The Scottish Genealogist

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CONTENTS

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EDITORIAL

This double issue of the Scottish Genealogist seems fated to be delayed. At the time of writing the Railway strike threatens to hold up distribution still further, but work has already begun on Volume II No. 2 which will follow as soon as possible.

We are very grateful to those members of the Scottish Genealogy Society who have sent us material for the "Queries" section of the Magazine and we will welcome further questions. It is inevitable that the Queries should outnumber the Notes since contributors will probably have searched the most obvious sources before sending their problems to the Scottish Genealogist. For this reason we have headed the section "Notes" rather than "Answers" which we feel would be too ambitious. Neither the members of Council nor the Editorial Committee can spend much time on Queries, however fascinating, and we therefore rely on our readers to provide what information they can. Anything that might throw light on the problems will be welcome - for example references to family or local histories or similar printed sources- but the Notes should, if possible, not exceed 100 words.

While on the subject of Queries, it should be emphasised that by the terms of the Constitution the Scottish Genealogy Society cannot undertake any form of research. It is hoped to publish a list of recommended searchers in Scotland but for the present, until this is complete, those anxious to get in touch with a searcher may write to one of the Society's office bearers who will supply several addresses. The Society can take no responsibility for any subsequent arrangements, either professional or financial, which must be made directly with the searcher, and the Society cannot forward letters or material to searchers. Within these limits the Society is anxious to help those who wish to trace their ancestors and to unravel some of the complexities of Scottish Family History.

OLD NORSE NICKNAMES IN SCOTLAND - II

The first article gave a general survey of the nicknames applied to men and women in the Scandinavian parts of Scotland which are found in the Old Norse 'Orkneyingasaga'.

This second article gives a first list of these nicknames, with notes on their 'owners' and observations on their interpretation. The remaining names will be dealt with in a later article. The references marked 'OrkS' are to the edition of the text of 'Orkneyingasaga' by S.Nordal, Copenhagen, 1913-16.

Alli - Hlifolfr hinn Alli, 'the Old', OrkS 325. Hlifolfr was made steward in Sutherland by King Rognvaldr of the Hebrides about 1200.

Arsaeli - Havarthr Thorfinnsson arsaeli, 'the Harvest-happy', OrkS 16. Havarthr was Earl of Orkney towards the end of the 10th century and had the fortunate attribute of being lucky with the harvests during his rule.

Authgi - Knutr hinn authgi, 'the Wealthy', OrkS 276. Knutr was a merchant who lived usually at Berwick-on-Tweed, 12th Century.

Barn - Hakon barn, 'the Younger', or as we might say to-day, 'Junior', OrkS 89. An Orkneyman of the 12th century.

Bitlingr - Olafr bitlingr, 'Little Bit', OrkS 122. Olafr was a King of the Hebrides in the 12th century. The New English Dictionary says that 'bitling' was also found in English in the 17th century in the sense of 'a little bit'. Olafr was perhaps a small man - unless like Little John he had a diminutive applied to him in irony.

Bla - Bla-Kari, OrkS 295. Either 'Black-Kari' or 'Foolish-Kari'. Like the previous nickname, this nickname is not found elsewhere in O.N. sources. Kari was an Orkneyman of the 12th century.

Brjostreip - Sveinn brjostreip, 'Breast-rope', OrkS 160 ff. The saga gives an interesting character sketch of this

12th century Orkneyman:

'That man was with Earl Paul who was called Sveinn and was nicknamed Breastrope. He was one of the Earl's body-guard and high in his favour. He always spent the summer on viking cruises, but the winter with Earl Paul. Sveinn was a tall man and strong, swarthy and rather unlucky-looking. He was deeply versed in the black art, and often sat out all night. He was the Earl's forecastleman'.

The object of sitting out the night in the open was to conjure up and commune with trolls. A similar rite was the Celtic 'Taghairm' that Scott makes use of in 'The Lady of the Lake'. One can only guess at the meaning of 'Breast-rope'. It may have arisen from some rope-breaking contest or be in some way connected with his heathen practices.

Bunu - Bunu-Pétr, OrkS 301. An Orkneyman of the 12th century. 'Bunu' appears to be the genitive singular of an O.N. noun 'buna'. Faeroese 'buna' means 'something big and clumsy', and the interpretation might be 'Clumsy-Peter'. Alternatively there is O.N. 'buna', 'stream' which is used as a nickname in the Icelandic Landnámabók of Björn Ketilson in the sense of 'Ungartered'; i.e., his sock was 'streaming' down his leg.

Digri - Sugurthr digri, 'the Stout', OrkS 14 ff; Earl of Orkney, died 1014. Steinvör hin digra, 'the Stout', OrkS 122; daughter of Ljótr Niddering, and chieftain of Sutherland, 12th century.

Drekaskoltr - Thórthr drekaskoltr, 'Dragon-skull', or possibly 'Dragon-snout'. Thórthr was a farm-servant in Shetland in 12th century who, according to the saga, was smitten with madness through working on St. Magnus' Day. He was cured when his master vowed that he would give a silver mark to the shrine of St. Magnus.

Fjatansmuthr - Thorsteinn fjatansmuthr, OrkS 122. Thorsteinn was a chieftain in Caithness or Sutherland in the 12th century. E.H.Lind ('Norsk-isländska Person-binamn,' Uppsala, 1921) quotes a suggestion by Jonrad Maurer that the name is derived from Old Irish 'fetán', 'to whistle', giving the interpretation 'Whistle-mouth'. An alternative analogy is Nynorsk 'fjata', 'clumsy', giving 'Clumsy-

mouth', a term that might perhaps be applied to a man who was thick of speech.

Flettir - Thorkell flettir, 'Flayer' or 'Robber'; OrkS 130. Thorkell was a farmer in Westray, Orkney, in the 12th century. 'Flettir' may be connected with O.N. 'fletta', 'to flay' or 'to rob' and with Nynorsk 'fletta', 'an eager active fellow'. There is a Dane of the same period called Haraldr flettir in 'Heimskringla', and one or two Norwegians had the same nickname. As has been shown in the first article, this nickname appears to survive in the surname 'Flett' which is still common in the Scandinavian parts of Scotland.

Gamli - Haraldr Maddatharson hinn gamli, 'the Old', 'the Elder', OrkS 122. Earl Haraldr (died 1206) was so called in his later years to distinguish him from Haraldr ungi, 'the Younger'.

Harthkjöptr - Einarr harthkjöptr, 'Hard-mouth', OrkS 18. Einarr was an Orkney chieftain in the second hald of the 10th century. The nickname suggests a loud or thick speaker, possibly dogmatic or overbearing.

Hausakljúfr - Thirfinnr hausakljúfr - 'Skull - cleaver', 'Skull-splitter', OrkS 14 ff. The possessor of this expressive nickname was Earl of Orkney from about 950 to 976.

Hrúga - Kolbeinn hrúga, 'Heap', OrkS 124 ff. Kolbeinn hrúga was the 'laird' of the island of Wyre, Orkney, in the middle of the 12th century, and his name survives in Orkney folk-lore as 'Cubbie Roo'. O.N. 'hruga' occurs four times as a nickname in O.N. sources, and was probably applied to a big, burly man. It is also found in place names of rock scenery; e.g. Ruggs of Brough, Shetland.

Höldr - O.N. 'höldr' meant a distinct social rank, that of a free landholder who held his land by inheritance from both father and mother ('Norges Gamle Love', ii 146). There is no English equivalent to the term. It was applied in the 12th century to Sumarlithi of Argyll, OrkS 305, and Thorsteinn fjatansmuthr of Caithness or Sutherland, OrkS 122.

Jarlaskáld - Arnórr jarlaskáld, 'Earls' skald', OrkS 42 ff.

Arnórr was an Icelander of the 11th century who came to Orkney and became skald or court poet successively to the Earls Rögnvaldr Brúsason and Thorfinnr Sigurtharson. His command of vigorous and flamboyant diction was well suited to describe the deeds of his patrons.

(to be continued.)

A. B. Taylor, D.Litt.

MANUSCRIPT OF AN OLD SCOTTISH FAMILY HISTORY.

Chance may bring to light documents which seemed to have vanished for ever. There came into my hands lately, in the most casual way, the manuscript of an old Scottish family history which had narrowly escaped the salvage collection. It was an old calf-bound folio, beautifully written the ink faded to a reddish-brown. The tattered brown paper cover, fixed on with red sealing-wax, bore the legend in a much later hand;- "MSS Memoirs of the family of Somerville from 1066 to 1677. Vol. I."

"The Memorie of the Somervilles" was published in 1815, edited by Sir Walter Scott, and according to Scott's preface the edition was "published from the original, a closely written manuscript in two folio volumes, the property of the present noble representative of the family." When I read that I began to regard the old book with a new respect, and even to harbour a little dawning hope - could this be the original manuscript? I discouraged the thought. There was always the possibility it was a copy made for some branch of the family. However, there was one thing it seemed worth while to check with the printed edition. The manuscript had an imperfect leaf. The pages were written in double columns, and on this page a whole column had been cut off, and just at a most interesting point in the narrative, describing the death of the heir at a time when the family fortunes were at their lowest ebb.

"Upon the sale of the land of Cowthally, Lord Gilbert with his family goes to Cambusnethan and there for somespace resides with his father in law. At length he purchases a little house with some few aikers of land, within the bar-

ronie of Cambusnethan, named the Craftenhead, a noble exchange from a castle to a cottage; from a lordship having many vassalles and a numerous tennendrie belonging thereto for a pitiful parcell of ground soe contemptible that non of his predecessors but they allowed more to ther fowler and fisher then it did amount to. It was in this place that Gilbert Lord Somervill lived with his familie for seventeinth or eighteinth years during which tyme he had the fortune to have a son borne to him, now when his estate was gone. This youth, named James after his great-grandfather James, Lord Somervill, and his grandfather upon the mother syde,,lived untill the twelth or therteinth year of his age, then dyed upon the occasion, as I was informed by two gentlemen that was both eye witnesses and ear witnesses to that which they supposed procured the sicknesse whereof this young nobleman dyed, which was this: Being sent by his father to school at Carnwath, wher for the tyme ther was a good grammer schooll, these that accompanies and waited upon James, Master of Sommervill was pleased to regrate that one in whom ther appeared soe many eminent vertues should have been depryved -" and there the page was cut.

Curious to know what might have befallen this child I turned to the corresponding page of Scott's edition, only to find a blank and this note;- "There is here an imperfection in the manuscript, half of a leaf being torn out." My curiosity was baulked, but the hope of an original manuscript bounded up afresh.

Still haunted by the fear of its being only a copy, I searched library catalogues, and was startled to find that of all unlikely places the United States Library of Congress owned a manuscript copy, made in 1800 from the original in the possession of Lord Somerville. A letter to the Library of Congress brought the reply that their copy also had a gap with this marginal note:- "there is a blank in the original MSS, owing it is supposed to accident as there is a leaf containing about two pages torn out of the book."

After that surely there could be no doubt that what I held was the original manuscript.

The "noble representative" of the preface was a neigh-

bour of Sir Walter Scott's on Tweedside, and no doubt it was out of friendship for him that Sir Walter occupied himself with the editing of a narrative which he describes as " of such prolixity as has seldom been equalled." Presumably Lord Somerville set some value on his ancestor's quaint account, and it seems strange that the manuscript should have been allowed to leave the family. It is possible that it was never returned after Scott edited it; it may have remained in his Edinburgh office and been sold or thrown out in later years. More probably it may have met a similar fate from the Somerville library after Lord Somerville's death. What its wanderings may have been is now mere conjecture, but somewhere disregarded, thrown aside, forgotten, there may still be in existence Volume Two. It must be a slim book, for Volume One takes us to page 270 of the second volume of Scott's edition.

Volume One is now safely housed in Edinburgh Public Library, but where is Volume Two?

Alison M. Oliver.

OUR ANCIENT COUSINS THE BERBERS

Sometime at the end of the fourteenth, or it may have been in the early fifteenth century; a ship was wrecked on a spit of sand jutting out from the Moroccan Atlantic coast. The sole survivor scrambled ashore and fell into the hands of the Berbers whose clan name was the Beni M'Touga, and who inhabited that part of the country. The Berbers spared his life which was unusual clemency on their part, as they had a hatred for all strangers.

The shipwrecked man who was a Scot, and whose name was either MacDougal or MacDowall, (most likely the latter) was an expert in metalwork, settled down among the natives and

taught them many useful arts, including working in metals. He lived for many years with this tribe, who venerated his superior knowledge to such an extent that on his death they raised a monument over his tomb, which is known and worshipped to this day as the shrine of "Sidi Magdool".

During the course of the years, a seaport was built on the spit of sand where the shipwreck occurred, and this was named after him, but the name was gradually corrupted by Europeans into "Mogador".

What was the reason for the unusual friendliness of these wild Berber tribesmen towards a shipwrecked sailor? One of the first steps towards amity between strangers is a knowledge of each other's language, and that is what most probably saves MacDowall. You may wonder how he knew the Berber tongue! As he was an expert in metalwork, he was most likely a passenger on the shipwrecked vessel and not one of the crew, as his calling was not of very much use for employment in a wooden ship; therefore it was unlikely that he gained a knowledge of their language by previous contact with them as a sailor. Besides, the language of the seaports in that part of the world was Arabic, which is entirely different to the native Berber tongue known as "Shluh". The explanation may lie in the following extraordinary statement which was made by Colonel W.G. Macpherson of the Army Medical Corps..... "When I was in Morocco City in 1891, I met a Gaelic-speaking missionary doctor who had come out there and went into the interior, where Shluh is the language spoken in the Sous country just as it is the language" of the Cis-Atlas country. He told me that the words seemed familiar to him, and after listening to the natives speaking among themselves found they were speaking a Gaelic dialect, much of which he could follow. The medical missionary told me he recognised the Shluh language as Celtic. Although he had no previous knowledge of it, and had no conception of its being allied to Gaelic, he found himself able to understand much of what was being said the first time he went among the tribes, solely on account of the resemblance of their language to his own Gaelic. This confirmed my own observations regarding the names of the Berber tribes, I myself, had come across, namely, the Beni

M'Tir, the Beni M'Touga and the Beni M'Ghill. The "Beni" is simply the Arabic for 'children of' and is tacked on by the Arabs to the M' of the Berbers which means 'sons of', and is exactly the same as the Gaelic Mac or Mc. Hence the M'Tir, M'Touga and M'Ghill become in our country MacTiers, MacDougalls and MacGills."

At the Pan-Celtic Congress held in Edinburgh in Sept. 1907, Dr. George Mackay read a paper on these remarkable experiences of the missionaries. It caused a sensation inthe local press at the time but, as far as I can discover, no further investigations were made.

The shipwrecked man MacDowall was probably a Gaelic speaker. The fact that he and the Berbers understood each other may explain why he was not killed by them, and also that his name was similar to their clan name. This conkecture of mine may be very near the truth.

Apart from the fact that the Berber-Shluh language is a Gaelic dialect, the Berbers are a highly interesting people. The majority of them are a tall, white-skinned, fair haired race with blue or grey eyes, and Professor Hooten of Harvard the famous American Anthropologist did not hesitate to say that there were more "pure Nordics" in Barbary than in Germany.

Alan Houghton Brodrick, in his book "North Africa", p.20, mentions that in the countryside of Northern Morocco, "you are astonished at the number of men (and women for they often go unveiled) who might pass for Scots among a population that sometimes looks more northern than southern European".

There is still another interesting point about these tribes. They live a clan life and are known by their clan names just as the Highlanders of our own country once lived. They have feuds among themselves and unite against a common enemy. They are essentially mountaineers, and that is probably the main reason why their language has been preserved, and why they are so independant.

The ancestors of the Beni M'Ghill furnished the contingents with which the Moors conquered Spain, and the Beni

M'Touga was one of the clans who controlled the Atlas passes and levied toll upon all who passed.

The tribes have a high reputation for valour, and at one time were at war with all outsiders; yet it is said, and has been proved, that if you gain their confidence and friendship, they are as kind and hospitable as our own kith and kin.

Many theories have been put forward as to the origin of these peoples, and I should like to add mine to the list, but with a different slant, and with a few historical facts from which the reader may chose his own ideas on the subject.

In "The Races of Man", A.C. Haddon states - "They are undoubtedly the descendants of the races known to the Greeks and Phoenicians under the generic name of Libyans. The Kabyles of the hills between Algiers and Bougie, and the Shawia of the Aures Mountains are very similar to one another and may be taken as typical Berbers. They are distinctly white-skinned, even when sunburned. Usually they have black hair and brown or hazel eyes, some have yellow hair and blue eyes. In the royal necropolis of Thebes of about 1300 B.C., certain Libyans are depicted as having a white skin, blue eyes and fair beards. Blonds are represented on Egyptian monuments from 1700 B.C. and were notes by the Greeks in the fourth century B.C. In the east the blonds have quite died out, but there are patches of this race in the west of North Africa. This fair race still remain an unsolved problem. Some students bring them from Spain, other authors from Italy, others again from the east. Perhaps they were a sporadic invasions and formed an aristocratic class. One suggestion is that they were Proto-Nordics who formed a part of the various groups of Asiatics who raided Egypt about 1300 B.C., and moved westwards.....".

Several other authors have written in much the same strain, but none have ever thought to study the Berber language!

W.C.Mackenzie in his book "The Races of Ireland and Scotland" mentions that according to the Irish traditions, the Formorians who invaded Ireland in prehistoric times were

African pirates. These pirates exacted an annual tribute, both of children and produce from the Numidians who were progenitors of the Firbolgs and the Tuatha de Danaan. Mackenzie seeks to identify the Fomorians with the Phoenicians, or a race akin to Berbers as it seems certain that the centre of dispersion of the Dolmen people was Northwest Africa.

In "Moroccan Journal", Rom Landau gives a very interesting item of history. In 1721 John Windus who was the first British traveller to visit Volubilis (a town erected in Morocco in the second century A.D., by the Romans) and to proclaim its existence to the outside world, discovered there inscriptions of 190-192 A.D., the work of one Nectorea that mentioned a British legion then garrisoning Volubilis. At more or less the same time, a Berber legion was guarding Hadrians Wall in Britain. Presumably many of the Berbers stationed there, married local women, or at all events became the fathers of children. So they must surely have left behind a streak of Berber blood, a hundredfold dilution of which might still be flowing through British veins. The corresponding and opposite exchange of stock must have taken place at Volubilis, but this stock is not the progenitors of the present day fair-skinned blue or grey eyed berbers as they were already in the country many centuries before this period.

According to history, when the Romans garrisoned southern Scotland, the subjects inhabitating Galloway and Dumfries and known as the Attecotti were far from being submissive and peace-loving. Although under Roman rule they were constantly at war with their neighbours the Brigantes, and in the latter part of the fourth century, joined the Pictish invaders in harassing the legions. The revolt was crushed by Theodosius, and, as a precautionary measure a large number of the able-bodied men was sent into exile as auxiliary levies of the Roman army in Gaul and Spain, and no doubt some of them found their way to Barbary where they would meet their distant cousins the Berbers: but this still does not explain how the Berbers spoke a Gaelic dialect.

The works by the erudite Professor L.A.Waddell may hold the key to the puzzle. He says in his book "Phoenician Ori-

gin of the Britons, Scots and Anglo-Saxons that the ascertained traditional British Chronicles state that the Briton Colonists began with the arrival of King Brutus-the-Trojan with their wives and families in a great fleet from the Mediterranean about 1103 B.C. and his occupation of Albion. These Phoenicians were Aryan in race, speech and script and were of vast antiquity dating back from their testimony in their own still existing inscribed monuments to about 3100 B.C.

It is quite possible that these peoples travelled overland along the north coast of Africa and settled for a time in Barbary before crossing the Straits of Gibralter to Spain where they embarked for Britain. Some of them may have preferred to stay in Barbary, and the present day Berbers are their descendants. This would account for their Gaelic which is Aryan in origin, and also for their fair complexion. According to the ancient Books of Ballymote and Lecan, the Scots in about 400 B.C. under the leadership of Partolan arrived from Spain and colonised and civilised Ireland. Their tribal name was "Gioln" which is not far removed from "Ghill". If we add the Berber prefix it becomes M'Ghill. Spain is next door to Barbary and would shorten the sea voyage to Ireland, and they would have the prevailing western wind to help them on their way, to join their kindred who had preceded them so many centuries previously.

A map of Morocco compiled by the Intelligence Department of the War Office in 1889 showed that in the neighbourhood of Fez there were two large districts, the one extending westwards, and the other almost due south bearing the names of M'Tir and M'Ghill respectively. The name of the tribe in each case had been given to the district. On the same map there are two large districts lying between Morocco City and the Atlantic bearing the name of M'Touga.

Morocco has greatly changed during recent years. France has now built roadways far into the Berber country and thus brought these tribes closer to modern civilisation, and many of their sons are being educated in France, specialising, like the Scots, in engineering. It has been reported that before World War No.2, there were about 60,000 Berbers work-

ing in French factories where many of them held highly skilled jobs.

Perhaps some day in the future the puzzle of the origin of these Celtic Berbers will be solved, and this may lead to much of our ancient history, most of which is mere conjecture, having to be re-written.

Large sums of money have been spent in tracing the history of ancient Egypt and other countries in the near East, some of which could have been spent in investigating the history of the Berbers and their country. What has so far been discovered about them points to the fact that there appears to be some relationship between them and our ancestors. Are they our ancient cousins?

J. M. McGill, F.S.A.Scot.

THE RISE OF CLAN SOCIETIES

The clan society is a comparatively modern institution. In the days when nearly all the bearers of a clan surname were to be found in one region, united for mutual protection, owning direct personal allegiance to their chief, the clan was literally itself a clan society. In fact, the purist might complain that the words are really redundant, although only one clan society (on the advice of an eminent Gaelic scholar) has recognised the fact in the form of its title.

The Buchanan Society, instituted in Glasgow on 5th March 1725 under the name of "The Buchanans Charity Society", is the oldest clan society in Scotland. The object of the founders was to provide for the support of poor individuals of the name and clan, to assist boys of the name and clan in their education at school, and those of promising genius at the University or otherwise, and to have some bound apprentices to respectable trades, so as to put them in the way of advancing themselves in life. In 1753, the Magistrates of the city of Glasgow granted a Seal of Cause or Charter,

erecting the society into a legal corporation "of the said name, the reputed septs, and branches thereof, owning themselves to be such, recorded in an historical and genealogical account of the same, by the late William Buchanan of Achmar."

Property was acquired, and the funds devoted principally to the support of the poor and the education of those of the name and clan. Although not run on the same lines as most modern clan societies, it has shown its "Clannishness" by various steps taken to perpetuate the memory of George Buchanan, the historian, and has more than once used its discretionary powers to contribute towards the public good. In 1798, for example the society voted unanimously "the sum of Fifty pounds Sterling in aid of Government at this critical period". I understand that the society still flourishes, and still provides benefits to the name and clan, after almost 230 years.

The Graham Charitable Society, founded in 1759 at a meeting of Grahams (perhaps with a sense of neighbourly rivalry) also still exists. The Seal of Cause of the society was granted by the Magistrates and Council of Glasgow in 1770. It now devotes its activities to the payment of pensions either to members or other persons of the name of Graham or descendants of that name. Nowadays no grants for educational purposes are given.

Now we come to the Clan Mackay Society, founded in 1806 and reconstituted in 1888. It also has been described as "the first of our clan societies", and (with more truth) as "probably the first genuine clan organisation ever formed in the South". The nineteenth century had hardly begun when the first "clearances" took place in the Reay country, disturbing the old order of things. Even before 1806, there had been partial removals from Lord Reay's estates when he reduced the leases of tenants, although it was not until later that the notorious "Sutherland Clearances" scattered the clan far and wide.

The men who drew up the original "Articles and Regulations of McKAY'S SOCIETY in 1806 were simple clansmen,

whose names deserve to be held in honour. They were James M'Kay, undertaker (Preses); William M'Kay, grocer; John M'Kay, grocer; William M'Kay, vintner; Hugh M'Kay, vintner; and Hugh M'Kay, weaver (Clerk). The fourteen "managers" appointed - again all Mackays - added the trades of cloth glazer, smith, plasterer and piper (sic), and the society's Officer was "Alexr M'Kay, inkle weaver". Their opening statement is impressive:-

"By the infinite goodness of the great Creator, Man alone is made rational; from the consideration of which, Mankind, as social creatures, must derive their happiness from each other; therefore, to continue in amity, and to be reciprocally disposed to all the affairs of humanity, to act upon mutual terms of benevolence, and to maintain a fair correspondence, are the characteristics of Christinaity, so are these the cement of Society.

"Therefore We, in our names, and in the names of all who may hereafter be actuated to join with us, from a sense of personal and social duty, did upon the twenty-first day of July, one thousand eight hundred and six years, by divine aid, constitute ourselves into a Society, under the title of MCKAY'S SOCIETY; and in order that our friendship may be maintained in a way agreeable to our profession, as becometh Men and Christians, we have caused the following Articles to be inserted (sic) to us, as the manner of our duty individually, and to one another, and determine, in this method, to raise a fund for mutual help of each of us in the time of afflictive dispensations; the due observation of which Rules, we hope, will, under the Divine Blessing, prove a happy mean of establishing unity, and good order amongst us, perpetuate this laudable design with good respect to posterity".

Members on admission were to be aged between 10 and 45, of good moral character, healthy and self-supporting. The entrance fee was 5s., and the annual subscription 4s. 4d. (paid quarterly, representing a penny a week). When confined to bed by sickness, members were to receive 5s. a week (3s. only if not in bed); following a general levy, 30s. was to be paid to relatives towards a member's funeral expenses; widows were to receive £1 a year "during widowhood and good

behaviour". Members were to be fined 6d. for absence from the society's deliberations (they met in the Gaelic Chapel, Duke Street), or for using scurrilous or abusive language; 1s. for swearing by the name of God; and 2s. 6d. for upbraiding one another. Provision was made for members living outside Glasgow, and even outside Scotland. Probably because of the Protestant tradition of the clan, "it is understood that no Roman Catholic shall be admitted into the society"; but the only direct appeal to clan tradition is a full-page black and white illustration of "The McKay's Arms".

Fortunately one copy of these "Articles and Regulations" has survived; but all the records of the society went amissing many years ago. It is said to have had a career, no doubt a useful one, of more than half a century, and we may hope that it smoothed the early path of city life for many a Mackay from the Reay country.

The MacGregors had suffered earlier than the Mackays, if not more harshly. But the penal statutes against them were repealed in 1774, when it became lawful for the Griogaraich again to bear their rightful name. Thereupon a gathering of over 800 clansmen acknowledged as their chief John Murray of Lanrick, who had the chief arms of Clan Gregor confirmed to him by the Lord Lyon King of Arms in 1795. But it was evidently George IV's visit to Scotland in 1822, when Edinburgh was subjected to an "invasion of the Celts" (with Sir Walter Scott as stage-manager), that really led to the revival of the clan. "Sir Evan M'Gregor mounted on horseback, and Tail of M'Gregor" figured in the public processions which escorted His Majesty, and Clan Gregor seem to have been accorded a special duty in the guarding of the Regalia, the "Honours of Scotland". A few months later - on Friday the 13th of December - a number of gentlemen of the clan met in Edinburgh at the suggestion of their chief, "for the purpose of taking into consideration the expediency of forming a Society for extending to the poor of the Clan the blessings of a sound and Christian education, and more especially to select from amongst them, and encourage by pecuniary aid, or otherwise, such young men as give indications of talent and genius. The society was accordingly formed at that meeting, and Sir Evan, "for himself and his

successors", was requested to become its hereditary Patron; Colonel Robert Murray Macgregor was elected president, and the Rev. Simon Macgregor, secretary.

At a general meeting of the society in Edinburgh three days later, standing rules and regulations were adopted. It was decided to establish bursaries, "to extend to Students of the Church, of Medicine, and of Law, and to those who may be designed for the Naval and Military professions". Members were to be admitted on being proposed and seconded, and standing a ballot - "one black ball to five white ones should exclude". It was laid down that "no person who cannot satisfactorily prove that he belongs to the Clan, (by the father's side) and who does not bear, or will not resume the name of the Clan, viz. Macgregor, Gregorson, or Gregory, should be admissable as a Candidate (for a bursary), or be eligible as a Director." The final regulation was that "no discussion whatever foreign to the specific object of the Institution should be tolerated at the meetings of the society".

Although it arrived on the scene over 50 years later, a somewhat similar chain of circumstances is found in the background of the next clan society. The Macnaghtans' part in Dundee's Rising had led to the forfeiture of all their property in Scotland, and eventually the Scottish line of the chief's family failed. In 1818, at the desire of upwards of 400 of the clan in Scotland, Edmund Alexander Macnaghtan, M.P., head of a cadet branch settled in Co. Antrim, was acknowledged as chief of the ancient name and clan. But he continued to live in Ireland, and the clan remained landless in Scotland. I do not know what "tartan frenzy" filled the air in 1878 - there was certainly no Prince Florizel or Sir Walter to lead it - but in that year the Clan Macnaughton Association was formed at a meeting in Edinburgh. It found Sir Edmund (whose great-uncle had been recognised 60 years earlier) to be Chief, but seems unwisely to have confined membership to one spelling of the name.

With these five clan societies, it seems to me, the early story of the movement comes to an end, and the modern phase begins. During the single decade of the 1890's, more than three times as many societies were formed as in the

previous 160 years. "Associations of other clans were being organised all around," wrote the president of the Macmillans, "and the spirit of rivalry in a good cause took possession of them." It is hard to find an explanation of how it all started; but I am inclined to lay it at the door of the Glasgow International Exhibition, which ran through six months of 1888, being opened by the Prince and Princess of Wales, attended by Queen Victoria, and visited by almost five and three-quarter million people. Certain it is that a proposal to reconstitute "M'Kay's Society" - as the Clan Mackay Society was first mooted at this popular exhibition, when John Mackay (of the "Celtic Monthly") and another clansman were listening to a pipe band of the Argyll and Sutherland Highlanders (led by a Mackay as pipe-major, and containing two others of the clan).

New clan societies now crowded so fast upon one another that I will not attempt to deal with each separately, but simply give a list (including those already mentioned), arranged in order of seniority according to the best authorities that I can find (where possible the authority for the date is the society itself):-

1725 The Buchanan Society
1759 Graham Charitable Society
1806 M'Kay's Society (see 1888)
1822 Clan Gregor Sooiety
1878 Clan Macnaughton Association (see 1952)
(1888) Clan Mackay Society (1806)
1889 Clan Donald Society
1891 Clan Cameron Association
Clan Campbell Society
Clan Fergus(s)son Society
Clan MacKinnon Society
Clan MacLeod Society (see 1906)
1892 Clan Colquhoun Society
Clan Maclean Association
Clan Macmillan Society
Menzies Clan Society
1893 Clan Donnachaidh Society
1895 Clan Lamont Society
1897 Clan Grant Society (see 195)

1897	Clan Lindsay
	Clan Sutherland Society
	Clan MacDougall Society
1899	Stewart Society
1904	Clan Macnab Association
(1906)	Clan MacLeod Society (1891)
1908	Clan MacRae Society
1909	Clan Morrison Society
1912	Clan MacFarlane Society
1921	Clan Macneil Association
1923	Clan MacIntyre Association
1931	The MacColl Society
1933	Clan Chattan Association
1936	MacCrimmon Society
1937	Clan Munro (Association)
1947	Clan Macpherson Association
1948	Clan Farquharson Society
(1951)	Clan Grant Society (1897)
1951	Clan Chisholm Society
	Clan Hay Society
(1952)	Clan Macnachtan Association (1878)
	Clan Rose

The cluster of societies formed or revived during the past few years is no accident. It can be mainly attributed to the Gathering of the Clans which was held in August 1951 as part of Scotland's contribution to the Festival of Britain, sponsored by the Government to mark the centenary of the Great Exhibition of 1851.

The Council of Clan Societies, under the chairmanship of Lord Macpherson of Drumochter, was responsible for bringing about much of this activity. At a meeting on 5th May 1952, it was agreed to keep the Council in existence, and a constitution and rules were adopted on 25th March 1953 for a body "to provide a central organisation through which individual clan societies can keep in touch with each other and when desired cooperate together for the expression and organisation of clan functions in Scotland."

R. W. MUNRO.

COLLOQUIAL NAMING

It is not generally realised that there are in Scotland today thousands of persons widely known by two quite different names: they have a colloquial name used by their neighbours and perhaps by their family, and also an official or "church" name used in documents and before strangers. Among colloquial names we may include nicknames, by which I mean names of a jocular nature, but also a large number of forms showing biological relationship of the bearer to a second person - generally his father or mother. This latter category is omitted by Dr. Taylor in his valuable article on Norse nicknames[1], yet these today form the major part of our corpus of colloquial names. They are worthy of attention from the genealogist both as the form by which many individuals are known for the whole of their lives outside documents, and also since this form is in part the predecessor of the written official name.

By the 13th century in England the stock of forenames (as I prefer to term what we generally call Christian names) has shrunk, a tendency which continued until at least the end of the 18th century. This being so confusions arose between persons bearing the same name, and surnames came to be adopted in official documents there in the 13th and 14th centuries to distinguish individuals of the same forename.[2] These gradually lost their individual character and came to be inherited, a process that had taken place even earlier on some parts of the continent: e.g. in the 9th and 10th centuries in France[3], and the 11th in Belgium[4]. In other parts of Europe the process is scarcely, or not yet, completed: thus surnames did not become compulsory by law in Switzerland before 1874[5], and in rural Norway the custom still survives whereby a man takes the name of his farm, not as an appendix to his own surname, as is the Scottish usage, but using it alone, and changing it when he moves to another farm[6].

Why, it may be asked, are nicknames still employed as well as official surnames? One reason is that even with the use of surnames identification is often incomplete. This is nowhere more apparent than in Scotland, where surnames were not in general use until the 16th and 17th centuries[7], when

the clan system was still functioning, with the result that dozens of persons in the same locality took the same surname. It is no good visiting Barra and asking for James McNeill!

Another factor is the custom, still not unknown in the Gaeltacht, of giving several children the same forename[8]; a usage known in England between the 13th and 15th centuries[9]? Such a custom demands the use of either hypocoristic forms, such as diminutives, or of nicknames.

But above all it must be admitted that the nickname is of universal distribution: it is found throughout the world from Australian aborigines to the Chipewyan Indians[10]. They are often highly derogatory, invented by somebody outside the family, and resented within it[11]. But they are essentially individual, and identify or distinguish a person beyond reasonable doubt.

The greater number of colloquial names describe a genetic relationship, as in the form Willy's Johnny. If there are two Willies, then it may be Jimmy's Willy's Johnny, or one of the persons may be distinguished by a nickname denoting some personal attribute: Black Johnny's Willy. In Western Europe it seems that when this method is employed, it is generally the father's name that is prefixed, but occasionally a woman's name is used, either by her own kinsmen when referring to her children, or in cases of illegitimacy or widowhood[12]. A case was recently brought to my notice from the Berwickshire coast[13] of a person being known by the name of his illegitimate daughter, but such names must clearly come into use comparatively late in an individual's life, and are therefore extremely rare, although common in more exotic communities[14]. Some of these forms get quite lengthy, and become almost the recitation of a genealogy - four component parts are still used in at least one instance from Berwickshire - until it is realised that the use of so many names is not necessary to distinguish one person from another.

Women usually take the colloquial name of their husbands, either as Mrs. Willy's Johnny or as Willy's Johnny's Annie. In a community where she is already known by another colloquial name, she may continue to be known by that, or have two, used by persons who know her in different capa-

cities; her 'in-laws' would thus refer to her by her husband's name[15].

Some nicknames designate personal characteristics, others trades or professions, or they may refer to some incident in the individual's life, reputable or otherwise. Many of these essentially personal nicknames are inherited, even when the forename to which they were originally attached has dropped out[16]. It is for example easy to see how William the postman becomes 'Postie Wullie', but not why there should be a 'Postie Annie', his daughter, quite unconnected with Her Majesty's Mails[17]. Yet when a surname had to be legally adopted, a man might quite easily prefer to retain one of these hereditary nicknames, the significance of which was lost.

In other cases it might be a genetic or genealogical form that was adopted; hence the growth of English forms such as Williamson, and the general use of the suffix -son and its cognates (-sohn, -sen, -zen, etc.) by the Teutonic peoples, and the Slavonic forms in -vich, -vitch, -wicz, -vic, -ich, -itch, -ov (-off) and -ev (-eff), as well as the Roumanian -escu[18]. In many cases a double official name is used, comprising the patronymic (which changed with each generation) and a permanent surname.

I In Ireland these patronymic surnames appear in the early 10th century, and became standard 200 years later. However an English law of 5 Edward IV (1465) decreed that every Irishman living within the Pale should take an English surname of a town, colour, art or science, or office, although this was not widely observed[19]. In Scotland the usage was not so widely followed on account of the clan system, but it is to be seen in a few of the Mac- forms and in the use of names such as Anderson. Curiously the Mac- forms of the Isle of Man were all anglicised into -son forms in the 15th century[20]. The French equivalent, the -fils form (known to us through the Norman Fitz-) occurs seldom, althoughforenames are otherwise quite commonly incorporated into surnames.[21]

The use of these colloquial forms is inevitable when few forenames are in use, and when many people of the same surname live together. Although 450,000,000 people in

China use only some 470 surnames between themselves, they solve their problem by their infinite capacity for inventing new forenames[22]. Our own usage however is not an unsatisfactory solution, and it is one that is clung to in rural areas, although it has almost disappeared in England, where until recently it flourished in Yorkshire and Staffordshire;[23] and it has been exported to Scottish communities overseas, where it is revered as something characteristic of the homeland[24].

NOTES

1. Taylor, A.B.: "Old Norse Nicknames of Scotland" in The Scottish Genealogist, No. 1, pp. 12-14, Edinburgh, 1954.

2. Withycombe, E.G. (ed.): The Oxford Dictionary of English Christian Names, pp. xxvii-xxix, Oxford, 1950.

3. Dauzat, Albert: Les Noms de Famille de France, p.35, Paris, 1945.

4. Vincent, Auguste: Les Noms de Famille de la Belgique, p. 11, Bruxelles, 1952.

5. Dauzat: op. cit., p. 41.

6. cf. Wiklund, K.B.: "De svenska finnarnes släktnamn" in Sveriges familjenamn 1920, p. 237, Stockholm, 1920. The colloquial use of forename and name of steading (without surname) is common in some parts of rural Scotland.

7. Kneen, J.J.: The Personal Names of the Isle of Man, p. xviii, Oxford, 1937.

8. McKenzie, N.R.: The Gael fares forth, p.9, Wellington, N.Z., 1942.

9. Withycombe: op.cit., p. xxxi.

10. cf. for example Thomson, Donald F.: "Names and Naming in the Wik Mojkan Tribe" in Journal of the Royal Anthropological Institute, Vol. LXXVI, p. 159, London, 1946; Munsterhjelm, Erik: The Wind and the Caribou - p. 215, London, 1953; Pehrson, Robert N. and Whitaker

Ian 'R.: "Maning among the Karesuando Lapps" in Suomalais-ugrilaisenseuran Aikakauskirja, Vol. 56, 5, Helsinki, 1952.

11. Dauzat: op.cit., p. 180; McKenzie: op.cit., p.90.

12. cf. Pehrson and Whitaker: op.cit., p. 2.

13. Through the kindness of my colleague Mr.Stewart Sanderson.

14. e.g. in Alor in the Dutch East Indies this is very common for men; Du Bois, Cora: The People of Alor, pp. 76-77. Minneapolis, 1944.

15. cf. Pehrson and Whitaker: op.cit., pp.2-3.

16. ibid., p. 3; cf. Lind, E.H.: Norsk-isländska personbinamn fran medeltiden, p. iii, Uppsala, 1920-1.

17. collected in Badenoch, 1953.

18. Kneen: op.cit., p. xvi; Nordlander, Johan: "Om Jämternas gamla namnskick" in Jämtlands läns formminnes föreningens tidskrift, Vol.VI (1915), No.2, Östersund, 1916; Itkonen, T.I.: Suomen lappalaiset vuoteen 1945, Vol. II, p. 492, Provoo, 1948; Newman, Bernard: Balkan Background, p. 61, London, 1944; Herbert, Capt. Frederick Willian von: By-paths in the Balkans, p. 162, London, 1906.

19. Kneen: op.cit., pp. xvii, xxix.

20. ibid., p. xviii.

21. Dauzat: op.cit., pp. 38, 60ff.

22. Benedict, Ruth: The Chrysanthemum and the Sword, p. 49, Boston, Mass., 1946.

23. Withycombe: op.cit., p. xxxi; Professor Stuart Piggott has however kindly drawn my attention to the parallel case of Wales with its restricted number of surnames and the consequent use of forms such as "Mrs. Jones Ty-gwyn" or "Mr. Gas Price" or the strip-cartoon character "Ianto Full-pelt", to say nothing of Mrs.

Resurrection Jones" in Richard Hughes' play!

24. cf. Dunn, Charles W.: Highland Settler, pp. 136-8, Toronto, 1953; McKenzie: op.cit., p.89.

Ian R. Whitaker.

THE MACPHERSONS OF SKYE

This Skye family of Macphersons was not a branch of the Macphersons of Badenoch, but an offshoot of the Macphersons of Uist, descended from Muireadhach Albanach O Dalaigh, a bard who lived in the 13th century, and whose descendants for many generations were hereditary bards to the Lords of the Isles, and afterwards to the MacDonalds of Clanranald. One of the Uist family settled in Sleat, but whether as a bard to the MacDonalds of Sleat or in some other capacity is not known. The bardic strain, which was so conspicuous in the Uist family, appears in several members of the Skye branch.

I. According to the tradition handed down in the family, Iain Ruadh Mac Mhuirich (Red John Macpherson) was the first of the name to settle in Sleat. He lived at Ostaig, was married, and had one son, who was known as Iain Ban (Fair-haired John).

II. Iain Ban lived during the second hald of the 16th century and the opening years of the 17th. He was Constable of Castle Camus, at Knock in Sleat, in succession to James MacDonald, the renowned warrior, who was the MacDonalds' leader by land and sea. (James MacDonald was the progenitor of the family afterwards styled "of Kingsburgh"). Tradition has it that Iain Ban Macpherson was as brave and skilful a warrior as James MacDonald himself. Towards the end of the 16th century, the MacDonalds of Sleat and the MacLeods of Dunvegan quarrelled badly, and the quarrel developed into a sanguinary and disastrous feud, which lasted for several

years. During the course of this conflict, the MacLeods invaded Sleat, and attacked Castle Camus, which was defended by the MacDonalds under the leadership of Iain Ban. The invaders were repulsed, but Iain Ban lost his life, and it would appear that his sons, except one named Martin, also fell.

III. Martin Macpherson studied for the ministry at the University of Glasgow, where he graduated M.A. in 1632, and was admitted minister at South Uist before 1639. His lot in South Uist was far from enviable. Mr. Macpherson's superior was John MacDonald of Clanranald, known as Iain Muideartach (John of Moidart). The Clanranald family had been Protestants, and John of Moidart had been married by a Protestant minister, but afterwards he and his family were received into the Church of Rome, and became the avowed enemies of Mr. Martin Macpherson. For the family's defection and probably for other reasons as well, Clanranald and his family were excommunicated by the Presbyterian Synod of Argyll. At the instigation of Clanranald and his son, Donald, the men of South Uist raided the minister's lands, carried off cows, sheep, goats and horses, and threatened himself with death. After the spulzie, Martin Macpherson fled to Dunvegan, where John MacLeod of MacLeod gave him protection; and then settled him as parish minister. This was in 1645, and not in 1661, as stated in the Fasti (vol. vii., p. 168). He died in 1662, leaving a widow, Margaret, daughter of Kenneth MacQueen of Oransay, North Uist, and Garrafad, Skye, and three children: Dugals, and two daughters. Of the daughters nothing is known.

IV. Dugald Macpherson was born about 1641, studied at the University of Glasgow, where he graduated M.A. in 1661. He was settled at Kilmuir in Skye, and was minister there, according to the Records of the Privy Council, on 12th May, 1670. He was translated to Duirinish, before 1684, where there had been no fixed minister since his father's death in 1662. At the Revolution in 1688, Mr. Macpherson did not conform to the new order of things in the Church, but, in 1692, he and his neighbour, the Rev. John Beaton of Bracadale, intimated to the Synod of Argyll that they now adhered to the Presbyterian establishment. It is said that he had

a "fine poetical vein", but none of his compositions seems to have been preserved. He died in 1717. He was married twice: (I) to Christian Berry, Edinburgh, with issue, and (2) to Margaret MacLeod of the family of Drynoch, without issue. By his first wife, he had two sons: I. Martin, of whom afterwards, as V. of the family, and 2. John, who was schoolmaster at Orbost, Skye.

John, the second son, was a famous classical scholar, and pupils from far and near attended his school at Orbost. He died about 1730, survived by three children, a son, Martin, and two daughters, Christina and Barbara.

Christina married Donald MacSween of the MacSweens of Roag, Duirinish, Skye, with issue.

Barbara married the Rev. Alexander MacLeod of St. Kilda (1743-1755), with issue:

1. Colonel Donald MacLeod of Achnagoyle, who bought St. Kilda from MacLeod of MacLeod. He married Diana daughter of Donald MacDonald, tacksman of Tormore, Sleat (of the MacDonalds of Castleton, Sleat), with issue:
   (1). Sir John Macpherson MacLeod, K.C.S.I., who re-sold St.Kilda to MacLeod of MacLeod in 1871, and bought Glendale, Skye.
   (2). Major-General Donald MacLeod, who was married, with issue: Lieut. John MacLeod, and Captain Donald MacLeod, who died in 1858.
   (3). Elizabeth. (4). Diana. (5). Penelope. (6). Bannatyne.
2. Alexander, of whom nothing is known. 3. Norman, who died young. 4. John, who was a Captain in the merchant service. 5. Donald, who was a merchant in Glasgow, and afterwards factor for Clanranald on the Island of Canna and known as "Donald of Canna". He has been immortalised by James Boswell in his Tour to the Hebrides. 6. Elizabeth, who married Dr. Alexander Morrison, tacksman of Skinidin, Duirinish, Skye, with issue (see The Clan MacLeod Magazine, 1952, pp. 63-66).

Martin, the only son of John Macpherson, the Orbost

Schoolmaster, studied for the Church at the University of Glasgow, and was admitted minister of Glenelg, Inverness-shire, in 1751. He was translated to Golspie, Sutherland, in 1754, and died there in 1773. His wife was Elizabeth, daughter of Hugh Gordon of Carroll, Clyne, who was sheriff-depute of Sutherland, and by her he had five sons and seven daughters:

1. John, who died young.
2. Hugh, who became Sub-Principal of King's College, Aberdeen, and of whom afterwards.
3. William. 4. John. 5. Norman. (of these three sons nothing is known at present). The daughters were: 6. Lucy, who died unmarried.
7. Jean, who married the Rev.David MacKay, minister of Reay, Caithness (1783-1835). with issue:
   (1). Rev. George MacKay, D.D., minister of Rafford, Presbytery of Forres (1816-1862), who married Helen, daughter of John Johnstone of Manchester, with issue (see Fasti, vol. vi., p. 428).
   (2). Elizabeth, who married William Sutherland, merchant, Thurso.
8. Margaret. 9. Ann. 10. Barbara. 11. Elizabeth. 12. Martina.

V. The elder son of the Rev. Dugald Macpherson of Duirinish was Martin, who was 5th in descent from Red John of Ostaig. He was born about 1672, and was educated at the University of Edinburgh, where he graduated M.A. in 1693. He was ordained at Strath, Skye, in 1696. It is stated in the Fasti (vol. vii., p. 182) that he died in 1712, but his death must have taken place at least a year later, for his only son, John, was not born until 1st December 1713. Mr. Martin Macpherson married Mary, daughter of Lauchlan MacKinnon, 1st of the MacKinnons of Corry, Strath (great-grand-nephew of Sir Lauchlan MacKimmon, Chief of the MacKinnons), with issue:

1. John, of whom afterwards.
2. Mary. 3. Isabella. These daughters are not given in the Fasti, but they are given in the MacKinnon Forfeited Estate Papers (Register House, Edinburgh). After Mr. Macpherson's death, his widow, Mary MacKinnon, married Donald MacDonald, 3rd of the MacDonalds of Knock, Sleat

with issue, among others, the notorious Major Allan MacDonald of Knock, who acquired infamy for his vindictive persecution of all those suspected of having a share in the escape of the Prince from the Isles to the mainland in the summer of 1746.

VI. Mr.Martin Macpherson was succeeded in the representation of the family by his only son, John, who was educated for the ministry at King's College, Aberdeen, graduating M.A. in 1728. He was ordained at Barra in 1734. While minister there, he lost his friend, the Rev. Norman MacLeod of Duirinish, by drowning in the Minch. In the Ode, which he composed to the memory of his friend, Mr. Macpherson gives expression to his loneliness in his island parish, as he views, in the distance, the "thrice blessed hills of his native Skye:

Hei mihi! quantes patior dolores,
Dum procul specto juga ter beata;
Dum ferae Barrae sterilae arenas
Solus oberro.

Mr. Macpherson was translated to Sleat in 1742. He received the D.D. of King's College, Aberdeen in 1761, and died in 1765. Dr. Macpherson was distinguished above all his contemporaries in the Highlands and Islands as a man of talent and learning. A good Latin scholar, he composed poems in that language, of one of which Dr. Johnson said: "It does him honour; he has a great deal of Latin and very good Latin". He translated portions of the Bible into Latin verse, which appeared in the Scots Magazine of the time. He collaborated with the Rev. Kenneth MacAulay of Ardnamurchan (afterwards of Cawdor) in the writing of the History of St. Kilda (1764). Mr. MacAulay issued it under his own name, and made no acknowledgment of the great help he received from Macpherson. Dr. Macpherson married, in 1740, Janet, daughter of Donald MacLeod of the MacLeods of Berneray (descended from Sir Norman MacLeod of Berneray, third son of Sir Roderick Mor MacLeod of Dunvegan), with issue:

1. Martin, of whom afterwards.
2. Sir John Macpherson, of whom afterwards.
3. Isabella, mentioned by James Boswell in his Tour to the Hebrides. She married, in 1778, John Macpherson, Uvia,

> Badenoch, with issue, a son, Martin. Writing, on 5th June, 1778, from Fort Augustus, Mrs.Grant of Laggan says: "We have had a visit from the new married couple, who are, doubtless, oddly matched..... She is the person whom Johnson mentions in his Tour..... She looks up to that surly sage, and receives letters and presents of books from him" (Letters from the Mountains, vol. i., p.149).

VII. Dr.Macpherson was succeeded in the representation of the family by his elder son, Martin, who studied for the Church at King's College, Aberdeen, where he graduated M.A. in 1764. He also studied at Edinburgh University. He was ordained as his father's successor at Sleat, in 1765. He was honoured with the D.D. of King's College in 1803. He entertained Boswell and Johnson at his Manse at Ostaig in Sleat during their Tour of the Hebrides, and is described by the former as "a young man with his own hair cut short and round, with a pleasing countenance and a most unaffected kindness". He married, in 1766, Mary, daughter of Lauchlan MacKinnon, 3rd of Corry (his second cousin), without issue. He died in 1808.

VIII. Dr. Martin Macpherson was succeeded by his brother, John in the representation of the family. He was born in 1744, and was educated at King's College, Aberdeen, where he graduated on the same day as his brother, and with whom he afterwards attended Edinburgh University. He went out to Madras, in 1768, as purser on the Lord Mansfield, commanded by his maternal uncle, Captain Alexander MacLeod. He became Agent for the Nawab of the Carnatic, and returned to England to negotiate with the Government on his behalf. At the end of 1769, young Macpherson returned to Madras, having obtained an appointment as a writer on the East India Company's Establishment there. Dismissed by Lord Pigot in 1777 he came back to England, and acted on behalf of Warren Hastings, for whom he rendered useful service. He entered Parliament as member for Cricklade in 1779, and two years afterwards he was reinstated in the East India Company, and so rapid was his promotion that within a few years he was appointed member of the Supreme Council at Calcutta. He succeeded Warren Hastings as Governor-General of India in

1785, and, on 27th June of the following year, was created a Baronet of the United Kingdom. Sir John Macpherson was Rector of Aberdeen University from 1795 to 1797, and founded two Macpherson Bursaries at King's College. He died on 12th January, 1821, and was unmarried. It is said he was over six feet in height, and had "a fine presence and decided social virtues", but was a failure as Governor-General. He has been unjustly dealt with by Indian Historians, but Professor Dodwell's book - Warren Hastings' Letters to Sir John Macpherson (1927) - has shown that the charges of corruption and inefficiency brought against him, while he was Governor-General, were absurd, unjust and false.

IX. On Sir John's death, the representation of the family devolved on his second cousin, Sub-Principal Hugh Macpherson, King's College, Aberdeen, who was eldest surviving son of the Rev. Martin Macpherson of Golspie. Hugh was born in 1767, and was educated at King's College, where he graduated M.A. in 1788. He was M.D. of Edinburgh University. He was appointed to the Chair of Hebrew at King's College, Aberdeen, in 1783, and to the Chair of Greek in 1797. He became Sub-Principal in 1817. Dr. Hugh Macpherson, who was proprietor of the Island of Eigg, died in 1854. He married (1), Ann Maria, daughter of Samuel Charters, with issue:

1. Martin, born in 1804 and died in 1890.
2. Samuel Charters, born in 1806 and died in 1860, was educated at the University of Edinburgh and Trinity College, Cambridge. He entered the Indian Army in 1827, afterwards became a political agent in India, where he died in 1860. It does not appear that he was married.

Dr. Hugh Macpherson married (2), in 1809, Christina, daughter of Dr. Roderick MacLeod of the Talisker family Skye, (who was connected with King's College, Aberdeen, for the long period of sixty-six years, as Professor of Philosophy, Sub-Principal, and Principal), with issue, thirteen children:

3. William, born in 1812, and educated at Trinity College, Cambridge, and became a barrister, Inner Temple, in 1837. He was Master of Equity in the Supreme Court, Calcutta, from 1848 to 1859, edited, the Quarterly Review (1860-1867), legal adviser in the India Office (1874-1879), and secretary in the judicial department

(1879-1882). He died in 1893. He married Diana Johnstone, with issue, three sons and five daughters. The eldest son, the Rev. Hugh Alexander Macpherson, inherited, on the death of his father's second cousin Sir John Macpherson MacLeod, the Estate of Glendale in Skye, and died in 1901, without surviving male issue.

4. John, born in 1817, studied medicine in London and on the continent, and entered the East India Company's service, in which he rose to be Inspector-General of Army Hospitals. He died in 1890. He married a daughter of Sir N.Staples, with issue, two sons, one of whom was Sir John Molesworth Macpherson, secretary of the Legislative Council of Governor-General of India.

5. Hugh Martin, who entered the Army, and became Inspector General of Hospitals. He died unmarried.

6. Roderick Donald, who also entered the Army and attained to the rank of Major-General. He married Miss Chapman, with issue, two sons and two daughters.

7. Norman, LL.D., who was Professor of Scots Law at Edinburgh University, and afterwards Sheriff of Roxburgh shire. He died in 1914, and was married without issue.

8. Arthur George, who was secretary to the Judicial Department of the Government of India, and was knighted for his eminent services to the Government. He married Frances Martin, with issue, four sons and two daughters.

9. Isabella, who died unmarried.

10. Ann Maria, who died unmarried.

11. Elizabeth, who died unmarried.

12. Christina, who married, in 1846, Michael Pakenham Edwards of the Bengal Civil Service, with issue, one daughter.

13. Margaret, who died unmarried.

14. Jessie, who married Lieut.-Colonel James Young, with issue, five daughters.

15. Lucy Jane, who married Lieut-General James John MacLeod

Innes, V.C. of the Royal Engineers (grandson of Duncan MacLeod, 5th of the MacLeods of Geanies, Ross-shire), with issue, three sons and three daughters.

It has not been possible to trace the present representative of the family in the male line. Any information about living descendants of Dr.Hugh Macpherson, Sub-Principal of King's College, Aberdeen, will be greatly appreciated.

Donald MacKinnon.

QUERIES.

1/30. In the later seventeenth century John MacKenzie of Strond and Margaret Mackenzie his wife appear to have had three sons called Colin, Alexander and Rorie Campbell. Can anyone explain this change of name?

Kenneth Campbell of Strond married Anne, daughter of Donald MacLeod (the Old Trojan) and Margaret MacLeod of Greshernish. They had three children: Col.Charles Campbell of Strond (Killed in 1849 at Chillianwallah); Lt. Donald Campbell R.N. and Mary who married Dr.Alexander MacLeod. Can anyone supply the missing generations between Colin, Alexander and Rorie Campbell and Kenneth Campbell of Strong? A.E.N.

1/31. Can anyone supply the parentage of Elspeth Stewart, married in 1699 or earlier to John Milne in Mill of Boyndie, parish of Boyndie, Banff? M.F.M.

1/32. Dr. George Mackenzie (grandson of George 2nd Earl of Seaforth) "who in 1708 wrote a manuscript History of the Fitzgeralds and Mackenzies frequently quoted in this work, and Lives of Eminent Scotsmen" (Alexander Mackenzie, History of the Mackenzies 1894. .275).

Dr. George Mackenzie's History of the Mackenzies is quoted as authority by Sir Robert Douglas in his Baronage notices of the Munros of Foulis and several Mackenzies families (e.g. Gairloch and Suddie) pp. 79, 329, 399, 416 - mentions events in 1680 and perhaps later. A writer on the Macleans, quoted in Macfarlanes Genealogical Collections Vol. I p. 119, about 1716 says of Dr. George Mackenzie's "genealogy of the Mackenzies" "the Doctors Book has not appeared in the World". Is it preserved in print or MS? R.W.M.

1/33. Can anyone help to trace the descendants of two of the daughters of William Veitch, the Covenanter and his wife Marion Fairlie? They are: Sarah who married James Young of Gullyhill with issue: and Agnes who married Rev. John Sommerville of Caerlaverock, also with issue. Sarah had at least one son and Agnes is said to have had five daughters, of whom nothing seems

to be known. J.M.D.

1/34. A branch of the Fordyces in the U.S.A. have a genealogical table giving ancestors born in County Antrim and Armoy from 1537 to 1701. Supporting these facts the author cites "The Genealogy of the Principal Families of County Antrim". Information regarding this book would be welcome. A.G.F.

1/35. Alexander Stewart, mason in Kinross and his wife Janet Strachan had five children (two names illegible in the Kinross Parish Register):- Patricia, born 1767; --- 1771; Henry 1774; Grizzel 1778; and --- 1781. The son Henry Stewart married Isobel, daughter of Alexander Beveridge of Wester Balado and Janet Reid his wife, and had several children. Can anyone supply an earlier ancestor than Alexander, the mason? More than one Stewart family seems to have settled in the Kinross district after 1745,and it is possible that Alexander was a junior cadet of a Perthshire family.

J.A.S. of I.

1/36. Visiting Cards. An old album contained a few family portraits and many of friends of the family and national figures such as politicians, churchmen etc. Each portrait was mounted on a card of uniform size - 4 inches x $2\frac{1}{2}$ inches. A recent exhibition of early Victorian photographs stated that such portraits were used as visiting cards before the introduction of the modern printed style. Is this correct, and if so during what period? R.W.M.

1/37. Other than the "Family Name of Dingwall-Fordyce" and "Fordyce-Bruce-Clark Book (Shetland)" are there any other books or writings dealing with people of this name? A.G.F.

1/38. The Makgill Society. Can anyone furnish me with the history of this Society which was in existence some years ago? Also, where am I likely to come across the records of the Society's transactions? J.M.McG.

1/39. Several McGills escaped to Holland after the '45 Rising. Where am I likely to obtain the names of their descendants who settled in Holland? J.M.McG.

NOTES.

1/3. With regard to the tracing of Capt.Thomasen, enquiries, at a Board of Trade office in any port might lead to information. J.M.McG.

1/4. OGSTON-GORDONSTOUN. The feudal barony of Gordonstoun was erected by Great Seal Charter (No. 1138, of 20 June 1642), for Sir Robert Gordon, Bt. uncle of the Earl of Sutherland, who had assumed the style "of that Ilk" which was an infringement of the Marquis of Huntly's status as Chief of the Gordons, (this being the import of the title "of that Ilk". see Lond Dunedin's observations in Gordon Peerage Case, proceedings, p. 426). The style "Gordonstoun" was evidently invented as an admissable substitute. The barony of Gordonstoun so erected consisted of the Barony of Ogstoun and Plewlands, acquired by Sir Robert from the Marquis of Huntly, and also the lands of Covesea which had been part of the lands of the Bishopric of Moray. These lands of Ogston and Plewlands are traced from 1417 when they were in possession of Sir Ranald Hogstonn of Ogston and lists of the title deeds from then down to 1615 are printed in Lachlan Shaw's History of the Province of Moray, (J.F.S. Gordon, ed. Vol. II pp. 69-71) and in the Genealogical History of the Family of Ogston (2 Vols. 1876 and 1897) where in the list is printed at greater length (II. pp. 63-68,). In this work, (II, p.8) it is pointed out that whilst there is a Hogstoun in Berwickshire (probably related to the Lothian Hoggs?) and another in Angus, "all those persons who now bear the name of Ogston derived, "without exception, their patronymic from the estate of Ogston in Morayshire, and second, that that the name when it is found elsewhere bestowed upon lands, was so bestowed from some direct or indirect connection with the Morayshire family". (Question regarding the Berwickshire one?).

It will be seen from these inventories of titles, that the estate of Ogston in Moray passed from the Ogstons of that Ilk in 1473 to Sir James Innes of that Ilk; that from circa 1515 to 1535 it was a subject of

dispute between Alexander Innes of that Ilk and Robert Innes of Innermarkie who was in possession, and by whose family parts of the fortress in the "Bog of Plewlands" was built in the 16th century, and now forms part of Gordonstoun House; and that Ogston and Plewlands were 30 Nov. 1615 sold by Robert Innes of Innermarkie to the Marquis of Huntly who had a charter confirming the sale 4 March 1618, (Great Seal 1784) who later sold it to Sir Robert Gordon Bt. as above-mentioned. T.I. of L.

1/25. All these three portraits are now owned by Lt. Colonel A.S. Richardson M.B.E. of Ashford, Kent. He also has in his possession a portrait of Mr. Walter Hog by Sir John Watson Gordon concerning which the following note appears in a book of family records in the handwriting of Mr. Thomas William Richardson (1834-1924:-

"This portrait is a copy of one by Raeburn which belonged to a granddaughter (I think) of Walter Hog by his son. She married first Rev. Laurie of Gargunnock in Stirlingshire and second Rev. McDougal of Glasgow, causing thereby some ill feeling among her relations which continued during her life. Her husband who was younger than her survived her by many years and was left in possession of her property. On one occasion my brother Robert wrote to him about 1875/85 asking if he would dispose of the portrait but received a reply to the negative. I do not knoe what has become of it". M.S.R.

Correction.

MSS Records of Kirkcaldy. The Town Council Minute Books begin in 1663 and continue unbroken until the present day. There is one isolated volume covering the years 1582-1585 which contains some reference to Town Council Minutes.

Duncan McNaughton.

NOTICES.

The Scottish Genealogist will be published quarterly.

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