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Old Mortality

Nicolle Turnbull

Harold Raeburn

Annual Report

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Front Cover:

The Society's Coat of Arms

Back Cover:

Old Mortality with Sir Walter Scott, sculpted by James Thom,
Laurel Hill Cemetery, Philadelphia.

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The Scottish Genealogist

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In the tracks of Mortality – Searching for the truth behind a Dumfries & Galloway legend

Iain Wilson

Introduction

Anyone with an interest in the local history of Dumfries and Galloway will be aware of the role played by the Covenanters. Part of the distinctively Scottish brand of Protestantism that sprang from the Reformation, they were fundamentalist Presbyterians of the seventeenth century whose heartland was in the south-western counties of Dumfriesshire, Galloway, Ayrshire and the Clyde Valley.

It is difficult to walk the fells of the region, pass through towns and villages or visit an old churchyard without tripping over one of their memorials, the legacy of the - often violent and sometimes tragic - resistance they put up to the forces of the Stuart monarchy whom they saw as interfering in their form of worship.

The preservation of this legacy in the following century was down to the many local communities who sought to commemorate their ancestors by erecting monuments, putting up headstones and passing on their individual tales of defiance and suffering. But in practice they more often than not turned to one man in particular for the supply of the stone required for their memorials, for their inscription, maintenance and repair and, insofar as his work involved constant travel around the region, for playing his own distinctive role in preserving the stories themselves.

That man was Robert Paterson. Rescued for posterity by Sir Walter Scott through the eponymous, semi-fictional character created for the opening chapter to his novel, *The Tale of Old Mortality*, he was a real person, born exactly 300 years ago this year. He led a fascinating life, the story of which I have pieced together in a new publication, *In the Tracks of Mortality: the Life and Times of Robert Paterson, Stonecutter 1716-1801*.

In the book I explore not just the events of Paterson's life but also its context: the fast-changing society and economy in which he lived, worked and raised a family. Paterson was long-lived by contemporary standards, witnessing Scotland's transition from late medieval superstition to the early years of the Industrial Revolution. In the process, I also deal with the environment of the region in which Paterson lived, describing, for example, how he would have travelled and the routes he might have taken, as well as the history of the settlements in which he was based, the tradition of sandstone quarrying and carving on which his career relied and, of course, the Covenanting traditions which he sought to perpetuate.

But permeating all of this is the 'story within the story', the equally interesting account of how the 'Old Mortality' legend came into being, and how it helped to preserve the memory of Paterson the man, but also how it coloured the view which subsequent generations had of him. In fact, it was in order to address the apparently glaring discrepancies between the story of Old Mortality and his real life prototype that I was first prompted to research and write the book.

Mortality

The Tale of Old Mortality was, coincidentally, published exactly 200 years ago this year, assisted in its development in part through a partnership between the author, Sir Walter Scott, and Joseph Train, the Ayrshire-born exciseman and amateur historian who lived at various times in his career in Newton Stewart, Dumfries and Castle Douglas. A version of Paterson's tale was, it seems, created by Scott but possibly inspired by Train and certainly later embellished by him.

In the opening chapter of the novel, Scott described a meeting he claimed to have had with Old Mortality in the churchyard of Dunnottar, on the north-east coast of Scotland. Using artistic licence, Scott painted the picture of a tranquil summer evening where, amongst "the gentle chiding...of the brook, and the sighing of the wind in the boughs", his peace was disturbed by the occasional



Part of the Old Mortality group by James Thom in Laurel Hill Cemetery, Philadelphia.
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“clink of a hammer” in the distance. Upon closer inspection, he came across: “An old man...seated upon the monument of the slaughtered Presbyterians, and busily employed in deepening, with his chisel, the letters of the inscription...”

The old man’s appearance was unusual, Scott thought. “A blue bonnet of unusual dimensions covered the grey hairs of the pious workman. His dress was a large old-fashioned coat of the coarse cloth called *hoddin-grey*, usually worn by the elder peasants, with waistcoat and breeches of the same; and the whole suit, though still in decent repair, had obviously seen a train of long service. Strong clouted shoes, studded with hobnails, and *gramoches* or *leggings*, made of thick black cloth, completed his equipment.”

And he was not alone. “Beside him, fed among the graves a pony, the companion of his journey, whose extreme whiteness, as well as its projecting bones and hollow eyes, indicated its antiquity.”

Scott went on to describe how he invited Old Mortality back to a local tavern for a drink and spent the evening teasing out of the old man stories about the Covenanting period. He then used this as a way of starting the rest of the novel which, despite the title, is not about Old Mortality but is in fact a story of star-crossed lovers on opposing sides of the conflict between the Covenanters and the State during the 1670s and 80s.

Nor did the original edition of the novel mention Robert Paterson. Scott admitted that he did not know Old Mortality’s real name (a bit odd if he had spent the evening talking to him) and the background he did provide was romantic, focusing largely on the tradition of Mortality’s wanderings about the country, staying with Covenanter communities while he carved or repaired memorials to local martyrs. The few facts he provided nonetheless traced Mortality’s origin to “either the county of Dumfries or Galloway” and the place of his death to Lockerby (*sic*), Dumfriesshire.

Out of all of this it is worth noting three things: first, that Scott intended his creation to be purely a literary vehicle, that is a means of introducing the plot and characters of the novel in a way that piqued the curiosity and drew on the sympathies of his readers. Old Mortality was especially useful in this context as his own sympathies clearly aligned with the Covenanting communities of the south-west whom he wanted to placate, while his more ‘enlightened’ audience could see in the grumpy and dogmatic old man confirmation of the prejudices of a bygone age from which they had escaped.

Second, although the vehicle did not therefore have to have a factual basis, we can glean, from those few facts, Train’s contribution to the story, which lent it a semblance of truth. And, third, that the character of Old Mortality thus created laid the foundations for all subsequent accounts.

The Novelist and the Exciseman

The Tale of Old Mortality was a commercial success. First printed in December



1816, it went through 3 editions before Scott's death in 1832. The 1830 edition was published as part of a series of his collected works and saw several reprints which helped Scott to pay off his commercial debts, although it was the effort of doing so that probably led to his demise.

The character of Old Mortality, as with many of Scott's portrayals, was no less popular, especially in Dumfries and Galloway where people seized on the fact that Robert Paterson, a local man, had been the prototype. Within ten years of Scott's death a stone statue of Mortality and his pony stood in Balmacellan, where Paterson and his family were based towards the end of his life, and the sculptor, John Currie, took the opportunity to carve and sell or raffle at least two other copies of the statue which now stand – or rather lie - in front of Dumfries and Newton Stewart museums, respectively.

The popularity of the character was even sufficient, within Scott's lifetime, to encourage the novelist to delve more deeply into his real life story for the introduction to a later edition. For this he turned once again to Joseph Train but his researcher, as will become apparent, found it difficult to divorce myth from reality and, especially in his eagerness to please Scott, was reluctant to stop to check the facts of a good story once he had uncovered it and got into his stride.

Since their initial correspondence in 1814, Train had regularly furnished Scott with local tales, traditions and not a few artefacts gathered while on his travels about the region, and several of these found their way into Scott's later novels. Train's contribution to the Robert Paterson story was especially significant and came about through his meeting Robert Paterson junior, still living in Balmacellan, married and working as a shoemaker, when Train got him to write down his father's life story in 1827. As he told Scott, he now had in his possession "The mallet and square used by Old Mortality in his pious work of repairing the martyrs' gravestones... These well-worn instruments", he added, "have been most kindly placed in my hands by my friend Mr Robert Patterson (sic) of Balmacellan, the only surviving son of Old Mortality."

These artefacts were never sent to Scott and in fact, are still in the possession of Train's ancestors. But nor did he send Scott the brief biography written by Paterson junior, preferring instead to transcribe the story in his own hand, complete



with crucial embellishments. Thus it was that Train's version of Paterson's life story came to be included almost word-for-word in the introduction to the 1830 edition of the novel – the manuscript in the National Library in Edinburgh confirms that Scott's publishers literally cut and pasted it out of one of Train's letters – and it is this version of events that we have to unpick.

His Birth

Robert Paterson is most associated with Dumfries and Galloway but he was actually born and brought up in Hawick, in the Scottish Borders. *When* he was born, however, is another matter. Robert junior said his parents were Walter Paterson and Margaret Scott and sure enough the parish records show that a son named Robert was born to them in April 1716. It appears from the same records, however, that his parents had an earlier child, in 1713, also called Robert, who died in childbirth or infancy, a very common occurrence at this time due to poverty.

The same family seems to have had two Johns and two Walters for the same reason, in addition to a daughter, Helen, and another boy, Francis, ten years older than our Robert, with whom he trained to be a stonemason.

This confusion is nonetheless part of the reason why you will see so many different dates for Paterson's birth around the region – the statue of Paterson outside Newton Stewart Museum, for example, has the birth year as 1713, while the family grave in Balmaclellan has him dying in 1800 "aged 88" which suggests he was born in 1712, the date on the plaque erected by Hawick Archaeological Society on Paterson's birthplace in 1897. Just for good measure, Joseph Train said he was born in 1715.

Early Influences

Paterson lived in Hawick for the first 13 years of his life and the local parish records are extensive enough to give us fair picture of what life must have been like for him and of the major influences on him. These included:

- Poverty - even though his parents were minor landowners;
- His parents - who would have ensured that he had a good education, was literate, understood the value of hard work and was churchgoing – although they were by no means fanatical in their beliefs;
- His schooling - one of his teachers – John Purdom – was old enough to have been involved in the Templand Rising, one of the Covenanter skirmishes of the 1670s, though he was on the opposite side; and,
- The church - in which Paterson and his parents would have spent a good proportion of their Sundays and where Paterson himself went to school and played around the gravestones. The ministers of Hawick during Paterson's time there also appear to have been on the 'moderate' wing of the church.

None of these influences, it will be noted, were much different from those affecting

other people growing up at the time. And, despite Train's assertion that "Old Mortality had, even at that early period of his life, imbibed the religious enthusiasm by which he afterwards became so much distinguished," it is also worth noting that neither is there any evidence of strong Covenanting influences on him at this stage.

The Covenanting Tradition

Which brings us to the crux of the story.

Following a period of apprenticeship as a stonemason, Paterson moved to Nithsdale, in Dumfriesshire, and here acquired a sandstone quarry on the Duke of Queensberry's Drumlanrig Estate. Around 1742 he married Elizabeth Gray, a kitchen maid on the neighbouring Kirkpatrick Estate, and together they had at least six children.

By the 1750s, according to Robert junior but also several other contemporary records, it is clear that Paterson was well-established in the community of Morton Parish, with a wife, home, family and a business that allowed him to employ other men at times and even to take on his own apprentices. But increasingly, it seems, as his reputation grew, the demand he was asked to meet lay less and less in buildings and more in gravestones. This was for a number of reasons:

- first, since the Reformation people had had to be buried outside the church, in graveyards, which needed a marker of some sort;
- second, as the economy grew and people acquired a little more money, more and more of the population were looking for permanent – stone – markers for their family;
- and third, there was the legacy of the Covenanters and especially of the so-called Killing Times, with many local families now wanting to mark the falling places of their ancestors and martyrs.

Paterson seems to have happily accommodated this demand, carving stones according to different styles, from the new fashion for intricately decorated headstones, complete with intimations of mortality, for those who could afford it; to a simple, cursive style of lettering, for those with smaller budgets; to the Roman lettering typical of the previous generation – which he employed most notably on the graves of former Covenanters.

This analysis of Paterson's styles comes from the historian and church minister, James King Hewison, who was from nearby Thornhill but was also for a while a minister in Ayrshire and on the Isle of Bute. He wrote extensively on this subject in a series of articles in *The Dumfries and Galloway Standard* in the late 1890s called 'Chiselprints of Old Mortality', and it is on this authority that I have relied for identifying 'Old Mortality' headstones across the region. The point of this is that it demonstrates a willingness on the part of Paterson to meet a range of demands within the market for sandstone, not just the narrow requirement for Covenanting memorials.

As we have already seen, Joseph Train claimed that Paterson was from the outset a died-in-the-wool Covenanter – he referred to him as a Cameronian, which is to say a follower of the tenets of Richard Cameron, the most extreme of the Covenanters who had famously declared war on the state, nailing his proclamation to the market cross in Sanquhar in 1685. It was for this reason, Train argued, that Paterson eventually left his home and family in 1758 to devote himself exclusively – he said - to tending the graves of the Covenanters throughout the region.

Robert junior, on the other hand, wrote down his father's life story without mentioning his religious affiliations at all. Instead, he said that his father travelled into Galloway to test the demand for his services and for gravestones in particular, given the relative absence of sandstone in the west of the region – that is to say that he travelled for commercial reasons. Finding the demand satisfactory, he said, Paterson eventually devoted himself completely to that side of his business.

In his evidence, Joseph Train cited the example of when the army of Bonnie Prince Charlie passed through the valley and plundered the Paterson family home, as well as taking him prisoner for a while, because he is said to have condemned their leader for his Catholic faith. This is based on actual events as stragglers from the Stuart army are recorded as causing trouble as they passed through Nithsdale between Christmas 1745 and the New Year. However, Robert junior said that, while the soldiers in question gave his mother quite a fright, they merely asked his father to show them the nearest smithy and then let him go.

So who are we to believe? Given the background to the story, Train could have little or no evidence for his assertions which were only designed to perpetuate the story that Scott had already promoted. On the other hand, it seems odd that Paterson would choose to leave his family and a thriving business simply to become an itinerant carver of gravestones among rural communities. In addition, his focus on the communities of Kirkcudbrightshire and Galloway, notorious for their Covenanting support, as well as the preponderance of Covenanting stones for which he is known in the region, suggest that the traditional story has at least some basis, even if there was a certain amount of mid-life crisis or just plain eccentricity that went with it.

Coupled with this is the possibility that Robert junior, and people like him by the nineteenth century, had passed through the Enlightenment and saw themselves as more rational than their forebears. They preferred, perhaps, to shrug off the implied 'fanaticism' of characters like Old Mortality.

In my book I've tried to find a middle course. I doubt very much if Paterson cared about the Covenanting tradition when he first came to Nithsdale. Covenanting tradition had it that the Kirkpatrick's had been part of the anti-Presbyterian establishment back in the 1680s and Thomas Kirkpatrick was married to a Grierson, one of the most infamous and violent hunters of local Covenanters. And yet he worked for him. The Douglasses of Drumlanrig had

been similarly rigorous in their oppression of Covenanters – and yet Paterson took a quarry from them, worked for the estate and paid them rent.

It seems more likely that Paterson's commitment to the Covenanters, if that is what he developed, grew steadily over time, as a result both of his increasing association with people in the local area who were of that persuasion and his travels into Galloway, initially for sound commercial reasons, where there were many more like-minded people. As James King Hewison said, "... his stonecraft brought him to where rural hearths rang with the exploits of the hillmen."



Nithsdale had its fair share of Covenanting stories, martyrdoms and locations in which they took place, and people with Covenanting links still lived locally. In addition, while the *Cloud of Witnesses* – an early eighteenth century catalogue of martyrdoms - recorded just half a dozen or so martyrs in the valley in 1714, more and more families were using new-found freedoms to research and commemorate their forebears with a consequent increase in memorials and gravestones.

Paterson would have cut or repaired several of these stones, got to know the families concerned and, in the process, acquired from them the stories associated with their ancestors. Eventually he would have imbibed the whole tradition, and passed it on, while on his travels, to other families, receiving further commissions for work as a result.

Travels

Regardless of his true motives, Paterson left his family, and Nithsdale, in about 1758 and thus began more than forty years of travelling about the region in pursuit of his new calling. He did return ten years later to uproot his family to Balmacellan but, by all accounts, still only used their new home there as an occasional base from which to continue his wanderings.

It's not possible to be precise about where he went but we can pinpoint a number of locations and thus establish a kind of pattern to his travels based on two types of information: the evidence of the gravestones which he is thought to have carved; and various documentary sources.

Thanks to Hewison's investigations, it appears that Paterson visited cemeteries and churchyards across the region, from Sanquhar in upper Nithsdale down to

Drummore in the Mull of Galloway. Moreover, there is sound evidence, from scientific analysis of at least one headstone, to show that Paterson did in fact import sandstone into Galloway from his own quarry in Nithsdale.

We already know from his life story generally that Paterson was in Thornhill and Balmacellan but other incidents place him consistently around Kirkcudbright and Gatehouse. Robert junior, for example, says that his older brother Walter was sent to find his father in about 1760, when he was roughly 12, and located him in Kirkchrist churchyard to the west of Kirkcudbright. Paterson is then said to have taken on his son as an apprentice, which fits with what we know of Walter's later career.



In 1766, according to the records of a court case in Kirkcudbright, a stonecutter called Robert Paterson was ordered to pay a debt of 5 shillings for the hire of a pony which he used to transport goods out to Glenluce and Wigtown. In addition, when Paterson found his eldest son, John, a position on a farm in the early 1770s it was supposed to be due to contacts that he had on the Inch, near Stranraer.

And found among his possessions after his death was a note recording his debts to a landlady called Margaret Chrystale for accommodation near Gatehouse of Fleet. This note was reproduced by Train in his letter of March 1829 to Scott and the original is long gone, but it is interesting for what else it tells us about Paterson's travels. This is because we can trace Margaret Chrystale (not a common name) back to Dundrennan where her father, John Chrystal, worked on the Netherlaw Estate, down by the coast, on which there was one of the very few sandstone quarries outside Dumfriesshire. While we can't be sure about

this, it is tempting to assume that Paterson had made these connections through regular visits to the quarry as part of his work in the area.

Based on this evidence, we can see that Paterson covered much of what is now Dumfries and Galloway and both Joseph Train and Robert junior agree that his work may have extended into Ayrshire and up towards the Clyde Estuary and Clyde Valley as well, although James King Hewison's detective work didn't extend that far.

All of which is further confirmation that there was a point and a pattern to Paterson's itinerant lifestyle, beyond simply wandering between Covenanting communities, which contrasts with Train's more simple narrative. The lifestyle also fitted into a pattern of commercial activity that was increasingly prevalent in the second half of the 18th century. Helped by an improvement in local roads and more bridges being built, this period was noted for its travellers of all kinds, from religious zealots and visionaries, to storytellers who would bring news of the outside world to remote communities, but also to salesmen who were touting more and more sophisticated goods from an increasingly industrialised society and the ports that served them.

His Death

By the turn of the eighteenth and nineteenth centuries, the Industrial Revolution was well underway in Scotland and the series of social and economic changes that implied – in both the countryside and the burgeoning new towns that had come about - meant that the population of like minds with whom Paterson could spend time was rapidly diminishing, reducing his choice of rural homes with sympathetic families in which to stay - and possibly accounting for his need to stay in commercial lodgings by the end of his life.

It was in this context that Paterson was to be found, at the age of eighty-four, still looking to buy headstones from quarries near Dumfries during the winter of 1800/01. According to Robert junior, he was aiming for the quarry at Bankend, in the parish of Caerlaverock, which was near the port of Glencaple, from where the headstones he acquired could be carried by boat along the Solway coast. Based on the eyewitness accounts of local quarrymen, Robert junior related how his father fell from his pony and had to be carried indoors, where he was able to tell them who he was and where his sons lived before he died. In a poignant last line which sums up how little his family knew of him, Robert junior concluded: "He was born in 17(12?), died on the 29th January 1801."

Once again, there is a crucial difference between Train's and Robert junior's version of these events, as a result of which the exciseman seems to have done Mortality a final disservice.

Joseph Train sent none of this detail to Scott but did confirm that the news of their father's death was conveyed to his family in Balmaclellan. However, due to bad weather, it seems that his sons were not able to reach Bankend in time and that Paterson was given a pauper's funeral, possibly 2 weeks after he died.

A note of the funeral expenses was among the possessions that Robert junior was given once he did reach the site.

Train hid from Scott the fact that Paterson had ended his days in Bankend, instead saying that he simply died after visiting one churchyard too many, the last one being – Train said – at *Bankhill* of Lockerbie, some 20 miles away. This wasn't a mistake. Train referred to Bankhill four times in his version of the story, including a doctoring of the funeral expenses when he transcribed them, even though that document included a signed statement from Robert junior and other witnesses to the effect that it was all true. Why did he do this?

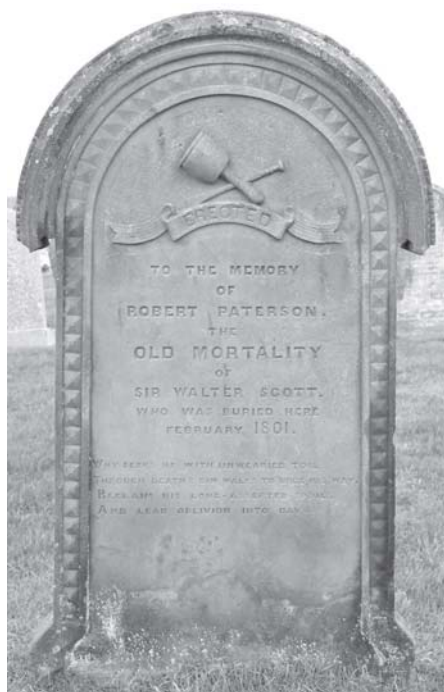
We've already seen that, having told his client and idol, Scott, one version of the story, Train preferred to invent and embellish rather than admit he had got things wrong. As we saw earlier, the fact that Old Mortality had died near Bankhill of Lockerbie is one of the few facts also contained in the original 1816 novel, facts which Scott presumably got from Train. Fourteen years later he was loath to admit that he had got even this small thing wrong.

Why does this matter? Because Train then told Scott that Robert junior "... was prevented by indisposition from even going to Bankhill to attend the funeral of his father, which I regret very much, as he is not aware in what churchyard he was interred." This flies in the face of even Train's version of events but Train's facts, once published in the new edition of Scott's novel, became the definitive public version and meant that, ironically for a man who spent his life marking where others were buried, Paterson's own burial spot – despite his popularity – could not be determined until 1869, when Scott's publishers, Black & Sons, erected a memorial in Bankend of Caerlaverock churchyard.

The Legacy

In this article, and in my book, I have tried to tease apart the version of the story that Scott created – with Train's contributions – and the reality so far as I can gauge it. Scott's depiction of the old stonemason was similar to the truth in terms of:

- his appearance: this is confirmed by contemporary sources;



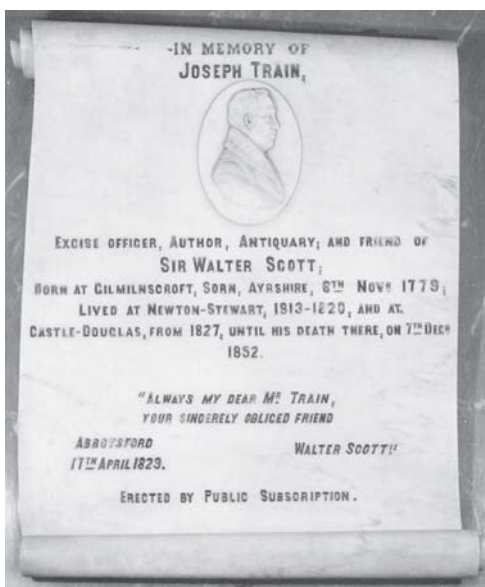
- his famous grumpiness: a lady living in Balmaclellan during Paterson's time said that the whole family had "dure tempers"; and
- his apparent preference for a simple life, in which principles and values meant more than money and the luxuries it could buy.

But Scott painted all of the Covenanters in his book in the same way – indeed he was taken to task for stereotyping his characters when the book was first published - so there was little that was unique here.

By contrast, there is evidence to suggest that Paterson acted at least as much from commercial and practical motives in the second half of his career as he did from the religious fanaticism with which Train tries to depict him. In fact, it may have been the first set of motives that brought him into contact with people and traditions whose influence eventually led him to adopt the more eccentric style of life for which he became famous.

But even within that lifestyle, the evidence I have managed to unearth suggests, on the one hand, that the geographical area in which he travelled was more restricted than tradition would have it (it seems very unlikely that Paterson was ever in Dunnottar, as Scott would have it) and also, on the other, that there was a pattern and a purpose to his wanderings, with clear routes between the places in which he stayed and a fit with local traditions of stonemasonry and commercial salesmen.

In the Tracks of Mortality: the Life and Times of Robert Paterson, Stonecutter 1716-1801 (price £8.99 plus P&P) can be ordered directly from the author by emailing ibwilson1@outlook.com or ordering online at www.thespiritofplace.co.uk



All photographs by the author unless indicated otherwise.

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January talk

The year begins with that often vexed matter of Irish records. On 16 January Jill Williams will explain, with an emphasis on links with Scotland.

February talk

After the AGM on 20 February Tristram Clarke will speak on *Scotland and the First World War in the National Records of Scotland*, explaining what the records in Scotland’s national archives can tell us about Scots at home and on active service during the First World War. As most members will know, Tristram has been an archivist at NRS since 1984, and he is also Editor of “Tracing your Scottish Ancestors – the official guide to records in the National Records of Scotland” (now in its 6th edition).

March talk

On 20 March James Waugh will describe *Mining and Lime Quarrying in the Carlops area*, once a thriving industry.

**Nicolle Turnbull, 1456-1495,
Archer in the Scottish Guards of the King of France
Nicot de Tournebranle,
Archer Ecossais sous Louis XI,
Garde du corps du Roi**

H. de La Bruslerie

Since Charles VII, the King of France had a company of 24 Scottish archers. The number of the Scottish company was originally 24 but increased after up to 100. The 24 "archers de la garde du Roi" were personally attached to the safety of the King himself. This came from the political alliance between France and Scotland against England at the end of the so-called "guerre de cent ans". This company was created in 1423. Nicot de Tournebranle (Nicolle Turnbull) came to France around 1470 and joined this prestigious company. As most of his Scottish colleagues, he modified his name to give it a French pronunciation and writing.

Filiation

G0) parents (Generation #0): X (Turnbull), living at one league of Hayneborg according to the testimony of Adam de Rodefot. Brother of James and Georges de Tournebranle (Turnbull)

G1) **Nicot (or Nicolle or Nicolas) de Tournebranle (Turnbull)**, archer écossais de la garde du Roi, born in Scotland, came to France. Born in 1456 in Hayneborg (now Winchburgh ?), region of Lordienne (now West Lothian ?), Comty of Linlithgow. Killed at the battle of Fornoue (Italy) the 6th of July 1495.

He was seigneur(Lord) of Dixmont (Yonne, near the city of Sens) and got married with Louise de La Hure(?). He got a daughter, Anne, who married Grégoire de Brunes, Avocat au Parlement de Sens (Yonne, Burgundy). He had a son, Blanchet.

G2) **Blanchet de Tournebranle**, Bachelier en lois, Bailli royal à Chateaurenard (French city in the Gâtinais near Orléans and Joigny), seigneur de Dixmont (Yonne)

Married Savinienne Vincent.

Blanchet de Tournebranle did not enter in an army career but served the King of France as local administrator. In 1514 he had a dispute to be recognized as noble (See below, the Court of Sens judgement).

G3) **Louis de Tournebranle**, sole child, écuyer, seigneur de Vilhavert. He became a Calvinist. He lived in Sens where his house was burnt in a catholic riot in 1562 (« Massacre de Sens" 13th April 1562)

Married Magdelaine du Luc

Child : Gabrielle de Tournebranle

G4) Gabrielle de Tournebranle (c. 1550)

Spouse of: Paul Malingre, Sieur de Laulnay Bréard, Lieutenant de Châteaurenard (i.e. governor of the city; Châteaurenard is a French city near Joigny and Montargis in Northern Burgundy)

Two children : Paul Malingre, avocat au Parlement, and Marie Malingre

G5) Marie Malingre de Laulnay Bréard

Spouse of : Noble Pierre du Mez, Conseiller du Roi, Prévôt de Montargis (French city near Orléans and Sens in the Province of Gâtinais)

Four children of which:

G6) Jehanne du Mez

Married the 8th of June 1614 with Noble Nicolas II Piochard, born in September 1592, avocat en Parlement, Conseiller du Roi à Montargis (French city near Orléans and Sens)

Several children (Jehanne, Claude, Yvonne, Catherine, Estienne, Gabrielle), but this root (called the Châteaurenard branch of the Piochard family) is now without male posterity.

G7) Yvonne Piochard

Yvonne, daughter of Nicolas II Piochard, married Olivier Palteau, seigneur de Beauchesne.

She had a girl, Anne Palteau de Beauchesne

G8) Anne Palteau de Beauchesne

She married Jean Chomereau de Beauchesne, and had a girl: Anne Chomereau de Beauchesne.

G9) Anne Chomereau de Beauchesne, died in 1689

She married Estienne Piochard de La Bruslerie, 1638-1693, her cousin. Estienne Piochard, seigneur de La Bruslerie et de Beauchesne is the 7th generation in the filiation of the Piochard family and the direct ascendant of Hubert Comte Piochard de la Bruslerie. The archive of the Chomereau de Beauchesne family and the Tournebranle family came to the Piochard de La Bruslerie family by the wife of Estienne Piochard de La Bruslerie.

To marry his cousin, Estienne Piochard de La Bruslerie had been allowed to celebrate by a papal decision given in Rome the 22th of April 1660.

G6bis) Noble **Jehan Piochard**, nicknamed as « tête d'argent » (silver head), born in 1597, 6^{ème} generation in the genealogic tree of the Piochard. He was a youngest brother of Nicolas II. He had descendants among which a son Estienne, captain of cavalry in the French royal army. Estienne married Anne Chomereau de Beauchesne.

Noble Jehan Piochard is the direct ascendant of the « Piochard de La Bruslerie » branch, still alive with Hubert Comte Piochard de La Bruslerie, 16^{ème} generation. In the Piochard de La Bruslerie's coat of arms as fixed by d'Hozier, the judge of Arms of the Kingdom of France, and approved by Louis XV the King of France, the Tournebranle (Turnbull) arms are recognized to the Piochard de La Bruslerie

family arms. They enter in their coat of arms in the 1 and 3 part of the blazon (North-West and South-East part of the coat of arms).

Jugement de maintenue de noblesse du 10 mai 1514 au profit de Blanchet de Tournebranle rendu par le Tribunal de Sens (Court of Sens decision to maintain the privilege of nobility to Blanchet de Tournebranle)

Blanchet was mistakenly enrolled in the tax list. As Noble he was exempted to pay these taxes to the king. So he claimed to the Court to be recognized as noble.

He asked to testify the former colleagues of his father in the “Archers du Roi garde du corps” company. These colleagues were all Scottish and members of the company of 24 “Archers du Roi” in charge of the safety of the King of France. These guards should be from noble extraction.

All these witnesses were born in Scotland and were living in France in Paris, where stayed the King, at the time of the Court decision.

- Noble **Patric de Coquignan**, 68 years old, archer des 24 Gardes du corps écossais
- Noble **Alexandre de Coqueborne** (formerly Cockburn ?), aged 38 years, archer des 24 Gardes du corps écossais
- Noble **Adam de Rodefert**, aged 60 ans, archer des 24 Gardes du corps écossais, born in Lordienne, near Hayneborg in the Kingdom of Scotland. He came to France when he was 14 years old. One of his brothers was killed by one of Nicolle de Tournebranle’s brother. The dispute came for an estate heritage. Adam de Rodefert was a cousin or was a close parent of Nicolle de Tournebranle.
- Noble **Jean Thomesson**, aged 60 ans, archer des 24 Gardes du corps écossais, went to France when he was 20, served the Kings Louis XI and Charles VIII.
- **Thomas Dire**, aged 40, « taillandier de la garde écossaise » (Auxiliary servant of the Scottish gards). In Scotland, he knew Georges and James de Tournebranle, “seigneurs de Forthboys et de Bourgalle”, coming from the « Maison de Forthboys » (Baroness of Forthboys).
- Noble **Patric Blais**, aged 52 years, who had known when he was 20 Georges and James de Tournebranle, deceased at the time of the dispute, former “seigneurs de Forthboys et Bourgalle”. These two, James and Georges, were the uncles of Nicolle de Tournebranle.
- Noble **Jacques Bordic**, aged 52 years, archer des 24 Gardes du corps écossais, born in Aïchic in Scotland
- Noble **Thomas Wach**, aged 52 years. He has met Tournebranle around 1486 until his death around 1499. He knew Jacques(James) de Tournebranle. The latter was a Nicolle de Tournebranle’s uncle. Both came from the Family of the Baroness of Forthboys.

All these witnesses testify that the coat of arms of Nicolle de Tournebrant was the one of his family in Scotland « trois étoiles posés deux et une en un écusson d'azur » (three stars laid 2 and one on a blue blazon).

The original copy of the 1514 Court decision is part of the Piochard de La Bruslerie family's archives.

John Ravillious adds:-

The family of Turnbull in Scotland was represented by several branches, all of whom noted by J. B. Paul, Lyon King of Arms in 1893 as having borne canting arms, typically Argent, three bulls' heads erased sable [*An Ordinary of Arms*, Edinburgh, 1893, pp. 57, 119, 145, 196]. Bruce McAndrew discussed the same family, noting the arms of Turnbull shown in the 15th century French heraldic record, the French Armorial de Berry, were the same [*Scotland's Historic Heraldry*, 2006, p. 382].

The arms noted in the foregoing article, with a charge of Three stars on an azure field ["trois étoiles posés deux et une en un écusson d'azur"] appear to have a derivation from a family other than Turnbull, or perhaps they may reflect a modification at an uncertain point from Bulls' heads to Stars. Numerous Scottish families bore Three stars on their arms, many if not most of which were either Murray or Douglas descendants or quartered their arms due to descent from cadets of these families.

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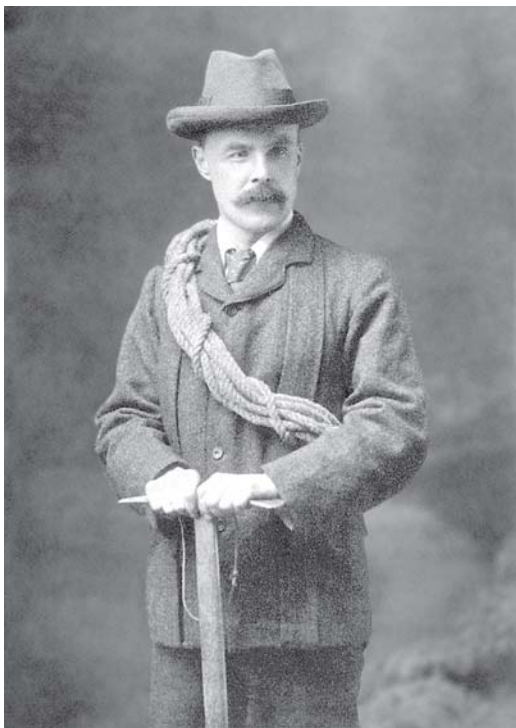
Harold Raeburn (1865-1926) and other mountaineers in Warriston Cemetery

John R. R. Fowler

Warriston Cemetery may seem a strange final resting place for a mountaineer but at least three of note are to be found within its walls.

Harold Raeburn was born in the Grange, part of an Edinburgh brewing family, and lived with his sister in Abercromby Place. His other interests included sailing in his yacht *Teal* and he and his brother were prominent members of the Royal Forth Yacht Club, presenting the Raeburn trophy which is still competed for today.

But he is best remembered as a mountaineer. At the turn of the 19th century the Scottish mountains were largely unexplored and the new-fangled sport of climbing steep cliffs using ropes was in its infancy. Raeburn, who was an early member of the recently formed Scottish Mountaineering Club, excelled in this new discipline and his climbing ability far exceeded that of any of his contemporaries. He was very much the tiger of his day. He is remembered by many of his



*Photograph kindly supplied by
Scottish Mountaineering Club Images*

eponymous climbs and there are Raeburn's Gullies on Creag Meaghaidh and Lochnagar and a Raeburn's Arete on Ben Nevis. His finest outings in Scotland were the first winter ascents of Green Gully (1906) and Observatory Ridge (1920) on Ben Nevis along with Crowberry Gully (1909) on Buachaille Etive Mor in Glen Coe, which remain highly respected climbs today.

His outstanding vigour and energy were recognised by Howard-Bury who led the British Reconnaissance Expedition to the unclimbed Everest in 1921.

However Raeburn's health, already chronically weakened by over-work during the Great War, failed and he returned home to spend two months in hospital. He

attempted to re-join the expedition but it was not to be and he spent the last five years of his life in Craig House in Morningside - then a sanatorium for the mentally ill. He died 21 December 1926 and his death certificate mentions exhaustion from melancholia. His grave is marked by a south facing mural plaque in what was the desperately overgrown Section Q (no 59 on p383 of the Scottish Genealogy Society CD); fortunately it has remained on the wall..



Photograph kindly supplied by Scottish Mountaineering Club Images

Look also for the grave of Sheriff Alexander Nicolson in Section R (no 47 on p397 of the CD) - a fallen and broken stone of pink Peterhead granite. Nicolson was an early explorer of the Skye Cuillin and is credited in 1873 with the first recorded ascent of the highest peak, Sgurr Alasdair (992m), which is named for him - Alasdair being the Gaelic equivalent of Alexander. He was a man of many gifts: he had helped translate the Bible from Greek into Gaelic; he composed and sang songs in both English and Gaelic; he was very well-read; he edited parts of *Encyclopaedia Britannica*; and he assisted with the Napier Commission into crofting conditions. When travelling for the Commission on the 1880s he had been working on a memoir of Adam Black (also interred at Warriston) when his boat *Lively* was sunk off Stornoway and he only just managed to save his papers and manuscripts from the waves. He died suddenly on 13 January 1893 at his home in Warriston Crescent.

A third known mountaineer's grave is in Section K2, and is that of Major Alexander White of 22 Ann Street Edinburgh. He was the son of Thomas White SSC, and had followed his father into the legal profession. He was described as an all-round athlete, an excellent signaller, a keen gymnast and an enthusiastic member (from December 1909) of The Edinburgh Mountaineering Club, contributing articles to its *Journal* such as "A Climb on Sail Mor (Beinn Eighe)". He'd also joined the Queen's Edinburgh Rifles in his late teens, and when the Great War broke out his skills were put to good use training reservists. However the 5th Royal Scots had lost a number of senior officers and he was sent as a replacement to the Dardanelles in the summer of 1915. He was badly injured and sent home. He died on 9th September aboard *HMS Arcadia*, and was buried at Warriston with full military honours. On the CD his plaque is recorded as no.205 on p257.



Photograph by John R R Fowler.

Finally, a little vestige of the Raeburn family's brewing business can still be seen. It's a mirror in the Cask and Barrel pub in the city's South Side.

SAFHS Conference Talks 22 April 2017 (Delegates only)

Building Bridges: Making Connections

10am Before the Bridges: Crossing the Firth of Forth in earlier times

The Firth of Forth has always been a barrier to north-south trade and travel in the east of Scotland. In his lecture, Bruce describes the various crossings of the Forth which have existed since the 12th century, carrying pilgrims and travellers, beasts and cargo. In addition to the well-known ferries at Alloa, Queensferry and Earlsferry, he explores the numerous other ferry ports on both sides of the Firth, with further details of the older crossings, and the social effects of these services.

Speaker: Bruce B Bishop, FSA Scot, ASGRA

11.10am Connecting People and Places; Maps and Family History

Craig Statham will share his knowledge of the National Library of Scotland's wonderful map collection. Beginning by taking delegates through a short history of the NLS Maps Reading Room, he will then move on to give more details of what is held within the collection and how these maps can assist local and family history research.

Examples will be drawn from across Scotland, but there will be a special emphasis on the local Fife and Firth of Forth area. Concluding with an overview of the NLS's innovative maps website, this talk will give delegates insights into the ways in which maps can inform their own research, and how the NLS maps collection can help to connect people with their places in history.

Speaker: Craig Statham

2pm Connecting to life through death: what death certificates can tell genealogists, historians and demographers

The information contained in Scotland's civil registers of death can inform genealogists about their ancestors last hours, historians about aspects of life which do not otherwise often come to light, and demographers about various aspects of mortality. The details can also shed light on less obvious corners of life and death in Victorian Scotland. In her talk Dr. Garrett will explore some of these using examples from the records of the Isle of Skye and the town of Kilmarnock. She will discuss how genealogists, historians and demographers can all find something to interest them in the death records, as well as finding common ground which can help to build bridges between their disciplines.

Speaker: Dr Eilidh Garrett

3.10pm Only Connect – Finding your Scottish Ancestor on Findmypast

Findmypast, a Scottish-owned company based in Dundee, publishes millions of records each year, and has entered into partnerships with some of the most prestigious archives in the UK and overseas.

In this talk, Paul Nixon will look at the records – many of these uniquely available online – which are to be found on Findmypast.

Speaker: Paul Nixon

Annual Report

Another year draws to a close for Scotland's premier genealogy society. I will not detail every single activity the society has been involved in this past year as the report would go on forever. I will however cover some salient points.

Council continues to meet quarterly and the library committee, led by Moira Stevenson, also meets regularly; library heating has been upgraded this year and a new photocopier and special A3 scanner have been purchased. We have lost one council member this year, Irene Townsley, in September when she stood down from council. We thank her for all that she has done for the society.

The publications committee continues to advise us on new publications, valuable sources for the genealogist, and the society is indebted to Richard Torrance for his continuing efforts in these productions as well as for his work on our IT and website. In addition I have signed a contract on the society's behalf for adding some of our published data to the Find My Past Website. This should bring us a continuing flow of modest revenue. This year we have had a fair surplus after several years of watching our finances carefully. At present we have adequate funds to meet future needs and projections, although if we were to seek completely new premises they would at the moment be insufficient. We continue publishing our quarterly journal although we have been obliged to cut the content because of the fantastic prices the Royal Mail are now charging. Many overseas members now opt to take the journal electronically, thus saving the society money in Air Mail charges.

We continue with our very many activities including attending family history fairs and again we took part in Edinburgh's Doors Open Day. In addition this year we were one of the patrons of the 32nd International Congress of Genealogical and Heraldic Sciences in Glasgow, who presented the society with an award for its work, journal and other publications. The society continues with its 'Beginning Your Family History' classes, and our regular syllabus meetings are well attended. We must give special thanks to Barbara Revolta for her diligence in locating speakers for these and for ensuring these general meetings run smoothly.

We have purchased a new computer this year and have started upgrading the others, as well as adding a subscription to the British Library Newspaper Archive which members can access at the society. Elizabeth Watson, our publicity person, continues to produce our valuable newsletters which are circulated via email.

My thanks as always go to all the society's officers, council members, and other volunteers for all that they do. Without them the society could not function.

Gregory Lauder-Frost, Chairman

RECENT ADDITIONS TO THE LIBRARY

Compiled by Joan Keen & Eileen Elder

Scottish Handwriting 1500-1700, a Self-help Pack	SRO
Nigg United Presbyterian Church; Deaths and Interment Register 1869-1908	Stuart Farrell (Comp)
Morningside Cemetery Gravestone Plans	
Trades Hall of Glasgow	
XXXII International Congress of Genealogical and Heraldic Sciences, Glasgow 10-13 August 2016, Exhibition of State Insignia	Russell Malloch
XXXII International Congress of Genealogical and Heraldic Sciences, Glasgow 10-13 August 2016, Programme	
Scottish Heraldry: an Invitation	M D Dennis
Trades House of Glasgow	
Tak Tent Newsletter 72, Summer 2016	
Dean Parish Church Memories	
Dictionary of British Surnames	P H Reaney
Minutes of the Synod of Lothian and Tweeddale 1648-1659	Chris R Langley (Ed)
Remember then: Women's Memories of 1946-1969 and how to write your own	Janet Few
Book of The Old Edinburgh Club, the Journal for Edinburgh History. New Series vol 11	R J Morris (Ed)
Ascog Church Burial Ground With Only One Grave	John McShane
Poll Tax 1694 North Leith, West Kirk	
Deaths as reported in the Inverness Journal and Northern Advertiser Newspaper 1817-1819 vol 3	Stuart Farrell (Comp)
A History of the Waddells of Scotland vol II	Gavin Main Waddell
Reverend George MacFie, Australian Pioneer Clergyman	Carol Carruthers
We That Is Tradds	Henry Steuart Fotheringham
Lesmahagow 1783 Census	LFHS
Monumental Inscriptions Ayr Cemetery (1906 extensions C, D, G and H)	AFHS
Carnwath Old Parish Church Graveyard Monumental Inscriptions	LFHS
Symington Parish Churchyard Monument	LFHS
Lanark Cemetery St Leonards Section Monumental Inscriptions	LFHS
Lanark Cemetery St Nicholas Section Monumental Inscriptions	LFHS
Lanark Cemetery St Kentigerns Section Monumental Inscriptions	LFHS
Pencaitland Churchyard Monumental Inscriptions	Joy Dodd (Ed)
Elgin Courier Province of Moray Advertiser Death Notices, Articles concerning Deaths and Obituaries, Part One 1827-1831	Douglas G J Stewart (Comp)
Elgin Courier Province of Moray Advertiser Death Notices, Articles concerning Deaths and Obituaries, Part Two 1832-1834	Douglas G J Stewart (Comp)

A Village Remembers	J Colin Bain
Deaths as reported in the Northern Ensign and Weekly Gazette (Wick) Newspaper 1850-1855	Stuart Farrell (Comp)
Scottish Curates and Parochial Chaplains 1492-1560	Margaret H B Sanderson
Officers of Arms in Scotland 1290-2016	Charles John Burnett
New Light on the Sobieski Stuarts	Anthony Camp
The Bivouacs of the Dead	Steven R Stotelmeyer
Parish Register 1707-10 & Hearth Tax 1695	
Castleton Parish Roxburghshire	Graham & Emma Maxwell (Trans)
Liberton Kirk & Cemetery Monumental Inscriptions CD	SGS
New Zealand McKay Family 1 –	
Dickison Family: Joseph William and Isabella Spedding CD	Heather McLay
New Zealand McKay Family 2 –	
Lindsay Family: John Lindsay and Margaret Whyte CD	Heather McLay
New Zealand McKay Family 3 –	
Descendant Families of Martha Comrie CD	Heather McLay
New Zealand McKay Family 4 –	
Ascendant and Descendant Families of Lachlan MacDonell CD	Heather McLay
New Zealand McKay Family 5 –	
Pigeon Bay McKays CD	Heather McLay
New Zealand McKay Family 6 –	
Prior and Mulholland Families: ascendant & descendant families of Sarah (nee Mulholland) & Harry Styles Clearwater	Heather McLay

Billiards

On 22 November 1723 James Russell procurator fiscal of Edinburgh made a complaint against John Morison merchant in the Westbow of Edinburgh, Andrew McLauchlan indweller there, James Mcdougall taylor there, & Robert Clephan wright there, that *Contrair to all law & good order the defendants have for a continued trail of time bygone kept billiard tables wtin this Citie and entertained yrat gentlemen's children, school or Colledge boys, or apprentices & diverted them from their schoole & teaching hours of their masters facing to their entire loss & ruin.*

The bailies heard the case and decreed that the defenders should not allow any of those mentioned above play at any of their billiard tables under penalty of *Twenty pounds scotts money toties quoties & to be Imprisoned until they find cauti*, if they do.

Edinburgh Baillie Court Processes, 22 November 1723, Edinburgh City Archives.

Contributed by Richard Torrance

DATES FOR YOUR DIARY - 2017

All SGS ordinary meetings take place at 7.30pm in the Augustine United Church, 41 George IV Bridge, Edinburgh EH1 1EL (unless otherwise stated). Admission free to all.

- | | |
|--------------|--------------------------------------------------------------------------------------------------------------------------------------|
| 16 January | "Irish Records" by Jill Williams |
| 20 February | Annual General Meeting followed by talk: "Scotland and the First World War in the National Records of Scotland." by Tristram Clarke. |
| 20 March | "Mining and Lime Quarrying in the Carlops Area" by James Waugh |
| 10 April | "Banishment and Transportation" by Ken Nisbet. |
| 13 May | Visit to the Botanic Cottage, Royal Botanic Garden, Edinburgh (to be confirmed) Please book at the SGS Library |
| 18 September | "Rich Seams: Mining Kirk Sessions and High Court Records for your Scottish Ancestors." by Margaret Fox, Archivist. |
| 16 October | "The Builders of Edinburgh's New Town" by Dr. Anthony Lewis, Curator of Scottish History |
| 20 November | "Scottish Italians – Immigrant Families in the 20th Century" by Mary Contini |

SGS meetings are open to all – bring your friends!
(Small donations from non-members will be appreciated.)

New Register House Research Evenings 2017

(in conjunction with Standard Life FHS)

Please telephone the Library (0131-220 3677) for dates and to reserve your place.

Around Scotland

To discover programmes of our sister societies, log onto www.safhs.org.uk, to access the list of members and follow their links.

Anglo-Scots

(a branch of the Manchester & Lancashire FHS)

Anglo-Scots meet at 2pm on Saturdays at Clayton House, Piccadilly, Manchester.

Scotslot Meetings 2017

Scotslot is a group of family historians with Scottish ancestry, who meet in Hertfordshire to talk about topics of mutual interest.

Scotslot meets in Southdown Methodist Church Hall, Southdown, Harpenden, Herts, at 2pm. Venue, dates and topics are subject to change and visitors, who are very welcome to come along, should check in advance either by post to: Scotslot, 16 Bloomfield Road, Harpenden, Herts, AL5 4DB or by email to stuart.laing@virgin.net

SAFHS Conference 2017

Building Bridges: Making Connections

Next year's Conference will be hosted by ASGRA (The Association of Scottish Genealogists and Researchers in Archives) on Saturday 22nd April 2017 at Bay Hotel, Burntisland Road, Kinghorn, Fife KY3 9YE.

