



Volume 6 Number 1

Winter 2004

## “Celtic Encounters,” A Weekend With the PNCS

It began with a hand clapping, foot stomping concert in the 1200 seat High School auditorium in Port Angeles, Washington. Members of the Pacific Northwest Cornish Society (PNCS) helped fill the venue to experience the Gaelic Band, “Gaelic Storm,” a part of the program of the Juan de Fuca Festival of Arts. Many of you have seen “Gaelic Storm,” though you may not realize it. Gaelic Storm was the band that played in a scene in the movie “Titanic” where Jack Dawson and Rose Bukater took part in a raucous, hand clapping, foot stomping, steerage class party.

The weekend actually began before the concert with a panel discussion “Just what is a Celt, anyway?” The panel consisted of the four main speakers of the weekend.

Steve Biamires was born in Ayr, Scotland, in 1955, and currently lives in Port Townsend, Washington. He and his wife Helen opened Wandering Angus, a Celtic shop in Port Townsend. Steve teaches an overview of Celtic Culture through Peninsula College in Port Angeles.

Yowann Byghan is a former Education Secretary of the Cornish Language Board and is a fluent Cornish speaker. As a result of his dedication to the the revitalization of the Cornish Language, Yowann was elected as a Bard of the Cornish Gorsedh in

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### New Shirts

New PNCS shirts made their debut at Celtic Encounters, thanks to Alene Reaugh who had them made and is overseeing the sale of the shirts. The black shirts with white logo proved a hit with (l-r) Gay Knutson, Yowann Byghan, Judy Falk, Louise Colenso, and Dick Colenso. There was no doubt who was in the Cornish contingent at Celtic Encounters. The sweatshirts and the white t-shirts are available through the Cornish Country Store on the PNCS web site.

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1978. He moved to the United States in 1990.

Ron Tatum is a native of the Northwest, born in Tacoma, Washington. He is a Welsh speaker with particular interests in Welsh and Anglo-Welsh poetry, Celtic spiritual traditions, and Irish and Welsh history, literature and politics. A graduate of Cal State, Berkeley, he and his wife live on a small farm house in Aloha, Oregon.

Ger Killene was born in Ireland and has been teaching Irish language and literature for many years. Born in Limerick, he attended University College Dublin. Ger writes in both Irish and English and has won many awards for his work both in Ireland and the U.S. He is a member of the North American Association of Celtic Language Teachers and his academic interests range from Irish Bardic Poetry to translation theory. Ger lives in Neskowin with his American librarian wife.

Yowann Byghan began his lecture on the Cornish language with an interpretation of his own name. Yowann is John, Byghan means Little (pronounced YO-un BEE-hun with a very slight guttural sound on the "-hun" syllable). In Cornish, the letter h doesn't exist in the Cornish tongue on it's own, but indicates a different sound for the letter it follows. Thus, instead of pronouncing the g in his last name in the standard hard g sound, the h following the g tells us to soften the g slightly with a soft "ggh," guttural sound.

He went on to say that no one knows exactly where the Celts came from, but it is known that they originated somewhere in the Hungarian Steppes. We learned much of the history of the Cornwall Celts from the handout he gave us-- "A Very Brief History of the Cornish Language" by Graham Sandercock. Yowann

explained the language development and the history intertwined with it. He described the decline of the use of the language as well. We also attended his talk on Cornish miracle plays (religious drama of the Middle Ages), and the session he led on Cornish Folk Song Tradition, singing along with us as he played his guitar. He has a beautiful voice, along with his other talents.

We attended the talk by Steve Blamires from Scotland. This session focused on the Scottish/Ogham language. In the afternoon his lecture on the four great festivals of the Celtic year—Beltrane, Lughnasa, Imbolc and Samhain was very interesting and informative. He, of course, wore a full Scottish Kilt garment for the entire Encounter weekend.

At lunch we enjoyed pasties baked by a local Italian baker from Bonnie's Bakery, one of the fine pastry and bread shops that we enjoy here in Port Angeles. PNCS member Betty Scott gave him great assistance in the process—he had never made pasties before (he even used swede! For all you purists!). Yowann spoke for all of us in pronouncing them very authentic and delicious. He made them huge! The baker also provided us with yummy scones for our a.m. break. The Cornish folk in Port Angeles hope he adds these to his wares in the shop.

In addition to the various seminars, the speakers joined together in a panel discussion on Celtic Spirituality in the afternoon, and one on Celtic World Today after the dinner break. We finished the whole event with a sing-along with Yowann leading us on the guitar. We had sheet music of lots of Cornish songs and ballads. The event was planned by one of our dynamic members, Gay Knutson. She did a spectacular job on the whole thing.

Next year at our California Cornish Cousins gathering, I'll be sporting my new tee shirt with the PNCS logo as well as my CCC shirt.

Lynne Trerise

The President's Corner, By Dick Colenso

The big happening in our recent past is the completion of the "Celtic Encounter" co-sponsored by PNCS but really the product of the vision, passion, and hard work of Gay Knutson. We all thank her sincerely.

We made our goal of having the new website up and running by "Celtic Encounter" time. Several people cooperated wonderfully, none more than WebMaster Mickey Sieracki to whom we all owe thanks. Read her item herein and go visit the site. The site will be growing on a regular basis as we add more purchase things in the Country Store (Alene Reaugh), link up with other Internet places, get our Resource Center (Gay Knutson) under way loaded with "goodies", and develop our own network of genealogy research interests.

One of the priority projects I listed for you in my last letter is that our Bylaws need to be reviewed. They must be a dynamic and living document, reflecting what we desire to be and how we wish to function. I'm not sure how many times we have reviewed them in the past. Maybe we have never had a review. That means then that they are not dynamic or living but rusty and may not apply. I'm not even sure that most of us members have read them! The danger is that we (an individual or small leadership group) introduce and institutionalize what is practical and preferred and our guidelines get further and further away from our realities. If we want the practical and preferred let's agree and install them in the Bylaws.

Wow! Did I say that! Yep. In fact, over the years I have had the dubious responsibility of helping many organizations review and revise their core documents. Now I invite you to join me in the process for our organization with the goal of bringing to our March meeting any revisions we believe should be adopted. Our rules require that the Executive Board "... *shall adopt a resolution setting forth the proposed amendment(s)...*", they must be written and distributed to all members 30 days in advance, and must be adopted by two-thirds of the vote. I don't think the Executive Board needs to approve, just "*set forth*" the proposal. So, dig out your copy of the Bylaws and read them over. Report to me what you believe should be changed and how you see it done better. I will take it from there. Since I have been a member there are several things that have never been done. If we do not want to do it that way let's change it.

Next, I'm an avid reader of the Cornish-L group e-mail list. (Our own Paul Scandlyn has even made available Cornish Flags with an "L" to purchase.) It has been a source of much information and perspective for my Cornish heritage. For instance, a recent "go around" covered the subject of "Cornishness": what that really is; why revive the language; are we English, British, or just Cornish; and is what is happening to Cornwall good, bad, or neutral. What do you do as an ongoing activity to enhance your heritage? I'm suggesting that you become a reader by subscribing (free) to [Cornish-L@rootsweb.com](mailto:Cornish-L@rootsweb.com). Now, what do YOU suggest? How nice it would be to fill our Newsletter with ideas that you have found to be very interesting,

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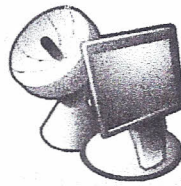
even books to read, websites to visit, etc. In fact, I have a list of Cornish-interest websites that has grown to 5 pages. We do a bit of this at our meetings and I want to encourage more but we don't meet frequently enough to depend on that only.

I hope you have a great Christmas. It's part of who we are and have been for centuries. In A.D. 192 Tertullian wrote, *"The regions of Britain which have never been penetrated by the Roman arms have received the religion of Christ"* and Chrysostym in the 4<sup>th</sup> century wrote, *"Though thou shouldest go to the ocean, to the British Isles, there thou shouldest hear all men everywhere discoursing matters out of the scriptures."* Then Augustine one-hundred and fifty years later found a Church already established and thriving that had resisted Saxon heathenism and wrote, *Celtic Christianity would accept nothing outside of apostolic doctrine...* in other words independent of Rome, London, or Geneva and while demanding conformity to Roman authority and discipline settled with the fact that they would only accept Jerusalem as the center and doctrine. No wonder Cornwall's native peoples were so ready for Wesley and his revivals. Christmas, then, has a deep Cornish allegiance and many are the quaint stories of what a "Cornish Christmas" of the old days looked, smelled, and tasted like. I'm going to keep that heritage going.

Dick Colenso

## Historical Maps for CORNWALL & ISLES OF SCILLY on the web

<http://www.old-maps.co.uk/>



## Web Notes

By Mickey Sieracki

By now, most of you have had a chance to take a look at our new web page. If not, check it out at <http://www.nwcornishsociety.org>. I started work on it in the late summer and we had a successful launch in September. We now are registered for our own domain name. Thanks to everyone who sent in information for the page. And of course many thanks to the developer of the previous web page. I was able to lift and continue many of the interesting pieces from the old page.

I am currently serving as web master for the Cornish Society web page. I sort of fell into the web page business by accident when we moved to Portland from Virginia several years ago. I wanted a way to share all the interesting things we were seeing and doing here in the Northwest with family and friends back home. I went to a free web page development class sponsored by Qwest at PCC, and just kept on going. Pretty soon friends and groups asked me to help with their pages, so now I am the proud webmaster of 5 web pages, including the Oregon state DAR page. I enjoy designing the pages, and looking for interesting ways to make them better. I am an avid Internet surfer. I am not an expert at this, so am always looking for help and advice from veteran web

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developers.

If you have any ideas on things you would like to see on the web page, please send these to Dick Colenso and the PNCS Board. Remember I only carry out the Board wishes and don't make major changes to the page without approval. I will certainly make any administrative changes as needed, misspelled names, surname errors, etc. Just send to me - I can usually make these changes in a day.

I want to thank everyone who sent me ideas and helped with the page design. I did send our page URL to <http://www.cyndislist.com> which is the most widely used genealogy index site. We are currently on the September new listings. Eventually we will be moved to the main index. I am working on getting us into the *All Things Cornish* web ring. All of this will give our group good exposure and potentially more members.

Remember to send me interesting Cornish sites for potential links.  
See you on the web!

## QUERY

Does anyone know where I can get military records for Cornwall in 1839? My 2nd great grandfather, Thomas Lampshire, was a "soldier" when his daughter Rebecca married Nicholas Bice near the Truro area. LDS in Salt Lake City has no information on regular soldiers. Thank you.

Please send replies to Dolores Rice Clark, 1420 Kossuth Avenue, Everett, WA 98203-6636

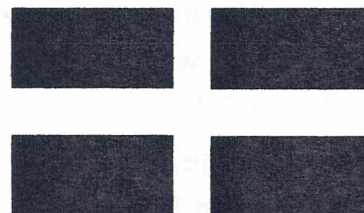
## THANK YOU FOR THE CELTIC ENCOUNTER

I just wanted to write and let everyone know that their hard work and dedication are appreciated. My husband and I drove up from Portland with our Pop-Up Camper and Rags the family dog. The weather could not have been more perfect especially considering all the flooding the weeks before and the windstorms the week following. We stayed at a nice campground close in and enjoyed two nights sitting around our campfire.

The main event was more than worth the admission price. Everyone seemed to enjoy the meetings and learning new things about the Celtic people. It was especially helpful for those of us that have barely scratched the surface of our roots. I learned the pronunciation of some Cornish words and it is proving to be very helpful to me in planning my trip to Cornwall this coming spring. In addition, I thoroughly enjoyed the panel discussions about the similarities and differences between the four groups represented. I especially enjoyed the interaction with the audience on the Celtic Spirituality discussion. And last but not least, the Pasties were wonderful and I bought enough so I can still enjoy them for a while more.

The T-Shirts and SweatShirts were for sale at the meeting and we sold quite a few. You will be able to find them on the website at the Cornish Country Store. They are good looking and warm for the months ahead.

Thank you everyone who worked on this "encounter" I am looking forward to next year.  
Alene Reaugh

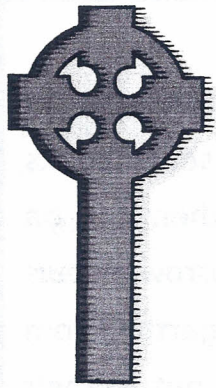


## GENEALOGY LESSON—What is an Inquisition *post mortem*?

A man named John Gann died on 22 January 1526/27, in the county of Lincolnshire, England. After his death, an inquisition *post mortem* taken. An inquisition *post mortem* is not the same as a coroner's inquest, or the medical *post mortem* carried out after a suspicious death. In reality, a *post mortem* (Latin term meaning "after death") is a local inquiry into the lands (real estate) held by people of some status or social or financial standing. The purpose was to discover what income and legal rights were due to the Crown (the King). In other words, what property was held by the deceased, which might belong to the King. Remember, this was before modern times! Inquisitions were held only when it was thought or known that the deceased held lands which belonged to the Crown. These records of *post mortems* are of value to the family researcher since the evidence presented in the inquiry gives the name of the property or holdings of the deceased. Next, the name and age of an heir are given, if there were one. Since this was in effect, the eldest male was in line to automatically receive all property of the father. If the heir was male, then he received all of the lands. If the heirs were daughters, then the land was divided among them regardless of their ages. When the heirs were under age, the King took possession of the lands until the heir(s) came

of age. Sometimes a proof of age was recorded in a separate inquiry of inquisition. Widows also had rights of dower in the lands, which continued long after the death of their husbands, and there are inquisitions into this as well. These different actions are usually recorded as part of the inquisition *post mortem*. After the death of John Gann, an inquisition was taken at Sleaford in the county of Lincolnshire "of the fifth day of the month of November in the eighteenth year of the reign of King Henry VIII" [1516–1517]. Robert Hussey, esquire, Escheator of the King, served as judge of the inquiry. From testimony of several witnesses, they named a certain Thomas Gann, chaplain, and others who were "seized of" (possessed) one messuage (dwelling house) and twelve and one-half acres of arable land in the town and fields of Stowe, a few miles northwest of the modern day city of Lincoln. And in addition, they also held one messuage and fifteen acres of arable land and meadow in Stowe and Barham (Barholme) in the county of Lincolnshire for the use of the aforesaid John Gann, his heirs and assigns. When John Gann died, he personally was seized of four messuages in Brune in the county of Lincolnshire. The witnesses further stated that John Gann neither had nor held any additional land. The inquisition further stated that John Gann had a son, William Gann, who was his next heir and was of the age of 21 and more.

Gleened from [GenealogyMagazine.com](http://GenealogyMagazine.com)



## Celtic Christianity

Celtic spirituality has gained a foothold in American culture in recent years, evidenced in the number of books on the subject and the growing section of mystical, Celtic music in music stores. Most of them seem to lay out a “choose your own” spirituality, emphasizing the Celtic pagan practices and holy days. Indeed, at Celtic Encounters, Welsh scholar Ron Tatum advocated Celtic spirituality as one idea to consider in the spiritual marketplace.

But what of those of Celtic background who, like me, have found Christ and have no need to “shop?” Is Celtic spiritual tradition contrary to a vital Christian faith, I wondered? When our adult class at church chose to study *A Renewed Spirituality: Finding New Paths at Midlife* by Seattle author Lynne Baab, I was intrigued by the chapter on Celtic Christian spirituality titled “Finding God in All of Life.” It led me to further study and I discovered a rich heritage relevant to living out the Christian faith in the 21<sup>st</sup> century.

Here are some marks of Celtic Christianity:

**Journeying:** This isn't a journey to some shrine or holy place. It's an inner journey, and those who take it are seeking their true self in Christ. (In an illustration in Esther de Waal's book, *The Celtic Way of Prayer*, three men set out on a journey from Ireland and land in Cornwall. One might think that they reached the holy land!)

**Trinity:** While our American minds shaped by the scientific 20<sup>th</sup> century may have trouble grasping the concept of the triune God, Celtic Christians embrace it as the essence of their understanding of God. They recognize the astonishing closeness of the Father, Son and Holy Spirit in the activity of daily life.

**Prayer:** A sense of gratitude pervades Celtic Christian prayers, and there are prayers for every occasion from morning to night, birth to death. Prayer is woven into the very fabric of life.

**Christian community:** In the early days of Christianity in Celtic countries, monks lived at the center of a community, supporting the community which in turn supported them.

This sense of community, characterized by availability, vulnerability and hospitality, runs deep in Celtic Christianity today.

**Creation:** Celtic Christians worship not the creation but the Creator. There's a kinship with the world He created and a joy in taking part in creation through art, evidenced in the deeply symbolic Celtic crosses and knotwork.

Baab writes, “Celtic poetry and prayer present such a holistic and unified view of reality; we are encouraged to bring every aspect of our lives to God. Through Celtic Christianity we experience the reality that there is nothing hidden from God, nothing is outside the bounds of God's forgiving, healing and restoring love, and there is nothing in our lives that cannot reflect God's glory and presence.” Mary Sisson

## PAROCHIAL HISTORY OF THE COUNTY OF CORNWALL

We have copies of the Parochial History of the County of Cornwall, a four volume set of books with lots and lots of information on old Cornish families. This set of books was donated to us from our Cornish member, Ron Lake, and we had them put on CD, so that all our members could enjoy them! They are available to borrow or purchase. Contact Joan Huston if interested in obtaining a copy! [Joan@Tregarthen.com](mailto:Joan@Tregarthen.com) or phone 360-613-1718. Or go to [www.archivecdbooks.com](http://www.archivecdbooks.com) and check out all their CDs on Cornwall.

### OUR NEWSLETTER DEADLINES:

Second week in January  
Second week in May  
Second week in August  
Second week in November

Send articles, pictures, ads, notices, whatever, to:

[Marcy@whidbey.com](mailto:Marcy@whidbey.com)

Or mail to: Marcie Rothman

5345 April Dr.  
Langley, WA 98260

Make sure they get to us prior to the above deadlines to be included in the next newsletter.

### PNCS ANNUAL MEETINGS

Members unanimously voted to conduct three meetings each year. The normal schedule will be for a meeting in March (St Piran's Day recognition); July (Annual meeting for election of officers); and October. For planning purposes, the July meeting will normally be at Ft Borst Park and the March and October meetings will be divided between a location in the Olympic Peninsula area for members located in the northwestern parts of the state and the Puyallup-Olympia area for those in the southern locations.

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Alene at [softwalk2@yahoo.com](mailto:softwalk2@yahoo.com)

### PNCS WEB SITE

<http://www.nwcornishsociety.org/>

Webmaster: Mickey Sieracki

Contact the Society [rcolenso@bigfoot.com](mailto:rcolenso@bigfoot.com)



## CORNISH COUNTRY STORE

I will be your shopkeeper for the Cornish Country Store. We have T-Shirts (white with black design) and Sweat Shirts (black with white design) ready for sale. You will be able to purchase these at the meetings and on the website,

[www.nwcornishsociety.org](http://www.nwcornishsociety.org) In the months to come, I will be adding additional items for sale to include logo cups, pens, bumper stickers, etc to items "Made in Cornwall" by local artists and craftspeople. I look forward to hearing from you for placing an order or offering suggestions on items to carry or other suggestions.

Alene Reaugh [softwalk2@yahoo.com](mailto:softwalk2@yahoo.com)

## OPCs

Cornish Online-Parish-Clerks are volunteers who collect, collate and transcribe records for a chosen specific parish in Cornwall The data originates from as many sources as can be accessed, including census, parish registers, cemetery records and parish histories. The emphasis is on genealogy, but is not limited to that alone. The object is to preserve information. If you are interested in becoming more involved with the OPC project or have further questions, please contact our Coordinator, Paul Brewer, who may be reached at [pbrewer@kernow.net](mailto:pbrewer@kernow.net)

Web address for OPCs  
<http://west-penwith.org.uk/opc.htm>

### Pacific Northwest Cornish Society Application for Membership

Name:

Address:

City:

State/Province:

Zip:

Phone:

Email address:

Webpage:

\$10 Individual member \$15 Dual Membership

List Cornish names and areas or Parishes interested in?

Send form filled out to:

**Pacific Northwest Cornish Society**

**4335 NE 69TH AVE.**

**PORTLAND, OR 97218**

## ***PNCS Officers***

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rcolenso@bigfoot.com

**Treasurer & Membership:** Bonnie LaDoe  
Portland, OR  
(503) 281-0266  
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**Vice President:** Bob Bruce  
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(253) 845-6258  
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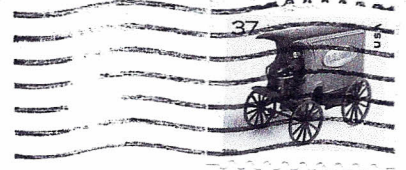
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(360)321-9392                      (360)613-1718  
*marcy@Whidbey.com*           *joan@tregarthen.com*

**Secretary:** Ann Holiday  
Seattle WA  
(206) 935-0346  
aholiday@seanet.com

*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  
Dual Membership: \$15.00  
Lifetime Membership: a one-time payment of dues equal to fifteen (15) times the current annual dues.  
Annual dues are payable as of 1 July.  
Send dues payable to: Pacific Northwest Cornish Society  
Address: Pacific Northwest Cornish Society  
4335 NE 69th Ave.  
Portland, OR 97218

*Pacific Northwest Cornish Society*  
*10116 Stoli Lane NW*  
*Silverdale, WA 98383-8826*



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