

# The Scottish Genealogist

THE QUARTERLY JOURNAL OF THE SCOTTISH GENEALOGY SOCIETY

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## EDITORIAL

From the far off days of ancestor worship, as can be seen from Frazer in his Golden Bough, for ages according to Hubert's Greatness and Decline of the Celts, until after 1745 which Ramsay cites in Scotland and Scotsmen, the Celtic system preserved the oral transmission of pedigrees through the hereditary seanchaidh. Now the printed page is believed more durable and accurate. This contest may account for so belated a foundation of The Scottish Genealogy Society. We were warned, of course, somewhere between 1305 and 1488 by Henry the Minstrel:

"Our antecessowris, that we suld of reide,  
And hald in mynde thar nobille worthi deid,  
We lat ourslide, throw verray sleuthfulness;  
And castis ws euir till vthir besynes."

The Scottish Genealogy Society cannot hope to repair neglect or rectify the many long existing prejudices; it may, however, arrest decay and erect anew on old foundations. The need was felt from the outset for a publication in Scotland devoted to the many problems involved in the discussion of academic and scientific genealogy. This quarterly periodical, THE SCOTTISH GENEALOGIST, has adopted the definition of genealogy as "the investigation in genetics of the ancestral descent of the individual", using it in its widest sense; and an open invitation is given to generous co-operation and contribution by all.

Articles should be of high general interest in content and style; limited as nearly as possible to 1000 words; but in the case of academic and scientific research, 2000 words are desired. It is hoped that Overseas interests will permanently appropriate one 1000 word article. The other will be allocated to some Scottish aspect. New approaches to the subject are especially sought; and all matter must previously have been unpublished.

All Notes and Queries must be genuine, signed, and fully referenced, with the source of origination. Possessing the widest possible range, none should exceed 100 words. Answers will be published as they have been received, subject to the same general principles.

Bibliographies and other features will be extended as circulation expands. An index will be published at the end of each volume.

It is our hope that we shall soon achieve the proper printed page. Had we waited that day valuable time and opportunity would have been lost. Your support, and its continuation, will tell us if we are right in our trustfulness. With this initial number, for good or ill, THE SCOTTISH GENEALOGIST is in the care and keeping of its Membership and general circulation.

### SUNRISE IN HIS POCKET

Throughout the British Commonwealth a civilization has risen within 400 years doubly based on Western Europe and on that in the New World. Much of this emergence we have taken for granted. An instance is our knowledge of place names. Hunter, Graham, Murray, are found in place names from the Antarctic to the North Pole.

Place Name societies are not numerous. There is none in Scotland. So it may seem appropriate that the Scottish Genealogy Society should collect material relating to Scottish family names incorporated in early Colonial place names.

Mysticism and unreality pervades accounts of early pioneers and regions. The point is found in Constance Rourke's Davy Crockott, 1934. Despite the Irish-Huguenot tradition, many agree with Dr. Black that this spelling is purely Scottish. How important is this claim?

Living under elemental conditions pioneers performed feats which became legendary and magnified. Folklore, legend and mythology has much that puzzles; and it is astonishing to find similar synthetic processes at work. Crockett becomes Fire-Bringer, Fire god, and Sun god. One of his exploits originated the expression 'greased lightning'; from another he returned with 'a bit of sunrise in his pocket'. This is a translation of primitive Ancient Celtic to pioneering conditions in the Far West many centuries later. It is Hercules and Cu-hulainn in modern dress. Galt's novel Sir Andrew Wylie (1822), chapt. xv, para. 1, seems a contemporary Scottish parallel in imagery.

Native conditions and previous place names are allied studies required that results shall be richly complete. Later emigrations brought unprecedented cultural development, the results of which may be too unsettled for general appreciations. But it is now that every attempt must be made to preserve the primitive freshness.

If the perimeter of civilization has been the western seaboard or Celtic Fringe, its future may be secure though its centre may shift. If the focal point be ever shifting further west, then we must know its origins in the Old and New Worlds. The extraordinary story of Davy Crockett, and many others, suggests much may be learned.

How much is due to Celtic and Scottish influence in the New World? How many significant place names have pioneers and emigrants left imperishably behind? It is part of the Scottish Story. The genealogical and topographical data is various and extensive. A society could fully record it consistently and authoritatively over the years. It is work that should interest genealogists everywhere.

J. H. C. Milligen.

### THE SCOTTISH GENEALOGY SOCIETY

Mr. Sidney Cramer of Dundee, Scotland, had found difficulty making contact with others interested in genealogical research. He resolved on the formation of a society possessing its own specialised library. His preliminary step was to circularise some 500 newspapers within the British Commonwealth of Nations and the Americas, from which he obtained many interesting replies. At a later date, letters appeared also in the Edinburgh Evening News. This interest occasioned the Inaugural Meeting at 13 Rothesay Terrace, Edinburgh, on Saturday, May 30th, 1953.

Other meetings followed and rapidly formulated the aims and objects of a society. The name chosen was: THE SCOTTISH GENEALOGY SOCIETY; and temporary accommodation obtained at the above address. A loan of over 2000 books bearing on Scottish Genealogy, Topography, and History was accepted. A Constitution was adopted, and the Honorary Office-Bearers and Council elected.

The Honorary President is the Right Hon. The Earl of Dundee, the Hereditary Standard-Bearer for Scotland; and the Vice Presidents, the Right Hon. The Countess of Erroll, the Hereditary Lord High Constable of Scotland, and the Right Hon. The Earl of Crawford and Balcarres. Our Chairman of Council is Captain Iain Moncreiffe of Easter Moncreiffe, Advocate, and Kintyre Pursuivant of Arms.

By the Constitution, the Society exists "To promote research into Scottish Family History"; and "to undertake the collection, exchange and publication of information and material relating to Scottish Genealogy by means of meetings, lectures, &c." By the expressed desire of the Original Members, the Society was to remain an academic and consultative body; and that it was not to engage itself professionally in record searching, as a main function, or on a profit-making basis. Where pedigree research was specially desired, however, the Council was empowered to make suitable arrangements.

The monthly Meetings of the Society are held in The Gould Hall, 5 St. Andrew Square, Edinburgh, at 7 p.m., on Tuesday, the 15th, or on the next Tuesday following and nearest to that date.

Decision was taken to publish quarterly THE SCOTTISH GENEALOGIST. Other services were discussed and announcements made at suitable periods. Among these were a DICTIONARY OF EMIGRANT SCOTS and for the benefit of overseas visitors a College of Genealogy, and for resident members, Evening Classes in Genealogy and allied subjects.

Considerable inquiry by correspondence having been received from many parts, the Society appears to be reasonably secure for a period.

## GENEALOGY AND THE PRINCIPLES OF MUTATION

Apparent cycles in historic event have been noticed but seldom extensively commented upon. Man in relation to his environment has an intimate association, corresponding with historic event, the nature of which has, so far, been outwith the reach of genealogical study. That historic cycles may be induced by the recurrence of generational change is, therefore, a point of interest; but whether historic cyclicism is a fact in itself, induced as a result of expenditure of physical energy; or the periodic results of biological rhythms has still to be resolved.

That the Scottish Genealogy Society has adopted Drever's definition: "Genealogy - the investigation in genetics of the ancestral descent of an individual" (Dict. Psychol.) may be useful where we desire to discover the nature of genealogy and propound the laws which govern it. At the outset, we are faced with three apparently differing qualitative facts: the biological nature of man in his physical environment and the development of his intellectual potentialities. Because the nature of physics and chemistry is now in greater harmony than ever before, and the differing constitution of electricity seems likewise nearer resolution, a common bond may exist between them and all other forms of energy.

Since we must simplify our approach, and note the effects of its resultant potentials, in an extremely complex field of energy expenditure; we shall, theoretically, assume that man's physical energy and his intellectual advancements are potentials of the activating principle of 'energized matter resulting in biological life. To those to whom such thought is new, it may be helpful to consult Schrödinger's What is Life?, Dunn's Genetics in the 20th Century, and others. The part which this concept of rhythm plays in life seems established whether as "the similar repetition of similar events," or as biological rhythms "as regular alterations of a continuous metabolic flow in an open system" (Kalmus: Nature, 21 Nov. 1953).

The genealogist has seldom made full use or study of the vast materials variously collected. Even his own material has not been extensively examined. Examination of these details, together with the formulation of techniques for revaluation and analysis, may well prove fruitful in a world sorely depressed by the multiplicity of its own problems. Metagenesis, or the effect of alternation of generations, whether antithetic or homologous, coupled with alternative inheritance, must be formative factors in historic event and in human progression. These are basic factors of life, effective the world

over, and are independent of race, creed, or politics.

In Nature, too, is constant change of a varying order of magnitude, which is summarized by the Law of Conservation, &c. These changes we seldom take into account. Yet, they are part of History, as they are part of our environment. Throughout life, as throughout natural event, is a continuity that has never been broken. Where, then, science has propounded the laws governing natural phenomena; so, by analogy, it should be possible for the ecologist, or sociologist, to propound the laws governing man in his own communal environment. Together they are a harmony, and may yet prove identical, since their originating source must have been identical.

So far all have failed to assimilate and to correlate. Prizing our freedoms we may, from one extreme in a time scale, study the remnants of the Old Stone Age; or, from the other, may envelope ourselves in the intricacies of the mathematical theories of nuclear physics. What relationship may exist between these two extremes, we can but dimly be aware. Because we have no precise or intimate knowledge of the mechanics of progress, we accept fatalistically wide gaps in factual knowledge; upon these imperfections we build feverishly to our detriment.

In all this swift onward, ursurging and bewildering welter of change; where, we must ask ourselves, does Genealogy stand? Whatever genealogy may once have been, it is certain, that in all the vital subjects which add to Knowledge, it has been left isolated and very far behind. To rectify this position (which may well be crucial to our better understanding of life.) we must learn to classify systematically the genealogical facts we have so far discovered; and to propound, by a variety of means, the laws which govern our subject. For the genealogist is dealing with forgotten facts that have moulded the present; and, which must, in a like manner, formulate the future. So the broad interpretation of our adopted definition is: the origin and development, or evolution of the organism, Man, in a constant and continuing environment.

The fundamental principles of genealogy, as of life, (which are synonyms) are, the evolution of the primal family group, the elemental community, and the basic physical environment, out of which our present Western civilization has matured, digressed or deviated. To trace backwards from the involved present to origins, it is essential to obtain necessary distance and perspective. If life and environment are constant factors in a continuum, it may be that they, too, are identicals in origin.

Generational problems are doubly two-fold, each interacting and

formative. They are immediate and personal; as they are impersonal on the communal planes of nation and the world. The other value is the personal family group; and the extended family group as it is found anywhere in the world. These factors have been operative during immemorial time. Our record of pedigree facts, it is evident, does not take into account the variety of incidental historic fact which has made each generation; and fashioned some continuing contributive influence, in decreasing order of effectiveness, into the future. Much of real value is, therefore, lost to those who could, and would, look to us for guidance, did we accomplish our research fully and properly along accepted scientific lines of methodical approach. This generational relationship to generational history is a necessary background, if we are to obtain unitary distance and perspective. If we cannot do it ourselves, we must employ those who can accomplish that aspect. One family group fully elucidated, generation by generation, together set in its complete generational historical background, would have more value than any issue of Burke or Debrett. For every larger unit is a similar accretion of individuals and generations, of varying shades of opinion, purpose, custom and prejudice. Of which, too, each is hopefully contributive according to inclination, understanding, and circumstance. Each, also, the product of selective inheritance from dissimilar pairs, the progeny of which may exhibit differing facets. The whole community to become a vortex of strained and unpredictable perplexities and confusions.

As a member of a personal family group, each one of us has had occasion to observe the rise and persistency of these perplexities and confusions; the varied physical and mental differences; and the impact of particular environments, as each grew to maturity. With maturing age and responsibility, there were induced developed characteristics and responses to the influences upon which you were nurtured, markedly differing from your parents in particular. Differences that were discernible also between your parents and theirs. Were these due to environmental experience, or to the differing brain rhythms exhibited between extreme youth and extreme old age? To what ever cause, we must remember that each individual from birth to death will pass through parallel experience of age-growth. As we extend our thoughtful experience retrospectively, we must come to the realization that grandparents had grandparents, ad infinitum; and that, of necessity, this same rhythmic occurrence of age-growth, however it may have been conditioned by contemporary event and experience. We have, thus, a process of human life which must extend back to our origination - could we assess it. It must, therefore, have a constancy

and a continuity liable to statistical and other forms of measurement and postulation.

In like manner, we surely may be able to plot our lives from known constants. Each life, as well as each group of lives, from the individual family to the nation, is as a graphical figure, or a geometry, drawn from these constants showing plainly the unknown quantities as deviations from the norm. By a comparative approach, Genealogy could, in time, possess its own algebras, and its own theory of relatedness.

The relative size of a family group is capable of comparative analysis, like much else in genealogy. Its membership, status and influence, longevity, increase and decrease, ecological and occupational spread - all are capable of arithmetical summation in some expressive form. Degeneration in inbred groups must yield valuable information. As, too, migrational opportunity. Much may be learned from the effect of morganatic marriage upon the status of the royal authority and its historical relationship to the rise of Socialism. Another instance of degeneration of power and the vicissitudes of ancient families, is in the survival of members of the lordly family of Marnion, the members of which are few to-day. By systematics and comparisons we may learn much. How much is due to the ancient mode of female succession? How many are aware that female succession to the Danish throne was established last year, 1953? To what extent have hereditary occupations influenced the rise and fall of the rhythmic control of expended human energy and its potentials? Can we explain, for instance, how the lowly Scot, emigrating from the farm cottage, may rise to become a Commonwealth premier; a financial wizard; or inventive in a variety of new occupations? Such occurrences have been numerous, and their effect upon the world community important.

Something of this rhythmic energy is seen in the rise and fall of families; while in others would appear to be an inexplicable stability. Within each 100 years, each normal family may witness three or four generations, the generational history of which will in part be common; and additional to age-growth, is other generational change. Are these factors producing cyclic historical recurrence? We accept the social wars of history; but fail to realise we ourselves are in a similar undeclared social civil war. We strive to find the cause of recurring unemployment and economic and financial stress and strain but fail completely to assess the human productive factors. The State everywhere being at variance with the individual to cause agon-al disruption.



Elemental and formative in communal structure is the individual family, whether privileged or less so. Throughout all time and space dynasties fall and the majority slowly emerges to impress upon established custom; then dynasties rise again to dominate. It may be that some solution to our troubles lies in the effective use of the family unit as a component of measurement. For, after all, history for many is expressed in regnal years, which often has an emotional generational character. We value such periods as Georgian, Edwardian, and Victorian; and to-day wish to resurge in a glory that belonged to a former Elizabeth. Here, then, is the conscious application of rhythmic energy productive of known forces toward an avowed objective.

Other mutations have been operative from at least the Old Stone Age - through a collective Paganism into Christianity, with its shifting emphases into scholasticism, industry, science and technology. Health has improved and longevity attained.

If one ancient order is almost destroyed (as happened at the Protestant Reformation); with nothing to replace it in authority or maturity of customal practice, we must realise the gates are wide open to barbarisms. That barbarian is you and I. Where is present communal balance? What effective communal controls have we on economics, employment, and finance? Where is family authority? What has become of our heritage of custom and the hereditary factors of thoughtful action and firm spiritual expression? Things rendered a sacred heritage by time and custom; and not, therefore, lightly to be given up. We note, however, that tradition and traditional practice are never wholly static factors of stabilization. They, too, have moved onward, leaving a core of human experience for generations to come. Where all trace of discards has not entirely disappeared, it may be, we find survivals as myth and legend.

Some possess the flair for research; all too few possess historical imagination and perspective. It is to these last that the value of systematics and comparatives in genealogy may appeal where, once, the more formal approach was all that offered. To them, the fuller genealogical and generational histories of the family unit may prove one of the most convenient forms of human assessment we possess for analyses. It would also appear to be one of the most constant and consistent factors of mutational and rhythmical cultural and environmental effects of creative and immemorial sequence. It must act similarly into the future. Further, it may have a singular importance: that this impact upon thought and event has so close an association, if not identity, that all may ultimately be capable of some considerable reduction.

Rolland Munro.

UNRECORDED MSS. RECORDS OF KIRKCALDY

The Royal Burgh of Kirkcaldy received a charter from Charles I. in 1644 but appears to have been an important town and port for several centuries. Its creation as a Royal Burgh could be much earlier though it was nominally at least under the jurisdiction of the abbot of Dunfermline from the time of Malcolm Canmore in the XIth century until 1451.

Though none of the earlier charters or records have survived, Kirkcaldy is fortunate in having preserved a large number of MS. records from the late XVIth century onwards. These are well bound and in an excellent state of preservation; and every care is taken against deterioration. The Burgh Records have never been studied as a whole; though extracts were made 40 or 50 years ago by L. Macbean, whose work is almost the only reference book on the history of the Town. Few References to the Burgh of Kirkcaldy appear in the standard works on Scottish burghs, as these MSS. have never been transcribed or catalogued. The writer, having received permission to continue the indexing of the XVIIIth century minutes of the Council, considers that some record of the existing MSS. and their location should be made. Unless otherwise stated the records mentioned are in the possession of the Town Council of Kirkcaldy.

The earliest documents are contained in the bound volumes of the Burgh Court Books, covering the period 1562-1913, in 21 vols. There is a gap from 1567-1582, partially filled by the Protocol Book of Alexander Cook, notary, who, while clerk to the Court, walked off with the records in consequence of a quarrel with the bailies.

Almost as early are the Town Council Minutes which appear complete from 1582 to the present day. Up to 1900 there are 17 vols. The Burgh Treasurers' Account Books are complete from November 1698 for the whole of the XVIIIth century. The income of the town, based on an annual cess and a tax of 2d per pint of ale, secured by a private Act, was seldom equal to extraordinary expenditure; which was met by borrowing at  $4\frac{1}{2}\%$ . The Register of Bonds and their discharges begin in 1720 and end in 1779, being continued by Receipt books in 2 volumes up to 1827.

Although the Incorporated Trades have not survived in Kirkcaldy, they were still playing their part in the burgh administration and economy throughout this period. Three books refer to them, all of the XVIIIth century. A late book contains the Seals of Cause, or privileges secured by decree from the Town Council from 1676-1764; while a similar book records the Seals of Cause of the Baxters or

Bakers, from 1652-1792. An isolated minute book of the Convener Court of the Trades begins in 1767 and continues to 1823. In this connection there is also a copy of a decree against the Town Council by the Court of Session in 1776. Probably to assist in securing rights and regulating practice, a copy of relevant passages in the records of Markinch was made in the XVIIth century, apparently for the baxters or millers. This 4 pp. MS. may be all that remains of the Burgh of Markinch prior to 1879.

One unique calf-covered volume is the treasurers' or boxmasters' receipt book for the Prime Gilt box, a seaman's charity instituted in 1591 and still in existence. As payments were made on each voyage, it contains the only record of shipping and voyages from Kirkcaldy between 1612 and 1674.

By some chance a merchant of Kirkcaldy, perhaps a Burgh Treasurer, left his scroll ledger of the years 1651-1678, a day to day note of his sales of a variety of commodities written in an untidy hand.

When the Royal Burgh of Dysart was incorporated with Kirkcaldy in 1930, its records were stored with those of its larger neighbour. Its Town Council Minutes, in 19 volumes, begin in 1645 and continue unbroken until 1930. With them lie the Burgh Court Book, not nearly so voluminous as Kirkcaldy, containing in one volume the records from 1666 to 1803. The XVIIIth century Treasurers' Accounts run to three volumes from 1713 to 1892.

The Kirk Session records are usually the most fruitful sources of information for the researcher and particularly the genealogist. The Kirk of Kirkcaldy possesses its Session Minutes from 1666. The earliest from 1666 to 1689 are unbound but in good condition. They are all in the custody of the Session Clerk and are housed in a safe in the office of a firm of local solicitors. A burial register begins in 1826.

The Presbytery Records, prior to 1800, are deposited in the Tolbooth Library in Edinburgh, the others are in possession of the Clerk to the Presbytery.

No XVIIIth century MS. is to be found in the Burgh Library, but the adjoining Museum has on display three XVIIth century charters which will have to be re-identified, and three minute books from 1745-1796 of the Weavers of Linktown, an adjoining Burgh of Barony.

This completes the survey of existing records of the period, the XVIth to the XVIIIth centuries, and the writer would express his appreciation of the courtesy of those responsible for the safe keeping of these valuable documents, in particular to the Town Clerk of Kirkcaldy; the Clerk of Session of the Old Parish Church, Kirkcaldy;

and to the Librarian, Kirkcaldy Burgh Library.

There exist still, perhaps, locked in a safe or in private hands other unrecorded MSS. relating to Kirkcaldy in this period. The existence of these, and their location, should be recorded and their rescue from the hazards of salvage arranged - not only records of this burgh; but any records relating to Scotland which is all too sparsely documented. The Scottish Genealogy Society exists for this purpose and would welcome any information on this point from members to record and to convey to the appropriate authority.

Duncan McNaughton.

### OLD NORSE NICKNAMES IN SCOTLAND

Readers of the Icelandic sagas of the XIIIth century, even if only in translation, find that one of the major interests in them lies in the picturesque nicknames which are given to many of the personages, both important and unimportant. Dasent's translation of Njáls saga in the Everyman Library is perhaps the most convenient source to study this old Scandinavian custom of nickname-giving, as well as still offering the best introduction to saga reading for those who have not so far enjoyed this pleasure. One has, of course, to go to the original Old Norse text for any form of etymological study, and there is a massive dictionary of these names, running to many hundreds, for the serious student (1).

Some of the nicknames are quite well known owing to the part their owners played in British history: Sigtryggur silkiskegg - 'Sigtrygg Silky-board'; Haraldr hárfagri - 'Harold Fair-hair'; Magnús berfocttr - 'Magnus Barelegs'.

The purpose of this article is to give a general survey of the nicknames that appear in those sagas that deal with, or touch upon, events in Orkney, Shetland, Caithness, Sutherland, and the Hebrides, and were applied to residents there. The most important of these sagas is Orkneyinga saga, which may be read in a translation by the writer of this article. There are also some residents in the Highlands and Islands with nicknames whose names are to be found in other sagas, e.g. Hákonar saga and Laxdoela saga. As it seems appropriate that these nicknames should be put on record for reference purposes,

a full list of them will be given in a subsequent article.

One or two of the names are of Celtic origin, but the majority are Old Norse. Some may have come over with their owners from one or other of the Scandinavian countries. Most of them, however, were probably invented, and applied, on this side of the North Sea - in what the Norsemen called Vestrlönd, 'the Western Lands'.

In restricting himself to Old Norse sources up to about 1300, the writer is fully aware that he is not covering the whole field. There are names in Scottish sources after this date (e.g. in the Register of the Great Seal) that may be of Old Norse origin. There are also nicknames of the same origin that have survived in local dialect in those parts of Scotland where Norse was once common speech. The interested reader will find examples in Jakobsen (2) and Marwick (3).

Scholars have usually classified nicknames into various types according to the reasons - real or apparent - underlying their application (4). In Western European languages, the following types can be found: Nicknames derived from personal appearance;

"	"	"	mental and physical attributes;
"	"	"	the occupation or rank of the person;
"	"	"	his relationship with someone else - apart from his parents;

and from nicknames arising out of the person's association with some object or event. The names in our sagas offer examples of all of these types, and the following paragraphs discuss of them.

Nicknames from personal appearance. More than half of the nicknames are of this type. There are big men - Sigurthr digri, 'Sigurd the Stout', and Kolbeinn hruga, 'Kolbeinn Heap'. Kolbeinn was a man of rank who lived in a castle in the island of Wyre in Orkney, in the XIIth century, and his name survived in Orkney folk-lore for many centuries as 'Cubbie Roq'. There are the tall and thin - Hálfðan hálegg, or 'Longlegs' and perhaps Sigurthr sneis, or 'Skewer', - 'as lean as a skewer'. It was risky to have a prominent physical feature, hence Thorarinn kyllinef or 'Bag-nose', Thorkell krókauga or 'Cross-eye', and Einarr rangmuthr or 'Wry-mouth'. Thórir tréskegg, 'Tree-beard', no doubt, had a large beard branching in all directions. Hákon kló, 'Claw', may have had a 'hook-fist', a hand turning inwards. Our own Malcolm Canmore appears in Old Norse as Melkolmr langháls, 'Long-neck'.

Nicknames derived from mental and physical attributes. If we begin with the unflattering, we find Bótólfir begla or 'Bungle', Ljótr nithing or 'Niddering', and perhaps Einarr klíning or 'Bread-and-

butter'. In sharp contrast are the nicknames of some of the earls of Orkney - Havarthr ársaeli, or 'Harvest-happy' and Thorfinnr hausakljúfr or 'Skull-cleaver'. Havarthr flourished in the Xth century, when a good chieftain was expected to bring luck at harvest time.

There are two names in this group that are of interest because they may be the origin of two existing Scottish surnames. An Orkneyman of the XIIth century was called Thorkell flettir, which means probably either 'Flayer' or 'Robber'. He was a farmer in the island of Westray, and Orkneyinga saga says that he was 'quarrelsome and overbearing' (5). The nickname appears as a surname in the XVth century - Kolbein Flaet, 1427: Oppressions of Orkney, 110, (Edin., 1859); Mavrus Flet, 1480: Orkney and Shetland Records, 53, (Viking Society, Lond., 1913). Flett is to-day one of the commonest surnames in Orkney, and is also found in Shetland and in several of the seaport towns on the east coast of Scotland.

The other is Ölvir rósta, whose name can probably be rendered 'Oliver the Unruly'. He was a man of importance in Caithness in the middle of the XIIth century. Old Norse rósta means 'a brawl'. Now there is a common Aberdeenshire name Rust, earlier Roust. Black derives this from Old French rousset, 'red-haired' (6). Scandinavian influence in Aberdeenshire, however, was strong, and a derivation from this Old Norse nickname should not be excluded.

Other types. Nicknames of other types are of rather less interest. Thorbjörn klerkr and Arnórr jarlaskáld have occupational nicknames. Arnórr was the court poet of more than one Orkney earl. Sveinn brjóstreip or 'Breast-rope' and Eiríkr stagbreiðr or 'Stay-brails' have nicknames that have no obvious meaning in themselves, and may have been connected with some incident in their lives. Sigurthr jarlsmágr, 'Earl's kinsman,' is a nickname of relationship.

It is hoped that enough has been said to show that the Scandinavian settlers in Scotland continued to show for several centuries the same lively imagination and piquant sense of word values which characterised the use of nicknames on the shores from which they came.

A. B. Taylor.

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- 6: G. F. Black, The Surnames of Scotland, New York, 1946.

## THE EMIGRANT SCOT

So attractive is the idea of a Dictionary of Emigrant Scots that we would be well advised to make a preliminary survey of the need and the difficulties. Without question the material is there to be harvested in a rich abundance. Our need is adequate financial endowment and an organisation requisite to deal with large problems over some 10 or 20 years.

The D.E.S. must be comprehensive and authoritative, and it must be selective. While in no way a history of the Celtic Question, it will encounter many such problems from, say, the period of the Protestant Reformation. The result of that religious and economic disturbance, many Scottish families are to be found in Europe, whose names have changed out of recognition. Among those readily recalled are: the Hamiltons in Sweden and the Gordons in Poland. While in Norway is Grieg; in Russia, Lermontov and Wylie; in France the Douglasses; and in Germany, Kant, von Mackensen, and von Lamont. How much previously published material should be used? What methods employed to collect new?

Greatest interest, however, will possibly come from the New World where genealogical matters mean so much. For purposes of clarity and greater utility, should it not also include some account of Scottish families resident in Ireland, from whence - at a later date - many emigrants bearing purely Scottish names removed? Already something of a confusion which undue haste could perpetuate.

Some things should be sanctioned. Worthwhile tradition, consanguinity, and other like continuities. In this case, such continuity is of enormous consequential value. By and large, something has been taken from the people and environment of Scotland, the ultimate value of which has not yet fully been assessed. Indeed, has it been much thought about? Yet, had they remained here, many people would have remained undeveloped and frustrated. It was an emigrant Carnegie who gave the world many of its libraries; an emigrant Scott who died in the Antarctic; and a New Zealand Ruthorford from Central Scotland who resolved atomic power. Of others, the Ross Sea, the Mackenzie and Fraser rivers, McQuarrie Island, testify. For each remembered, a thousand like Park and Bruce, have vanished.

Within the past 200 years something would seem to have happened to the national character of the Scot. Once, for an unknown time our scholars and clergy wandered the breadth of Continental Europe with some degree of celebrity. Then came the troubles. In Edinburgh, too, emerged the Rankenian Club which had so decisive a part to play in

the foundation of modern sciences. This native brilliance has not become exhausted as seen in the work of Clerk Maxwell, Graham Bell, Wilson, Baird, and Watson-Watt. Nevertheless, we should know something of the intellectual incidence upon events displayed in the lives of emigrant Scots; and it is evident we can learn something from their successes.

Scarcely a month passes but we are reminded of success in the death of some Scot somewhere who has achieved prominence in some place far from his native land. To some fame is local or national; for others, as with certain Commonwealth prime ministers, international. So far, no one on this side has thought of compiling a nominal index of recorded biographies and notices of these individuals. Perhaps it is not too late for the Scottish Genealogy Society to take this task in hand? There again you can show us where we may gain our information of the past, and keep us informed in the future.

There is something more we can do. A task of very great and grave significance. Most of us subscribe to the theory that 'the child is father of the man'. In such terms we think to preserve our nationality, or national origin, by knowledge of our ancestry. It is, after all, but a return to the communal unit of family and clan. To-day, our Commonwealth of Nations has the opportunity of proving itself a unit among nations, or a number of units; and since we are anxious to preserve our leadership among all nations, we must strive by every means to remain unitary.

One sure method is everywhere in that Commonwealth to seek back to the roots of origination. This we can do variously; but probably the most powerful and creative way will be by a truthful genealogy. Much of our long cultural past has been misunderstood by disinterest and distortion. It will do no good to recriminate about what is past and lost in Scotland. Or will it serve our purpose to maintain the prejudiced theories of other days. Better to seek out new methods of attack in broader fields in the manner in which our men of science have solved so many apparently insoluble problems. It is this freedom of approach, in the fundamental subject of Genealogy, we would wish to inculcate in our large Commonwealth membership. Jointly, we may yet make of genealogy a science fitting closely and usefully into the structure of our present day intellectual concepts.

The individual in search of his genealogy shall not be neglected; and we shall welcome inquiry, and shall hope to prove useful. But what we are suggesting is, as each individual seeks his ancest-



ry, so he possesses an individual occupational outlook, which may bring a greater wealth of informed thoughtful attack on the problems of communal genealogy.

Each is weary of the discontent and uncertainty which has so long obtruded itself. Amid our confusions we long to dissipate our economic crises of stress and strain. Since the more profound problems of genealogy, or human ecology, have been neglected; may it not be that part of the solution may not lie there? Such a heartening thought should not be neglected.

These problems are worldwide; but they appear to attack most severely the communities founded upon Western Civilization. We remember our Commonwealths were, with differences, so founded. Do such differences equate with environmental and biological conditions found in the mother countries - Britain, France, Germany, &c? Are we assessing the human factor of history, apart from intellect and by-products, in a material environment? Until we reasonably understand the matter, no one can tell. All we can say is, other solutional attempts have failed.

Thus, it may be, in attempting a Dictionary of Emigrant Scots, we may be surveying material which will prove helpful. Yet, whatever may portend, the accomplishment of such a project will be useful historically in a great many subjects of common interest to the world of to-day and to-morrow.

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### INDEX TO SCOTTISH SOCIETIES' PERIODICALS

The policy of this Society is to encourage interest in aspects of Scottish History, to collect and collate information regarding sources of value to the student whether amateur or professional.

These sources of information of Scottish history are not readily available despite the valuable collection of records in the General Register House, the official publications of State documents and the work of various societies. A student engaged in research must of necessity spend a considerable time in searching for, and taking down source books and documents before he begins the actual extraction of the relevant matter.

In addition much painstaking work has already been done, much of which is available in print, but inaccessible and often unknown as it was produced for a limited demand in a particular area. I refer not

to the various publications of the historical societies - e.g. the Scottish History Society, the Maitland Club, the Scottish Text Society and other well known bodies, but to the publications of local historical and antiquarian societies which had their foundation at the end of last century. Some have died but others are still carrying on. At the friendly, informal meetings local enthusiasts in research from their wealth of local knowledge and reminiscences read papers on local families, half-forgotten legends and anecdotes, explained local place names and the results of their scrutiny of local records.

Much still valuable material still lies in these slim Transactions on the shelves of their local library, escaping the notice of the historian. The collection of information on the work of these societies should be one of the early tasks of this Society.

Some of this indexing has already been done in The Historical Clubs: 1780-1908; and Terry's index was included by Matheson, under the same title, 1908-1927 - together with Mitchell and Cash's 2 vol. Scottish Topography, 1917. These, however, are not fully detailed enough for Genealogy; and the ground would have to be gone over again particularly in relation to Scottish family history.

It is proposed, therefore, that this genealogical aspect should especially be undertaken by a Committee of this Society as a project of vital importance in the study of Scottish History. Such an undertaking would entail a considerable amount of time and effort by individuals but it is well worth instituting. It would be materially assisted if Members could co-operate by drawing our attention to the location of transactions of local societies of this nature. The existence and location of newspaper reports and MSS., where no transactions are published, should also be recorded. We would also appeal to secretaries and local librarians to assist us in this work, especially where a society has dissolved. Copies of transactions, indices and MSS. would be welcome for use and retention in our Library. With these as a foundation a breakdown of the subject matter could be more easily undertaken.

Details of this proposal could be elaborated for circulation; but, even as it stands, the Society feels sure that interest in the preservation of our past is such that it will be able to begin upon the preliminary stages of the survey at least in the near future. The progress of the collection of material will be recorded in later issues of THE SCOTTISH GENEALOGIST, together with the publication of detail of classified subjects. Eventually it may be possible to publish a complete Scottish Topography.

## THE MUDDLE IN ANCIENT NAMES

In the transcription of ancient documents by those who did not understand the languages in which they were written, and through the carelessness of scribes who undertook the work, many surnames and place-names in Scotland were so changed from the original, as to be almost unrecognisable.

A good example is the list of the ancient Pictish kings whose various names are the outcome of the transcribers' ignorance of the Celtic tongue. The letter H in the name seems to have misled many of them.

An h added to b and m changes the pronunciation to v, w, and f. For instance, Domnall in oblique cases is written Domhuill, and is pronounced and written Dovenal or Dofnal. H added to c and p alters the pronunciation to ch and ph. D with an h is pronounced g or c; such as Macdhonuill, pronounced Macgonnuel or Macconuill. H after g alters it to u or w. Eogan, written Eoghan, is pronounced Even or Uven. Several writers changed it to Evenus. F, s, t, joined to h lose their sound, and the h alone is pronounced. In Fhergus, Fergus, the result is Hargus, whence Hurgus, Urguist.

Then consonants change; as f into v and w; and d into t. The vowel, too - a into i, as in Mac, 'a son', to Mhic, pronounced vic, 'of a son'. I into u and a, as in Bride and Brude, which are the same name. O to u and a in OEngus, Hungus, Unnust, and Angus - all the same. So are Brude, Brede and Bride; and Durst, Drust, Drest. Fothe, Fathe and Wide, too, with f being pronounced w.

Among old MSS. in the A.S. character, the Saxon th, written <sup>4</sup>as mistaken for a d. Feredeth and Wredeth, Feret and Wred are all the same.

C is always pronounced as k, so Cineoch, Cainoch, Kinoth, Keneth are the same names. So, too, Naitan, Nectan, and Nethan.

In the XVth century, ch and th were written so much alike that they could scarcely be distinguished. Hence arose the mistakes common in Eochu, Echach, Erch, &c., being recorded as Ethodius, Erth, etc. The name of this Pictish king has been written as Eachach, Echach, Ethach, Eochuid, Eoghuid, Eokal, Ethasi, Achajus, and Achilaus.

By mistaking the A.S. letter 'ð' in the termination of names, the surname of Eachach or Eochach becomes Ethod or Ethad, and is even changed to l, as Eokal, for Eochcch, Kencl for Keneth, and in Gaelic Cineoch, as c is pronounced hard. The Gaelic name Gabran or Gabhnan, pronounced Gavran or Gauran, has been changed to Gouran, Goran, and Couranus.

J. M. McGill.

NOTES AND QUERIES

1: JAMES GRANT, M.A., 1840-1885: This author, not to be confused with the military novelist and historian of Edinburgh, was the author of the History of the Burgh and Parish Schools of Scotland: Vol. I. The Burgh Schools, 1878. Vol. II. was never published; but The Parish Schools is said to exist in a complete state. He was also the author of a completed but unpublished 2 vol. MSS. on the History of the University of Edinburgh. This, again, is not the published Story of the University of Edinburgh, 2 vols., by Sir A. Grant, 1884. Where are these MSS. at present located?  
Rolland Munro.

2: SQUYER MELDRUM: Sir David Lyndsay of the Mount wrote his poem on Squyer William Meldrum, Laird of Clcish and of the Binns, recording the tragic story of his Scots marriage with Marjorie Lawson, the Lady Gleneagles, widowed at Flodden, 1513, whose beauty earned her the name of "The Star of Strathern". Rome never legitimated this marriage. What became of Meldrum's two children, and what was their sex?  
J. B. S. Haldane.

3: CAPTAIN THOMASEN: Skipper of a Norwegian cargo boat sailing between the United Kingdom and the United States about the 1920s. How can he be traced through shipping agencies and similar sources?  
Sidney Cramer.

4: HOGSTOUN: What is the authority for the tradition that Gordons-toun (perhaps in Angus, but not so certainly that in Elginshire), was more anciently called Hogstoun? If this be so, when was the change made, and for what reason?  
Donald Whyte.

5: MUNRO: The parentage is wanted of Colin Munro, newspaper promoter and editor, b. Inverness, d. Stirling, 9 Nov. 1852, aged 63; and his brother, George Munro, LL.D. (St. Andrews), scholar, linguist, and teacher, d. Stirling, 28 Oct. 1853.  
R. W. Munro.

6: QUINTON MACINTOSH: The name is variously given. He was b. about 1800 (1805 and 1834 being cited), at Inverness or Thurso, a gas manufacturer and the reputed inventor of the slot gas meter. His brother was a Charles MacIntosh, inventor. Can anyone furnish more precise detail of this family and of these individuals?  
Mrs. A. G. Wornham.

7: ANEDA: The Rev. Henry Cotton, D.C.L., sub-librarian of the Bodleian Library, Oxford, and archdeacon of Cashel, Ireland, published his Typographical Gazetteer, 1825, 1831, and 1866. He was an accurate scholar. On p. 5, 1825, and subsequently, is "Aneda, see Edinburgum". Can any bibliographer give the source of this place-name for Edinburgh (which Cotton never amended), so that the actual title-

page may be consulted? Its meaning would also be of interest. Inquiry at the Bodleian and at all the major Edinburgh libraries has furnished no clue.

Rolland Munro.

8: BARNET LINN: Died in Chicago, Jan. 1952. A photostat of his death line leaves his parents' names blank. How may these parental names be ascertained?

Sidney Cramer.

9: IBRAHIM MOSLUM: Was buried in Abercorn Kirk-yard, West Lothian, aged 31 years, having d. 17 Dec. 1895. The memorial was erected by the Earl and Countess of Hopetoun. Has anyone any detail about him?

Donald Whyte.

10: MACLEOD OF ULINISH: Alexander MacLeod of Ulinish, Sheriff Substitute of Skye, who entertained Boswell and Dr. Samuel Johnson at Ulinish in 1773, was said in 1791 to be "now in the 100th year of his age" (A. Mackenzie, Hist. MacLeods, 175, 237, & 275-7). When did he die?

R. W. Munro.

11: BURGH ARMS OF KIRKCALDY: In ecclesiastical seals subsequent to the beginning of the XIIIth century appear the star and crescent in Fife. Particularly wanted is information relating to the arms of the Burgh of Kirkcaldy.

Duncan McNaughton.

12: McGINTY: This name, and its variants, is generally understood to be of Irish origin. My information is that they lived in Scotland during the XVth or XVIth centuries before proceeding to Ireland. Before my own family went to America, they were members of the Presbyterian Church in Ireland. This has been an insoluble problem; and I should appreciate any informative lead that may be obtainable.

W. P. McGinty.

13: VITAL STATISTICS: How long has the registration of Vital Statistics - births, deaths, and marriages, &c. - been compulsory in the British Isles? Are these statistics easily accessible? What other countries impose similar compulsory registration?

Mrs. M. E. Williams.

14: EFFECT OF REGISTRATION: Will this compulsory registration remove the mystery and puzzle from the study of genealogy and, through time, reduce it to plain record searching?

Mrs. M. E. Williams.

15: BATTLE DEAD: Very often in tracing pedigrees a man disappears without any definite or precise date of death. Some would seem to have perished in battle. What are the printed or MS. sources of such casualties?

Rolland Munro.

16: GRAHAM OF HALLYARDS: Was John Graham of Hallyards, Midlothian, a Senator of the College of Justice, 1584, a kinsman of the Earl of Montrose? Brunton and Baig make the suggestion which is partly cor-

roborated by Chambers (Ann. Scot. I., 259), where a feud is cited in which the Earl of Montrose also figured. Donald Whyte.

17: COL. ALEX. FRASER: Among many distinguished officers from Mull who served during the Napoleonic wars was "Col. Alex. Fraser, 78th Regiment, Gualachaolish" (J. MacCormick, Island of Mull, 209), otherwise "Colonel Fraser, Torosay, died Governor of Sierra Leone" (J. N. MacLeod, Mem. Rev. Norman MacLeod, 289), about whom details are wanted. He is not in the list of Governors in T. N. Goddard's Handbook of Sierra Leone. The only officer of the name in the 78th died in 1824; Major-General Alexander Fraser, 73rd Foot, married Ann Campbell (b. 1790), daughter of a minister of Kilfinichen, and the Rev. Alexander Fraser, Torosay, had a son Alexander, a Major-General, b. 27 Sept. 1787, (Scott, Fasti Eccl. Scot., IV, 113, 124).

R. W. Munro.

18: DOYLE: Mary Elizabeth Doyle, dau. of Joseph Doyle and Elizabeth Ryan, m. Victor Freedman. Her marriage lines give her age as 28, on 19 May 1926. On her d. 11 Jan. 1946, her certificate records her age as 50. Supposed to have been b. in Dublin; replies from the Registrar, Custom House, and from 12 Dublin R. C. parish priests are negative. Help in tracing her pedigree would be appreciated.

Sidney Cramer.

19: MASSACRE AT DUNAVERTY: At Dunaverty Castle in 1647 General Leslie's troops discovered about 150 men of the district hiding in a nearby cave. They were sent to France to serve in the French forces, and were away for about 15 years. Were their names recorded; and, if so, where can this list be seen?

J. M. McGill.

20: MacPHEE: The birth certificate of Angus MacPhee, b. 7 Oct. 1856 at Inverness shows his parentage as Dunoan MacPhee, boatman, and Margaret McPhee (née Cameron). Particulars are wanted of the father's, (Duncan) birthplace and date of birth.

Leslie Spoor.

21: JELLY: William Jelly, b. in Scotland about 1770, came to Salem, Mass., in the brig "Elizabeth", landing at Derby Wharf. With him was his wife and oldest son, William, who was b. in Kirkbright [Kirkcudbright?], Scotland, 8 Sept. 1794. Other children were Joh, Charles, Samuel, Elizabeth and Mary. William Jelly, elder, and family arrived in the States, 8 Aug. 1795. Information is desired to link with other Jelly families in Scotland; and anything on their occupations.

Mrs. William Irvine.

22: JELLY: Other variants are Jellie, Jelley, and Gelly. Samuel Jelly, b. 1810, Edinburgh, Scotland, d. 1868; m. Dusan [sic] Squier (1814-1888). This family lived at Springfield, N.J., and it is believed that all their 10 children were born in the States. Scottish linkage and occupations requested.

Mrs. William Irvine.

23: FAMILY TRADITION: Which of the peoples of the world to-day, or in times past, have placed great emphasis on family tradition and connections in the broadest and most philanthropic sense?

Mrs. M. E. Williams.

24: MATRICULATION OF ARMS: Where can I obtain substantial proof of the following? When the 2nd and 3rd sons of Hugh MacRae of Inverinate and Margaret MacLeod of Swordlan, John and Roderick, emigrated to America in 1774 (A. MacRae, Hist. Clan MacRae, 248), they each founded families. In the belief that my ancestor, Roderick, is in direct lineal descent from the MacRae's of Inverinate, I have applied to the Lord Lyon for matriculation of those arms. I have no proper proof that Roderick, my ancestor, is the Roderick of Inverinate, or of his Scottish parentage and birth. I should be grateful for any help and advice which will substantiate or disprove this matter.

Hugh MacRae II.

25: WALTER HOG, 1724-1803: Particulars are requested about the following: A portrait by J. Watson Gordon of Walter Hog, 1724-1803, Manager of the British Linen Bank; and two by Sir Henry Raeburn of Robert Richardson, secretary to Walter Hog, and of Richardson's wife, Sarah Hog, were reputed formerly to be in the possession of the late Sir Thomas Richardson, some 25 years ago a judge in India.

Donald Whyte.

26: EARLY SCOTTISH PHYSICIANS: The Royal College of Surgeons of Edinburgh and the Royal College of Physicians of Edinburgh were, respectively, founded in 1505 and 1681. Despite these lists difficulty is often experienced tracing early county and parish practitioners. Is there any source book about them, comparable to Scott's Fasti for the divines?

Rolland Munro.

27: HEPBURN: The Rev. Mr. William Hepburn, 1694-1756, was, according to Scott (Fasti, V., 440), minister of Inverkeilor in Angus. He is important as a member of the famous Rankenian Club, Edinburgh, 1716-1774. Can anyone supplement this meagre account?

J. H. C. Milligen.

28: CHARTERS: Has any authoritative examination ever been made as to possible, or probably, relationships existing between the witnesses to Scottish charters generally; and to that which appears to exist between some witnesses and the principals named within the charters? A note on this matter would be appreciated by many.

Frank Johnson.

29: SCOTTISH FISHERIES: Where can I obtain information about the history of the ancient Scottish coastal and deep-sea fishing industries?

James Waterman.

## NOTICES

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