

Tracing Our White Ancestors White Roots

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thomas dickerman and his wife ellen came to dorchester massachusetts ca 1636 he died there in 1657 early descendants lived in massachusetts vermont new york new hampshire connecticut and then spread throughout the u s

this collection of papers the third in a series of volumes on the work of the comparative austronesian project explores indigenous austronesian ideas of origin ancestry and alliance and considers the comparative significance of these ideas in social practice the papers examine social practice in a diverse range of societies extending from insular southeast asia to the islands of the pacific

socio economic study of the people of indian descent living in manitoba vol i contains the main findings and recommendations of the study vol ii applies to the indians and metis in greater winnipeg only vol iii to those in rural manitoba

john root was born feb 26 1608 in bagby england the son of john and mary russell root john married mary kilbourne ca 1640 they immigrated to connecticut where john died in august 1684 they were the parents of 9 children this history follows the descendants of their son caleb root who married 1 elizabeth salmon aug 9 1693 and 2 a daughter of the gilette family descendants live in iowa ohio michigan california and elsewhere

also includes many other descendants of brewster higley b 1680 samuel higley b ca 1689 nathaniel higley b 1699 and josiah higley b 1701 sons of capt john higley 1649 1714 the immigrant includes some of the surname whose relationship to capt john higley is unknown

although the french language and the traditional rural way of life are disappearing among louisiana cajuns identification with cajun ethnicity is flourishing henry and bankston draw on historical documents ethnographic observations and interviews and statistical sources to investigate and explain this phenomenon they argue that while cajun ethnicity developed from and consisted of the french speaking rural poor of the region it has been transformed during the 20th century into a regional class with common interests and outlooks a substantial minority of cajuns have risen out of the blue collar niche and into the middle class creating more complicated problems of adjustment role redefinition and the changing nature of relationships with friends and family who remain part of the working class the authors detail and describe the way the working class cajun majority and the white collar cajun minority draw on images and ideas from a reconstructed past to make sense of their present conditions and changes in their community this comprehensive structural analysis of cajun ethnicity suggests a new emphasis on structural conditions in understanding ethnic phenomena and introduces the concept of an economy of ethnicity in analyzing and exploring the creation and maintenance of cajun ethnicity henry and bankston also point toward a general theory of contemporary ethnic groups why for instance have more and more people claimed to be of native american ancestry how did the population of people calling themselves irish soar over the course of a very brief period of time arguing that as the cultural basis of difference subsides ethnic claims increase and that such claims are based on a number of factors including socioeconomic and regional concerns the authors contend that the same factors at play in the maintenance of the cajun ethnicity are also at play in other ethnic communities and subcultures within the united states they conclude that in claiming an ethnic identity group members rework ideas of history and ancestry in order to apply these ideas to modern life

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