

DCGS NEWS

D E N T O N C O U N T Y G E N E A L O G I C A L S O C I E T Y

MAY MEETING CANCELLED

PRESIDENT'S MESSAGE



1896- Denton County Courthouse-

The Denton County Genealogical Society meets on the second Thursday during the months on September-November and January-May. 6:30 P.M. Denton Public Library, Emily Fowler Central Library, 502 Oakland St., Denton, TX 76201 www.genealogydentontexas.org

Even though Covid-19 is keeping us from meeting, we have succeeded in electronically electing our 2020-2021 officers. They are

- President – Joe Spears
- Vice President – Stacie Briggs
- Secretary – Beth Leggieri
- Treasurer – Linda Touraine
- Librarian – Laura Douglas

Hats off to the 39 of you who promptly voted. Now I would like to hear suggestions for next year's programs. You can email me or Stacie at staciebriggs@ymail.com (yes that is a y like in Yahoo).

room at Rudy's BBQ Restaurant. Use of the free room is contingent on pandemic guidelines and members purchasing food on the serving line. We may just have the May round robin in September since we have not been together since March.

Stay well and stay safe this summer.

Joe Spears
Email: argyleiris@verizon.net



We have a tentative reservation for our September 10 meeting in the banquet

OHIO GENEALOGICAL SOCIETY LAUNCHES NEW WEBSITE



The Ohio Genealogical Society has officially launched its new website. Almost a year in development, it is now an easier site to navigate with its reformatted design, integrated access to database content, new catalog interface, a consolidated blog, and much more. As we continue to develop this

new resource for research, you can expect to see more digitized material on the website. We are also positioning to be able to present webinars and other programming. The site is located at <https://www.ogs.org>.

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THERE WERE THREE BROTHERS AND...

By Dick Eastman

Genealogy newcomers often trip over the “three brothers” story. It has been repeated thousands of times. I have yet to see one instance in which it is accurate.

The story always starts with something like this:

There were three brothers who immigrated to America. One went north, one went south, and one headed west, never to be heard from again.

It is an interesting story, and you might almost believe it. After all, how else can you explain the fact that the same surname pops up in so many places?

What fascinates me is that there are always three brothers, never two or four or five or six. And didn't they have any sisters? Why did they go in three different directions? Couldn't two of them go someplace together while the third struck out on his own? Why does each one take a different trip?

An examination of thousands of immigration and naturalization records shows that brothers usually

remained close-knit and usually resided near each other after immigration. The “three brothers” myth apparently was invented and repeated by lazy genealogists who could not be bothered to find the truth. It is a poor excuse for why the same surname appears in multiple locations.

When searching for surnames in immigration records, you normally will find more than one immigrant of the name. In many cases, each immigrant did not know the others and moved to wherever he pleased. Later genealogists tried to justify the appearance of one surname in multiple locations and assumed something that is not documented in any records.

Be wary of the three brothers myth. You always want to confirm such claims to establish that indeed there were three brothers instead of three unrelated men with the same last name. Yes, someplace in history there probably were three brothers somewhere who split up and went separate ways. But 99.9% of the “three brothers” stories you will hear are fictitious.

Surnames Dictionary is Free During Lockdown

An online dictionary explaining the meanings and origins of more than 45,000 British and Irish surnames is being made accessible to all in the hope that it might help bring families separated by Covid-19 closer together.

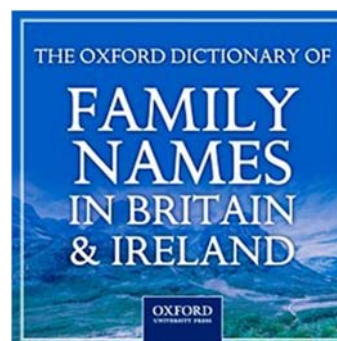
For one week only, people will be able to tap into the *Oxford Dictionary of Family Names in Britain and Ireland* for free and find out where their surnames – and thus perhaps their ancestors – came from.

If nothing else, it might be a welcome break from the virtual family quizzes and bingo games that have stood in for face-to-face contact so often during lockdown.

Mike Collins, the head of public engagement at [the Arts and Humanities Research Council](#), which is

working on the initiative with [Oxford University Press](#), said people were also being asked to share photos and objects they felt captured their family story.

You can read more in an article by Steven Morris in *The Guardian* web site at: <https://bit.ly/2WAQTud>.



SONS OF THE REPUBLIC OF TEXAS

Hello ----

My name is Steve Manis, I am the Historian General for The Sons of The Republic of Texas (SRT). The SRT is a prestigious national organization whose members are direct descendants of people who resided in the Republic of Texas at any time from March 2, 1836 through February 19, 1846. The mission of the SRT is to preserve and promote the history of the Republic of Texas and the many great individuals who helped to create and sustain the Republic of Texas.

As part of our annual membership drive, we are reaching out to the genealogical organizations within the State of Texas to identify and recruit new members for our organization. In addition to our full membership, the SRT has a Junior Program for individuals from zero to 18 years of age. Upon

turning 18, a Junior Member automatically becomes a full SRT member.

If there are individuals within your organization who think their ancestors may meet the membership requirements, we would love to speak with them and help them uncover their heritage. We would appreciate if you would distribute this information to your membership. If individuals are interested in finding out more about our organization and their potential eligibility, please have them contact:

Steve Manis
 Historian General
 The Sons of the Republic of Texas
 281-222-0119
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DATABASE WITH 26 MILLION DOCUMENTS ON NAZI VICTIMS, SURVIVORS IS NOW AVAILABLE ONLINE

The Arolsen Archives, based in the German town of Bad Arolsen, announced that the recent addition to its database was completed with its partner, Yad Vashem, Israel's Holocaust memorial center in Jerusalem. This database can be a valuable tool for finding lost Jewish relatives.

Billed as the world's most comprehensive archive on the victims and survivors of Nazi persecution, the Arolsen Archives reached a "milestone" on Tuesday by publishing 26 million documents to its online database, including new information on forced laborers and deported Jews. The new

uploads included data on the deportations of Jews, Roma and Sinti from the former German Empire, Austria, Bohemia and Moravia, reported *The Jewish Chronicle*.

You can read more in an article in the *Jewish News Syndicate* at <https://www.jns.org/online-database-with-26-million-documents-on-nazi-victims-survivors-now-online/> while the Arolsen Archives may be found at <https://collections.arolsen-archives.org/en/search/>.



Every family tree produces
 some lemons, some nuts and
 a few bad apples.

How Do You Pronounce “Ye”?

By Dick Eastman

Ye Olde English

Þ þ

Many of us have encountered “ye” in old documents. Of course, we have all seen tourists shops labeled as “ye olde” something-or-other. How many of us know how to pronounce that? For years, I assumed it was pronounced as it was written. I would pronounce it as “**Yee Old.**” I was a bit surprised later to learn that I had been wrong. Instead, The words above are correctly pronounced, “**The Old English.**”

What looks like a “y” is a written character deriving from the old English letter, “thorn,” representing the “th” sound. No, it is not the letter “y,” it is the letter **thorn**.

Yes, the letter **thorn** was one of the 27 (or more) letters of the English alphabet back in the Middle Ages. The thorn has now almost disappeared from use except in the Icelandic language where it is still used often.

Before the days of printed books when all documents were written by hand, the exact shape of the thorn varied from one scribe to the next. Depending upon the scribe, the thorn often looked like a modern lower case “y” and the second letter was often written above or above and to the right of the thorn.

Here is an example of a hand-written thorn, perhaps as a scribe would have written it with a quill pen:



The thorn was commonly used in hand-written English in the Middle Ages and for some time after. That explains why we see it on old documents and even in modern written sentences that imitate historical writing.

Reprints of the 1611 edition of the King James Version of the Bible always show “ye” written as shown above. By the mid-15th century almost all scribes stopped using the descender, and the thorn has since been written in an identical manner as the modern letter “y.”

When typeset in **modern** books, the letter “thorn” looks like this:



This shows upper and lower case in both serif and sans serif fonts.

While the Middle English thorn is now written exactly the same as a modern letter y, it still is pronounced with a voiced “th” as in “this” or “the.” In other words, several hundred years ago the word that was written as “ye” always was pronounced as “the,” exactly the same as it is today. An educated person of 1611 would always pronounce:

Ye Olde English

as “**The Old English.**”

Wikipedia has a rather detailed description of all this at [http://en.wikipedia.org/wiki/Thorn_\(letter\)](http://en.wikipedia.org/wiki/Thorn_(letter)).

So what killed the thorn? According to at least one source, it was the printing press. Here’s a simple but plausible explanation from http://www.h2g2.com/approved_entry/A2922077:

“The thorn was particularly popular as a sign for ‘th’ in Medieval English, but with the advent of printing came a problem. There was no thorn sign [in the printing fonts imported from the European continent], as they were usually cast outside of England. So, since the sign for thorn slightly resembled the hand-written lower-case ‘y’, that’s what was substituted.

“The thorn continued to be used, but printing caused its eventual demise from the English alphabet. As mentioned earlier, lingering proof of its existence hangs on in the outmoded ‘Ye.’”

The thorn was used in several languages besides English but has since been replaced by other letters in all languages except Icelandic, where it is still used.

So, how do you pronounce the following?

Answer: “**The Old Pizza Parlor.**” (No, the pronunciation of “yee” does not appear anywhere in the above image.)

(Source: *Eastman Online Genealogy Newsletter*)

ANNOUNCING THE 400th ANNIVERSARY EDITION OF “Of Plimoth Plantation”

In this first-of-its-kind edition of Bradford’s account of the *Mayflower*’s journey, its arrival in 1620, and life in the New World—published this week by American Ancestors and the Colonial Society of Massachusetts—Wampanoag, American, and Dutch scholars set the record straight about the impact of the arrival of 102 passengers to what they would call Plymouth Colony. This new book offers a fresh perspective on what took place over the first years of settlement—particularly the interactions between the Pilgrims and the Native people—in time for this year’s 400th anniversary of one of the most impactful events in world history.

This newly-annotated, 400th anniversary edition of the personal journal of Pilgrim Governor William Bradford—*Of Plimoth Plantation*—is the most important first-hand account in existence giving details surrounding the arrival of the people on the *Mayflower* and their lives in colonial America. Interpreted in various works over the centuries by numerous historians, none have directly addressed the issues of conflict between Native Americans and the settlers of Plymouth Colony until now. This new edition does so on a grand scale, with introductory material that brings together Native and non-Native commentary offering recent information and new interpretations upon traditionalist, white American, Eurocentric points-of-view.

This groundbreaking edition also restores, unabridged, much of Bradford’s original language, formatting, and notes. Earlier editions modernized the language, and relegated Bradford’s text notes, insertions, and deletions to appendices, thereby losing much of his original intent and important historical nuance. The editors provide a studied rationale for the choice of language used in this anniversary edition. And, for the first time, an effort was made by the editors to distinguish the several different inks and handwritings present in the manuscript—revealing theories upon authorship of segments and time and sequence of their creation.

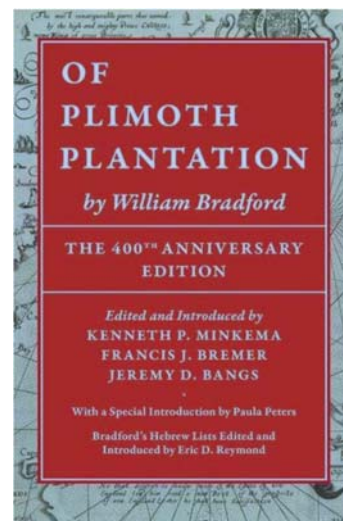
The purpose of the work, according to one of its co-editors, Francis Bremer, is to “continue a reassessment of ‘the meaning of Plimoth,’ as an act of faith but also an act of colonization; as a step toward a new life for some that meant the end of a way of life for others who had lived there for time immemorial; as the

effort of a community to preserve its ‘sacred bond,’ but which in the process fragmented and was swept up in the larger tides of colonial and imperial appropriation.”

Bremer, a historian of puritanism and early modern history, edited the work alongside Kenneth Minkema, a scholar of early American religious history, and Jeremy Bangs, a scholar of early Dutch and Pilgrim history.

An introduction by contemporary Wampanoag historian Paula Peters sets this work apart from many others on the subject. Peters, a member of the Mashpee Wampanoag tribe, introduces the reader to the critical backstory of the colonization of Plymouth on Wampanoag land, and the impact of that event on the Wampanoag people throughout history, leading up to today.

The project was but one of many undertaken through a consortium called “New England Beginnings,” consisting of dozens of institutions, organizations, and individuals across the region, focused in Massachusetts, which coordinated events and publications to observe the 400th anniversary of the founding of Massachusetts, beginning with Plimoth.



2018-2020 OFFICERS

President—Joe Spears

Vice-President—Erik Kaszynski

Secretary—Minna Marinko

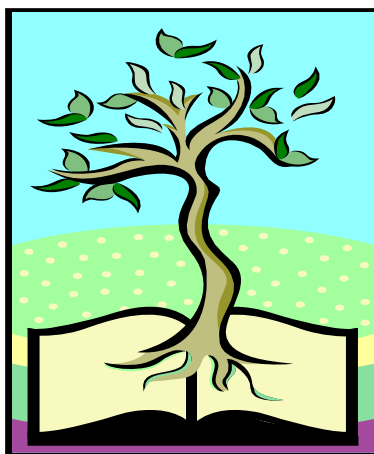
Treasurer—Linda Touraine

Librarian—Laura Douglas

Webmaster—Chris Strauss

Membership— Deb Reed

Newsletter Editor—Kathy Strauss



**NEXT MEETING OF THE
DENTON COUNTY
GENEALOGICAL
SOCIETY WILL BE ON
SEPT 10, 2020
Rudy’s BBQ Restaurant
520 S. I-35E
Denton, TX 76205**

DENTON COUNTY
GENEALOGICAL SOCIETY

502 Oakland Street
Denton, TX 76201