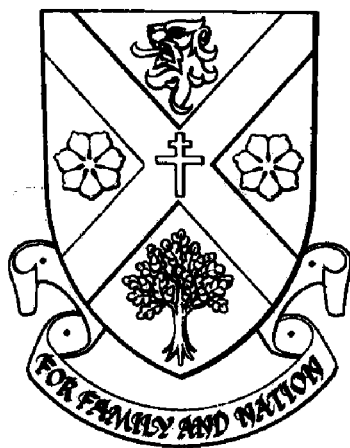


# THE SCOTTISH GENEALOGIST

QUARTERLY JOURNAL OF THE SCOTTISH GENEALOGY SOCIETY



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# ORAL TRADITION – AND ITS USE IN GENEALOGY

W. M. LAWSON BL. FRICS.

Oral tradition in Scotland now is the remainder of an old alternative to the current system of reliance on the written word. Where little is committed to writing – which does not necessarily mean that those concerned cannot read or write, but rather that that is not their usual method of transferring or preserving information – the training of memory becomes very important. It is said of the Welsh Druids that their training included seven years of study to commit the one hundred and fifty major epics of the day to memory. This same emphasis on memory was shown in the old Lordship of the Isles, where among the main retainers of the chiefs were those whose main function was to rehearse the genealogy of the chiefs – no doubt with the usual embellishments praising the ancestors of the present line – and to repeat the old songs showing the history or praising the achievements of the clan.

It must be stressed that emphasis on oral tradition does not imply illiteracy, but rather a completely different traditional background. The civilisation that produced the Book of Kells can hardly be termed illiterate, yet apart from a few such set-pieces, we have very little documentary evidence from that era in Scotland. Especially in the Western Isles today, there is a great reliance on oral tradition, almost as a teaching medium, in that the frequent retelling of a story or song fixes it in the memory more easily, and often more accurately, than merely reading it. The knowledge that you can always go back to a source document makes it less important to remember it accurately.

Educational trends have, until recently, tended to discount the value of oral tradition, dismissing it as only uncorroborated hearsay, but, after all, local hearsay is far more valuable than an outsider's often superficial written record. For example, we tend to assume that Registers etc., are accurate, yet as late 1897, the registrar in one island parish, who was an incomer from the mainland, and a notorious drunkard, recorded only two marriages, and another 26 marriages which actually took place then were added into the registers for the next two years. Deaths were frequently completely unrecorded, and those entries which do exist are full of errors. This is an extreme case, but if we remember that the standard Hebridean reaction to a form is still "one of these daft things thought up by the mainlanders with nothing better to do", it helps to explain many of the inconsistencies and gaps in Registers and Census returns. So where does one place trust – in oral traditions, or in contemporary written sources?

Let me define what I mean by oral tradition; I mean those sources of information which depend ultimately on personal or folk memory, whether consciously remembered, as old pedigrees, tales, songs, etc., or whether merely unstated general knowledge, so much a part of family background that no-one thinks of it as information at all, until some particular item of knowledge is required and produced for a specific occasion. I do not except written sources, where these are a record of contemporary tradition – this applies most obviously to specific collections of folklore such as Carmichael's *Carmenica Gadelica*, but it also applies to items such as some of the old rental rolls and registers which record people's names in the old traditional patronymic form.

The modern emphasis on written learning has pushed out formal oral tradition to a great extent, and the two main areas where oral tradition is still pre-eminent are among the travelling people (especially of the North East) and among the Gaelic speaking peoples of the Northwest and the Islands. Perhaps it is because in each of these cases the oral tradition is a defence against an alien society that its continuation has been secured, since it does appear that in most cases once a reliance on the written word is established, formal oral tradition withers. Only where the writing society is alien and distrusted, does the oral tradition seem to survive fully.

I will give some examples from the Northwest and the Islands, which are my own particular study, and hope that the examples I can give from this area with a strong oral tradition will give some idea of the wealth of information to be found in these areas, and perhaps suggest similar sources which could be found even in those areas where formal oral tradition has disappeared.

1. *Pedigrees.* Most of the clans had officially recorded pedigrees, in the sense of bardic genealogies, going back in some cases to Adam! But even ignoring the legendary parts of these genealogies, it must be remembered that they were often used for political purposes, and if a younger branch of a clan usurped and the chiefship, a genealogist would soon appear with a revised version, in favour of the new chief.

Apart from these official pedigrees of the chiefs, the crofter people of the Isles carry their genealogies with them, in the sense that the normal way of referring to someone local is by his name, his father's name, and his grandfather's name, e.g. Calum Iain Eoghainn — Malcolm, son of John, son of Ewen. The number of generations referred to in normal speech varies from two to five, with three as the norm, but most families can extend this back to six or seven if required.

Such a system has obvious uses in an area where most people have the same surname, or where surnames are not generally used. Indeed the converse also applies, that the general usage of a surname implies that the person concerned was an incomer, and so his parentage was unknown, or else that he belonged (or wished to be thought to belong) to the tacksman class, not the crofters.

In Lewis particularly, the pedigree may be linked to a historical event, e.g., the Scarp MacLeans are clan Dhomnuill Oig 'ic Dhomhnuill 'ic Chalum 'ic Iain Bhain 'ic Ghillephardruig 'ic Iain Dhuibh a thainig a Muile — the family of Young Donald, of Donald, of Malcolm, of Fair John, of Peter, of Black John who come from Mull (and if you want more, Peter was married to Anna Ruadh ni'n Iain Ruaidh Bhail'Ailein 'ic Chailein Ruaidh 'ic Mhurchaidh Mhic Choinnich, an Seamarlan Leodhais — Red Anne, of Red John of Ballallan, of Red Colin, of Murdo Mackenzie, Chamberlain of Lewis (and he died in 1643!)).

Even apart from such special cases, the fact that an old man can give you his grandfather's patronymic for three generations means that you are already back over 200 years.

2. *Trades and Professions.* These were very often hereditary, partly because the knowledge was passed down in families, and partly because the physical equipment (e.g. of a smithy or mill) tended to stay in one family. The hereditary smiths in the Uists were MacRuries, in Harris Morrisons, and in Lewis Murrays, and where you find a smith with a different name in these areas, the chances are that you have a youngster brought up by a maternal grandfather to his trade, or a complete incomer brought in as competition by an estate factor.

For example, the MacKenzies who took over Lewis in the 1600's had a definite (and probably quite justified!) distrust of the local Murray smiths, and brought in a family of Fergusons from their own estates of Brahan to act as their smiths. Of course the Murrays had very little opinion of the Fergusons, and you can still hear it said that the Fergusons were not really smiths, but only jumped-up tinkers — a memory of a trade dispute of over 300 years ago!

The surname Smith is an obvious trace of such a family trade, as is its Gaelic equivalent Gobha or Gow, but in many cases the trade is only reflected now in the traditional name, and the differentiation is not made in formal names.

3. *Residence.* Tradition here is of two forms. It may derive a person's name from his place of origin (especially if he was an incomer) or from where he worked. So the MacKinnons in Bunabhainneadar are clann Johnnie Sgitheanaich (from Skye), and the MacLeods in Borge in Harris are named from Domhnall an Talmhain Fhuair, Donald of the Cold Land, because he was one of the first to go to work with the Hudson's Bay Company in Northern Canada.

The other form of tradition here is one which attaches to the place-names themselves. With a static, mainly pastoral community, every small local point attracts a name, whether it be the ruins of a house still called after its occupier's name (even when his identity is otherwise forgotten), or a plot of ground called after its cultivator, or a sea rock called after someone whose favourite fishing stance it was. Especially if someone was involved in an accident, the spot would usually be remembered by his name.

For example, MacAskill Mor, the Cape Breton giant, was born in Cuidinish in Harris, and is remembered by the small sea island of Sgeir 'ic Askill, where his father was marooned overnight after his boat was upset by a basking shark in 1832.

4. *Visiting habits.* This is a very vague concept, but often a very useful one. When on a long journey, where do people call for a meal or to stay overnight? At a time when inns were few (and risky to patronise) the normal custom was to board with relations (indeed it would have been an insult not to!). Particularly after the period of the Clearances, when folk were scattered all over the country, the keeping up of visiting habits still reflects a relationship, even where the exact detail of that relationship has long been lost.

5. *Naming patterns.* These vary greatly from place to place, but once a pattern has been established for an area, you can often calculate back what an ancestor's name will have been. Many Lowland patterns start with calling the first son after his father, but this is very unusual in the Northwest, if only because the extended family household of three or four generations would cause great practical difficulties. The more usual pattern there is to call the first son after the father's father, the next after the mother's father, then after brothers of the father and mother in turn. With daughters, the pattern is the same, but with precedence in the mother's family. In either case the pattern would be interrupted in favour of the name of any relative recently deceased, particularly an accidental death.

The pattern was followed most strictly in Harris, less so in Uist and Barra, and still more flexibly in Lewis, where the expected names are still usually to be found, but the strict order of precedence is often ignored.

This can lead to complications where there are the same names on both sides of a family, though this can be eased by the use of adjectives, as Domhnall Mor and Domhnall Beag, or by double names as Donald Angus or Donald Murdo. Even so, one Harris family has in one generation John, Johnnie, John Norman, John Murdo and John, the last being a slightly unexpected postscript, and so differentiated in youth as Baby, which he is still called in his late 40's!

Certain names run in certain families. The name Slaine was brought to the islands by a family of MacInneses from Argyll who came as shepherds to the Park of Lewis in the early 17th century, then spread from there to Harris also. The name is still to be found in many versions, as Sally, Salvia, Sylvia, Sloane, Sophia etc. This is a good example of what can happen when an unusual name comes to be registered. The Minister looked for a Biblical equivalent for the English name, and came up with Dorcas (for no good reason that I can find) whereas the Registrar, the schoolmaster, had a more classical turn of

mind, recognising a similarity with the Gaelic *slainte*, health, concocted the name *Valentia*. This is a good example of how the personal likings of registrars influenced names etc., and should help to finally destroy the old myth that you can differentiate families by their spellings of names — the MacDeruids of North Harris and the MacDiarmids of South Harris are descended from two brothers, but their homes fell into different registration districts, and the Registrars used different spellings.

6. *Traditional tales etc.* Many of the old folk tales give a wealth of detail about people's names, origins etc., but I am really referring to later less heroic and more local tales. For example, in 1768, Ann Campbell, daughter of the tacksman of Scalpay, died. Her body was taken by sea to Rodil for burial, but a storm blew up and the boat containing the chief mourners was given up for lost (in fact it was wrecked on Skye and they were eventually saved). A song was made for the presumed dead, which lists the chief people on board, gives their pedigrees, their tacks or farms, and details of their family history. Part of the song was collected by MacIain in the *Celtic Magazine* of 1877.

Again, take the famous murderer Mac an t-Sronaich. If he committed all the murders laid to his credit (or debit!) he must have lived over 200 years. Obviously other murderers have been confused with him, but if a member of a family had a brush with him, this will be remembered in family tales, and the occurrence of the tale in different families is a good guide to some relationship.

7. *Nicknames.* A personal nickname can run in a family, but I am thinking rather of family appellations. There is a particular raven-black hair found in some island families, and this colour is termed *Gorm* (blue) rather than *Dubh* (black). In Ness in Lewis there are two main families of Murrays, one with a tendency to this raven hair, and called *Gorm*, and the other of a fairish red, or *Ruadh*. Donald *Gorm* may be black, fair red (or bald!), but the point is that he belongs to that family of Murrays who tend to have raven hair.

Again, Ruari Cupair in Harris is not necessarily himself a cooper, but he belongs to that family of MacLeods famous as the barrel-makers for the equally famous illicit distilling on the Isle of Pabbay.

The types of example that I have given may seem to be of minor importance, but it is precisely these minor points which can act as guides and direction — finders to the genealogist. Where written sources are inadequate, or of suspect quality, oral tradition provides a useful corrective and source of expansion — indeed in the Islands it very often is required to replace complete non-existent formal records.

Of course, oral tradition is never capable of formal proof; but are written sources any different? An error in a source document is frequently repeated in later documents, but these in no way prove the correctness of the source. What would be required is corroboration from another source.

Oral tradition is the same: it does not prove itself, but it can often be corroborated from a different source. I do not mean the same tradition coming from a different informant, unless these sources are so distinct in time and place as to rule out the possibility of a common source. But if a traditional pedigree can be confirmed from naming patterns and nicknames, or a traditional relationship borne out by visiting habits and common family tales, then you have something approaching proof. Every such corroboration increases the probability until you have obtained as near certainty as you can ever hope to get.

Certainly, the use of oral tradition requires an amount of local knowledge and contact which is not normally available to the researcher working in Edinburgh, but for the genealogist working in a specialist area, it is invaluable, and frequently the only available guide. It is as well that it is in these areas in which written sources are scanty and fallible that oral tradition still has its greatest strength, or else genealogical work there would be well-nigh impossible, but I hope that the methods of approach I have suggested are also appropriate in other areas, as an alternative and supplement to more formal sources.

## REVIEW

**The Clan Mackay (Third Edition ) by R.L. Mackay, O.B.E., M.C., M.D., (39 pp) — £1.85p.**

In this booklet Dr. Mackay traces the origin, history and dispersal of the Clan, reaching the conclusion that the Clan originated in the Province of Moray, that there was a considerable Pictish element in the people's character, and that there was relatively little movement until after 1745.

Developments in the Province of Moray are described from early times up through the Roman period, the settlement of Scots from Northern Ireland and the Viking invasions. Anglo-Norman infiltration was followed by Pict-Scot-Norse rebellions in the 12th Century and the merging of the Morgans into the Mackays.

The genealogy of the early Mackay Chiefs is listed, or rather the line given by the Rev. Angus Mackay, and this is followed by the summary of the land transactions which ended with the sale of the Mackay lands to raise money. The fighting ability and history of Mackay's Highlanders is briefly given before tables show how the Mackays are as "scattered o'er the face of earth and water" in 1976, as they were dispersed through the parishes of the Sutherland Estates in 1745.

Were the Mackays faster breeders or lustier lovers than other clansmen? Mr. D.F. Macdonald's question about the predominance of Mackays over all the other clans, is not answered unless it be in the remark attributed to the author's wife that "Nature corrects every imbalance".

## REVIEW

**Tracing Ancestors in Shetland — Alexander Sandison — £1.20 published by A. Sandison, 93 Ridgmont Gardens London WC1E 7AZ**

"A Shetland Ancestry presents certain problems not encountered elsewhere". It is to offer guidance in the face of these difficulties that this book has been published by a London-based Shetlander.

The reader is first warned of the different method of naming the Norse-Viking stock and the Scottish immigrants. Families of Scottish origin used surnames in the usual way from the earliest immigrations, while until about 1800 the Norse families retained the Scandinavian practice of patronymic surnames, so that John Thomasson's son would be Magnus Johnson, and in turn his son might be James Magnusson. Inter-marriage did not make tracing ancestors any easier as the children could follow either practice. The habit of Shetland women retaining their maiden surname for certain purposes could also lead to confusion.

Practical advice on libraries, registrars and books should be most helpful to the researcher seeking to do on-the-spot searching, (a street plan of Lerwick is included for his guidance), but he is reminded that the original registers are now in Edinburgh. Failing any assistance from the registers the researcher should examine the local Archives. If his ancestor was a malefactor, his sins will appear in Kirk records and his crimes in those of the Court. Fornication or thieving will both be good occasions for tracing a relative's existence. Estate records could be similarly useful, as are the lists prepared in 1804 for distribution of oatmeal sent by the Government to relieve distress when two years' crops failed.

As elsewhere graveyards and newspapers are good sources of information, though the former are subject to rapid weathering if more than 70 years old. For mobility of families one is reminded that until 1840 roads were non-existent, travel was by sea so that townships across a voe were nearer neighbours than across a hill. Famines and unemployment were all too familiar and it is helpful to know the dates of such disasters as indicating the most likely times for waves of emigrants to England or further afield.

The book ends with an appendix of Shetland surnames. The problem of tracing one's ancestor is indicated by the fact that in 1804 and 1954 nine names covered a quarter of the population, and, if a further 15 names were added, more than half the population would be comprehended. Lucky the searcher whose relative had the least common names of Turveson or Hoseason or, surprisingly, Dickson.



## HOW KIRK SESSION RECORDS BROUGHT LIFE TO AN ANCESTOR

### LINDSAY S. REEKS

Kirk Session Minutes are a source which, I feel, are not often used in researching Scottish ancestors. I examined some of those for Newton parish when I visited Edinburgh in 1976, and I quickly learned that here was a wealth of data on many inhabitants of a parish, rich or poor, including incidents which might be included in modern scandal magazines. The incidents related mainly to church discipline in regard to such matters as cursing, slander, fighting, drinking, working on the Sabbath, adultery, fornication, etc. These incidents, some of which pertained to my ancestors, gave colour and life to them, for they were common labourers such as coalminers, whose only records generally, were found in the baptism, marriages and burials of the parish register. I have tried to use the exact wording, for the most part, except in a few instances where I sought to clarify the matter more, or where I inserted a few commas.

An ancestor, Jean Crawford, is believed to be the one baptised in Newton parish, Midlothian, Mar 16, 1683, daughter of John Crawford & Jane Lauchland. The baptismal record gives her name as Jane, as well as her mother's Christian name, but the Kirk Session Minutes spell her name as Jean, as well as her alleged mother's name. Jean & Jane are used interchangeably in many Scottish records of other persons. The following scandals relating to Jean Crawford, give me a different picture of her than I would have had, if I had not consulted the Newton Kirk Session Minutes.

On October 12, 1707, the minister reported through the Session Minutes, that Jean Crawford, a single person, was reported for an alleged fornication and being with child by Thomas Steell, a free man. After admitting her guilt, she appeared three Sabbaths to be publicly rebuked, and on the last one, December 7, 1707, she seemed penitent for her recent scandal and was absolved from further appearances. On October 19, 1707, the minister reported that Thomas Steell admitted his guilt with Jean Crawford and was fined 5 pounds Scots. He appeared at least twice on February 15, 1708 and February 22, 1708, for his sin of fornication. On October 3 1708, Thomas Steell was ordered to appear on the next Sabbath for a third time and to pay his fine between that date and the next Sabbath.

It is noted that Thomas Steell did not do his penance until over two months after Jean Crawford completed her penance on December 7, 1707, nor did he pay his fine until 10 months after this date. Possibly the Session thought that the couple might marry, but this was not the case.

On January 11, 1708, the parish register states that a daughter Jean Steel was baptised as a result of the fornication between Thomas Steel and Jean Crawford. Witnesses were Andrew Mill and Hugh Crawford, the latter being a brother of Jean. It is believed that this Jean Steel is the one referred to as Jean Crawford at the time of her marriage, in the parish register, to George McGill, in Newton parish, on October 18, 1728, witnesses being Richard Boyd and Hugh Crawford, the maternal uncle who was a witness at her baptism also. A female child born as a result of fornication did not always bear the surname of the father, but sometimes bore the maiden name of the mother, particularly when the parents did not marry, as was the situation in the above case. For awhile, it was thought that the above marriage referred to a second marriage, for the mother Jean Crawford, in 1728, since no other children of James Brown and Jean Crawford, who she is believed to have first married, are found after April 3, 1726, when their last known child was born. However, Jean Crawford was buried at Newton parish on May 8, 1751, with a residence of Shankend, and she was referred to as widow of James Brown, in the burial record.

Following the baptism of her daughter Jean, born out of wedlock and already referred to, the next that is heard of Jean Crawford, is on November 16, 1711, when she married James Brown in Newton parish, according to the parish register, with Robert Burns and Hugh Crawford, serving as witnesses. Jean Crawford is not heard of again except in references to baptisms of several of her children, when her maiden name is given along with that of her husband's name. Her last child was baptised on April 3, 1726, in Newton parish, according to the parish register.

Then on April 21, 1728, the Session Minutes report that James Stinson, younger, husband to Barbra Pentland in Cauldcots & Jean Crawford, spouse to James Brown in Sunnyside, was taken yesterday in the very act of adultery, and they were appointed to be summoned.

On April 28, 1728, the beadle reported that he went to Cauldcots where James Stinson lived and asked for him and that the neighbours told him he was fled. A summons was left before Thomas Grandison & Thomas Watson. The beadle also went to Sunnyside to call on Jean Crawford and the neighbours told him that both she and her husband was fled and he left a summons before James Burn & Marion Bell.

May 5, 1728, the beadle summoned John Pentland & James Cheen before the session regarding the scandal between James Stevenson (Stinson) & Jean Crawford. John Pentland, aged 26 yrs or thereby reported that James Cheen saw them converse together between Woolmet Park dyck and the Hill and saw them part, he went one way and she another, and they met at a big windbush in the Hill ground and the west syde of Shawfair & came & informed the deponent and they both went away to the place and came to the east side of the Bush, saw James Stivenson & Jean Crawford lying on the west side & the deponent heard her bid him go off her & coming about to the west side of the Bush, saw James Stivenson putting up his breeches & she sitting on the ground with her clothes much about her knee, & when the deponent challenged him he answered not a word but went his way, nor did she till they threatened to beat her & then she answered that she was free of him & went her way. James Cheen, aged 27 yrs or thereby declared the truth as above, touching the pen because he could not write.

May 26, 1728, it was reported that Jean Crawford was returned to the parish and she was cited to appear.

June 2, 1728, Jean Crawford appeared and denied adultery with James Stevenson. John Robertson & Alexander Laing were appointed to converse with her between now & 8 days hence. A letter from James Stevenson to his wife was also produced. *"as for that sin you charge me with I know not what to say of it but if it be so god pardon all my sins & that among the rest"*.

June 9, 1728, the minister reports that he had laid the sessions reference before the presbyterie & that they found the scandal of adultery between James Stivenson & Jean Crawford clearly proven & had appointed her to appear before ye presbyterie next presbyterie day & James Stevenson to be declated fugitive from church discipline. Likewise John Robertson & Alexander Laing said they spoke with Jean Crawford & she continued to deny guilt with James Stevenson.

Jun 30, 1728, James Stevenson was declared a fugitive from church discipline.

July 13, 1728, the minister reported that Jean Crawford appeared before the presbyterie & still denied her guilt & was cited to appear 8 days hence.

July 20, 1728, Jean Crawford appeared & still denied her guilt & the session appointed Thomas Simpson & George Corsser to speak with her to see if they can bring her to confess.

August 11, 1728, Thomas Simpson & George Corsser reported that they had spoke with Jean Crawford & she still denied her guilt. The minister & elders referred the matter to the presbyterie of Dalkeith for advice as to how to proceed against her.

September 1, 1728, the presbyterie's advice was that if she continued to deny the matter, she should be excommunicated but before the sentence was pronounced she should be cited to appear on the next Sabbath.

September 8, 1728, Jean Crawford appeared & continued to deny the matter & the session delayed the sentence of excommunication for sometime after the sacrament.

October 6, 1728, the session delayed the excommunication of Jean Crawford for some time it being reported that James Stivenson was coming home.

February 2, 1729, the session considering that they had delayed the excommunication of Jean Crawford on expectation of James Stivenson coming home & he not having come as yet & because they had dealt much with her & she continued to deny the matter, before the sentence of excommunication was pronounced, they called for her to appear before them the next Sabbath and the minister & John Robertson were appointed to speak with her between now & the said day.

February 9, 1729, the minister said he & John Robertson had spoke with Jean Crawford & she continued to deny. The session appointed the sentence of excommunication to be pronounced from the pulpit this day fourtnight.

February 23, 1729, some of the elders informed the minister before the sermon that Jean Crawford had confessed her guilt with James Stevenson & that she was waiting on the session. She was called & admitted her guilt of the sin of adultery with James Stevenson & that she was waiting on the session. She was called & admitted her guilt of the sin of adultery with James Stevenson & expressed her sorrow for being so obstinate & putting the session to so much pain & trouble. She was removed & the session considering her circumstances appointed her to begin her public appearance in a fortnight & the presbyterie to meet in 8 days for advice in what manner she shall appear.

March 9, 1729, the minister reported that the presbyterie did not meet on Jean Crawford so that he could not inform her how she was to appear. The session considered the matter & said she was to appear in sackcloth on the next Lord's day & to stand at the church door between the 2nd & last bell & from thence to the public place of repentance & to continue each Sabbath after the same manner during the session's pleasure. She was given these instructions. It was also reported that Barbara Pentland, spouse to James Stevenson was lately delivered of two children & was in great distress whereupon the session appointed her 5 pounds Scots to put one of the children to nursing half a quarter.

March 23, 1729, this day Jean Crawford a married woman stood at the church door in sackcloth & in the public place of repentance as was appointed & was rebuked for the sin of adultery committed with James Stevenson a married man.

March 30, 1729, Jean Crawford appeared in sackcloth for a second time.

April 6, 1729, Jean Crawford appeared in sackcloth for the third time & was rebuked.

April 13, 1729, Jean Crawford appeared for the fourth time in sackcloth & was rebuked.

April 20, 1729, Jean Crawford appeared for the fifth time & was rebuked.

April 27, 1729, Jean Crawford appeared for the sixth time.

May 4, 1729, the minister reported that he was informed that James Stevenson was returned to the parish & he was ordered to report to the session which he did &

acknowledge his guilt of adultery with Jean Crawford, spouse to James Brown. He was ordered to appear before the Presbyterie, the first Tuesday of June next.

May 25, 1729, the clerk reported that John Gilles, Mr. Bigger's colgrieve, sent for him to Musselburgh yesterday & had a letter to the Majastrates of Musselburgh to liberate James Stevenson whom he had incarcerated in their toll booth on condition he give his bond to satisfy church discipline for his sin of adultery committed with Jean Crawford which bond he had given for 100 pounds Scots upon which he was liberated. Likewise Jean Crawford appeared publicly for the seventh time & was rebuked.

June 1, 1729, Jean Crawford appeared publicly for the eighth time.

June 8, 1729, the minister reported that James Stevenson appeared before the presbyterie & acknowledged his sin of adultery with Jean Crawford & they appointed him to appear before the session this day which he did & he was appointed to begin his public appearance in a fortnight in sackcloth at the church door between the second & last bell & from thence to the public place of repentance.

June 29, 1729, the session considered that James Stevenson had not obeyed his appointment & he being one of Mr. Bigger's colliers, John Robertson was appointed to speak to Mr. Biggers about him.

July 27, 1729, John Robertson spoke with Mr. Biggers about James Stevenson & he said that if James Stevenson did not obey the session's appointment after he came from the west country, he would cause him to be incarcerated.

September 14, 1729, James Stevenson stood at the church door in sackcloth & in the public place of repentance & was rebuked for the sin of adultery with Jean Crawford.

October 5, 1729, James Stevenson appeared publicly for the second time.

November 2, 1729, James Stevenson appeared publicly & was rebuked for his sin of adultery with Jean Crawford.

November 9, 1729, James Stevenson appeared publicly according to appointment.

December 21, 1729, James Stevenson appeared publicly & was rebuked for the sin of adultery with Jean Crawford.

January 25, 1730, it was reported that James Stevenson, adulterer with Jean Crawford, fled from this place.

September 27, 1730, the minister reported that James Stevenson returned to the parish & he was ordered to appear on the next Lord's day.

October 11, 1730, the session considering that James Stevenson had not appeared as appointed, he being one of Edmonstown's collhewers, the minister was appointed to speak to Mr. James Don about him.

November 1, 1730, the minister reported that he had spoke to Mr. James Donn about James Stevenson & that he had discharged him from working in the coallwork till he satisfy church discipline & the beadle was appointed to tell him if he did not comply, they would proceed against him.

November 29, 1730, the session considered that James Stivenson continued in his disobedience & he was appointed to be laid under the sentence of the lesser excommunication but ere it was done, they appointed him to be called for the next Sabbath.

December 6, 1730, James Stevenson appeared & the minister reported to him the heinousness of his guilt & the little sense he had of it. The minister gave him choice of three things (1) whether he will obey the session's appointment for his scandal of adultery, (2) to be put in the hands of the Justice, (3) to be laid under the sentence of excommunication. James Stevenson said he did not care to choose any of them & let

them do what they will, they should never bring him there again, upon which he was to be laid under the sentence of the lesser excommunication, the next Lord's day.

December 13, 1730, James Stevenson was laid under the sentence of the lesser excommunication. His case was reviewed & the session could find no evidence of any shame or sorrow for such a gross wickedness & having declared in the face of the session that he would no more appear, the session could not but look upon the said James Stevenson as a person that has given himself up to the devil & his lusts. The session appointed him to be laid under the sentence of the lesser excommunication, debarred & excluded from all sealling ordinances, declaring that if he continued in his impertinence, they will proceed against him to the highest censor warning every person that may carry towards him as such a person as deserves not the name of a Christian & that they would not bear familiar company with him as they would not be accessory in encouraging him in his rebellion against God & as they would be answerable to God for it.

March 11, 1733, the minister reported that James Stevenson who was laid under the sentence of lesser excommunication, December 13, 1730, desired a certificate, he having a child to baptise & that he had ordered him first to bring a certificate from Musselburgh parish where he hath been these two years. This day he had received a letter from Mr. Williamson one of the ministers of Musselburgh, wherein was inclosed a letter from James Davidson, coalgrive at Whythill, by way of testimonial to Mr. Williamson. The letter indicated that for two years James Stevenson has been in Whythill with his family, has behaved himself christianly & discreetly for anything known to us, therefor it is hoped that the minister will write a certificate to Mr. Moffat for the two years he has been in this parish. Then follows a letter from Mr. Williamson minister at Inveresk (Musselburgh) to Mr. Moffat, minister at Newton, in which Mr. Williamson reiterates the contents of the previous letter, saying he believes James Davidson, coalgrive, is honest & reliable & would therefore appreciate a certificate from Mr. Moffat. The session then considered the matter & appointed a certificate on condition that he give his bill with sufficient caution for 100 pounds Scots & that he shall satisfy church discipline when called.

April 8, 1733, James Stevenson was cited to appear on the next Lord's day.

April 15, 1733, James Stevenson appeared & professed his sorrow for the heinousness of his guilt & disobedience & was appointed to appear as formerly next Lord's day.

April 22, 1733, James Stevenson appeared & was rebuked for the sin of adultery with Jean Crawford.

May 13, 1733, James Stevenson appeared publicly as formerly.

June 24, 1733, James Stevenson appeared as formerly & was rebuked for the sin of adultery with Jean Crawford. He was also appointed to appear before the session on the next Lord's day.

July 1, 1733, James Stevenson appeared & he professed grief & sorrow for the heinousness of his sin & was appointed to appear before the presbyterie on Tuesday next. If he appeared he was to be absolved from further appearances.

July 8, 1733, James Stevenson appeared before the presbyterie as appointed.

July 5, 1733, James Stevenson appeared as formerly before the session & was rebuked for the sin of adultery with Jean Crawford & being seemingly penitent, was absolved from public appearance.

June 2, 1734, it was reported that James Stevenson, adulterer with Jean Crawford desired a line that he had satisfied church discipline for his adultery. He was appointed one.

Thus ended the report of a scandalous incident which began on April 20, 1728, & ended on June 2, 1734, a period of over 6 years later. In all of this, one senses clearly the perseverance of the church in influencing the accused to admit their guilt & to conform to church discipline.

## REVIEW

### **VOYAGE TO CANADA, by John McDonald — Reprint of 5th Edition of Canadian Heritage Publications, S3**

This short booklet, whose full title is "Narrative of a Voyage to Quebec and journey from thence to New Lanark in Upper Canada", was published in 1821 and quickly ran into five editions. It "details the hardships and difficulties which an emigrant has to encounter, before and after his settlement". In the company of 400 other passengers, Mr. McDonald bore the sufferings of a six week journey to Montreal. A storm confined them to the hold for nine days, unable to do any cooking or even go on deck. Some passengers died, but no diseases afflicted the travellers. Often cold and wet they bore through; on eventually reaching harbour the mate would "not suffer any ardent spirits to be brought on board" and those passengers who sought to smuggle rum aboard suffered the sorry spectacle of it being poured over the side.

Once ashore the settlers found travelling no easier. Roads were almost non-existent and 'mosquitoes' and stagnant atmosphere made life unpleasant; "consider for a moment the deplorable state of your unhappy, unthinking and deluded countrymen exposed to the noisome exhalations of the immense woods, the excessive and rapid variations of a Canadian climate, and the excessive humidity of an American atmosphere, without any shelter from the inclemencies of the Sky". But worse still — "They want one great cordial — and one of inestimable value in the time of distress — and that is the gospel. Few care for the gospel here: to them it is an unknown sound". Then follows the salutary story of an engineer mending his boiler with total disregard of the Sabbath, aggravating the offence by hard drinking, and finally paying the penalty by falling into the river and drowning. "I saw his corpse got on Monday morning. His name was Bruce." So is the sinner quickly dismissed.

But all is not gloom. Much good advice is given on crops and cattle and how to earn a good livelihood, before the author closes with a description, clearly at second hand, of Prince Edward Island, and a first hand account of a Sunday spent in Quebec and of the various forms of religious service available. But to the end the writer is aware of the iniquities of drink — "the Indians are very peaceable neighbours, unless when intoxicated, when they become very outrageous."

This account, written "as a means of saving many lives and much proerty" is strongly recommended. It can be obtained by writing to PO Box 3794, Station C, Ottawa, Canada K1Y 4J8.

# ALEXANDER READ

## D. R. TORRANCE B.Sc.

Alexander Read was the illegitimate son of Alexander Read of Logie, near Dundee. He was born about the year 1754, and spent his early years in Dundee. (1)

Like so many younger sons and illegitimate off-spring in the eighteenth century, Alexander looked to India as the means of making his fortune. By 1770 he had been made a cadet on the Madras establishment. His appointment must have been influenced by the fact that his step-mother's father and uncle were, respectively, Commander-in-Chief at Madras, and a Captain in the Madras army.

The first years that Alexander spent with the 11th Battalion of Native Infantry were quiet. He was promoted to second lieutenant on May 18th, 1772. (2)

During 1777 Katherine Read came to Madras. She was the sister of Alexander Read of Logie, and possibly the leading female portrait painter of her day. Many people who came to India for the first time when they were over forty years of age, died within a year, and Katherine Read did little better, surviving about eighteen months. In her will dated at Fort St. George Madras, on 29th June, 1778, she left all her paintings to her nephew, "ensign Alexander Read".

Alexander was promoted to full lieutenant on July 31st, 1778. It was about this time that all officers, in India, were required to learn the native tongue, which Alexander evidently did very well, as we find him in 1779 accompanying one Mr. Hollond to Hyderabad. Alexander's brief seems to have been the collection of intelligence. They were received by the Nizam in great style, as the following extract from one of Alexander's letters shows. (3)

Hyderabad, May 18th, 1779

"All the forms of our visit had been stipulated beforehand. We went there in a procession and in the following order.

1. An elephant with the Nizam's standard.
2. 200 of Lally's sepoy with drums and fifes and 2 stands of colours, they had no uniform or accoutrements but their arms seemed pretty good.
3. A band of tamboor tom-toms.
4. 100 Lally's sepoy with matchlocks four feet long and clothes like our Lamas.
5. 30 Sepoy with covered firelocks clothed in green and trimmed with red.
6. 30 with flags.
7. Your humble servant with a company of sepoy, drums beating and flying colours.
8. 12 sepoy with covered firelocks.
9. 12 men with flags.
10. Mr. Hollond from ... Mr. Hollond and the above mentioned arriving upon an elephant.
11. Messrs. Taylor and Anderson upon an elephant.
12. An elephant with two large tom-tom."

Alexander had already started collecting intelligence, as he goes on,

"Our encampment was near the Delhi gate, the north side of the fort which is the only part I have seen yet. It is very different from any other country fort, being very irregular and having few or no bastions, it is almost a zig-zag. The wall is but badly built of stone in some parts, but about 10 feet high and in others 50 feet. It has a rampart all round about 4 feet broad.

The north side is washed by a river but none of the other sides are, and I am told have no ditch, the place is very large, but is in no other respect superior to Arcot, it is not to be compared to the Blacktower at Madras."

In a later letter Alexander explains that his activities have been stopped, as the Nizam found out, "... and has expressed his displeasure."

Alexander remained in Hyderabad until early in 1780, at which time he became A.D.C. to one Lt. Col. William Baillie, who commanded in the Guntoor Circa.

Hyder Ally, a native prince in the Mysore country, started a campaign against the British in the south of India, in consequence of which Lt. Col. Baillie and his detachment was ordered south. Due to various poor commands and decisions progress was slow. The enemy were able to lay an ambush, into which he walked, while trying to unite with the main British force under Sir Hector Munro, at Conjeveram.

Lt. Col. Baillie commanded about 2000 soldiers. He was first entertained by 11,000 Indians, whom he managed to repulse, but in so doing exhausted his supplies, and was unable to continue his march towards the main British force.

Lt. Col. Baillie received just over 1000 reinforcements, under Lt. Col. Thomas Fletcher, on September 9th, 1780. The following day the column moved off at day-light, and had not gone two miles before they found that they had walked into another ambush, this time consisting of the entire Indian army of over 80,000 soldiers.

After much fighting the British began to gain the advantage but just as Hyder Ally started his retreat, three of the British tumbrils exploded. The British sepoys broke up, leaving a small force of British Officers to sustain the full weight of the Indian attack. The British were soon over-powered by the sheer number of the Natives. Alexander Read was one of the sixteen officers who were neither killed nor wounded during the engagement.

The main British force which had been within about two miles of Baillie when the defeat occurred, retreated precipitously. The battle came to be known as Baillie's Disaster, and was the greatest loss suffered by the British in India.

The Government in Madras were not slow to express their point of view.

"The Committee cannot avoid expressing the sincerest mortification and concern at the loss of so considerable a detachment as that commanded by Lt. Col. Baillie, which after junction with the Grenadiers of the army must have consisted of between five and six hundred Europeans and three thousand plus sepoys, very few of whom survived."

In another letter, the Committee continue,

"Surely it is incumbent on us to be fully informed of the extent of our misfortunes, and not to lament in silence a loss which we fear cannot be repaired."



Alexander, with the other prisoners, was marched to Seringapatam, and kept in chains for four years. During his imprisonment Alexander kept a diary, which he published in 1778, with an account of the war. On November 11th, 1781 he wrote. "This journal was written with a small compass on a small slip of Indian paper". He likens the writing to that used when trying to write the Lord's prayer within the circumference of a ha'penny.

Food was scarce and of poor quality, but the prisoners were always provided with a good meal to mark the king's birthday.

Alexander, and the other prisoners, finally gained freedom on April 25th, when he found that he had been promoted to Captain.

Alexander was next employed making a cursory military survey in the Guntoor Circa. This was followed by a period as the head of the Intelligence Department at Amboor.

In 1790, Captain Alexander Read took to the field against another prince of the Mysore Country, Tippoo Sultan. Alexander succeeded in capturing several hill forts. Lord Cornwallis then ordered him to bring up the supplies which he had collected. Alexander had collected the largest column of brinjaries that had ever attached itself to a British army. On the column's arrival at Bangalore, Alexander was personally thanked by Lord Cornwallis.

After the conclusion of peace in March 1792, Alexander was appointed to the superintendency of the recently ceded districts. He was the first military person to be appointed to such a post. It was his knowledge of revenue matters and the native language that made him the most suitable person for the job.

His first task was to settle the rents of the new districts, which were called the Baramahal and Salem. To do this he set about surveying the area. He spent two months making a plan-table survey. Although the survey was not accurate, Alexander justified it by its speed and cheapness. He later employed one John Mather, who took four years to make a proper survey.

In 1796 there was a major re-shuffle in the Indian army. There was a serious shortage of field officers. Of one thousand officers only 62 held the rank of Major or above.

On June 1st, 1796, Alexander was promoted to Major. Because he had been one of the senior captains, Alexander was promoted again, fifty-six days later, to the rank of Lieutenant Colonel.

It was about this time that Alexander Read was publicly thanked by the Board of Directors of the East India Company for services rendered, and he was presented with a sword of a hundred guineas, as a token of thanks.

Lt. Col. Alexander Read was joined, in 1799, by one of his cousins, Alexander Read, who had joined the Madras Civil Service. Lt. Col. Read was described in one of his cousin's letters as,

"The most indefatigable man I ever saw, and is employed almost the whole day long. He is a tall thin man emaciated and worn down by constant exertion of his mind, yet after dinner he can unbend himself like the best of us."

Young Alexander alludes to their different statures in another letter.

"The Colonel and I rode out. I was mounted on a Jack-ass, nothing would have been wanting to complete the figure of Don Quixote and Sancho Panca, for there he was as thin as a whipping post and as for myself I have only to say that I am much fatter than when I left you." (4)

In 1799 was was once again declared against Tippoo Sultan. Lt. Col. Alexander Read was primarily concerned with the collection of supplies and intelligence. He got together a large supply column to supply the British army which had invested Seringapatam. The Column consisted of:

Casks of arrack	110
Draught cattle, loaded with rice	3381
Slaughter cattle	3000
Sheep	25000
Brinjarries	33000
Palankin boys	100
Cart loads of medicines	2

Also 170,000 pagodas

The supplies arrived at Seringapatam a few days after the city had surrendered, and were a welcome sight to the soldiers, who had been on short rations.

Alexander Read was promoted to a full Colonel on May 1st, 1799.

After the successful completion of the campaign, it was intimated that Col. Alexander Read was to be put in charge of the newly ceded districts. To this he replied, in a letter to the Earl Mornington, written on May 22nd,

"As a further earnest of my sincerity in the foregoing intimation I beg leave to inform your Lordship that having suffered myself to be carried on from year to year in the pursuit of one object or another till my health and strength are almost exhausted, I dread the consequence of any new undertaking, especially one so arduous and laborious as the settlement of a country just brought under our control.

Therefore I request that I may be permitted to resign my positions military and civil sometime in August or as much sooner as it may please your Lordships." (5)

Alexander resigned in August, and immediately got involved in a dispute with the prize money committee, who had been set up to share out over a million pounds taken at Seringapatam. Alexander's detachment was not considered eligible. After much dispute Alexander succeeded in obtaining a share for his detachment.

Alexander set sail for Britain on April 9th, 1800. He went to live in London, but found that the British climate was too harsh for his delicate state of health, so he went to live at Casa Lia, on the island of Malta, where he died on May 19th, 1804.

Colonel Read evidently married quite young, as he mentions in a letter from Hyderabad, in 1779 that he had just received the news of Mrs. Read's death. He had no issue by her, but later in life fathered four children, by two mistresses.

While in India Colonel Read amassed a considerable fortune. In his will it is stated as being £91,000. (6) The way in which he bequeathed this fortune caused some mild surprise, which was taken up by the press of the day.

The Scots Magazine said, "July 3rd, 1804, at Malta, Colonel Read. He has left 40,000 lib. to his relations, and 60,000 lib. to his acquaintances."

This was not exactly true. He made sufficient provision for his children, ample provision for his relatives and generous donations to his friends. The bulk of his fortune was, however, to be used for, "Acts of general benevolence".

The main problem was that Colonel Read had only signed the part of his will covering his family and friends. The draft for his "acts of benevolence", was unsigned at the

time of his death. As Colonel Read was illegitimate and his children were illegitimate, there were neither kith nor kin, in the eyes of the law. In consequence a large sum of money became the property of the Crown. After a sufficiently good case had been put by the executors, the money was released.

One of the executors, Charles Greville, used the money to build and furnish an observatory and school, near Milford, (modern day Milford-Haven). Greville died soon after the observatory was completed and it seems never to have been used. The shell of the observatory was still standing in 1957. (7)

Perhaps Colonel Read's greatest memorial was his system of revenue collection. This formed the basis for the cadastral surveys which were used in India, until the end of the Raj.

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**Anon — Memoirs**

**A 'thumb-nail' outline of notes on research of the  
old royal house of Moray**

**A clan family of MacAed, MacAedth, later MacAod;  
now MacAoidh of Strathnaver**

**by Hugh Donald MacKay, 188 Whin Bank Road, Crownhill, Plymouth**

Most clan histories have little or no evidence in support of clan genealogy beyond the late 12th century. But there is evidence in support of the Mackay clan family (MacAoidh in Gaelic) from 1979 to Loarn, who migrated from Ulaidh (Latinised Ulidia), (East Ulster) to South West Pictland, (Argyll) in the 5th century, whose ancestors hailed Eoghan, son Niall Nadighallach ("of nine hosteages"), in turn son Euchaith (Eocha) Muirhmedhon, (Mugnedon), King of the Goidil of Tara; first historically accepted King of Ireland.

Loarn was appanaged in Loarn (named after him) and had two brothers: Fergus appanaged in Kintyre, who founded the kingly line to Kenneth Macaplin, (Macailpin), King of Albany, (High King of Picts & Scots) died 860, and Eoghan, appanaged in the Isles (Inner Hebrides).

M. A. O'Brien, *Corpus Genealogiarum Hiberniae*, Dublin 1962, shows the descent of this kingly line from Loarn to Gillacomgain, who married Lady Grouch, daughter of Boed, himself son of Kenneth III, 997-1005. Lady Grouch married, secondly, Macbeth, who ruled Scotland to the borders of Northumbria 1034-57.

Malcolm, son of Duncan I, of a collateral branch, (killed by Macbeth) enlisted the aid of Seward of Northumbria, and defeated and killed Macbeth near Lumphanan in Mar in 1057, and became King of Scots.

Malcolm then killed Lulach, son of Gillacomgain and Lady Grouch, in Strathbogie in 1058. Malcolm had thereby killed the senior members of the old royal house of Moray, but he spared Lulach's young son, Mael Snechtai, and his daughter.

Mael Snechtai became King of Moray, and died, without known issue, in 1085. Lulach's daughter married Aed. (Refer Angus Mackay, *The Book of Mackay, Edinburgh, 1906*).

The son of Lulach's daughter and Aed was Angus. Angus was the starting point of a long strife of the descendants of the senior line of the old royal house of Moray to regain the crown. He tried to overthrow David I, who promptly employed Norman mercenaries, and Angus was defeated and killed in 1130.

The son of Angus was Malcolm Mac(h)eth = Macaeda, who contested the crown 1130-57. He married the sister, or daughter, of King Somerled of the Isles; had several sons, and one daughter, Flodath, who married Harald, Jarl of Orkney, 1158-1206.

Malcolm's eldest son was Donald, and together, they opposed David I, 1124-53, and Malcolm IV, 1153-65. Malcolm tried to compromise and gave Maalcolm MacAed the Earldom of Ross, 1157-68. But Malcolm MacAeda and his son, Donald, again disputed the crown and were imprisoned and died.

Malcolm MacAeda's grandson, Kenneth Macaeda took up the fight, and he too was killed in 1215, when the earldom of Ross passed into other hands.

Iye MacAeda, born circa 1210; now accepted as the son of Kenneth MacAeda, led the MacAeda family, in 1223, to the Norse Kingdom of Caithness, and was there granted Norse charter (or rights) to the "Lands of Strathnaver", in Sutherland. This charter (or

rights) was given by the Norse to the MacAeda's, as kinsmen, through the marriage of Malcolm MacAeda's daughter, Flodath, to Harald, Jarl of Orkney, 1158-1206, aforesaid.

The MacAedas avoided conflict with Alexander II, and upon his death in 1249 had good time to establish themselves during the long majority of Alexander III. Their history from 1223 to 1978 is well established.

From 1223 to the 20th century, the Macheth = Macc Aeda, son of Aed, were variously called Mac Aod, Mac Aodh, and today they are known as MacAoidh, anglicised MacKay. The Makay fought with fire and sword by the side of the Kings of Scotland; they fought with Robert de Brus, (Robert the Bruce) at Bannockburn, they tried to oppose the Lord of the Isles on his way to The Battle of Harlaw in 1411, and helped to destroy the Macleods of Lewis in 1516. They fought for the King of Scots against the English armies at Flodden, in 1513, and at Solway Moss in 1542. In March 1625 they fought for the Protestant Cause in Germany, under Christian IV of Denmark; and later in 1672, fought in Holland, again for the Protestant Cause, coming back to England, at the command of James VII, to meet and crush Monmouth's rebellion.

In October 1688, General Hugh Mackay, Colonel of the Mackay Regiment, senior regiment of the Scots Brigade in Holland, sailed with William of Orange as Commander of the English and Scottish troops who secured William's succession as William III. They landed at Torbay on 5th November, and James VII and II left for France. An oil painting by an unknown artist, of the landing is now in Hampton Court Palace. From Torbay the fleet then sailed to Plymouth and anchored at Cattewater, and the Earl of Bath obtained the surrender of the Royal Citadel. William of Orange and General Hugh Mackay then turned inland to Exeter, where they were ill-received by the civil authorities, and the Cathedral dignitaries found it convenient to be elsewhere. But Exeter gave William the first opportunity of testing the mood of the people, which in Exeter was whole-hearted and warmly in his favour. Then they marched on to London where William was acclaimed King.

It may be well to quote here from Ian Grimble, Chief of Mackay:

*"Little could Mary, Queen of Scots, have suspected, when she made a Mackay chief vassal to Gordon of Huntley, that his descendant would drive her dynasty from the throne for ever. Little could Charles I have dreamt that men of the Clan he had used and ruined would ruin his son."*

The Chief of Mackay, Angus Mackay died 1453, married Elizabeth Macdonald of the Isles. She and her brother, Donald, Lord of the Isles, were grandchildren of Euphemia, Countess of Ross, by her first marriage to Sir Walter Leslie, died 1382. Euphemia's second marriage was to Robert II, first of the Steward - Stewart - Stuart Kings. Robert II called MacAod, Makaj. James VII called MacAod, Mky, then McKy, now Mackay, but in Gaelic Mackay is known today as Mac Aodith of Strathnever.

Ian Grimble, Chief of Mackay, London 1965, gives the genealogy of The Mackay from Angus Mackay, died 1403, to General Hugh Mackay, died 1775, and George Mackay, 3rd Lord Reay, died 1748.

These are the two main branches of the clan family from Aodh Mackay, died 1572, Aodh married firstly Helen Macleod of Assynt and secondly, Christine Sinclair of Dun.

The line of Helen Macleod of Assynt and Aodh Mackay settled in Scourie to produce a long and famous line of soldiers to the 19th century, and General Hugh Mackay, who supported William of Orange in his battles for the Protestant Cause in Ireland, Scotland and Europe, is perhaps the most famous.

The line of Christine Sinclair of Dun and Aodh Mackay married into the House of Sutherland, through their son, Huisdean Mackay and Jane Gordon of Sutherland. Their son, Sir Donald Mackay, 1591-1649, raised The Mackay Regiment, which fought with Christian IV of Denmark, for the Protestant cause in 1626-1631. For a century and a half after Sir Donald Mackay raised his regiment, in 1626, men of Strathnaver continued to take service in the armies of Scandinavia and of The Netherlands.

In the 18th century, the men of Mackay enlisted in large numbers in the Sutherland Fencibles, and were sent to Ireland to help to quell the rebellion of Wolfe Tone in 1798. In the 19th century, upon the formation of the Sutherland Highlanders in Strathnaver, The Mackay men again joined in force, and Alexander Mackay, 8th Lord Reay, died 1863, took part with the Regiment in the capture of Cape Town in 1815. The subsequent history of the Sutherland Highlanders is too well known to quote. Alexander Mackay, died 1789, was Commander-in-Chief Forces Scotland in 1780, and Donald Hugh Mackay was Rear-Admiral of the Red in 1849 and Vice Admiral of the Blue in May 1850. He was nephew of Alexander aforesaid.

Today both the Scourie and House of Sutherland lines of the Mackay are in being in our Isles and overseas. Indeed, in Australia, to the north east, stands the City of Mackay whose council is proud of its name and clan history.

The ancient symbol of the MacAed (the open right hand of Ulster), surmounting three blue stars on a silver field, (the symbol of the royal house of Moray) was borne by The Mackay as late as the 17th century, when Huisdean Mackay, 1561-1614, adopted the main features of the Clan Forbes symbol, for protection and a show of strength against the House of Sutherland. This imp, of a noble line, married into the House of Sutherland in the person of Jane Gordon, and thereby produced Sir Donald Mackay, 1591-1649 aforesaid.

Today this branch of the Mackay still bears Huisdean's adapted symbol, but the Scourie branch retains the ancient symbol, aforesaid.

Anciently Strathnaver stretched from Cape Wrath to the borders of Caithness, turning south to Knockfin Heights (on borders of Caithness), thence west to Lochinver. Today Bartholomew offer a reproduction of the map of Johan Blae Atlas Noves 1654, which outlines Strathnaver and shows the towns and hamlets of those days.

General Hugh Mackay was the third son of Colonel Hugh Mackay, in turn Grandson of Donald Mackay, himself son of Aod MacKay, died 1572, by his first marriage to Helen Macleod of Assynt (see outline annexed) and was born at Scourie, in Western Sutherland in 1640.

Soon after the Resotation in 1660, he obtained an Ensign's commission in the Royal Scots, now the Scots Greys, and accompanied it to France on that Corps being lent by Charles II to the French King. In 1669, Hugh MacKay entered the Venetian Service, in which he distinguished himself.

Leaving the service of that Republic, he again went to France, where he obtained a Captaincy in Douglas's Regiment. After serving under Marshal Turenne, in the Campaign in the Netherlands in 1672, Captain Hugh MacKay offered his services to the Prince of Orange, who gave him the commission of Major in one of the Scotch regiments, then serving in Holland.

After reaching the Rank of Colonel in the Dutch service, Hugh MacKay was invited to England by James II, from whom, on the 4th June 1685 he received the appointment of Major-General, of Commander-in-Chief of the Forces of Scotland; and was admitted a member of the Scottish Privy Council, by virtue of a Warrant from the King, dated the 18th of the month of June 1685.

But disliking the arbitrary proceedings of James II, or preferring the services of his son-in-law, Prince of Orange, Hugh MacKay resigned his commission in 1685, and returned to Holland.

The Prince of Orange raised Hugh MacKay to the rank of Major-General and gave him the command of the British Regiments, with which he invaded England on 5th November 1688.

By a Warrant signed by William and Mary, dated from Kensington, 4th January 1689, Hugh MacKay was appointed "Major-General of All Forces whatever, within our ancient Kingdom of Scotland".

Hugh MacKay was raised to the rank of Lieutenant-General in 1690, and was killed at the Battle of Steinkirk, in Holland, on 3rd August 1692.

Hugh MacKay helped to establish the Protestant faith in England, Scotland and Ireland, and then joined in the Grand Alliance in Europe to safeguard the Protestant faith.

The genealogy of his ancestors goes back to King Loarn, who migrated from Ulaidh (East Ulster) to South West Pictland (Argyll) in the 5th century, and whose ancestors hailed from Munster in the early 5th century.

**Hugh D. Mackay**  
**Plymouth, January 1977**

## QUERIES

- 37 Could anyone in your Society assist me with some information on my Great Grandfather, ALEXANDER BEATON, birthdate 1839, believed to be from GLENELG, INVERNESSHIRE and his wife ANN McCRIMMON, birthdate 1846 believed to be from near the ISLE of SKYE. I belong to the B.C. Genealogist Society and would be willing to exchange information if so desired.  
Send replies to: Irene B. Owens, 3280 Springhill Pl., Richmond, B.C. V7E1x2, Canada.
- 38 LATTA: Thomas b.c. 1797 and Sarah nee GIBSON b.c. 1789, had 8 children born in Alloa between 1821 and 1833. The family left Scotland for Australia in 1839 so are not recorded in the 1841 census. There is no other mention of them in Alloa pre 1821. Information wanted: Date and place of Birth and Marriage of parents and any other relevant information. Family tradition favours Ayrshire as place of origin.  
MRS. S.E. SLY, 24 KNIGHTSBRIDGE DRIVE, FORREST HILL, AUCKLAND, NEW ZEALAND.
- 39 RINTOUL — Information wanted regarding James, George and Henry Rintoul, sons of Peter and Mary (or Margaret) Hunter. Apparently borderers, George said to have been born in Coldstream in 1820, married Mary Lamb in Kelso in 1846. Like his brothers, he emigrated to Australia. Record of the baptisms of James, George and Henry, or anything about their parents, would be appreciated.  
PETER BENNETT, 51 WILLIAM ST., BOX HILL, VICTORIA 3128, AUSTRALIA.
- 40 GOWIE, Alexander: Occupation — Carpenter; Born — Scotland; Died — Philadelphia, Pennsylvania, U.S.A. April 19, 1861; Age 78 on death certificate, 80 in 1860 census; wife — Margaret; sons believed to have been: Jacob — born 1820 Washington, D.C., Henry — born 1823 Washington, D.C., John — born 7 June 1824 Washington, D.C., Information on date and place of birth, and parentage of Alexander would be appreciated. Also date and place of marriage and surname of his wife.  
KENNETH D. GOWIE, Sharsted Court, Newnham, Nr. Sittingbourne, Kent.
- 41 MORGAN — David Morgan, Mariner of Dundee (1738 — after 1771), married Elizabeth Clark about 1763. Their children were David (born 1764), Christian (born 1766) and James (born 1771). Descendants sought by RICHARD S. MORGAN, 487 NIMITZ AVENUE, STATE COLLEGE, PENNSYLVANIA 16801.



- 42 **RAMSAY** — One of my ancestors was James Austin Ramsay, Shipping Clerk, whose wife was called Mary Richards (daughter of Samuel Richards, rigger, and Margaret Howard) and whose son was Henry James Ramsay born on 9th December 1837 at Limekilns Lane, Liverpool.

The 1841 Census shows a family James Ramsay (30) livestock dealer born in Lancashire, Mary Ramsay (30) and Henry Ramsay (4) born in Lancashire. Can anyone give greater details about James Ramsay who was born in 1811 and was he the same person as James Austin Ramsay.

I have also traced a James Ramsay, Gentleman, married to Mary Richards (daughter of Richard Richards) of Oswestry at Chester Trinity Church on 13th February 1830 and also a daughter born to James Auston Ramsey and Mary Richards on 19th September 1830 Were there two families? HILDA M. ZUK, 207 WOODSIDE STREET, DOUBLEVIEW, WEST AUSTRALIA 6018.

- 43 **BROCKETT** — Robert, son of William Brockett, was born in Lanarkshire in 1752 and died in Virginia on 29th March 1829. In 1781 he married Annabella, daughter of John Burnett of Armagh County, where Robert lived for a few years near Glasslough until 1784, when he returned to Scotland and Emigrated to America. He landed at New York and moved to Alexandria, Virginia. He had 3 children, Walter Burnett Brockett, born in 1782 in Ireland, Margaret and Robert.

Information desired by Richard F. Barnes, Jr., P.O. Box 10883, Raleigh, N.C., U.S.A. 27605.

- 44 **LIVINGSTON** — William Todd Livingston (born 1714) married Sarah Ware (born 1718) and had five sons and three daughters. Sarah Ware Livingston was massacred in 1794 by Indians. The older son John Livingston was born about 1751, probably in Essex County, Virginia.

The brother of William Todd Livingston was also called John Livingston; he built a ship which was wrecked in a storm off Jamaica in 1752 after he had given Power of Attorney to Alexander Livingston living in Rotterdam, Holland. Who were the parents of William Todd Livingston and Sarah Ware, and did they come from Scotland? Was John Livingston in Gloucester, Va., in 1653 sent by The London Co., and granted a headright the grandfather of William Todd Livingston?

MRS. RUBEE BAIRD McLAUGHLIN, c/o MRS. ARLEENE VERDUGO, 2122 WHYTE PARK AVENUE, WALNUT CREEK, CA94595, U.S.A.

- 45 **CAMERON** — Donald Cameron of Kilmorach, son of Ewan or William Cameron, was born in 1751 or 1762, served as surgeon's mate 1776–84, was in No. 1 Company 2nd Battalion, 84th Royal Highland Emigrant Regiment on active Service in America and at Waterloo in the 79th Cameron Regiment: wounded, he settled at West River, Pictou, Nova Scotia in 1816.

Any information about his family would be of interest to Donald Roy Cameron, Room 47 Willow Place, Valley View Villa, Bok-150, Riverton, Stellarton R.B.1., Pictou Co., Nova Scotia, Canada.

46 **ROBSON** — The family is believed to have been of Scottish origin (Robson of Braemore) but to have come from Northumberland in the North of England. Any books or suggestions as to where a Search might be made would be gratefully welcomed by Dr. MAXCY R. DICKSON, 1026 Woodside Parkway, Silver Spring, Maryland 20910, U.S.A.

47 **KELLOCK** — David Kellock, Mechanical Engineer, son of Edwin Kellock, farmer in Fife, moved to Glasgow where he married Isabella Slater in the mid 19th Century. Ancestors or collateral wanted. **WILLIAM BAINS**, Crowland Lodge, 100 Galley Lane, Arkley, Barnet, EN5 4AL.

Need info on origin of **HAMPTON (HAMPTOUN)** family found in Edinburgh area ca 1650—1685. John **HAMPTON** became Friend at Urie Meeting 1669; married 7 December 1675 to Katherine Cloudsly, in house of Alexander Hamilton at Drumbouy; came to East Jersey 1683 with children Janet, Elizabeth, Lydia, John and David.

Andrew **HAMPTON**, Taylor, res. Walingford, married 7 April 1683 to Margaret Cumine, daughter of Thomas Cumine of Prestonpans, in house of Andrew Fisher, West Port of Edinburgh, and came to East Jersey same year.

Elizabeth **HAMPTOUN** married William Whyte, Cutler, 15 July 1683, in Parish of Edinburgh.

Jean **HAMPTOUN** married Robert Bone, Wright, 31 December 1677 in Kirk of Holyrood-house by Mr. Patrick Hepburne, Minister.

**ROBERT B. COX**, 104 F Windsor Castle Drive, Newport News, VA 23602.

48 **HASTIE:** A West Lothian cemetery inscription: "James Hastie farmer Heads 23rd March 1856 age 71". Would like any information on place called "Heads" (farm or manor?) in 18th and 19th century and its connection with Hastie family. Does this refer to the village in Lanarkshire or was there another place of this name in West Lothian?

**HUTTON:** Searching for ancestors or descendants of Peter Wallace Hutton born 1840 son of William Hutton and Margaret Wallace in Dunfermline or Fife area.

**LIVINGSTONE:** Searching for ancestors or descendants of Hugh Livingstone, born 21st October 1804 in Aberdour, Fife, son of John Livingstone and Ann McNab, who married Cecilia Henderson in Fife area before 1840.

**JONES:** Looking for ancestors or descendants of John Jones, merchant seaman of Dundee area, son of Robert Jones and Isabella Scott, who married Martha Grant, daughter of Alexander Grant and Helen Gray, on 18 June 1872 at St. Paul's (Episcopal) Church, Dundee.

From member: **MRS. D.G. MERRIMAN**, R.R. 1, Puslinch, Ontario, Canada NOB 2JO.

- 49 HAMILTON — William Hamilton born around 1822, son of Robert Hamilton, Builder and Christina Hamilton. William was married twice, his second marriage being to Jessie Walker Anderson on 8th September 1859 at which time he was living at 110 Holme St., Barony Parish, Glasgow, and was a wine merchant. The only child known is Elizabeth Hamilton, born 14th June 1862 at 131 Dumbarton Road, Partick, Lanarkshire. He died before 1892 and was latterly a master baker.

Information is sought about his baptism and his first marriage and also of any other children he may have had. In addition the burial dates of himself and his second wife would be appreciated by MRS. R. GRAHAM, 147 BROADWAY, RESERVOIR 3073, VICTORIA, AUSTRALIA.

- 50 MACKILLICAN, McKilligin, McKilligan. (Many other variations of spelling occur particularly in early records). I am writing a history of this family and would very much like to know if you, or any of your readers, know of any early references giving a clue to the origins of our family, beyond those contained in A.M. Mackintosh's The Mackintoshes and Clan Chattan and Dr. George Black's The Surnames of Scotland.

R.G.W. MACKILLIGIN, Walnut Tree Cottage, Woodlands, Pembury Road, Turnbridge Wells, Kent TN2 3QY.

- 51 SCRYMGEOUR — James Scrymgeour, gentleman, lived in the Blair Atholl/Dunkeld area. He had a son Peter born about 1817 or 1818 who was described on his marriage certificate as a High Bailiff. When and where was Peter born?

FRANK SCOTT, WEST WIND, WRAY, LANCASTER.

## SCOTTISH NABOBS

Everyone knows that Clive came home with boxes of rupees and other Englishmen made lakhs of pagodas, but there are few names which we can pin down in Scotland as originating from Indian fortunes. But we too have had our Nabobs; they have bought up estates and even seats in Parliament. They might too have corrupted public life, but Dundas had seen to that already. In tracing them out it seems the properties have often gone into the female line.

Take the Graham family; four brothers went to Bengal at the end of the eighteenth century. One made so many rupees that he was able to buy perhaps the best house in Scotland, Kinross House. But he had only one rather dark son and his idea of marrying the boy to a brother's daughter did not work out. The boy took a mere £20,000 and disappeared to the Continent. One of the brother's girls married a Montgomery and with a welter of names, Purvis, Russell and Hamilton, the poor Grahams seem to have been forgotten. The same happened to another brother's family; he bought his property in England and his family are now de Courcy Irelands, have been Graham Foster Pigotts for a generation or two. To complete the family the fourth brother took to the bottle and died at Chandernagore, outside the jurisdiction of Calcutta, where he owed a lot of money.

Another family which did well in India at this time is that of the Macgregors of MacGregor; the trouble there is that they were Murrays at the time they worked in India, MacGregor not being a very propitious name in those parts. The oldest brother came home with a modest fortune (his wife was a Macleod and wrote charming and sensible letters, 'preferring life to fortune'), he somehow got his lands back and ended up with a title. Indeed he did so well that his son married the Duke of Atholl's daughter. While he was working away at Military accounts a nice old friend wrote to his mother saying that she knew the boys would do well and that old Mrs. MacGregor (she never bothered to change her name) would end up with her own carriage. The nice old friend has plenty of gossip to give; she is as 'angry as can be' with a neighbouring Macleod. 'These old batchelors are good for nothing creatures; we have plenty of them in this neighbourhood, and heaps of bony lasses that wants for nothing but money.'

The MacGregors are puzzling not only for being Murrays but for their marriages; according to the Army Museum, which keeps a record of weaknesses as well as of bravery, one of the brothers had a natural son called Stuart before he married the 'beauty of India'. Another brother married a question-mark in India but buried her and married a daughter of Sir Alexander Mackenzie of Fairburn, widow of Kenneth Murchison, when he reached home.

Sir Hector Munro, who might almost vie with Clive in his military achievements and his prize-money, sets historians a problem too, chiefly owing to his disinclination to marry. The Army Museum tell us that one of his sons was eaten by a shark and another one by a tiger. So there is little chance of finding out much about them. His daughter married a Ferguson and the property is still in her family. It is a pity more cannot be found out about this distinguished General. He had a seat in Parliament for a long time and was perhaps our finest Scots Nabob.

John Johnstone comes a little in the history books also, but not in such a heroic manner. It is true that he fought at Plassey but after that he settled down to money-making and got himself into trouble with Clive who thought he should be the only one to make a fortune. His papers have had a rough time, as the fortune which he succeeded in making in spite of Clive soon was all spent, and his books were sold. Luckily his 'Defence' was bought by the National Library with his sister's name written on it. His family, which is going today, think that he made £300,000 which was a lot in 1766 when he retired or was pushed out by Clive. Some of the family papers ended up in California. Many stories can be told of him (See my article in the South Asian Review 1974) and perhaps one may be repeated. When he went to Burdwan as a

youngster the Rajah called him and said that he had had a dream in which Johnstone had given him half his fortune; the young man paid up. But a year or so later, he called on the Rajah and said that he had had a dream in which the Rajah had given him half his fortune. The Rajah paid up.

There was one fortune which seems to have been made very easily and which was soon spread round Scotland. A young sailor by the name of Sprot landed in Bengal from his ship and met an old school friend who asked him to help him to run a 'province' (perhaps a district); in a few years, and during the 1771 famine it would seem, he made a fortune. This he invested in London and his heirs were able to buy estates all over Scotland where some still are to be found. One could only wish the young man had written a little more about his time in India.

Another family which has gone into the female line has been more helpful in providing material for historians; that is the family of a James Strange, whose papers went to Trotters and then to Haldanes and finally to Naomi Mitchison. He was surely a Nabob, but he kept on losing his fortunes, even when he married Dundas' daughter. His father-in-law was in disgrace when he might have helped James to a post on the Madras Council, so he had to struggle on with some £7,000 a year as Post-master General. But it is for his early career that he deserves renown; he took two ships from India to the Island of Nootka, which was to become Vancouver when that seaman got round to discovering it. Strange bought a lot of otter-skins and took them to China, where he could not sell them as well as he hoped. So he had to go as Paymaster to Tanjor, where his first wife, a Durham of Largo, died. He came home and must have been at least grand enough to marry Anne Dundas (a widow). Lady Mitchison has a nice letter which tells us when a Pipe of Madeira is not a bribe; Dundas had convenient standards, for Madeira which has spent a few years in India is a good drink (unlike Port).

It would be unnatural if there were not good letters with the Marquess of Bute; but few of them are of Indian interest. Those of the Hon Frederick Stuart, however, have a great charm, especially when read with those of Richard Barwell who had patronised him somewhat on his arrival in Bengal. Frederick has no use for these upstart merchants (he accuses his father, the great Prime Minister of George III, of bringing him up to think so), but when Barwell sees his chance of making a fortune his whole tone changes. His mother and his sister are to call on Miss Barwell (rather a power in the City) and he even writes to an Erskine friend to do so too, but it is all in vain. Barwell is on Warren Hastings' side and the other three Members of Council are in power at the time. Anyhow, with more acumen than one would have expected from the boy (who ran off to Paris from school and so was sent to India), he thinks a local power will soon arise which will throw the British out. 'It does not require much Penetration to enable a man to prophecy such an end to the Power of the English in the eastern world.'

Perhaps the best records of life in India of this period are those of the Macphersons. Colonel Macpherson never threw a paper of any sort away, and, when he left India, he put them all in large teak wood boxes and there they are today. One of his descendants has written of his military exploits, but the rest is still to be used by some enterprising historian. He was such a careful man that he kept copies of his love-letters (a Miss Fraser had come out 'a bony lass who wanted nothing but money' perhaps); when she decided somewhat unwillingly to marry him (we have her letters to the nice Anne Murray or MacGregor), she brought the fair copies of the letters with her and so we can now see not only what he thought of saying but what he did in fact say. His accounts are pretty well kept; he even put down his whist losings when he was pursuing Eliza Fraser at Berhampore. And when they settled down to a very happy way of life near Calcutta (where he acted as a sort of Secretary to his very wicked relation, Sir John Macpherson), we know what they spent their first year (which of course had no relationship to

his meagre salary). Rs 11677.4.6 went on servants and food; RS 3881.1.6 on wine, Rs 1628.3.5 on horses, and we may be glad to know that Eliza had Rs 2000 odd for her clothes. Perhaps for one night at least she out-shone the lovely Mrs. Warren Hastings. A day's bazaar was wonderfully like what it was two hundred years later; butter, milk, eggs (fifteen or so), veal, tongue, fowls and chickens, oranges (25 one day), bananas and spices of all sorts Rs 7.12.5 for one day, can be seen. There are lovely hints of their lives here and there; Eliza's brother of course comes rushing out to India and the Colonel buys him a dictionary. A rupee is paid for a slave boy's food in jail and Rs 6 is given to the gardener who caught him. When they leave to go home for good, there are 200 shirts for the Colonel and 183 frocks for the little girl. It is sad to think that another relation of Macpherson, the famous Ossian, was cheating him the whole time, and that he did not enjoy all the money that he had sent home. Along with the Macpherson papers are some of the Hiram Cox, a strange creature who married Eliza's sister, and who died unhappily near Burma; Macpherson needless to say looked after the widow and the boy, who grew up to publish his father's Burmese book. There is a town near Burma still called Cox's Bazaar.

People could not be really called Nabobs before Clive's time as they had no power in the country, but there is an amusing character who made some money and who settled down in his native Ayr with some splendour in the early part of the eighteenth century. This was one James Macrae, who had somehow become the Governor of Madras, after a life at sea. After forty years abroad he came back home and adopted the family of a local fiddler who might have been his brother-in-law; with his diamonds he married one girl to the Earl of Glencairn, another to James Erskine who became Lord Alva, and a third to the Sheriff Clerk a Dalrymple who got Orangefield along with his bride. There was a fourth, perhaps not so lucky, who was married to a young Macrae presumably of mixed blood. At any rate James Macrae deserves his monument near Symington, showing how class distinctions even in that part of Scotland can so easily be levelled off. In the Scots Peerage the fiddler is given an estate.

At the end of the period there is an ultimate Nabob, who had the job of all jobs in Madras. This was James Balfour, who was to come home, build himself Whittingehame House, marry an Earl's daughter and become grand-father of a Prime Minister. The job of all jobs was supplying drink to the thirsty sailors who were fighting Napoleon's friends in those parts, and he only found himself able to take his job from another Scot, Chochrane, as he was 'in trouble' with the authorities. It is a frightening thought that, if he had not been in trouble, he might never have made his fortune, and who knows there might never have been a Jewish Homeland. One would think in his case at least there would be little trouble in tracing records; but there was endless trouble. His letters home went to his family at Balbirnie, and the Balfours there became the Ramsays, who married the Wardlaws and then Hanbury Tenisons, who live in Wales.

It need not be thought that this is an entire coverage of the Nabobs in Scotland. There is a book, 'Campbells in the East India Company' and it goes to 252 of them, and this before the Mutiny. There are a hundred stories in the book amidst the dry postings and dates; the best is perhaps the one of the Campbell who was married off to a Coorg Princess by Queen Victoria, when an Indian Prince could not be bullied into such an alliance. She died in London and he went out one night with her jewellery. He was never heard of again.

There may be little black boxes in attics in other houses in Scotland, with letters from India in them. The writer would always be glad to hear of them.

M. M. STUART

# THE SCOTTISH GENEALOGY SOCIETY

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1. The objects of the Scottish Genealogy Society are:—  
To promote research into Scottish Family History.  
To undertake the collection, exchange and publication of information and material relating to Scottish Genealogy, by means of meetings, lectures, etc. etc.
2. The Society will consist of all duly elected Members whose subscriptions are fully paid. An Honorary President and up to four Honorary Vice-Presidents (who will be *ex officio* members of Council) may be elected at the Annual General Meeting.
3. The affairs of the Society shall be managed by a Council consisting of Chairman, Honorary Secretary, Honorary Treasurer, Honorary Editor, Honorary Librarian, *ex officio* Members, and not more than ten ordinary Members. A non-Council Member of the Society shall be appointed annually to audit the accounts.
4. Office-Bearers shall be elected annually. Three ordinary Members of Council shall retire annually by rotation, but shall be eligible for re-election. At meetings of the Council a quorum shall consist of not less than one-third of the Members. The Council may elect a Deputy Chairman.
5. An Annual General Meeting of the Society will be held on a date to be determined by the Council, at which reports will be submitted.
6. Members shall receive one copy of each issue of *The Scottish Genealogist*, but these shall not be supplied to those who are in arrears.
7. Institutions may be elected to affiliate membership of the Society. The subscription payable by such affiliate members shall be fixed from time to time by the Council. Affiliate members shall be entitled to receive 2 copies of each issue of the *Scottish Genealogist*, and to have suitable queries inserted therein free of charge. Their members shall be entitled to attend all meetings of the Society and to borrow books from the Society's Library (but not to send such books overseas). They shall not, however, have any vote at meetings of the Society, nor shall they be eligible for election to membership of the Council.
8. No alteration of this Constitution shall be made except at the Annual General Meeting of the Society, when a two-thirds majority will be required.

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