

THE SCOTTISH GENEALOGIST

Quarterly Journal of the SCOTTISH GENEALOGY SOCIETY

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BY ITS CONSTITUTION, the Scottish Genealogy Society exists "to promote research into Scottish Family History," and "to undertake the collection, exchange and publication of information and material relating to Scottish Genealogy by means of meetings, lectures, etc." By the expressed desire of the original members, the Society was to remain an academic and consultative body, and was not to engage itself professionally in record searching. Arrangements will be made by which the Society can supply a list of those members who are professional searchers, but any commissions of this kind must be carried out independently of the Society

Monthly meetings of the Society are held from September to April in the Department of Adult Education and Extra-Mural Studies of Edinburgh University, at 7 p.m. on 15th of the month. In the event of the 15th falling on Saturday or Sunday, the meeting is held on the following Monday.

Membership of the Scottish Genealogy Society is by election at an annual subscription of £1 10/- (\$4.50) inclusive of The Scottish Genealogist. This subscription, which is payable on 1st October, entitles members to receive the Magazine during the following year beginning with the January issue. Inquiries may be made to the Hon. Secretary, 21 Howard Place, Edinburgh, and subscriptions paid to the Hon. Treasurer, 21 Craigcrook Road, Edinburgh.

The Scottish Genealogist will be published quarterly. Subscription is £1 (\$3.50) per annum (post free). Single copies are available from the Hon. Editor at 5/- (\$0.90) post free.

All material for publication must be sent to the Hon. Editor, c/o Messrs Shepherd & Wedderburn, W.S., 16 Charlotte Square, Edinburgh, 2, in a form ready for immediate use. MSS must be fully referenced, signed and previously unpublished.

Publication in The Scottish Genealogist does not imply that all views therein are accepted or admitted by The Scottish Genealogy Society. Authors, and not the Society, are responsible for errors of fact.

All communications submitted should be accompanied by a stamped addressed envelope (or other means of return). Published matter will not be returned; but will become the property of the Society and filed for reference in the Library.

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REPORT OF COUNCIL, OCTOBER 1970

MEETINGS

The Society met eight times during the year and the Council met four times. The monthly Meetings were held in the rooms of the French Institute at Randolph Crescent. However, during the year the Director of the Institute regretfully informed us that this arrangement could not be continued in 1970-71 as they were embarking on a re-organization programme of their premises. Largely through the good offices of the Hon. Treasurer, arrangements were made whereby we now have the use of rooms in the Department of Adult Education and Extra-Mural Studies of Edinburgh University.

Seven lectures were given during the year. These were: "The early Well-woods of Garvock: a study of frustration" by D. McNaughton, Esq., M.A., F.S.A. Scot.; "World Conference on Records, 1969" by D. Whyte, Esq., F.S.A.Scot.; "Local history study and the local society" by B. Skinner, Esq., M.A.; "The speculative Anglophile: George Chalmers of Pittencrieff" by C. Dymock, Esq., D.A.; "Thoughts on the Campbell ascendancy in the Western Isles" by E. Cregeen, Esq., M.A., F.S.A.Scot.; "Dumfries-shire monumental inscriptions" by G. Gilchrist, Esq., F.S.A.Scot.; "Andrew Stuart and the Genealogical History of the Stuarts" by Dr T. I. Rae.

HONORARY TREASURER'S REPORT

The Hon. Treasurer reports that the past year has been a very encouraging one. We have enrolled 47 new Members and 14 new Subscribers for the Journal. Our total paid up Membership is now 251 and there are 150 paid up Subscribers for the Journal, with over 20 in arrears, most of whom will, no doubt, pay within the next few weeks.

During the year, £84 has been spent on Library books, including a number of purchases from the Library of the late Baron de Reuter.

Considerable income is now being received from the sale of lists of pre-1855 tombstone inscriptions and the outlays partly refer to lists for Berwickshire, for which the recording has only very recently been completed.

A sum of approximately £24 falls to be recovered on Covenanted payments during the past year.

The Hon. Treasurer takes this opportunity to point out the advantages of making payment under Covenant by those who are liable for the appropriate full rate of income tax and will be pleased to supply forms to all who are interested to assist the Society in this way.

Members and Subscribers for the Journal could also make the task of the Treasurer much easier by giving Bankers Orders, for payment of their subscriptions, direct to the Bank of Scotland, 64 George Street, Edinburgh, 2. Appropriate forms will be supplied on request.

BURIAL GROUND INSCRIPTIONS

During the year, the Society produced a volume of pre-1855 inscriptions for Renfrewshire, compiled by Mr and Mrs Mitchell, which is now on sale. The survey of Berwickshire, Fife and Stirlingshire was completed and production begun; it is hoped that the results will be ready for sale in 1971. The Kinross-shire volume is now sold out but copies of Clackmannanshire, West Lothian and Dunbartonshire are still available. Purchasers have included individuals and societies in Canada, the U.S.A., Jamaica, Australia and New Zealand and booksellers in Austria and Germany as well as at home; an encouraging feature is that various official bodies in Scotland (including the Edinburgh Public Library) and professional searchers seem to make a practice of purchasing a copy of each volume when it is issued. As will be seen from the accounts for 1969-70, sales of these county compilations are proving a useful source of income to the Society.

The Society is much indebted to Mr Sydney Cramer for having placed his large collection of inscriptions at its disposal. These include inscriptions in Angus, Edinburgh and elsewhere and it is hoped to use them as the nucleus of regional compilations.

There can be no doubt as to the urgency of getting old inscriptions recorded. Tombstones suffer not only from atmospheric corrosion and the "tidying up" tendencies of some custodians, but also from vandals. An article in the *Scotsman* of 11th August 1969, says that over that week-end 37 headstones were knocked over and small marble stones smashed in one cemetery and 200 stones overturned in another. It is a melancholy thought that in the last year or two all the grave-stones in the old churchyard at Newburgh, Fife, were thrown into a quarry pond when the burial ground was made the site of a housing scheme. It is believed that no copy of the inscriptions was made apart from ten recorded by Andrew Jervise about 1876.

The Society will continue, when requested, to offer advice to anyone thinking of copying tombstone inscriptions; it would like to see, in particular, more county or regional lists—projects which may make particular appeal to local antiquarian or historical societies.

THE LIBRARY

When it was learned earlier this year that we had to vacate our room in the French Institute, the Society was faced with the necessity of finding suitable premises where not only could our lectures be held but the Library housed. We are fortunate in having found a meeting-place in the Extra-Mural Department and are much indebted to Dr J. B. Barclay, Depute Director of the Department, for allowing us the use of his own room in which to locate our books.

During the past year Members have, for the first time, had ready personal access to the Library shelves and there has been, in consequence, a gratifying increase in the number of books borrowed. Some sixty volumes have been added to our collection, many of these by way of gift.

DICTIONARY OF SCOTTISH EMIGRANTS

With regard to the "*Dictionary*", progress has been made on two fronts. Mr McNaughton has established a regular correspondence with Mrs Anne Mee of Canterbury, New Zealand, who is contributing information about New Zealand emigrants. There are now 986 cards for Australia and New Zealand, 58 for Tasmania and 1,004 for the West Indies.

Mr Whyte reports that the U.S.A. section of the *Dictionary* contains 6,000 revised cards recording names of emigrants, with genealogical notes. It is hoped that, by the late Spring of 1971, this section will provide sufficient data for the first volume and the Council will re-open negotiations with an American publishing firm regarding publication. The Canadian section now contains 2,680 cards.

LIST OF MEMBERS

A new venture during the year was the circulation to Members only of a *List of Members*, with addresses. This was compiled by Mr Whyte and has been well received. It is hoped to issue further lists from time to time.

THE SCOTTISH GENEALOGIST

It is very much regretted that the publication of the Journal has fallen behind this year owing to delays at the printers. The Hon. Editor and the Council have explored various solutions and it is hoped that this frustration will soon be eliminated.

ACKNOWLEDGEMENTS

Lastly, the Council would like to take this opportunity of thanking all those, the Lecturers, the Office-Bearers and the Members who have attended Meetings, who have helped to further the work of the Society during the year.

SCOTTISH GENEALOGY SOCIETY ACCOUNTS FOR YEAR ENDING 30th SEPTEMBER 1970

INCOME		EXPENDITURE	
SUBSCRIPTIONS:		<i>Printing Journals:</i>	
Members (231)	£371 6 7	September 1969, £80	
Contributors for Journal (133)	161 14 6	December 1969, £80	
		March 1970, £94	£253 7 6
Arrears of Subscriptions	10 2 11	Cost of Back Numbers	29 12 3
Bank Interest	35 7 0	Stationery and Printing, etc	39 18 8
Sale of Journals, etc	28 4 9	Postages	71 6 11
<i>Sales of Tombstone Inscription Lists:</i>		Cost of Room and Lectures	25 12 0
Kinross £4;		Subscriptions to other Societies	11 0 11
Clackmannan £5;		Removal expenses	11 0 6
West Lothian £25;		Books for Library	82 10 6
Dunbartonshire £39;		Binding Library Books	21 16 0
Renfrewshire £80	135 17 11	Cost of materials for Tombstone Inscription	
		Lists	64 8 0
	£742 13 8		£590 13 3
Subscriptions paid in advance	95 6 6		
	£838 0 2	Balances on hand 30th September 1970:	
Donation—S. Cramer to start a fund for a		On Deposit Receipt	£700 0 0
Microfilm Reader	3 10 0	In Current Account	156 9 2
		In Editor's hands	10 18 6
			867 7 8
Balances on hand 30th September 1969	£841 10 2		
	616 10 9		
	£1,458 0 11	But SEE NOTES opposite	£1,458 0 11

NOTES: The balance of £867 7/8 includes £106 of subscriptions paid in advance (£50 in 1969) and June and September Journals have still to be paid for from past year's income. True surplus therefore say £530 and approximate surplus on year's working £100.

DAVID C. CARGILL, Hon. Treasurer.
1st October 1970.

Checked and found correct—
(Sgd.) PETER A. BUNCLE, Auditor.

SOME GAELIC SURNAMES AND THEIR ENGLISH ADAPTATIONS

(A lecture delivered to the Society on 15th October 1970 by Rev. Somerled MacMillan, Paisley)

Great stress has been made about Ireland being the Island of Saints, and while I in no way seek to minimise such a claim, nevertheless, the same might well be said about our own land, although such a claim may never have been put forward with regard to Scotland. This fact can only be fully understood when one carefully studies the formation of Scottish surnames, both as to their basis in Gaelic and their English adaptations.

Take as a simple illustration, the familiar Christian name and surname of Archibald, which has its equivalent in our Scottish surname Gillespie. This surname is derived from the Gaelic *Gill'-Easbuig*, 'Servant of the Bishop.'

Several of our Scottish surnames are definitely of ecclesiastical origin in Gaelic and in their English adaptations, and they refer not only to Jesus and the Virgin Mary, but also to the apostles, John, Peter, Paul, and Andrew. The same applies equally to the devotees of Celtic missionaries, and to other missionaries from the continent.

At a very early period we find the Gaelic prefix *Maol*, 'Shaveling,' in the formation of ecclesiastical names, but by the 13th century *Gille*, 'Servant,' was substituted.

Maol-losa, 'Shaveling of Jesus,' was a common name, especially in use by the Celtic Earls of Strathearn, and in the Crieff area this name was Englished to Malise, and from it we have such variants as Mellish, Melles, and Meliss. One of the chiefs of the MacLeans was called *Maol-losa*. The name was gradually changed to *Gill'-losa*, 'Servant of Jesus,' whence our English surname Gillies. In the Arisaig area there were a number of MacGillieses at one time, including the Gaelic bardess Anna NicGhill'-losa, who composed a song for the emigrants when they sailed to North America around 1800. Eventually *Mac* was dropped from the name.

The normal practice is to take a masculine name like Patrick and from it we derive the feminine form in Patricia, but in Old Gaelic it was possible to take a feminine name like *Moire*, Gaelic for 'the Virgin Mary,' and derive a masculine form such as *Moirean*, the male devotee of 'the Virgin Mary.' This was a common name of two Irish missionaries—(1) *Moirean*, or as he is commonly called St. Mirren, the patron saint of Paisley, and probably the same person, after whom Inchmurrin, one of the islands in Loch Lomond is named; and *Eilean Mhoirein*, a tiny islet on the west coast of South Uist. This *Moirean* was one of three brothers who came over from Ireland, and tradition has it, they were the first to bring the Gospel to the native inhabitants of South Uist. (2) *Maolan* built a cell at the promontory now known as *Rudh'-Aird-Mhaolain*, 'Maolan's promontory height.' Nearby there was a fort called in the Gaelic language, *Dun Mhaolain*. The district

is now known as Bornish, 'Borg-ness' 'Fort-promontory.' The other brother was (3) *Micheil*, and he, too, built a cell at what is known in Gaelic as *Rudh'-Aird-Micheil*, 'Michael's promontory-height.'

Maol was added to *Moire* and so we find the name *Maol-Moire*, 'Shaveling of the Virgin Mary.' This was a common Christian name and at one time it was common among the Lochaber MacMillans, who, when English names became popular, changed it to *Miles*, which in Latin means 'a soldier.' This obviously has no bearing on the Gaelic original. Strange to say, the *Gille* was later substituted and from this form we have our English *Gilmour*. Eventually, *mac* was added in Gaelic and this appeared as *MacGhillemhoire*, hence our MacGillivray in English. From the Gaelic form different adaptations arose, such as Morison, Murieson, and Morrison, although I hasten to state that several Morrisons are of Norse origin, and so this does not apply in their case. Some MacGillivrays pronounce their surname as if it were *MacGhille-Bhràth*, 'Son of the Servant of Doom,' which has its Lowland equivalent in *Dempster*.

Another devotee name was *Maol-Domhnaich*, 'Shaveling of the Lord,' which also appears as a Christian name and later Englished to Ludovick, although it has no actual bearing on the Gaelic original. It is from *Chlovis*, the Frankish king (fifth century), degraded from the Old German *Chlodwig*, now *Ludwig*, from *Kluto-vigos* meaning 'famed warrior,' roots *cliù* (Gael. 'fame,') and English *victory*. The name *Maol-Domhnaich* was later changed to *Gille-Domhnaich*, 'Servant of the Lord' and loosely rendered into English as 'Sunday's Gillie.' *Domhnach* in Gaelic means 'Lord,' and *Di-Domhnaich*, literally means 'the Lord's Day,' or 'Sunday.'

A favourite Christian name in Gaelic was *Gille-Chrìosd*, 'Servant of Christ,' and as a surname it was Englished to Gilchrist. The progenitor of the Clan MacMillan was *Gille-Chrìosd' mac Cormaic*, 'Gilchrist son of Cormac,' who witnessed a gift of land to the monks at Old Deer Abbey, Aberdeenshire, on 28th April 1132. *Gille-Chrìosd* was a common Christian name among the MacRaes of Kintail, but most of them Englished it to Christopher.

We turn now to the Apostles and first on the list is John, whose name, I believe, appears in Britain before Peter, Andrew or Paul. In the *Annals of Ulster* we find the name of several clerics called *Maol-Eoin*, 'Shaveling of (St.) John.' It is obvious that the MacMillans and the MacLeans were devotees of the Apostle of Love at an early period. The progenitor of the MacMillans was known as *Gille-Chrìosd'* (Gilchrist) and also by his alias *Maolan*, 'Little Shaveling,' or 'Shaveling of (St.) John.' *Maolan* can also be a contraction of *Maol-Eoin*. Later *Maol* was dropped in favour of *Gille*, thus *Gille-Maolain*, 'Servant of the Little Shaveling.' The earliest form of the Gaelic surname was *MacGhille-Mhaolain*, but around 1160 there was a split in the clan, and those who later went to Argyll dropped *Gille* and were known simply as *MacMhaolain*, whereas those in Lochaber and South Uist kept *Gille* in their name but clipped *ain* at the end of the name and so we have *MacGhillemhaoil*. Some members of the clan left West Loch Tarbert and went to the old clan territory in Lochaber, only to return later to Glen Shirra in Argyllshire where they kept the Lochaber Gaelic form, and when English names became popular, they decided to call themselves Bell. In colloquial speech, when

referring to *Iain MacGhillemhaoil*, they contracted the name to *Iain Mhaoil* (pron. Vooil), which, no doubt, has a very remote semblance to *Bell* and the old Scots word *beld* (bald).

The name MacLean was spelt *Makgilleon* in 1510, which in old Gaelic is *MacGhille-Eoin*, 'Son of the Servant of (St.) John,' whence the Irish form McGlone (Mac Giolla Eoin). In present day spelling in Gaelic it is *MacGhill' Eathain*.

The name of Peter appears in various guises like Pearson, Pierson, and Peterson, but one of the earliest entries is *Maelpeter*, 'Shaveling of (St.) Peter,' in the *Book of Deer*. The name was later changed to *Gille-Pheadair*, 'Servant of (St.) Peter,' and when *Gille* was dropped the surname MacPheadair, or MacPhater appears. This also took the diminutive form and so we have *MacPheadarain* and *MacPhedron*, whence the diminutive adaptations such as Peterkin, Paterson, Patterson, and Pattison.

The devotees of St. Paul do not appear so numerous, but in the *Book of Deer* we find the name of *Maelpol*, 'Shaveling of (St.) Paul.' In Gaelic we have *Pàl*, whence *MacPhàil*, which has been Englished to MacPhail.

We now come to the devotees of St. Andrew. In Old Gaelic we have *Anrias* or *Aindreas*. This was the name of the fifth son of Cormac, first diocesan bishop of Dunkeld, who was placed on Church land at *Clachan-Diseirt*, Glenorchy, and became the progenitor of the MacGregors. The old name for the Clan Ross was *Clann Aindreis*, and when they took English surnames, some called themselves Ross after the territory, while others called themselves Gillanders. A few in Skye took the name of Anderson, but here I would be very careful to state that not all Andersons are of Gillanders stock.

Strangely enough, we have devotees of Michael, the archangel, and so we have *Gille-Mhìcheil*, 'Servant of (St.) Michael,' whence the Gaelic surname of *MacGhilleMhìcheil*, 'Son of the Servant of (St.) Michael.' In taking English forms we find MacMichael and Carmichael. In the island of Lismore and in other parts of the Highlands this surname is fairly common. The late Dr Alexander Carmichael, the famous Highland folklorist, who collected those priceless hymns known to the world as *Carmina Gadelica*, was a native of Lismore. In South Uist, St. Michael was revered by the natives who celebrated annually *Féill Mhìcheil* or Feast of St Michael. On that day the women-folk baked a special cake, known as St. Michael's cake, and the menfolk were at liberty to steal their neighbour's horse for one day in order to run a race known as the *Oda* on the sandy shore of the machairland.

Before turning to well-known missionaries of Celtic stock, let us consider one perhaps not so well-known. I refer to St. Cadoc, a Welsh or British saint of princely stock. The name is shortened to *Doc*, and so we have *Gille Doc*, 'Servant of (St.) Doc or Cadoc.' Among the devotees we find various forms of the name such as Dock, Doak, Doeg, and Doig.

When the sons of Erc began to colonise the West Highland fringe in 503 A.D., known as Dalriada or *Oirir-Ghàidheil*, Argyll, or 'the Coastland of the Gael,' several Irish missionaries followed in their train. However, until Columba or

Calum-Cille, 'Dove of the Cell,' came the work of Christianity was not fully organised, with the exception St. Ninian. We find *Maol-Chaluim*, 'Shaveling of (St.) Columba,' and later *Gille-Chaluim*, 'Servant of (St.) Columba.' Gradually we have the appearance of the Gaelic surname in *MacGhille-Chaluim*, which was eventually changed to MacCallum, and finally to Malcolm by the chiefs of Poltalloch during the latter part of last century.

An Irish saint, known by the name of Gorman, left his mark in certain parts of the Highlands, for in Glen Urquhart there is a hill, known in Gaelic as *Suidhe Ghuirmein*, 'Gorman's Seat.' He had followers in Jura, Knapdale and in South Kintyre, known originally as *MacGhille-Ghuirmein*, 'Son of the Servant of (St.) Gorman.' In North and South Knapdale that branch of the family spelt the name *MacGurman*, whereas those in South Kintyre preferred to call themselves *MacGhilleghuirm*, which could mean 'Son of the blue (eyed) lad.' However, when both branches decided to take an English name, they forgot all about the origin of their name and called themselves *Blue*. It is not in the least surprising how this faulty etymology came about. The Gaelic genitive for Gorman is *Guirmein*, whereas the Gaelic for 'indigo blue' is *guirmean*. We know that in certain circumstances certain clans took colour names to conceal their true identity, as in the case of certain MacGregors who called themselves 'White,' or in the case of certain Lamonts who either took the name 'Black,' or 'Brown' after the massacre of several of this clan by the Campbells at Dunoon. There is a branch of the Clan MacMillan in Carradale who took the name *Brown*, from a total different circumstance. We also know that there are *Blues* or *Blews* in Britain and the continent which may have taken this name through such circumstances, but that was certainly not the case of those Highland *Blues*.

Another intriguing Knapdale surname is *MacGhille-Mheàrnaig*, 'Son of the Servant of (St.) Mernoc,' or Ernoc, or Ernan, which appears Englished as MacIlvernock, and later to *Graham* through faulty etymology. The name in Gaelic was wrongly taken for *MacGhille-Bhearnaig*, 'Son of the Servant of the gap' or 'breach,' which they thought was akin to *greim*, 'to grasp,' whence *Graham*. In 1464, a MacIlvernock settled in the parish of Borgue, and one of his descendants contracted his name to *Warnock*.

In Lochaber we have the uncommon name of MacGillonie, now very rare. The late Dr. Archibald Clerk, Minister of Kilmallie, recorded in his unpublished diary of 1864, a very strange tradition as to how the name came about. In the 13th century there was a nunnery at Annat, near Corpach, and tradition has it that a MacLeod of Dunvegan entered the district and had a clandestine affair with one of the nuns, who, in order to conceal her infidelity to her vows, had a little coffin made in which she placed her male-child Moseslike. This strange little 'boat' was allowed to float down the Burdock Burn toward Loch Linnhe. Fortunately, the little coffin and its occupant were washed ashore at Corpach, none the worse for this strange voyage. Some unknown benefactor found the child and had him baptised *Maol-onfhaidh*, 'Shaveling of the Storm,' and from him are descended the Malonies and the MacGillonies. In 1476, Allan, son of Donald Dubh Cameron, forced this family as well as the MacMartins and the MacSorlies to

assume the name Cameron, but locally they were known by their own names well into the nineteenth century, although they were known abroad by their assumed name.

The MacMartins were a well-known Lochaber family with a very interesting history. Their name in Gaelic was originally *MacGhille-Mhàrtainn*, 'Son of the Servant of (St.) Martin' of Tours. Tradition has it that they were formerly connected with the Church and came from Ireland about a thousand years ago. We have good reason to believe that they were in Ardgour before they settled in the Kilmonivaig area. According to Highland tradition, they were cunning hence the Gaelic proverb, *Sliochd nan sionnach—Clann Mhàrtainn* ("Progeny of the foxes—Clan Martin"). The fox, by the way, is also known in Gaelic as *Gille-Màrtainn* ('Martin's gillie'). It is said that one out of every four of the MacMartins is either eccentric or slightly deranged. It is from this family that we have that branch of the family known as "the Dochanassie Camerons."

In the records of the Synod of Argyll we come across the name *MacGhille-Chìosaig*, 'Son of the Servant of (St.) Kessog.' Members of this family were fairly numerous at one time in Kintyre. Gradually, *Gille* was dropped and the name was changed to MacIsaac. Tradition has it that over four hundred MacIsaacs were at the raising of the standard at Glenfinnan, and that the majority of them adopted the name MacDonald.

About sixteen years ago I learned of an amusing incident related to me by my then next-door neighbour, the late Dr. Isaac MacIver, who had been approached by one of his patients in the Glenfinnan area, to see if he could help him to fill up his application form for his old age pension. Naturally, the doctor asked the man to give his full name, only to receive the following answer, "MacDonald or MacVarrish." Dr MacIver was somewhat taken aback and told him that it would have to be MacDonald or MacVarrish, but that he could not be both. The man was somewhat reluctant to drop one of the names, and after a long harrangue, the doctor finally got him to make this compromise; when signing his old-age pension book he was to be known as MacDonald, but when home among his friends he was to be known as MacVarrish. Now, while this sounds rather complicated, it is not really so when fully explained. The man in question was obviously of Clanranald stock and a descendant of Maurice MacDonald.

The name Gilfillan is quite a common name in Perthshire, which in Gaelic is *Gille-Fhaolain*, 'Servant of (St.) Fillan'. We also have *Mac Ghill'-Fhaolain*, 'Son of the Servant of (St.) Fillan,' and now Englished to MacLellan. This is a common surname in Isla, North and South Uist, and Arisaig. It is a Lochaber tradition that a member of the Comyn family brought four brothers from the Balmaclellan district and settled them in Lochaber as personal servants. After the downfall of the Comyn family they swore allegiance to the Clanranald family.

In Jura we find the name *MacGhille-Sheathanaich*, 'Son of the Servant of (St.) Seanach,' but for reasons known best to themselves they took the name Shaw in English.

South Kintyre, of all places, has probably more rare surnames than anywhere

else in the Scottish Highlands. We have the name *MacCambridge*, which is obviously a corruption of *Mac Ambrois*, 'Son of Ambrose.' A Flora MacCambridge was the nurse who escaped with infant Ronald MacDonald, heir to the Machariorch estate, at the time of the Dunaverty massacre, in 1647, and hid him safely in a nearby cave,

One of the oldest surnames in the Kintyre peninsula is MacEachran, from the Gaelic *Mac Each-thighearna*, 'Son of the horse-lord.' It is very remarkable that the Romans called the early inhabitants of this peninsula the *Epidii*, or 'horse-tribe.'

Bute, too, has some rare names. We have *Gille-Chatain*, 'Servant of (St.) Chattan,' and also *MacGhille-Chatain*, 'Son of the Servant of (St.) Chattan,' whence MacIlchattan, Cattanach and Englished to Hatton. In 1160 Malcolm IV is said to have removed an old Sutherlandshire family to Lochaber who were known as the MacGilliechattans. They were given land which anciently belonged to the Lochaber MacMillans, and the chiefs were designated *Gille-Chatain Mór*. The last of this male line was *Dougall Dall* or Blind Dugald, whose daughter Eva, heretrix, married Angus MacKintosh of that Ilk, in 1291, and through this marriage he became the Chief of Clan Chattan.

Another old Bute family was known in Gaelic as *MacGhille-Chiarain*, or locally as *MacIlherran*, 'Son of the Servant of (St.) Ciaran.' when English names became fashionable this family, through faulty etymology, adopted the name *Sharp*. They foolishly imagined that the *Ciar* in *Ciaran*, meaning 'little dusky one,' was the same as *geur* or *giar*, which is the Gaelic for 'sharp'. I believe that MacIlherran was also clipped to *Heron*, a common Scottish surname.

In Ayrshire we find the name *Wright*, which is obviously the English rendering of *Mac-an-t-Saoir*, 'Son of the Carpenter', or 'Wright.' Tradition has it that the progenitor of this family was a member of the crew in one of Clan Donald's galleys, and when it sprang a leak he is said to have stuck his thumb in the hole and thus stopped the leak. Whether there is any truth in the yarn is a matter for conjecture, which I am not prepared to substantiate, beyond the fact that Duncan Bàn MacIntyre, the Glenorchy bard, composed a poem in which he sought to bring out this family tradition.

In Badenoch we find the name MacPherson, or in Gaelic, *Mac a' Phearsoin*, 'Son of the Parson,' They are also known as *MacMhuiridheich* in Gaelic, and it is sometimes Englished to MacVurich. The parson in question is believed to have been *Muiridheach*, Prior of Kingussie, who, in 1173, was given a dispensation from the Pope in order to marry and so maintain the family line of the MacGilliechattans. However, there was another family of *Clann Mhuiridheich*, in no way related to the Badenoch family, but their true progenitor was *Muiridheach Albannach*, or Scottish Murdo, who belonged to the O'Daly tribe. It is said that he was trained for the Church but was forced to flee from Ireland because of a blood feud. His descendants were the bards to the Lords of the Isles, and later to the chiefs of Clanranald. In the Gaelic dialect of Arran certain members of this

family were known as *AcFuirigh* and *MacUirigh*, but when English names became fashionable they changed their name to Currie.

The name MacTaggart, from the Gaelic *Mac-an-t-Sagairt*, 'Son of the Priest,' may present a bit of a poser, but the progenitor, *Fearchar Ruadh*, sixth son of Cormac, bishop of Dunkeld, belonged to the Culdee order of the Celtic Church and it was quite permissible for such clerics to marry. The name MacTaggart was eventually whittled down to *Haggart*.

Recently I was presented with a genealogical query concerning the name MacBrair or MacBriar, as the family anxious to know its origin bore Arms similar to those of the MacMillans. I may say that my chief was not very happy about it. The name is obviously a contraction of the Gaelic *Mac a' Bhràthar-bhoich*, 'Son of the Poor Brother,' i.e., a Capuchin friar. A family of that surname had a connection with Glenluce and Dumfries, and there was a succession of Provosts of that name in the town of Dumfries for 150 years. In the 15th century there was a MacMillan who had a tenement for friars in the town of Ayr, and it is not beyond the bounds of possibility that he may have been the friar who had an illegitimate son.

The name Livingstone in the Highlands has an interesting connection. The Gaelic is *Mac-an-Leigh*, 'Son of the Physician' and when it became fashionable to take an English name, some simply Anglicised it to MacLay, while others called themselves Livingstone, because of an occult stone belonging to the family, known in Gaelic as *clach bheò*, 'living stone.'

The name Angus is purely Celtic, from *Aon*, 'one,' and *gusa*, 'choice.' The name Innes is derived from the Gaelic form *Aonghuis*, and so by adding *Mac* we get MacAonghuis, 'Son of the Choice One,' which has been Englished to MacInnes and MacAngus.

In Fergus we have the Gaelic compound of *Fear*, 'a man,' and *gusa*, 'choice,' and in the Gaelic for Fergusson we have *MacFhearghuis*, which has been contracted in English to *Ferries* and *Ferris*.

Another interesting compound in Gaelic is *Fearchar*, from *Fear*, 'a man,' and *car*, 'dear,' and from this we have *MacFhearchair*, 'Son of Farquhar,' sometimes Englished to MacKercher, MacKerricher, and Farquharson.

Lastly, let me point out a few errors which a number of people fall into when trying to give their children Christian names in Gaelic. In the ancient language, when addressing someone in Gaelic, we invariably address him or her in the vocative case, such as *A Sheumais!* 'Oh, James!', but here comes the sad mistake when we foolishly call a boy Hamish instead of *Seumas*. The same is true when addressing a girl *A Mhàiri!* 'Oh, Mary!' She is simply *Màiri* in the nominative, and not *Mhàiri*, or by the English phonetics of Varea. These are but a few examples of Gaelic names and their English adaptations.

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OLD BURIAL GROUND AT GOUROCK

The old burial ground at Chapel Street, Gourock, has been transformed from an overgrown shrubbery to a Garden of Remembrance, with grass, rosebeds and trees to screen the gable ends of buildings forming the East boundary. Headstones in the centre of the burial ground have been arranged round the boundary wall, and only those which were undecipherable have been removed. A complete record of all the inscriptions has been compiled by Mr and Mrs J. F. Mitchell and included in their compilation for Renfrewshire.

We quote, with the permission of the publishers, Messrs. J. & R. Simpson, an article which appeared in the Gourock Times of 10th April 1970, and also an Historical Note written by Mr Colin Milne in August 1935, which appeared in the issue of 7th February 1969.

OPENED IN 1740

"The burial ground was opened in 1740 or thereabouts and dates on the stone pillars at the entrance are 1741 and 1833. It was closed by order of the Sheriff at the instance of Gourock town council in July, 1875 when the new cemetery was opened at Larkfield.

In the summer of 1968 Mr and Mrs J. F. Mitchell, 7 Randolph Cliff, Edinburgh 3, voluntarily spent much time in the burial ground and recorded names, relationships, occupations, dates, ages and titles and abbreviations from the headstones. Their efforts were hampered by nettles and bushes overgrowing many of the stones.

Then in March last year the parks and cemeteries superintendent, Mr James Fairlie, and Mrs Margaret S. Richards of the town chamberlain's staff, made full records of inscriptions from the headstones. This formidable task is now in typescript form and is a complete record (as far as it was possible) of interments, dates, etc., which can be retained in the burgh archives.

Highly Praised

Mr Fairlie has been highly praised by the Registrar General in Edinburgh and the Scottish Genealogy Society for his painstaking efforts. The Gourock details are to be incorporated in a volume to be published later this year by Mr and Mrs Mitchell for the Genealogy Society incorporating pre-1855 inscriptions for the whole of Renfrewshire.

Before starting the work of clearance of the burial ground, Mr Fairlie sought the views of several local people known to have forebears interred there. They were in agreement with the proposal.

The boundary wall in Chapel Street has been lowered and the pillars at the entrance lowered but they still include the carved sections with the dates. Gates and a bronze plaque will be erected to complete the restoration work.

Many of those interred were seafarers including a number who were drowned when the steamship Comet sank off Gourock Kempock Point in October 1825. It is interesting to note that it was the custom for all headstones to be facing east in these far-off days".

SOME HISTORICAL NOTES

Mr Milne wrote:—

How many Gourockians who pass the old burying ground in Chapel Street, opposite the Eastern School, have ever thought of going inside? I must confess to having passed it thousands of times, but it was only one day recently that, noticing the gate was open, I entered for the first time.

This is a pleasant little "God's Acre," and although many of the stones are now broken, and many that still stand are undecipherable owing to time and weather, there is still much of interest for the Gourockian. The first thing that strikes one is the number of Shearers and Peters that inhabited our town in the past while the Morisons ran them close.

The oldest dated stone I could find was 1720, and as the date was difficult to decipher, as it was much worn, I may be wrong about this. The correct date may be 1790. The stone is as follows:—

1720 (or 1790)
This Burying
Place Belongs to
James Key, Wever,
in Gourock and
Margaret McCunn
his Spouse and their
children

If that date is 1790, then the earliest stones are those dated 1743, two of which I noted. One is simply:—

William Morison,
Sailor in Gourock
1743

while the other is a small stone bearing only:—

M.G.I.P. 1743

Another small stone of the same type bears the following:—

1749
R M .:. J H

Some of the stones are quaintly worded, and the letter-cutters of these old days evidently did not plan out their lettering before beginning their job, as words are split in the most unlikely places. Here is an example:—

1778

Here lies interred
the Body of John
Morison Shipmaster
in Gourock who Depart
ed This Life on The 4th of
August 1777 and is Apo
inted to be the Buryal
Place of his Widow

Another quaintly worded stone marks the resting-place of Thomas Fergson.

This Burying place
Belongs to Thomas Fer
gson For 5 Feet Long
and 2 Feet Brod
Here Lyes the Body
of son Adam Fergson
who was Born Augt
17th 1718 and Died Augt
24th 1781

The now half-buried stone erected to the memory of "Robert Kirkwood, late Gardiner in Gourock," is headed "Industria," and there is another stone dated 1763:—

This Burying Place
belongs to Gabriel
Wood and Margrat
Morison his Spouse
and their children

which had "Memento Mori" across the top, with the skull and crossbones in one corner—the only one of its kind I saw here.

Set in the wall which runs between the graveyard and the school brae, I found the following:—

7 feet by 6
This property belong to
Archd. Jamieson
and his heirs 1835

and there were several intimations of the same kind throughout the ground.

In the corner, where the wall turns from the brae into Cardwell Road, is a most interesting stone. It runs:—

To the memory of
Donald Mackay
Blacksmith native of the
Parish of Duchal Strathspey
who was drowned with
a number of other Passengers
on board the Comet
Steamboat
on the October, 18

The date is not decipherable, but the Comet (it was the Comet II) was sunk at Kempock Point in 1825. She was on her way to Glasgow, when the steamer Ayr ran into her. Many of the bodies recovered from the disaster, as well as from a previous one—the sinking of the “Catherine of Iona” three years before—were buried in this old graveyard.

Before I left this peaceful spot I made what was, to me, my most interesting discovery—the burial place of a relative of my own that I had not known was there.

The last person interred in the old Gourock cemetery was, as far as I can recall (stated another writer in the '30s) was a man by the name of Bell. He must have been a Volunteer because I can still see in my mind's eye the Volunteer Band attending the funeral. (Gilbert Black of Houston in “The Gourock Times” 10th March 1939).

Rev. David Macrae in his “Notes About Gourock” published in 1880, wrote:—

“There is, or was, a little house in the old burying-ground, on the site opposite the gate, which was long a memento of the days when churchyards used to be entered by night, and newly-filled graves robbed of their ghastly contents, which were carried off to be sold to the doctors. That house was the watch-house; and an old Gourockian told me he well remembered taking his turn there to watch through the night, after a burial had taken place. The rule was that the friends of the dead had for six weeks to put on a fire in the watch-house, and have a candle burning. The watch consisted of three men, who were armed with sticks, and had one gun amongst them.

Plundered the Orchards

“It was found, however, in the fruit season, that the watchers would need to be themselves watched, as they not unfrequently left the bodies to take care of themselves, while they went and plundered the orchards of a gentleman known as the Black Prince, who stayed in what is now known as Irish Row, beside the Cove Gardens.

“Gourock being in the parish of Inverkip, the Established Church people had in old times to walk three miles or more to the Parish Church in Inverkip village. This inconvenience became increasingly felt as the population in and around the village of Gourock increased.

Chapel of Ease

“Accordingly a preaching station was commenced and in 1776 or thereabout a chapel of ease was erected on part of the ground now enclosed within the walls of the old graveyard on the opposite side of the road from the Eastern School. Hence the name there of Chapel Street. Part of the old wall abutting on the road formed a portion of the gable. It was a very small place of worship, with earthen floor, and only partially seated with rough benches. It had no vestry; and old “Baldie Cameron” the rope spinner, who rang the bell, had to perform his work standing in the corner of the little church amongst the congregation.

“The Gourock Chapel was soon found too small for the growing congregation; and it was no uncommon thing in summer to see a number of people, who were unable to get access, sitting on the tombstones in the little graveyard, listening to the preaching that was going on within.”

THE HISTORICAL BACKGROUND OF A SPANISH 'DOUBLE-ICON' DEPICTING TWO SCOTTISH SAINTS

One wonders whether the term ‘rediscovery’ is applicable to the situation when one becomes again aware of facts and circumstances which were once known but somehow evaded our consciousness for decades, even centuries. In this particular case the object of our researches was a double portrait or icon¹ of MALCOLM III, Canmore, King of Scotland, and of Queen MARGARET, apparently not referred to since 1911 when in a biography of the latter it appeared as a frontispiece², and hardly known to Scottish hagiographers and art historians. It was, however, still possible to trace it back to the late sixteenth century, when it was painted at the command of Philip II of Spain by the Italian painter BARTOLOMÉ CARDUCCI or Carducho (1560-1608), who spent all his working life as court painter to the Spanish kings. Besides, it was possible to ascertain that it was still to be found among the sacred paintings or icons of the Royal Chapel in the ESCURIAL.



The Escorial Portrait of Queen Margaret and Malcolm III

*Pho'ographed specially for this Work by permission of the
Escorial Authorities*

One is faced now with the intriguing question as to when actually and why this order was given. The term 'double-icon' may be questioned in this particular case. There are no problems left about the dates and circumstances of the canonization of Queen Margaret (ca. 1046-1093)³. We even know all the details about her feast—and name days. It was customary to observe either November 16th, the day of her death in 1093⁴, or June 19th, the day of her translation in 1250⁵, or June 10th⁶, or all three of them⁷. The amazing fact is that June 10th as her feast-day appears already in the 'Calendar of Nova Farina,' usually dated to the close of the fifteenth century⁸, and then again it is mentioned by Thomas Dempster in 1622⁹, by D. Chambers (*Camerarius*) in 1631¹⁰, and by William Leslie (Lesleo) in 1675¹¹. According to the latter, the shifting of the feast-day had been undertaken with the "*benignamente conceduto*" of the then 'Grand-Duke of Moscovia'¹². However, for some reason this did not come into force in Scotland¹³, or, rather, had been only partially applied here. Besides, these pieces of evidence, somehow do not tally with the widely held opinion that 'her feast was removed by Innocent XII in 1693'¹⁴, and even less with the point that this change was done 'at the request of James VII'¹⁵ 'the 10th June being the birthday of his son'¹⁶. It might be more correct to say that James had petitioned Innocent XII in 1693 'to restore the saint's day to the 10th June'¹⁷. James Francis Edward Stuart, the 'Old Pretender', was actually born on 10/20 June 1688.

There is less certainty about the sacred status of Margaret's consort, King Malcolm III Canmore (ca. 1031-1093), who predeceased her by a couple of days. Though it is widely quoted that Philip II of Spain had ordered the simple inscription on the shrine or casket in the Escorial, namely "S. MALCOLMUS REX. S. MARGARITA REGINA"¹⁸, and one is forced to assume that Philip II considered St. Malcolm at the same level as St. Margaret¹⁹, his other ancestor, King Ferdinand III of Castile, was treated on a 'lower level'²⁰. The formal canonization of the latter happened only in 1671, during the reign of Charles II, his great-grandson. It is highly probable that the formal canonization of Malcolm never took place, nor did he belong to the category of popularly canonized national heroes, as was the case with their youngest son King David I of Scotland²¹.

There is little possibility of being able to date this double-icon precisely. The question is whether it was ordered shortly after the famous letter of Mary, Queen of Scots to Pope Sixtus V written at Fotheringay on 23rd November 1586²², where she transferred all her titles to the crown to Philip II ("*. . . je laysee tout ce que je puis avoir de droist ou interest au gouvernement de ce royaume*" . . .), or, rather, after its contents became known to Philip, or only after the execution of Mary, Queen of Scots, on 8th February 1587, or only for the occasion of the memorial service for Queen Mary held in the Escorial on 14th April 1587²³.

This double-icon shows a certain speed in execution and superficiality in composition which may account for the lack of interest shown in this work by art historians²⁴, and which could not be fully attributed to the iconographic traditions of its author, or the school of painters to which he belonged. One is tempted to say that the short time given to the artist, if that has been the case, is a sound explanation of this characteristic of the icon. Another problem is the motivation

behind the choice of the subject. It is known that Philip II was fully aware of the precise degree of blood relationship between himself and the English Royal House²⁵; one has to assume that the genealogical connection with Mary, Queen of Scots, must have been quite familiar to him, and one is almost certain that he knew about his ancestral connection with the Scottish saints Malcolm and Margaret²⁶.

Besides, at that time there were only two officially recognized saints of the Universal Church who were his ancestors²⁷: St. Margaret (can. 1250/51) and St. Louis (can. 1297), the former Queen of Scotland, the latter King of France. Although it has been reported that St. Louis had been in many ways a high model of life, and that he had been eager to live up to his own beatification²⁸, one has to keep in mind his very peculiar and emphatically political attitude to all things French, and to the Royal House of France and the family of Guise in particular. Malcolm and Margaret as his choice of subject appear to be quite natural, especially if we take into account the circumstances and the reason why the icon had to be commissioned. The tragic death of Mary, Queen of Scots, and her ancestral bearing upon the same saints, must have had some impact on Philip's way of feeling and thinking. Besides, there may have been also some element of expiation and feelings of personal guilt and a certain amount of futility occasioned by his indecisive policy, for decades on end, regarding Queen Mary, and his fears about a possible rise of the family of the Guises.

These were possibly the main essential components of this decision of his, namely to commission and to consecrate a double-icon of Malcolm and Margaret, but one would not be right to exclude completely the possibility that the icon was meant to add a votive strength to his plans with regard to the Invincible Armada. Anyhow, one is almost certain that this order and the following consecration did not take place in the second half of 1588, or later.

A different question was, whether Philip was aware of the degree of genealogical connections between himself and both Scottish saints²⁹. All four grandparents of Philip descend from Malcolm and Margaret³⁰: the paternal grandfather Philip the Handsome (1478-1506) through his mother and Charles of Valois (1270-1325); both his grandmothers, the sisters Joan the Mad (1479-1555) and Mary (1482-1516), through both their parents, i.e. through Ferdinand III of Castile and through Edward III of England as well; and the maternal grandfather Manuel I of Portugal (1469-1521) again through the same Ferdinand III and Edward III. Instead of the usual eight, Philip had only six great-grandparents, and all of them descend equally from Malcolm and Margaret. This picture changes only with the immediately preceding generation, since two of their parents seem to be 'outsiders' in this respect, namely Philip's paternal great-great-grandfather, the Habsburg Emperor Frederick III (1415-1493), and the second wife of Juan II of Aragon, the paternal grandmother of both Philip's grandmothers—Joan Henriques (1425-1468).

The curse of incest manifests itself in consanguineous marriages. They range from those between first cousins, as e.g., between Philip's parents or between his great-great-grandparents, the Duke Charles the Bold of Burgundy (1433-1477)

and his wife, Isabel of Bourbon; from those between second cousins, as e.g., between Philip's great-grandparents, the Emperor Maximilian I (1459-1519) and his wife Mary of Burgundy; to the unequal liaisons between uncle and niece, as in the case of João of Portugal (1400-1442) and his halfbrother's daughter, who became his wife, or between first cousins 'once removed', as in the case of Philip's grandfather Manuel I, who married his cousin's daughter Mary of Aragon, or in the case of Louis Evreux (1276-1319), who married the daughter of his second cousin Philip Artois (+1298). The most unequal cases among Philip's ancestors which matter in this connection are apparently those of Beatrice de Guillen (1242-1303), who married her grandfather's first cousin Alfonse III of Portugal (1210-1279), and of Joan Pennafiel (1339-1381), who married a grandson of her second cousin, Henry II of Castile (1333-1379). Owing to these leapfrogging of the appropriate generation one is faced with the situation that, although the shortest link between Philip and both Spanish saints is 15 generations (i.e. $\frac{1}{2^{15}}$), the longest extends to 20 generations.

The number of consanguineous marriages affecting the genetic inheritance between Philip and his ascendants Malcolm and Margaret is 50, covering the time between 1224, when on a date prior to 6th December, two great-great-great-grandchildren of Malcolm and Margaret were married, i.e. Floris IV of Holland and Matilde of Brabant, a great-granddaughter of King Stephen, and 11th March 1526, when Philip's parents married. No consanguineous marriages were known before 1224 which might have influenced Philip's genetical inheritance from Malcolm and Margaret.

The calculation of the amount of genes of Malcolm and Margaret held by Philip has to face the 'snowballing' of the results of the shortest links in comparison with those of the longest one in the need to adjust them to a common denominator. There are many reasons to cast some doubt on the feasibility of a calculation of the precise amount of genes of Malcolm and Margaret in Philip, and not only because of the fact that, apart from a few links through Queen Matilde, wife of King Stephen, and one single link through King David I of Scotland, only genealogical links through "Good Queen Maud" and her grandson Henry II of England were extensively researched in seeking an answer to these queries, and even then not all of them were followed up³⁰.

J. GREENE.

NOTES

- 1 One usually associates the term 'icon' with the sacred paintings of the Eastern Churches, although the facts themselves of (a) consecration, and (b) that venerable objects continuously belonged to a church or a monastery make any picture an icon in law, even if the traditions of its painting are alien to and distant from those of Russia, Greece, Syria or Egypt. George Con (Connaeus), "De duplici statu Religionis apud Scotos", vol. 2, Rome (*Typis Vaticanis*) 1628, p. 56, called this particular portrait an icon.
- 2 S. Cowan, "Life of the Princess Margaret, Queen of Scotland 1070-1093," Newcastle 1911. Although mentioned there once (p. 184: "... their likenesses are painted on the folding doors at full length . . .") there is no cross-reference between the reproduction on the frontispiece and this page of the book. The reader can, however, come to a conclusion

about the identity from the context. In a recent communication of the Librarian of the Escorial it was mentioned that the picture is on the door of the reliquary leading to the altar of St. Hieronymus. For this information I am much indebted to Mrs H. J. Uldall, B.A., M.A., who undertook to investigate the present whereabouts of the icon.

- 3 A. O. Anderson, "Early Sources of Scottish History," vol. 2, Edinburgh 1922, p. 87, refers to a letter of Pope Innocent IV of 21st September 1249, where she was called *Sancta*, and to the events on 19th June 1250, when King Alexander III with his mother Mary, Queen of Scotland, raised "the relics of the glorious Queen Margaret his ancestress from the stone monument in which they had rested for the space of many years; and with the highest devotion placed them in a pinewood shrine adorned with gold and jewels."
- 4 "Breviarium ad usum Sarum," Rouen (Martin Marin) 1496 [the only known copy is property of Edinburgh University], A iij (f. 192), has the handwritten entry about St. Margaret under 16th November (initially under the 17th, then stroked out: "Tra[n]situs [anc]te margarete regine . . ."). The Aberdeen Breviary, Edinburgh (Walter Chepman) 1509/1510, vol. I (*Pars Hyemalis*) also refers to St. Margaret on 16th November. So does also (Esteban de) Garibay (y Zamalloa), "Ilustraciones genealogicas de los Reyes de las Espanas," Madrid -596 (rather 1599?), p. 297.
- 5 The Calendar of Herdmanston, usually dated to the thirteenth century, the calendars of Culross and Arbuthnot, and the "Martyrologium Secundarum usum Ecclesiae Aberdonensis remember her on 19th June. Cf. A. P. Forbes, "Kalendars of Scottish Saints," Edinburgh (Edmonston and Douglas) 1872, pp. XVIII, 41, 58, 101, 117 and 390. The calendar of Adam King, Paris 1588, remembers her twice: June 19 and November 16 (A. P. Forbes, o.c., pp. 155 and 167).
- 6 (anon.) "The Life and Times of Saint Margaret, Queen and Patroness of Scotland," London (Burns and Lambert) 1859, pp. 36, 39.
- 7 Thomas Dempster, "Menologium Scotorum," Bologna (Tebaldini) 1622, pp. 13-14, 30 and alph. reg., mentions her name three times, i.e. on June 10 and 19, and November 16. Cf. A. P. Forbes, o.c., pp. 186, 202-203, 219.
- 8 A. P. Forbes, o.c., pp. XXVI and 72.
- 9 Thomas Dempster, o.c., p. 13.
- 10 David Camerarii Scoti, "De Scotorum fortitudine," Paris (Baillet) 1631, p. 154.
- 11 Guglielmo Luigi Lesleo, "Vita di Santa Margharita Regina di Scozia," Rome (Ercole) 1675, pp. 102-103, ²Rome (Komerek) 1717, pp. 98-99.
- 12 Baron Menzies of Pitfoddels at that time represented the Czar of Muscovy at the court of Rome. This was "Paull (Collonel in Mosco, married twice)," a son of Sir Gilbert Menzies of Pitfoddels (A. F. Steuart, "Scottish Influences in Russian History," Glasgow 1913, p. 37) and great-great-grandson of the famous Provost of Aberdeen ("Scottish Notes and Queries," 2nd Ser., vol. vii, p. 170), i.e. one of the Menzies of Pitfoddels who with "their descendants were Lord Provosts of Aberdeen almost continuously from 1411 to about 1634." The ambassadorial mission of Paul Menzies to various courts of Western Europe stretched from 1672 to 1674. According to Russian sources he was known as Paul Menesius, had come to Russia in 1681, was appointed tutor to the future Peter the Great (1672-1725) and died on 9th November 1694, holding the rank of a Major General. Cf. also John Geddes, "Life of Saint Margaret," Aberdeen (Chalmers) 1794, p. 52; (anon) "The Life and Times . . .," o.c., p. 39; Brockhaus and Efron, *Encycl.*, half vol. 37, St. Petersburg 1896, pp. 86-87; Z. Schakovsky, "Precursors of Peter the Great," London 1964, p. 38, note 1, and pp. 157 and 170.
- 13 H. Thurston and D. Attwater (ed.), "Butler's Lives of the Saints," vol. 2, London (Burns and Oates) 1956, p. 515, note.
- 14 Alban Butler, "The Lives of the Fathers, Martyrs, and other Principal Saints," vol. 6, London 1815, p. 152.
- 15 S. Cowan, o.c., p. 195.

- 16 A. P. Forbes, o.c., p. 390.
- 17 John Geddes, o.c., p. 53; (anon) "The Life and Times . . .," o.c., p. 40.
- 18 G. Con, o.c., p. 56; S. Cowan, o.c., p. 184; Bishop Richard Challoner, "Britannia Sancta, or the Lives of The most celebrated British, English, Scottish, and Irish saints," part I, London (Thomas Meighen) 1745, p. 364; Alban Butler, o.c., vol. 6, p. 153.
- 19 E. Garibay, o.c., p. 297: ". . . *El glorioso Sant Malcolmio* (and, side by side): *La gloriosa Sancta Margarita* . . .," on the same line as: "*El glorioso S. Luis Rey de Francie*" (ibid., pp. 97, 115, 219-227, 297), and in contrast to e.g.: ". . . Don Fernando el Tercero, el Sancto . . ." (ibid., p. 95). According to Garibay, p. 297, the feast-day of St. Malcolm was observed on 15th October. However, D. Camerarius, o.c., who (p. 154) refers to St. Margaret as ". . . *sancti Malcomi coniux* . . ." gives as the feast-day of St. Malcolm 2nd June ("*. . . sanctus Malcolmus Scotorum Rex hoc nomine tertius, et Martyr* . . .," ibid., p. 151). A. P. Forbes, o.c., p. 385, shifts this date, probably owing to a misprint, to 3rd June. Challoner, l.c., simply mentions, without any reference to a feast-day, that Malcolm has been also found in some Scottish calendars, enrolled among the saints.
- 20 Antonio Ceruera de la Torre, "Testimonio autentico, y verdadero de las Cosas notables que passaron en las dichosa muerte del Rey nuestro señor Don Phelipe segundo", Valencia 1599, pp. 80 and 141 ("*. . . Fernando el tercero, por sobrenombre el Santo* . . .").
- 21 Thurston and Attwater, o.c., vol. 2, p. 383, mentions that "more than one modern Catholic church is dedicated to the memory of David I, King of Scotland" and gives as his feast-day 24th May. Cf. also Camerarius, o.c., p. 200, and Alban Butler, o.c., vol. 6, p. 153, note a.
- 22 A. Labanoff, "Lettres, instructions et memoires de Marie Stuart", vol. 6, London 1844, pp. 447-455.
- 23 Fray José de Siguënza, "Fundación del Monasterio de el Escorial," reprint: Madrid 1963, p. 119.
- 24 Thieme-Becker, "Künstlerlexikon," vol. 5, Leipzig 1911, and "El Escorial 1563-1963," two volumes, Madrid 1963, mention Bartolome Carducci or Carducho, but make no reference to the double-icon of Malcolm and Margaret. "Iconographia Hispana," five volumes, Madrid 1966, has no reference to it either. "Documentos para la Historia del Monasterio de San Lorenzo el Real de el Escorial," Escorial 1962, p. 244, limits with the plain remark that paintings of various saints were executed by Bartolomé Carducho.
- 25 John Elder, "The Copie of a letter sent in to Scotlande of the ariual and landynge, and moste noble marryage of the moste illustre Prynce Philippe, Prynce of Spaine, to the most excellente Princes Marye Quene of England," 155, describes a pageant in London, on the way to St. Paul's Cathedral, where "olde man signified kinge Edward the third, of whom both their majesties are linially descended". Philip's claim to the English crown has been genealogically explained many times, deriving from the son of Edward III, John of Gaunt (1340-1399). Cf. e.g. Martin A. S. Hume, "Philip II of Spain," London 1897, p. 26.
- 26 Garibay, o.c., p. 297, delineates only two, equally long, genealogical links, i.e. through the Castilian kings Ferdinand III (S. Fernando) and Juan II, and the grand-daughters of the latter.
- 27 St. Vladimir (956-1015) is a third saint among his ancestors already honoured then, but one doubts very much whether Philip was aware of this relationship. From the point of view of the Universal Church he was hardly acknowledged then as duly canonized.
- 28 L. Bertrand, "Phillippe II à l'Escorial," Paris 1929, p. 224.
- 29 Cf. genealogical table at the end of this article. Names of Philip's ancestors which are mentioned in the tables of Garibay, o.c., are given in italics. Not in all cases was it technically possible to put the participants of consanguineous marriages on the same 'height' and to link them with the customary=sign. In all other cases this had to be done by numeral cross-references, e.g. Mary of Brabant holds the number '9' which in her own entry appears as the first, immediately after her death-date, whereas in the case of her husband Philip III of France it appears at the end of his entry, when her name is

mentioned,—and *vice versa*. It was impossible to pay here attention to the marriages which have had an inbreeding impact on Philip's incestuous inheritance without affecting his links with Malcolm and Margaret. Thus, e.g., the three Provencal sisters (Margaret, Beatrice and Eleanor) who appear among Philip's ancestors as the wives of the brothers Louis IX of France and Charles I of Sicily and their cousin 'once removed' Henry III were descendants of Alfonso VII of Castile, and thus, from Philip's point of view, were additional links with his Castilian forebears. As a matter of fact, Garibay, o.c., gives amply material on Philip's incestuous inheritance from various rulers of France (*ibid.*, pp. 45-277) and a few emperors in Constantinople (pp. 283-297).

- 30 Thus, e.g., the link between Berengaria and Blanca of Lancaster through the mother of the latter, Isabel Beaumont, was not followed up as not quite proved. Cf. J. W. Im Hoff, "Regum pariumque Magnae Britanniae historia genealogica," Nuremburg 1690, p. 135; Gibbs, "The Complete Peerage," vol. 2, London 1912, p. 57 and note b.

QUERIES

1. Mr David E. Gardner, F.S.G., A.G., of 406 8th Avenue, Salt Lake City, Utah, 84103, has previously done some recording of tombstone inscriptions in Scotland and hopes to visit Scotland again in 1971. Meantime, he would like to be put in touch with anyone who has done recording of inscriptions in the Island of Arran, at Campbelltown (Kilkerran), Ayrshire, particularly at Saltcoats, Ardrossan and Stevenston. Also anywhere else in Ayrshire, Argyll, Bute, Perth and places in or near Glasgow. He will supply the Society with copies of the records previously made by him.

2. Mr Gardner also asks if anyone knows of any articles or other helpful information concerning the usefulness of Scottish Kirk Session pre-1855 records in Ancestral Research.

3. Mr Gardner states that there are conflicting statements in various publications regarding marriage and marriage records. Can anyone supply a list of authoritative articles or publications on Scottish Marriage Customs and pre-1855 marriage registration, stating actual date of marriage as opposed to date of publication of intention to marry.

4. *JOHN COUPER*—The Reverend John Couper who was Minister of St. Giles, Edinburgh, in 1586 and of St. Mungo's, Glasgow, from 1587-1606, is said to have had a son John who was Bursar at Glasgow University in 1603 and who Matriculated there in March 1605. It has been suggested that John went to Holland and was the Founder of a Couperus family there with sons John, Theodoris and Focko John. Perhaps some of our Readers in Holland or elsewhere may be able to throw light on John Couper's connection with Holland.

D. C. CARGILL.

5. *THE GREIG FAMILY*—Mr. Walter Boyd Greig of 49 Galloway Street, Hamilton, New Zealand, would like to correspond with any others who may have done research on any family of Greigs. His own Ancestor was William Gregg who appears in the Register of Proclamations of Banns of Marriage in Avondale in 1808.

D. C. CARGILL.

ABERNETHY OF SALTOUN

An interesting, if minor, manuscript source has come to light for the history of the family of Abernethy of Saltoun. A Salisbury missal printed at Paris in 1533 and now in St Andrews University Library¹ contains a number of early inscriptions relating to the deaths of various members of the family. They are to be found, inserted under the appropriate month, in the list of saints' days which precedes the missal proper.

The individuals named, with their dates of death (some of which are here given in full for the first time), are as follows:

1. Beatrix Hepburn, Lady Saltoun (17 February 1508).
2. Alexander Abernethy, 4th Lord Saltoun (13 June 1527).
3. William Abernethy, 5th Lord Saltoun (22 December 1543).
4. Alexander Abernethy, 6th Lord Saltoun (1 April 1587).
5. George Abernethy, 7th Lord Saltoun (27 April 15[90]).²
6. Magdalen Urquhart, Lady Saltoun (5 April 1602).³
7. Elizabeth Stewart, Lady Saltoun (26 April 1607).

The first of these entries would seem to refer to the hitherto anonymous⁴ wife of James, 3rd Lord Saltoun, and mother of Alexander, 4th Lord, whose eldest daughter was also called Beatrix. The last two inscriptions are in a different hand from the rest and refer to the first and second wives of John, 8th Lord Saltoun.⁵ It is probable that the latter, whose death is not recorded, was once the owner of the volume.⁶

St Andrews University.

R. V. PRINGLE.

NOTES AND REFERENCES

1. *Missale ad usum insignis ecclesie Sarum*, Paris, F. Regnault, 1533, 4°. (Typ FP.B33RR).
2. The page is badly cropped. I have supplied the year from *The Scots Peerage*, VII, 413. Ed. Sir J. Balfour Paul, Edinburgh, 1904-14.
3. The date of her death is given in *The Scots Peerage*, VII, 414, as 4th April 1603.
4. *The Scots Peerage*, VII, 408.
5. *Ibid.*, VII, 414.
6. My thanks are due to Mr R. N. Smart, of St Andrews University Library, for elucidating some of the more obscure inscriptions.

GRAVESTONE INSCRIPTIONS

The Ulster-Scot Historical Foundation has recently published five volumes, with index, of gravestone inscriptions in County Down, Northern Ireland. These have been compiled by Dr. R. S. J. Clarke, and are of all existing gravestones dated before 1865.

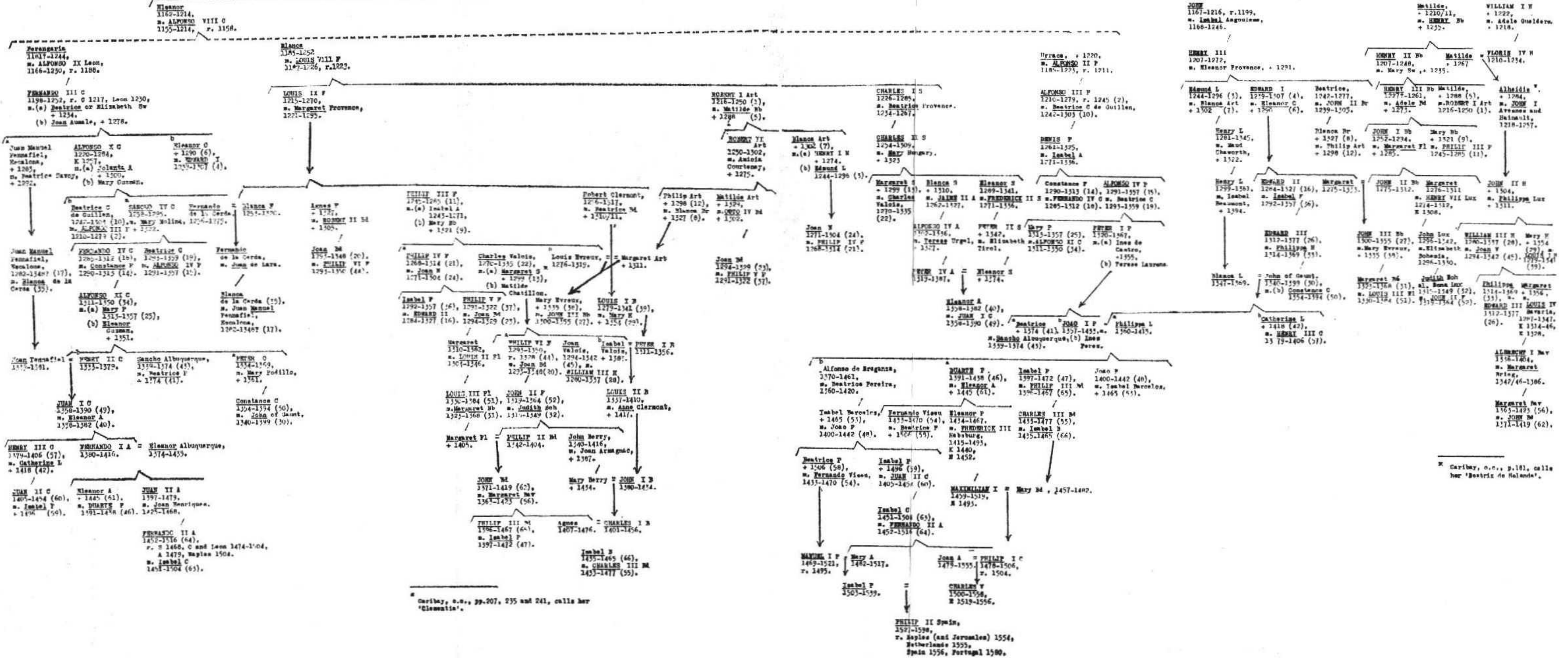
This work is comparable to that being carried out in Scotland by our member, Mr J. F. Mitchell, and with the surnames arranged in alphabetical order will prove of great value to any member seeking genealogical information about persons coming from Northern Ireland. Copies of the volumes can be obtained from the Ulster-Scot Historical Foundation, Law Courts Building, Belfast, Northern Ireland; the price (post free) of the first four volumes is 13/6 each, and of the fifth volume, which contains the index, 16/-.

NOTE

The article on Arms of the Duke of Guelders on page 33 of Volume XVII, No. 2, was written by Mr Colin Campbell of Belmont, Massachusetts. It is regretted that credit was not given to him for the authorship.

TABLE OF CHRONOLOGICAL LINKS BETWEEN
MALCOLM III CANMORE and MARGARET OF SCOTLAND
AND PHILIP II OF SPAIN.

Main abbreviations: A Aragon, Art Artois, B Bourbon, B Brabant, B Burgundy, Br Britain, C Castile, E Emperor-elect of the Holy Roman Empire, F France, Fl Flanders, S Scotland, Sbrabant, S (Germans) King of the Romans, L Lancaster, E Navarre, P Portugal, S Sicily, Naples, S Savoy.
Cross references are numbered in brackets. Descendants of couples thus marked are listed only once, not necessarily following the father's side.



THE SCOTTISH GENEALOGY SOCIETY

At a General Meeting of the Scottish Genealogy Society, the following Constitution was adopted on Saturday, 4th July 1953:—

- 1 The objects of the Scottish Genealogy Society are:—**
To promote research into Scottish Family History.
To undertake the collection, exchange and publication of information and material relating to Scottish Genealogy, by means of meetings, lectures, etc., etc.
- 2 The Society will consist of all duly elected Members whose subscriptions are paid. A President and one or more Vice-Presidents may be elected at the Annual General Meeting.**
- 3 The affairs of the Society shall be managed by a Council consisting of Chairman, Honorary Secretary, Honorary Treasurer, Honorary Editor, Honorary Librarian, and not more than twelve other Members. A non-Council Member of the Society shall be appointed to audit the accounts annually.**
- 4 Office-Bearers shall be elected annually. Four Ordinary Members of Council shall retire annually in rotation, but shall be eligible for re-election. At meetings of the Council, a quorum shall consist of not less than one-third of the members.**
- 5 An Annual General Meeting of the Society will be held at or about the end of October, on a date to be determined by the Council, at which reports will be submitted.**
- 6 Members shall receive one copy of each issue of The Scottish Genealogist, but these shall not be supplied to any Members who are in arrears.**
- 7 No alteration of this Constitution shall be made except at the Annual General Meeting of the Society, when a two-thirds majority will be required.**

THE SCOTTISH GENEALOGY SOCIETY

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