsletter of the alliance serves as an important link between the member organizations. It includes how-to articles, gleanings from member societies' articles, news from other states and informative articles by well-known genealogists.

The newest contribution is a monthly article on computers and genealogy by Howard Nurse. Nurse is the creator and developer of ROOTS III, one of the top three genealogical software programs.

#### Monitor the Locals

Members of the alliance are asked to be alert to the location and condition of records in their county and the laws that govern these records. At least one member must keep in contact with county officials and be aware of record removal and the new location. Members are further asked to encourage donation of those records to the local historical or genealogical society.

If a county has a historical committee in place, societies are asked by the alliance to have a representative on that committee or at least be aware of what the committee is doing.

#### RIM Project

One of the major undertakings by the alliance was in support of the Mormon preservation of vital records. The alliance designed the records inventory and microfilming project, commonly called the RIM project.

The responsibilities of the project were divided between three groups:

1) The California State Archives agreed to survey and microfilm all county government records.

"...a group of dedicated members and the Regional Director worked diligently toward a solution. The entire process took *four years*. It was worth it!"

2) The alliance agreed to have its member societies survey all other records (cemeteries, mortuaries, schools, private collections, historical societies, etc.). This is not an every-name survey but one patterned after the Work Project Administration Historical Survey Project done in the 1930s and '40s. After consent from the owners, as many documents of historical and/or genealogical nature were recorded as were made available.

3) The Genealogical Society of Utah, when permission was given, agreed to microfilm selected records in each county and make those microfilms available on inter-library loan through the main library in Salt Lake City. They also would provide a free copy of the microfilm to the society, repository or other owner of the records. Of course, the master copy is stored safely in the huge granite vault maintained by the LDS Church in Utah. The owners of the original

records know that a duplicate copy of the microfilm is available if ever needed.

To finish off the RIM project, the alliance had planned to publish an index using the forms filled out by the volunteers. How to pay for this publication was becoming a concern when the Genealogical Society of Utah offered to microfilm the survey forms for the alliance. There now exists a two-roll microfilm index to the RIM project survey. RIM chairman Carlton Smith recently placed a copy of that film index in the California State Library in Sacramento. Microfilm copies of the index are also available through any one of the 1,600 LDS Family History Centers.

The RIM project functioned for four years with most participation coming from societies in northern and central California.

#### Local Help

All projects for the alliance are supervised by the local representative called a Regional Director. This person functions much the same as CCHS regional vice presidents. But where CCHS has 38 geographical regions, the alliance has only 11 areas.

The RD is the contact between the societies in his/her area and the board of directors of the alliance. Because the districts are so large in area, many times that contact can only be by phone or mail.

Through the regional directors, the alliance offers help to those societies that want to restructure or reorganize. If there are internal problems, the alliance offers mediation service to help the group find the best solution.

The alliance also helps groups that want to form a new society by offering by-laws advice and steering such a group in the right direction when the decision is made to go non-profit.

For example: In the Tri-Counties District, a society wanted to reorganize. The group had become a house divided due to misunderstandings and the large geographical area involved. The RD acted as spokesperson for both sides and then as mediator during the first

## Alliance (continued from page 9)

...nt-member meetings. After approval from the majority, a group of dedicated members from both sides and the RD worked diligently toward a solution. The entire process took *four years*.

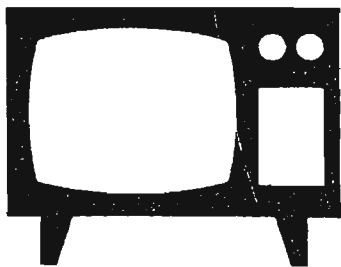
It was worth it! This society is now working together on a county-wide basis. They have doubled their membership, added a bi-monthly newsletter, completely redesigned their quarterly publication, organized annual research trips and have completed five new publications. These are the group's first publications in about 12 years. They have a bright, successful future ahead.

Whatever the situation within a district, the regional director knows that each board member and the other regional directors are available for advice and guidance if needed.

The alliance also works with non-member societies. The regional director is a very vital person in the alliance structure. Without the personal contact with each member and non-member society, there would not be an alliance.

### TV Inspires Search

Vast numbers of people become interested in family research every day. Every time a historical miniseries is shown on television the genealogical library has to gear up for a flood of curious visitors. They come in all sizes and all ages and all levels of education, each clutching some family memento or piece of written information that they know is true, "...because Grandma wouldn't lie."



Unfortunately, the majority of these people do not feel they need instruction on how to research and even fewer consider joining a local society that might give some guidance on this subject.

All this creates problems for the beginner as well as others! Many times they leave frustrated because library (or historical society) personnel could not help, usually due to the limited information. And it leaves the people who were asked to give help frustrated, too.

### Stop the Scams

Another problem is the dishonest people who find interesting ways to fleece this large group of self-starters who are ripe for the picking.

Items like bogus family genealogies with generic information and a few pages copied from telephone books pertaining to a certain surname. *All this for only \$34.95!* As in all areas of life, if it sounds too good to be true, it is! This brings up another area of concern that the alliance attempts to address—fraud.

The alliance and the regional directors try to keep members, and any researcher for that matter, up to date on this problem through the newsletter. In turn, it is asked that members let alliance personnel know whenever a new scam hits their area.

One source used is the International Genealogical Consumers Organization in Utah. This organization has a staff of professional genealogists who carefully check out complaints by consumers or professional researchers. The results are published in their newsletter. The alliance, in turn, passes those results on to its members.

In some cases, by working with the U.S. Postal Service, mail fraud can be proved and the questionable company or person can be stopped. Unfortunately, as fast as one is removed, ten more crop up.

The alliance strongly promotes quality professional researchers and publications and stresses the

need for qualified genealogy instructors as a possible solution to this ever-increasing problem.

Another service offered to alliance member societies is the teaching and/or lecturing skills of the members of the board of directors. Those who do not have conflicting events will lecture for free at a Saturday seminar if the host society will hold the event on one of the regular alliance board meeting dates. All that is asked is a place for the board to meet the night before. Housing is helpful, too.

Recently, the alliance assisted the Monterey County Genealogical Society in Salinas. This was a special event for a fairly new society and very successful. The seminar chairman obtained the full cooperation of Hartnell College, which was unusual and inspiring. The college took care of the registration, the promotion and the food. They also provided the classrooms and a large multi-purpose room for vendors.

The Monterey society now has an annual ancestor "roundup" and the alliance was extremely happy to be of assistance. Perhaps from this example, societies in other areas will be able to obtain the same kind of cooperation from their local junior college.

### New Home for State Records

The greatest achievement of the alliance to date has been working with the California State Archives.

Many concerned societies throughout the state were supportive of the movement to ensure the building of a new archives facility.



## Alliance (continued)

Last year, alliance members worked diligently in support of State Senate Bill 638. As the legislation moved through the process, the alliance society and individual members kept up a heavy letter campaign in response to requests made in the alliance newsletter. That bill was signed into law by Governor George Deukmejian on September 29, 1989. [Ed. Note: CCHS membership also worked to accomplish passage of this bill.]

State Archivist John F. Burns remarked he was looking forward to a building with the required fire suppression systems and environmental controls essential in an archival facility. He also commented that it will be a pleasure not to worry about leaking roofs and water damage to priceless records.

This legislation is a major step in the right direction of our state's record preservation but it is not the end of the problem. Everyone who is concerned about the preservation of this collection must stay alert and be supportive of correction of other problem areas.

### Link Up for History

The alliance functions mainly as a link between societies for exchange of ideas and information. By monitoring legislative action, we can provide current information on proposed legislation that will have an impact on genealogy. Members are kept informed on what is going on at the state and national level. In turn, members keep the alliance informed on activities on the county level.

The alliance encourages efforts to identify, locate, index and preserve records of genealogical or historical value. The alliance seeks solutions to prevent destruction of such records and encourages access for researchers.

The concept of the alliance has so sparked interest in other states and several have asked how they can set up a similar organization. Imitation is the best form of flattery!

In my opinion, the most important aspect of the alliance is that it works from the bottom up—not from the top down. As long as the board of directors remember that important point, they will continue to serve the needs of the members. Staying alert to the fact that as the needs of the members and genealogy as a whole change, so must the alliance.

### Groups Work Together

The alliance strives to improve librarian-genealogist and historian-genealogist relations. While working on a county-records project at our local historical society, I expressed a personal desire that our two organizations could start working more closely together, both on the county and the state levels to accomplish our goals.

The historical society curator, Mark Hall-Patton, shared with me two articles on that very subject. One was by Peter W. Bunce, titled: *Towards a More Harmonious Relationship: A Challenge to Archivists and Genealogists*. The second article was authored by Elizabeth Shown Mills, titled: *Genealogists and Archivists: Communicating, Cooperating and Coping!*

These were printed in the May 1990 newsletter of the Society of American Archivists. The same articles were printed in the June 1990 newsletter of the National Genealogical Society.

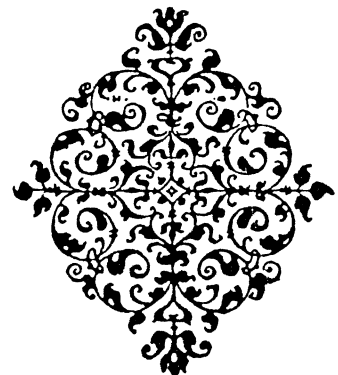
My concerns and, I hope, the concerns of the alliance and the majority of its members were clearly defined in these articles. I was particularly impressed that suggestions for solutions were given. If you have not read these, take the time to do so.

We—as genealogists or historians—have the same goal, the preservation of records for future generations. Even if our reasons differ, by pooling our resources and working together we can reach that goal a little sooner.

[Patrecia Glau serves as records director for the California State Genealogical Alliance and is the author of *Genealogical Collections in California: A Guide to Selected Regional Library Holdings, listing the location and availability of local county records*. Ms. Glau presented these comments at the CCHS annual meeting in June.]

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- CSGA Newsletter**, v. 7:9, p. 101, Letter to Members re new publication: **Catalog of California Genealogical Publications**.
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## THE ARCHIVAL PHOTO ALBUM

FOR

YESTERDAY, TODAY, & TOMORROW

Your family photographs deserve special protection. Irreplaceable old photographs and contemporary snapshots together form a record of your family's heritage. To help preserve those photographic memories, the archival album is the way to go. Sorting and arranging your photographs is easy and can be an entertaining family project--with a finished, archival secure album as the rewarding result of your efforts.

### Choosing an Album

There are many types of albums--everything from the "magnetic" adhesive-page album (the worst for archival preservation) to the finest museum-quality storage systems. Light Impressions recommend albums with archival, acid-free paper and nonvinyl plastic page protectors.

### What to do with Extra Prints & Negatives

Sorting and storing extra prints and negatives in archival boxes and envelopes will enable you to easily locate and reproduce images for family and friends.

### Documenting Your Photographs

Documenting the people and places recorded in your photographs may seem unimportant to you now, but friends and later generations will thank you for all the names, places, and dates you include.

It's best to write in pencil; inks are not always stable and can occasionally bleed through the album pages and damage your photos.

### How to Store Your Albums

Always keep your photographs and negatives in your living space, where temperature and humidity fluxuations are less extreme than in the attic or basement.

## The Photo Album as Personal Record

The time it takes to collect, sort, arrange, and display our family photographs is certainly time well spent, since the resulting albums are visual diaries of the people and places that we hold dear. They serve as an archive for preserving our family heritage, a source of reflection and remembrance. Our photo albums truly are our gateways from the past, through the present, to the future.

The above information was taken from the catalog of Light Impressions, for more information send to Light Impressions, 439 Monroe Avenue, Rochester, New York 14607-3717 or call with Toll Free 1-800-828-6216 for their free catalog on archival materials.

Beverly Schell Ales

## The Livermore Roots Tracer

### PUBLICATIONS

#### L.A.G.S. Surname Index

Members: \$2.50 + \$2 postage  
non-members: \$5 + \$2 postage

#### Livermore Cemeteries

\$15.00 + \$2.00 postage

#### Ten Year Tracer Index

Members: \$3.00 + \$1.00 postage  
non-members: \$6.00 postpaid

#### Cemeteries of Pleasanton and Dublin

\$14.00 postpaid

#### The Roots Tracer

Free to Members  
\$1.00 to non-members



The following might provide a guide to publishing a pamphlet, book, brochure, survey, etc. for publication ~~to a~~ specialized group of people. This is only a guide and can be added to as the need arises. The best advise I can ~~give~~ is to follow this outline and not skip to the next item until the previous instruction has been completed.

It is essential to have a chairperson who will be able to collect the information, see that it is inputted ~~into a~~ computer/word processor, proofed, and make decisions as to outline of book and to answer questions that may arise.

The second most important item is to have the availability of a computer/word processor to contain the information ~~and~~ it may be edited with corrections and to have it indexed if need be.

1. Ascertain the group to which this project is geared.
2. Determine the information which will be included.
3. Determine the layout, (portrait) 8-1/2x11" or (half-size) 5-1/2x8-1/2" (8-1/2x11" folded in half), or ~~11-1/2" (14x8-1/2" folded in half)~~ Remember that readability is the most important.
4. Determine the size of print and line layout for each page.
5. Collect the information to be included in book.
  - a. call, write, or contact the organizations which are to be included in book for correct name, ~~address~~, telephone, hours, etc.
  - b. determine at this time what graphics or pictures will be needed
6. Input the information on a consistent basis into the computer/word processor.
  - a. style of type
  - b. line spacing
  - c. abbreviations, standard, try not to do too much, spell out everything
  - d. page numbers
  - e. headings for each page, optional
  - f. cover page
  - g. indentations
  - h. bold facing (highlighting), don't underline
  - i. index or table of contents
7. Proof read the entire document, not by the operator.
8. Proof read the entire document again by another volunteer.
9. Run proof copy with blank pages for pictures or graphics to be inserted at a later date.
10. At this time you will assemble book for proof copy.
  - a. cover
  - b. index of book
  - c. graphics/pictures
  - d. history
  - e. dedication, optional
  - f. index of names, optional
  - g. the actual meat of your book
  - h. acknowledgements
11. With proof copy and extra pages inserted for graphics, contact printer to determine cost of finished ~~copy~~. Photos may be half-toned by printer.
  - a. cover/back, heavier stock, color
  - b. how it will be bound, spiral or staple
  - c. number of pages (back to back) & color of paper and weight
  - d. determine number of books to be printed

At this time you will be able to determine the cost per book plus postage to be able to give a price to ~~the~~ book. Sometimes the cost can be negotiated at this time and other options to the above can cut ~~costs~~. Working with the printer in number of copies (the more copies made the less the copying costs for each ~~page~~). It is always advisable to contact the printer in the beginning of your project, his/her advise is invaluable ~~to~~. Good luck !

THE LENAPE AND THEIR MIGRATIONS  
IN THE 17th CENTURY

The following manuscript prepared for Mrs. A.C. Wilson for publication in THE SETTLER, (Bradford County Historical Society, Towanda, Pa.) was written by Marshall Joseph Becker, Ph. D., Professor of Anthropology, West Chester University of Pennsylvania, West Chester, PA 19383

"Itah!" Good be to you!

Welcome! I call for you all to join me.

I call for my Lenape sisters (Ntuxkweyumak), and my Lenape brothers (Nimahtesak)

I call for the Five Nations, those who are the children (Maemyndet) and my daughters (To'naak) and those who are the children of my sons (N'kwisaak).

I call for my cousins (Runcassis) the Shawnee and my nieces and my nephews, the Nanticoke.

I call all of our friends who join us today and students of all ages,

I call you to listen and to remember.

I call you to know what I say and to share what is in my heart.

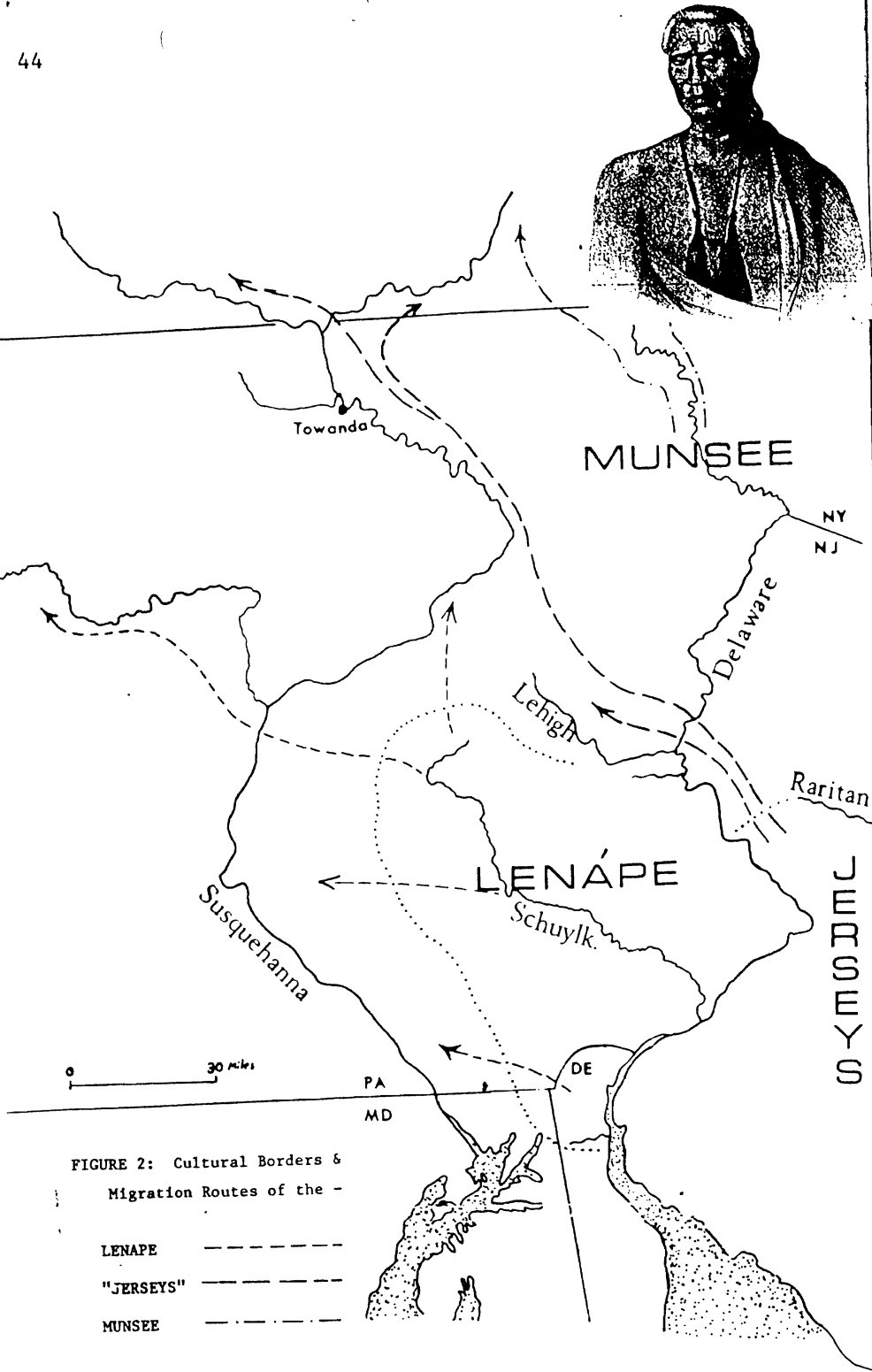


FIGURE 2: Cultural Borders & Migration Routes of the -  
LENAPE -----  
"JERSEYS" - . - . - .  
MUNSEE \_\_\_\_\_

## PREFACE

In the rush of American expansion to the western shores and beyond and with the focus and primary emphasis in the schools of this land on history of the English colonists in America, the story of the Native Americans has often been forgotten. By 1900. individual cultures such as the Lenape were hardly recognized by historians who had come to call all of the people of the Delaware Valley by the English name, "Delaware". Now we are trying to reconstruct the history of the Lenape and of their many neighbors, the Munsee, "Jerseys", Ciconicin and Susquehannock and to document the lives of individual Lenape and to tell their individual stories so that we may better know the history of all these people.

We have only just begun this long task and very little of what has been learned is now in print. The following is only a brief summary of the latest findings, taken from the many papers published and unpublished which are listed in the bibliography. As the many manuscripts listed are published, serious students of the Lenape will have more to work with in order to rebuild our heritage through the study of our past.

The Lenape used no writing system before the end of the 19th century when they began to settle and to become like the other Americans around them. When the Lenape became concerned with writing, it was the English language in which they wrote. Unlike many other Native American peoples such as the Massachusett (see Goddard and Bragdon 1989) - the Lenape did not transform their own language into a written form, although some texts appear to have been translated into the Lenape language (see Campanius 1696).

What the Lenape knew about their world and how to live in it they transmitted orally. So I ask you, as a reader, to read this manuscript aloud to the young as well as to the old. Many words may not be familiar, but with a dictionary the young can use this text both to know the Lenape past as well as to learn the English language which we all now speak. Your reading of this text is the modern equivalent of the story telling of the past. A fireplace is not necessary for this telling but I find that it helps me when rereading this story of the Lenape people.

## INTRODUCTION

By the time that anthropologists had begun to try to preserve records of the original inhabitants of the North American continent, the people who had inhabited the Atlantic Coast seemed to have disappeared. Yet, in the late 1800's and even into the 1900's, Lenape language and culture still survived. Deeply embedded within American heartland, far from the original Lenape home in the lower Delaware River valley, Lenape people continued to maintain their traditions. Even into the 20th century. Lenape parents still spoke to Lenape children in the Lenape language although by that time these Lenape lived on the Cherokee reserve in what was called Indian Territory which was to become the state of Oklahoma. Today many descendants of these proud people continue to make their home in Oklahoma where they preserve a few remnants of the past. People of the Lenape descent still live in Pennsylvania and in many other states but they have merged with people of Swedish, Dutch, English and African descent as well as with other immigrant groups who form the core of modern American society. These Lenape people have become the foundation for modern American society.

Our interest in the Lenape who were in the Delaware River Valley from at least 1500 A.D. and perhaps thousands of years before and in the ways in which they met the challenges of the European immigration, has led scholars at West Chester University at the University Museum of the University of Pennsylvania to search out the true story of the Lenape past. Through the use of early documents plus the evidence from archaeological excavations and oral histories, we have gathered basic evidence. Traditional anthropological techniques now enable us to understand much about the many peoples who once lived in the lower Delaware Valley. What has been discovered is of profound interest to us all.

What today we know as the Delaware River, takes its English name from Sir Thomas West, Lord de la Warr, the first governor of the Virginia colony. To the Lenape, this river and the land around it was called **Makeriskhickon** and in many ways, this always flowing river, was the life-blood of these people. In their own terms these people called themselves **Lenape** meaning "people of our group" or simple "the people".

The Europeans first referred to all of the Lenape bands, then living along the western side of the river, as well as all of the other groups then summering at encampments along the eastern and upper banks of the Delaware River, by the collective designation of "River Indians". All of these groups were later called "Delaware" after the European name for this river but the true and individual cultural identities were not forgotten. Recent studies have allowed us to identify each of these separate cultures as well each of the bands and even individual members of each culture.

The Lenape, composed of a number of separate and autonomous bands (Becker 1989a) inhabited the west side of the Delaware River Valley below the

orks of the Delaware at Lehigh River. The northernmost bands of the Lenape occupied the Tohiccon Creek area, all the way up to the rich jasper quarries running along the south side of the Lehigh River. The Lenape, like the people on the east side of the Delaware River, spoke a dialect of an Algonkian language, often called Delawarean which was closely related to that of the people of the Museum. These people whom we know as the Lenape lived only on the west side of Makeriskhickon. Although in many ways they were closely related to the people of southern New Jersey, the Lenape spoke a different dialect. Most of the conservative and traditional Lenape had left the Delaware Valley by 1740 while some bands of the related Jersey Indians remained identifiable in southern New Jersey into the early nineteenth century. Only after 1740 was the term **Delaware** extended by the colonials to include most of these Algonkian speaking peoples. This English term came to include the Munsee and other people who originally lived to north of the Lenape. As the main groups of these people (Lenape, "Jersey", Munsee, etc.) moved away from their homelands, they often camped near one another. The naive European observers called them all by the same term, "Delaware" but the Lenape moving west maintained a clear sense of their own identity. Even when some Munsee began to be resident with the Lenape after 1840, and individuals of other cultures joined their bands, the Lenape identity was not lost.

#### LIFE IN THE LATE PRE-CONTACT PERIOD:

From the end of the Middle Woodland times (about A.D. 1100) until the coming of European traders and settlers (about A.D. 1600) the regions of Southeast Pennsylvania, northern Delaware, and possibly some bit of Maryland, were the homeland of the ancestral Lenape (see map). The Lenape living in the resource-rich area of Southeast Pennsylvania, like their kin occupying the south-

ern New Jersey tidal regions, appear to have maintained a foraging life-style throughout the Late Woodland period (ca. 1100-1600 A.D.) That is, they hunted and fished and gathered many different kinds of plants such as goosefoot and wild millet in order to feed themselves. In the fall, hickory nuts and perhaps acorns were processed for food (cf. Anthony and Roberts 1987). Among the animals which Lenape women collected for food were frogs, turtles and shell-fish. During the summer everyone helped fish for sturgeon, Atlantic salmon, eels, shad and many other water dwelling creatures. Lenape men hunted in the surrounding forests for deer, elk, bear and birds, using the bow with arrows tipped with flat, triangular stone heads - finely chipped and very sharp. Men also fished using complex woven traps, large nets and harpoons. Butchering was done with a *teshoa*; a stone knife fashioned by knocking a large flake from a river cobble. Other foods which now sound less inviting such as caterpillars (see Barrett 1936) may have been important to the Lenape.

Among the neighboring Munsee (Minsee), to help insure a bountiful hunt, the men carried charms and possibly small "maskettes" representing *Meshingalikun*, "living solid face", the "Master of Game", who provided animals for man's food. The Lenape had similar customs and a variety of different charms or amulets which were important in influencing *manetto*, the "Great Spirit". Even as late as the 18th century, such charms seem to have been important in the trade with their neighbors.

From the collections which have been carefully preserved in museums such as the Skokloster Castle Museum in Skokloster, Sweden and the Reading Public Museum in Reading, Pennsylvania, we know of the richness and complexity of Lenape perishable material culture, art and technology. These collections of carrying straps (burden straps) and other finely made articles of Lenape

life, show us the skill of these foragers in working with the materials of the forest. These items which cannot survive in the ground where archaeologists look for ancient people, are the best way that we really can know about the daily life and products of the Lenape.

The Lenape lived simply; each band was made up of several related families who worked and ate together. The members of any band could marry into the other bands within the Lenape area and only rarely did they marry someone who was not Lenape. When married, a Lenape man went to live with the sister of his father or to live in the band in which his wife was a member. This is a pattern called "matrilocal residence" (living with the family of the bride after marriage) Descent was traced through the kin (family) group of the women, a practice known as "matrilineal descent". Thus, the children of the Lenape woman were members of (belonged to) the lineage (family line) of her mother and her mother's mother, etc. The father's family line was of much less importance.

Archaeologists suggest that cultural groups far to the south of the Lenape (the Potomac confederation) and well to the north of the Lenape (the Five Nations and New England's peoples) may have increased their dependence on foods that they grew and stored during the Late Woodland period especially cultigens like maize and beans. The Lenape, however, maintained themselves through these years by a more traditional interaction with their environment - foraging. Each of their foraging bands was quite small, probably not more than 25 or 30 people. The total number of Lenape who lived at any one time may not have been over 500 people. The Lenape territory, all lying to the west of Makeriskhickon, probably had as many, if not more and larger bands than existed in all of the area we now call southern New Jersey, south of the Raritan River.

In the past few years, archaeologists have discovered many possible Lenape sites within the Commonwealth of Pennsylvania. Although excavations have been extremely productive, we have only recently discovered evidence for a single shelter (wigwam) of the ancient Lenape. In 1985 excavations undertaken by the University Museum (Philadelphia) located evidence for a small structure of the kind described by William Penn, who provided one of the most direct descriptions of Lenape constructions:

"Their Houses are Mats, or Bark of Trees set on Poles, in the fashion of an English Barn, but out of the power of the Winds for they are hardly higher than a Man ...." (in Myers 1970:27).

The search for other Lenape encampments or settlements continues but at this time we have one archaeological example (from site 36DE3) and the records of early observers to provide evidence about many aspects of Lenape life.

The neighbors to the north of the Lenape, the Munsee, made buildings and artifacts (or what we call "material culture") which appear to have been intermediate between those of the Lenape and those found among the northern "People of the Long Houses" (Five Nations, often called the Iroquois). The Munsee lived in oval or rectangular, rounded longhouses that were made of branches covered with bark. These houses were eighteen to sixty feet long and up to twenty feet wide, separated by light partitions set inside to give some privacy to the members of the resident extended family who lived there.

Lenape houses before 1750, and probably long after, were never as large nor as complex as those of the Munsee and few aspects of Lenape life reflect similarities to general Munsee patterns. For example, deep pits were dug inside the Munsee houses for the storage of wild plants as well as

for those that were cultivated: nuts, berries, roots, maize, beans, squash and sunflowers. Tobacco dried; meat and fish were also stored. The Lenape had only small summer gardens worked by the women who cultivated small patches of maize and possibly beans. These women farmed with smooth, flat, stone hoes. In the Lenape realm, however, no evidence of storage appears in the historical nor the archaeological record.

From the earliest times, the Lenape must have traded widely. Their trade routes extended beyond the nearby Munsee to the north and up to the peoples who lived on Long Island and in New England, as well as to the Sopus along the Hudson River. Traders also ranged west into the Susquehanna Valley and beyond and south to trade with the Ciconisin and Nanticoke and the people of the Powhattan Confederation.

Lenape dead were placed in a tightly flexed position and wrapped in bark to prepare them for burial. They were then put into individual graves in carefully tended cemeteries some distance from their summer settlements. Quite possibly some individuals were buried in the great forest but these customs are just becoming known to us. Many aspects of the Lenape mortuary ritual, like much of their culture, continued intact into the 20th century. However, we know from our excavations in Chester County, Pennsylvania (site 36CH 60) that by 1730 some English customs were being used by the Lenape. Here at the Montgomery site we have found that English coffins and extended burials were used in the mortuary rituals of a small number of Lenape dead, apparently limited to adolescents among the band. Most of the traditional members of this culture continued to follow the old ways and to use burial patterns which had been in use for hundreds of years. But as the young grew up, even these ways were to change.

to be continued

MEET THE MEMBERS  
LIVERMORE/AMADOR GENEALOGICAL SOCIETY

NAME: Shirley Jean (Siems) TERRY  
 BORN: 5 July 1938 WHERE: Beatrice, Gage Co. Nebraska  
 SPOUSE: Sylvester Wayne TERRY  
 BORN: 3 Oct. 1938 WHERE: Lyman, Scottsbluff Co, NE.  
 MARRIED 25 June 1957 WHERE: Salem, Marion Co., OR.  
 GREW UP: S.E. Neb., Wichita Kan., Salem, OR. Attended 12 schools  
 by 10th grade, when we moved to Salem.

SPOUSE GREW UP: Western Neb. and Salem OR.

WE HAVE LIVED: OR, IL, WA, CA, TX, NJ, New Brunswick,  
 Canada, & London England.

OUR CHILDREN:	<u>Name</u>	<u>Date of Birth</u>	<u>Place</u>
	Lori Jean	24 April 1958	Salem, Marion Co, OR
	<u>Gregory</u> Wayne	5 April 1966	Pullman, Whitmore Co., WA
	Melissa Michelle "Missy"	6 June 1973	Concord, Contra Costa Co., CA

INTEREST IN GENEALOGY: When my son was six months old, my Mother visited us in Ca. on way home to Or. from Neb. where an aunt had given her a family Bible. It had an obituary of my great-great-greatgrandfather pasted inside the back cover, a picture of 5 men and 3 women -- only identity known was gr.gr.grandfather, and the marriage info. for gr.gr.gr.grandparents & births & deaths of children til 1888.

SURNAMES:

FATHER'S side: SIEMS, DAMKROGER, WELTZIN/WISCTEN, SCHLAKE, SCHERNIKAU

MOTHER'S side: EMAL, DAY, COBB, RUDDER, SCHOUNK, POWELL, ROOT, FRAISER, HOUSE, SNYDER, ARNDT, RANK

SPOUSE'S FATHERS side: TERRY, DINNELL, BOWMAN, STRETCH, FOSTER, HAMMONS/HAMMOND

SPOUSE'S MOTHERS Side: FISHER, FINN, CARPENTER, TACKABERRY, QUICK, VANHORN, HAACKE

I'm currently writing book on maiden name of Siems with use of Roots III/computer Gen. Program. Took me 20 years to get a Birthplace on Greatgrandfather's german birthplace. Once there, found his ancestors back to 1600's in Church records of Mulsum (near Stade), Hanover, Germany.

Shirley Siems Terry 301 Almond court San Ramon CA 94583