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WALSLANT IS NOT PAYS DE VAUD

In the Holland Society Year Book for 1902 are printed a number of valuable passenger lists of Dutch vessels which reached the port of New Amsterdam in the seventeenth century. In the case of the family of Pierre Bielliou, which came on the Ship St. Jan Baptist, Captain Jan Bergen, 9 May 1661 (p. 18), and of three others, Pierre Martyn, Gerardus Ive, and Joost Grand, on D'Vos, Captain Jacob Jansz Huys (p. 21), 31 August 1682, the editor of these transcripts gives the point of origin as "Walslant or Pays de Vaud," but he does not so identify Walslant for other passengers.

Pays de Vaud is today part of Switzerland and in the German language is now called Walsland, but it is an error to think that these immigrants came from Pays de Vaud. Suspecting that Walsland means nothing more than "land of the Walloons," I inquired of Mr. C. M. R. Davidson, secretary of the Koninklijk Nederlandsch Genootschap voor Geslacht- en Wapenkunde at the Hague, whether this was not so and am assured that "Wals[ch]-lant was the area from which the Walloons came." The Walloons were Protestant refugees who came to Holland and founded Walloon churches there in the seventeenth century. They came principally from Flanders, Brabant, Hainault, and the Chastelenie of Lille. Mr. Davidson cites A. de Smet, "Les Belges ont-ils pris part à la fondation de New York?" [Bulletin de la Classe des Lettres et des Sciences Morales et Politiques de l'Académie Royale de Belgique, 5th Series, vol. 39 (1953), Brussels: Palais des Académies, Rue Ducale 1]. De Smet says that the Walloons who were founders of New York were from the southern parts of the former counties of Hainaut and Flanders ceded to France in 1658, 1659, and 1678, but at the date of the founding of New York, these regions belonged to the southern Low Countries.

I offer this note in order to save others from the trouble of searching for families of this group in Switzerland.

George E. McCracken, Des Moines, Iowa

WALTER BUTLER, PENOYER, AND REYNOLDS

Since the appearance of my article on Walter Butler of Greenwich, Conn., and his children, two valued correspondents have favored me with supplementary information. [Supra, 32:145-6.]

I am indebted to Dr. Robert R. Buell of Prairie du Sac, Wisconsin, for calling my attention to an item in

Westchester County, N.Y., Deeds, Liber 4, p. 26. This item was cited in Lillian L. M. Selleck, One Branch of the Miner Family (1928), p. 146; a book which I edited, but I had forgotten this deed. It is to the following effect: "William Penoyer did bequeath to Walter Butler of Greenwich, Conn., son of Evan Butler of Cursopp in the County of Hereford, the sum of four score pounds. Jan. 1, 1677."

This gives us the point of origin and the name of the father of Walter Butler; his mother was probably a Penoyer. The will of William Penoyer, Esq., citizen and cloth-worker of London, dated 25 May 1670, proved 13 Feb. 1670/1, is found in Henry F. Waters, Genealogical Gleanings in England (1901), 1:504-5. Among the relatives remembered was Robert Penoyer, "of Stamford in New England," founder of the American branch of that family. Quite a number of Butlers were named, and the testator informs us that "All and every of the said persons of the surname of Butler being of my kindred." He gave to "Evan Butler of Cusopp, Hereford, seventy pounds and to his son Walter, now at New England, and to each other of his children threescore pounds apiece."

Of incidental interest is the fact that William Penoyer gave £5 to "Katherine Butler alias Roberts, sister of the aforesaid Evan Butler." In Middletown, Conn., is recorded the second marriage of Thomas Wetmore, Sr., on 8 Oct. 1673, to one "Katterne" [Katherine] Leeke—this surname has also been read Leete and Leere, but to the present writer the original entry looks most like Leeke. Wetmore seems to have been her third husband, because her will proves that she had children named Roberts, who founded the Middletown Roberts family. A great deal of research has failed to locate this Katherine in New England before her marriage to Wetmore, and it has been thought that she may have come from England with her Roberts children. She had no children by her second husband, Leeke if that was his name. It is therefore suggestive to find this Katherine Butler, in 1670 a widow Roberts [in the case of other female relatives, the will specifies the husband's names], who had near relatives in Connecticut. Although the time element is short, it would have been entirely possible for Katherine to have married a second husband later in 1670, to have lost him within a year or so, and to have been available in New England to marry Wetmore in 1673. This is pure hypothesis, but the possibility is presented as a basis for research to those interested in the origin of the second Mrs. Wetmore.

In my original article I suggested that Walter Butler's wife Rebecca may have been the eldest daughter of Jonathan, Sr., and Rebecca (Husted) Reynolds. Dr. George E. McCracken of Des Moines, Iowa, has kindly

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sent me the items bearing on this from M. H. Reynolds, Descendants of John and Sarah Reynolds (1924), a book not readily accessible to me when I wrote the article. The inventory (pp. 28-30) of Jonathan Reynolds lists the names and ages of his children as Jonathan (13), John (11), Joseph (4), Rebecca (16), Sarah (8), and Elizabeth (6). As the date of the statement was 23 Jan. 1673/4, the year 1673 should be used as the basis for figuring back the approximate dates of birth, and that would place Rebecca's birth as 1657. That date agrees within a year with the age at death of Walter Butler's widow, supposing that it was she who married second, Peter Clapham, and third, a Brown, as seems most probable. She would thus be sister-in-law of Joshua Knapp (husband of Elizabeth Reynolds) who was her co-administrator on the estate of Walter Butler, and sister of Jonathan Reynolds who with Knapp was guardian of the Clapham children.

The Reynolds book gives no certain history of Rebecca Reynolds, merely suggesting that she was wife of Thomas Hobby on the basis of a mere query in the Boston Transcript which adduced no evidence.

Donald Lines Jacobus, New Haven, Conn.

#### ON NAMES OF DUTCH GRANDCHILDREN

Referring to Dr. McCracken's article under the above title [supra, 32:96-7], I think from my own studies that there was some tendency, especially in the early period, to follow the so-called pattern of naming the children. My tentative conclusions are:

1. Very frequently, much more so than in the New England settlements, the oldest son is named for the paternal grandfather, the second one for the maternal. If, however, the first child dies in infancy, the second son repeats the name, and the third one takes the other grandfather's name.

2. When not named in this order, the names are often reversed, so that the oldest two sons at least bear their grandfathers' names.

3. The first two daughters as frequently bear their grandmothers' names, more often first the maternal one, but there does not seem to be any decided preference for this. In the case of the sons, there does seem to be a preference for the paternal grandfather's name first.

4. This tendency seems strongest in the earlier generations. Even in the third generation, the colonial families are often breaking away from from the "pattern," sometimes from family names altogether.

5. The younger members of a large family seem less likely to follow this tendency. My theory is that perhaps they find too many grandchildren of the same names a bit confusing. And then very likely the younger children are influenced by changing customs as time goes on.  
Helen Stark, Penn Yan, N.Y.

Editor's Note. Along with her conclusions, Miss Stark submitted many sheets on which she had drawn up the actual naming of children in many family groups. We think her conclusions sound. Dr. McCracken pointed out that there are frequent deviations from the alleged "pattern," and that is especially true of the later American generations. In studying Dutch families, it is wise not to overlook the possibility that the "pattern" was followed, at least in part, but it is also wise not to assume too much from it. Certainly it should not be relied on implicitly.

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#### THE BIRTH DATE OF ORRIN MIXTER A CORRECTION OF THE CONNECTICUT VITAL RECORDS

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The Barbour Index (Town of Somers, p. 86, citing land record book 1:122), the records of the Congregational Church of Somers, and the family bible of Ezra and Chloe (Shepard) Mixter, all state that they were married 27 Apr. 1800. The Barbour Index also states that their son Orrin was born on the same day, 27 Apr. 1800, but this is incorrect.

The birth or baptism of the son is not given in the church record. The present writer, while compiling the family tree of Mrs. J. Vincent Hall (to whom acknowledgment is made for permission to publish this note), discovered by a personal examination of the records at Somers that what is called the original land record book by the town clerk was not an original record book at all, but was a compilation of data from an original book, rearranged and classified under the headings of marriages, births, and deaths. There is no original record which states that Orrin was born on 27 Apr. 1800.

The family bible of Ezra and Chloe Mixter, which was given to Orrin, states that their first child was "Orrin Mixter, born 6 Oct. 1801." Also, the United States Census shows that in 1800 there was no one in the family of Ezra Mixter except his wife. Obviously, the birth date in the vital records was an error in transcription, and the date in the family bible should be accepted as correct.

Merton T. Goodrich, Keene, N. H.