

# THE SCOTTISH GENEALOGIST

Quarterly Journal of the SCOTTISH GENEALOGY SOCIETY

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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. around the 15th of the month. In the event of the 15th falling on Saturday or Sunday, the meeting is held on the following Monday.

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# SEARCH FOR AN ANCESTOR

By ALEX HALEY

(concluded from page 56)

Kissy stayed directly exposed to her father from Africa until she was 16 years old. She had quite a considerable repertoire of knowledge about him, when she herself was sold away to a man named Tom Lea who had a much smaller plantation in North Carolina. It was on that plantation that Tom Lea became the father of Kissy's first child, a boy who was given the name of George. When George got to be about four or five, Kissy began to tell him the things she had learned from her father. Among the other slave children, his peers, he began to run into the common phenomenon that slave children rarely knew who their fathers were. He had something that made him singular: he had direct knowledge of a grandfather. The boy grew up and, when he got into his teens, became a gamecock fighter: that was a great sport in the Ante-Bellum South. When he was about seventeen, he gained the nickname that he would take to his grave—'Chicken George'.

When he was about eighteen, Chicken George took a mate, another slave, whose name was Matilda, and in time Matilda gave birth to seven children. On another plantation, a generation later, in another section of North Carolina, Chicken George would tell his children the story which had come down from his mother Kissy. Those children grew up, took mates and had children. One of them was named Tom. He became an apprentice blacksmith and was sold to a man named Murray who had a tobacco plantation in Alamance County, North Carolina. He met and mated with a slave whose name was Irene, the weaver on the plantation, and she bore him seven children. Tom the blacksmith would tell his seven children about something virtually unique among the slaves: direct knowledge of a great great-grandfather. The youngest of his seven children was a little girl whose name was Cynthia, and Cynthia was to become my maternal grandmother. That was how it happened that I grew up in my grandmother's home in Tennessee, hearing from her that story which had passed down the family about all the rest of the family going back to that African who said his name was Kin-Tay, who called the river *Kamby-Bolongo*, and the guitar *ko*, and who said he had been chopping wood when he was captured. By the time I was in my mid-teens, I knew this story pretty well, having heard it for fully a decade.

I went to school briefly at small Black Land grant colleges around the South where my father was teaching, and when World War Two came along I went into the US Coastguards. It was the time when if you were black and you went into one of the Naval Services in the United States, you went into the Stewards' Department. You were mess-boy, you cleaned up the state rooms, waited on tables, washed the dishes, and, if you did well, advanced to cook. I became cook on a ship in the south-west Pacific during the war. It was boring. We would be put to sea for two or three months at a time before we could get ashore in Australia or New Zealand. My most precious possession was a portable typewriter. I had learned to type when I was in high school, and I would write letters to everybody I could

think of: I would get thirty or forty letters at a time, simply because I wrote so much. Then I began trying to write marine dramas, sea stories. They didn't sell for a long time, but I kept writing for eight years, until finally a small magazine began to buy some of my stories. I stayed on in the Service, began to write for somewhat larger magazines, and finally, when I was 37, I retired from the Coastguards with 20 years service. At that time, something happened that seems to me to have been the first of a series of miracles that were to make it possible to pull together a document, a book of which I am now at the finishing stages, having to do in an unusual way with black history, black culture, black pride, relating to the whole area of blackness in Africa and the United States and the continuities.

The first thing that happened could scarcely have seemed to have less to do with blackness. *Playboy* asked me if I would fly over to London to do an interview with a film actress, Julie Christie. There were long gaps when I couldn't get to see her. One morning I was in the British Museum, and I came upon the Rossetta Stone. I had read how the French scholar, Champollion, had matched the unknown characters on the stone with the Greek, and had finally been able to prove that the demotic and the hieroglyphics had the same text as the Greek. That fascinated me: I would go round in London doing other things, but I would find my mind going back to that Rosetta Stone.

I was on a plane going back to the United States when an idea hit me. What Jean Champollion really did was to match the unknown with the known, and so find the meaning of what hitherto had been unknown. In that story always told in our family there had been a language: the sounds that this African always said when he pointed to different objects. Obviously, many sounds would have been lost in the transmission down the generations, but I could see that the sounds which had survived tended to be hard, angular sounds of the sort that would survive: like *ko*, *Kin-Tay*, *Kamby-Bolongo*. They had to be fragments of some native tongue. Could I possibly find out where these sounds had come from? My research assistant, George Simms, came up with a list of people who were very knowledgeable in the field of African linguistics. One of them was at the University of Wisconsin. His name was Doctor Jan Vansina. He had been trained in his native Belgium, and then at the University of London's Oriental and African Studies department. He had worked in Africa, living in African villages, and had written a book called *The Oral Tradition*. In the Vansina's livingroom that evening, I told Dr Vansina everything I could remember from the time I was a little boy: every bit of the stories, the sounds, the names of the people, the chronology of the family. As an oral historian, he was particularly interested in the physical transmission of the story from one generation to another. The following morning, Dr Vansina came down with a very serious expression on his face. I learned that he had already been on the phone to knowledgeable colleagues of his. He said that they felt that the greatest possibility was that the sounds represented the Mandinka dialect. I had never heard of such a thing as Mandinka. From his knowledge of it, he began to guess-translate what those sounds had meant. There was a sound that probably meant *beobab tree*, generic in West Africa. There was a sound that probably meant *cow*. I heard about something that could be said to look like a banjo, an instrument called the *kora*, well-known where Mandinka was spoken. Finally

we came to *Kamby-Bolongo*; I heard that in Mandinka *bolongo* would mean *river* or *stream*. Preceded by *Kamby*, very probably it would mean *Gambia River*. I tend to be, if something hits me just right, very impulsive. It was Thursday morning when I heard the words *Gambia River*. On Monday morning I was in Africa.

On the Friday morning, I had looked among the names of African students in the United States. From that small country, the Gambia, the one I found who was physically closest to where I was was a fellow called Ebon Manga, attending Hamilton College at Clinton, New York. I hit that campus around 3.30, Friday afternoon, and practically snatched Ebon Manga out of an economics class. We got onto a Pan-American that night and flew to Dakar. From there we got a light plane and flew over to Yanda, near Bathurst. We took a van into Bathurst. Ebon and his father helped to assemble a group of about eight members of the Gambian Government, mature men who met me in the patio of the Hotel Atlantic in Bathurst. There I sat with them, telling them the stories that had been passed down. It gives me the quivers sometimes when I reflect how tissue-thin have been the hinges upon which this whole adventure has swung at one time or another. What these men in the Gambia reacted to most was a sound which I had no idea had any particular meaning. They said: "There may be great significance in the fact that your forefather said his name was Kin-Tay. In our country, our older villages are often named from the families which founded those villages centuries ago". And they showed me a little map with names of villages like Kinte-Kundah Janneh-Ya. They also told me about men of whom I had never heard called *griots*, who were like walking, living archives. A line of *griots* would know the history of one village, they told me, or of one large family clan. They told me that they would look about to see what *griot* might be able to help me.

I went back to the United States. About six weeks later, a letter came to me from the Gambia saying that when I was able it might be worth-while for me to return—as casually as that. In about a week I was back in Bathurst. The same men with whom I had talked at the Atlantic Hotel told me that the word had been put out in the back-country, and a *griot* knowledgeable about the history of the Kinte clan had been found. "Where is he?" I asked. I would have figured, from my experience as an American magazine writer, that the Government should have had him there with a public relations man for me to talk to. They said: "He's in his village". In order to see this man, I had to get together a total of 14 people, three of which were interpreters and four musicians — they told me that, in the back-country, the *griots* wouldn't talk without music in the background.

Mud walls, conical-roofed huts, thatched roofs; there were only about 70 people in the village. As soon as I saw a man, I knew somehow that he was the man we had come to see. Small of build with a pill-box hat and off-white robe; I was later to learn that his name was Kebba Kanga Fofana. The interpreter with me went straight to him. Meanwhile I had stepped into a succession of events that were almost traumatic in their emotional effect upon me. First, the people, about seventy of them, crowded very closely around me. I began to notice how they were staring at me. Their brows were forward and the intensity of the eyes was just raking. It was as if they wanted to know me in corpuscular

detail. I dropped my eyes; I had this sensation of looking at my own hands, my own complexion, and I had a tremendous feeling within me, like a gale-force wind. I was looking at a crowd of people and, for the first time in my life, everybody in the crowd was jet-black in colour. That just hit me like a sledge-hammer. And then, I had this second sledge-hammer type feeling: a kind of guilt, a feeling of being hybrid, of being impure among pure. Then the old man, Kebba Kanga Fofana, began to tell me, through the interpreters, the history of the Kinte clan.

*Griots* can talk for hours on end, telling the stories they have learned. Every now and then when the *griot* was spilling out lineage details of who married whom, who had what children and in what order, a couple of centuries ago, he would stop: a translation would come of some little detail about an individual—for example, that in the year of the Big Water he slew a water buffalo. Kebba Kanga Fofana said that the Kinte clan had begun in the country called Old Mali, and a branch of the clan had moved into Mauretania. In Old Mali, the clan had been characterised by the men being blacksmiths as a rule; the women were habitually potters and weavers. There had come out of Mauretania a son of the clan whose name was Kairaba Kunta Kinte. He came from Mauretania to the country of the Gambia. He stopped first in a village called Pakali N'Ding. He went next to a village called Jiffarong, and then to a village called Juffure. It was in Juffure that he took his first wife, a Mandinka maiden whose name was Sireng. By her he begot two sons whose names were Janneh and Saloum. Then he took (Moslem men, plural marriages) a second wife. Her name was Yaisa, and by Yaisa he begot a son whose name was Omoro.

The three sons grew up in the village of Juffure, and when they came of age the older two, Janneh and Saloum, went away and founded a new village called to this day Kinte-Kundah Janneh-Ya. The youngest son, Omoro, stayed there until he had 39 rains, and at the age of 30 rains he took a wife whose name was Binta Kebba. Between 1750 and 1760, there were born four sons to Omoro and Binta Kebba: Kunta, Lamin, Suwadu and Madi. When he named those four brothers, the old man stopped and the interpreter said: "about the time the King's soldiers came". That was one of the time-fixing references which *griots* use. Later, in London, I found the British Parliamentary records, because I had to know the date. He was talking about a group called Colonel O'Hare's Forces, which had been sent from London to the Gambia River to guard the then British-held fort, James Slave Fort, and the date was right on.

Then Kebba Kanga Fofana said: "About the time the King's soldiers came, the eldest of these four sons, Kunta, went away from this village to chop wood, and he was never seen again." I sat there with goose-pimples the size of lemons popping over me. He had no way of knowing that what he had told me meshed with what I had heard as a little boy on the front porch of my grandmother's home in Tennessee.

I suddenly became aware that the people of the village had formed a circle and were moving counter-clockwise around me. They were chanting: up, down, loud, soft. I had been sitting on a chair, and I popped up as if I had been full of helium. All I could do was stand up. Then there came the music that was always in the background. I remember my ears slowly becoming aware that I was hearing sounds I had to recognise from a *kora* player, who was singing. I

was hearing in a way I could understand. I could distinguish the words "Alex Haley". I could understand Kinte. I didn't know then that, in the way of *griots* my having come to that village, my having been found to be a descendant of that village, was there and then being recorded as part of the village's history. They carried me into the mosque, and there was a prayer. It was translated as: "Praise be to Allah for one lost long from us whom God has returned."

We finally had to go back. I had to return to America and, on the road going out, I was full of the emotion of it. We got to the first village and I saw people lined up on either side of the road. The people in this village already knew what had happened in the village of Juffure. As we came close with the Land-rover, the driver slowed down, and I was looking down at these people standing on either side waving, a great cacophony of sound coming out of them, from wizened elders to little naked youngsters. I thought it was nothing but caprice: they were there, never having left Africa, and I, symbolising to them all of us in America, happened to be standing up there simply because of the caprice—which of our forefathers had been taken out. That was the only thing which had made the difference. Then I gradually became aware what the sound was they were crying out: "Mr Kin-Tay, Mr Kin-Tay". I'm a man, but a sob rolled up from foot-level, and I just flung up my hands and cried as I never had in my life. It seemed to me that if you knew the story of how the black people in America had come there, taken as slaves from all those countries and you knew the continuity of us as a people, then, whatever else you might do, you really needed to start by weeping, because there were no words and no actions which could ever assuage what had happened in that terrible time in the history of both countries.

That's the saga of the black people in America, and I had to write it. I had to know everything I could to put into this book, I wanted to find, if I could, the symbolic boat that, it is said, brought 1,500,000 of our forefathers to the U.S.A. To be the proper ship, it had to be the one that brought Kunta-Kinte out of the Gambia River. I knew now about the time 'the King's soldiers had come,' and I had found that Colonel O'Hare's Forces were his reference. I knew that it had happened in mid-1767. I went to Lloyds of London and I got help from them with the marine records of the 1700s. I searched for seven weeks. One afternoon in the Public Records Office, I was on the 123rd set of slaveship records when I found a sheet with 30 ships' movements on it. Number 18 was moving out of Gambia River, James Fort. Number 18 was a ship that had stated her destination as Annapolis, Maryland. I knew that Kunta-Kinta had been taken to Annapolis.

In the next ten days I crossed the Atlantic Ocean three times, patching together little things I had to find out about that ship. I found she was called the *Lord Ligonier*, named after a British field-marshal. She had been built in 1765 in the New England Colonies. She set sail in 1766 with a cargo of rum, as a new slave-ship to Gravesend. There she sold the rum. The profits were used to buy a cargo, the slaving hardware — the chains, the shackles, the other restraining objects to put on the extra crew—and the extra foodstuffs she would need, and she started sailing to Africa, to the source of what was called the 'black gold' of Africa. I was able to follow the ship from the records along the

Channel, and it became almost like running along the Channel, watching her. I knew her timbers, I knew her planking was loblolly pine and hackmatack cedar. I knew she had red oak timbers. I knew that the flax in her sails was out of New Jersey. I knew the kind of nails that held her together, how the black lopes were held together with a wedge of oak. I could almost read the Captain's mind as he was driving to get to the African coast.

She went southerly across the Bay of Biscay, down past the Canaries, the Cape Virgins, into the mouth of the Gambia River. She was to spend the next ten months in the Gambia River, slaving. In the course of that ten months she got a cargo of 3,265 elephant tusks, 3,700 pounds of beeswax, 800 pounds of rough raw Gambia cotton, 32 ounces of Gambian gold and 140 slaves. She set sail on Sunday, 5 July 1767, headed directly for Annapolis. Her crossing voyage of about 5,000 miles took two months, three weeks and two days. She arrived in Annapolis, Maryland on the morning of 29 September 1767.

29 September 1967: I was standing on a pier in Annapolis looking seaward drenched in tears. It was two hundred years to the day since my forebear had come to that city, and there in Annapolis I went into the tax records to find out what she had come in with. I found she came in with a cargo. She declared the same cargo she had leaving James Fort, Gambia River except that her original 140 slaves had become 98. Forty-two had died on the crossing, which was about average for the ships making that trip in that period. I knew that when slaves were brought in they were always advertised, and I went down to the microfilm records of the Annapolis media of the time, the *Maryland Gazette*, and in the issue of 1 October 1767, on page three, was the ad of the agents of the ship, saying that the *Lord Ligonier* had just arrived under Captain Davies from the River Gambia, with a cargo of fresh, choice, healthy slaves for sale, to be sold the following Wednesday at Meg's Wharf. Among them was Kunta-Kinte, who had come from the village of Juffure.

One thing remained to complete it. I knew that my grandmother and the others had always said that he had been named Toby by his master, and I knew that every kind of deal involving slaves was a matter of legal records. I went to Richmond, Virginia, and went into the legal deeds of the transactions of the 1760s. I found a deed dated 5 September 1768 between two brothers John and William Waller, transferring goods between them: on the second page were the words 'and also one Negro man slave, named Toby'

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## NOTE

### WATT MONUMENT LIBRARY, GREENOCK

THE valuable Watt collection of research material has been re-constituted by the Public Libraries Department of Greenock as a Department of Local History and Archives at the Watt Monument Library. (The hours of opening will be:—

Monday & Thursday — 10.00 — 12.30; 4.00 — 8.00 p.m.

Tuesday & Friday — 10.00 — 12.30; 2.00 — 5.00 p.m.

Wednesday & Saturday — 10.00 — 1.00 p.m.

# THE AIRS OF ANGUS: 1375-1800

By L. D. S. DOBSON, F.S.A.(Scot.)

The surname Air or Aire seems, in Scotland, to have been of territorial origin — AIR being the former spelling of the town of AYR. In Scotland the name appears in the early records as “de Are” or “de Ayr” supporting the claim of a territorial origin, whereas in England, generally, the surname appears as “le Ayer” indicating an occupational origin, in this case a judicial official. In Scotland the surname has historically been localised in three main areas, the Tweed valley, Angus and to a lesser extent Edinburgh, as well as temporary pockets such as Morayshire in the 16th and 17th centuries. This article deals with those of that surname originating in Angus.

The earliest recording of the surname Air in Scotland was that on 6th July 1281, of Robert Air of Hederslawe in Berwickshire whereas the first recording in Angus was that of Galfridi or Geoffrey Ayre, baillie of Dundee, in the latter 1370's mentioned in the Exchequer Rolls. Most of the Airs in Angus seem to have lived in that area between Brechin and Arbroath — the first recorded being in 1401 when Richard Ayre, son of Brice Ayre, made a wadset of part of the lands of Kinnaird to Duthac de Carnegie, the deed being witnessed by Henry and William Ayre. It is probably coincidence but shortly afterwards a Richard Air, churchman and bookbinder, is recorded in 1432 in connection with Glasgow Cathedral. The only other recorded Airs in Angus during the 15th century appear as witnesses during the 1450s in the Registrum Episc. Brechinsis and the Registrum de Aberbrothoc, they are Michael Ayr and Johannem de Ayr. By the 16th century recordings of the surname in Angus become more numerous and reveal a concentration in Guthrie and in and around Dundee. In 1501 John and William Air are recorded in the Acts of the Lords in Council as being in wrongful occupation of part of the lands of Eastertoune of Guthrie. In 1513 John Ayr appears as a witness to a Southesk charter. In 1518 David Air, from Angus, matriculated at St. Andrews University. In 1528 John Air is described as being a resident of Dundee. In 1547 Marion Air is recorded as a resident of Dudhope by Dundee. In 1549 Alexander Air of Eastertoune of Guthrie was accused of complicity in murder but was given a letter of remission by the king the following year. In 1583 Janet Air, wife of Robert Daw, lodged a will with the Commissariat of Brechin. In 1586 Janet Air, wife of Archibald Kyde a merchant and burgess of Dundee, lodged a will with the Commissariat of Edinburgh. In 1574 David Air's widow Margaret Sibbald and her son Patrick Air request confirmation of the lands of Nether Liff by the Privy Council and in 1584 Patrick, Bishop of Moray, is recorded in the Feus of Scone as having done so. In 1585 George Air is one of those accused, by the Master of Gray, as having accompanied James Ogilvy of Clova in certain activities of a reiving nature. In 1587 Thomas Air is murdered at Ardowny, his killers, Ramsay and Arbuthnott, are given letters of remission by the king the following year. In 1597 Margaret Air, wife of Andrew Wilkieson of Balkello, Tealing, lodged a will with the Commissariat of Edinburgh.

The Air connection with the parish of Guthrie again crops up in 1598 when William Air is mentioned in a charter as being the occupant of the Kirkton or Teiltoun of Guthrie. He may be the William Air of Eastertoune of Guthrie who

witnessed a charter in 1610 (Register of the Great Seal of Scotland), and the William Air who traded with Wedderburn in Dundee in 1610 (Wedderburn's Dundee Compt Buik), and the William A. Air of Easter Guthrie described as being the father of Patrick Air later of Nether Liff. It can be reasonably assumed that if Patrick Air, the son of William Air of Guthrie, became the inheritor of Nether Liff he received this from Margaret Sibbald or Air, the widow of David Air, or as is more likely from their son Patrick, and that there was a family connection. The Register of Sasines refer, in 1606, to Patrick A. Air, spouse of Grisel Strathachan or Strachan, portioner of Guthrie and in 1620 we hear of Patrick Air of Nether Liff, spouse of Grisel Strachan, later the said Patrick Air of Nether Liff, burghess of Dundee, lodged a will with the Commissariat of Brechin in 1626. His son Patrick Air, portioner of Dunkenny and burghess of Dundee, became in 1644 the Quartermaster of the Angus Regiment, in the Scots Army of the Covenant. By 1650 he was baillie to John, Viscount Dudhope and in 1660 became baillie in the Mill of Dundee. During the next two decades Patrick Air was recorded several times in connection with legal matters, and lives in Murroes, Innerpeffer (by Easthaven) and latterly in Panbride. The last references I have to him are that he was the granter of a bond on 26.1.1681 (Dur. vol. 49 p 212) and that he and his wife Jean Lindsay, in Panbride, lodged their will in 1675 with the Commissariat of Brechin and in it referred to John, Margaret, and David Air of Guthrie. Patrick Air of Nether Liff, the son of William A. Air of Guthrie, had another son apart from Patrick the above mentioned Quartermaster, he was Alexander Air, portioner of Ardgilzean, recorded in 1675 as the granter of a bond (Dur. vol. 38 p 297), who was the father of Alexander Aire, notary public in Scone, Andrew Aire, notary public of Perth, and Helen Aire, spouse of William Elder, writer in Perth, who lodged her will in 1686 with the Commissariat of St Andrews. From the aforementioned are descended David Air, maltman in Perth and servitor to Charles Tais, notary public in Perth, Margaret Aire, wife of George Lumsdean, messenger in Perth, and Elizabeth Aire.

The civil records of the seventeenth century mention only a few other Airs in Angus, these are Eupheme Air, wife of John Jack, who lodged a will with the Commissariat of Brechin in 1611; Alexander Air in Montago, formerly of Little Keithock (Register of Sasines); Christain Air, mother of James Malder, in Kirriemuir (Register of Sasines); and Gilbert Air, citizen of Brechin, baillie to James Hood, portioner of Keithock, who gave an instrument of sasine in 1667 (Calender of the Laing Charters) and, later, in 1675, described as a flesher of Brechin appeared as a witness (Register of the Privy Council of Scotland).

The church records which exist from the seventeenth century are an important source of reference. In 1628 David Air and Margaret Guthrie had their marriage banns called in Brechin Cathedral. He may possibly have been related to the David Air who along with Sir John Lindsay of Wodwray and others were cautioned against harming James Betoun of Melgund in 1606 (Register of Privy Council of Scotland). David Air and Margaret Guthrie were certainly the parents of David (bapt. 1632), James (bapt. 1634), William (bapt. 1636), and James (?) (bapt. 1642). During the 1650s Gilbert Air (the flesher?) and his wife Agnes Fairweather had the following children baptised in Brechin—John (1651), Gilbert (1653), William (1654), and Mary or Margaret (1656)—the witness to the last

one being a David Air. David Air and Janet Finlay were the parents of David (bapt. 1678), John (bapt. 1680), and (?) (a son) (bapt. 1682). David Air and his wife Isobel Watt had their daughter Agnes bapt. in 1695. The church records of the parish of Guthrie, where the Airs had lived since at least 1501, continued to record the surname during the C. 17 right up to 1702 and then only twice in the 1750s. The conservative practice of the Air family in the choice of boys names does on occasion, when one is working with scanty records, make it difficult to absolutely identify an individual—the names David, John and William have been regularly used by them right up to the present day. In 1668 Charles Air appears as a baptism witness, in 1669 as a baptism witness to his sister Janet's daughter Jean, and in 1670 his own child Isobel is baptised, a witness being a John Air. In 1684 John Air and his wife Janet Whitburn have a child baptised and in 1689 their daughter Janet is baptised. In 1684 a Charles Air married Margaret Smith, (he may be the Charles Air recorded in the Hearth Tax Records for Guthrie in 1691), and were the parents of John (bapt. 1690), Cicelia (bapt. 1693), and John (?) (bapt. 1695). In 1697 a John Air married Janet Gowans and they became the parents of Margaret (bapt. 1697), and John (bapt. 1701). Other Airs who are mentioned in the Guthrie parish records at this time include — David Air, a baptismal witness several times between 1687 and 1702; Margaret Air, who married Thomas Esplin in 1686; Cathryn Air, who married David Stewart in 1690; and Margaret Air, whose marriage banns to David Kelly were made in 1693. During the C. 18 there is a marked absence of the name in the church records, there only seem to be two recordings — the first being the marriage banns in 1750 of James Air, of Rescobie and Rachel Mowat, of Guthrie, and the second being the marriage banns in 1754 of John Air, of Guthrie and Isobel Livy, of Aberlemno.

The virtual disappearance of the Airs from the church records of Guthrie is to some extent balanced by the entries in the church records of the neighbouring parish of Kinnell during C. 18. James Air and Katherine Reid, in Muirside, were the parents of Margaret (bapt. 1708), and Alexander (bapt. 1714). Charles Air, the kirk officer, and Elspeth Mill were the parents of John (bapt. 1712) and William (bapt. 1727). Another Charles Air, also a kirk officer, and Janet Johnston (married 1746) were the parents of Margaret (bapt. 1747). The Francis Air, butcher, who married Elizabeth Keith in 1732 and was the father of Francis (bapt. 1733) may be the same as the Francis Air, butcher, of Arbroath who lodged a will with the Comm. of St Andrews in 1744. James Air, Cotton of Kinnell, was the father of James (bapt. 1743), Helen (bapt. 1745), and William (bapt. 1747). James Air and Helen Whyte, Cotton of Whandland, were the parents of Mary (bapt. 1755) and Margaret (bapt. 1762). Alexander Air and Mary Fitchet, Wedderlaw, were the parents of John (bapt. 1764) and Robert (bapt. 1768). The James Air and Helen Smith, who were married in 1778 and who lived at Leadsie and later Hattonmill, were the parents of William (bapt. 1780), John (bapt. 1781), Anne (bapt. 1782), David (bapt. 1783), Alexander (bapt. 1785), and Margaret (bapt. 1791). John Air and Mary Cowie, at Hill, were the parents of Ann (bapt. 1797), David (bapt. 1798), and Elizabeth (bapt. 1802).

During the last quarter of C. 18 the church records of Farnell reveal that at least three Air families lived there at that time. James Air, weaver, and his wife Anne Allardyce, in Milltown, were the parents of Elizabeth (bapt. 1776), Alex.

(bap. 1787), and Colin (bap. 1789). In 1781 a William Air, weaver, married Anne Scott, and they lived at Crofthead and later Cloak, and were the parents of Elizabeth (bap. 1783, died 1784), James (bap. 1783), David (bap. 1784), William (bap. 1786), John (bap. 1786), George (bap. 1789), Anna (bap. 1791), Charles (bap. 1793), Alex. (bap. 1795), and Joseph (bap. 1796). William Air married Grizel Eaton in 1784, they lived at Little Fithie, and were the parents of David (bap. 1787).

Durng the 1760s the commander of the excise cutter 'Royal Charlotte', based at Montrose and engaged in anti-smuggling duties along the Angus coast, was a certain Captain Duncan Aire. He, however, did not originate in Angus. Captain Aire later lived at The Shore, Leith c1773 and died in 1789.

The surname, though relatively uncommon, continues to exist in Angus to the present day—particularly in Dundee, Arbroath, and Forfar. Others of that surname have migrated to England and overseas, particularly to Australasia.

### POSTSCRIPT

Why did the surname Air or Ayre which is and has been an uncommon surname, appear regularly in Angus since the 14th century having first been recorded in Berwickshire in the previous century? Could it be that those in Angus have their origins in Berwickshire and in the movement of a feudal retainer and his master from one to the other? If so, could one of the following be the feudal superior?

- (a) Sir John Stewart of Boncle, in Berwickshire, who was created Earl of Angus by Robert Bruce in 1327, or
- (b) his grand-daughter Margaret's husband Thomas Douglas. Incidentally the aforementioned Margaret Stewart, Countess of Mar and Angus received a charter from Robert Ayre of Fastforeland, Berwickshire, in 1375.

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## LAING of Wester Keir

- I David LAING (M.A. St Andrews 1643); born  $\pm$ 1623; admitted circa 1649 in the Synod of Dumfries in the Parish of Westerkirk<sup>1</sup>; still there 13 May 1679 when a resignation of Woodend was made in favour of himself and his son John of Westerkirk; he died at Edinburgh 20 March, 1692, aged  $\pm$ 69. He married firstly Marion DALZELL; secondly 12 March, 1678, Janet LAN-DALE who survived him and was buried 15 August, 1692. Both David and Janet were buried in the Tomb of LAING of Redhouse<sup>2</sup> in Greyfriars Churchyard, Edinburgh. Had issue: 1) John, who follows.
- II John LAING of Wester Keir,<sup>3</sup> in the Parish of Westerkirk; died October, 1702. Owned Eisselgill, Woodend, Dornagills, Wester Keir etc. Had issue:
  - 1) David, who follows.
  - 2) Walter LAING, Chamberlain to the Duke of Buccleuch in the Forest District of the County of Selkirk; born  $\pm$ 1650, died Todshawhaugh, 1 February 1736, aged 86; had issue:

a) William LAING in Newark,<sup>4</sup> Chamberlain to Francis, Duke of Buccleuch; died ±1755. Obtained Meikledale and Meikledalehope from William Scott of Meikledale,<sup>5</sup> dd Edinburgh 12 September, 1745; had had issue:

(i) Son, Younger of Meikledale, died v.p; had issue:

(a) William LAING of Meikledale; proved heir to his grandfather, 17 February, 1755,<sup>6</sup> died 11 September 1774, probably unmarried.

(b) Gilbert LAING of Meikledale, Merchant in St. Petersburg, Russia; served heir to his brother 11 July, 1775. Heir special in Meikledale and Meikledalehope with Manor Places.<sup>7</sup> He apparently died unmarried or without surviving issue as his money and property were left to the Elliots of Borthwickbrae.

b) Margaret, born ±1730, died Winter 1810; married 1764, John ELLIOT of Borthwickbrae<sup>8</sup> (s.o. William of Borthwickbrae and Margaret SCOTT of Sinton), born 1711; and had issue: Margaret was heiress to Meikledale in Dumfriesshire, Flex, Old Melrose and Burnfoot on Alewater in Roxburghshire.

c) David,<sup>9</sup> apprenticed 21 March, 1739 to Thomas Cleland, Saddler and Burgess in Edinburgh.

3) John LAING of Flex, who lived at The Roan; Chamberlain to the Duke of Buccleuch in Liddesdale. He obtained Burnfoot in the Barony of Askirk<sup>10</sup> in Roxburgh from Walter Scott and his wife Rachel Ballantyne dd. Edinburgh 26 July, 1743. He probably died unmarried or without surviving issue as his niece Margaret ELLIOT neé LAING was his heiress.

4) Helen; married James GRIEVE<sup>11</sup> in Todshawhaugh (s.o. Walter and Blanche BORTHWICK of Reashaw), born 1684, died 1781; and had issue:

5) Daughter; married OGILVIE of Briery Yards.

III David LAING of Wester Keir, perhaps synonymous with David LAING (M.A. St Andrews 22 Jul 1665),<sup>12</sup> licenced by George Wishart, Bishop of Edinburgh 1 Sep 1669; presented by King Charles II 29 Nov 1677. He deserted his charge at the Revolution. He married Janet LANDELLS. David of Wester Keir<sup>13/14</sup> died Dec 1725; and had issue:

1) William, who follows.

2) John, who follows.

IV William LAING of Wester Keir,<sup>14/15</sup> served heir to his father in Woodend, Dornagills etc. 27 Aug 1728; died Jan 1734 probably unmarried or without surviving issue:

V John LAING of Wester Keir,<sup>16</sup> served heir to his brother in Woodend, Dornagills etc. 6 May 1735.

The compiler would be grateful for any information about the family and would happily correspond with anyone interested.

### Notes

1. Fasti Ecclesiae Scoticae vol II.
2. Greyfriars Burial Register.

3. General Register of Sasines 1617-1720.  
dd 23 Feb 1693 vol 65 fol 183 Roxburgh.  
dd 7 Oct 1696 vol 71 fol 128 Dumfries.
4. Decennial Index to the Record of Services of Heirs in Scotland vol I.  
Sasine dd 29 Jul 1738, recorded 17 Aug 1738.
5. Charter under the Great Seal. vol. 98 fol 25.
6. Decennial Index *ibid* vol II.  
Sasine dd 17 Feb 1755, recorded 21 Feb 1755.
7. Decennial Index *ibid* vol II.  
Sasine dd 11 Jul 1775, recorded 25 Jul 1775.
8. Annals of a Border Club (by) G. Tancred.
9. Register of Edinburgh Apprentices 1583-1755.
10. Charter under the Great Seal. vol 98 fol 111.
11. Annals of a Border Club.  
Scottish Genealogist vol XIX no 4 p 109; vol XX no 1 p 23.
12. Fasti Ecclesiae Scoticae vol II.
13. Decennial Index *ibid* vol I.  
Sasine dd 18 Dec 1706, recorded 8 Mar 1707.
14. General Register *ibid*.  
dd 3 Jun 1707 vol 91 fol 337 Dumfries.  
dd 15 Sep 1707 vol 93 fol 78 Dumfries.
15. Decennial Index *ibid* vol I.  
Sasine dd 27 Aug 1728, recorded 3 Oct 1728.
16. Decennial Index *ibid* vol I.  
Sasine dd 6 May 1735, recorded 9 May 1735.

Compiled by Robert Arthur LAING of Colington, Yr.  
Colington, 9Banks Lane, Kilppoortje, Germiston, Transvaal.

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## CONFERENCE POSTSCRIPT

IN our report of the proceedings at the 21st Anniversary Conference, it was stated that Achievements, Ltd., of Canterbury, sent three delegates. Actually Mr Duncan Wilson Harrington, although associated with Achievements, Ltd, was deputising for Mr Cecil R. Humphery-Smith, Director of the Institute of Heraldic & Genealogical Studies (who tendered apologies for absence). Also from the Institute was Major R. M. Collins. Mr Colin J. Parry represented Achievements Ltd. The latter is a non-profit making organisation engaged in record searching and heraldic art work, and assisting with the support of the Institute, which offers tuition in these subjects.

With reference to conference members' interests noted at p. 114-15 of *The Scottish Genealogist*, vol. xxi, please note that Mr Royston Gambier, honorary treasurer of the Kent Family History Society, can be reached c/o European Stamp Co., Strand Stamp Centre, 84 Strand, London, W.C.2.

SENNACHIE

## BOGUES IN BERWICKSHIRE

by Rev. Dr William Lillie, 5 Raeden Avenue, Aberdeen.

The earliest Scottish record that I have found of the name Bogue, (variously spelled as Bog, Boge, Boog, Boig or Bogue), is a reference to Jonete Bog, to whom a length of cloth for the use of the queen was delivered in 1462.<sup>1</sup> She may have belonged to the family of Bogs who throughout the sixteenth century occupied such offices at the royal court as yeoman in the king's stable or master of the king's beer cellar.<sup>2</sup> There is no evidence to connect these with the Berwickshire Bogues.

In Berwickshire the name first appears as that of Thomas Boge, who signed as witness a precept of sasine directed by John Swynton on 15th December 1475.<sup>3</sup> He may well have been father or kinsman to John Bog, the first Bogue to be laird of Burnhouses, as John and his descendants continued to have connections with the Swinton family until the middle of the seventeenth century. A fellow signatory with Thomas Boge in 1475 was William Bertrem, and there is another link between Bertrahams and Bogues.

In 1491 King James IV granted to John Bog, burgess of Edinburgh, and his heirs the lands of Uchterstoun, Burnhowsis, Oxindene, Harkaris and Risybriggis, which had been previously held by Walter Bertraham, burgess of Edinburgh.<sup>4</sup> (Neither Bog nor Bertraham appear in C. Boog Watson's *Roll of Edinburgh Burgesses 1406-1700*).<sup>5</sup> In 1477, a payment was made to John Bog in the account kept by Walter Bartrahame and another described as *camerarii et customarii* of Berwick.<sup>6</sup> From 1479 to 1481 similar accounts are kept by John Bog, *camerarius et ballivarius* who had succeeded Walter Bartrahame. It may be that both Bartrahame and Bog had been rewarded for their services as chamberlains of the burgh of Berwick-on-Tweed by the grant of the same Berwickshire lands, although there is no mention of this when in 1484 Bartrahame and his wife were granted pensions by the crown.<sup>8</sup>

Within four months John Bog had handed over his estate to his son Archibald, reserving a free holding for himself and a *rationabilis tertia* for his wife, Christane.<sup>9</sup> In 1524 Archibald and his wife Alison Home were confirmed in the joint possession of the lands of Ochterstoun called Burnehoussis and Oxindene which Archibald had previously held in his own name.<sup>10</sup> On 26th July 1560 King James VI granted the lands of Burnhoussis to Alison Home, now a widow.<sup>11</sup> Alison had a long widowhood for on 22nd April 1563 she conceded the revenues from the lands of Oxinden, including those due to her by John Bog (presumably her grandson) to her son William.<sup>12</sup> This William may or may not be the William Bogue, whose name appears on the Coldingham rent roll in 1561,<sup>13</sup> and/or the husband before 1547 of Janet Kello<sup>14</sup> of whom we shall say more later. John Bog, the eldest son of Archibald Bog and Alison Home was married to Mariota Redpeth, who on 14th February 1529 renounced her "conjunct infeftment" of the lands of Herkas.<sup>15</sup> This John died before 15th January 1546, when his son, a third John, inherited from his father the lands of Burnhouse, Auchterstoun, Oxindein, Harkers and Rysebriggis.<sup>16</sup> This John had a brother Andrew who in 1588 acted as procurator for Alexander Murray.<sup>17</sup> In 1585 John Bog of Burnhouses and his son James, along with other Duns parishioners made a complaint to the Lords of Council on their being "daily troubled and pursued" for payments

to provide a new parsonage at Duns.<sup>18</sup> James appears to have been already dead in April 1603 when the king conceded the family estates to Alexander the son of James and the grandson of John Boig.<sup>19</sup> The grandfather, who had held the estates since 1546, still reserved the right to a free holding in part of them. Alexander married Elizabeth (or Elspeth) Cokburne, and her name appears with his on instruments of sasine from 1617 to 1648.<sup>20</sup> One such case was in 1625 when Andrew Galbraith of Eister Winscheill, with the consent of his wife Margaret Boig and his son William, disposed of his estate to Alexander Boig and Elizabeth Cokburne<sup>21</sup>; Margaret may have been Alexander's sister. Alexander Boig had at least seven of a family—Patrick, who later succeeded him, Alexander (described in 1648 as son of Alexander Boig, elder of Burnhouses),<sup>22</sup> (who may have been the husband of Janet Birgan, and the father of another Patrick born in 1678), John (1617—), Elspat (1624—), Jeane (1627—), William (1631—), described in a deed as Patrick's brother,<sup>23</sup> and Agnes (1631—). (The baptisms of the latter five are recorded in the Duns parish registers).

Alexander's son Patrick may have begun his career as "servitor of Master Alexander Swynton", for this name and description appear along with that of Alexander Boig of Burnhouses as witnesses to an instrument of sasine on 24th May 1633.<sup>24</sup> In an instrument of sasine in 1658 he is described as "Patrick Boog of Burnehouses",<sup>25</sup> so it seems that by then he had succeeded his father as laird. In 1657 a precept of sasine was issued by Patrick Boig of Burnhouses as sheriff of that part,<sup>26</sup> and in 1662 he was one of those given a commission to try witches<sup>27</sup>. He appears frequently as "commissary of Peebles" in the Register of Deeds from 1671 onwards.<sup>28</sup> A later reference to his death refers to him as commissioner of excise in the shire of Berwick<sup>29</sup>. In spite of his public offices, Patrick was in serious financial troubles, and presumably because of his debts in 1672 the land of Burnhous, Oxindein and Boigshill were "apprised" from Patrick and his heirs in favour of Sir Robert Sinclair of Longformacus and his heirs<sup>30</sup>. There was a provision that these lands could be redeemed by Patrick and his heirs, but this was never done, and the Burnhouses estates passed to other families. Patrick died in Berwick-on-Tweed on 1st January 1681, and the memorial tablet still to be seen on the wall of the parish church there, describes him as "Captain Patrick Boge, laird of Burnhouses in the Merse, late commissary of Roxboroughshire and Pebles". Patrick's son William witnessed a Swinton document in 1654.

For further information about Patrick and his descendants, I am dependent on A. Thomson's *Coldingham Parish and Priory*,<sup>31</sup> and Virgil T. Bogue's *Bogue and Allied Families*<sup>32</sup>. Neither book commonly refers to contemporary sources, and I suspect that there is some confusion between Patrick's family and the better documented Bogues of Auchencraw. Both books say that it was because of his religious opinions as a Covenanter that Patrick had to flee to Berwick. According to Virgil Bogue, Patrick had a son Alexander who died in 1695. This Alexander had a daughter Jean, who married Captain Charles Chalmers of the Scots Guards and died before her husband was killed at the battle of Sheriffmuir in 1715. Alexander also had a son William, who resided at Auchencraw, and who was prevented by illness from fighting as a Covenanter at the battle of Bothwell Bridge in 1679. He is said to be the William whose death at Auchencraw in 1706 is recorded in the Coldingham register. Both books say that this William had three sons, William, John and Robert. Much of this information is confirmed by

"Family Records of Bogues", belonging to Miss Alder of Lanton, Jedburgh, and, with her permission, extracted for me by Miss Grace A. Elliot, M.B.E., Birgham.

The first Bogue to own property in Auchencraw was William Boig who through his wife acquired lands in Auchencraw and West Reston in 1547. There is some reason to believe but no proof that he was a Boig of Burnhouses, possibly, as I have already suggested, a younger son of Archibald Boig and Alison Hume. The name Bogue was not then a common name in Berwickshire, and the only person I have found with it in the sixteenth century who was possibly not of the Burnhouses or Auchencraw families was a George Boig who in 1558 was baillie to John, commendator of Coldingham.<sup>33</sup> If the William Bogue who failed to appear at Bothwell Bridge was indeed a grandson of Patrick Bogue of Burnhouses<sup>34</sup> residing at Auchencraw, this would be another link between Burnhouses and Auchencraw Bogues. In "Recently acquired old documents of Berwickshire" extracted for me by Miss Elliot, in 1696 there is a mention of a "Robert Bog of Burnhouses and portioner of Auchencraw" (Folio 9, Folder 10). If again, as Thomson states,<sup>35</sup> the Bogues of Dowlaw and Hallydown bore the arms of the Bogues of Burnhouses, and not the slightly different arms of the Auchencraw family, this would suggest a close relationship between the two groups, for the Bogues of Dowlaw and Hallydown were certainly descended from the Bogues of Auchencraw. I am still looking for documentary evidence to exhibit this relationship in detail.

Miss Elliot has copied for me an "Inventar of the Writts and Evidents" of husbandlands in Auchencraw and West Reston, which is still in Miss Alder's possession. (Most, but not all of it, is given as an appendix in Thomson's book). This inventory is of documents handed over in 1717 by William Boig to his kinsman John Murray of Bastile of Foulden who then acquired the Auchencraw and West Reston properties<sup>36</sup>. In 1381, according to the first item in the Inventar, these belonged to the family of Paxton, but in 1513 they were held by James Kello who passed them on to his son William. The name Kello is derived from the place called Kelloe in the parish of Edrom, and in earlier documents is often found in the form De Kellawe, (just as Paxton occurs in the form De Paxton). The earliest occurrence of it that I have found is in 1278.<sup>37</sup> It occurs more than once in the records of Coldingham Priory, and a Richard Kellawe was bishop of Durham from 1310 to 1316.<sup>38</sup> James Kello, who must have been alive in the fifteenth century is the most distant ancestor from whom I have a completely attested lineage. His son William, who inherited in 1513,<sup>39</sup> had apparently no sons, but three daughters, Isabel, Alison and Janet. In 1547 Janet and her husband were given a share in the property, and in 1552 Isabel and Alison renounced their rights in it in favour of Janet and William Boig.

Further items in the Inventar<sup>40</sup> and a retour in 1633<sup>41</sup> show that these lands passed to William's son John in 1596, to his son John in 1616, and to a third John who was heir to his grandfather in 1633, his own father having already died. Some of the many Bogues whose names occur in the registers of Coldingham and neighbouring parishes during the late seventeenth and eighteenth centuries, but whose ancestry I have not been able to trace, may well be descendants of William Boig. About one family there can be collected from many sources an extensive record. The John Boig who inherited in 1633 (or possibly but not probably) a fourth John) married Margaret Pow before 1659,<sup>42</sup> and they had at least five

sons,—James the eldest,<sup>43</sup> Robert the second,<sup>44</sup> Alexander the third,<sup>45</sup> and William the fourth,<sup>46</sup> for they are thus explicitly designated in deed or sasine documents, and another John, who became a notary public in Eyemouth. There may have been other sons for in a deed of 1686 there is mention of a Patrick Boig, son to John Boig, portioner in Auchencraw and his two brothers, Adam and William.<sup>46</sup> It is likely, however that there were about this time other John Boigs in Auchencraw as well as the husband of Margaret Pow and his son. There was, for example, a John Boig from Bunkle, who married Elizabeth Dickson in 1689 and who had property “at the back of laird Boge’s onstead”, for it was “seised” by his widow in 1691<sup>47</sup>. In 1690 Margaret, daughter of John Boig in Auchencraw is mentioned in a deed,<sup>48</sup> and she was probably a sister of the five known sons of John Boig and Margaret Pow.

So much is known, chiefly from the Coldingham parish registers, of these five sons and their descendants that I can only mention a few of them in this paper. I shall leave out all children who died in infancy, and most of those who appear to have left no known descendants, and almost all, born after 1800, about whom, except for my own direct ancestors, I have so far done no research.

A. JAMES (eldest son of John Boig and Margaret Pow), portioner of Auchencraw, and later in Berryhill,<sup>49</sup> married in 1674 Alison, daughter of Hector Turnbull, portioner, Cruicksfield. He died before 1695. His family included the following:—

A 1 John (1675 - 1749), portioner of Auchencraw and tenant in Oldtown of Dowlaw along with his father-in-law David Crooks. He, like his father-in-law, was a staunch Covenanter who suffered some persecution, and before 1701 was an elder in Coldingham Church. He engaged in many financial and land transactions, passing on the original family property at Auchencraw to his cousin William Boig in 1714.<sup>50</sup> He married Agnes Crooks (1675 - 1742) in 1697,<sup>51</sup> and had at least fifteen of a family. These included

A 1 *Alison* (1699 -) who married George, son of Robert Clinkscales in Renton (the son of Thomas Clinkscales, Wedderburnemyln) and Elizabeth Cokburne, (daughter of Robert Cokburne of Blaiksmilne) in 1727. In 1760 their son, John, who was a mason and portioner at Coldingham married Elizabeth the daughter of Robert Weir of Bunkle, and had a son George, who in 1808 inherited some land at Coldingham from his father. George and Alison had two daughters, Isabel (1730 -) and Agnes (1735-).

A 1 (2) *James* (1701-) at Bea-edge and Reston, who married in 1723 Isabel, daughter of James Grieve, baillie Old Camus, Cockburnspath. He had at least ten of a family, one of whom Isabel (1739-1778) was married to William Wilson, barber, Duns, the son of John Wilson and Margaret, sister of John Bogue, feuar, Duns.

A 1 (3) *Kathleen* (1702-) who married in 1722 Alexander Torrie, Cockburnspath, and had a daughter Agnes (1723-).

A 1 (4) *Agnes* (1711-) who married her cousin, John Swanston, Hallydown in 1734.

A 1 (5) *John* (1713-1786) at Dowlaw until 1757 when he bought Hallydown. He married his cousin Margaret Swanston in 1739, and had

eleven of a family, including

- (a) JOHN (1741-1818), owner of Hallydown.
- (b) JAMES (1744-1783), died at Lagos, West Africa.
- (c) AGNES (1745-) who married William Dow, Coldingham.
- (d) DAVID (1750-1825), D. D. (Yale), minister at Gosport. He took a large part in founding the London Missionary Society, the Religious Tract Society, and the British and Foreign Bible Society. He was the author of several theological works, and is the only Bogue included in the *Dictionary of National Biography*. He married Charlotte Wigginston, London, and had seven of a family, including Thomas (1793-1814), James (1803-1822), Louisa, and a daughter married to a minister named Parker in U.S.A.
- (e) ALISON (1754-1835), who married Andrew Edgar, merchant, Eyemouth. They had eight of a family, including John (1785-1858<sup>52</sup>) minister of Foulden and later Hutton. He married Jessie, daughter of Abraham Logan of Burnhouses, and their family of ten included Andrew (1815-c,1885) author of *The Scottish House of Edgar*, Alison (1822-) (who married her cousin David son of Jacob Bogue), John George (1827-1864), editor of *Every Boy's Magazine*, and Georgina (1833-) who married Dr Charles Stuart, Chirnside.
- (f) MARGARET (1757-1821), who married her second cousin, William Bogue of Greenburn C 1 (2) (a)
- (g) JACOB (1764-1818) a police officer in Edinburgh who later came to live at Hallydown. He married Anna Johnstone of Temple Hall, Coldingham and had ten children, two of whom married Bogue cousins.

A 1 (6) George (1714-) a naval surgeon who acquired Bea Edge in 1747.<sup>53</sup>

A 1 (7) Robert (1715-) who married Helen Bruess, Kelso in 1739.

A 1 (8) Annabella (1719-) who married Patrick Trotter, Kidcleugh.

A 1 (9) Elizabeth (1719-) who may be the Elizabeth Bogue who married John Jamieson in 1741.

A 2 Margaret, who married in 1721 George Douglas, son of James Douglas of Lintlaws, and had a son Robert.

A 3 Elizabeth, youngest daughter. She lived with her brother John at Dowlaw until her marriage to James Swanstson, son of John Swanston, Cockburnspath in 1712.<sup>54</sup> She died at Floors in 1758. Two of her children John (1713-) and Margaret (1718-1805) married their first cousins Agnes (A 1 (4) ) and John (A 1 (5) ) the children of John Bogue.

B. ROBERT (second son of John Boig and Margaret Pow), portioner in Auchencraw, who married in 1673 Elizabeth Hume, daughter of Benjamin Hume, portioner of Whitrig (-1693). He is probably the Robert Bogue who died at Auchencraw in 1702, as in a sasine document of 1704 he is referred to as "quondam".<sup>55</sup> His family included

B 1 John, described in 1704 as nearest heir to his father. He may be the father of William Bogue, glazier, Alnwick, who in 1763 is described as the "eldest son of the deceast John Bogue, portioner in Auchencraw",<sup>56</sup> and of Robert Bogue also "heir to deceast John Bogue" in 1763.<sup>57</sup>

B 2 Benjamin, portioner, Auchencraw, who in a retour of 1751 was declared heir to his grandfather of certain lands in Whitrig.<sup>58</sup> This suggests that his brother John had already died) He married Mary Paxton, sister-in-law of Thomas Purves in 1727 and Beatrix Dewar in 1747. His family included

B 2 (1) *Robert* (1728-1778), who married Mary Buglas (Bookless) (1730-1811). (His age at death is given on tombstone as 46). His children were

(a) *BENJAMIN* (1759-)

(b) *ISABEL* (1761-)

(c) *MARY* (1764-1843) who married George Robson, mason, Auchencraw, and had children, George (1790-), Robert, (1792-), John (1795-) and Peter (1798-). (d) *MARGARET* (1767-1847).

B 2 (2) *Agnes* (1735-).

B 2 (3) *William* (1738-).

C. *ALEXANDER*, (third son of John Boig and Margaret Pow), portioner, Auchencraw, who married in 1683 Margaret Smith daughter of William Smith portioner, East Reston and Beatrix Bookless, and sister-in-law of John Murray; Coldingham and Bastile of Foulden. Alexander died before 1700.<sup>59</sup> They had issue:—

C 1 William, portonier, Auchencraw (c. 1689-1748) who married in 1708 Isabel Paxton (-1752), daughter of Clement Paxton, portioner, Auchencraw and Alison (daughter of Patrick Grieve, Ayton and Margaret Home). William took over the Parkland etc in Auchencraw from his cousin John Bogue of Dowlaw in 1714, but gave it over to his uncle-in-law John Murray in 1716 (when the "inventar" of earlier documents was prepared). William was ordained an elder in Coldingham in 1721. His family included

C 1 (1) *Alexander* (1709-1783), Greenburn Along with his brother John, he bought the estate of Prestonhaugh in 1764. In his will he wrote how he was cared for by his brother, John in his "tender, weak and imbecile" state.<sup>60</sup>

C 1 (2) *William* (1716-1780), portioner, Auchencraw, who in 1756 married Bethia Murray, Coldstream, daughter of Thomas Murray, Idington Mains, and grand-niece of Margaret Smith. Their family included

C 1 (2) (a) *WILLIAM* (1757-1815), Greenburn, who married his second cousin Margaret (1757-1821) (A 1 (5) (f) ) daughter of John Bogue, Hallydown. He was heir to his father in 1780, to his uncle, Alexander in 1783 and to his uncle John in 1790. The greater part of this estate, amounting to 460 acres and including the original park land etc at Auchencraw which had been recovered by the Bogues, was sold by Williams family in 1827,<sup>61</sup> but the house at Greenburn seems to have been retained by them. William had issue

I William, who married a Miss Fairbairn. (According to Virgil Bogue, there were Williams in the next three generations).

II John (c.1791-1838), Major, 84th Regt.

III Margaret (1793-1831).

IV George (1795-1817) surgeon, who died in Jamaica.

V Elizabeth (c.1797-1876).

VI Marianne (c.1797-) who married Joseph Liddle, writer in Edinburgh.

VII Thomas (1800-1870), Mayor of Berwick on Tweed. He renounced his share in the Auchencraw property in favour of his brother William in 1821.<sup>62</sup> He married Mary A. Wilson (-1875).

C 1 (2) (b) *BETHIA* (1771-1848), who in 1796 married Thomas Purves, Quixwood, Abbey St. Bathans, son of James Purves and Janet Whitehead. They had eight of a family, seven of whom married and had children. Thomas and Bethia (my own great grandparents) moved to Caithness with two of their family before 1840.

Seven others of the family of William Bogue and Bethia Murray appear to have died without issue.

C 1 (3) *Isabel* (1719-) who married John Murray, Bluebraes and Ninewar, son of Thomas Murray. She and her sister, Mary were the only surviving members of the family when their brother John died in 1790. Their own family included.

C 1 (3) (a) *WILLIAM* (1751-).

C 1 (3) (b) *MARY* (1755-).

C 1 (3) (c) *JAMES* (1762-).

C 1 (3) (d) *ELIZABETH* (1766-).

C 1 (4) *John* (1723-1790), owner of Prestonhaugh.

C 1 (5) *Mary* (-after 1790) who married William Fair in 1747.

C 2 *John* (-1739), East Reston and Heughead who in 1717 married Margaret Bogue, (D 1) daughter of William Bogue and Christian Sheriff. John was ordained an elder in 1721. Their family of nine included

C 2 (1) *William* (1721-).

C 2 (2) *Christian* (1723-).

C 2 (3) *Margaret* (1725).

C 2 (4) *Elizabeth* (1729-).

The rest seem to have died in infancy.

C 3 Margaret, who in 1710 married George Darling, Duns.

C 4 Elizabeth, who in 1728 married William Robertson, East Reston and had sons:—

C 4 (1) *John* (1729-).

C 4 (2) *William* (1731-).

C 4 (3) *Alexander* (1731-).

D. *WILLIAM* (-1706 (?) ) (fourth son of John Boig and Margaret Pow). portioner, Auchencraw, who married Christian Sheriff, daughter of Patrick Sheriff in 1686.<sup>63</sup> Christian Sheriff had to be told more than once by the Coldingham Kirksession "to bridle her unruly tongue."<sup>64</sup> They had issue:—

D 1 Margaret, who in 1717 married her cousin, John Bogue, (C 2) Heughead. She, like her mother, was said to be "a most scandalous woman in her tongue."<sup>65</sup>

D 2 Patrick (c.1691-1715).

D 3 Adam (1696-1751), portioner, Auchencraw, who in 1724 married Agnes Whitson, daughter of George Whitson, schoolmaster, Ayton. They

had eight of a family, including.

D 3 (1) *Christian* (1730-1797) who in 1753 married George Turnbull, Priestlaw.

D 3 (2) *George* (1736-) who in a sasine document of 1765 is described as "nearest and lawfull heir to his uncle, Patrick Bogue."<sup>66</sup> He may be the George, who married Helen Brodie, and had a daughter Agnes in 1766.

D 3 (3) *Elizabeth* (1741-), who was still alive in 1817, when her birth was registered by her son, Alexander Brodie.

D 4 John (1700-) who may either be the John who died in 1720 or the John who married Christian Archer in 1735.

D 5 Rebkah, who in 1730 married Walter Rowland, Berwick-on-Tweed.

E. JOHN (-1710 (?)), (son of John Boig and Margaret Pow), notary public, Eyemouth, who had issue:—

E 1 William, feuar and maltman, Eyemouth, who died before 1755<sup>67</sup> and had sons:—

E 1 (1) *John* described in 1759 as "eldest son of William Bogue, feuar in Eyemouth" = (?) *John*, father of

E 1 (1) (a) *MAITLAND* (1759-).

E 1 (1) (b) *MARGARET* (1764-) = (?) *MARGARET*, who married Peter Forrest, sawyer, Eyemouth in 1787, and had issue:— John (1788-), Anne (1789-), Mary (1792-), Jean (1794-), Helen (1797-), Thomas (1799-), Alexander (1801-), Margaret (1804-), and Robert (1806-).

E 1 (1) (c) *ALEXANDER* (1767-) who may be the child of John Bogue, who died in 1768.

E 1 (1) (d) (?) *AGNES*, who may belong to another Bogue family and who married George Paterson and had children, Anne (1785-) and George (1790-).

E 1 (2) *William* (1709-1790), feuar and carpenter, Eyemouth, who married Anne Whitson (1714-1780). He was nearest heir in 1757 to his cousin, Alexander Robertson, merchant in Eyemouth<sup>68</sup>. The following appear to be children—

E 1 (2) (a) *WILLIAM*, mariner, Eyemouth, who married Margaret Brown in 1783, and had issue:—Martha (1785), Anne (1787), and William Whitson, who was living with his parents in Eyemouth in 1815.

E 1 (2) (b) *ISABELLA* (1755-) who married Robert Crawford, tailor Eyemouth, and had issue:—William (1784-), Robert (1787-), Anne (1791-), John (1793-), Andrew (1795-) Jannet (1799-).

E 1 (2) (c) *ANNE* (1758-) who married Joseph Gibson, mason, Eyemouth and had issue:—John (1777-), David (1782-), Joseph (1783-), Anne (1785-), and Margaret (1787-).

Much remains to be done on (a) the relationships between the Burnhouses and Auchencraw Bogues, (b) the descendants of the Burnhouses Bogues, (c) the nineteenth-century descendants of the Auchencraw Bogues, and (d) the question whether any of the numerous Bogues in America recorded by Virgil Bogue are descended from the Berwickshire Bogues.

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## A WAR CRIME IN 1746

AT the battle of Prestonpans or Gladsmuir, Colonel Gardiner, in command of a regiment of dragoons distinguished himself in the fighting, but was cut down by a Highlander armed with a Lochaber axe, and died some hours later in Tranent church to which he had been carried. He might well have died in his own house of Bankton for it stood on the field of Gladsmuir, an estate which had belonged to his mother's family.

Born in 1688 James Gardiner had entered the army, fought at Ramillies in Marlborough's wars, and on the government side in the '15. During his earlier years he had been noted for his dissolute habits, but had repented of his ways and had become a model of sobriety. Before the battle Colonel Gardiner, already a sick man, had had gloomy forebodings of the outcome, which were to be only too well justified.\*

Perhaps because he was a well known local figure, his death was noted particularly, but what was more unusual, his assailant was also recognised as one, John McNaughton, a watchmaker in Edinburgh, but who was more likely to have been remembered as a servant of Murray of Broughton, one of the chief architects in Scotland of the '45 Rebellion. He became a wanted man, and when captured after Culloden, he was specifically charged with the murder of Gardiner, although there was some doubt in that the murder had occurred in the course of the battle. There were, however, other reasons for the government's interest in McNaughton.

He was John McNaughton of Moar in Glenlyon, whose family had been tenants there for many generations. Family tradition has it that his father was a ground officer or factor for Menzies of Culdares and Meggernie, who held the upper part of Glenlyon at this time. He had at least two married brothers, one who remained in the farm, and another, Alexander who became blacksmith at Garth, Fortingall, and as the single one of the family he was sent

\*See Nigel Tranter "The Rake who turned churchman". *The Scots Magazine*, January 1969.

or encouraged to follow Prince Charles. John McNaughton's early life is shrouded in mystery, but he was for a time in the service of Murray of Broughton before entering on an apprenticeship as a watchmaker with James Nicol in the Canongate of Edinburgh, which explains his presence there when the '45 was being planned by Murray and others. In the official returns of the prisoners of the '45 he is described as a watchmaker in Edinburgh, apparently still an apprentice, though remaining in touch with his old master.

Murray states in his Memoirs that in 1744 an urgent message from the conspirators had to be sent to France, that 6000 men were needed for the invasion to be successful, and that these should be landed somewhere between Peterhead and Dundee. No one could be trusted to hear the letter, except Murray's former servant John McNaughton. Bearing the letter, signed by Murray, the Duke of Perth, and Lord Elcho, McNaughton was sent to a Captain Ogilvie, probably at Leith, and was instructed to take the name of Douglas in case he was stopped by a man of war. He also carried a letter to Mr Smith at Boulogne to be supplied with French money for the remainder of his journey. Another letter to Mr MacRonald, banker, the Jacobite agent in Paris, ensured further funds and clothes, perhaps for disguise. He left late in 1744 and returned in May 1745 bearing the news that the Prince was setting off, intending to land in South Uist. McNaughton did not wait for the arrival of the Prince in Edinburgh, but returned to Glenlyon to join a contingent under Archibald Campbell of Glenlyon, who was regarded as the natural leader of the men of the glen, although he no longer owned any land in that area. When they joined the Atholemen at Crieff, John McNaughton led a white horse to be given as a present to Prince Charles from "Old" Menzies of Culdares. Menzies' son "Young" Menzies was in government service, but the old man's sympathies were all with the Cause. He had been out in the '15 and had been captured at Preston, but unfortunately had been allowed to return home. Now he was too old to go on an active campaign, and he was unwilling to risk his lands in a desperate venture. However, by sending a present, secretly, to Charles he had a foot in both camps, and his lands would be reasonably safe whatever the outcome might be.\* The Glenlyon men joined the Perthshire Squadron of Kilmarnock's Regiment, of which McNaughton became the quartermaster. (The Cumberland Papers describe him as a Lieutenant of Lochiel's Regiment but local tradition is probably more accurate).

At Prestonpans he must have been recognised and reported to the authorities as the man who dealt Colonel Gardiner the fatal blow with a Lochaber axe (after Gardiner had been made prisoner according to one account). What other fighting he did on that occasion has not come down to us, but there is a brass candlestick in possession of one of the family which he is supposed to have looted from the tent of Sir John Cope himself!

Family tradition suggests that he was not at present at Culloden, although some of the Glenlyon men were present, including a Campbell cousin. He was certainly in Glenlyon shortly afterwards, for Murray of Broughton placed his nephew, Sir David Murray of Stanhope, in his care, (possibly joined for a brief period by Dr Cameron). To quote Murray's Memoirs, he was — "under the care of an old servant born in the Country, and well acquainted with every Corner,

\*Stewart of Garth had a portrait of Prince Charles mounted on this horse. Where is it now?

giving him directions to carry him to some safe place and to keep a strict look out when the Lady (Murray's sister) expected should come, that he might meet her, and taking her footman's cloathes should pass in the Country for her servant, under which character he might easily get to Edinburgh, being but little known. He at this time gave to this person to whose care Sir David was committed money (£5 5/- in Murray's Accounts) to provide cloathe to make a livery for himself so as to be able to go with little hazard to the Low Country, if found necessary, and orders to purchase a fair wigg and some other things to perfect his disguise."

It would appear that Murray realised that John McNaughton was a wanted man whose description was known to the authorities, and that it would be necessary for him to leave the country in disguise.

This scheme appears to have been partially carried out, for Sir David, en route for Holland, got as far as Whitby in his disguise before being arrested. He was tried and condemned at York, but was reprieved through the efforts of Lord Hopetoun. He died in exile in France in 1770. His uncle thereupon assumed and used the baronetcy, despite the fact that it had been attainted. Sir David's Ardnamurchan estate, including Strontian, was forfeited and sold.

Meanwhile John McNaughton had been arrested in Glenlyon, which had been heavily guarded and searched by the regular troops. He was lodged in Perth jail on 1st July, 1746 and a month later conveyed to the Canongate Tolbooth to await disposal. At the beginning of September he was removed to Carlisle for trial, being charged not only with rebellion but also with the murder of Colonel Gardiner. He denied this, and vainly endeavoured to get Murray of Broughton to testify to his innocence. He was found guilty and sentenced to death.

Nevertheless, the authorities were not finished with him. They tried desperately to get him to admit the name of the Jacobite sympathiser who had sent him with the white horse to Charles. Even on the way to execution he was offered his life and a pension if he would reveal this. He is said to have replied that the Government had honoured him in ranking him with gentlemen, and he hoped they would leave him in quiet to suffer as one. According to Stewart of Garth, who knew his brother Alexander, he also asked if they were serious in supposing him such a villain. If he did what they desired, and forgot his master and his trust, he could not return to his native country, for Glenlyon would be no home or country for him as he would be despised and hunted out of the glen.

He was executed on 18th September, 1746, leaving behind him a memory of an honest and trustworthy man, but for long remembered in the glen as "MacNeachdain of the White Horse."

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DUNCAN McNAUGHTON

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