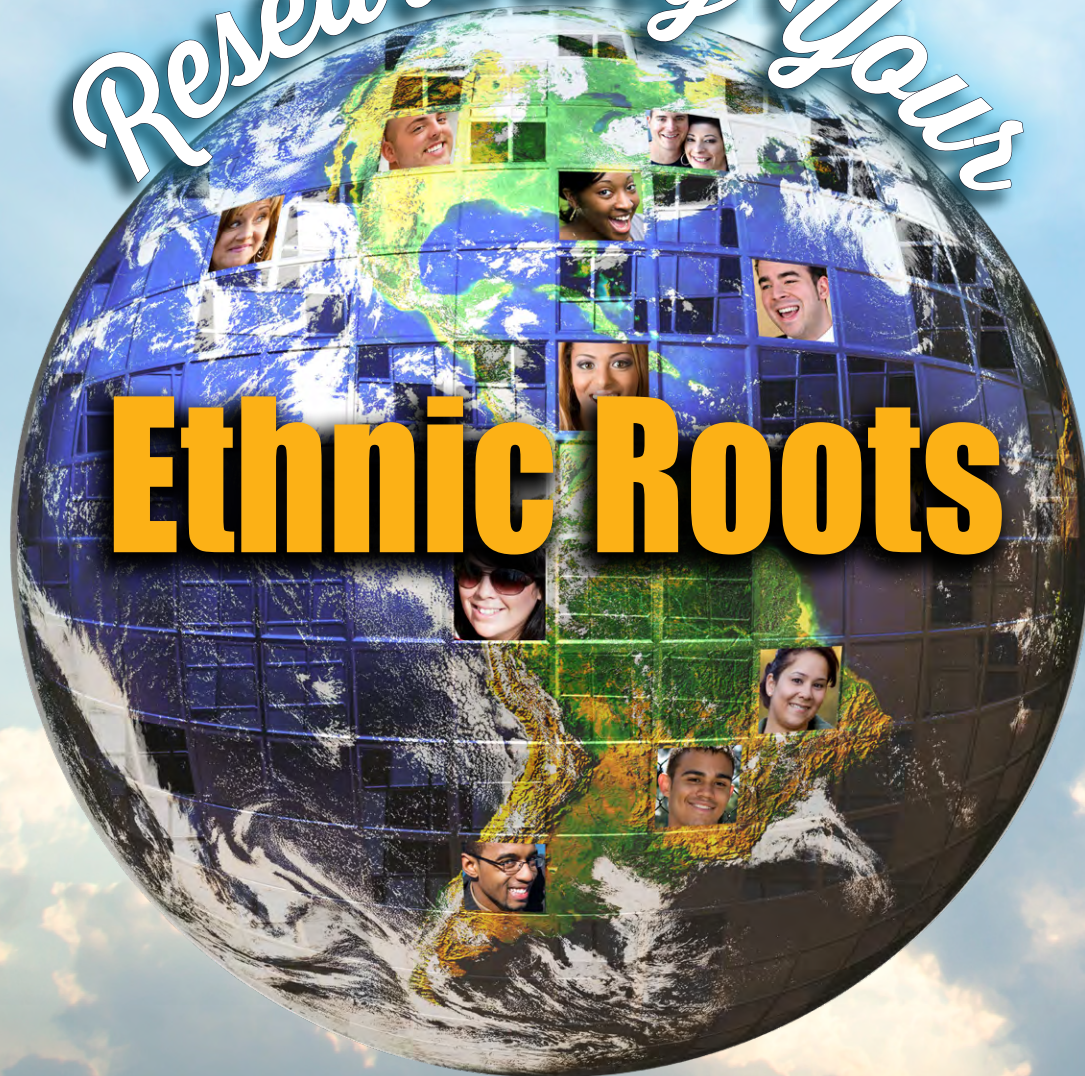


THE JOURNAL OF THE TEXAS STATE GENEALOGICAL SOCIETY INC.

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Ethnic Roots



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Why Name our Journal Stirpes?

Pronounced "STÛR'PEZ," it perfectly describes the core understanding of our passion in researching ancestry and family history: The phrase "... to my heirs, per stirpes" means that the legal heirs share their inheritance based on their relationship to the deceased. (See full story in *Stirpes*, 2016, Volume 55, Number 3-4)

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From the

Editors' Pen



Most genealogists can claim a number of ethnicities among their ancestors; we're individual microcosms of the American melting pot. With ethnic roots rich with regional history and cultural traditions also come research challenges. This issue of *Stirpes* addresses some of the specific difficulties encountered when researching Irish, German, African American, and Hispanic ancestors as well as resources available for researching other ethnicities. Whether or not your ancestors number among those included in this issue, seasoned genealogists recognize that tips and resources provided for one ethnicity can be applied to most any other. These articles might hold the clue to expanding your family tree or breaking through a brick wall. Be sure to examine them closely to see what help might be available for you.

Ethnicity estimates provided by DNA testing companies have expanded the understanding of our ethnic roots. Melody Hooper Woods helps cut through the confusion surrounding these estimates in "Understanding Your DNA Ethnicity Results." Joe Garonzik of Genealogical.com directs our attention to books helpful for exploring ethnic or national origins of ancestors in "Ethnic Research Resources at Genealogical.com."

"The Luck of the Irish: How to Overcome the Record Losses and Find Your Ancestors" by Bernard N. Meisner, PhD, CCM, presents an extensive discussion of online research for Irish kin. Larry W. Lockett shares the

story of one branch of his immigrant German American ancestors in "The Conrad and Marie (Otto) Flaig Family: Embracing German American Culture in San Antonio." Both the article and endnotes may provide ideas for resources you can utilize in researching your German ancestors.

African American research resources are rich in information for those enslaved or their enslavers as records often contain information about both. "The Beyond Kin Project" by Donna Cox Baker addresses this overlap directly. Combining research and information about enslavers in the Beyond Kin Project connects descendants of those enslaved with descendants of the enslavers to enrich the understanding of both. "Seeking an Answer: Different Ethnicities, Common Ancestors?" by Jim Thornhill investigates a possible connection between himself and an African American friend through census research and more.

Diane L. Richard provides a comprehensive resource listing for African American researchers in "Online Resources Benefit Researching African American Ancestry — Let Your Fingers Do the Walking." Those with Southern ancestors of any ethnicity will want to explore this incredibly valuable list.

"Translation Resources With an Emphasis on Hispanic Genealogy" by Joy Oria highlights a number of online tools for solving some of the many challenges of translations, several of which are helpful for multiple

languages. Richard Peña analyzes his Y-DNA haplogroup to shed light on his patrilineage in "Genealogical Observations and Y-DNA Findings for Luis Peña (1820–1890) of Nacogdoches, Texas." His methods show how haplogroup research can be useful for identifying research avenues for patrilineal ancestors.

Bill Buckner's book review addresses a book of early Texas marriage records by Art Martínez De Vara: "San Antonio Marriages 1703–1846: Matrimony in Colonial, Mexican and Republican Texas." Art's book was the grand prize winner at the 2021 TxSGS Awards Program.

In TxSGS news, read about the Texas Institute of Genealogical Research (TIGR), June 12–16, featuring seven in-depth courses on topics that are highly beneficial for researchers in Texas and across the world. TxSGS also introduces the 2023 TxSGS Family History Conference, "Roots and Branches: Climbing Your Family Tree," slated November 10–11. The "Partner Society Roundup" presents news from TxSGS's Partner Societies; be sure to investigate events occurring in your area of Texas and beyond.

The next issue of *Stirpes*, themed "Neighborhood Watch," addresses the FAN (Friends, Associates, and Neighbors) Club approach to research. How have you used the FAN Club in your research? Share your results with *Stirpes* by April 15. We'll include responses as we have room. ★

—*Stirpes* Editors

The Luck of the Irish: How to Overcome the Record Losses and Find Your Ancestors

by Bernard N. Meisner, PhD, CCM

With so many little-or-no-cost records becoming available online in recent years, this might be considered a Golden Age for Irish research. However, one must be aware that the records you will be using, and where they can be found, are substantially different from what you might be accustomed to in U.S. research. The intent of this article is to show you how to transition from American to Irish research.

Back when computers had screen savers, my former boss had one which read: “The half of knowledge is knowing where to find it.” One might say: “The half of Irish research knowledge is knowing what records are available and where to find them!”

How To Begin Your Irish Research

Prior to searching for records of your ancestors in Ireland, you should conduct an exhaustive search of U.S. records as you trace your family history back generation by generation until you identify your Irish immigrant ancestor(s). Your goal then is to identify your ancestor’s hometown/townland and religion through continued research in U.S. records. You should also review Irish history to understand Irish customs, changing laws, and shifting boundaries. As you work with Irish records, you should confirm you are researching the correct person in the correct place – common names, spelling variants, and multiple townlands with the same name are prevalent.

Some excellent websites for discovering what Irish records are

available and how to access them are the FamilySearch Wiki ([familysearch.org/en/wiki](https://www.familysearch.org/en/wiki)),¹ Claire Santry’s The Irish Genealogy Toolkit (irish-genealogy-toolkit.com),² and John Grenham’s Irish Ancestors (johngrenham.com)³. Claire also makes frequent posts to her *IrishGenealogyNews*⁴ blog, while John, in addition to his website and *Irish Roots*⁵ blog, has a [YouTube channel](#)⁶ with nearly 75 instructional videos. I suggest you begin with the oldest videos he made at the start of the pandemic and work forward in time. John’s Irish Ancestors website also has the widest selection of surname maps I have ever seen, created using several different sources including Catholic baptisms and marriages, Griffith’s land valuation, civil registrations, and the 1901 and 1911 censuses.

Irish Names

Since many Irish could not read or write, the names found in the records were often the result of what the English-speaking individual writing the document chose to use. Many Gaelic names were anglicized. The surname of my Judge ancestors, sometimes written as “Breheny,” was



anglicized from the Gaelic “Mac An Breitheamhnaigh,” which meant “son of a judge.”⁷

The prefixes “mac” (meaning son of) and O’ (meaning grandson of, or descended from) may or may not have been included with a surname, as English officials discouraged their use. However, in the latter half of the 1800s, many Irish began reasserting their familial identity by resuming the use of O’ and Mac, perhaps following the example of Daniel O’Connell, the champion of Catholic Emancipation. Thus, my O’Hara ancestors used the O’ prefix, while my Byrne and Kelly ancestors did not.⁸

The Land Divisions

While researching Irish records, you will encounter a number of unfamiliar land divisions. With one island, two countries (after 1992), four provinces, 32 counties, almost 400 baronies, about 2,500 civil parishes, and over 6,000 townlands, the names of baronies, parishes, and townlands are not always unique. Ecclesiastical divisions include 12 Church of Ireland dioceses and 26 Roman Catholic

Seeking an Answer: **Different Ethnicities, Common Ancestors?**

by Jim Thornhill

My friend Paul and I have ancestors in common, or so we thought. We are not related – Paul descends from people that lived in Africa, and my ancestors came from the British Isles – yet our ancestors' lives were intertwined. Let me explain . . .

My third-great-grandfather was a man named Joshua Seale. Like many of us who come from the South, my ancestor owned slaves.¹ One of those enslaved was a man named Richard.² From the time their lives came together, Richard was a lay preacher, attending church with Joshua and ministering to the enslaved in the community.³ About 1852, Joshua supplied the materials and labor to build a church for Richard to pastor.⁴ That church still exists today.⁵ After emancipation, Richard took on the surname of his former enslaver, Seale.⁶

Paul knew he was related to civil rights activist Bobby Seale. The question to be answered was whether Bobby Seale was related to Richard Seale, as family lore maintained. Fortunately, Bobby Seale had a Wikipedia page, which gave me a place to start.⁷

From his Wikipedia page, I was able to find Bobby Seale's date of birth and his parents' names, even his mother's maiden name.⁸ It also gave me some details about his early life. I started the Bobby Seale Family Tree on Ancestry, and those wonderful hints started coming!

As I was sorting through the hints, carefully examining the evidence to determine what was and was not

correct for the family tree I was working on, I came across the 1940 census for Thelma Seale and her family in Jasper County, Texas, with no George, Bobby's father.⁹ I looked to the marriage status column and read "Wd," for widowed. But wait a second, the Wikipedia article did not say anything about George dying. In fact, it said the whole family moved to California seeking work in the Second Great Migration of the 1940s.¹⁰ I had conflicting evidence and a mystery to be solved!

Further research found George, Bobby's father and Thelma's husband, living in Jefferson County, Texas.¹¹ George also was listed as being a widower. Apparently, George had found work during the Great Depression in Jefferson. Perhaps he and Thelma decided to list themselves as widow and widower to avoid embarrassment, because they were estranged, or for some other reason.

Research on George's parents came easily. I was fortunate to find George's birth certificate, which gave me his father's first name, Archie, and his mother's first name, Dora.¹² After that, a search for those two with a son named George gave me the results I needed. Fortunately, Archie was still living at home in 1900 at the age of



nineteen, so that yielded his parent's names, Peter and Winney.¹³ Other records confirmed that Bobby Seale's family tree was correct. Unfortunately, easy was about to change.

In the 1900 census, Archie's father was listed as Peter, with a birth month and year of March 1850. As he was born in Louisiana, he was most certainly born into slavery. The search was on.

When I found the 1880 census for Peter, careful examination showed his mother Delilah and sister Lula living with the family.¹⁴ During previous research, I found Richard Seale, the man I mentioned earlier who was enslaved by my third-great-grandfather, in the 1870 census.¹⁵ My research objective was to determine whether or not Richard Seale and Bobby Seale were related. With Peter as a potential cousin, son, or grandson of Richard, I revisited that census and started looking at other families surrounding Richard's. After all, if they were related, wasn't it possible they were living near each other? I looked at the page before

The Beyond Kin Project

by Donna Cox Baker

In living situations connected to slavery, ancestors – white, black, or any other variation – experienced an integrated reality we tend to overlook in genealogy. They lived more closely than most of us will ever be to our own cousins, sharing life experiences, for better and for worse.

We cannot begin to know them unless we study the whole household, farm, plantation, or other institution – every human soul. We must learn all we can of not just our own kin, but of the “*beyond kin*” – those who were bound together with our ancestors and each other by something other than genetic or legal ties.

Frazine Taylor and I were inspired to create the Beyond Kin Project (BKP) as we hit numerous problems in attempting to document the *beyond kin* in existing tree tools. How do you document people who were not named in records? How do you connect people who were not kin by genetic or legal bonds without making them look blood-related? How do you reflect the buying and selling of people into other households?

One thing was immediately clear: the records were produced and kept by the slaveholding families. Any attempt to study *beyond kin* requires working outward from the slaveholder. For the biological descendants of that person, it’s a straightforward project – not easy, but workable. Descendants of the enslaved, however, might not know the name of the slaveholder. The BKP, therefore, began as an appeal to white descendants (or willing volunteers) to take a sledgehammer to the African American brick wall from the slaveholder side. Document everything that can be known about every inhabitant in an ancestor’s environment.



Then, make that information accessible. The goal is to put names to the unnamed, so their descendants can find them and build their histories. If you’re as lucky as I have been, you start to meet wonderful people on the other side of the brick wall who have stories of that plantation that were never passed down by your family. In enriching your story with theirs, you have done something truly valuable.

The method we developed to document *beyond kin* is described at beyondkin.org. While we are eager for the day that our genealogical software developers create a simple and deliberate way of doing this, our method is a hack. We use the most basic elements of family tree tools – “virtual” spouses and children – to connect otherwise unconnectable people and sources. While it seems intimidating in theory, once you have followed the method a few times, it makes sense and becomes easy to do from memory.

This method allows you to collect

the many fragments of information that are available, each offering a piece of an enslaved person’s story. One source might refer to “my woman Sophie and her two children.” So you know you have three people to document under that source. You have no name or gender for the children, but using our placeholder naming conventions, your family tree now at least acknowledges these three human souls who were integrally connected to your ancestor. Now, you can biologically connect Sophie to her children. Let’s say another source refers to “Sophie’s son,” so you now know to make one of the children male. It is a process of building from the integration of fragments you might have considered unusable before. Your hope is that the clues will help you find Sophie with her new surname in records after the Civil War. From that, you find the children’s names. With your tree publicly accessible, descendants of Sophie find their way to you, and they know where she and her children were. Plus, Sophie’s family may bring to you the stories she passed down of life on the plantation. Your ancestors become part of their family story and vice versa.

When Frazine and I created the BKP, we knew it would have to be largely self-sustaining. We were both engaged in so many projects that we could only float the idea and hope that others would grab hold, master it, and share it. They have done that. We have

Ethnic Research Resources at Genealogical.com

by Joe Garonzik

Since its establishment as a publisher in 1959, Genealogical Publishing Company (Genealogical.com) has produced over 2,000 titles. Among this vast list of books (many of which are today available in ebook format as well as print), researchers will discover hundreds devoted to the ethnic or national origins of our ancestors.



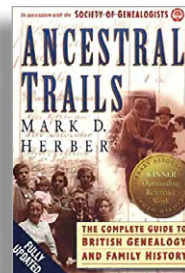
This collection of ethnic titles falls into two categories: (1) how-to books and (2) source records (which take various forms). To illustrate our ethnic how-to works, here is a short list of a few of our most popular titles. In addition to book-length works, we have a large series of four-sided, laminated research aids covering numerous countries.

To find the right book for you, browse Genealogical.com books covering the various nationalities and ethnic groups. Begin at our home page (genealogical.com), and scroll down until you see the several search boxes on the right side of the page. Select the category “Filter by Region,” and scroll past the U.S. entries to select the nation or nationality of your choice.

- ***A Genealogist’s Guide to Discovering Your African-American Ancestors***, by Franklin Carter Smith and Emily Anne Croom. Among other things, this book includes methods for successful research in slavery-era records, as well as strategies to help individuals identify their ancestors’ slaveholder and slaveholding family. genealogical.com/store/a-genealogists-guide-to-discovering-your-african-american-ancestors/

- ***Polish Roots, 2nd Edition***, by Rosemary A. Chorzempa. This second edition addresses the exciting developments in Polish genealogy with a new introduction, four brand-new chapters, several new maps and charts, and numerous updates scattered throughout the original text. genealogical.com/store/polish-roots-second-edition/

- ***Ancestral Trails. The Complete Guide to British Genealogy and Family History, 2nd Edition***, by Mark D. Herber. Quite simply the “Bible” of British genealogy. genealogical.com/store/ancestral-trails-the-complete-guide-to-british-genealogy-and-family-history/



- ***Finding Italian Roots, Second Edition: The Complete Guide for Americans***, by John Philip Colletta. Whether you are just beginning your investigations or have been doing Italian genealogy for years, this guide will help maximize your investment of time, effort, and money. genealogical.com/store/finding-italian-roots-second-edition/



- ***German-English Genealogical Dictionary***, by Ernest Thode. Designed for the family researcher who has little or no knowledge of German, this acclaimed dictionary covers thousands of German terms and defines them in single words or brief phrases. genealogical.com/store/german-english-genealogical-dictionary/
- ***New Pocket Guide to Irish Genealogy***, by Brian Mitchell. By skillfully blending Irish history, record sources, case studies, maps, and his own mastery of the subject, Mitchell has put together a complete handbook to Irish genealogical research. genealogical.com/store/new-pocket-guide-to-irish-genealogy/
- ***Welsh Family History***, by John and Sheila Rowlands. Originally published by the Association of Family History Societies of Wales, this is the best book ever written on Welsh genealogy. genealogical.com/store/?gpc_search=1&woof_sku=5030-m
- ***Tracing Ancestors in Barbados: A Practical Guide***, by Geraldine Lane. The book covers all sections of Barbadian society, from English planter families to indentured servants, and the tens of thousands of

The Conrad and Marie (Otto) Flaig Family: Embracing German American Culture in San Antonio, Texas

by Larry W. Luckett

While settling into a new country and a new society, the German settlers in Texas in the 19th century blended their language, their customs, and their associations from the old country into their lives in the new community.

Conrad and Marie (Otto) Flaig were members of this German ethnic community in late 19th- and early 20th-century San Antonio, Texas. The Flaig family and their German American associates participated in a society and in an enriched way of life that contributed much to the growth and cultural heritage of the city and the state.

Marie “Mary” Otto was born in New Braunfels, Comal County, Texas,

on 23 January 1859, the daughter of August Adolph Otto and Theresia Metzler.² Adolph (in 1845 or 1846) and Theresia (in 1846) had accompanied their respective parents to Texas with the Adelsverein German Immigration Society.³

The Adelsverein, a group of twenty-one German philanthropic noblemen, established a corporation in 1842 for the purpose of acquiring land in Texas and encouraging emigration

“The largest ethnic group in Texas derived directly from Europe was persons of German birth or descent.... From 1865 to the early 1890s, more Germans arrived in Texas than during the thirty years before the wars. ... As late as 1880 the population of San Antonio was one-third German. ... They spoke a distinctive German patois in the streets and stores, ate spiced sausage and sauerkraut in cafes, drank Texas German beers, and polkaed in countless dance halls. ... German cultural influence in Texas reached a peak in the 1890s. ... In the years that followed, acculturation took a heavy toll ... signaling the end of an era.”

– Terry G. Jordan,
“Germans,” *Handbook of Texas Online*¹



Figure 1: The Conrad Flaig Family of San Antonio, Texas, circa 1910. Rear (L-R): Amanda, Herman, Eugene, Edwin, Elsie, Paula. Front (L-R): Walter, Conrad, Helen, Marie.

Genealogical Observations and Y-DNA Findings for Luis Peña (1820–1890) of Nacogdoches, Texas

by Richard Peña

The Peña Surname DNA Project at FamilyTreeDNA (FTDNA) is a world-wide repository of Peña DNA data.¹ Focusing on Texas and Mexico Peña lineages, I conducted research within the Peña Surname DNA Project by locating Y-DNA testing men with the Peña surname whose family trees had Texas Peña lines.

Autosomal testing of male and female descendants of Peña collateral lines was also used to cast a wider net for family relationships over genealogical time. While DNA testing is not a replacement for traditional record-based genealogy, it is a unique scientific tool that can help validate family genetic identities and expand research avenues using haplogroups when performed in the analysis described by this article.

Peña Surname DNA Project Background

There are thirty-five active Y-DNA participants in the Peña DNA Project; their DNA samples were tested at 12, 25, 37, 67, or 111 STR (short tandem repeat) markers. In some instances, the Big-Y test was used. The Peña DNA project catalogs the participant's DNA results by STR marker length and by haplogroup.²

The STR is a place in your genetic code where the chemical building blocks, or bases, are repeated. The letters A, T, C, and G, represent these bases: adenine (A), thymine (T), cytosine (C), and guanine (G). For example, AGTAAGTAAGTA is three repeats of the sequence AGTA. When

an STR value (the number of repeats) changes, this change is passed down to future generations. FTDNA's Y-STR testing focuses on repeats found on the Y chromosome. Only males have the Y chromosome, so these changes are carried exclusively on the male (direct paternal) line, as seen in figure 1. Over time, these changes build up to create a unique Y-STR signature that is unique to specific lineages.³

A haplogroup is a genetic population group of people who share a common ancestor on the patriline or the matriline.⁴ Basic haplogroups are assigned letters of the alphabet, and refinements consist of additional number and letter combinations. The following basic haplogroups that have surfaced in the Peña DNA Project are E, G, I, J, Q, and R. Each of these six basic haplogroups represent their predictive ancestral migration out of North Africa: Mediterranean Basin, Eastern Europe, Middle Eastern Diaspora, New World, and Western Europe, respectively.

The Peña Surname Project uses haplogroups to help define and group participants who share a common ancestor and similar geographical origins. All of these six haplogroups are common to New Mexico and

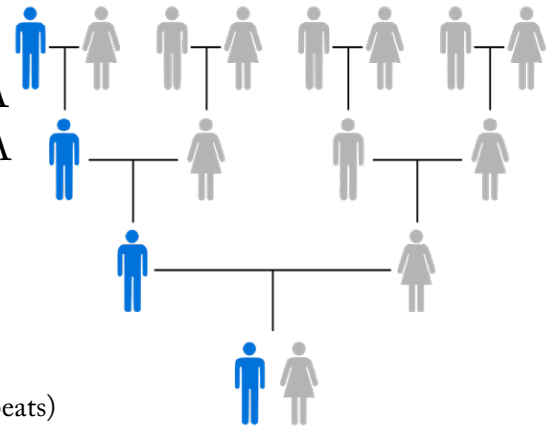


Figure 1: Y-DNA inheritance chart. Each of the blue male figures inherited their Y chromosome from their father.

Texas. The R haplogroup is by far the largest population set in the project, representing 63% of the project's male participants.

When comparing STR DNA lines between individuals, another important factor is the Y-DNA rate of mutation; the National Institutes of Health estimates that Y-DNA mutation occurs every 25 years or once per generation.⁵ This mutation rate can add some level of complexity where two different individuals belong to the same haplogroup and share a common ancestor, but the rate of mutation over genealogical time creates a genetic distance too great and disconnected for an exact match.

FTDNA provides guidelines for "genetic distance" based on individual Y-DNA markers: "By comparing more markers, we are able to get a clearer idea of how similar your Y-STR signatures are. The more differences there are in the markers, the more generations have passed since the paternal line split for the two individuals. If you think of the

Online Resources Benefit Researching African American Ancestry — Let Your Fingers Do the Walking

by Diane L. Richard

Incredible resources continue to become available to assist those researching African American ancestors, whether they were enslaved, Free Persons of Color, or lived in the post-Civil War U.S. Let's explore some of the online materials we can access from home (while in our jammies) at any time.

Most of what is listed is free to use though some might require a subscription or access through a subscribing library, and these are indicated with (\$). Also, some of the references are to finding aids or collection descriptions for holdings by archives and repositories. You may not be able to search an index or view an image online, but you will have contact

information for the holding institution.

Yes, what you have below is a long list of resources! The hope is that this will help jump-start your stalled research project or create awareness of new-to-you resources you have yet to explore. With so much material online, it is quick and easy to see if your ancestors are listed on the mentioned websites. For many categories, you only

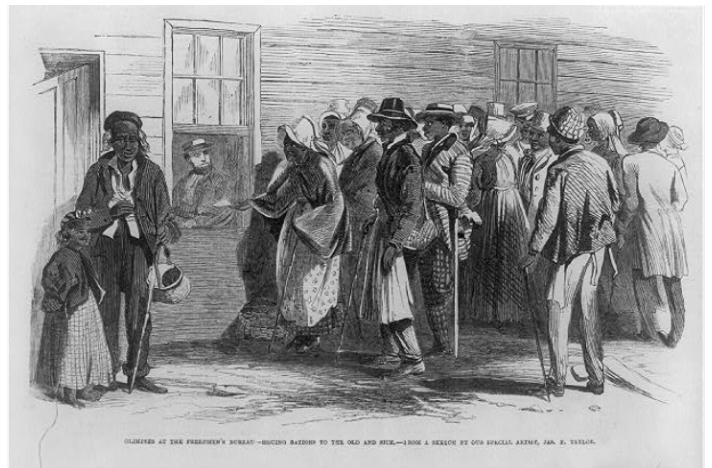
need to look at the state(s) of interest, and then you can move on to the next category.

Obviously, what is below is not comprehensive. Don't find your state, county, or community listed? Use Google™ or the search engine of your choice to go fishing on the web to find similar types of resources relevant to your research. If you run into an issue with a listed website, use the Internet Archive Wayback Machine, archive.org/web/, to provide access to an archived version of the website you seek to explore. As this or any article or handout gets older, the Wayback Machine is the best way to rediscover older or mothballed websites.

Freedmen's Bureau

The Bureau of Refugees, Freedmen, and Abandoned Lands, also known as the Freedmen's Bureau, existed from 1865-1872, though, for many states, much of its short-term relief work ended in 1868. Covering states from Delaware to Texas, the records are available via three major platforms: Ancestry.com, FamilySearch.org, and the Smithsonian's National Museum of African American History and Culture (NMAAHC). Ancestry.com and FamilySearch.org reflect basic indexing; location information is not always provided. Additionally, the landing page search gives results for both the Freedmen's Bureau and the Freedman's Bank though the latter was a separate entity. See the separate discussion on the Freedman's Bank on page 43. The NMAAHC project will eventually be the most robust platform as full transcriptions of the records are being created, not just indexes. Indexing helps you find a record, while full transcriptions give you comprehensive context. A word of warning: For most Freedmen's Bureau records, "race" is NOT explicitly stated. Do not assume ALL

names are for the formerly enslaved, as they are not. Many "white" individuals such as former enslavers, Confederate widows, orphan children, immigrants, and more are also included in these records. Corroborate what you find with other records to ensure that you correctly interpret the race of those named.



ILLUSTRATED AT THE FREEDMEN'S BUREAU—GIVING BARRON TO THE OLD AND NEW—A SEARCH BY OUR SPECIAL AGENT, JAN. 2, 1865.

To orient yourself to the locations of the Freedmen's Bureau field offices, explore Mapping the Freedmen's Bureau, mappingthefreedmensbureau.com/maps/. You will also find maps of hospitals and banks. Field offices were where the core services of the Freedmen's Bureau were provided to the citizenry.

Recognize that what was handled and what records survive for each field office varies. This National Archives and Records Administration (NARA) page for The Freedmen's Bureau, archives.gov/research/african-americans/freedmens-bureau, is a great place to start in terms of understanding these records and exploring important finding aids.

FamilySearch.org

FamilySearch.org has select records online. Start with the general landing page [Freedmen's Bureau and Freedman's Bank Records, familysearch.org/en/info/freedmens-bureau-records] and then explore the following.

- United States, Freedmen's Bureau, Records of the Assistant Commissioner, 1865-1872, familysearch.org/search/collection/2427901.
- United States, Freedmen's Bureau, Records of the Commissioner, 1865-1872, familysearch.org/search/collection/2431126.
- United States, Records of the Superintendent of Education and of the Division of Education, 1864-1879, familysearch.org/search/collection/2427894.
- United States Freedmen's Bureau Marriages, 1815-1869, familysearch.org/search/collection/1414908.
- Look for state-specific collections.

Ancestry.com

Ancestry.com (\$) has digital images and some indexing of personal names depending on the collection. A new landing page for all these records can be found at ancestry.com/cs/freedmens.

- U.S., Freedmen's Bureau Records, 1865-1878, (includes Field Offices) <https://www.ancestry.com/search/collections/62309/>.
- U.S., Freedmen's Bureau Marriage Records, 1846-1867, ancestry.com/search/collections/1231/.
- [related] U.S., Freedman's Bank Records, 1865-1871, ancestry.com/search/collections/8755/.
- [related] U.S., Colored Troops Military Service Records, 1863-1865, ancestry.com/search/collections/1107/.

Smithsonian

National Museum of African American History and Culture (NMAAHC), nmaahc.si.edu/explore/initiatives/freedmens-bureau-records.

- Search the records, nmaahc.si.edu/explore/freedmens-bureau.
- Help transcribe these records, transcription.si.edu/browse?filter=owner:16. [This is a work in progress; as materials are transcribed, they are incorporated into the search feature.]

1867 Voter Registration

With the conclusion of the Civil War, the federal government mandated that southern states register their qualified voters, including freedmen. These lists exist for each southern state with details provided below. Only male heads of household are included. Most – though not all – of these records are online.

Alabama –

- 1867 Voter Registration Records Database, digital.archives.alabama.gov/digital/collection/voter1867 and [Online] [Ancestry Subscription] Alabama, Voter Registration, 1867, ancestry.com/search/collections/60968/.
- I suggest you also consult the Alabama 1866 State census; see the article by Toni Carrier on IAAM Center for Family History website, cfh.iaamuseum.org/alabama-state-census,-1866/.
- An actual census is available via FamilySearch, familysearch.org/search/collection/1915987.

Arkansas –

- Register of Legal Voters, 1867-1868, digitalheritage.arkansas.gov/voters-1867-1868/.
- [Book] *Arkansas Voter Lists 1867*, Arkansas Genealogical Society, 2013 – A searchable index of the first voter registration after the Civil War for 25 counties.

Georgia –

- [via FamilySearch.org] Georgia, Reconstruction Oath Books, 1867-1868, familysearch.org/search/collection/2739725 and
- [Online] [Ancestry Subscription] Georgia, Returns of Qualified Voters and Reconstruction Oath Books, 1867-1869, ancestry.com/search/collections/1857/. Georgia Vault has a sample page, vault.georgiaarchives.org/digital/collection/adhoc/id/70.

Florida –

- Voter Registration Rolls, 1867-68, [with images] florida.memory.com/discover/historical_records/election1867/.

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Some comments from TIGR alumni

- I very much enjoyed it.
- This was the best Institute/Conference. Thank You!
- Absolutely one of the best organized, well done courses. . . . exceeded my expectations!
- ... y'all got it. It was awesome!
- Wow – just like you did this time!!!

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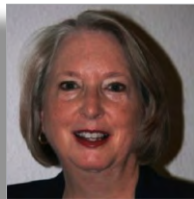
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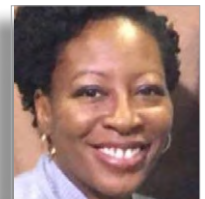
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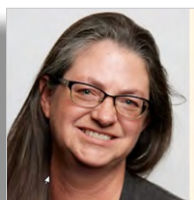
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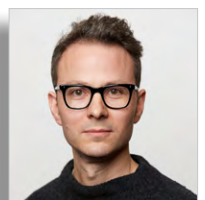
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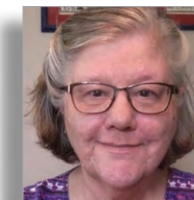
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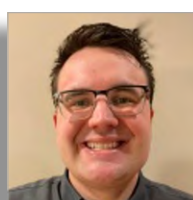
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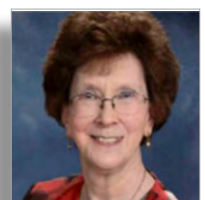
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Save the Date!

2023 TxSGS Family History Conference



Join us for the 2023 TxSGS Family History Conference, where we focus on *Roots and Branches: Climbing Your Family Tree*. This year's event remains virtual due to lingering challenges, including travel, social distancing, and the continuing uncertainty of strains of Covid. While we wish we could be together in person, we're taking advantage of the latest technology to bring us together "virtually."

This year's event features:

TxSGS Live! on Friday and Saturday, November 10-11, 2023, with ten presentations by some of the top speakers in genealogy on research techniques, records, methodology, DNA, and more.

On-Demand Lectures – The *TxSGS Live!* lectures will be recorded, including the live question and answer sessions. These recordings and other On-Demand and Bonus pre-recordings will be accessible after November 11, 2023. Watch our website for details at <https://www.txsgs.org/2023-conference/>.

Virtual Expo Hall – Open 24/7 for 90 days, including *TxSGS Live!* days, the conference's Virtual Expo Hall hosted on the Whova platform has been wildly popular

with attendees. It provides opportunities for participants to connect with exhibitors, sponsors, and other attendees through "communities" on a variety of topics such as "DNA Unraveled," "Genealogy Trip Planning," "Citing Sources Tool," "Favorite Genealogy YouTubers," "Chat with FTDNA staff," "Serendipitous Moments," and more. The exhibit area features virtual booths for sponsors and exhibitors. An interactive photo gallery is available for sharing genealogy photos. You can join an online community and interact with other attendees and participate in conversations on a variety of topics or set up your own community to connect with those researching the same surname or just a topic of general interest to other attendees.

Keep up with the latest TxSGS 2023 Conference news!

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Questions? Email conference@txsgs.org.

Join the conversation @ #TxSGS2023

Translation Resources

With an Emphasis on Hispanic Genealogy

by Joy Oria

Records about our ancestors written in another language can cause two conflicting emotions: elation at finding the record and dismay at trying to understand it. Even if you are familiar with the language, historical records are still challenging to understand. Translations may not make sense, and you're left with a suspicion something was lost in translation.

Added to the challenge of the language barrier is antiquated language. Language use naturally evolves over time and so the language of the past differs from the language of today. There's also vocabulary specific to certain locations, jurisdictions, or occupations. The words and phrases used in a Catholic Church record or in a document created by a government bureaucrat may not be used in the same way anywhere else.

To solve these many challenges of translation, use the following resources, several of which are available for multiple languages. URLs for the resources described below are included in the Resource URLs sidebar. Each resource has its strengths and limitations, and a comparison of their translations should reveal a more logical meaning.

Google Translate

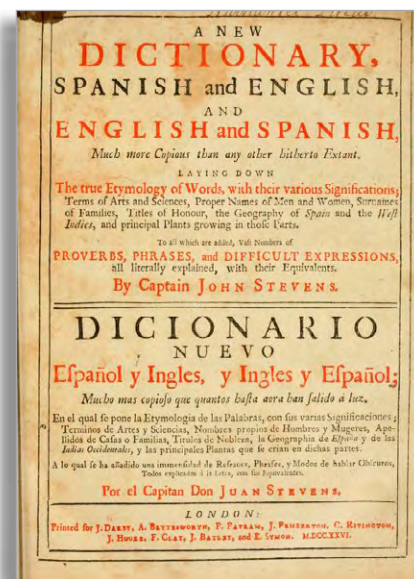
If you haven't already used Google Translate, it's worth trying for its ease of use and versatility. It offers modern-day translations for over a hundred languages. Users have several options: type directly into the translation box for an instant result, copy and paste typed text from a document, upload a document, enter a web address, or use

the voice translate tool. Keep in mind that omitting accent marks may affect the translation.

The drawback to Google Translate is that its translations are based on modern-day language usage. It's not able to account for historical differences or specialized vernacular and can result in strange and inaccurate translations. Consider the phrase *casé y velé*, commonly used in Spanish-language Catholic Church marriage records. It means *I married and veiled* (or blessed), as the priest records his actions in a marriage ceremony (Tip: the names of the groom and bride usually follow this phrase!). Entered in Google Translate, however, the same phrase translates to *I married and watched*; not quite accurate and rather confusing.

Spanish Genealogical Word List

Created by genealogists for genealogists, the Spanish Genealogical Word List offers an alphabetical list of words commonly found in Spanish language genealogy research. It's part of the FamilySearch Research Wiki, which offers similar word lists for other languages. In addition to the



A new dictionary, Spanish and English, and English and Spanish .. : Stevens, John, d. 1726. Internet Archive <https://archive.org/details/newdictionaryspa00stev/page/n5/mode/2up>.

word list, this resource offers the opportunity to learn or review Spanish language basics and includes many helpful links for further learning.

Especially valuable is the list of racial terminology terms. Researchers are often curious about the unusual terms used in colonial Latin America to describe a person's race. Note that these terms were not necessarily used with accuracy and may have been more reflective of a person's physical appearance or socioeconomic status.

BYU Script Tutorial

If you're interested in becoming more proficient in Spanish-to-English translation, especially with handwritten documents, the Brigham Young University (BYU) Script Tutorial offers many resources, and it's available for

Understanding Your DNA Ethnicity Results

by Melody Hooper Woods

DNA testing companies promise that they can shed light on “where you come from” with their ancestral ethnicity reports.¹ If you have tested your DNA, your ethnicity report might have left you feeling satisfied, happy, surprised, uneasy, skeptical, or even angry depending upon your expectations and beliefs about your ethnic origins.² If you received conflicting ethnicity estimates from multiple testing companies, you might also feel confused.

If you have not yet tested your DNA, here is how the process works. There are five major DNA testing companies: FamilyTreeDNA, 23andMe, AncestryDNA®, MyHeritage, and Living DNA. Depending on the company, you will either swab your cheek or spit your saliva into a tube, pack your sample into the package provided by the testing company, and mail it back to them.

After the testing company receives your sample, they process the DNA, breaking it down into individual segments. To estimate your ethnicity, the segments of your DNA are compared to the company’s reference population data. When a segment matches a specific ethnic population, that ethnicity is assigned to that segment.³ After the comparison is complete, you will receive an estimate of your ancestral ethnicity in a report. We will look at some basic knowledge you need to understand your ethnicity report and how you can use your ethnicity estimate to supplement your genealogy research.



ancestors came from multiple places. Throughout history, genetic exchange between people occurred when populations migrated to new lands, changed country boundaries through invasion or war, traded along routes that connected regions, and intermarried.⁵ This genetic blending is known as “biogeographical admixture” (see figure 1).⁶

Ethnicity Reports

What is an Ethnicity Estimate Report?

Ethnicity reports assign your DNA to geographic regions, countries, and populations. People who have lived in isolated groups and geographic locations for hundreds or thousands of years share similar DNA distinguishable from outside populations.⁴ A typical ethnicity report will include several regions, countries, and populations or communities because most people’s

Why is My Ethnicity Called an “Estimate”?

Ethnicity results are referred to as an ethnicity “estimate” because they are not exact; they are an approximation based on the testing companies’ individual reference

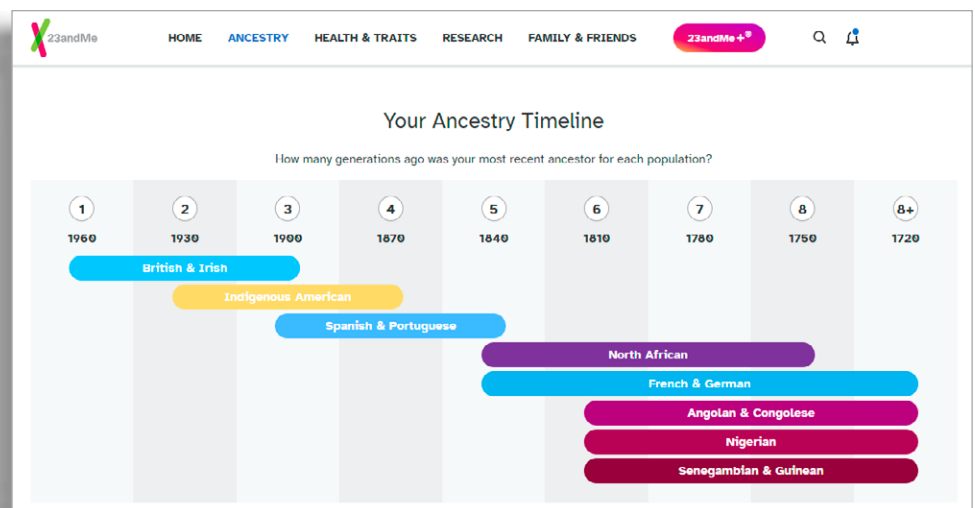


Figure 1: 23andMe provides an “Ancestry Timeline” with their ethnicity report. This timeline estimates the interaction between populations that resulted in this person’s genetic admixture.

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Do you have Early Texas Ancestors?

Submit your DNA to the Early Texans DNA Project!

- Learn which parts of your DNA are linked to other early Texans.
- Facilitate your application for TxSGS's heritage certificate programs.
- Confirm documentary trail by correlating DNA with related descendants.
- Find cousins who may be able to expand your knowledge of your Early Texas ancestor!

All reasonable efforts will be made to maintain the privacy of project members while sharing non-identifying information that may help researchers link to Early Texas ancestors.

Your DNA will contribute to an understanding of early Texas history by

- Determining which admixtures are found in living Texans,
- Linking those admixtures to early settlements in Texas colonies, and
- Determining Y-DNA and mtDNA signatures for early Texas settlers.

Who is eligible?

Group 1 - Descendants of Republic of Texas settlers and early Mexican and Spanish colonists – those who settled Texas before 19 February 1846.

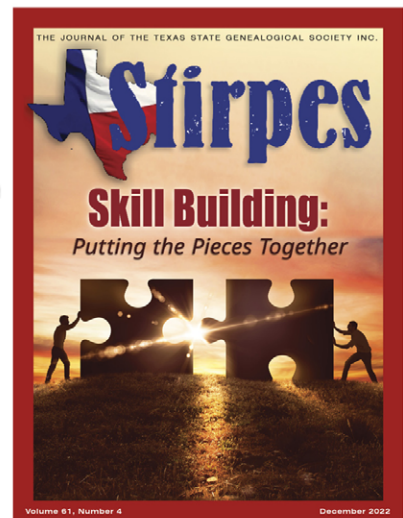
Group 2 – Descendants of early settlers of the state of Texas who arrived by 31 December 1900.

Interested? Learn more at <http://www.txsgs.org/programs/dna-project/>

Questions? Email dna@txsgs.org



Make this the year you tell your family's story! Whether you're sharing information about ancestors you've recently discovered or tips other genealogists can use to help them in their research, TxSGS wants to know more!



Themes for 2023:

- Q2 - Neighborhood Watch (FAN Club and more) (Apr 15, 2023 deadline)
- Q3 - Technology for Genealogists (Jul 15, 2023 deadline)
- Q4 - Curating Your Personal Archive (Oct 15, 2023 deadline)

Themes for 2024:

- Q1 - Finding Females (Jan 15, 2024 deadline)

Submit your story to *Stirpes: The Journal of the Texas State Genealogical Society*.

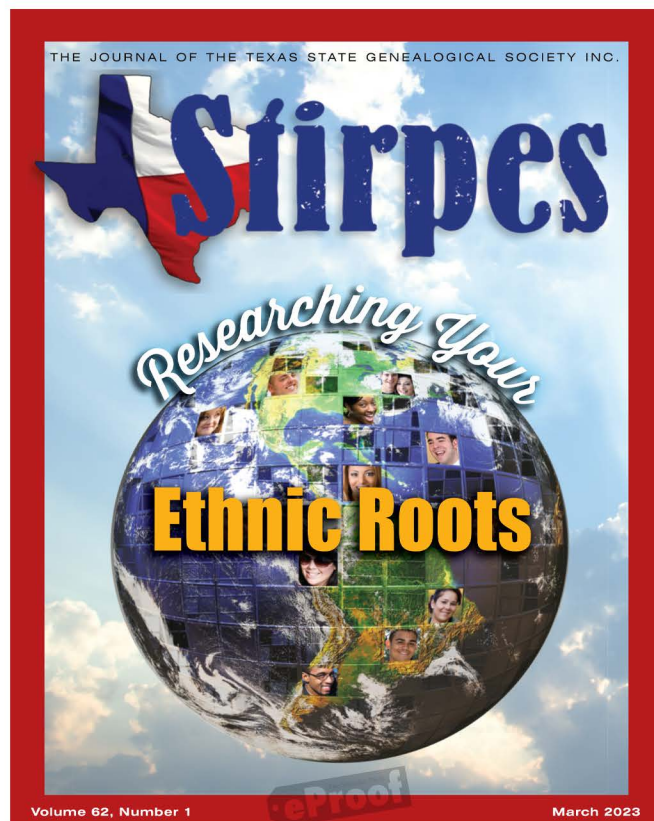
Submissions are welcome at any time to stirpes@txsgs.org.
For complete guidelines and to learn more about the upcoming themes, visit <http://www.txsgs.org/publications/stirpes/submission-guidelines/>

**LOOK
INSIDE**

We hope you've enjoyed this sample of content of this issue of *Stirpes*.

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