



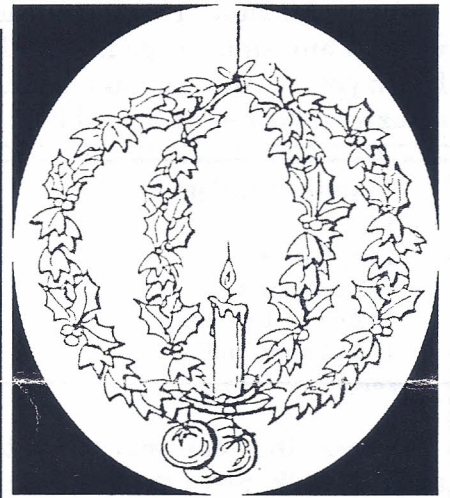
Nadelik looan na looan blethen noweth

(MERRY CHRISTMAS in Cornish)

Tosh Nadelik – The Christmas Bush

The Christmas Bush—formed the main decoration in many parts of Cornwall. This was made of two wooden hoops fastened together at right angles and bound lavishly with evergreens. Into the green foundation were woven red ribbons and bows, apples, oranges, fir cones, flowers, nuts—in fact almost any decorative item that could be found was used. A lighted candle was set inside it. Today we wouldn't use a candle because of the fire danger. Finally the bush was hang high for couples to kiss under, just as they do beneath the mistletoe.

Instructions to make your own Tosh Nadelik on page 2



Cornish Wassail

Now Christmas is comen and New Year
begin

Pray open your doors and let us come in

With our wassail, wassail, wassail,
wassail

And joy come with our jolly wassail

O Master and Mistress sitting down by
the fire

While we poor wassail boys are
traveling the mire

This ancient house we will kindly salute
It is an old custom you need not dispute

We are here in this place, orderly we
stand

We're the jolly wassail boys with a bowl
in our hands

We hope that your apple trees will prosper
and bear

And bring forth good cider when we come
next year

We hope that your barley will prosper and
grow

That you may have plenty and some to
bestow

Good Mistress and Master how can you
forbear

Come fill up out bowl with cider or beer

Good Mistress and Master sitting down at
your ease

Put your hands in your pockets and give
what you please

I wish you a blessing and a long time to live
Since you've been so free and willing to
give.

Wassailing

Wassailing the apple tree was another custom that is still used, to an extent, in Herefordshire and other parts of the West Country. The word wassail is from the Angol-Saxon word 'wes hal,' meaning 'be whole.' It generally takes place on the Twelfth Night, or sometimes on 17th January, known as the Old Twelfth Night. Farmers and their families would feast on hot cakes and cider, then they would go into the orchard with more 'supplies.' I take this to mean that scrumpy is in full abundance on that night!

A cider-soaked cake is laid in the fork of a tree and then more cider is splashed on it. The menfolk fire their guns into the tree and bang on pots and pans while the rest of the people bow their heads and sing the special 'Wassail Song.' This custom is said to ward off bad spirits from the orchard and encourage the good spirits to provide a bountiful crop for the following year.

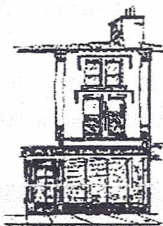
CORNISH CULTURE CORNER

The Cornish Shovel by Ron Lake

For some time now I have been struck by the use of the Cornish shovel all over the world except in England. I am talking about the shovel with the shape of the ace of spades and the 5 foot long handle. I see them being used on tv in nearly every country but have yet to see them being used correctly – they are usually seen being held halfway down the shaft with the load lifted directly from the surface and then dumped. The Cornish miner was an expert at working continuously for hours on end and able to avoid damage to the spine. He did this by forcing the shovel into the load, putting a leg forward, bending the knee, and placing the centre of the shaft on the knee. He then depressed the other end using the knee as a fulcrum. This brings the loaded shovel up to knee height without any strain anywhere and already two feet off the ground. If you get a chance anytime, even with snow, try it and you will be amazed at how much you shift.

Cornish Splits

1 lb. flour
1 oz. butter
1/2 oz yeast
1/2 oz castor sugar
1/2 pt tepid milk,
salt



Cream the yeast and sugar together until they are liquid, then add the milk. Sieve the flour and quarter teaspoonful of salt into a basin. Melt the butter gently, add it and the milk etc. to the flour, and mix all into a smooth dough. Put the basin in a warm place to let the dough rise for three quarters of an hour, then shape it into small, round cakes, and place them in a floured baking tin. Bake in a quick oven for from fifteen to twenty minutes. Split and butter them. Serve very hot, or they may be left till cold when they are split and buttered, or split and eaten with cream, jam, or golden syrup. Splits eaten with cream and golden syrup are known as 'thunder and lightning.'

Minced Pies

1 lb. sultanas
1 lb. currants
1 lb. raisins
1/2 lb. best beef suet
1 lb. Demerara sugar
1/2 lb. mixed peel
4 oz blanched sweet almonds
allspice to taste
2 lbs. peeled and chopped apples

Mix all these together, then put through a mincing machine. Add a wine glassful of rum or brandy. Tie up and store in a cool place till needed

The Cornish Christmas Mince Pie used to be made oblong in shape in imitation of the manger where our Saviour was laid.

The Mock

In Cornwall, the Yule Log was called The Mock. It was a great time of year for the children, for not only was it Christmas, but they were allowed to stay up until midnight to 'drink to the Mock.'

Lamb's Wool

Hot beer or cider, frothed up with beaten eggs, spiced and sweetened. If cider was used, frothy baked apples were floated on the liquor.

Rum and Shrub

This is a smugglers' drink. The liquor shrub was added to smuggled rum. It was said to disguise the taste of salt water if any had seeped into the keg.

Instructions to make your own Tosh Nadelik

Supplies needed:

Embroidery hoops (any size)
Red ribbon, Holly berries, Flowers, Nuts, Artificial fruit, etc.
Florist wire and tape

Needle nose pliers or regular pliers
Hot glue gun (optional)
Evergreen garland

Directions:

1. Take apart the hoops, decide if you want to leave them plain or wrap them with tape (you can also spray them with green spray paint if you want).
2. Wrap each hoop with evergreen garland.
3. Insert one hoop into the other at right angles. Wire at the top and bottom making a loop at the top for the hanger.
4. You may start attaching ribbons, bows, or any trim you like. You can decorate all four sides and the top and bottom. Be creative.... (taken from a CAHS handout)

The Terry Dengler Story By Mary Sisson Vancouver, Washington

The power of the Internet to make human connections was brought to life recently in the person of Terry Dengler, a traveler from Truro. Terry had a 60-day Greyhound pass to travel all over the U.S. His trip began in Florida at the home of a cousin he had met 10 years earlier in Cornwall, where he enjoyed Southern hospitality at its best. But his purpose was to see America, so off he set with his bus pass and a budget.

He traveled via Key West to Washington, D.C., and "did" the monuments. Then he was off to New England for fall color, and to Illinois to his birthplace (where he only lived his first few months before the family returned to Cornwall). After three days of viewing the Midwest from a bus window, Terry realized something was missing from his trip, contact with average Americans. In the library at Rapid City, South Dakota, he explained his situation to a librarian. She quickly set him up with an e-mail address, searched the Web, and linked him to the Cornish Lovers list. He sent an e-mail to the Cornish in cyberspace explaining his trip and his desire to meet people. Then he boarded the bus for Butte. Checking e-mail there, he found a dozen replies, from Silverdale, Washington, to Salt Lake City, to Colorado, California, Canada and Cornwall. A woman "back home" had traveled the U.S. and wanted to swap stories of their experiences. But first a country full of experiences awaited him. In Butte, 82-year-old Bill Pearce, of Cornish ancestry, and a college student showed him the Cornish sites. Then he was off to Salt Lake City where Jim and Carol Ann Smith gave him a tour. Next he backtracked to Yellowstone, then headed west where he stayed three days with Harry Tregarthen and enjoyed meeting the family of Joan Tregarthen Huston in Silverdale (both Pacific Northwest Cornish Society members). Joan linked him via e-mail with Cousin Jacks in Portland, Oregon; San Antonio, Texas; even an invitation to New South Wales, Australia (beyond the scope of the Greyhound pass). After a Seattlite he'd met in Florida took Terry to Vancouver, B.C., he took the night bus to Portland on Nov. 5 where PNCS members Bev Conway, Jim Faull and Vern Varcoe picked him up and gave him a grand tour of the other Vancouver (Washington) and got acquainted over lunch. He stayed at our home; that evening we drove to Portland to visit Bonnie LaDoe, who was eager to meet someone from Cornwall and discuss a common name in their genealogy. We found much in common. His sons' Boy Scouts meet in the church where my grandparents were married in 1912. Anao Atao, a family of four that forms a Cornish folk group whose music I've been eager to hear, has spent several evenings in the Dengler home. I had met his Utah host Carol Ann Smith at the Rosevear gathering in 1990. Next morning he was off again, down the Oregon Coast and on to Northern

California, where new friends Dick and Judy Chamberlain welcomed him to their ranch, a visit arranged by the Smiths. E-mail contacts and names given him by Cornish folk along the way would take him to San Diego, with a stop in Santa Cruz, where he visited Pauline and Perry Bryant. He literally joined the Southern California Cornish Cousins in San Juan Capistrano, thanks to an e-mail from Jan Davis; he was their guest and they made him an honorary member. Heading north again via Las Vegas, he spent five days riding horses, building fences and camping in the mountains on the Oregon ranch of Don and Heather Gedye.

Sore in the saddle, he boarded the Greyhound for a 48-hour ride to San Antonio, where he spent Thanksgiving with the family of author Donley Watt and his Cousin Jenny wife, Lynn, and their extended family. After setting foot in Mexico he contacted a rancher he'd found in the phone book, the only non-Cornish contact of the trip, and gathered cattle on an 88,000-acre ranch. Then it was on to the Grand Canyon and back to Florida by way of the Rocky Mountains and an invitation to visit Sharon and Bruce Knight north of Denver. Terry's trip proves that the Cornish world is a small one, full of hospitable people eager to get to know other Cornish cousins. Making e-mail contact over the Cornish list transformed his trip, he says. "There's no comparison. Soot and snow." What could have been a long bus drive through this huge country turned into a web of Cornish connections, thanks to the Web.



Terry trying baseball for the first time,
at Joan Huston's home.

PNCS SURVEY RESULTS by Mary Sisson

PNCS belongs to its members. That was the premise behind a survey to find out what members want and expect of this organization, what would make it worth their drive to a meeting, and what they can contribute.

Twelve members responded to the survey. A summary of their thoughts and ideas follows. It's not too late to have your say. If you want to contribute your opinions, please send them to vice president Mary Sisson (sisson@worldaccessnet.com or 8810 Beacon Ave., Vancouver, WA 98664).

1. What were your chief reasons for joining PNCS?

Meeting and getting to know other people of Cornish descent was the #1 reason. Understanding the culture, learning more about things Cornish, and making genealogical connections also ranked as important reasons.

2. What have you gained or learned in the first year of membership? Language, for one thing: "My grandmother did say 'Dreckly.'" "It came as a great surprise to learn that Cornish people spoke a language other than what I learned as a child." Learning about each other was also mentioned, though that's still in the beginning stages.

3. Part of the value of an organization like this is to make connections with other people with similar interests (namely, Cornish). Has this happened for you? Yes and no, mainly depending on how involved the person has been able to be so far. "But I am keeping up my hopes," one person wrote.

4. How can we do a better job of getting acquainted? Get-acquainted activities such as ice breakers or games were suggested. So were area lunches, such as those enjoyed by the Columbia River branch in the Portland-Vancouver area. Sharing information on our Cornish roots, family names and area of origin, research or special interests would also bring members together. Meeting location makes a difference, both in accessibility for travel and in the type of space (outdoor picnics are fun, but make meetings difficult). Contributing to the newsletter is another way to share ourselves and our interests with each other.

5. What are your chief interests in Cornwall? In order of the number of votes: genealogy (8); history and culture (5); Cornish names (4); emigration of Cornish to the U.S., resources for learning more about Cornwall, Cornish customs and celebrations, and music (3); literature, Cornish character (or characters!), travel in Cornwall (2); mining, language, travel to Cornish sites outside of Cornwall, farming, and Cornish humor (1).

6. The original thought was to have one meeting dedicated to genealogy. What are your interests? What would be most helpful? "I'm busy with other things and

cannot devote a lot of time to genealogy, so the next best thing was to let genealogy come to me," one member said. Tips on successful searches, especially on the Internet, and interest in particular surnames also surfaced.

7. How can we build a presence in the Pacific Northwest so people know the Cornish are not game hens? Fly the flag on our car windows, teach people how to say and where to find pasties, word of mouth, belonging to Celtic groups, appearing at multiethnic and Celtic celebrations, and sending news releases to local newspapers were suggested.

8. And the big question. What can you share? What knowledge or talent or experience can you bring that will enrich the whole group of Cornish scattered amongst the varied people of the Northwest? Most respondents became rather modest when faced with the idea that they might be asked to contribute something if they had something to contribute. But we have members willing to share about growing up in Cornwall, traditional genealogical research and computer work that could help with genealogy.

Cornish Christmas Custom

In some regions of Cornwall Christmas currant or saffron buns were made into birdlike shapes with fruit for eyes, and such was called a 'Dilly Bird.' In dialect the midnight hour was called the 'Dilly Hour.' We do know that this song makes reference to the 'Dilly Bird': "Nine it is the Dilly Bird that's never seen but heard-o!" In some other versions of this song we find that the number nine was associated with the moonlight, bringing us back to the hour of darkness. The meaning of the word 'Dilly' is now lost although it may be an obscure reference to the Virgin Mary since in 1506 Harmon wrote that a 'dill' or 'dell' was "a yonge wenche, able for generation, and not yet known." 'Dilly-dilly' is the call that is given to ducks, and in some regions of England a duck is even called a 'dilly' in local dialect, so that is another connexion between this unusual word and the feathered species. Full understanding of the Dilly Bird will probably always elude us, but it is interesting to note that in other Celtic lands there are stories of the old doddesses who have magical birds perched on their shoulders, and it is just possible that in Cornwall these stories were transferred to the Virgin, and still linger with us today.

PNCS SOCIETY NEWS

jottings from jean.....

Hello to all fellow Cornishmen in the Pacific Northwest and environs!

As we come into the year 2000, let Pacific Northwest Cornish Society be a viable organization for the people of Cornish ancestry who live in our area. Let us take advantage of opportunities presented for public relations for our PNCS in order that we can serve our fellow Cornishmen. For those who have no information about Cornwall, PNCS can help identify food, Cornish tartans, genealogy, locations, music, and more.

Our first invitation to have a PNCS booth and display Cornish items and dispense information about our ancestry has been received. March 11th will find us represented in Bellevue, Washington, as a part of Family Roots Fair (at the Crossroads Shopping Center from 10-4). We can sell t-shirts / sweatshirts; display books, pictures, etc.; perhaps help with genealogy. We'll find a way to display the PNCS banner (a bit difficult on a table—any ideas?) and try to attract the Cornish to our table. Who'd like to go with me and represent PNCS?

We will have our 2nd Annual St Piran's Day celebration on Saturday March 4th at the Fort Borst Park, Centralia, just off Interstate 5. All things Cornish will be welcome to be on display. We are hoping to have a demonstration of how to make pastys, sing songs of our countrymen, and much more. We have reserved the small kitchen room which has stoves, restrooms, many tables, etc., for us. Most of all, Fort Borst park is easy access from Oregon and Washington members and friends. St Piran's Day is the Cornish's own day (just as the Irish have St Patrick's Day and the Welsh have St David's . . . this is OUR day!) and this is the time for you to tell your friends and relatives to come and share the afternoon. Let Vice-President Mary Sisson or me know what you can do or bring for this special event open to the public. More later on this special event.

Holiday greetings to one and all!
Jean RICHARDS Timmermeister

HEADS UP! PNCS AT FAMILY ROOTS FAIR AT CROSSROADS CENTER

The Eastside Genealogical Society, in Bellevue, is hosting a Family Roots Fair at Crossroads Shopping Center, (in Bellevue) on Saturday, March 11 from 10 a.m. to 4 p.m.

Kim Nichols has invited the Pacific Northwest Cornish Society to participate and we have accepted!!!

Each participating group will have the use of one table for display/demonstration. There is no cost for participating, and if PNCS has items they would like to sell, that is also fine.

The mall will be available for setting up beginning at 9 a.m. The fair will consist of group and individuals that have displays, demos, etc., relating to family history.

Kim Nichols is also looking for groups and individuals to provide entertainment (singing, dancing, music, etc). Please contact her at nichols@nwlink.com.

We need help gathering a display together, etc.

Please if you can help in ANY way please contact Marcia Rothman, 360-921-9392, or write PO 43, Langley, WA, 98260, or e-mail roots@whidbey.com

PNCS charter member Del Harris, 86, died Nov. 24 in Vancouver, WA.

He was born June 5, 1913, in Glasgow, Montana, to a Cornish family whose ancestors migrated to Northern Michigan. Known in Vancouver as an excellent cook, he had memories of taking hot pasties to his father at noon at the Grand Forks, N.D., roundhouse where he worked on Great Northern locomotives. Del used his love of cooking in service, heading a group of men which for years cooked regularly at Share House, a shelter for homeless men. He also was a member of the Film Pack Camera Club, Columbia Presbyterian Church, the Clark County Genealogical Society and the American Bell Association. His wife of 60 years, Frances, also is a PNCS member. They have a son, Warren, of Portland; a daughter, Nancy Smith of Vancouver; one grandchild; and four great-grandchildren.

PNCS Newsletter

Did you wonder about the name of PNCS's newsletter?

At our annual meeting last July, we agreed to call it "An Chough," referencing the extinct Cornish chough, which was a member of the crow family. Ah, but shortly after the decision we were advised that we had combined an English word (chough) with a Cornish word (an) and that would be most unnatural. We could call our newsletter "The Chough" but are there any other ideas out there??

PNCS Web Site

www2.whidbey.net/kernow/pncs/pncs.html

e-mail PNCS123@aol.com

QUERIES and MEMBER'S INTERESTS

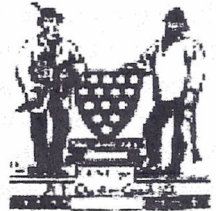
Please send me your queries to put in the next newsletter Marcia Rothman PO 43, Langley, WA, 98260 USA or E-MAIL roots@whidbey.com

MEETING NOTICE !!!!

Celebrate St. Piran's Day at the next meeting of the Pacific Northwest Cornish Society March 4, 2000. We've reserved the indoor meeting room at Fort Borst Park in Centralia for a day of Cornishness. Come prepared to learn something about Cornwall, to share your Cornish background, to make new friends and have a lot of fun.

We'd like to have a demonstration of pasty making. Any volunteers?

The room is equipped with a stove. Look for more details in the next newsletter. Meanwhile, mark your calendar and plan to be a part of St. Piran's Day in Centralia.



ORDER YOUR SWEATSHIRTS OR T-SHIRTS

White Shirts with Black PNCS Logo



GREAT CHRISTMAS PRESENTS FOR FAMILY!!!

SWEATSHIRTS in adult sizes.....	\$15.00	1X or 2X.....	\$17.00
T-SHIRTS in adult sizes.....	\$10.00	1X or 2X.....	\$12.00
US Mail Shipping.....\$3.20 Ask for foreign rates!			

Mail form with your check to PNCS c/o Claudia Tillman, PO Box 1151, Silverdale, WA 98383-1151

Name: _____ Size: _____

Mailing Address: _____

e-mail address: _____

Cornish Christmas Play

by W.Hone

Location: Cornwall, England *Year:* Publ. 1827 *Time of Occurrence:* Christmas

Cast:

Father Christmas
Turkish Knight
Saint George
Doctor
Hobby Horse
Old Squire
Hub Bub
Box-Holder

PLAY:

{One of the party steps in, crying out - }

[Someone No.1]

Room, a room, brave gallants, room,
Within this court
I do resort
To show some sport
And pastime,
Gentlemen and ladies, in the Christmas time -

{After this note of preparation, old Father Christmas capers into the room, saying,}

Father Christmas

Here comes I, old Father Christmas. Welcome,
or welcome not,
I hope old Father Christmas Will never be
forgot.
I was born in a rocky country,
where there was no wood to make me a cradle;
I was rocked in a stouring bowl,
which made me round shouldered then,
and I am round shouldered still.

{He then frisks about the room, until he thinks he has sufficiently amused the spectators, when he makes his exit with this speech.}

Father Christmas

Who went to the orchard,
to steal apples to make gooseberry pies
against Christmas?

{These prose speeches, you may suppose, depend much upon the imagination of the actor}

{Enter Turkish knight.}

Turkish Knight

Here comes I, a Turkish night,
Come from the Turkish land to fight,
And if Saint George do meet me here
I'll try his courage without fear.

{Enter St. George.}

Saint George

Here comes I, Saint George, that worthy
champion bold.
And with my sword and spear I won three
crowns of gold.
I fought the dragon bold, and brought him
to the slaughter;
By that I won fair Sabra, the king of
Egypt's daughter.

Turkish Knight

Saint George, I pray be not too bold,
If thy blood is hot, I'll soon make it cold.

Saint George

Thou Turkish Knight, I pray forbear,
I'll make thee dread my sword and spear.

{They fight until the T. knight falls.}

Saint George

I have a little bottle, which goes by the
name of Elicumpane,
If the man is alive let him rise and fight
again.

{The knight here rises on one knee, and endeavours to continue the fight, but is again struck down.}

Turkish Knight

Oh! pardon me, Saint George, oh!
pardon me I crave,
Oh! pardon me this once, and I will be
thy slave.

Saint George

I'll never pardon a Turkish Knight
Therefore arise, and try thy might.

{The knight gets up, and they again fight, till the knight receives a heavy blow, and then drops on the ground as dead.}

Saint George

Is there a doctor to be found,
To cure a deep and deadly wound?

{Enter Doctor}

Doctor

Oh! yes, there is a doctor to be found,
To cure a deep and deadly wound.

Saint George

What can you cure?

Doctor

I can cure the itch, the palsy, and gout,
If the devil's in him, I'll pull him out.

{The Doctor here performs the cure with sundry grimaces, and St. George and Knight again fight, when the latter is knocked down, and left for dead.}

{Then another performer enters, and on seeing the dead body, says,}

[Someone No.2]

Ashes to ashes, dust to dust,
If uncle Tom Pearce won't have him,

Aunt Molly must.

{The hobby-horse here capers in, and takes off the body.}

{Enter Old Squire}

Old Squire

Here comes I, old, old Squire,
As black as any friar,
As ragged as a colt,
To leave fine clothes for malt.

{Enter Hub Bub}

Hub Bub

Here comes I old Hub Bub Bub Bub,
Upon my sholders I carries a club,
And in my hand a frying pan,
So am not I a valiant man.

{These characters serve as a sort of burlesque on St. George and the other hero, and may be regarded in the light of an anti-masque.}

{Enter the Box-holder}

Here comes I, great head and little wit,
Put your hand in your pocket and give what
you think fit.
Gentlemen and ladies, sitting down at your
ease,
Put your hand in your pockets, give me what
you please.

Saint George

Gentlemen and ladies, the sport is almost
ended.
Come pay to the box, it is highly commended.
The box it would speak, if it had but a
tongue.
Come throw in your money, and think it no
wrong.

William Hone

The Every-day Book and Table Book... : Vol.II
London, Thomas Tegg & Son, 1827, Col.122-126

NEWS FROM CORNWALL BY GRAHAM GABE AND JUDE CHILCOTT

Hi folks,

My name is Graham D. Gape, of Crown Mine, St. Dennis, St. Austell, Cornwall, England. PL26 8DL, and Mrs. Jude Chilcott, 5 College Close, Probus, nr. Truro, Cornwall, England. Email ROGER@milland1677.freeserve.co.uk.

We have been working on Cornish history for many years and now we have pooled our information, and have built up a good file. We have been asked to send some details of Cornwall for your magazine of local events that have taken place since your last magazine. Remember that it is YOUR magazine, so if you tell us what you require I can help you by writing what you want to know as time permits.

SUMMERCOURT FAIR

This is held each year on September 25 unless that falls on a Sunday when it is held the following day. It has been going for hundreds of years and until the last thirty years was the main sale of horses, cattle and sheep. This was also the time of year when farmers would hire their staff for the next twelve months. People would also come from miles around to purchase their pots and pans, winter clothes and boots and to meet old friends. Today it is mainly a fun fair but there are still many stalls in the main street, which is closed off to traffic on that day.

SOBEYS WORLDWIDE VISIT CORNISH ROOTS.

A 53-foot-long family tree formed the ancestral link between 90 people who travelled from all over the world to meet for a reunion in Cornwall on 25 September 1999. The group is just a small part of the Sobey family, whose history can be documented to St. Kew, near Wadebridge, in Cornwall in 1405 – but whose lineage is said to be traceable right back to the Vikings. The two day Sobey family world-wide reunion was the result of painstaking research by Clayton Brown, a retired American businessman from Illinois, USA.

FLAG RETURNED IN MOVING CEREMONY

British and American veterans stood side by side on a Cornish beach on Saturday, 4 September 1999 to commemorate three important dates – the 60th Anniversary of the start of World War Two, the 55th anniversary of D-Day and the 55th anniversary of the Battle of Arnhem. The Americans, once youthful members of the 26th Infantry Division, had embarked from the beach at Trebah, Mawnan Smith, Cornwall on June 1st 1944 to face German forces at Omaha Beach on D-Day. They were joined by members of the Cornwall branch of the Normandy Veterans Association and the Airborne Association. And Trebah Gardens was the settings for the emotional handover of a flag after 55 years. Lt. Joe Harvey of Newlyn, Cornwall, had picked up a stars and stripes flag as it was washed ashore on Omaha Beach, lost after an unknown warship was sunk. After his death in June, his son Philip decided the flag should go home and last weekend saw it handed over in a ceremony involving both serving and veteran US personnel. The flag, handed to Lieutenant Catherine Juranek of the Joint Maritime facility at RAF St. Mawgan, Cornwall, will be displayed at a D-Day museum in Virginia.

THE LEVANT MINE DISASTER.

This year marks the 80th anniversary of one of the saddest days of West Penwith's life. On October 20th, 1919, Pendeens' close-knit mining community was plunged into mourning, when the Levant man-engine broke and sent 31 local miners to their deaths.

The late William Lawry was the youngest boy working below ground that day and was on the man-engine at the time of the disaster. Miraculously he survived. Fifty years later he wrote down his account of the tragedy and then gave it to a couple of tourists he met on the coastal path near his St. Just home. Many years later, the manuscript was rediscovered and returned to the Geevor Mine, where it is looked after today by the Trevithick Trust.

FOR YOUR INFORMATION.

If you have to purchase a birth, death or marriage certificate try to purchase it from the local office in Cornwall rather than London, as this only costs you half the price.

WILLS.-Before 1858 wills are held at the County Record Office at Truro and are indexed. After 1858 wills are held at the Bodmin Probate Office.

MINES.- I have a large collection of details of tin and copper mines of most parishes. If you want to know details of any mine, please give me the name of the mine or the PARISH you think this mine would have been. Perhaps we could do an article in the future of various mines that people are interested in.

CENSUS.-I have at home the full 1881 census for England, Wales and Scotland. If anyone lives far away from a research centre, then I would be happy to advise anyone.

CORNISH BITS AND PIECES BY JUDE CHILCOTT

MYSTERY OF BRONZE STATUE.

A reader of the Cornish Guardian newspaper is helping to solve the mystery of a 5' 10" statue that could be worth £1 million if genuinely made by the artist whose name it bears, Frederick Remington, on its base. The statue of an Indian brave was owned by a former St. Austell man, R.L. Grose, who claimed that his grandfather purchased it from Buffalo Bill Cody when the American showman visited Cornwall in 1904. Opinion is divided on its authenticity in the art world and the present owner who purchased it in 1993. There are photographs of it showing Buffalo Bill and his Wild West entourage when they came to Bodmin and Truro in 1904. Some of the 100 Indian braves in the show fought at the Battle of Little Big Horn, otherwise known as Custer's Last Stand, which took place on 25 June 1876.

HINTS.

Many people search for the baptism of an ancestor without finding the person they are looking for. Although most were married and buried in the parish church in the place they lived, they were actually baptised at the Methodist chapel. There are separate record books for these baptisms. Most give the maiden name of the mother, which is a great help to researchers. A brief article on Methodist history will appear in the next issue.

May I take this chance to wish everyone all the very best for Christmas and the New Year.

—Jude Chilcott

CORNISH ANCESTORS Cornish Research Undertaken

CENSUS, PARISH REGISTERS and DIRECTORIES
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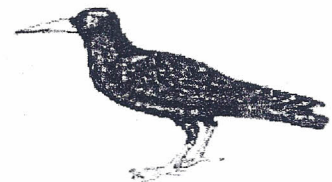
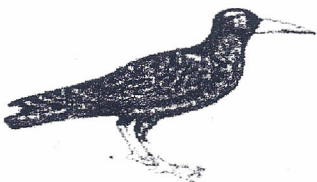
Graham Gape is Cornwall's expert historian and genealogist.
Graham has published a picture magazine of the history of
St. Dennis school which you can obtain for 3.99 lbs. + postage.
Send all requests to Graham Gape
He also publishes magazines on the history of Cornwall's pubs.



By Tre-, Lan-, Ros-, Car-, Pol-, and Pen-
You may know the most of Cornishmen

Mottos and Sayings. Lavarow Kernuak

- "Onen hag Oll", *One and All
(Cornwall's motto)* · ·
- Kernow bys vyken, *Cornwall for ever*
- Pysk, Cober ha Sten, *Fish, Copper
and Tin (a traditional toast)*
- Me na vyn cows Sawsnak! *I will not
speak English!*
- Kemerough wyth na wra why gasa
an vorth goth rag an vorth noweth.
*Take care that you don't leave the old
road for the new road.*



Rekna yn Kernuak / Counting in Cornish

1: un (*when counting only*), onen (*as a pronoun*), 2: dew 3: try (*masc.*), teyr (*fem.*), 4: peswar (*masc.*), peder (*fem.*), 5: pymp, 6: whegh. 7: seyth, 8: eth, 9: naw , 10: deg, 11: unnek, 12: dewdhek, 13: tredhek, 14: peswardhek, 15: pymdhek, 16: whetek, 17: seytek, 18: ethek, 19: awnjek, 20: ugans, 100: cans, 1000: myl. 1 *Million*: Mylvyl.

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The purpose of this society, organized as a non-profit Corporation, shall be educational. It shall be devoted to furthering Cornish heritage genealogical research in the states of Washington, Oregon, and Idaho.

MEMBERSHIP: Individual Membership: \$10.00
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