



THE SCOTTISH GENEALOGIST

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Junglin' Geordie

The First Scottish Printers

An early 18thC Paedophile and Adulterer

Robert Burns and Tam Samson

Cormac Mac Airbertach

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Front Cover: The Society's Coat of Arms

Back Cover: Portrait of George Heriot at George Heriot's School.

Reproduced with the kind permission of the School.

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GENERAL INFORMATION

The Society is an academic and consultative body whose constitutional objects are to promote research into Scottish family history and to undertake the collection, exchange and publication of information and material relating to Scottish genealogy. Copies of our Constitution are available to members upon request. We assist members with modest enquiries, but do not carry out professional research. Private researchers are available, and we can also provide an ASGRA list upon request.

Meetings

Monthly meetings of the Society are held September to April in the Augustine United Church, 41 George IV Bridge, Edinburgh, at 7.30pm around the 15th of the month. If the 15th falls on a Saturday or Sunday, the meeting is held the following Monday.

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Single membership £16; family membership £19; affiliate membership £20.

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The Scottish Genealogist

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The First Scottish Printers – 1508

by Maurice McIlwrick

Many of you may not be aware that 2008 has a special significance for the printing industry in Scotland and is being celebrated by numerous exhibitions around the country.

The reason is that it is 500 years since the first book was printed in Scotland, here in Edinburgh. It occurred during the reign of King James IV, who had realised Scotland was in danger of falling behind the rest of Europe when Gutenberg in 1450 made it possible to mass-produce the Bible. What was of more concern was that England, through the efforts of William Caxton in 1477, had a printing press set up at Westminster.

To put this right, the King invited one of his clerks to recruit a skilled printer and obtain all the necessary print material that was required to set up a printing press. The people chosen are little known today by the general public. The clerk was Walter Chepman and the printer Andrew Myllar. Readers can be excused for not knowing these names, as they are no longer in common use. A quick look at the 1881 census shows only 7 people having the name Chepman and no-one spelling their name Myllar. Today our British telephone directory lists no-one using the name Chepman.

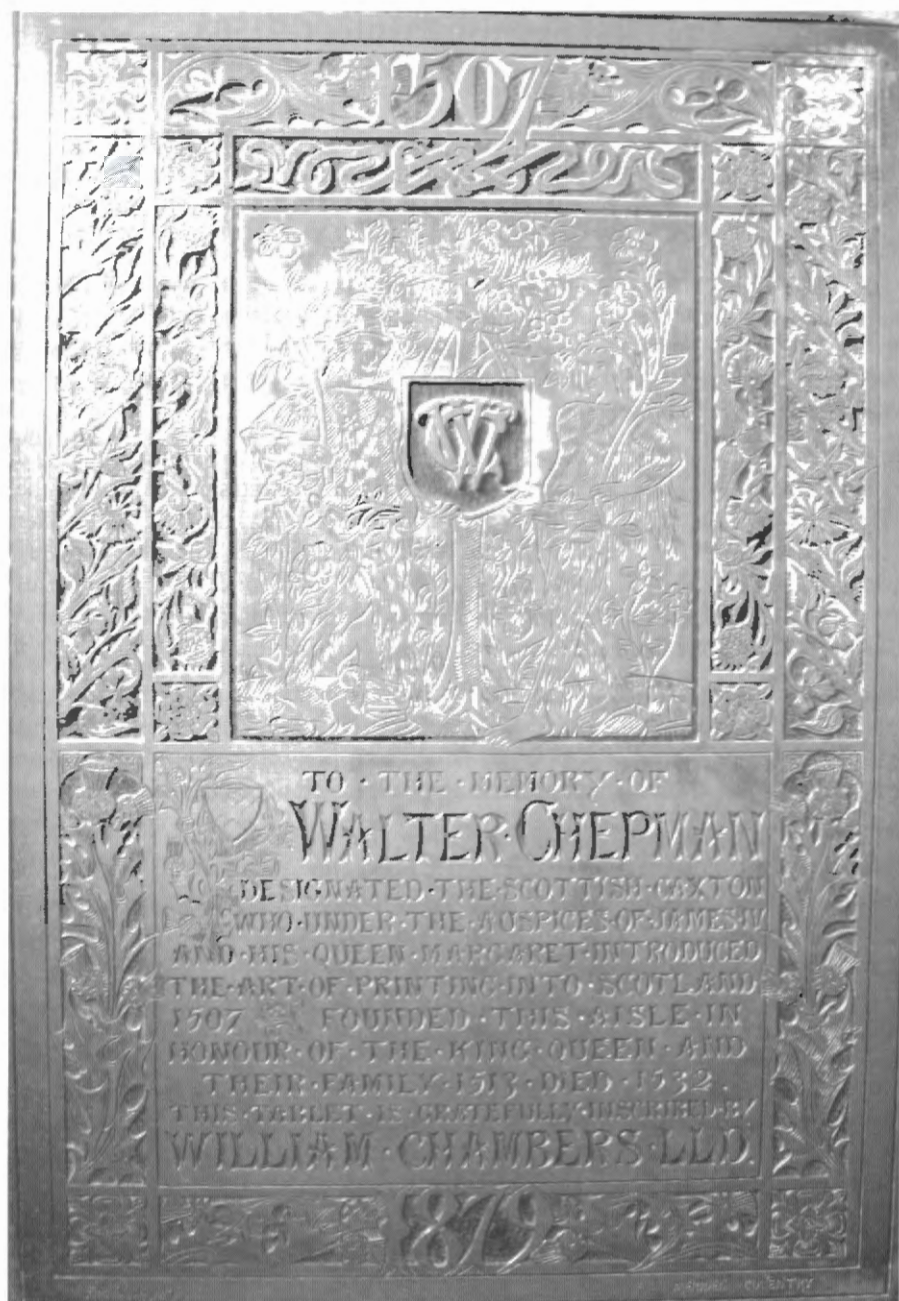
I recall about ten years ago typing Walter Chepman's name in Google and getting less than one page of results, but if I do that today the answer is 5,740 hits! Either this is caused by more interest or perhaps it's much more likely that extra information on the web is coming from the vast increase in the digitising of our records.

My interest in Walter goes back to 1995 when I started as a voluntary guide at St Giles Cathedral, Edinburgh, where, in 1513, just before the Battle of Flodden, he built an Aisle or Chapel as an extension to the Church. This Chapel still remains substantially as he had it built. From seeing this and reading the memorial plaque I became intrigued with what this man had achieved and commenced my research.

Researching a person who lived 500 years ago does take a bit of doing, even though I had an interest in Genealogy due to my own fairly uncommon name. It is some of this research I intend to cover in this article.

Many of us trace back our ancestors by using the many devices available today. The census every ten years tell us a lot about the family activities when accompanied by the birth, death and marriage certificates obtained and paid for in our own homes by courtesy of "Scotland's People". Then we can consult the monumental inscriptions and "Old Parish Records" for more obscure information.

Remove all these aids, as they did not exist in 1500, and the tracing of an individual and their family becomes much more difficult. Fortunately Walter had the fairly unusual



Brass Plaque in St Giles Cathedral

name of Chepman compared with Chapman, who in years gone by was a travelling merchant who "chapped" on doors to sell his wares. You may say spelling was unimportant to those living in 1500, which would probably be correct at a time when few could read or write. Walter spelt his name with an "e" and was quite clear that his name would use the "e", as he set up the print in his books that way.

Walter was in fact well-educated, with knowledge of Latin and arithmetic, as he had been involved in two occupations where this was necessary. He became a clerk to King James IV and also carried on a business as a merchant, importing goods through Leith.

Little information on his very early life has so far come to light beyond an entry in the *Oxford Dictionary of National Biography* (2006 edition) where, writing on Walter Chepman, the late John Durkan claims he attended a school in Ayr in 1485 run by Andrew McCormyll, for whom he signed two sasines in Ayr. Research at Glasgow University Archives does confirm that in the archives of the Boyd of Trochrig family there was a document where the name Walter Chepman appears twice. This would mean that he could have been born about 1470. The next documented references to him was as a notary in 1495 and as Keeper of the Royal Signet in 1496.

Information then appears regularly in the Exchequer Accounts for expenses incurred in the King's work, such as when he undertook a trip with John Reid of Stobo (who was also a King's clerk) to obtain a Queen for their King! A gift of a suit of livery for the eventual wedding to Margaret Tudor is also noted. In 1503 he made a first step on the property ladder with an estate at Cramond Regis from which he took the title Walter Chepman of Ewerland, a place that exists to this day near Barnton. He had married, very conveniently to a Mariot Carkettill who was a member of a well-known merchant family in Leith and East Lothian. When she died sometime before 1507, Walter had St John's chapel constructed in her memory, as an addition to St Giles Church. This chapel has a vaulted roof with a finely carved boss bearing the arms of Chepman and those of his wife's family. Consequently we still have a project undertaken 500 years ago, basically as it was built.

On 15th September 1507 came the request from King James IV to acquire the equipment and a printer to set up a press similar to those already working in Europe and England with the object of printing Law books and those required by the church. So Andrew Myllar from France, who had printed at least two books at Rouen, joined Walter. Part of the bargain struck by the King was that Walter and his colleague would have a right to a tax on all books imported through the Scottish ports. This right Walter followed closely, and when he found that a number of people were violating his privilege, he created what may have been the world's first successful case of copyright prosecution in 1509. The Privy Council gave a decree in his favour prohibiting such importation.

So on 4th April 1508 the first book left the press, which had been set up in a tenement

property of Chepman's near Blackfriars Wynd in the Cowgate of Old Edinburgh, which ran parallel to the Royal Mile or High Street. Although the press had been designed to produce mainly Bibles, religious texts and legal documents, the first book printed was *The Complaint of the Black Knight*, a work by John Lydgate in the style of Chaucer. An interesting thing about these old books was the colophon or front-page, which was the trademark of the printer. In the case of Andrew Myllar he used a woodcut of a windmill, being a pun on his name. For Walter Chepman he brought or had a colophon made of one used by a Frenchman called Phillipp Pigouchet and simply altered the name and initials on the woodcut.

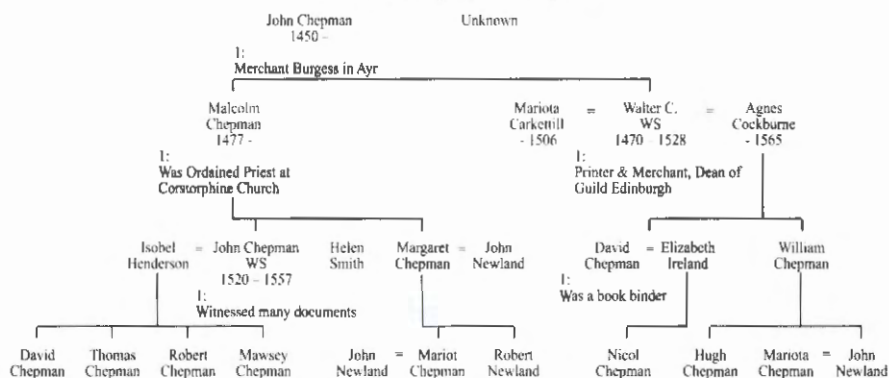
Walter continued to produce books until about 1510 after Andrew Myllar appears to have returned to France. He also continued to acquire property: at Priestfield at the foot of Arthur's Seat in Edinburgh; at Meikle-Jergerray in Perthshire; a section of the Edinburgh common-muir or Meadows, as the area is now known, where a Dominican convent dedicated to St Catherine of Sienna (altered by the Scots to Seynis) was eventually built and in modern days renamed Sciennes; together with a number of other properties around Edinburgh. The fact that he had been made Dean of Guild no doubt made things easy for the purchase of land that he would eventually seek approval for in his court.

His name appeared regularly in the Protocol books of the various Notaries when they recorded the deals and transactions they had carried out for their clients, and Walter acted as a witness to the deals. Many of these books written in the 1400/1500s have survived and are now a valuable source of information.

One set of records worth mentioning is the Selkirk books of 1514-1547, which were saved from destruction in a remarkable way by two bakers, Bruce and Walter Mason. Their shop was next door to the premises of the Commercial Bank of Scotland in 1940, when a directive had been issued by the bank's head office to remove and destroy any flammable material from attics due to the possibility of air raids. The staff followed the instructions and set up a bonfire in the backyard. The brothers were keen antiquarians and recognised the significance of what was happening, so removed what they thought were important documents to their own attic. There they remained until the deaths of the brothers, and the clearing of the shop established the presence of a valuable set of protocol books. These have now been partly translated, and they give a lot of information about the Chepman family connections with Selkirk.

As mentioned previously, during my research various relationships came to light and to help follow these connection I constructed a simple family tree. I have included it below as it does show how a family set of connections can come together. The fact that Malcolm is actually Walters's brother is open to doubt but there is no doubt that nephew, John Chepman WS, took over many of Walters's activities, even though his own son David as heir received movable property from his father. Documents also show that these were passed back to his mother, Walter's second wife.

Descendants of John Chepman



The Chepman Family Tree of 1500

To complete this article, I include references to where memorials to his life and work can be found.

The main monument is his Chapel to St John or, as it is now known, the Chepman Aisle in St Giles Cathedral, Edinburgh.

In the aisle there is a plaque giving the story of a fellow printer's achievement, installed by William Chambers in 1879, who at the time was Lord Provost of Edinburgh. William Chambers himself is well-known as the producer of the dictionaries bearing his name, but was also involved in the last major renovation of the church that brought the Chepman Aisle back into prominence.

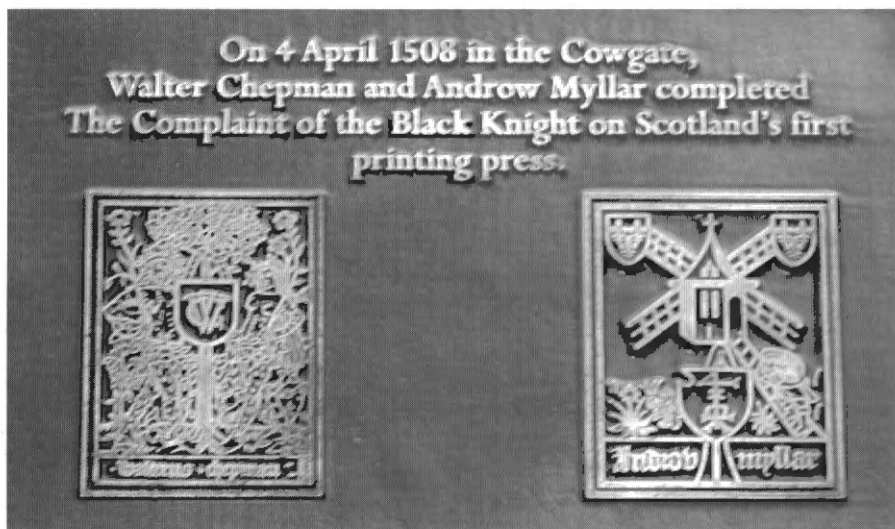
A stone relief panel showing Walters book front colophon is to be found on the left side of the entrance to the Edinburgh City Central Library on George IV Bridge, shown below.



Chepman Panel at Edinburgh Central Library

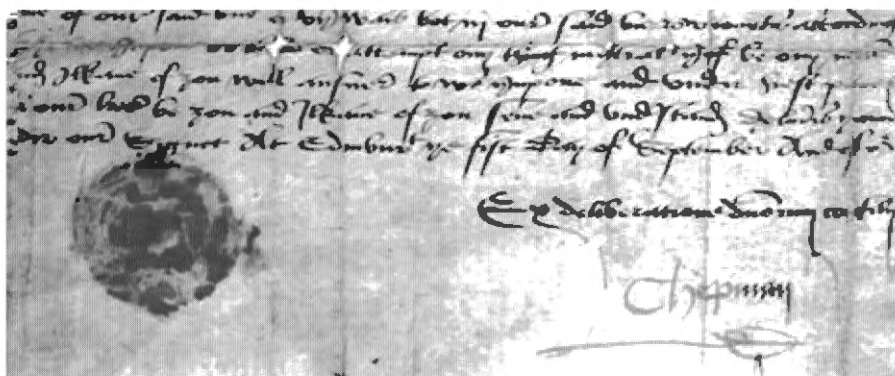
The National Library of Scotland holds copies of his books and the various documents, which bear his signature, and information on his work is also held in various archive repositories around the country.

On the 4th April 2008 a further Plaque was placed on the wall of the bottom end of the present Blackfriars Street where it is thought the first printing press had been located. This was provided and installed by the City of Edinburgh Council to record the 500th Anniversary.



New Chepman Plaque in the Cowgate

I end with Walter Chepman's signature.



Walter Chepman's Signature

Throughout 2008 there are many events around the country to celebrate this important quinqucentenary. Visit www.500yearsofprinting.org for details.

George Heriot, Founder of Heriot's School, and the Heriots of Trabroun

by Ray Harriot

It is often said that George Heriot, jeweller to King James VI and founder of the Heriot School in Edinburgh by way of his will, was a son of the Heriots of Trabroun, but nobody has been able to state how with any accuracy. The problem is that the early documents concerning George Heriot and the Heriots of Trabroun contained errors, some of which have been perpetuated for over 200 years. I hope this article will correct some of the errors and spawn some additional research into this great man.

The earliest such publication was the *Memoirs of George Heriot, Jeweller to King James VI with an Historical Account of the Hospital*, by Archibald Constable in 1822. It states "George Heriot was the eldest son of a goldsmith, in Edinburgh, of the same name, who was descended from Heriot of Trabroun, a family of some antiquity of East Lothian..." It goes on to state that George Heriot's father "appears to have been one of the most respectable men of his day, served often as a commissioner of estates, and parliament of Scotland."

On 14 January 1586 George Heriot, the younger, entered into marriage with Christian Marjoribanks, daughter of Simon Marjoribanks in Edinburgh. By Christian Marjoribanks he had no children who survived him: indeed, it is not known for certain whether there were any children of this marriage.

After Christian died, he married Alison Primrose, eldest daughter of James Primrose, clerk of the Privy Council and grandfather of the first Earl of Roseberry. Unfortunately, his second wife died soon after the marriage. George Heriot died on 12 February 1624. He had no legitimate heirs, though in his will he acknowledged two illegitimate daughters, Elizabeth Band and Margaret Scott.

The founder's father, also George Heriot, had also been married twice and left children by both wives. By his first wife he had two sons (George and Patrick) and a daughter (Margaret). Christian Blaw, the second wife, was alive at the time of the death of her stepson and was recognized in his will. It indicated that by his second wife George Heriot senior left three sons (David, James, and Thomas) and four daughters (Christian, Sybilla, Janet, and Marion).



George Heriot, goldsmith
and founder, picture in
George Heriot's School

The next such publication was the *History of George Heriot's Hospital with a Memoir of the Founder*, by William Steven in 1845, Revised and Enlarged by Frederick W. Bedford in 1859. This book contains a fold-out chart depicting the founder's family, pretty much as described above, but also expanded to show some grandchildren. It is generally this chart that is provided by the Heriot Trust in answer to enquiries about the founder's family. It shows a relationship to the Heriots of Trabroun, but jumps directly from James Heriot of Niddry-Marischal to George Heriot, the founder's grandfather, skipping the many generations in between.

Probably the document referred to most heavily is *Heriots of Trabroun*, which was published in 1894 by G.W.B., himself a son of Trabroun. This book does not specifically get into the family of George Heriot, the founder, but describes the descent of the Lairds of Trabroun and indicates that George Heriot, the founder, is a descendent. Unfortunately, the book contains some errors that, I believe, have for hundreds of years thwarted George Heriot's placement within the tree.

Finally, to see how this information has been perpetuated throughout the years, a recent book, *Jinglin' Geordies's Legacy, A History of George Heriot's Hospital and School*, by Brian R. W. Lockhart, contains a Chapter on George Heriot and his family. Although he has made some corrections, the book still contains many of the same errors.

From the above sources has derived most of the information published today about George Heriot, the founder: that he was one of 10 children of his father, George; that his father had married twice; that he had no children himself; and that the Heriots are somehow connected to the Heriots of Trabroun. The question is how?

Let's address each of these:

George Heriot was one of 10 children: In 1624-5 when James Heriot, the younger son of George Heriot, elder, and a half-brother to the founder, was married to Elizabeth Josey in St. Mary Magdalen's Church, Bermondsey, there was a comment in the margin of the marriage ledger, in the handwriting of the time, stating, "one of forty children of the father, a Scotchman." Could this be?

George Heriot, the eldest son, was born about 1563 and his half-brother James, the youngest son, in 1598, which is a span of about 35 years. Oldest son and youngest son do not equate to oldest child and youngest child, as there could have been daughters outside this range. As you'll see, George Heriot, elder, married several times, always younger women of child-bearing age. There's at least one documented natural child. Could there have been more children? There's at least one documented set of twins. So, forty children is a possibility; however, more than 10 is a reality.

The following children have been identified that are not included in the original 10, and I suspect there are others:

Clement – baptised 18 January 1595 (did not survive)

Robert and Alexander, twin sons - baptised 22 March 1601

Elizabeth (Elspeth) – mentioned in will of Andrew Heriot and in Burgess Records

Adam – from apprentice records

Michael – from apprentice records

George Heriot, Senior was married twice: The above documents indicate that George Heriot, senior, had been married to Elizabeth Balderston and then to Christian Blaw. We have found evidence of at least a third marriage to Katherine Outheane (Loutheane).

This has been confirmed from Burgess Records:

George Heriot, G, elder, goldsmyt, B of befoir. Be R of W, Katherene, dr. to Alexr Ousteane, B and G 30 November 1591.

George Heriot had no children himself: The Heriots of Trabroun indicated that Robert Sibbald had found a reference to George Heriot, founder, having two sons who had died en route to England from Scotland. This has also been reported in several other publications. Here is proof that he had at least two and possibly more:

Robert – 25 November 1599 – George Heriot, younger, goldsmith, ASN Robert

John – 27 December 1601 – George Heriot, younger, ASN Johne. Witnesses include George Heriot, goldsmith, elder

Andrew – 27 December 1601 - George Heriot, younger goldsmith, asn Andrew (John's twin?)

Now for the connection to the Heriots of Trabroun:

A connection cannot be disputed: just take one look at the founder's Coat of Arms. George Heriot used the Heriots of Trabroun Coat of Arms with the addition of a Star. In heraldry, the Star is a symbol of a third son, so it is likely that George Heriot descended from the third son of a Laird. But which one?

George Heriot, elder, and George Heriot, younger, are mentioned in the will of Andrew Heriot, brother of the Laird of Trabroun, in 1585-87. Andrew refers to George Heriot, younger, as his "very friend". This would indicate that they are related, but not very closely, as he does not refer to him as brother or even cousin. By their respective Coats of Arms it is obvious that both belong to the Heriots of Trabroun. Thus, James Heriot (married to Isabell Maitland), Laird of Trabroun, appears to be a contemporary of George Heriot, elder.



Coat of Arms
of the Heriot School
incorporating that
of the founder

The book *The Account Book of Sir John Foulis of Ravelston (1671-1707)* states that James Foulis, the eldest son of Sir Henry Foulis, married Agnes of the family of

Heriot of Lumphoy (otherwise of Trabroun), "to which family George Heriot, King James's goldsmith, and the founder of Heriot Hospital in Edinburgh, belonged." Later it states that Mr. Thomas Craig was the godfather of Jonnett Foulis. This Thomas Craig is the husband of Helen Heriot, daughter of Robert Heriot, and sister to the above Agnes. Finally, it is stated that the godmother of Johnne Bannatyne was ????? Swynttoun, the wife of Mr Robert Herreott. This is a reference to Robert Heriot and his wife Helen Swinton.

These references are confirmed in the book *The Swintons of that Ilk*: "John Swinton obtained in 1518 a dispensation from Pope Leo X for his marriage to a relation in the 3rd and 4th degrees of consanguinity. The lady was Marion, daughter of David Hume of Wedderburn... (by) this marriage, contracted with so much deliberation, there were two sons... and eight daughters... The eldest Helen, was twice married. By her first husband, Robert Heriot of Lymphoy, otherwise designed of Trabroun, she had three daughters who married respectively Sir James Foulis of Colinton, the celebrated lawyer Sir Thomas Craig of Riccarton, and John Laurie, Bailee of Edinburgh."

Heriots of Trabroun erroneously indicates that Helen, wife of Sir Thomas Craig, was the daughter of James Heriot, Laird of Trabroun, and his wife Isabelle Maitland, making the assumption that, since this was the second daughter named Helen, it was not uncommon for families to provide the same name for siblings. This mistake has been perpetuated in most Craig family trees noted online.

There are other references in the Foulis book which relate the Heriots of Trabroun to the family of George Heriot, the founder:

George Foulis, or second sone was borne 6 April 1606. His godfaders George Bannatyne, my godfather, and George Heriot, elder; his godmother being Beatrix Chirnsyd, spouse to Sr Luyes Craigy...

The Accounts of Sir John Foulis provides strong indications that Robert Heriot of Trabroun and George Heriot, the jeweller, are somehow related. This would also be supported by the fact that Thomas Foulis, a close relation, was also a jeweller to the king.

My analysis would indicate that the godparents of the Bannatyne children would be separated by one generation, as the children are separated by one generation; that would make Robert Heriot of the same



Heriot Tomb in Greyfriars' Kirkyard, Edinburgh, burial site of George Heriot, senior, goldsmith (1540-1610)

generation as George Heriot's grandfather, since he would be a generation before George Heriot's father...and they would likely be related as inferred in the Foulis book.

So what do we know about this Robert Heriot, besides his being married to Helen Swinton? He was probably born about 1520. This would be approximately the same age as the founder's grandfather, who had his first child George Heriot in 1540. Robert was a sheriff of Roxburgh. He was an educated man as he was almost always referred to as Mr. Robert Heriot. His father's name was John and he was a cousin of Henry Sinclair.

Henry Sinclair, son of Oliver Sinclair, was Bishop of Ross. In 1541, he was appointed Abbott of Kilwinning. In 1561, he was appointed to the Privy Council of Mary Queen of Scots. Since he was a cousin to Robert Heriot, Robert Heriot's father John must have been married to a Sinclair or a Livingston (as Henry Sinclair's father Oliver Sinclair was married to Isabel Livingston). I also suspect that Robert's father John also had a brother James Heriot, who was the Canon of Ross until his death in 1522. *Heriots of Trabroun* again erroneously places this James Heriot as a son of James Heriot, Laird of Trabroun, and his wife ? Congleton. (again using the justification that it was often common to give the same name to more than one child). Thus, this James Heriot, Canon of Ross, would be a cousin of James Heriot, the Laird, rather than a brother as reported in *Heriots of Trabroun*.

This is important as it is well documented that James Heriot, Canon of Ross, was the benefactor of his nephew, George Buchanan, whose education in Paris he funded until his death in 1522. Thus, George Buchanan's mother, Agnes Heriot, wife of Thomas Buchanan, would not be the daughter of the Laird, but rather the sister of Robert Heriot's father John. Several biographies of the famous George Buchanan, indicate that his mother, Agnes Heriot, was "of the same family" as George Heriot, the jeweller – another fact that has often been stated, but never proven.

So what else do we know about Robert Heriot's father John? We know that he died before 1550 and we know that the Foulis family and the above Heriots were all associated with the area of Ravelston, the focus of James Foulis's journal.



George Buchanan (1506-1582),
Greyfriars' Kirkyard

I believe that besides Robert, he had at least the following children:

George Heriot, grandfather of the founder. I have already shown that the Foulis book says that George Heriot, the founder, and Robert Heriot were of the same family, and

it appears that Robert Heriot was a generation before George Heriot's father, making him of the same generation as George Heriot's grandfather. The Banantyne, Foulis, and these Heriot families had very strong ties to Ravelston, and subsequent descendents of George Heriot were located in neighbouring Corstorphine. As a matter of fact, George Heriot is referred to in one instance in *Heriots of Trabroun* as George Heriot of Ravelston.

Alexander Heriot, referred to in *Heriots of Trabroun* as being Alexander Heriot, son of John Heriot of Ravelson, in 1565. Witnesses were James Heriot, Jr. of Trabroun and Andrew Heriot showing ties to the Heriots of Trabroun.

John Heriot (born about 1530): he had at least three sons, and possibly a fourth – Gawen Heriot (b: abt 1557), Andrew Heriot of Ravelston (b: abt 1559) who married Agnes Fairlie, Alexander Heriot (b: abt 1562), and possibly James Heriot (b: abt 1563). Most of these family members were maltmen and had ties to the family of jewellers.

Gilbert and Allane - 13 June 1532: Dame Isabell Livingston, Lady Rosling, James L. her brother, and Mr. Henry Sinclair as procrator for Mr. Robert Hereot and Gilbert H. brothers to umquhile Allane H. on one part; and William Flemyng of Boghall, and Marion Flemyng, relict of Allane Hereote, with consent of Robert Striveling now her spouse on the other.

Other supporting information for the above:

All of these are prominent Heriot names within George Heriot's family, as well as the Laird's family. The names John, Robert, and Alexander are more prominent in the jewellers' line. James seems to be more prominent in the lines of the Laird.

Robert Heriot and Helen Swinton named a daughter Agnes (after his aunt Agnes who married Thomas Buchanan).

Agnes Heriot and Thomas Buchanan named their sons Thomas Buchanan, Alexander Buchanan, Robert Buchanan, Patrick Buchanan, and George Buchanan (the latter probably named after George Heriot).

Robert Fairlie, who died in 1589, a descendent of the above John Heriot, was an apprentice to George Heriot, goldsmith on 13 April 1586.

John Heriot, son of Gawen Heriot, maltman, also a son of above John Heriot, was a goldsmith, 31 January 1610.

Alexander Heriot, son to the late Matthew Heriot of Ravelston, was apprenticed to John Heriot, tailor, 29 August 1598. This is the John Heriot, tailor, who is mentioned in George Heriot's (the founder's) will, whereby he established the trust for George Heriot's School. Again, shows the close ties to Ravelston.

The article *Social Life in Scotland 1884*, talks about Thomas Foulis, goldsmith, and states that George Heriot, a relative of Foulis, was in 1597 appointed goldsmith to the

queen. This Thomas Foulis is the brother of James Foulis who married Agnes Heriot, great-niece of George Heriot, the founder.

The Heriots who appear in the Glasgow district in the sixteenth century were probably connected with Henry Sinclair, Dean of Glasgow, who was of the Rosslyn family. This has been confirmed via land dealings between the Sinclairs and Robert Heriot, brother of the founder's grandfather.

So, through this analysis, we now have a good indication as to the family of the founder's great-grandfather – but we still have not conclusively tied him to the Heriots of Trabroun. So let's take a look at what else we know.

It appears that John Heriot, father of the founder's great-grandfather was a contemporary of James Heriot, son of James Heriot and ? Congleton, who married Alison Hamilton. Thus, his father would most likely have been a contemporary of James Heriot (married to the eldest daughter of Richard Congleton). The latter James became Laird from his father Simon Heriot. *Heriots of Trabroun* does not say much about Simon. We have learned more from NAS records. Evidently Simon Heriot had brothers, John and William, and sons, George and William, in addition to the eventual heir James.

The most likely candidate for John Heriot's father would be Simon Heriot's son, George Heriot. After all, he did sign the deed in 1477 for the Cathedral of Ross of which his grandson, James Heriot, later became Canon. He would also have had strong ties to the Sinclairs, as Henry Sinclair was the Bishop of Ross.

Since Simon had at least three sons, with James, the heir, being the first, then it's very likely that George could be the third son of Trabroun as depicted on his Coat of Arms.

One of the executors of James Heriot's (Canon of Ross) will in 1522, was Sir John Heriot - his uncle?

I hope this article corrects many of the errors that have prevented Heriot researchers from expanding this family and will shed new light on the ancestry of the Heriots, Buchanans, and Craigs. It may not be 100% correct, but I believe the evidence supports the conclusions. I would like to acknowledge Mr. Allan R. M. Murray of Edinburgh, a graduate of Heriot's School, whose research on the founder has been an inspiration to me.

HERRIOTT DNA PROJECT

The Herriott Heritage Association has recently embarked on a Surname DNA Project to try and tie all Herriott Surnames, regardless of spelling, to their Scottish roots. Presently we have participants from the United States (Herriott, Harriott, Harriot, and Heriot), England (Herriott), Scotland (Herriot), Ireland (Herriott), and Australia (Herriott). So far we have confirmed that many of these lines have roots originating in Scotland and could possibly have common ancestry around 1400-1500. We would

really like to expand our testing to include more Scottish participants. If you are interested, please contact our Herriott Surname Project co-ordinator:

James Heriot, MD, 1403 Calcutta Drive, Gulf Breeze, Florida 32563-3440, USA

A Schoolmaster Ayton, Berwickshire

That Mr. John White was elected Schoolmaster of the Parish of Ayton on the fifteenth day of September Seventeen Hundred and Eighty six; That he was married to Mary Gibson on the thirty first Day of December Seventeen hundred and Eighty Eight, That he has now three children alive VIZ John horn on the twenty first day of June one thousand Seven hundred and Ninety One, Isabella born on the thirteenth day of November Seventeen hundred and Ninety four and Catharine born on the fifteenth day of July Seventeen hundred and Ninety Eight is attested at Chirnside the twenty Eighth day of July Eighteen hundred and ten years by

Mr. White born 23 Augt. 1758

John White (signature)

Mrs. White born 25 Sept. 1770

Geo. McLean Proses (signature)

That Mr. John White died on the Second of March Eighteen hundred and twenty Nine Years is attested by

Thomas Dickson.

That the aforesaid vacancy was supplied on the

By the Election of Mr. John Trotter to be Schoolmaster of Ayton is attested.

Mr. Trotter having been translated to Musselburgh, he was succeeded by Mr. James Fortune, who was elected Schoolmaster January the Eight, Eighteen hundred and thirty six.

Source: National Archives of Scotland, Reference: CH2/386/18/11

Contributed by Russell Cockburn

John Watson's School, Edinburgh

Thanks to some enthusiastic volunteers, this out-of-print, detailed and enjoyable history by Isobel C. Wallis is now available in CD format, price £12 (plus p&p, if ordered by post). It's available in the shop of the Scottish National Gallery of Modern Art, Belford Road, Edinburgh (the building the School occupied latterly), or by post from the John Watson Club's Secretary, Mary Margaret Gordon, 28 Craigmount View, Edinburgh EH12 8BT. Proceeds go to the John Watson Foundationers' Trust.

www.johnwatsonclub.org.uk

Thomas Gibb, an early 18th century Paedophile and Adulterer

by Bruce Bishop

Dundureas was a quiet rural parish on the borders of Moray and Banff, almost precisely bisected by the River Spey. It existed until 1782, after which it was suppressed by order of the Boundaries Commission, the greater part of it being annexed to Rothes and the remainder to Boharm. The parish church was closed at this time. This suppression may well have been decided on due to the fact that even before 1782 parts of the parish had already been annexed to Boharm, and the population of the rump of the parish of Dundureas was reduced to about 500 persons, probably making it an uneconomic entity in the eyes of the Church.

The Kirk Session Minutes of Dundureas (or Dundoreas as it was then written) do not start until 1698, but for a decade in the early eighteenth century one person, Thomas Gibb, features quite frequently in the considerations of the Minister, David Dalrymple, his Kirk Elders and the Presbyteries of Aberlour and Elgin.

On 9th August 1706 Robert Gibb was identified as one of the four tenants at Craighead¹, in the east of the parish, or, as the Session Minutes describe it, south of the water. The controversy all started in 1712 when Thomas Gibb in Craighead, almost certainly one of his sons, was censured for abusing Margaret Innes, the daughter of Andrew Innes in Delmanie, and also for abusing Margaret McGowen, the daughter of William McGowen of Craighead. This was to be the start of over a decade of censure for Thomas Gibb. During this time he appeared at regular intervals before the Session, the Presbytery and the Synod.

The two girls gave evidence before the Session, and on 22nd June 1712 the Kirk Session Minutes record that, *Margaret Innes, daughter to Andrew Innes, of age 12 years, declaird that 'three years ago in the month of June, Thomas Gibb mett with her under her father's house, and tyt her hands after he had struggled with her, and sent her home bleeding...* *Margaret McGowen, of age 10 years, declaird that 'a twenty dayes ago Thomas Gibb came to her when she was keeping her father's sheep about the toun. And bound her hands and stopped her mouth, that she might not cry, and then threw her over and hurted her breast, but could not tell any other thing that he did'. She was inquired at if any bodie saw him, answered 'yes, Elizabeth Mayer, George Mitchell's servant', who was standing without was called upon and interrogate if she saw Thomas Gibb struggling [with] or harming the said Margaret McGowen. Elspet Mayer told that she saw Thomas Gibb lying upon Margaret McGowen and all her cloaths up about her and when he rose up she saw him tying up his breeches and [he] had her plaid about him. Although this would seem to have been a possible case of assault or even rape, Thomas Gibb was merely rebuked and fined for scandalous carriage and the matter was taken no further. *The Session finding it to be scandalous**

and that their was offence given to the children and there parents, they appoint the said Thomas Gibb to stand at the pillar foot the next Lord's Day from the second bell to the close of sermon and then be publickly rebuk't before the congregation and to pay the penaltie [of] fortie shillings Scots for the use of the poor.² The penalty was paid on 29th June 1712.

On 2nd October 1713 Thomas Gibb married Barbara Gordon. The marriage was witnessed by Robert Gibb, probably the groom's father, and also by Robert Grant, Barbara's master.

*Gibb
Gordon* *Saturday Sept 7
Thomas Gibb and Barbara Gordon both in this parish were con-
tracted in order to marriage, pledges consigned, Wits Robert Grant
Robert Gibb, married Oct 2, after pledges given up.*

1713

Saturday Sept 7

Thomas Gibb and Barbara Gordon, both in this parish, were contracted in order to Marriage, pledges consigned, Wits Robert Grant, Robert Gibb, married Oct 2, proper pledges given up

On 6th December 1713, however, it was reported to the Session that Barbara Gordon, 'a servant in Achroisk', was already with child by Thomas Gibb, conceived before the marriage. Her master Robert Grant in Achroisk stood cautioner for her, and she was fined and censured by the Session for antenuptual fornication.

Thomas Gibb was back before the Session the following week when on 13th December he was censured for fornication with Elspet Gordon. Elspet was possibly a younger sister of Thomas's wife Barbara. Robert Grant in Achroisk had stood cautioner for Thomas Gibb, and on 31st January 1714 he paid in to the treasurer the said Thomas Gibb's penaltie, viz: six pounds Scots.

Thomas and Barbara had their first child, Margaret, at Achroisk in 1714;

*Gibb
Gordon* *Saturday May 8
Thomas Gibb and Barbara Gordon in Achroft had a child baptizd
Margaret, Wits James Wright John Gerrard Margaret Gordon &c.*

1714

Saturday May 8

Thomas Gibb and Barbara Gordon in Achroft had a child baptized Margaret.
Wits: James Wright, John Gerrard, Margaret Gordon.

During the following couple of years the Kirk Session and the other people of the parish, in common with much of Scotland, had other things on their minds, and there

is no mention of Thomas in the Session Minutes which were actually recorded. The effects of the first Jacobite Rebellion were felt even in such a small parish as Dundurcas, and on 11th December 1715 *the Session taking to their consideration that this being a time of Rebellion and the rebel partie in the countrie, - thought fitt to forbear meeting or calling in any delinquency till such time the countrie be more peaceable.*

New Year's Day of 1716 was a *very stormie day*, but this seems to be the only event that the Session Clerk felt worthy of mention until July of that year, when peace returned to Scotland.

Thomas was called before the Session again on 30th September 1716, however, when he was reported to have again fathered a child by Elspet Gordon. The child had apparently been conceived in the Hall of Delmanie near Mulben on Fastern's E'en night. Fastern's E'en happened on the last Tuesday before Lent, which would have been in early February;

*First come Candlemas, then the new meen,
The next Tuesday efter is aye Fastern's Een.*

It was a good excuse for fun before the sacrifices of Lent, with music, dancing, eating and drinking, and obviously the chance for the people to let their hair down.

On 12th October a son Robert was baptised being the child of Thomas Gibb and Barbara Gordon. This would indicate that both Barbara and Elspet were with child by him, both conceived at about the same time, but permission for the baptism of Elspet's child was not granted until later in the year. The fact that Robert was *holden up by his grandfather* would probably indicate that Thomas, already being under censure, was not allowed to do this, and may even have been excluded from the baptism service.

*Octr 12
Thomas Gibb and Barbara Gordon had a child baptizd Robert but
holden up by his grandfather. Wits Robert Barron. Robert Grant.*

*Gibb
Gordon*

1716

Octr 12

Thomas Gibb and Barbara Gordon had a child baptizd Robert, but holden up by his grandfather. Wits: Robert Barron, Robert Grant.

On 14th October 1716 both Thomas Gibb and Elspet Gordon appeared before the Kirk Session, where he denied the charge that he was the father. ...*but she [Elspet] standing present by him told before him in face of Session of three severall times he had to doe with her, the first time in the Hall of Delmanie on Fastern Evens night when the rest of the family were gone to their beds, the second in the brew-house at oat-seed time when she was brewing aquavita, the third time about the last of May in the woman-house. Forder [further] to convince him of his guilt with her, she told him*

that when on[e] of the lasses was mocking her with him, he said to the lass that he would think it noe sin to doe as much to her as he had done to Elspat Gordon... The servants of Delmanie were witnesses to this, including Alexander Junkin, a married man aged about 40, John Younie, an unmarried man aged about 16, and Janet Jape, a married woman aged about 40.

As Gibb refused to recognise the authority of the Session, the case was referred to the Presbytery in November 1716. On 2nd December *the said Elspet Gordon conform to the appointment of the presbitrie gave James Wright cautioner for her satisfying the Church Discipline, whom the Session accepted as cau^r, and her child was baptised but holden up by the [Kirk] Officer. The parent standing by [Elspet] took upon her the vows.* There is no record of the baptism in the Old Parish Register.

The case of Thomas Gibb was now referred to the Synod, which after consultation passed it back to the Presbytery in 1717. He appeared before the Presbytery in March, but later refused to appear because *he was in Aclunchart service.*³

The early months of 1718 saw Thomas Gibb again refusing to appear before either the Session or the Prebytery. The Kirk Elders spoke to the Laird of Auchluncart, his master, who assured the Session that *he would not allow Thomas Gibb to be in any way contumacious...*, and as soon as the water [the River Spey] was crossable he would make him attend, but his efforts proved to be in vain. In April 1718 Thomas is described as being *bedfast*, and in May, seeing that he had denied his sins under oath, the blame now fell upon the woman. Elspet Gordon now had to pay the penalty for her adultery with him, being required to stand for several Sabbaths in sackcloth in the kirk.

Despite his dalliances his wife appears to have stayed with him, a woman probably having little option in the early eighteenth century, and Thomas and Barbara had a third child, a daughter Janet, in 1719;

*Thomas Gibb and Barbara Gordon in Boharm parish had a child
baptized Janet. Wits James Burges James Hendrie Janet Stewart*

*Gibb
Gordon*

1719

Sunday April 5

Thomas Gibb and Barbara Gordon in Boharm parish had a child baptized Janet.

Wits James Burges, James Hendrie, Janet Stewart.

Elspet Gordon did not complete her punishment, and in July 1719 she was now *out of the countrie to service* [in other words working as a servant in another parish], and her case was continued. On 23rd August she was brought before the Kirk Session of Dundurcas and being asked why she was so long absent she stated that she *was last in*

and" man's service endeavouring to gett as much as would pay her penaltie... and the Session could not argue with this.

Thomas Gibb was back in action again in 1721 when he was reputed to be the father of a child by Christian Watt, a servant to Robert Grant in Achroisk and probably a fellow-servant to his wife. The Session did not even bother to call him this time; the matter being referred directly to the Presbytery, but they soon referred it back again. On 28th May 1721 *Christian Watt declaird in face of Session to his face that he several times induc'd her from the house to [the] kiln and barn to lift sacks when there were none to lift... and there committed uncleanness with her, and thereafter abused her frequently... He also caused her to draw blood in the feet, that she might part with child.* This attempted abortion did not work, and then he wanted her to goe to the hie lands and he would goe with her. He, of course, denied all of this. The case was again referred to the Presbytery, and when he eventually deigned to attend them on 25th July Christian Watt confessed but he denied it. The minutes simply record *nothing done in the affair* and it was deferred to the next Presbytery meeting at Duffus.

On 29th August Christian repeated her confession and *further declaird that Thomas Gibb had since last presbitrie day had confessed his guilt with her before Elspet Cook and Margaret Wilson both living in Elgin.* Thomas did not appear that day. Although Thomas Gibb, Christian Watt and Elspet Cook appeared when called on 28th November the absence of Margaret Wilson meant that the case could not be continued.

The case appears to have eventually been heard, but not recorded, and on 6th February 1722 Thomas Gibb was finally brought to justice before the Presbytery, and confessed to his several cases of adultery, including that with Christian Watt. The case was then referred back to the Dundureas Kirk Session and his initial punishment was to stand in sackcloth on the Sabbath for 12 consecutive weeks. This punishment was no surprise, his reputation had gone before him and, despite many attempts and assurances he was unable to find any man in the parish who was willing to stand caution for him. By 18th of November he was reported to be *bedfast* and was unable to appear before the Session or the Presbytery to receive his further punishment.

In January 1723 Thomas Gibb was now in better health, and was able to resume his penance in sackcloth, which now appears to have lasted off and on for a total of about nine months. By the 3rd of February he seems to have tired of his punishment and it is noted in the Session Minutes that *one of our number made report that Thomas Gibb had absented himself from satisfying the church discipline any longer.* On the 17th of February Katherin Wilson told the Session that *he desyred her to go out of the countrie with her,* she refused, and anyway he had already left, leaving her with the child.

On 2nd April 1723 *The Moderator represented that Thomas Gibb in Dundureas convicted of adultery being thrice cited from the pulpit of Dundureas to appear before that Session had not compeared.* [It was] appointed that he be declared fugitive from

all the pulpits within the bounds of the presbyterie.

The illegitimate child born to Christian Watt some two years earlier was finally allowed to be baptised on April 21st 1723, but it is unlikely that Thomas Gibb dared to be there to see the event. There is no further mention of the child he fathered by Katherin Wilson.

*Recorded name of Sunday April 21
baptized daughter of Thomas Gibb and Christian Watt
Margaret, natural daughter of Thomas Gibb and Christian Watt was baptized.
Wits: George Gordon, Alexr Eay, Margaret Gordon.*

1723

1723

Sunday April 21

*Margaret, natural daughter of Thomas Gibb and Christian Watt was baptized.
Wits: George Gordon, Alexr Eay, Margaret Gordon.*

On 23rd of that month Thomas Gibb was to be declared fugitive from all the pulpits within the Synod bounds. The ministers of all of the parishes in Moray and Banff reported on 28th May 1723 that this edict had been carried out. As far as can be ascertained Thomas never returned to the parish, but how, considering all of his sins, and his seeming disregard for the authority of the church, did he manage to escape the ultimate censure of excommunication?

Which leaves us to contemplate -where did he go when he left Dundurcas, and what happened to Barbara Gordon, his long-suffering wife? Did he carry on with his philanderings? The records give us no clues.

Unless, of course, he was one of your ancestors and you know better!

¹ National Archives of Scotland, Seafield Muniments GD248/116/12

² National Archives of Scotland, Kirk Session Minutes, Parish of Dundurcas CH2/599/1

³ National Archives of Scotland, Presbytery of Aberlour, Minutes CH2/6/2

Bruce Bishop publishes *Lands and People of Moray*, a series which studies, parish by parish, the history and the people of the Baronies, Estates, Lands, Towns and Villages of Moray.

For each Parish, an initial chapter covers the early history of the parish, after which a view of the parish is presented either geographically by estate, or chronologically, depending upon the depth of record sources available. A chronological list of many of the inhabitants of each parish is compiled from Kirk Session Minutes, Estate Records, Parish Registers and any other available documentation. Sketch maps or copies of early maps are included in each publication.

Additionally the surviving death records for specific parishes are published, as are any early (pre-1841) population listings.

Available from the online shop: sales@scotsgenealogy.com

Edinburgh's Capital Collections Website

The City of Edinburgh's Library Service holds around 100,000 images of Edinburgh & Leith, the surrounding area and other parts of Scotland. These include watercolours, prints, etchings, engravings and photographs old and new. These are in the process of being digitised and a number of them – around 1000 – are already on the new Capital Collections Website, www.capitalcollections.org.uk The rest will follow in time.

Included are some works by early pioneer photographers such as David Octavius Hill & Robert Adamson, Thomas Begbie, Archibald Burns and Walter Geikie. Thus the Collection offers glimpses of long-gone parts of Edinburgh and Scotland. There are also some specially-commissioned recent photographs, of views which may not last long, such as of the construction underway at the east of Victoria Terrace, overlooked by Edinburgh's Central Library. Available also are photographs of work laying tram-lines in Leith Walk - but not in 2008!

Edinburgh City Libraries Leader stated, "With a focus on Edinburgh's social history and architecture, the archive can help people research family roots, learn about Edinburgh's history and maybe even unlock some hidden secrets."

Each image has a description, is indexed and has additional historical or background information, so that users may search easily for images. Searching can be done by means of a variety of routes, and these clearly have been considered carefully for the benefit of the public.

Viewing is free, but with a "watermark": however unmarked images may be purchased. The Libraries have generously allowed us to reproduce an image, a view still recognisable to visitors to the SGS Library.



Victoria Terrace from the west, 1887,
by Thomas Vernon Begbie (1840-1915)

Photograph from a stereographic glass negative from the Cavaye Collection
of Thomas Begbie Prints: City of Edinburgh Museums and Galleries

Passenger Lists

In association with the National Archives, www.findmypast.com has digitised many thousands more passenger lists of the 1940s and 1950s and added them to those already available. The website now holds 1.1 million pages, listing 24 million passengers. It has taken a team of 125 workers over a year to digitise and upload 164,000 original passenger lists. There are no plans to extend the website beyond 1960.

Of particular interest may be the "Ten Pound Pom" scheme, introduced by the Australian government, which operated from 1947 to 1972. The available online records list 710,000 passengers who emigrated between 1947 and 1960, an astonishing resource for more recent family history research.

Searching the site is free, but there's a fee to view transcriptions and original records.

Contributed by Gregory Lauder-Frost

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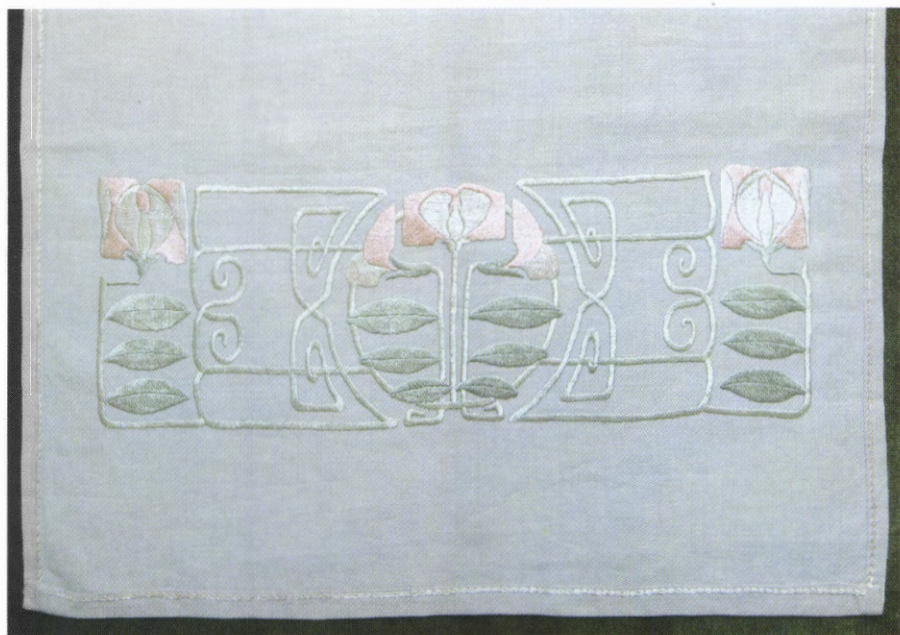
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Just follow the online instructions. Due to the cost of credit card transactions, we have had to increase the price to £2.50 per issue – but it's still a bargain! Please note that these will be sent electronically. However it is still possible to buy hard copies via our online shop.

Queries

2971 CLEUCH/CLEUGH/CLEWCH/CLEWGH. Looking for any information on the name in Scotland Dates of Births, Marriages, Deaths or Census details. Any information would be greatly appreciated and some research done in return or general queries. *Contact: Russell Cockburn, Tel: 01501 749921 or E-mail: russellcockburn@freeola.com*

2972 SIMPSON, Nova Scotia Who was the first Scot to emigrate to Nova Scotia? James Simpson was in Halifax at the time of the founding in 1749, and he had been apprenticed to a weaver in Manchester in 1740. (The original document, signed by his brother John, is in the Halifax Archives.) This family always identified itself as Scottish, but it's not known from which part of Scotland they came. *Contact: Sally Lomas, 1055 Dominion Ave., Midland, Ontario L4R 4V7, Canada sat@mas@sympatico.ca*



Embroidered table runner

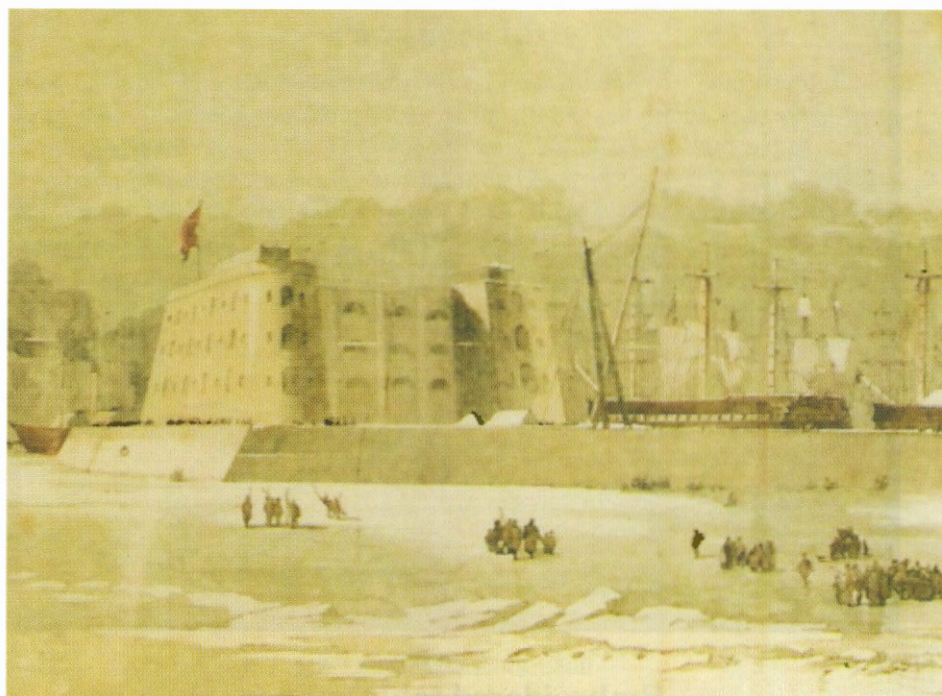
by Evelyn Thompson (Mrs Robert Brown) of Ayr. (1884-1973)

Eva, my aunt, was the eldest daughter of Alfred James Thompson, Art Master, Ayr Academy. She became a pupil teacher at the Academy and studied art at Glasgow School of Art's Saturday morning classes around 1909-1911, when Fra Newbery was headmaster. During that time she was awarded a Certificate for Art Needlework by Glasgow Provincial Committee. Eva created some beautiful batik, appliqué and stencil designs. She also successfully completed courses on repoussé, silversmithing and enamels. She was a talented painter in both watercolours and oils and exhibited widely. Before her marriage in 1918, she taught art at Hamilton Academy.

Last year, several pieces of her work were included in the *Hand, Heart and Soul* exhibition at the City Art Centre and subsequently at the Millennium Galleries in Sheffield. A silk batik tunic which she created will be on display when the exhibition opens at Aberdeen Art Gallery this summer.

The silk embroidery on this linen table runner shows the influence of Ann Macbeth, head of the embroidery department at GSA.

Valerie E Dean



Where we live!

The last time I saw my grandmother before her death in 1985 she handed to me a box of my grandfather's papers. Ploughing through them once I arrived home, I found a large (20" x 7") fine tinted wooden engraving of 1856 entitled *Cronstadt – Outside the Man-of-wars Mole* by R. T. Landells. On the reverse was written "This is where we live". How amazing, I thought. Was there a family link here? I telephoned my grandmother, who had no knowledge of it at all. I asked others, now all dead, about it but the mystery remained, and I eventually had it framed and put up on the hallway at home.

Over the decades I had researched my own family and gradually moved on to cadets. My gt.gt.gt. grandfather, John Lauder (1818-1888) had owned a house at 4 Rose Street, Edinburgh, (where the rear of *Jenners* department store now stands) and I wondered how he had afforded to purchase a house there. He was the youngest of nine children of George Lauder of Inverleith Mains (1776-1824). The mysteries remained until I found the marriage entry (1827, St. Cuthberts, Edinburgh) for John's older sister Janet (b.1810). In addition, about the same time I located a Deed of Council & Session where all of those children were conjoined in an action against their eldest



brother, William, for their share of their father's comfortable estate. These two finds revealed that Janet Lauder had married an Andrew Carrick, who was an Agent for the Russia Company at Kronstadt, the great naval station outside St. Petersburg. This British company were active in Russia for centuries. Amazingly this engraving must have been passed down amongst family papers (which included John Lauder's death certificate from 1888) to my grandfather, by which time no-one knew the relevance. It had obviously been sent home, by Janet Lauder, Mrs Carrick. I later found baptisms for two of their children, George and Jessie, in the Russia Company Chaplaincy records, for Kronstadt, Russia. I wonder what happened to them?

Gregory Lauder-Frost, FSA Scot.



Wooden Box

This wooden box was made in 1779 by John Richardson for his little sister Catherine Richardson (1769-1862). Their parents were James Richardson, Provost of Lochmaben, Dumfriesshire, 1793-1795, and Catherine Richardson of Hietae.

Catherine, the daughter, was an extremely intelligent young lady and was educated in England. She could read and write Latin and Greek, had an extensive knowledge of medicinal herbs and was regularly consulted on all three subjects.

To add to the genealogist's confusion, Catherine Richardson married Robert Richardson (1760-1830) of Dykehead, provost of Lochmaben 1795-1798 & 1808-1823. They had a large family, the fifth of whom was Wilhelmina Richardson who is the 2 x great grandmother of the present owner of the box.

The box contains no metal and appears to be made of pine. The sides and bottom are held together by tiny wooden pegs and, presumably, glue. The lid slides in to a neat groove. A split in the lid has a very old repair – two very small holes drilled either side of the crack and fine, strong thread passed through and tied off.

The painting is of a church or school and is executed in brown, green, yellow, red, white and black pigments.

Richard Torrance

WHO WAS CORMAC MAC AIRBERTACH?¹

(Part 1)

by Graeme M. Mackenzie

*Cormac son of Airbertach.... This Airbertach settled twelve treba among the Norse, viz. Greagruighe of the warriors called Mull and Tíree and Craobh-inis.*²

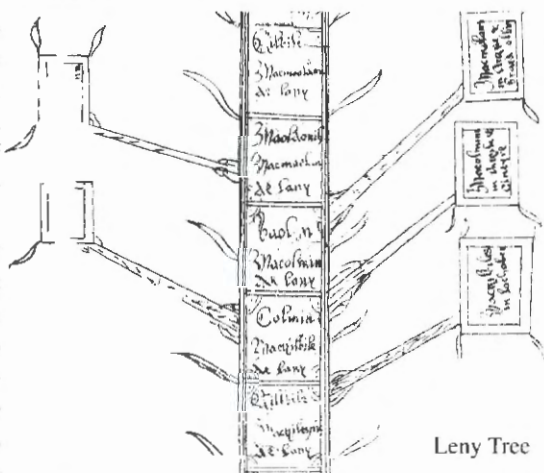
Cormac and his father Airbertach were first brought to the attention of historians in the 1830s when William Forbes Skene published his initial interpretation of the genealogical collection now known as "MS1467". Though modern historians tend only to accept the validity of a few of these clan pedigrees, the fact that so many kindreds in the 15th century claimed or were given a descent from *Cormac mac Airbertaich* – more than were shown in the same collection to be descended from *Somerled mac Ghillebrigte* – suggests that Cormac and his father must have been important figures in their time; yet next to nothing appears to be known about them. Indeed, their very existence was doubted until the discovery in the 1970s of an inscription on a 14th century Iona tomb that not only refers to Cormac, but which also confirms the validity of the Mackinnons' descent from him as given in MS1467. Since these genealogies appear to be the only written sources for Cormac and Airbertach, what more can the histories of these clans tell us that might help identify them?³

Four of the pedigrees in MS1467 have been accepted by David Sellar, the leading modern authority on highland genealogies, as likely to be genuine – based largely on the numbers of generations shown between the chief at the time they were compiled (believed now to be about 1400) and Cormac himself. These are "*Mhic Fingaine*" (MacKinnons), "*Clann Guaire*" (MacQuarries), "*Mhic Gilla Maoil*" (MacMillans), and "*Mhic Gillaagamnan*" (maybe MacLennans?). In Dubhaltach MacFíris's "Book of Genealogies" the Mackinnon and MacMillan pedigrees from MS1467 contain the additional information quoted above about the settlement of Airbertach's descendants on islands in the Inner Hebrides. This clearly accords with the known history of the MacKinnons, who were in effect for much of the Middle Ages the hereditary abbots of Iona (said by Skene to be *Craobh-inis*) as well as the leading clan on Mull – and probably Tíree too – before the advent of the MacLeans, while the MacQuarries had their seat for many centuries on the nearby island of Ulva.⁴ Local traditions report that the MacMillans were also at one time lairds on Mull, though their early history is more usually associated with Lochaber where they were said once to have been part of Clan Chattan.⁵

The leading branch of the MacMillans later had their seat in Knapdale.⁶ Their northern neighbours there were the MacCallums who, according to traditional accounts, were once amongst the most powerful of kindreds in Lorn. "A third of Albyn were none

too much for MacCallum of Colagin" is said to have been the bitter jibe of MacDougall's wife when she saw his twelve sons at the church of Kilbride.⁷ Though MacCallums as such do not often appear in medieval records, by the 16th and 17th centuries Mac[Gille]Callums, Malcolm[son]s, MacCalmans and MacColmans were to be found as priests, ministers, and minor lairds throughout Lorn and Knapdale. The latter two forms of the surname derive from the use of Calman/Colmin as a diminutive of [Gille]Callum/[Maol]Colm, and contemporary records show the names to have remained interchangeable until at least the 17th century.⁸ The alternative versions of the Clann Challuim surname parallel the two Gaelic forms of MacMillan: *MacGhillemhaoil* from Gillemaol, and *MacMhaolain* from Maolan, which is also often said to be a diminutive.⁹ The connections between these two clans turn out however to be more than just geographical and linguistic since, according to the "men of best account of them" in the early 18th century, the MacCallums were descended from a brother of the progenitor of the MacMillans.¹⁰ This connection is confirmed by the second oldest genealogy to include the MacMillans – the 16th century family tree of the Lennies of that ilk – which shows *Colmin*, the eponymous of the "*Macolmins in Airgile & Cintyre*", to have been the son of *Maolan de Lany* the eponymous of the "*Macmillans in Argyll & Braedaldin*". This "*Colmin mac Maolan*" quite clearly equates to the *Gillecallum mac Gillemaol* of MS1467.¹¹

As well as Colagin the MacCallums' original lands are supposed to have encompassed Glen Lonan, Muckairn, and eastward along the shores of Loch Etive to the borders of the lands associated in medieval times with the MacGregors (Glens Strae and Orchy) and the MacNabs (Strath Fillan and Glen Dochart). These clans are also shown in MS1467 to be descended from *Cormac mac Airbertaich*, though they're two of the kindreds whose pedigrees



Leny Tree

in this collection are considered doubtful by David Sellar. The MacNab lands reached to the shores of Loch Tay, where the MacMillans are also reported to have been settled before establishing themselves in Knapdale.¹²

Leaving aside the three clans in Ross-shire shown in MS1467 to be descended from *Cormac mac Airbertaich* but whose pedigrees are generally thought the most suspect, and *Mhic Gillaagannan* whose identity has yet to be established with any certainty, the remaining kindred to be considered is "*Mhic Duibsithi*", or the MacPhees. This

is another clan originally located on an island off Lorn (Colonsay), who later had a branch in Lochaber traditionally associated with Clan Chattan, and who also appear to have been the hereditary heads of a religious house for much of the Middle Ages (the Priory of Oransay). Though David Sellar is generally inclined to the view that only the pedigrees of those clans whose eponyms were sons of *Cormac mac Airbertach* himself are likely to be valid, he does hint at a possible exception in the case of the MacPhees. This is because the existence of their eponymous as given in MS1467 – “*Duibisith mac Murechach*” – is confirmed by his appearance with the same patronymic in a MacDonald of Antrim history. The date of “*Dushi MacMurphy*” in this source would place him in the mid-13th century, and this is not inconsistent with the four generations in MS1467 – at 30 years per generation – that bring the line down to the end of the 14th century. A similar calculation going back to Cormac, who appears in MS1467 as Dubisith’s 3xGreat-Grandfather, would place him at the beginning of the 12th century.¹³

“The normal 30 years to a generation” was used by John Bannerman, after the discovery of the inscription on the MacKinnon tomb that proved Cormac’s historicity, to show that the ancestry given to Cormac and Airbertach in the MS1467 MacQuarry genealogy could have been true; i.e. that they were descendants of *MacBeathadh mac Finlaeic*. Bannerman’s acceptance of this pedigree has not been endorsed by David Sellar or by the historians of the MacQuarries, R. W. Munro & Alan Macquarrie; and the arguments against it have been most forcefully set out by Ted Cowan in his examination of “The Historical Macbeth”.¹⁴ While it’s true that the stone in Tough parish said to be in memory of Macbeth’s son can be discounted (as “Luach’s Stone” it relates to his stepson Lulach if to anyone from that era), the “bloody procession” resulting from “strenuous efforts...to exterminate anyone remotely linked to the king” which Professor Cowan points to, did not include Lulach’s son Maelsnechtai, despite his rebellion; nor his nephew Angus of Moray until his rebellion; nor Malcolm MacHeth, who despite all the trouble he caused in the earlier part of his career, ended his life – presumably peacefully – as Earl of Ross. The argument that if Macbeth had had male descendants they would have appeared on the record – with the implication that they were bound to have made an attempt to regain the throne from the descendants of Malcolm Ceanmor – is also extremely debatable. Lack of evidence does not prove non-existence, especially at a time when the very few written records tend only to mention those who succeeded in taking the throne and those captured or killed in the attempt – such as Lulach in 1058, Maelsnechtai in 1085 and Angus in 1130 (of whom only *Mal-Snechta son of Lulach* is elsewhere documented – once, in the Book of Deer notes). Thus it is that we have no record of the leader of the unsuccessful northern rebellion of 1115/16, though he too would probably have belonged to the royal house of Moray; and we only know of the existence of “...*Ladhmunn mac Dòmnaill* grandson of the king of Alba...”¹⁵ – either a nephew or grandson of Malcolm Ceanmor – because he was killed by the men of Moray during this same rebellion.¹⁵ Descendants of a

competing dynasty or segment are not in any case supposed to have remained legitimate rivals for the throne in Irish and early Scots monarchies – in so far as any coherent “system” of succession can be determined – beyond the great-grandson of a once reigning king. Furthermore, it seems that even those close enough still to have a live claim could be bought-off by the award of an important hereditary office within the kingdom; as appears to have happened in Scotland when the “MacDuffs” – the descendants of king *Dubh mac Malcolm* – became the Mormaers of Fife with special rights in the recognition and coronation of later Scots kings.¹⁶

Though the MS1467 MacQuarry genealogy is the only one to show Macbeth mac Finlay as Airbertach’s great-grandfather, the MacKinnon pedigree does include the same individuals as Aibertach’s father (Murechach/Murchertagh) and grandfather (Fearchar – who appears in the MacKinnon genealogy as Fearchar Og). If it was the intention of the original compiler of MS1467, or of one of his copyists, to invent a descent from Macbeth for the clans coming from *Cormac mac Airbertaich* then why did he not take the line back all the way for at least both of these pedigrees, if not indeed for all of these clans? The fact that Macbeth only appears in the one genealogy, but that another supports the line back to his son, would surely suggest just the sort of partial recall that the individual shennachies of each clan might have had rather than any coherent attempt to fake this particular part of these pedigrees. In the circumstances, with the MacKinnon line back to Cormac proved, and the MacQuarry and MacMillan pedigrees looking equally convincing in that respect, John Bannerman was surely right to go on and suggest that in genealogical terms the balance of probability was in favour of the rest of the MacKinnon and MacQuarry pedigrees, as far back as Macbeth and his father, also being correct. There is a considerable amount of evidence available from what we know of Macbeth himself to suggest that such a conclusion also makes good historical sense.

All the MS1467 pedigrees that include Cormac and Airbertach show them to be descended, like Macbeth and the other kings of *Mureb*, from Feradach Finn of the *Cenel Loairn*, and it’s therefore probably not just a coincidence that most of the lands inhabited by the clans descended from them are, as we’ve already seen, in or on the borders of mainland Lorn or the islands off its shores. So far as we know, except when over-run by the Vikings, Lorn remained part of Mureb, and there are a number of indications that the ancestral lands of the *Cenel Loairn* remained an essential power-base for the dynasty in the 11th century.¹⁷

In 1014, while Macbeth’s father *Finlay mac Ruaidri* (a.k.a. “Earl Hundi”) was still the ruler of Mureb, his cousin *Malcolm mac Mael-Brigte mhic Ruaidri* is recorded operating, perhaps as under-king of Lorn, out of Barbreck on Loch Craignish (A. B. Taylor’s identification of the Norse “Beruvik” as Barbreck would appear to be supported by evidence that it was a medieval seat of government – with a place called “Druim Righ” behind the present Barbreck House, “Eilean Righ” and “Dun Righ” on



Eilean Rìgh, Loch Craignish

the loch, and it being in Campbell times second only to Inchconnel as the administrative centre of the earldom of Argyll).¹⁸ When Malcolm replaced Finlay as over-king Macbeth probably took his place in Lorn since it's also from Barbreck that he, as "*Karl Hundison*", is reported to have conducted his campaigns against Thorfin Sigurdsson of Orkney, with the assistance of his nephew Moddan. The name Moddan is most often associated in Scottish history with Caithness – the territory in which Macbeth was trying to establish his nephew as Mormaer – but there was an important settlement called *Baile Mhaodan* to the north of Lorn, on the shore of Loch Etive. Though this is said to commemorate a locally revered saint, it may be that the township was named for the man and that it was he who was called after the saint – since it appears that Moddan was a power in the southwest before his demise in the north. Following the death of his nephew in Caithness, and his own defeat in a naval battle "east of Deerness", the Norse sagas tell us that Macbeth sent for reinforcements "...from the whole of the south of Scotland, both from the east and from the west, and south as far as Cantyre. And there came to join him that army from Ireland which Muddan had sent for...". If it was Moddan that had summoned forces from the Cenel Loairn's allies in Ireland it seems more than likely that he was acting by then as Macbeth's under-king in Lorn; a role that may later have been filled by Macbeth's cousin, step-son, and successor Lulach, since Balmoddan is also noted in local tradition as one of the seats of the MacLulichs.¹⁹ The surnames MacGillecoan or M'ilchoen and [Mac]Cowan, which derive from the given-name borne by Lulach's father, *Gille-Comghan mac Mael-Brigte*, are also particularly associated with Lorn, thus reinforcing the impression that it remained a heartland of the Cenel Loairn rulers in the 11th century (despite our natural tendency when we see "Mureb" to think exclusively in terms of the lands around the Moray Firth).²⁰

The fact that Macbeth could draw forces from the whole of Scotland suggests that by the time of this last campaign against Thorfin he had also become king of Alba; but if so it's interesting to see that the Norse chronicler feels it necessary to mention Kintyre separately, which might indicate that it had only recently come under Macbeth's sway. His power in the south western highlands would also account for Hugh Macdonald's

report that Somerled's ancestors were expelled from their mainland possessions in Argyll not only by "the Danes" but also by Macbeth and by Donald Bane.²¹ The latter's possible presence in the region, which is supported by accounts that he fled to the isles after the death of his grandfather Crinan in 1045, would be a powerful incentive for Macbeth maintaining a strong interest in his kindred's ancestral home.²²

David Sellar long ago noted the Cenel Loairn's historic connection with ancient allies across the North Channel in the Airgialla, and Moddan's ability to summon reinforcements from Ireland may be a reflection of this.²³ It may also however be connected to the story in *Leabhar Chlainne Suibhne* of the marriage of Anrothan, a younger son of Aodh Athlamhan of the Ailech, to the daughter of a Scots king. Though the king isn't named we're told the marriage took place after Aodh Athlamhan's death, which was in 1033, so the Scot's ruler in question could have been Macbeth – or even Moddan himself if he was indeed an under-king in Lorn.²⁴ Such an alliance might also explain how some of Anrothan's descendants (MacLachlans, MacGilchrists, and MacSweens) came to be settled in and to the south of Lorn, alongside kindreds descended from Cormac mac Airbertaich. There's another aspect of the story of Anrothan and his descendants which has a bearing on the question of Airbertach's possible descent from Macbeth. As Sellar points out in his paper "Family Origins in Cowal" there are no contemporary records of the three generations – which include Anrothan himself – that separate Aodh Athlamhan from Suibne the eponymous of the MacSweens and his brother Ferchar the ancestor of the Lamonts, both of whom are attested to in the patronymics of their documented descendants. This is an almost exact parallel of the situation we're considering, both in terms of the historical era, the number of undocumented generations, and the patronymics which confirm the existence of the first certain individual after the gap – with Cormac being documented not only by the MacKinnon inscription on Iona, but also by a record in the Book of Deer of "*Gillecríst mac Cormaic*" (i.e. the *Gilchrist...Gillemaol...mac Cormaic* of MS1467).²⁵ Sellar explains this lacuna in the case of the Cowal clans by the change of ruling dynasty in their home kingdom along with their settlement across the water away from their native chroniclers. Exactly the same case can probably be made with regard to Macbeth's immediate descendants, since the most striking thing about Airbertach is the almost uniquely Irish nature of his name. This is most simply explained on the basis of Fearchar Og and/or Muireadach having to flee Scotland after Macbeth's death and taking refuge where we know their family had allies – in Ireland.²⁶

Using the same calculation by which he had shown that Macbeth could have been the ancestor of *Cormac mac Airbertaich* John Bannerman supposed that Airbertach would have flourished in about 1160 (though to be more exact, since the calculation was based on a death date for Niall MacKinnon, this should be his estimated date of demise). No such individual is on record in Scotland anywhere near that date, or indeed at any other time in the Middle Ages. There are however two places in Scotland



Dun Uabairtich

apparently named for an Airbertach. The first is Dunaverty at the foot of the Kintyre peninsula which, according to Irish annals, pre-dates Cormac's father by at least three centuries.²⁷ The second place is *Dun Uabairtich* – as it appears on the modern OS maps – which is on the Ardbhain Crag to the south of Oban, overlooking the ferry to Kerrera. Its location just across the water from Mull supports the suggestion that this hill fort would have been named for the man who settled his kin on the neighbouring islands, and whose descendants are connected in local traditions with many places in the surrounding parts of Lorn.²⁸

One of these traditions concerns a struggle between MacMillan and MacDougall to become the heir of MacCallum of Colagin – a place less than two miles from Dun Aibertach – which competition is eventually won by MacDougall.²⁹ This probably reflects the fact that although Airbertach and Cormac may have been allies of Gillebrigte and Somerled in the “liberation” of Kintyre and the Inner Hebrides following their conquest by Magnus Barfod, as John Bannerman surmises, their descendants later became rivals for control of those islands and of the mainland territories seized by Airbertach or held by his kindred as the heirs of Macbeth and the Cenel Loairn. Indeed, the struggle for control of Lorn may only finally have been won by Clann Somerhairle in first half of 13th century, during disturbances there which required the king's personal intervention on at least two occasions – the year 1225 being, as David Sellar has pointed out, the first time MacDougall appears as lord of “Ergadia” (i.e. Argyll).³⁰ It may be particularly significant that one of the issues at stake was the location of the Bishop of Argyll's seat: on the island of Lismore, where it was under MacDougall control, or on the mainland at Kilbride where it's suggested the king may have expected to have greater influence over the bishops – but which just happens to be adjacent to Colagin.³¹ Clann Somerhairle's eventual

success, and the fact that it was mostly written up later by the MacDonald shennachies, probably explains why the name of Airbertach has disappeared from history and is only known from the MS1467 genealogies. It should be noted however that the paucity of written records relating to this part of Scotland at this time means there's no contemporary evidence for Gillebrigte either. Proof of his existence is solely dependant on records of his son's patronymic – apart from a seventeenth century report of a gravestone inscription commemorating Somerled's daughter as *Behag nijn Sorle vic Ilvrid....*³²

(Part 2 in September)

NOTES

- ¹ I'd like to express my gratitude to David Sellar who some years ago very kindly read an early attempt at answering the question posed by this paper and who took the time then to provide a detailed critique pointing out a number of matters in it that needed addressing. I've attempted in the intervening years to deal with most of those in papers published in *The Scottish Genealogist* and elsewhere – all of which are referred to in these notes – and I'd be the first to acknowledge that the resulting return to the question is all the stronger for it. Needless to say such weaknesses or mistakes that may remain are entirely my responsibility.
- ² *MacFirbis' Book of Genealogies*, 406; quoted in W. F. Skene, *Celtic Scotland* (1886-90), Vol III. Appendix VIII, 489.
- ³ NLS: MSS/MS 1467 – initial translations of some of the pedigrees were published by Skene in *Collectanea de Rebus Albanicis* (Iona Club, 1839 & 1847), 357-62; then revised versions, with additional pedigrees, appeared in Skene, *Celtic Scotland*, op. cit. The reliability of these pedigrees is assessed in W. D. H. Sellar, "Highland Family Origins" in *The Middle Ages in the Highlands*, ed. Lorraine Maclean, (Inverness 1981), 103-115; and the discovery of the inscription confirming Cormac's historicity was revealed in K. A. Steer & J. W. M. Bannerman, *Late Medieval Monumental Sculpture in the West Highlands* (HMSO 1977), 103-05.
- ⁴ *Croabh-inis* is identified in Skene, *Celtic Scotland*, op.cit., III, 489, Note 59. For the MacKinnons on these islands see Steer & Bannerman, op. cit., 100-109, and for the MacQuarries, R. W. Munro & Alan Macquarrie, *Clan MacQuarrie* (1995).
- ⁵ *The Dewar Manuscripts*, ed. John MacKechnie (Glasgow, 1964), 260; Graeme M. Mackenzie, *The Rarest Decision Recorded in History – the Battle of the Clans in 1396* in TGSI, LIX (1994-96), 457-8.
- ⁶ Steer & Bannerman, op. cit., 151-3.
- ⁷ Katharine W. Grant, *Myth, Tradition and Story from Western Argyll* (Oban, 1925), 41.
- ⁸ Graeme M. Mackenzie, *Clann Chaluim in Lorn* in THE SCOTTISH GENEALOGIST, Vol. LI, No. 3 (September 2004), 87-97.
- ⁹ Graeme M. Mackenzie, *The Name MacMillan* in THE SCOTTISH GENEALOGIST, Vol. LIII, No. 1 (March 2006), 28-37.
- ¹⁰ William Buchanan, *A Historical and Genealogical Essay upon the Family and Surname of Buchanan* (1723), 130.
- ¹¹ The 16th century Leny family tree is to be found in NAS: GD.161/Box 17 – with a good copy in J. Guthrie Smith, *Strathendrick and its Inhabitants* (1896), 290.
- ¹² The traditional accounts of the MacGregors and MacNabs on these lands (which are not always accepted by modern historians of these clans) are given in Frank Adam, *The Clans, Septs and Regiments of Scottish Highlands* (Edinburgh, 1975), 246 & 265, while the MacMillans' connections with Loch Tayside appear in Hugh Macmillan, *The Clan Macmillan* (London, 1901), 8-13.
- ¹³ For the MacPhees on Colonsay and Oransay see Steer & Bannerman, op. cit., 119-122, and as neighbours of the Macmillans on Loch Arkaig, Somerled MacMillan, *Bygone Lochaber* (Paisley, 1971), 96-9. David

- Sellar's reference to *Dushi MacMurphy* is to be found in "Highland Family Origins", op. cit., 115, Note 14.
- ¹⁴ Steer & Bannerman, op. cit., 103-5; Sellar, "Highland Family Origins", op. cit.; Munro & Macquarrie, op. cit.; Edward J. Cowan, "The Historical Macbeth" in *Moray: Province and People*, ed. W. D. H. Sellar (Edinburgh, 1993).
- ¹⁵ Geoffrey Steuart Barrow, "Macbeth and Other Mormaers of Moray" in *The Hub of the Highlands*, ed. Lorraine Maclean (Inverness Field Club, 1975), and for *Ladhmunn mac Domnaill*, Alexander Grant, "The Province of Ross and the Kingdom of Alba" in *Alba – Celtic Scotland in the Medieval Era*, eds. E. J. Cowan & R. Andrew McDonald (East Linton, 2000), 104-5.
- ¹⁶ The traditional rules of eligibility for kingship are discussed (and shown to be highly adaptable) in Donnchadh O'Corrain, *Irish Regnal Succession – A Reappraisal* in *STUDIA HIBERNICA*, No. 11 (1971), 7-39; while the privileged position in Scotland of the descendants of king Dubh is considered in John Bannerman, "MacDuff of Fife" in *Medieval Scotland: Crown, Lordship and Community*, eds. Alexander Grant & Keith J. Stringer (Edinburgh, 1993), 20-38.
- ¹⁷ Benjamin T. Hudson, *Kings of Celtic Scotland* (Westport CT, 1994); D. P. Kirby, "Moray Prior to c.1100" in *Historical Atlas of Scotland c.400 – c.1600*, eds. Peter McNeil & Randal Nicholson (St. Andrews, 1975). See also however Alex Woolf, "The 'Moray Question' and the Kingship of Alba in the Tenth and Eleventh Centuries" in *SHR*, LXXIX, 2 (Oct. 2000), 145-164, where it's suggested that Macbeth's grandfather Ruaidri may not have belonged to the Cenel Loairn, and "Mureb" may not have had any continuous existence as a separate Scots kingdom before the time of Ruaidri – arguments that appear less convincing in the light of evidence here connecting so many members of "Clann Ruaidri" with Lorn.
- ¹⁸ A. B. Taylor, *Karl Hundison, King of Scots* in *PSAS*, No. 71 (1936-7). *Druim Rìgh* ("The Ridge of the King") can be found on OS Landranger Sheet 55 at co-ordinates 832065 and "Dun Rìgh" ("The King's Fort") is at 798010, while "the messuage of Barbrek on the lands of Craginche" appears alongside "the chief messuage" *Inchconyl* in a general seisin for all his lands granted to Archibald Campbell second Earl of Argyll in 1493 – OPS, II, Part 1 (1854), 97, Note 3.
- ¹⁹ Archibald Campbell, *Records of Argyll* (1885), 320, and Adam, op. cit., 318-19, refer to *Cloinn Lullaich o Thulaich Mhaodain* ("MacLulichs from the Hill of Modan"). Local traditions regarding St. Modan are in *Fasti Ecclesiae Scotticanae IV* (Edinburgh, 1923), 101.
- ²⁰ Steer & Bannerman, op. cit., 141; Adam, op. cit., 319; George F. Black, *The Surnames of Scotland* (New York, 1946), 479 & 510-11.
- ²¹ "History of MacDonaldis" in *Highland Papers I*, ed. J. R. N. Macphail (SHS, 1914), 6.
- ²² *Walter Bower's "Scotichronicon"*, ed. D. E. R. Watt (Aberdeen, 1989), Book 4, Chapter 51, Lines 12-13.
- ²³ W. D. H. Sellar, *The Origins and Ancestry of Somerled* in *SHR*, Vol. 45 (1966), 136.
- ²⁴ David Sellar, *Family Origins in Cowal and Knapdale* in *SCOTTISH STUDIES*, Vol. 15 (1971), 21-37.
- ²⁵ Kenneth Jackson, *The Gaelic Notes in the Book of Deer* (Cambridge, 1972), No. 3, pp. 20 & 34-5.
- ²⁶ For the name Airbertach in Ireland see the index to M. A. O'Brien (ed), *Corpus Genealogiarum Hiberniae* (Dublin, 1962).
- ²⁷ James A. Robertson, *The Gaelic Topography of Scotland...* (1869), 305.
- ²⁸ My thanks to David Sellar for pointing out Dun Airbertach, which can be found on OS Landranger 49 at 834280.
- ²⁹ Grant, op. cit., 49.
- ³⁰ W. D. H. Sellar, "Hebridean Sea-Kings: the Successors of Somerled, 1164-1316" in *Alba: Celtic Scotland...*, op. cit., 201-5.
- ³¹ A. A. M. Duncan & A. L. Brown, *Argyll and the Isles in the Earlier Middle Ages*, in *PSAS*, XC, (1956-7), 209-10.
- ³² The various patronymic references to Somerled's father Gille-Brigte are referred to in Sellar, *Origins... of Somerled*, op. cit., 128-9.

Origins of the Lindsays of Loughry

by Christopher John Lindsay, FSA Scot

Knowledge of the principles of heraldry can be invaluable to family historians, who rely primarily on 19th and 20th century birth, death and marriage records and on often sparse unofficial sources for earlier periods. Heraldic tradition extends back many centuries, and has generally been well regulated and documented. The fact that coats of arms are passed unaltered from father to eldest son, or are changed according to a recognised *schema* when inherited by junior sons, means that they can be used to assist in identifying links in a pedigree. The details of a coat of arms can provide information on the position of an individual within a family, their marriages, functions and social status. They may also establish the position of the family within a line of descent, its origins, and the connections between different lineages. This paper presents a practical example of the application of heraldry in the family history context.

The house of Lindsay is a well-known Scottish family, with descendants around the world in modern times. While there are several recognised Lindsay lines of descent, the principal lines are those of Crawford and The Byres. The line discussed here is that of Lindsay of Loughry, which is hypothesised to be a cadet branch of The Byres.

The arms illustrated in Figure 1 are those used by Robert Lindsay of Loughry and Tullahoge before his death in 1618.¹ While his father's genealogical details are known, the pedigree of his grandfather is unknown because no paper records are extant. The absence of documentary evidence means that the supposed link between Lindsay of Loughry and The Byres cannot be proven when considering genealogical data alone. Further information is required to test the hypothesis; in this case heraldic evidence is presented to make a case for the link.

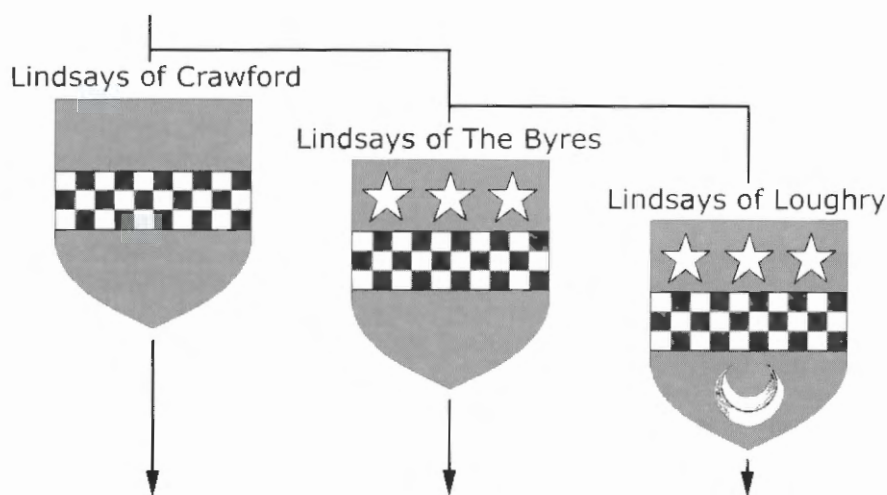


(figure 1)

Although Robert Lindsay's arms were not recorded by the Court of the Lord Lyon, the date of mandatory registration being many years later in 1672, it is unlikely that he would have used them illegally while another Lindsay, Sir David of The Mount, was Lyon. In fact the Lord Lyon was empowered by an Act of Parliament (5 June 1592) "to enquire into the right of all persons bearing arms, and to distinguish and discern them with congruent differences."^{2,3} The Act made provision for confiscation of property and a penalty of

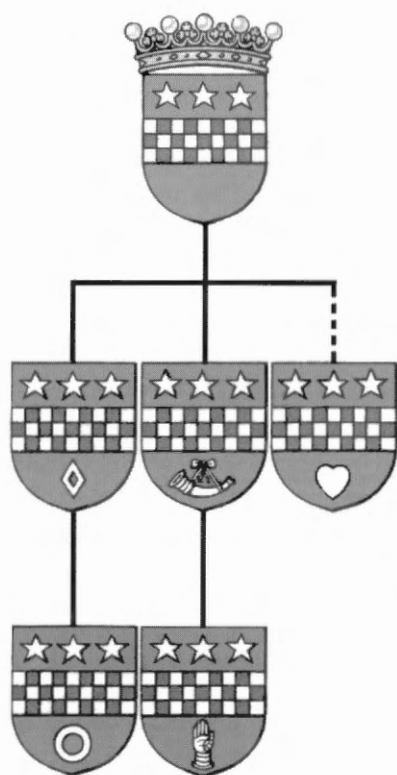
£100 or imprisonment if misuse of arms to which one was not entitled was shown.⁴ So what do Robert's arms reveal about the ancestry of their owner?

The first step is to blazon the arms of Robert of Loughry and Tullahoge: the shield has a red background (*Gules*) with a horizontal band (*fess*) of silver and blue checks (*chequy Argent and Azure*), three silver stars across the top and a crescent in the base. Reference to *An Ordinary of Arms*, (the index to the Scottish register of arms)⁵ to look up the blazon, and sources such as Nisbet's *System of Heraldry*, shows that successive members of the principal Lindsay lineage, the Lindsays of Crawford, have borne the same (undifferenced) arms from about 1297 to the present: "*Gules a fess chequy Argent and Azure*."⁶ (Figure 2).



(figure2)

When James Lindsay of Crawford's younger brother William Lindsay of The Byres, Haddingtonshire (now East Lothian), married Christina Mure in the mid-14th century, he introduced the three silver stars from her father's arms into the top of the Lindsay arms to differentiate his arms from those of the main family line (Figure 2).⁷ These revised arms were then passed from father to eldest son down this cadet branch of the family, and are currently used by the present representative of The Byres. Robert of Loughry's arms (Figure 2) are the same as those of the Lindsays of The Byres, differenced only by the silver crescent in the base. This crescent is not a *brisure*, or small cadency charge in the centre of the arms denoting Robert as a second son (he was, in fact, the third son of the Snowdon Herald, Thomas Lindsay of King's Wark, Leith),⁸ but rather a full-size charge as would be used to differentiate the Loughry line from The Byres.



(figure 3)

The use of charges in base to difference the arms of various branches of a family can be illustrated by the cases of several Lindsay cadet branches in relation to their Byres origins (Figure 3). Patrick, 4th Lord Lindsay of The Byres, used The Byres arms⁹ as shown in Row 1 (Figure 3). The second son of Patrick (who died ca 1526), was William Lindsay of Pyetstone (who died ca 1547).⁷ William's grandson, Patrick (1571-1651) became first baron of Wormestone.¹⁰ The Pyetstone arms are the same as those of The Byres, but differentiated with the inclusion of a silver mascle in base (Row 2).^{9, 11, 12} In a similar fashion, the record in *An Ordinary of Arms*, describes the Wormestone arms as being differentiated with the inclusion of a gold annulet in base (Row 3).¹³ Lord Lindsay describes the Wormestone arms as "*Gules a fess chequy Argent and Azure with three stars in chief and in base a mullet Argent*".¹⁴ While this source describes a different charge in base, the underlying design principal conforms with that described for other branches of The Byres.

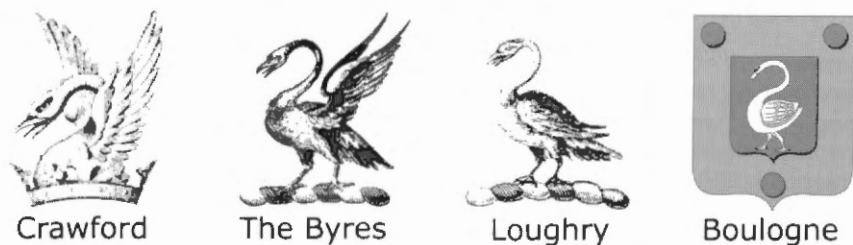
David Lindsay (died 1592) was the founder of the cadet line of Kirkforthar.⁷ He was a son of John, Master of Lindsay, eldest son of Patrick, 4th Lord Lindsay of The Byres.¹⁵ The Kirkforthar arms are differentiated from The Byres arms with the inclusion of a silver hunting horn in base (Row 2).^{9, 11} Patrick Lindsay of Eaglescairn is a descendant of Patrick Lindsay of Kirkforthar (who died 1638).⁷ The arms of this cadet line of Eaglescairn are differentiated with the inclusion of a silver dexter gauntlet apaumé in base (Row 3).¹⁶

A fifth example is that of the relationship between the Lindsays of The Mount and their Byres origins. Sir David Lindsay (ca 1490-1555), Snowdon Herald and later Lord Lyon King of Arms, and author of *The Three Estates*,¹⁷ is a well-known descendant of the family that lived at The Mount, near Cupar, Fife. His arms are the same as those of The Byres but differenced with the inclusion of a heart in base: "*Gules a fess chequy Argent and Azure between three mullets in chief and a man's heart in base of the second*".^{18, 19, 20} (Row 2 of Figure 3). Supporting documentary evidence exists to show that The Mount family descends through a (younger) grandson of William Lindsay of The Byres and Christina Mure previously mentioned.²¹

In each of the five examples discussed, the relationship between The Byres and their cadet lines is shown by heraldic differencing, and can be substantiated through genealogical evidence. While no detailed documentary evidence exists to show the actual connection between the Loughry and The Byres families, these common heraldic differencing patterns support the hypothesis that Robert of Loughry is also a cadet of The Byres, although the exact relationship remains unknown.

It can be estimated that Robert of Loughry and the representative of The Byres at that time, John, 8th Lord Lindsay of The Byres, and his younger brother Robert, Master of Lindsay, were probably not much further apart than third cousins. Indeed Robert, Master of Lindsay, is recorded as a witness to the baptism of Robert of Loughry's daughter, Barbara, on 1 Nov 1608 at the church in South Leith. The minister of South Leith, David Lindsay, Bishop of Ross, is also recorded as a witness: "Mister Robert Lyndsay and Janet Atchesune their daughter Barbara baptised. Witnesses Mister David Lyndsay Bishop of Ross, Robert Master of Lyndsay and William Logane".²² Robert, Master of Lindsay, succeeded his brother John in 1609 to become 9th Lord Lindsay of The Byres.⁷

Further evidence for the relationship between Robert Lindsay of Loughry and The Byres line is provided in the crests and mottoes associated with the coats of arms already described. It is normal heraldic practice to display a crest on a helmet above the shield. All the Lindsay lines discussed here feature a swan as the crest. The swan of the Lindsays of Crawford terminates at the breast and shows the head and wings raised vertically within a crest coronet; their motto is *Endure Fort*¹⁰ (*Endure bravely*²³).



(figure 4)

The Byres crest is a swan with wings expanded, and the current motto *Live but Dread* (*Live without fear*)¹⁵ although Nisbet⁹ cites the early Byres motto as *Love but Dread*. There is a consistent theme between The Byres motto and those of its cadet branches. For example, the motto of the Kirkforthar cadets is quoted as *Live but Dread*.²⁵ The Loughry crest is a swan with wings closed, and the motto is *Love but Dread* (*Love without fear*²⁶), suspected of having been corrupted from The Byres motto.²⁷ All these swans echo the Flemish origins of the Lindsays;²⁸ the swan is presumed to have been taken from the arms of the Comté of Boulogne, which was near to where Gilbert

de Ghent lived. Gilbert, an ally of William the Conqueror, was awarded manors in the administrative area of Lindsey in Lincolnshire.²⁹ His son, Walter de Ghent,^{30, 31} arrived in the lowlands of Scotland before 1116 where he became known as Walter de Lindsay, the progenitor of the family of this name.

Heraldic evidence strongly suggests that Robert Lindsay of Loughry descends from a junior branch of The Byres line. His shield is the same as that of The Byres, but appropriately differenced. His crest and motto reflect those of The Byres. Despite a lack of written genealogical evidence, the interpretation of heraldic principles advances the case for the link between Loughry and The Byres.

Notes:

Throughout this article, for consistency, I have chosen to spell the surname Lindsay without the medial 'e'. Members of the family sometimes used the medial 'e', as did Robert Lindsay on his silver matrix illustrated above, but usage was not consistent until the late 18th century.

Acknowledgements:

Photograph of Robert Lindsay's silver matrix by Robert Lindesay, 2003.

Illustration of the arms of Crawford, The Byres, and Loughry by Geoffrey Kingman-Sugars.

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Scottish Catholic Archives

A new website is now live, with more information being added daily. Included also is a list of the parish registers available for searching at Drummond Place, Edinburgh.

www.scottishcatholicarchives.org.uk

Thomas “Tam” Samson 1722 - 1795

by Ross Fraser

Thomas “Tam” Samson was a successful Ayrshire seedsman with whom Robbie Burns was acquainted.

Samson was a keen and skilled huntsman who had expressed a wish to die on the moors, engaged in his favourite pursuit of hunting. When he was late returning from hunting one night, his friends began to wonder if his wish had been fulfilled. During the course of the evening Burns penned the first lines of *Tam Samson's Elegy*. Samson returned later that night unharmed!

Samson opened his shop in Kilmarnock, not far from the print shop of John Wilson, who was to publish the first book of poetry by Burns. Burns became a good friend of Samson and knew him as a keen sportsman, huntsman and amusing companion, with whom, after a day's shooting, he used to drink in the Bowling Green House, an inn kept by Samson's son-in-law, Alexander Patrick.



Tam Samson

Samson died in 1795 at the age of 72, some ten years after the poem was written. He is buried under a grand flat-slab tombstone which can still be found in the Kirkyard next to the Laigh West High Kirk in the centre of Kilmarnock. Part of the poem is inscribed on it.



Sketch by Thomas Smellie, 1898, of Samson's home, which was located on London Road, Kilmarnock.



A brass plaque now marks the site and it refers to Samson as
 “a seedsman of good credit, a zealous sportsman and a good fellow”.



Thomas Samson's Seed Mill, Ochiltree.

Tam Samson's Elegy

by Robert Burns

(First verse)

Has auld Kilmarnock seen the de'il?
Or great Mackinlay thrawn his heel?
Or Robinson again grown weel,
To preach and read?
"No, waur than a'!" cries ilka chiel,
"Tam Samson's dead!"

(Sixteenth verse, inscribed on gravestone)

EPITAPH.

TAM SAMSON's weel-worn clay here lies,
Ye canting zealots, spare him!
If honest worth in heaven rise,
Ye'll mend or ye win near him.

(Seventeenth and final verse)

PER CONTRA.

Go, Fame, and canter like a filly,
Through a' the streets and neuks o' Killie,
Tell every social honest billie
To cease his grievin',
For yet, unskaited by Death's gleg gullie,
Tam Samson's leavin'!

The new Lord Lyon King of Arms

Following the retirement of our President, Robin Orr Blair, LVO, WS, from the office of Lord Lyon King of Arms in December 2007, the Queen has been pleased, on the recommendation of the First Minister, to appoint Mr William David Hamilton Sellar, Solicitor, to be Lord Lyon King of Arms. Mr. Sellar was a member of the Council of the Scottish Genealogy Society from 1966 to 1973.

Full details of the appointment may be read on our website www.scotsgenealogy.com

Book Review

Charles D. Waterston, *Perth Entrepreneurs: The Sandemans of Springland*

A.K.Bell Library, Perth, 2008 ISBN 978-0-905452-52-4

It was with some trepidation that I attempted my first book review! The back cover immediately told me that it would be a complex history of the Sandeland family of Perth. Springland had meant nothing to me prior to opening the book, but to my surprise I realised a little stream called Annaty burn could have shaped the lives of this family, and alongside this burn is a walk I had taken regularly between New Scone and the road to Stormont and Scone Palace. On reading the book I realised that the author, a Waterston, was more than capable of dealing with the history of his family by marriage.

He deals with the period from the Jacobite rebellion right up to modern times and how the Sandelands had their hand in the effect of the development of the industrial revolution on Perthshire and beyond. The essence of the early part of the story, which deserves to be better known, is the development of a lade allowing a sawmill to be constructed, and from this, at the time of the Enlightenment, many of the properties being developed in Scotland got their timber. The burn entered the Tay just where the Sandemans' house Springland and the mill were constructed, allowing the family to capitalise on the shipping trade on the Tay bringing exotic timber into the country. Dr Waterston takes the reader through the troubles and tribulations of the family using many extracts from original family documents, and while it forms a wonderful record for members of the Sandeman clan, it is also a compelling read for others: it takes us through all the connections, such as the founding of the Commercial Bank of Scotland, the wine trade with Portugal for which the family is perhaps best known, to the linen industry and its association with The British Linen Bank. The book starts just after the time of Bonnie Prince Charlie when the progenitor of the family George Sandeman, a Burgess, Freeman of Perth and a skilled wright, wished to set up his sawmill and to be able to cut his own timber, which could be floated to & from the mill on the tide. He created furniture in addition to building works, some of which is still in use today.

It was pleasing to learn of the family's connection with the game of golf, where in 1824 at the Salutation Hotel Tom Sandeman attended the inaugural meeting of what was to become the Royal Perth Golfing Society, was appointed to the rules committee and within one week submitted the rules for approval!

A readable book, I would suggest, with many interesting extracts from the family's clearly extensive archives. Family trees are provided, but only as far as necessary to clarify family connections, and a selection of pictures complement the various stories.

Maurice McIlwrick

Available from Perth & Kinross Council Archive, A.K. Bell Library, 2-8 York Place, Perth PH2 8EP, price £9.99 plus p&p. library@pkc.gov.uk 01738 477016

Dr Waterston has assigned all royalties from sales of the book to Capability Scotland.

RECENT ADDITIONS to the LIBRARY

Compiled by Carol Stubbs

- 18th Century Taxation Records for Dirleton, North Berwick Burgh
& Parish, Prestonkirk, Whitekirk & Tynninghame¹ Joy Dodd comp.
- Aberdeen School Board Female Teachers 1872-1901: a biographical list² Alison T. McCall
- Alexander Ferguson, St Monans: 1867-1958 Christine Dyos
- Ayrshire Monumental Inscriptions:
Girvan Doune Cemetery (East Section),
Maybole Cemetery (Old Sections) Alloway & S. Ayrshire F.H.S.
- Berwickshire: 1811 Census: indexed transcription: Ladykirk Graham & Emma Maxwell
- Berwickshire: 1831 Census: indexed transcription: Ladykirk Graham & Emma Maxwell
- Berwickshire: 1861 Census: indexed transcription:
Abbey St. Bathans, Ayton, Bunkle & Preston,
Channelkirk, Edrom, Fogo, Mordington, Polwarth Graham & Emma Maxwell
- Blair Atholl Church: Monumental Inscriptions N. Perthshire Family History Group
- Clydebank Blitz³ I.M.M. MacPhail
- Directory of Shipowners, Shipbuilders
& Marine Engineers 1858 Editor of *Shipbuilding & Shipping Record*, comp.
- Dumfriesshire MIs: Caerlaverock Parish Church,
Glenluce Church St., Greta Old Parish Church,
Lochmaben Old Churchyard, Mouswald Parish Church,
Torthorwald Parish Church Dumfries & Galloway F.H. Res. Centre
- Dumfriesshire O.P.R.s: Deaths & Burials Index:
Caerlaverock Parish 1753-1854, Closeburn Parish 1737-1847,
Holywood Parish 1751-1805, 1821-1854 Dumfries & Galloway F.H. Res. Centre
- Echt New Kirkyard: MIs Aberdeen & N.E. Scotland F.H.S.
- Family History of the Williamsons of Kennoway
- Fife 1851 Census: Name Index: Burntisland, Markinch Tay Valley F.H.S.
- Heraldry for the Local Historian and Genealogist Stephen Friar
- Kirkcudbright: 1851 Census: indexed transcription:
Buittle, Colvend & Southwick Graham & Emma Maxwell
- Kirkyard of Banchory-Ternan (Kincardineshire): MIs Sheila M. Spiers, comp.
- Kirkyard of Dalmaik (Parish of Drumoak): MIs Bill & Eileen McHardy
- Land Army: my story Janet S. Hampton (nee Ross)
- Lands & People of Moray 30: Parish of Dyke & Moy prior to 1750 Bruce B. Bishop
- Lands & People of Moray 31: Parish of Dyke & Moy 1750-1850 Bruce B. Bishop
- Lands & People of Moray: pre-1855 burial records
for the parishes of Dundurcas & Rothes, Moray Bruce B. Bishop comp.
- Memorial Inscriptions of the Angus Glens:
Airlie Kirk, Lintrathen Kirkyard, Pipers Hillock Tay Valley F.H.S.
- MIs: Dallas Churchyard & the Dallas
and Kellas War Memorials, Parish of Dallas, Moray Moray Burial Ground Res. Group
- Monumental Inscriptions in Kirkwall St Olafs (Old Section) Orkney F.H.S.
- New Kirkyard of Drumoak: MIs Bill & Eileen McHardy

People of Arbroath 1600-1699: a genealogical source book	David Dobson
People of Brechin 1600-1699: a genealogical source book	David Dobson
People of Kirriemuir 1600-1699: a genealogical source book	David Dobson
Pigot & Co's National Commercial Directory (facsimile text): covers England & Wales 1828-39 in 12 vols.	J. Pigot & Co.
Records of the Scottish Volunteer Force 1859-1908	Maj.-Gen. J.M. Grierson
Roots & Records: when Sutherland came to Lakeland	Doris T. Jackson
Royal Air Force Bomber Command Losses of the Second World War: Vol.2: Aircraft & Crew Losses 1941	W.R. Chorley
Royal Air Force Bomber Losses in the Middle East and Mediterranean: Vol.1: 1939-1942	David Gunby & Pelham Temple
Seawolves: Pirates & the Scots	Eric J. Graham
Very Canny Scot: "Great" Daniel Campbell of Shawfield & Islay 1670-1753: his life & times	Joanna Hill & Nicholas Bastin

1. Did you have an ancestor who was a servant in East Lothian in the 18th century? Or who paid Window Taxes, or Farm Horse Taxes? See if their names appear in this publication. Other lists include people who had servants, people who paid Clock & Watch Taxes, and who paid Cart Taxes.
2. The biographical notes of teachers are compiled from such records as School Board Minutes, School Log Books, Directories, newspapers, Censuses, and Birth, Marriage and Death Records. They are interspersed with such illustrations as old adverts for teaching equipment, and a floor plan of a typical Aberdeen School Board school, and at the back is an Index of married names and mothers' maiden names, and a bibliography.
3. Appendix A is a list of civilian war dead 1939-45 in the Burgh of Clydebank. Appendix F is a list of bombs dropped in Clydebank, March 13-15 and May 5-7 1941, giving location and type. Appendix G is the Roll of Honour.

Scotslot

Scotslot is a group of Family Historians, all with Scottish Forebears and great interest in seeking their Scottish Roots. The current membership lives across Hertfordshire, Bedfordshire, Cambridgeshire, Buckinghamshire, Sussex – and Devon!

They meet at weekends in a hall in Harpenden, Herts, about 8 or 9 times a year. The hall is readily accessible by road (both the M1 and A1 are close by) and is also just a 10-minute walk from the nearest Thameslink station.

The group hosts a varied programme of outside speakers, in-house speakers and members' discussion evenings. The booked dates for 2008 can be found in "Dates for your Diary", together with contact details. It's a friendly group which welcomes visitors and new members and aims to help all members with the exchange of information and advice. Dr Stuart Laing regularly joins the volunteers of the SGS at London Fairs.

If you're nearby, why not go along?

Drumelzeir Parish, Peebles

1827 The following is a copy of a certificate sent to Kirk Session of Drumelzeir by Mr. Brodie.

These certify to all whom it may concern that Mr. Wm. Brodie of the County of Peebles in Scotland was married to Miss Janet Hunter of the County and aforesaid Kingdom by me.

I further testify this marriage was by their mutual solicitation, without sensation in the presence of competent witnesses and according to the laws of their [Common] association.

Dated at Buffalo, Erie County, State of New York on the 13 August and the year of our Lord one thousand Eight hundred and twenty five.

(Signed) G. Crawford, Pastor

1st County Church, Buffalo.

Source: Old Parish Registers, Drumelzeir, Peebles. 759/4

Contributed by Russell Cockburn

Free Church, Cowgate, Edinburgh

Charles Henry Tilley, born to Charles, farmer of 12 Lady Menzies Place, Edinburgh and M.F.C. Gow.

Born at sea April 3rd 1880, Baptized April 7th 1880. Baptism private.

This child born on board the steamer Stork, on passage from London to Grantown. Father in New Zealand.

Source: NAS. Reference CH3/431

Contributed by Russell Cockburn

Far from Home!

From the St Cuthbert's Parish Burial Records for 16th July 1815

"Greilone Stabelino from Rose Street, on shoulders on Italien Musicins, Lys 6ft N Glispies through stone."

He was aged 53 and died from 'Dropsey'. He was probably the G Stabilini, music teacher, who was mentioned in the Edinburgh & Leith Post Office Directory for 1812/13 at which time he lived at 4 East James Street.

Contributed by Jessie Denholm

A Schoolmaster Chirnside, Berwickshire

That Mr. Thomas Russell was elected Schoolmaster of the Parish of Chirnside on the Sixteenth day of June One thousand, Seven hundred and Sixty Eight. That he was married to Agnes Service on the Seventeenth day of September One thousand Seven hundred and ninety nine. That he has now One son in life Viz George Eliza horn on the Sixth day of November One thousand Seven hundred and Ninety Nine years, is attested at Chirnside the twenty eighth day of July, Eighteen hundred and ten years by

Thomas Russell
Geo McLean Proses

That Mr. Thomas Russell did die on the Sixteenth day of August Eighteen hundred and ten years is attested by

John White (signature)

That Mr. Thomas Dickson was translated from the Parish of Foulden to the Parish of Chirnside within the bounds of the Presbytery of Chirnside on the day of December Eighteen hundred and ten years is attested at Chirnside the 27 July 1811.

Mr. Dickson born 1785
Mrs. Dickson born 1792

Thomas Dickson (signature)
Thos. Ingram. P. (signature)

That Mr. Thomas Dickson was married to Mary Simpson on the 28 September 1813 and they had a son born on the 14 September 1814 named David, is attested at Chirnside the 29 July 1815.

Thos. Dickson (signature)
Will Knox P. (signature)

That Mr. Thomas Dickson and Mary Simpson had a son born on the 25th February 1816 named Thomas.

That Mr. Thomas Dickson and Mary Simpson had a Daughter born on the 6 March 1818 named Jane.

That Thomas Dickson and Mary Simpson had a Daughter born on the 14th of December 1819 named Alison.

Tho. Dickson (signature)
Thos. Ingram. P. (signature)

That Thomas Dickson and Mary Simpson had a son born 7th of February 1824 named William.

Tho. Dickson (signature)
Jn. Hamilton. P. (signature)

That Thomas Dickson and Mary Simpson had a Daughter born March 1826 named Elisabeth.

Source: National Archives of Scotland, Reference: CH2/386/18/1

Contributed by Russell Cockburn

DATES FOR YOUR DIARY - 2008

All SGS meetings (unless otherwise advised) take place at 7.30pm in the Augustine United Church, 41 George IV Bridge, Edinburgh.

- 15 September Monday – Ordinary Meeting
 “Donald and Kiefer Sutherland” by Graham E. Macdonell
- 20 October Monday – Ordinary Meeting
 “John Murray Archive” by David McClay, NLS
- 17 November Monday – Ordinary Meeting
 “War Memorials in East Lothian” by Dr James Cranstoun

New Register House Research Evenings:

Please contact Library for 2008 dates.

University of Strathclyde Lectures:

Tuesdays, 6.30pm in the Livingstone Tower, L410,
26 Richmond Street, Glasgow G1 1XH. Cost: £3, at door.
Call 0141-548 5778 or access www.cll.strath.ac.uk
one week in advance to confirm details of each lecture.

- 3 June “Heraldic Art in the New Russia” by Prof. Michael Medvedev,
 Heraldic Artist, St Petersburg State University, Russia
- 1 July “The Slave Trade and its Implications for Genealogy”
 by Dr Eric J. Graham

Fairs and other events:

- 28 June Saturday – Yorkshire FH Fair, York Racecourse
- 6-13 September Sat to Sat – Dundee & Angus roots Festival, Dundee
- 13 September Saturday – Family History Fair, Dundee
- 13 September Saturday – National Family History Fair, Gateshead

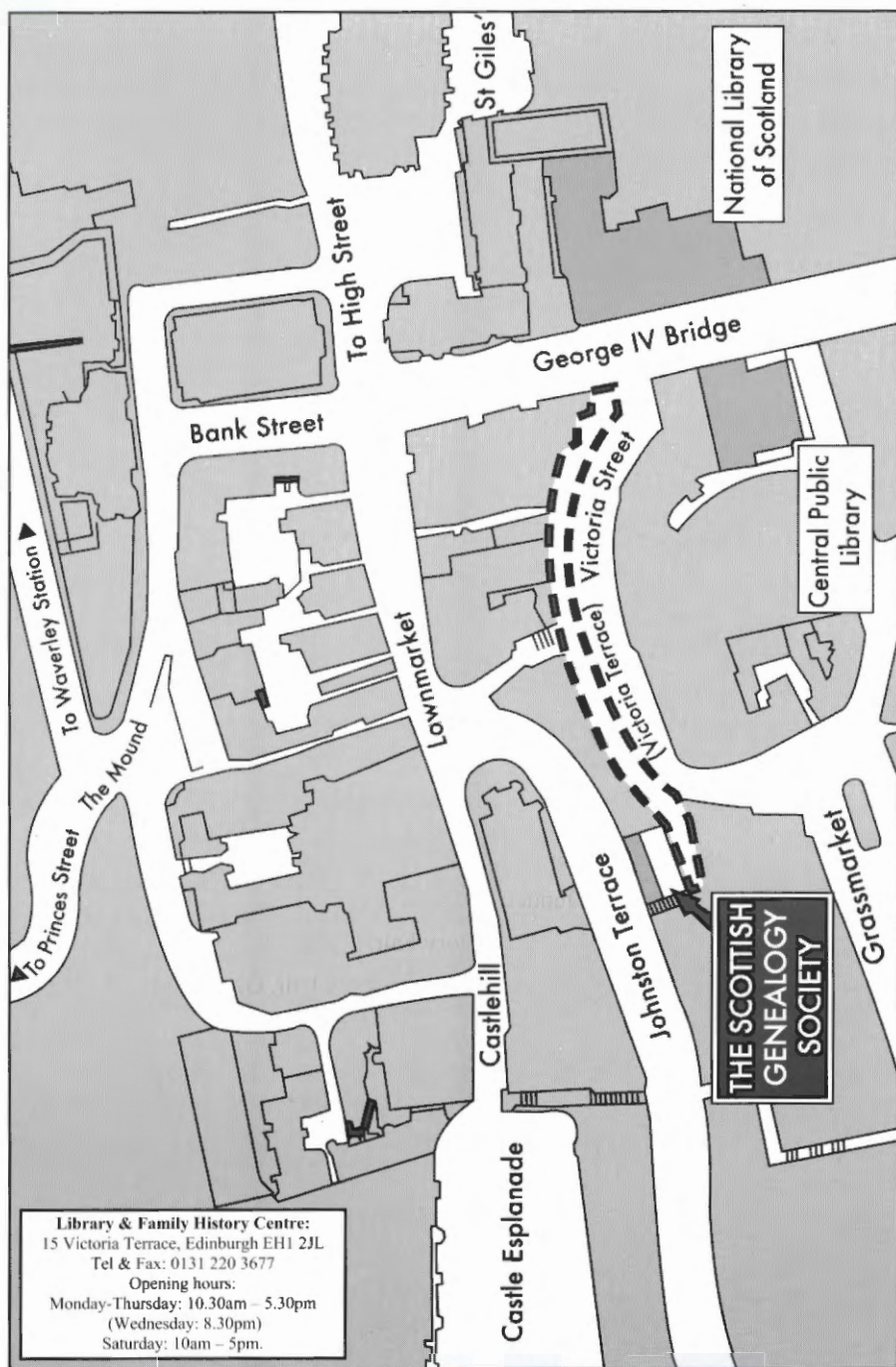
Scotslot

Meetings in Harpenden, Herts.

Contact Elizabeth van Lottum lizvanlottum@waitrose.com
or Dr Stuart Laing stuartlaing@virgin.net

Scotslot, 16 Bloomfield Road, Harpenden, Herts AL5 4DB

- 1 June “Motive, Motive, Motive – Getting into the Minds of our Ancestors”
 by Richard McGregor
- 12 July “Gwynneth Morgan: a less than Honourable Life”, by Willie Cross
 Other talks and meetings to be arranged.



Please note that access from George IV Bridge is suspended until at least December 2008.



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