

The Scottish Genealogist

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CONTENTS

	<u>Page</u>
Editorial	2
The Family	
Iain Macneil	5
Genetic Variation and the Family Group	
J. M. McGill, F.S.A.Scot.	5
Genealogical Information in Local Publications - Stirling	11
Church Records (Part I)	
Gordon Donaldson, D.Litt.	14
Queries	20
Notes	21
Notices	23
The Scottish Genealogy Society	24

EDITORIAL

At some time or other, all who study Scottish family history are confronted with the problem "What is the difference between a clan and a family"? They need not feel ashamed at having no simple answer ready to hand. The question was put to several expert witnesses before the Court of Session a few years ago and the answer was returned that "Clan and family mean exactly the same thing." Since clan is a gaelic word meaning children it is usual to refer to families within the Highlands as clans but it is quite evident that in the sixteenth century, when the clan system was at its height, there was no such hard and fast rule. In 1587 Parliament referred to "the clans that have Captains, Chiefs and Chieftains on whom they depend.... as well on the Borders as in the Highlands". At the same period various lists of clans and "names" or lairds families were issued and several highland families are to be found sometimes under one heading and sometimes under the other. To cite one specific example of a family on the edge of clanship, in 1727 Lord Lyon Brodie pronounced the Gordons to be a clan but eighteen years later Duncan Forbes of Culoden wrote that "The Duke of Gordon is no Claned familie".

Much has been written on this fascinating subject but it appears that the modern view already quoted is not so modern after all. Nearly three hundred years ago Sir George Mackenzie of Rosehaugh, perhaps better known as the "Bloody Mackenzie", in his calmer moments a considerable authority on clans, wrote that "By the term "chief" we call the representative of the family from the French word chef or head and in the Gaelic with us the chief of the family is called the head of the clan".

THE FAMILY

An abstract of a talk given to The Scottish Genealogy Society by Capt. Iain Moncreiffe of Easter Moncreiffe on 30th April 1955.

At the final meeting of the winter session Capt. Iain ~~Moncreiffe of Easter Moncreiffe~~ Unicorn Pursuivant, spoke on the origins of the family in Scotland. In an amusing and instructive talk, Capt. Moncreiffe indicated how many people of the clan name might well be related by blood in the descent from the founder and his line through the custom of cadet branches receiving portions of the family lands and founding new families. As people tended to remain in the traditional area of the family, and to intermarry freely, it was more than possible that descent from the founder could be proved if records were available.

The speaker also stressed a point often little appreciated by historians that up to the collapse of the Kingdom of the Isles at Harlaw, there were in reality two kingdoms in Scotland, that of the Isles and that of the line of Kenneth Macalpin. In the west lands were frequently held from the Lord of the Isles not from the king of Scotland. From the 14th century it was the deliberate policy of the Stewarts to grant new charters to confirm the title, but often to new tenants who were supporters of the royal house. This plan was successful in its intention to sow dissension in the west. To divide and rule was the policy by which the Scottish kings controlled the Highlands. Some of these new charter holders founded new families on their newly acquired lands.

Turning to other origins, Capt. Moncreiffe dealt in some detail with the ecclesiastical origin of many families. He pointed out that in early days pious donors would give land to the church and to a particular saint. This was literally interpreted as no doubt it was intended, in that the abbacy was held thereafter in the family of the saint, either by his own descendants in the male line or more usually by the most suitable candidate in the family. Descent in the female line was more common in the early days among the Picts and Scots. At Iona for example members of the family of St. Columba seem to have supplied the abbots, and similar

restrictions of choice to have obtained elsewhere as at Ab-ernethy and in Ireland. If we had fuller records this might be found to have been widespread. Later these abbots who in the earlier period, were often married, gave lands to their descendants who founded some of our present lines and clans, as their names indicate.

Special veneration was attached to relics of the saints which were often in the safe keeping of certain families or Dewars. These families on examination might prove to have a connection with the saint, and the same might be proved for the early kings. The treasured relic was enshrined in a costly Reliquary designed to be carried round the neck of the Keeper who could be the king. His was the duty to lead the battle by advancing with the Reliquary ahead of the main body. As this duty was often that of the early kings might we assume that they had a kinship with the saint? The Monymusk Reliquary is one of this nature.

In conclusion, Capt. Mencreiffe pointed out that special duties might also have a connection with the saintly founder of the family, though the origin was now forgotten, and referred particularly to the traditional right of the MacDuffs to place the crown on the head of the king, a claim exercised by the Duke of Hamilton at the Coronation.

Duncan MacNaughton.

GENETIC VARIATIONS AND THE FAMILY GROUP

Regarding family trees, many people with long pedigrees are quite content to rest on the fact that their ancestry can be traced back a few hundred years, and proudly point out that they have inherited from an ancestor a few generations past some special peculiarity, such as his short ~~thumbs~~ or his crooked little fingers, or the same cast of features: but how many have a knowledge of how these hereditary traits were handed down from generation to generation? Until a few years ago, Genetics was only a new word in our language to many, but fortunately this state of affairs is no longer with us, and the study of this science is becoming more closely bound to that of Genealogy as time marches on.

Geologists, who have now enlisted radio-active instruments to their aid in ascertaining how old this world of ours is, have discovered that there was an error of many millions of years in earlier calculations, and that the age may exceed 5,000,000,000 years; therefore the evolution of man from the anthropoids, beginning about 12,000 000 years ago was quite a recent affair. Happily we cannot trace our pedigrees as far back as this, otherwise many of us would lose all enthusiasm for genealogy.

Paleontologists, anthropologists and students of genetics have given us a fairly clear picture as to how man evolved, and how we have inherited the various characteristics of our own line of ancestors. Man evolved into his present shape and appearance about 1,000,000 years ago. The evolution was caused by the genes carried within the reproductive glands of the ancient males and females and the process of selection of these genes. These ultra-microscopic molecules are assembled in a vast team along the rodlike chromosomes of which each human being has 48, arranged in 24 pairs. During the course of reproduction, the chromosomes from the male and female unite and then continue to reduplicate when the cells divide, and the genes from both sexes are passed on from one generation to another. There is nothing man can do personally to alter his genes - nothing he does, feels or thinks can alter for good or bad their powers or potentialities. Our inherited characters are those which arise from

the genes, and as far as is known there is no other general method of inheritance.

The development of the progeny and the ancestral characteristics are due to the genes and chromosomes, and although heredity tends to follow a common pattern, the offspring are never precisely like their parents. Their growth is governed by the conditions under which they live such as environment, disease or accidents, and the organisms themselves which control height, brain power, and other developments. These differences are not hereditary but they may be a deciding influence on hereditary changes. Again, it is extremely unlikely that the parents would have identical sets of genes, so therefore chromosomes received in sexual reproduction would be different in some respects, as when the offspring in turn come to reproduce, their progeny would be a random selection from both sets. It is the usual thing over a small number of generations that in spite of the different make-up of parents, the new generation has the same average genetic constitution as the parent generation, and about the same incidence of mutation, so no clear evidence of changes is likely to occur from one generation to the next. However, the larger the family the more noticeable will be their particular different genetic characters. Even a slight change, if cumulative will produce a variation in future generations. Some are better fitted to cope with their environment, and survive to reproduce and hand on their better traits by inheritance. Others have fewer descendants and eventually die out. The course of development is therefore determined by the successful variants from type. It is interesting to note at this point that students of genetics have observed that the progeny of alcoholics are of a much superior type to their parents apparently due to the fact that alcohol has destroyed weaker genes, and only the stronger and better genes are passed on to the children; but occasionally there are recessive characters. Hereditary traits such as left-handedness, colour blindness, albinism and other marked characteristics are passed on from one generation to another and also temperament, but in this latter case environment plays its important part.

Geographical barriers also come into the picture; as for instance if a family were to split into two groups and

become separated from each other for several generations, or were prevented by other circumstances from intercourse with each other, they would tend to become different mainly because the mutations, or changes in genes, which occur are likely to be different in separated groups. Mutations giving rise to new genes are very rare events and are unlikely to be duplicated in each group, therefore the separated groups accumulate different genes and become increasingly different with time.

It was thus that the five main divisions of mankind evolved from a common primal ancestor many thousands of years ago after the family groups began to wander north and east from the uplands of Africa. They reached the ice barrier which spread across much of which is now fertile land in Europe and Asia; and due to genetic changes and selective forces resulting in variation from the primal stock, began to lose the deep pigmentation of the skin. Their hair, features and stature also changed and their brain capacity increased. Thus was ancient man evolved, and from whom we are descended.

Ancient man practised endogamy within the family group. The evils of close inbreeding depends on the quality of the genes assembled in the group pool. If all are health giving and the combined male and female genes tend to produce taller and better proportioned and brainier offspring, then the evils of endogamy are eliminated; but if there be even a small proportion of defective or weak genes, then repeated mating of this type within a small isolated group would speedily bring the defective genes together and thus damage the group. If in a small proportion, carriers of evil genes would be eliminated, and if defective members of a group become numerous, the group would be unable to maintain its place in competition with its healthier neighbours: the inferior group would be quickly destroyed and its evil genes would disappear with it. On the other hand, the resultant work of the healthy genes of the superior group would continue to carry on the improvements for the future generations. As regards the practice of endogamy within primitive family groups in their formation of mankind, it must be remembered that the terms father, daughter, mother, son, sister, brother etc., were unknown.

As the ice cap over the land receded, family groups spread further afield and eventually met other groups and so the human stock gradually improved. These groups grew into tribes, then races, and as the area over which they hunted increased in extent, they became known as nations, who cultivated their own arts and formed their own languages; but within the nations there still persisted the family group way of life, and this continues up to the present time. To commence with our era, an ancient authority quoted by Pritchard in "Researches into the Physical History of Mankind" gave the number of confederacies in Ireland during the third century A.D., as 16. When Christianity reached Ireland in the fifth century the records of that time observe that there were 35 tribes in Ulster grouped into 4 confederacies. 30 in Connaught in 3 Confederacies, 71 in Munster in 3 confederacies, and in Leinster and Meath 49 tribes forming 3 confederacies.

Gibbon counted 30 independant tribes or nations in Britain in the first century. Anglo-Saxons began to land in Kent in the year 449 A.D., and continued doing so for nearly 150 years during which they established 7 colonies each of which grew into a separate State or Kingdom.

Hume quoted L^{iv}ian as stating that there were 400 separate local clans in Gaul during the century before our era. These Celtic clans later consolidated into larger tribal units. The late Sir Arthur Keith quoting Neiderie in "Le Race Slav" observes that in Spain of the same period, there were 35 demarcated tribes, and in the lands north of the Black Sea, extending from the Crimea to the mouth of the Danube there were 129 separate dialects or tongues - evidence of a multitude of peoples grouped in that area.

Regarding our own country, in the first century Scotland was divided into about 20 tribal states, which by the middle of the sixth century became four kingdoms including that of the Dalriadic Scots. Before the end of the ninth century, the Norse and Danes began to colonise parts of the north and west. This colonisation ended with the battle of Largs in the reign of Alexander III (1259-83), and it was this victory which contributed to the unification of Scot-

land. Prior to the reign of Alexander and also after it, family groups of Normans, Flemings, Dutch, French, Spaniards and Irish settled in this country in varying proportions and became more Scottish than the Scots. It was only in the Highlands that the heart and tongue remained loyal to ancient traditions. At the end of the sixteenth century there were 34 greater clans each loyal to its chief. Keith, in "A New Theory on Human Evolution" continues - "It is true that all these peoples had undergone local differentiation in the lands from whence they came but it is to be remembered that they are all the progeny of one stock - one of the five races of man known as the Caucasian, and were so much alike in their physical characters that the most expert anthropologists cannot distinguish the skull and skeleton of one race from those of another." Palgrave states that Britons, Anglo-Saxons, Danes and Normans were all relations. However hostile, they were all kinsmen shedding kindred blood. The racial terms used in Britain to-day have lost their racial sense and are now mainly used in their national sense. In short, to use a colloquialism - "we're a' Jock Tamson's bairns".

Inbreeding within the law, or marriage in the family group, still continues at the present time and this is most noticeable in districts where the highland clan system of surnames was never adopted. In the border counties there are "pockets" of Scotts, Hepburns and Elliots to name only three. In and around the small fishing village of Cove on the south-east coast the name Fairbairn is predominant. The fishing community of Newhaven, now a district of Edinburgh, are mainly surnamed either Carney, Flucker or Liston. In Pittenweem on the other side of the Forth there are so many persons names Hughes, that to-names or tee-names are used, that is to say, nicknames or the names of the womenfolk are added to the common surname in order to distinguish one family of Hughes from another. In Arbroath the predominant surname is Cargill. The late Dr. Black in his masterpiece - "The Surnames of Scotland", observed that - "the great prevalence of certain leading surnames in some small towns and villages led to the use of to-names, "other names", from Old English tō-nama. This condition of affairs has con-

tinued to the present day, particularly in the fishing towns and hamlets on the north-east coast, where the fisher-folk might be termed a race apart from the rest of the population. 'As they are all descended from a few common ancestors, and have from time immemorial kept themselves distant from other lowlanders, there are seldom more than two or three surnames in a fish town. There are twenty five George Cowies in Buckie..... In a recent roll of voters, confined to male householders, all fishermen, there were in the quoad sacra parish of Gardenstown 17 Nicols, 19 Wisemans, 26 Wests, 68 Watts. Macduff with a few Patersons and Watts, had 17 MacKays and 20 Wests while in Banff the Woods numbered 27. Two names predominated in Whitehills - Lovie and Watson, numbering respectively 18 and 19. Portsoy had 8 Mairs, 11 Piries, and 14 Woods, while in the hamlet of Sandend no fewer than 26 of the heads of fishermen's families belonged to the great family of Smith. Cullen had 33 of the name of Gardiner and 55 of the name of Findlay, while in Portknockie there were 20 Piries, 24 Slaters, 47 Woods, and 84 Mairs, or 175 heads of families with four names. Findochty went even one better, for it had 182 fishermen householders with four names between them - Campbell 24, Smith 35, Sutherland 39, and Flett 84. In Buckie east of the burn, there were 15 Coulls, 29 Jappys, 69 Murrays, 116 Smiths, and 128 Cowies; while in the western division there were 23 Coulls, 28 Geddeses, and 47 Reids. In Portgordon, there were 21 Coulls, and 32 Reids. To-names were also much used on the border, as they are still to some extent in the West Highlands....."

The above examples prove how the family group system has persisted through the ages. These family groups are of a distant and virile type, and have passed on, through the genes, the heritage of a hardy race.

As Keith observes - "inbreeding favours the production of new local types; even in modern communities where there is no limitation in the choice of mates, marriages tend to be contracted within the same locality, thus giving rise to local breeds.

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

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Apes, Men and Morons Prof. E.A.Hooton.

Evolution as a Process Edited by Julian Huxley, A.C.

Hardy, E.B.Ford.

The Meaning of Evolution ... G.G.Simpson.

GENEALOGICAL INFORMATION IN LOCAL PUBLICATIONS

The Transactions of the Stirling Natural History and
Archaeological Society 1878-1959

This Society ceased to exist in April 1939, and has not been revived. Complete sets of its printed Transactions exist in the Public Library, Stirling and the Smith Institute, Stirling. An Index for the period 1878-1935 is available but for the four final volumes.

Genealogical Studies.

Abercrombies of Tullibody, The	Vol. xlix	139
Abercrombie, Sir Ralph	xxxi	50
Airth, The Ancient Owners of	xlix	74
	I	63
	xxvi	21
	xlix	62
Alexanders of Menstrie, The	xlvi	113
	lv	45
	lvi	141
Argaty and its Lairds from 1497	li	95
Balfours of Powis and their Friends	lv	30
Bannockburn & Sauchie, Baronies and Owners of	lvi	61
Blackadder, Lt.Col. John, Deputy Governor Stirling Castle	xlvi	57
Blair, Prof. Wm. Glasgow 17th cent.	lx	99
Bruces of Airth. See Airth		
Burns of Garvald, Robert	xxix	44
Callander of Craigforth, John 1710-1789	lvi	5
Campbells of Aberuchill and Kilbryde	xlvi	58
Cheapes of Sauchie	lvi	75, 78, 81, 101
Cowane, John, Forbears of	xx	82
	xxvi	42
Croall, Alexander, Life of	vii	14, 67
Dawsons of Bridge of Allan	xlvi	114
Denny, Barony of Temole	lii	106
Dick Robert, Botanist	xxx	72
	xli	12
Dinely, Sir John	xvii	3

Don, George, Botanist	xxx	66
Drummonds of Bannockburn	lvi	126
Drummonds and Carnock	xliv	73
Drydales of Dollar	lxi	34
Edinbellie-Napier, See Napier		
Edmond, Colonel	viii	30
	xliv	54
Edmonstones of Newton and Cambuswallace,		
Lands of Duntreath	lix	49
Erskines of Sauchie	lvi	79
Erskine, Rev. Ebenezer	xxix	39
	lvi	161
Erthe, Sir William de, See Airth		
Forbes of Callendar	lviii	33
Forrest, Dr. William, Botanist	xxx	82
Forrester of Cockspow and Airth, John	lxi	11
Forsyth of Sauchie, Osbert	lvi	82
Fraser, John, Printer and Teacher	xlvi	32, 50
Fraser of Touch	l	114
Glas of Sauchie, The Family of	lvi	78, 80,
		84, 112
Graham, General Dep. Gov. Stirling Castle	liv	150
Harvie-Brown, John A. of Dunipace	lviii	50
Harvey, The Family of, Stirling	lxi	128
Harvey, Charles, Printer	liv	88
Hendersons of Westerton	xlvi	113
Homes of Argaty	li	95
Hume of Logie, Alex.	vii	64
	xx	128
	lv	39
Jacobites, Local	xlvi	159
Kidston, Dr. Robert	lxi	8
Lennox, The Earldom of, in Sir John	xlvi	79
Darrow's Protocol Book		
Mar. Earls of	xlvi	105
Maynes of Powis and their Friends	xliv	123
Montgomery, Robt. Archbishop of Glasgow	xv	60
Moore, Dr. John	xlvi	195
Morhan, Sir Thomas de	lvii	75
Muschet or Montifichet in Menteith	xliv	186
Napier, Gilbert, Sheriff of Stirling 1745	li	124

Napiers of Edinbellie-Napier & Culcreugh	ix	1
Powell, Matthew	xxix	52
Powis, See Maynes and Balfour		
Raes of Canglour	lvi	71
Ramsays of Sauchie	lvi	102
Rollos of Bannockburn	lvi	127
Sandilands of Bannockburn	lvi	124
Sauchie, See Bannockburn		
Setons of Touch	li	18
Spittal, Robert and his Neighbours	xxviii	36
Wardlaws and some of their homes	xxxi	14
Wordie, The Family of	lx	89
Wrights of Loss	xxix	45

General Articles, but containing Genealogical Information

Austin, Sir David. Seal found at Bannock- burn	xxii	65, 69
Argaty, The Barony Book of	li	103
Buchanan, Walter of Boquhan Trial of	xxxv	57
Clement St. of Dunblane	xlvi	42
Craigmill Art School and Cambuskenneth Painters	lvi	38
Family Sketches, Local	xxix	40
Galbraith, Dr. A. Memoir	xxiii	20
Grant of Laggan Mrs.	xlvi	85
Hamilton, Eliz. Authoress	liv	39, 45
Hogg, Mrs. A Memoir	xxii	63
Journalism, in Stirling, Early	l	110
Murrayshall, The Story of	xlvi	9
Place Names of Stirlingshire	xxv	83
Plan of Stirling 1783	xix	Pl. 1
Polmaise and Touch, The Battle of the Seats between the Lairds of	xxv	122
Polmaise Papers, Gleanings from	xxv	105
Rogers, Dr. Charles and Bridge of Allan	lvi	141
Rutherford, Dr. David of Bridge of Allan	lvi	134
Shearer, John, Provost of Stirling	xxi	78
Sinclair, William Poet	xlvi	109
Spittal, Robert	xx	72
	xxiv	63
	xxviii	36

Stevenson, and Bridge of Allan, Robert L.	liv	98
Stirling, Old Lands and Crofts	xiii	1
List of Old Houses 1732	xlii	76
List of Old Houses	xxxiii	57
	xlii	75
Walkinshaw, Clementina	xliii	159
Wright, James Writer	xxix	45

CHURCH RECORDS

Extracts from A Lecture given to the Scottish Genealogy Society.

The connection between the church and the work of genealogists is perhaps not obvious at first sight, but a moment's reflection ought to show that two at least of the categories of records which are in constant use by genealogists - indeed, I suppose the two categories of records which are most used in genealogical work, I mean the parish registers and the records of testaments - had their origin in records kept by the church. It is not my purpose to turn this talk into a practical guide to the use of church records for genealogical purposes: what I chiefly want to do is to give the historical explanation of the origin and development of some of the records which genealogists use to-day.

At the same time, for the sake of completeness, I shall try to mention all the extant classes of church records, and I start with the medieval period, before the reformation. In that period it is only too easy to make one's survey complete, because there is a sad dearth of extant record material. There are extant in Scotland none of those Bishop's Registers which form such an impressive series in almost every English diocese and which give such ample information about the succession of the clergy in the parishes

as well as about other matters. It seems commonly to be assumed that there were such registers in Scotland but that they have been lost or destroyed; however, this is not proven. I can't believe that if such registers had been kept they would all have vanished without trace, and I have seen at least one indication which would suggest that the Scottish bishops did not keep such registers at all. I have seen a document in which a bishop of Galloway, in the early 16th century, held a sort of quo warranto inquiry into the titles of his clergy to their benefices; such an inquiry would have been superfluous had a register existed. There are two or three records which can be regarded as of an allied nature to bishops' registers - the so-called Diocesan Registers of Glasgow, really a protocol book of a notary attached to the dean and chapter; the St. Andrews Formulare, ostensibly a style book, kept by a notary who worked principally for the archbishops of St. Andrews, but containing a large number of genuine documents; and the Copiale prioratus Sancti Andree.

There are also, of course, a good many 'Registers' or cartularies of bishoprics and religious houses, and some compilations of charters which represent attempts to reconstruct cartularies which no longer survive: all of them published by various historical clubs and societies. Aberdeen Brechin, Glasgow, Moray, Melrose, Dryburgh, Kelso, Arbroath, etc. Such cartularies are primarily feudal rather than ecclesiastical in character, and do not differ in kind from the cartularies kept by a noble house, but they do contain purely ecclesiastical material and no one will go far in the study of ecclesiastical administration without using them. In any event, anyone who has worked in the medieval period is well aware how essential those registers are for the history of lands and of families in that period.

We reach more important records, and the ancestors of more important records, when we turn to the records of the church courts. And to understand their origin we must know something of the scope of the ecclesiastical jurisdiction in earlier times. The church's jurisdiction arose primarily from its responsibility for faith and morals. Thus, as matrimony was at once a sacrament and a relationship involving questions of ecclesiastical discipline, the church had

competence in all causes concerning marriage and legitimacy, including actions for nullity and questions of dowry. An allied department of ecclesiastical jurisdiction related to moveable succession - the confirmation of testaments and the administration of intestate moveables. Again, since the observance of an oath concerned the wellbeing of a man's soul, any promise or contract fortified by oath could be brought to an ecclesiastical court for enforcement by excommunication. Yet another branch of the church's jurisdiction derived from the ecclesiastical character of certain parties and property. A clerk or 'spiritual man' might - and often did - appear as the pursuer, before a secular court: but as a defender he commonly claimed successfully that the suit should be heard before an ecclesiastical tribunal. Likewise, cases involving benefices and their revenues went normally to a church court. The church's moral responsibility gave it cognisance of cases of slander; it also took care of widows and orphans; and it had the oversight of notaries acting by apostolic authority.

While civil courts were usually checked if they attempted to head spiritual causes, the church courts on their side tended to draw to themselves causes properly civil, partly because the church courts were staffed with able professional lawyers when the civil courts were not, and partly because the wide range of the ecclesiastical jurisdiction offered ample opportunity for finding pretexts for bringing actions within its scope. Not least in importance was the development of competence in actions for failure to fulfil obligations; in such cases a sentence of an ecclesiastical court was followed by a monition, and disobedience to that monition incurred excommunication - a process, familiarly called 'cursing', which provided a means for the enforcement of contracts before the civil courts developed any procedure for that end. Later, if you failed to fulfil a contract you would be 'put to the horn' as the phrase went, following on a process in a civil court: but in earlier times you would be excommunicated following on a process in a church court.

The judicial functions nominally vested in the bishop of each diocese were as a rule delegated in practice to 'officials' or commissaries. The earliest references to officials occur about 1200. In most dioceses there was only

one official, but the three dioceses which were divided into two archdeaconries - St. Andrews, Glasgow and Orkney - were divided also into two officialates. In such cases, the official principal or general - e.g. of St. Andrews - had an appellate jurisdiction from the court of the official foraneus - e.g., of Lothian. Subdivision proceeded a stage further where an official appointed commissaries for subdivisions of the district over which his jurisdiction extended; and here again an appellate jurisdiction was reserved. After the institution of archbishops in Scotland, at St. Andrews in 1472 and at Glasgow twenty years later, appeal lay from any diocesan judge - bishop, official or commissary - to the appropriate archbishop or his official principal.

Already in the 13th century testaments had to be given up to the ordinary, who also administered in cases of intestacy (Patrick, 17, 26, 47). In 1420 it was declared that 'from so far back that there is no memory of man to the contrary, bishops and those holding the jurisdiction of an ordinary have been wont to confirm the testaments of those who die testate in their respective sees and to appoint executors to those who die intestate' (Patrick, 81). The episcopal jurisdiction was jealously safeguarded - it was a useful source of revenue, with the payment of 'quots' - and parish priests were under obligation from quite an early date to report in writing the names of persons who had died in their parishes each year (Patrick, 7405, 265). We see the system in full working order in the sixteenth century, in the statutes (Patrick, 115, 177, 280), in documents in the Formulare (53, 69, 72, 166, 177, 259, 422 - some printed in Statuta) and in the Rentale S. Andree (45-7) and Rentale Dunk. (9-24). The earliest extant registers of testaments, kept by the bishops' officers who granted confirmation, begin before the Reformation - Edinburgh in 1514, Dunblane in 1539, Glasgow in 1547 and St. Andrews in 1549.

So far as the general work of the church is concerned - Two sixteenth century volumes of sentences by officials - one of St. Andrews, the other of Lothian - are preserved in the Register House. The only printed selection of entries from them, the Liber officialis S. Andree (Abbotsford Club) is misleading in that it concentrates on matrimonial cases.

A fairer indication of the scope of the courts may be offered by an analysis of four batches, each of a hundred consecutive cases, taken from the beginning and the end of each of the MS. volumes. While the proportion of cases of each type varies somewhat from one sample to another, a clear general picture does emerge. In the court of the official principal, 25% to 33% of the cases were appeals, mainly from the official of Lothian, but also from the bishops, officials and commissaries general of the suffragan sees of the province of St. Andrews. Excluding appeals, the percentages of classified cases are approximately as follows. Executry accounts for the largest proportion of the business - 27% to 41% of the cases; usually the sentence is for a creditor or a legatee against an executor. Matrimonial suits in the widest sense (including 'divorce' or nullity on the grounds of the numerous impediments then recognised, separation a mensa et thoro, bigamy, adherence and bastardy) amount to only 4% to 8%. Cases of defamation fluctuate from none to 8%; the sentence usually includes the requirement that forgiveness be craved. Sentences for payment of ecclesiastical dues are from 5% to 21%. Up to 6% of the cases deal with disputes over the possession of benefices or revenues. Finally, from 24% to 27% are for the rendering of money or goods by one party to another or for the fulfilment of contracts. This last category of cases had arisen from obligations fortified by oath, from agreements in which the jurisdiction of an ecclesiastical court had been expressly accepted, from contracts 'actit' in the books of officials and from deeds recorded or registered therein.

Here is an example showing how the kirk session followed the procedure previously followed by bishops, in communicating with churches in other countries. Early in the 16th century we find a supplication addressed by Bishop James Chisholm of Dunblane to the bishop of Roskilde, in Denmark. Katharine Scrymgeour, wife of Robert Sinclair, a merchant, had squandered part of her husband's property and carried off more of it when she deserted him and fled to Denmark. The Scottish bishop writes to his Danish brother making observations on the deceits of women and remarking that it is no unworthy task to succour defrauded husbands, and requests him to cause 'the wicked woman', Katharine, to

be brought to judgment and compelled to adhere to her husband or to proceed by some other means to restitution of his goods.

In March 1560 the kirk session of St. Andrews received from one David Goodlad a petition which stated that Margaret Archibald, his spouse, had deserted him as long ago as 1524 and was now in Denmark, where she had bigamously married one Hans Boukle or Buckijliis. David, the petitioner, had shown commendable patience, but now, after being a grass widower for 36 years, was desirous to marry again and had procured the consent of 'ane chaste virgyne past forty yeris of aige'. He therefore sought a divorce from Margaret. The kirk session drew up an edict (in Latin and in the usual prereformation form) summoning the woman to compear within eighty days. A copy was affixed to the door of the parish church of St. Andrews and another was transmitted to the minister of Lund, in Denmark, from whom an acknowledgment was received in August. In November the kirk session gave its decision that adultery was proved, and sentence of divorce was pronounced, leaving David free to marry again.

Gordon Donaldson, .

(Part II, dealing with post-Reformation church records will appear in Vol. II, No. 4.)

QUERIES

- 11/17. Charles Crymble of Bally Clare, Co. Antrim, Ireland married on 26th July 1788 Clementine Gardiner, daughter of Alexander Gardiner, Jeweler in Edinburgh. The wife of Alexander Gardiner was related to the Mar family. Can anyone supply the ancestry of Alexander Gardiner and his wife? C.F.D.
- 11/18. Andrew Ronaldson bought Blair Hall, Fife, as early as 1771 at which date it was entailed. He had a daughter, Ann, who married in 1783, so Andrew may have been born about 1740. He, or more probably his father is said to have been a follower of Prince Charles Edward and the family name was originally MacDonald. The ancestry of Andrew Ronaldson and of his wife is desired. C.F.D.
- 11/19. Can anyone supply information about the descendants of Patrick Gellatly in Muckerse who died 16 August 1611 and of Patrick Gellatlie in Inshnivie who died 1 January 1701 aged 62? They were both buried at Kinclaven. In the same churchyard is the tombstone of Jean Cochran, wife of Thomas Gelatly in Drum of Muckercy who died 12th May 1739 aged 53. D.S

CORRECTION

The 1st Records of Kirkliston Parish

Vol. II No. I. p. 9 lines 26 and 29. for 1719 read 1723.

D.W.

NOTES

- 1/41. Rakes' Club founded by John McNachtan. It is suggested that this was "The Most Ancient and Puissant Order of the Beggar's Benison and of Merryland", of which "the supereminently Beneficent and superlatively Benevolent Sir John McNachtane" was "Sovereign" in 1764. See Campbell of Barcaldine's MS Notes on Campbell officers in the Army, (Preserved at the Lyon Office), under Colin Campbell, yr. of Corries, Lt. Col. of the 35th Regiment, 1 Sept. 1795. These Notes contain a transcript of his diploma as a member of the club and it is stated that Rogers' Social Life in Scotland II p.411 et seq contains a passage describing it. There is also a reference to it in "My Scottish Youth" pp. 11 - 12 by (Sir) R. H. Bruce Lockhart. This mentions that the club records are in the National Library, Edinburgh. C.C.

(The records of the club are kept in the National Library but are not available to the general public. Ed.)

- 11/17. The Edinburgh Apprentice Register shows Alexander, son of the deceased Alexander Gardiner schoolmaster in the Canongate, apprenticed to William Aiton, goldsmith on 23rd May, 1744. J.M.D.

- 11/13. The parentage of Mary Ritchie and a short note on the earlier members of the family of Ritchie of Busbie and Craigston appears in Patersons Ayr and Wigton iii 462-3 and in Patersons County of Ayr, ii 219. J.M.D.

1/15. (See also reply in Vol. II, No. 1, p. 21). Old Army Lists record the death of officers, and regimental histories are useful if the regiment is known. Gen. David Stewart's Sketches of the Highlanders often mentions battle casualties. The Society of Army Historical Research (c/o War Office, London, publishes a quarterly journal sometimes useful to the genealogist. For deaths on service in India I have used a series of published lists of tombs and monuments with inscriptions - e.g. Madras (J.J. Cotton, 1905), North Arcot (H. Le Fanu, Chittoor, 1905), Central Provinces and Berar (by Crofton) and Punjab, N.W.F.P., Kashmir, Sind, Afghanistan and Baluchistan (supp. list by H.L.O. Garrett, Lahore 1934). There is also Oliver's Monumental Inscriptions of the British West Indies (Dorchester 1927).

A promising line of inquiry for earlier battles is suggested by the fact that before Harlaw (1411), Flodden (1513) and Pinkie (1547) a royal edict granted remission of feudal casualties to the heirs of those who might be killed (Source Book of Scottish History, i 170, ii 60, 134). An inquest at Inverness on 10 Jan. 1547-8 which found Robert Monro heir to his father Robert Monro of Foulis (killed at Pinkie) states that he is of lawful age 'by reason of act made by the Lord Governor and Lords of Council for the time of date at Monktonhall 7th September, 1547' (Calendar of Writs of Munro of Foulis, ed.C.T.McInnes, Sco. Record Soc., no. 59). Contemporary evidence of other battle casualties might be found by examining similar services of heirs. R.W.M.

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