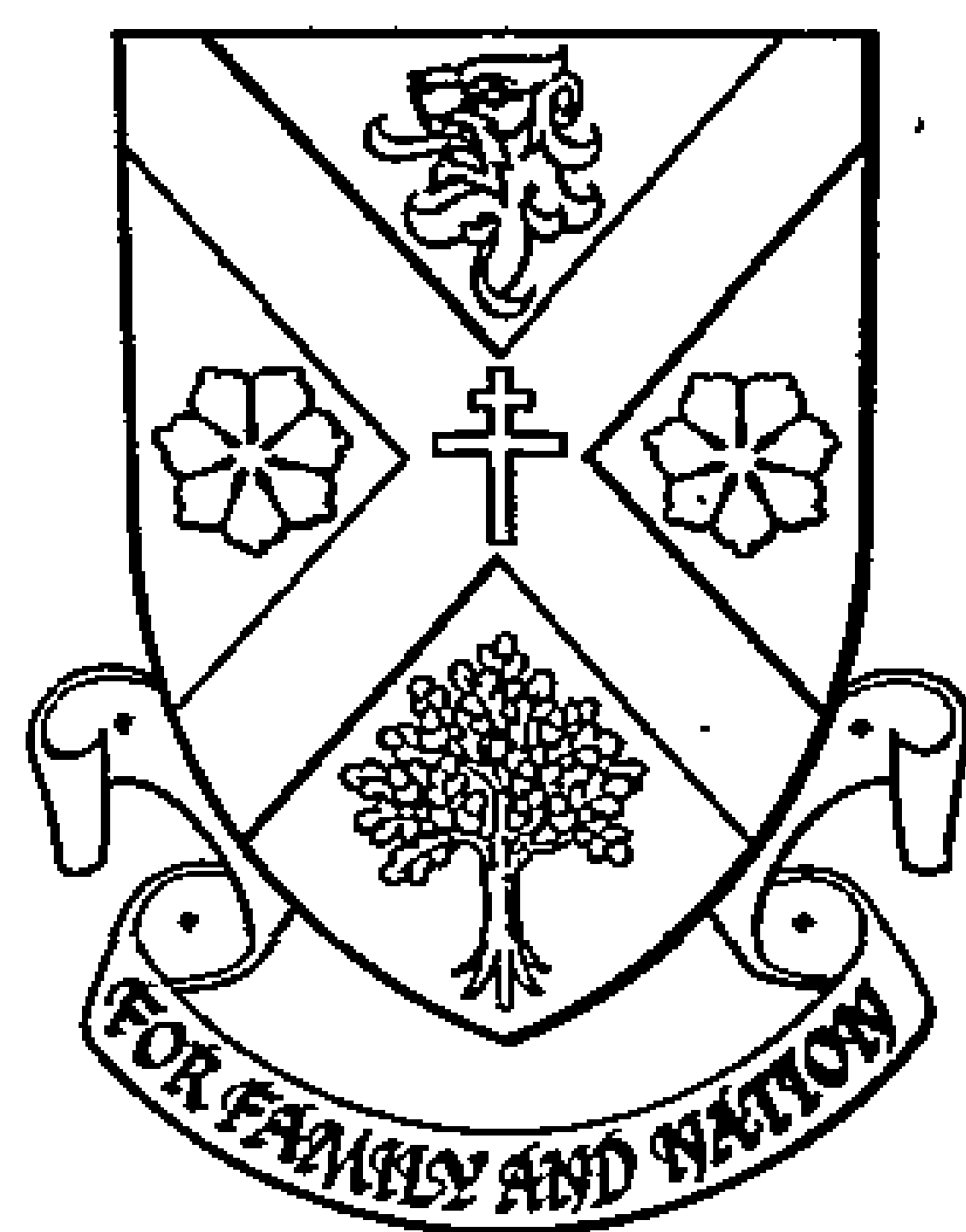


THE SCOTTISH GENEALOGIST

QUARTERLY JOURNAL OF THE SCOTTISH GENEALOGY SOCIETY



CONTENTS

Page

GEORGE BOGLE AND HIS CHILDREN	73
WALTER FITZALAN (C1136–1177) FIRST HEREDITARY HIGH STEWARD OF SCOTLAND By John G. Wilson.	84
WILLIAM MUNRO FROM FORRES By J. G. Boon.	86
CORRESPONDENCE	92
NOTES	93
BOOK REVIEWS	94
THE McMURTRIES IN SCOTLAND By Douglas McMurtrie, University of Durham.	96
QUERIES	101

GENERAL INFORMATION

The Society is an academic and consultative body. It does not carry out professional record searching, but will supply members, on request, with a list of professional searchers who are also members of the Society.

Meetings

Monthly meetings of the Society are held from September to April in the Royal College of Physicians, 9 Queen Street, Edinburgh, at 7.00 p.m. around the 15th of the month. In the event of the 15th falling on Saturday or Sunday the meeting is held on the following Monday.

Membership

The subscription for the forthcoming year shall be £6.50 with an additional £2.50 for those who wish the magazine sent airmail. Family membership will be £7.50 and affiliate membership £8.00. The subscription for US members only will be \$ 18 and an additional \$5 if airmail postage is desired.

The Society is recognised by the Inland Revenue as a charity. Members who pay UK income tax are therefore encouraged to pay their subscriptions under Deed of Covenant so that the Society may recover the tax paid on these sums. Details of arrangements for making a Deed of Covenant can be obtained from the Honorary Treasurer.

Correspondence, Magazines, etc.

General correspondence should be sent to the Secretary, subscriptions to the Membership Secretary, Mr. A. A. Brack, and queries and articles for The Scottish Genealogist to the Editor, at the address shown on the back cover. A charge of £2 is made for queries to non-members. Back numbers of The Scottish Genealogist and information about the Society's publications can be obtained from Mr. D. R. Torrance, 76 Findhorn Place, Edinburgh.

Library

The Society's Library at 9 Union Street, Edinburgh, is open to members on Wednesdays between 3.30 and 6.30 p.m.

GEORGE BOGLE AND HIS CHILDREN

George Bogle, the first British visitor to Tibet, was born in 1746 the third son and youngest of nine children of George Bogle of Daldowie (b. 1700) and Anne daughter of Sir John Sinclair of Stevenson. The estate of Daldowie on the Clyde near Uddingston in Lanarkshire had been bought by Robert Bogle, father of George senior, a prosperous Glasgow merchant and member of a large family whose origins were in and around Bothwell and Uddingston.

After education in Glasgow and at Edinburgh University and the foreign travel usual for a gentleman of his day George the younger secured an appointment in the East India Company. Reaching India in 1770 he served in various official posts in Calcutta, where he attracted the notice and friendship of Warren Hastings, who chose him in 1774 for a special mission to the Panchen Lama at Tashilhunpo. He returned to India in 1775 and died at the early age of 34 in 1781. He is buried, not far from the graves of Sir William Jones and the beautiful Rose Aylmer, in the historic South Park St., Cemetery of Calcutta, beneath a massive monument in the form of a sarcophagus with the inscription "In Sincere Attachment to the Memory of Mr. George Bogle Late Ambassador to Tibet who died the 3rd of April, 1781. This Monument was erected by his most Affectionate Friends David Anderson and Claud Alexander. After a decade of neglect and misuse the cemetery has been restored to its former peace and dignity by the British Association for Cemeteries in South Asia; and a photograph of George Bogle's monument, kindly taken for me by my friend Major General B. M. Bhattacharjea, PVSM, MVC, Indian Army (retired), shows that it is in good condition.

Some preliminary remarks on Bogle's mission to Tibet appeared in 1777 in a paper contained in Vol LXVII part 2 of the Transactions of the Royal Society to which it was read by Mr. John Stewart FRS, who drew on letters and papers from Bogle. But Bogle's own lively and fascinating account was not published until 1885 when it was edited with a valuable biographical introduction by Clements Markham together with the diary of Thomas Manning's visit to Lhasa in 1811.

A delightful picture of George Bogle being received by the Panchen Lama, painted in Calcutta in 1775 by the English artist, Tilly Kettle, and now in the collection of Her Majesty the Queen, has recently been reproduced in *India and British Portraiture 1720—1825* by Dr. Mildred Archer. It shows him with deceptively juvenile features, standing bare-legged and dressed in what appears to be Bhutanese garments while a Tibetan presents a ceremonial scarf to the Lama and other figures in Tibetan or Bhutanese dress sit or stand around. Through a window is a view of a monastery, tiny but realistic enough to convince me that it was based on a drawing of Tashilhunpo by someone who had seen it. Many of the details are recognizably Tibetan and Bhutanese, but the painting as a whole must be a fanciful scene rather than an attempt to depict any actual event; and for George Bogle to have himself shown bare-legged and in Bhutanese dress seems to have been an unaccountable whim, since nothing in his narrative suggests that he acted in so inappropriate a way.

In my *Tibet and its History* (OUP 1960) I wrote that George Bogle married a Tibetan lady, described as a sister of the Panchen Lama, by whom he had two daughters who were brought to his home in Scotland for education, and that each of them married a Scottish husband. When Dr. George Woodcock was writing his book *Into Tibet* (Faber

and Faber 1971) I gave him what information I had at that time; but in his book Dr. Woodcock regards it as improbable that Bogle married a Tibetan, and even expressed doubts whether he had any daughters. As I do not agree with several of his arguments and as he is plainly mistaken in the matter of Bogle's daughters, I have continued to enquire about the matter in a rather desultory manner, and although no certain conclusions can be drawn, perhaps this account will meet the eye of someone who can throw more light on it.

Markham in his introduction to Bogle's Narrative (p. cliv) writes "George Bogle left two daughters to mourn his loss, named Martha and Mary, who were sent to Scotland under the guardianship of Mr. Claud Alexander of Ballochmyle and Mr. David Anderson. Martha was married in 1807, to Mr. William Brown and had a daughter, married to Mr. John Sturrock of Kilmarnock. Mary was the wife first of Mr. Josias Fairley of Glasgow, whom she married in 1808; and, secondly, of a Mr. Hamilton. Robert Bogle, George's eldest brother, eventually succeeded his father at Daldowie, but all the brothers and sisters died unmarried except the eldest, Martha, who married Mr. Thomas Brown of Langside."

That should have dispelled Dr. Woodcock's doubts about the Bogle daughters; but Markham does not mention their unmarried mother.

Shortly before his death George had directed that all his letters should be sealed up and sent to Mr. Anderson, one of the persons responsible for sending the two girls to Scotland. The papers were transmitted to Daldowie, where George's brother Robert considered publishing the diary but died before doing so. They must then have come to his elder sister Martha and from her eldest surviving son, Thomas to her grand-daughter Miss Martha Brown of Lanfine, through whose kindness Markham saw the Bogle family papers which had been "judiciously sorted and arranged" by Mr. Gairdner of Kilmarnock. Miss Martha was the last Brown of Lanfine, but the line of her grandparents, Thomas and Martha (nee Bogle) Brown was carried on through her paternal uncle John Brown and his wife Katherine McCall whose family, incidentally, bought the former Bogle estate of Daldowie from George Brown, another son of Thomas and Martha, who acquired it after the death in 1808 of George Bogle's eldest brother, Robert. The descendants of John and Katherine (McCall) Brown included such notable figures as Sir James Frazer, author of *The Golden Bough*, Sir Ian Hamilton, and Professor J. E. A. Steggall. It was the Steggall branch that inherited the Bogle papers, which were presented to the Mitchell Library in Glasgow by Miss Frances Steggall. I am grateful to the Viscountess Long of Wraxhall, herself a Frazer by birth, for information about the line of descent from George Bogle senior of Daldowie which is well charted.

As for the illegitimate line of George Bogle junior nothing more than Markham's brief comment might have come to light had it not been for a letter in the *Sunday Times* in 1948 from Mrs. Nora Heathcote expressing indignation at an article in that paper which had described George Bogle as "an Englishman", and claiming descent from him through his Tibetan wife who, she said, was a sister of the Teshoo (Panchen) Lama. It must be admitted that Bogle himself generally disregarded those distinctions that present-day Scots expect; for he regularly wrote "England" and "English" rather than "Britain" and "British". But we may be grateful to Mrs. Heathcote's national susceptibilities for the new aspect of Bogle's life which she brought to public notice.

Before leaving Tibet in 1950 I questioned many friends, especially those in Shigatse about that intriguing story, but none had heard of it: no one had even heard of George Bogle; and it was not until 1959 when I was writing my *Tibet and its History*, that I sought further information from Mrs. Heathcote. There followed a delightful correspondence until 1962, not long before her death at an advanced age. She had not doubt about the authenticity of her family's tradition regarding George Bogle's Tibetan marriage from which she and many others were descended. Nor did she doubt that the union was not blessed by the Church, and she thought that the family had concealed it at first because George had not been legally married.

Mrs. Heathcote knew of the tradition in part from her father Edwin Willsons Browne, but much more from his two older cousins, Miss Amelia and Miss Matilda Sturrock, granddaughters of George Bogle's daughter Martha.

It would be as well to sort out here the confusing number of Browns and particularly Martha Browns in this story. They are (1) George Bogle's sister Martha who married Thomas Brown of Langside in 1769; (2) their granddaughter Miss Martha Brown of Lanfine who inherited the Bogle papers and showed them to Markham; and (3) George Bogle's daughter Martha, who married in 1807 William Brown, the forbear of Mrs. Heathcote. William Brown was not related to the Browns of Langside and Lanfine; and at some time his descendants added an "e" to their name.

Mrs. Heathcote, who was born in 1876, often used to stay as a young girl with her two elderly cousins in Ayr. They were older contemporaries of her father and must have been born about 1849—1850, not more than 65 years after George Bogle's daughters had been brought to Daldowie. Although they used to tell her about her Tibetan great-great-grandmother she did not take much interest until after her marriage, in the early years of this century, when she asked her cousin Millie (Amelia) to write down something about the family. What follows is an extract from her resulting letter:

"George Bogle's two daughters were sent home to Daldowie to be educated. I always understood that they were quite young then and somehow had the impression that the mother had died and the father sent them home expecting, of course, to follow but died out there. I'll try to put the rest into a continuous narrative, but of course you understand that it is compiled from old tales we loved to hear from mother (Matilda Sturrock). The two girls had quite a happy life with their uncle and aunts at Daldowie and were brought up in good style and had their own maid, governess, and carriage to drive them to Glasgow. Grandmother (Martha Brown) used to tell mother how in play hours they used to rummage in big boxes in the attic and dress up in old-fashioned silks and brocade dresses. The family had a quarrel with the family of a neighbouring estate but — Romeo and Juliet — Martha struck up a friendship with the son and they became engaged but kept it a secret knowing the families would oppose. It was decided that the young man was to go abroad and the two arranged to meet in the grounds to say goodbye: but the day fixed was a perfect hurricane of wind and rain. Poor Martha was always going to the window to see if the storm would clear. "Dear me, Martha" said her aunt "it is often difficult to persuade you to go out on a fine day. Why are you so keen to walk in the rain?"

Stories of that sort might have been told in many families of the period; and there is no explicit mention that the girls' mother was Tibetan. But Mrs. Heathcote made it clear that that was taken as a matter of course. Cousin Millie also gave her a family tree clearly showing that George Bogle married "Tichan, sister of the Teshoo Lama" and tracing their descent through his daughter Martha and Mr. William Brown. It gives much more detail than can be found in Markham. The John Sturrock to whom Martha and William Brown's daughter Matilda was married was a prominent W. S. in Kilmarnock. Moreover, Matilda had four brothers one of whom, Josias Fairley Brown, named apparently after his uncle the husband of Martha's sister Mary, was the father of Edwin Willsons Browne — as the name had come to be written — the father of Mrs. Nora Heathcote, her one sister and four brothers.

Because Mrs. Heathcote was the only one of her generation to take an interest in family history, the cousins left her a miniature on copper of George Bogle, which may from her description be later than that in Younghusband's *India and Tibet*, and also one of her great-grandfather William Brown whom she described as "an ugly looking old man". Mrs. Heathcote had no children, but three of her four brothers had several sons and daughters whose descendants are living for the most part in South America and South Africa. She said that no trace of Tibetan ancestry seems to have survived in the appearance of members of the family except for the almond eyes and high cheek bones of one of her nieces whose photograph she showed me. None of the family take any interest in the matter; but her letter to the *Sunday Times* led to correspondence with several people claiming a connection with the Bogle family, perhaps through brothers or other relations of George Bogle's father. There was, for example, a branch living at Hamilton, not far from Daldowie, and another at Shettleston; and a John Bogle, who was Clerk to the Signet in Edinburgh in 1713, had a daughter with the unusual name of Charles Martha who married John Sinclair Lockhart of Castlehill, a brother of George Bogle's mother Ann Sinclair. Their daughter Isabella married William Morehead of Herbertshire, whose son, the Revd. Robert Morehead is the subject of the Memorial mentioned by Markham on p. cxliii note 3. Robert Morehead used to visit Daldowie, where he met George Bogle's sisters. One of Mrs. Heathcote's correspondents, whose wife was a Bogle, knew a romantic story of a Tibetan lady wading a river to follow George when he left Tibet. Another letter was from a descendant of Alexander Hamilton, the doctor who accompanied Bogle on his visit to Tibet. In that family, too, the tradition of George Bogle's Tibetan wife was still current.

That tradition is, therefore, persistent and extends beyond the direct descendants of George Bogle; but it is not without its problems. Since Bogle's fame rested on his Tibetan mission and since he had daughters whose mother was apparently an Asian, it would not be surprising for his posterity to make her out a Tibetan and, for good measure, a sister of his friend the Panchen Lama. That last supposition, as I explained to Mrs. Heathcote, must, regretfully, be regarded as unacceptable. Bogle's Narrative, which has much to say about the Lama's relations, has no mention of a sister. Dr. Woodcock is mistaken in describing the female incarnation, Dorje Phagmo, as the Panchen Lama's half-sister; it is clear that she was his niece, the daughter of his brother.

Incidentally, Dr. Woodcock, perhaps unreceptive to the language and manners of the 18th century, takes a strangely sour view of the personality of George Bogle, whom he sees as self-centred, callous and hypocritical. This is no place for detailed debate.

Markham's introduction shows him as a man of warm and devoted friendships; and I shall quote from only one letter in support of my opinion that he was open-hearted, cheerful and sincere. In the freedom of correspondence with his brother Robert, George wrote some time after he had left Tibet: "I shall regret the absence of my friend the Teshu Lama for whom I have a hearty liking and should be happy again to have his fat hand on my head". That the blessing he used to receive from the Lama was foremost in his memory does not seem hypocritical to anyone who has experienced life in Tibet.

Even if the Panchen Lama had a sister, she would not have been a possible wife for George Bogle. The Lama would surely have discountenanced such a union from political rather than social considerations; and Bogle would hardly have risked his career and his mission by displeasing the Lama. Dorje Phagmo is certainly ruled out as a possible wife, as is also the Chum Kusho, the Lama's sister-in-law, a cheerful widow of 45 with a grown family.. But there are her two merry, good-humoured daughters of about 27-and 18 years old, the last of whom Bogle singled out as remarkable fair and ruddy and who is specially mentioned in a letter to his favourite sister, Mary. Dr. Woodcock eliminates them too because Bogle relates that he saw the girls departing for their nunnery before he left Tashilhunpo and, in his opinion, it is hardly likely that one of them could have broken away to follow Bogle or that he would have remained *persona grata* if he had seduced a nun relation of the Panchen Lama. Although there is some force in those arguments, in practice a great deal of licence was allowed to nuns in Tibet, especially those of noble family whose vows were often a matter of convenience or convention. Among many examples that could be cited is that of a 17th century monk-regent of Tibet who had an affair with a Sakya nun; and in more recent times, the notorious Ngabod Shappe, the principal puppet of the Chinese in Tibet, is the son, by a monk, of a nun of noble family. Tibetan women are independent and determined; and one of the nieces might have managed to run after George, which could be the origin of that story of a Tibetan woman wading a river to follow him. An errant niece would have been of less concern to the Lama; but if the pretty nun, too, must be ruled out, there would remain the possibility that some more remote relative or some member of the Chum Kusho's household could have been Bogle's choice. Many of the highest lamas came from quite humble families, and although their parents were enriched and ennobled and the family acquired considerable advantages, neither the wealth nor the social status extended indefinitely and lesser relations continued their former way of life, some even acting as senior servants in the lama's household. The same happened in lay families of much longer established nobility than those of high lamas.

Certainly, it is not necessary to take seriously Bogle's light-hearted letter to his friend Willy Richardson, saying: "I live the life of a monk and have nothing to reconcile me to it but the Lama's good humour". The cheerful hunting expeditions he had with the Panchen Lama's nephews and their ladies were far from ascetic; and it may be that the prescription by Dr. Hamilton when Bogle was on his way back from Tibet, advising an abstemious diet and a small quantity of mercurial ointment hints at a less than monastic life.

What gave rise to some of Dr. Woodcock's doubts about the Tibetan marriage was the discovery in the Bogle papers in the Mitchell Library of a "Bebie Bogle" who received after George's death a pension of Rs 20/ per month. She apparently lived in Cal-

cutta and survived him for 57 years. Bebee (Bibi), which properly designated Muslim ladies, was also the name given to the European wives of the British in India until it was replaced towards the end of the 19th century by "Memsahib". It was used, too of the Indian women, generally Muslim, with whom many Europeans in the 18th century established what was virtually a marriage bond. But it was not unusual for a European to keep, in addition to his Bibi, a zenana amounting according to the patron's means to one or more unions of a less formal nature. The Bebee Bogle was clearly George's mistress en titre; but was she the mother of the two girls sent to Daldowie, and was she a Tibetan?

Dr. Woodcock, who regards Rs 20 / per month as an incredibly cheap rate for a relative of the Panchen Lama, exaggerates the difficulty by describing Bogle's supposed wife as a "Tibetan princess" — a grossly inflated title even for a sister of a high lama; and, if lesser relatives were concerned, Rs 20/, which in the early decades of the present century went quite a long way in an Indian family, would not have been an insignificant sum to which would be added the jewellery and such things which would have been given to a Bebee. Although Dr. Woodcock dismisses the possibility that Bogle married a Tibetan on his visit to Tibet, he postulates, on quite inadequate evidence, that his dislike for Bengalis was so strong that he could not have formed an association with one of them and he, therefore, might have acquired a Tibetan or Bhutanese mistress — presumably after his return to India. Dr. Woodcock does not seem to have considered the difficulty of finding such a person in Calcutta, where Bogle spent the first four years after his return in the personal employment of Warren Hastings but without any official post. There is no suggestion that he was in North Bengal, where Tibetans and Bhutanese could have been met, until his appointment in the late autumn of 1779 as Collector of Rangpore, where there was an annual fair frequented by those peoples. He held that post for only 15 months, until January 1781 when he was chosen for an important post in Calcutta, where he died in April the same year. So, if it was in Rangpore that he found a Tibetan wife by whom he had two daughters, one of them would presumably have been posthumous and too young to be sent to Scotland at the end of 1783 or beginning of 1784. That is nowhere implied either by Markham or in information that has recently come to light in the Mitchell Library and elsewhere. That information shows that the two girls sent to Daldowie and whose descendants claim a Tibetan ancestress, were not George Bogle's only children, and that he had at least one other daughter and two, perhaps three, sons.

Successive Librarians of the Mitchell Library — Mr. W. A. G. Allison, Mr. C. W. Black and Mr. R. Gillespie — have kindly allowed me to have copies of many relevant documents, and I am particularly indebted to Mr. Hamish Whyte of the Library staff, who has classified the Bogle papers and discovered the new evidence, for generous help and advice.

The earliest of the new documents is a letter to George Bogle from Mrs. Stewart, who writes from London on August 27th 1780 thanking him for his help in settling the affairs of her late husband — probably the John Stewart FRS who read the paper about Tibet to the Royal Society in 1777. Mrs. Stewart adds; "The present you sent me home is a fine creature. I shall regret my inability if I cannot educate her in the manner I should wish. What is in my power I will do for her with the most heartfelt satisfaction for the sake of him she belongs to. She often mentions you and whenever anything is not quite to her wishes, she says she will go back to Bengal to her Papa Bogle". An endorsement in another hand reads; "Mary Bogle from Bengal".

So here in 1780 is a Bogle daughter, a "fine creature" of educable age and well able to make her wishes known, sent home in Bogle's lifetime, not to his family at Daldowie where his father was still alive, but to a friend in London. The voyage from India might take anything from 4 or 5 months to nearly a year; about 7 or 8 months seem to have been normal; so it looks as if the arrangements were made when Bogle was posted to Rangoon in September 1779. The girl could hardly have been less than 4 years old — about 6 was the age at which British children born in India were usually sent home — and, although she might have been born after Bogle's return from Tibet in June 1775, it seems probable that she was born or at least conceived before he went there. Nothing more is known about her; and the point arises that, if the endorsement is correct, George Bogle must have given the same name to two of his daughters; for there is no doubt about the name of the Mary Bogle who, as will be seen, was sent to Daldowie 4 years later and for whom family traditions claims a Tibetan mother. This may suggest that Bogle maintained two separate families.

The next information about George Bogle's family was kindly communicated by the late Mr. Boyd Alexander, whose forebear Claud Alexander was Bogle's close friend. In a letter dated 1782 May 3rd to David Anderson, a fellow executor for Bogle's affairs, Claud Alexander writes that he has 35,000 sicca rupees for the Bogle children. He hears that the eldest boy died suddenly on the last day of April and that several black people also died. "Consider what we are to do with the money in case they should all die." In another letter to Anderson dated 1782 August 2nd he says "If I did go home before you I shall certainly carry James (Anderson's son) and all Bogle children with me".

That means that George Bogle had, in addition to Mary already sent to England in 1780 and Martha and Mary later to go to Daldowie, at least two sons or three if Claud Anderson was precise in using the word "eldest". Perhaps he was not, for an entry in the Bengal Ecclesiastical Registers, for which I have to thank Dr. Mildred Archer, records the baptism on 10th February 1784 of George, Martha and Mary "natural children of the late Mr. George Bogle". Perhaps the baptism was in preparation for the despatch of the children to Britain.

What happened to young George is not known; but two letters from the Mitchell Library make it clear that the two girls were sent to Daldowie. The first, from George's brother Robert in London to his cousin William Scott in Glasgow, dated 1785 June 7th, includes the following; "I have received advice that two of poor George's children is on board the Southampton. Captain Lenox which ship is arrived at St. Helena and is hourly expected so that I shall await their arrival in order to get them settled". The Southampton was due to sail from Calcutta on 10th December 1784. It is not known who accompanied the girls. David Anderson, one of their guardians, did not retire officially from the service of the East India Company until January 1785 but he might have been allowed to leave earlier. Claud Alexander, the other guardian, did not leave India until 1786.

At all events, the two girls arrived at Daldowie, 4 years after their father's death and 5 years after "Mary Bogle from Bengal" reached London. The next news of them is in a letter from Anne Bogle, George's favourite sister, at Daldowie to her brother Robert in London; dated 1788 March 22nd: "Our little girls are in good health and doing well (they beg their duty to you and their love to Mr. and Mrs. Jones) Jenny Lawson has reely been very attentive to them, and also to Molly". Molly was George's sister Mary.

There is no definite evidence about the age of the girls when they reached Daldowie. The Register of Glasgow High Church shows that Mary Bogle was married on 2nd February, 1808 to Josias Fairley, Manufacturer in Glasgow. The minister was Mr. John Fairley, presumably a relation of the bridegroom. Unfortunately there is no mention of Mary's age and so far no record has been found of Martha's marriage in 1807 or of the deaths of the two girls. They must have been born after George's return from Tibet, but it is possible only to conjecture that the years were between 1777 and 1780.

It appears that the Bogle family and, later, Miss Martha Brown who succeeded to the family papers, knew more about George's affairs than was disclosed to Markham in the records "judiciously sorted" by Mr. Gairdner. Perhaps reticence was imposed by Miss Brown, the principal figure among the legitimate descendants of the Bogles of Daldowie; and some papers were probably destroyed, for it is hard to believe that in all George Bogle's letters entrusted to David Anderson for transmission to Daldowie there would have been no mention of the mother of his children. Nevertheless, the Mitchell Library collection shows that the family knew of the existence of a "female pensioner" for whom George, who incidentally died intestate, had set aside funds; and his sister Anne was asked about the disposal of a sum in excess of what was needed for the pension payments. That was eventually paid to her nephew Robert Brown, who also received a further sum in 1820. It was reported in the same year that the pensioner was "an active healthy woman likely to live for many years to come"; but it is not certain that the family ever saw a reference to her as "Beebe Bogle" a name that first appears in the surviving papers in 1855, by which time all the Bogles of Daldowie were dead and their effects in the hands of the descendants of George's sister, Martha. Beebe Bogle in fact outlived all the Bogles of Daldowie and died in 1838, when she may have been over 80 years of age.

Although there is no documentary proof that George did have a Tibetan wife, it is difficult to dismiss a story which has survived with such strength and persistence not only among those who are undoubtedly descended from George Bogle, but also in collateral branches of the Bogle family and in that of George's companion Dr. Alexander Hamilton. And there is a further point which inclines me strongly to believe it. The name "Tichan, sister of the Teshoo Lama" is not Indian, but can be readily identified with the Tibetan name Dechen (bde-can). Miss Millie Sturrock, who passed it on to Mrs. Heathcote, must have heard it from her mother Matilda, Tichan's granddaughter, for it is hardly to be supposed that a lady born in the middle of the 19th century and living at a time when little was known or written about Tibet could have invented such a name. The other part of the tradition, that Tichan was a sister of the Panchen Lama, cannot be accepted, but, it is possible that she was a relation or dependant.

I would like to think that the redoubtable Beebe Bogle who withstood the climate of Calcutta for so long was a Tibetan. The possibility cannot be ignored that George Bogle had a liason, before his visit to Tibet, with a girl in Calcutta which resulted in the birth of "Mary Bogle from Bengal", who, as mentioned above, was sent to London in 1780. If there were such a person, whether she was the Beebe and Tichan the mother of the other Mary and her sister Martha was the mistress or vice versa is a matter for speculation. It might be supposed that life in the heat of Calcutta would be difficult for a Tibetan woman after the death of her husband and separation from the children. She could have returned to the tolerant society of Tibet with no stigma on her character; but the position of a Bibi, even as a widow, was of some consequence. Tibetan refugees in

India have recently shown resilience and adaptability and initiative in finding openings for trade, an activity which seems to come naturally to all of them, men and women, monk and lay, noble and peasant. Foreign travellers record Tibetans visiting India for trade and pilgrimage from the 16th century onwards, and in Bogle's time they had a resting place near Calcutta in the small Buddhist monastery across the river at Ghusari, for which Warren Hastings had arranged a grant of land to the Panchen Lama and to Purangir Gosain; so a Tibetan woman in Calcutta would not have been quite without contract with her own people. It is not impossible that the long-lived Bebee Bogle was the Tibetan Tichan.

Since writing this article I have been in touch with Dr. Eva Robertson, a descendant of George's granddaughter Matilda Sturrock nee Brown. She has kindly given me information about other descendants of John and Matilda Sturrock, who are numerous. She also knew well the Misses Maggie and Millie (or Milly) Sturrock who told Mrs. Heathcote about George Bogle's daughters at Daldowie; but although she knows the tradition that George married a Tibetan "princess", she can add no significant details and it seems unlikely that any others of George's line can add any more. Dr. Robertson also let me see another letter from her aunt Millie Sturrock which gives details not included in her letter to Mrs. Heathcote which I have quoted above. It appears that Martha Bogle's secret engagement to her neighbour was eventually recognized, but that the young man died on his way home to marry her. Martha was for long inconsolable and wore widow's weeds but later became engaged, to the disapproval of her family, to William Brown, a clerk in her uncle Robert Bogle's office. He was a widower with two young sons. The marriage was happy and Martha, who outlived her husband, spent her later years at first with her step-son Robert, who had settled in Liverpool after a prosperous career as a merchant in the West Indies, and later with her daughter Matilda after her marriage to John Sturrock. She died probably about 1945/46. There is also a story about a missing will by which George's eldest brother Robert intended to leave valuable property to his two nieces Martha and Mary.

I have also corresponded with Brigadier Bruce Bogle who is a descendant of Robert Bogle of Shettleston, a cousin of George Bogle senior and so an uncle of Robert Bogle of Daldowie and of George junior. The Brigadier, too, knows of the tradition of George Bogle's Tibetan marriage; and he has shown me an extensive history of the many ramifications of the Bogle family.

Other families where the tradition may be known are Scotts of Glasgow and Gairdners from Kilmarnock; and it is just possible that this story might stir memories of Mary Bogle from Bengal, the protegee of Mrs. Stewart in London. But perhaps something better than a vague tradition might still be found in the family archives of friends of George Bogle such as Claud Alexander whose letter is mentioned above, or David Anderson who retired to St. Germain's near Tranent in East Lothian, or Alexander Colvin of the Calcutta legal firm of Colvin Bazett and, above all, in the family of George's dearest friend Alexander Elliot, brother of Sir Gilbert Elliot first Earl of Minto, from whom he had no secrets.

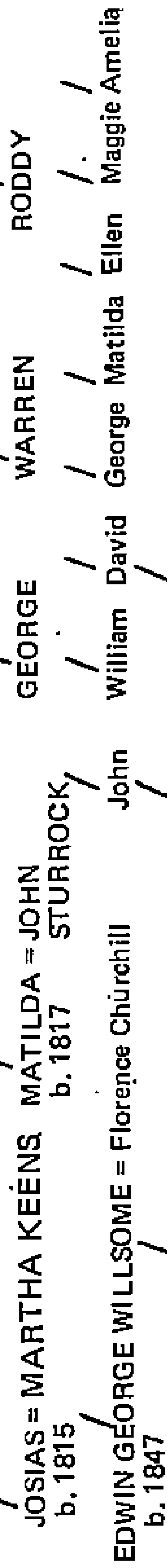
H. E. RICHARDSON

GEORGE BOGLE OF DALDOWIE, B. 1700 = ANNE SINCLAIR OF STEVENSON



MARTHA = WILLIAM BROWN 1807

MARY = (1) J. FAIRLEY 1808
(2) MR. HAMILTON



WALTER FITZPATRICK, 1136-1137, FIRST HEREDITARY HIGH STEWARD OF SCOTLAND
By John G. Wilson
Christina, W. F. Robbins hadis
Steggall 854

[illegible]

WALTER FITZALAN (c. 1136–1177), FIRST HEREDITARY HIGH STEWARD OF SCOTLAND

By John G. Wilson

Walter, the son of a Breton knight and ancestor of the Stewart kings, took up service with David I of Scotland around 1136. The king made him 'dapifer' or steward of his household, an office his descendants were to hold for generations. The sixth High Steward married Marjory Bruce, daughter of Robert I, 'The Bruce'. Their son became the first 'Stewart' king, Robert II, in 1371.

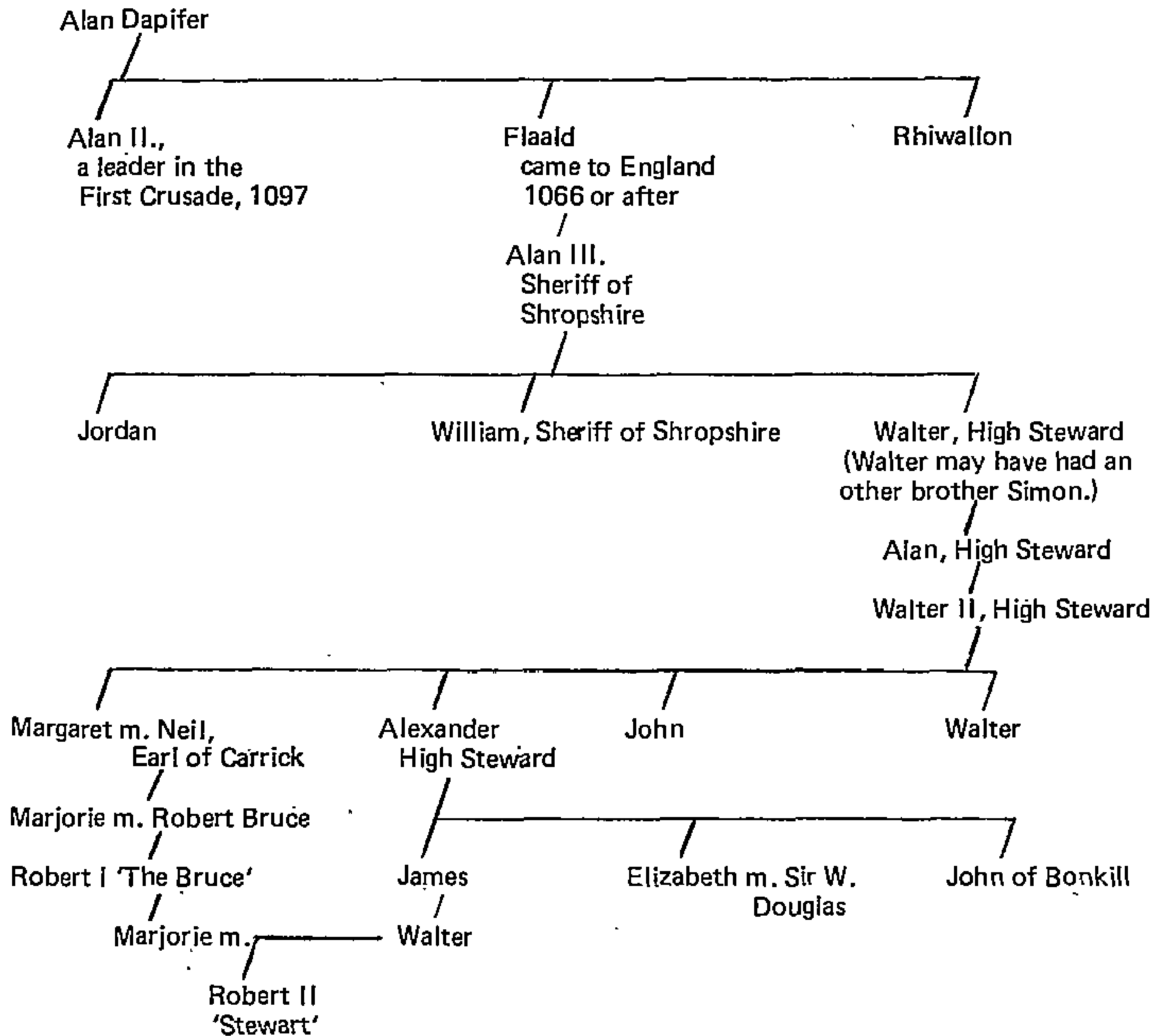
Along with the post of High Steward, Walter was granted lands in Renfrew and North Kyle in Ayrshire. When the young Steward came to Scotland, from Shropshire, on the Welsh Marches, he brought a number of followers in his train, to settle on his lands which later became the counties of Ayr and Renfrew. The Brisbanes of Bishopton, the Montgomerys of Eaglesham, the Semples of Lochwinnoch, all claim to have come in the FitzAlan train, including an ancestor of Sir William Wallace.

When Walter arrived in Scotland, the country had been undergoing a slow process of 'Anglo-Norman' settlement which had begun under the reign of Alexander I (1078 – 1124). Renfrew at this time, was covered with forest and waste, apart from the odd church, around which villages had grown up. When the Steward received his charter for the lands of Renfrew, he built a hunting lodge at Blackhall on the White Cart, the river which flows through today's town of Paisley. At this point came the distribution of his lands among his followers. Strongholds began to spring up, land was reclaimed and forests were cleared for cultivation.

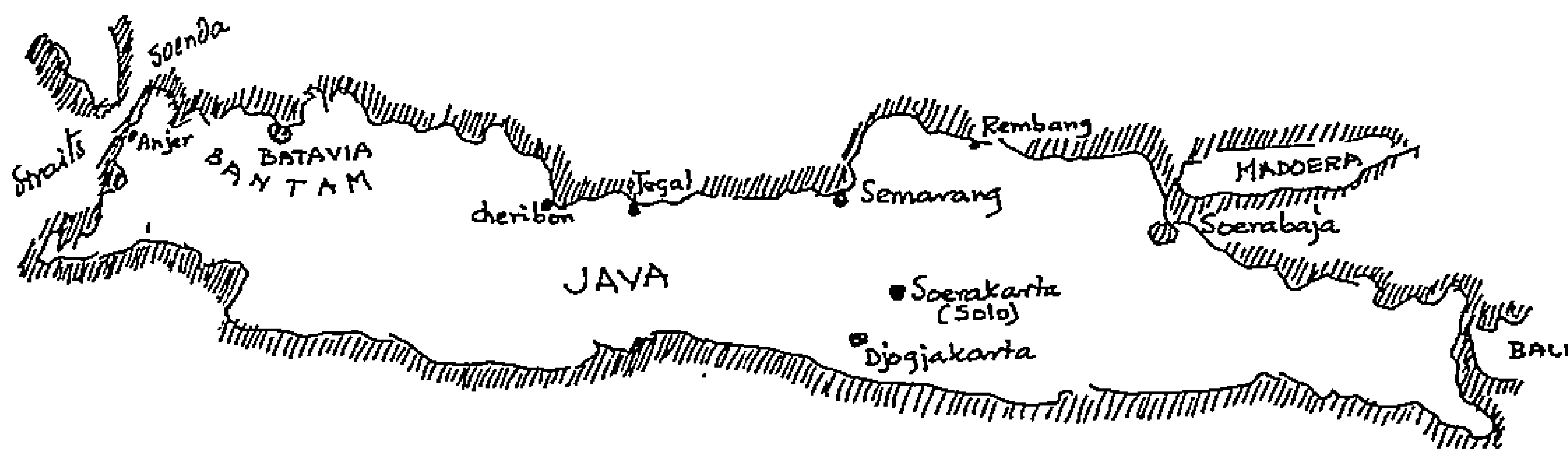
In 1163, Walter took steps to found Paisley Priory, which later became the Abbey, and the town of Paisley began to grow up on the opposite bank of the White Cart. He also founded a hospital for lepers in Berwickshire and had played a part in the foundation of Kelso and Melrose Abbeys. In the reign of William I, he granted the lands of Mauchline to Melrose Abbey. (Walter continued to serve under Malcolm IV, and William I, until his death in 1177).

Walter FitzAlan had played a big part in the settlement of families in the Scotland of David I. The popularity of his successors — the House of Stewart — began to decline. The early Stewarts failed to produce the strong kings which the Scots required.

ANCESTRY OF WALTER AND THE EARLY STEWARTS



WILLIAM MUNRO FROM FORRES



For many years one of the ancestors of my wife was the source of many stories, suppositions and fantasies, and to such extent, that we felt the urge to start a research.

The man in question, my wife's great-great-grandfather, was a William Munro, who landed on Java (at that time the Dutch East Indies) in or around 1820 and who was of Scottish origin.

Several inquiries were far from successful at the beginning; the only positive thing to hang on to was a letter in 1959 from New Register House Edinburgh with an extract of an entry, from the Old Parish Registers of Forres (Moray) saying, that "a William had been born there, April 19th and baptised 21st, 1796, lawful son to Alexander Munroe, Cartwright at the Bridge-end, and Jean Beg, his spouse". This appeared to have been the only William possible, born/baptised at the right time and in the right place. It was the starting point for a study of the history of Scotland, for further research and for two trips to Scotland. After many years this William appeared to have been the man we were looking for. And Munroe was a slip of the pen of a clerk, long ago.

The Old Parish Registers of Forres (Edinburgh, New Register House) show that a Munro (I) appeared to have had three sons living in Cunakavill

1. John Follows IIa
2. William Follows IIb
3. James Follows IIc

From IIa John were registered three children:

1. Isobel born 18.8.1713
2. John born 4.9.1716 follows IIIa
3. Anna born 25.7.1727

From IIb William were registered two children:

1. John born 8.1.1713 follows IIIb
2. David born 9.11.1713

From IIc James one son:

William born 2.5.1712

Both Johns, IIa and IIb (one was a shoemaker at Cunakavill) raised quite a number of children. As the registers mention only the names of the witnesses and not the names of the mothers it is completely impossible to unravel the group of descendants of these two cousins. They were:

1. Kathrina born 18.1.1730
2. William 17.3.1730
3. Anna 30.12.1733
4. James 16.3.1735
5. James 11.3.1736
6. Katherine 2.8.1736
7. John 26.8.1737 Follows IV
8. Robert 21.3.1739
9. William 20.1.1740
10. ? 9.1.1741
11. Robert 4.3.1742
12. Jean 12.7.1743
13. John 30.6.1745
14. Jean 11.12.1756 (born at Dounduff)

(The first two children were born so early, that it seems not impossible that they were descendants of John IIa).

IV John Munro married at Croy on 10.9.1755. His wife: Christan MacDonald. Their children were:

1. Isabel born 21.10.1759
2. Alexander 25.10.1761 follows V
3. John 5.1.1763
4. William 13.4.1765 all born at Broadshaw

V at Edinkillie Alexander Munro was married to Jane Begg on November 25th 1786 (Jane was born 6.10.1764 at Mossie)

Jane was one of the two daughters of William Begg, born 8.11.1730 probably at Logie, married 13.7.1759 (presumably at Edinkillie) with Jean Simpson. The other daughter was Jannet, born 4.7.1767 at Mossie. William Begg was one of the eight children of Donald Begg.

At Edinkillie two daughters were born to Alexander Munro and Jane Begg:

1. Jane born 15.3.1788
2. Margaret 22.4.1790

Then the family moved to Forres, where Alexander got himself a job as a cartwright. It seems possible, that Forres, small as it may have been, was an important centre and that it was an attraction to people from the sparsely populated region of Edinkillie, as it represented hope for jobs. At Forres two sons were born:

3. Alexander born 23.2.1794
4. William 19.4.1796 Follows VI

Many papers and registers were searched, taxes on windows, on horses, deed and saisins, but nowhere any trace of Alexander. On old maps of Forres there are a few cartwright's shops marked but nowhere is Munro's name mentioned. Also Bridge-end is not indicated on the maps. (Wood's for instance) But investigation on the spot reveals almost undoub-

tedly that where nowadays the High Street leads via Bridge Street to the roundabout, where the road to Nairn and Inverness begins, was called Bridge-end in 1794.

Bridge Street used to be called Castle Wynd and curved round a hill crowned by the castle and led to the bridge over the river Mosset Burn. The only bridge of any importance in the vicinity. More to the North and to the South were two small wooden foot-bridges. On the east, Forres is open. Moreover only in this region are some cartwright's workshops mentioned on the ancient maps and it seems highly probable that the one we were looking for was situated on the spot, where today stands the building of the Lancia dealer (Mr. Fielding). Observing the landed property indicated on these maps, and reading the Annals of Forres, one of these workshops might have been the property of the Fraser family where Alexander might have been on the payroll. (Old photographs showing the houses, as they stood along the riverside, still exist). Interesting to know, that this spot is called Bridge-end by some of the inhabitants today. In the Census of 1841 the name Bridge-end was mentioned for the very first time, but nowhere else is it officially confirmed.

The story goes that William VI left for the Far-East accompanied by his two sisters (Jane and Margaret). Of only one of them was this emigration confirmed by a death notice in the Forres Gazette of 19.5.1886: "Munro, Miss Margaret, died 25.3.1886 aged 96 at Melbourne Australia, formerly of Forres."

Only at Forres was the name written as Munroe for Alexander and the two sons. Nowhere else. Only at Forres was Jane Begg written as Jean Beg.

Presumably family-affairs were not flourishing: there must have been a very sound reason for three members of the family to try their fortunes elsewhere. The very important economic recession in Scotland in those days is well known, and we found at the Tolbooth, Forres, notes about an unpaid debt of £14 on behalf of a certain William Munro, gardner at Forres. (1813)

Under the signature of William Munro on an application for a marriage warrant on the island of Java three dots appeared, and it seemed that William had passed himself off as member of the Freemasonry. He was not registered on lists of the Dutch lodges. But he was a freemason indeed: on further investigation we found, again at the Tolbooth, Forres, the lists of members of the St. Lawrence Lodge. On the list of the year 1819—1820, made up in 1820, was mentioned: "William Munro, planter Java." William is also mentioned on the lists of members of the St. Lawrence Lodge for the years following 1820, so he must have remained a member of his first lodge. That would explain why he was untraceable on the lists of the Dutch lodges. (On these another William Munro was registered, but that appeared to have been his son !)

On Java he was employed by a firm called Jessen, Trail & Co. Exhaustive inquiries about this firm have been without success, as yet. Probably it had something to do with estates and also with shipping cargoes. In 1820 an advertisement in the Batavia Newspaper pointed to that direction. In the meantime it had become clear that Trail is a Scottish name, coming from Aberdeenshire. Most likely William got acquainted with people of the firm Jessen, Trail & Co in the environs of Forres. He must have been sent out to work on Java with a group of employees, on the estates of this firm. That would have been why he was registered as "planter Java" before he left.

November 6th 1819: the time had come: from London the 366 tonnes "Melpomène" sailed to the Far East, under the captainship of Thomas Alexander Watt. On board: William Munro. It still has to be proven if his sisters were on board as well. The ship arrived at Batavia on the 27th of February 1820. The legal charges for a residence permit were 100 guilders; quite a large sum for those days. A number of the newcomers could not possibly pay this amount, a fact stated in decrees of the Governor-General, and the firm of Jessen, Trail & Co, who were to employ these people were not willing to pay it for them. They were: William Munro, Robb, Davidson, Hadfield, Fife and Sutherland: and all of them had arrived by the Melpomene. Their names were on the lists of passengers in the Batavia Newspaper. The ladies Munro were not on the list! Anyway, these gentlemen obtained a provisional residence permit. (28.3.1821 Resol. Gouv. Gen. Nr 7, blz 2). It was then six years after the end of the British Interregnum. William settled at Krawang, a village East of Batavia, in the area called Bantam. The management of the government on Java at that time was far from satisfactory. Looked on with our modern eyes many strange situations existed. Slaves were still kept and sold on open markets. We have the impression, that William, who had just left the problems of his own country, maybe could have been called somewhat "progressive" for the time in which he lived. Problems were coming on: again in the decrees of the Governor-General it was noted that William Munro on his own account had made surveys in some dessa's (villages) and had made inquiries, thereby giving the inhabitants the impression, that the Government was prepared to sell these lands to private persons. It was common knowledge that the people of Bantam were very emotional. Many riots were reported and there was a great deal of unrest, for which William was held responsible; he was told that he had drawn the anger of the Governor-General upon himself and was warned not to repeat his misdeeds as further misconduct would be punished by exile from Java. He was known as "manager" at that time (22.12.1824) and was living at Tjicande (a village just west of Batavia). He also obtained a residence permit there.

But William got into trouble again: in 1826 (in-fighting was not uncommon) he maltreated a Chinese on an estate, and so badly (so the papers tell) that he was taken to court. The verdict: exile from Java! In the Batavia Newspaper of 29.4.1826 an advertisement stated (in English): "William Munro intends leaving Java." In the meantime he was trying to stay on: he requested the Governor-General's permission to settle as a commercial agent at Anjer, in order to register the passing ships in the straits of Soenda. But this was refused 18.1.1827 on the grounds that his proposal was "useless". But Anjer is a mountain situated on the West Coast, on the straits of Soenda. The majority of shipping bound for Batavia passes through the straits, which are made dangerous by the changing winds and great many small islands and rocks. A sailing-vessel sometimes had to tack as much as ten times to come through, as is shown on old sailing maps. As registration of ships anchored on Batavia roadstead was very difficult, it seemed a brilliant idea: the vessels could have been easily seen from Anjer and so registered.

An English ship, the "Ornythea", sailed to Singapore on August 3rd 1827, under captain W. Rixon. William was on board. It is not yet known how he spent his time there, but he was allowed back again: in answer to a request he obtained a provisional residence permit for Soerabaja on the North coast of Java and in 1829 was allowed a permanent settlement and residence there. He arrived at Batavia on 17.6.1828 on the barque "Radjah Walie", August 3rd he sailed again on the "Thalia" and arrived at Soerabaja

on August 16th. He petitioned Mr. D.W.P. van Haak, Soerabaja's Commissioner, for a marriage-licence to marry Anna Louise Winter, born c. 1800 at Djogjakarta of Johannis Winter and Mrs. Winter-Karnatz. The marriage was solemnised on 11.2.1829. Anna Louise Winter came from an educated family of some standing. Her brother for instance, was the linguist Carl Frederik Winter, who was sworn translator for the Governor and the Sultanates. He was fluent in Javanese and translated many text-books. He was well known at Court. A statue was erected to him at Soerakarta (=Solo).

Another brother was probably a lawyer. Perhaps William got acquainted with the Winter family during his exile at Singapore; that could possibly explain his deliberate making for Soerabaja. After this marriage no more conflicts with the authorities were reported, nor were there any other problems. Several children were born, at different places, possibly indicating, that the couple did not have a fixed abode for any length of time. In one official paper William is called sugar planter (i.e. planter of sugar cane). Portraits have been found of Anna Louise Winter and of her father, but not as yet, of William himself.

In the choice of names for their children William showed how politically involved he was, or at least how much he was involved in Scottish history. Moreover the naming of the children after other relatives was systematic:

1. Alexander Johnnes Munro, born the end of 1829 at Sindang, near Cheribon, North coast of Java. Named after the father of William and after the father of Anna Louise. Died 31.1.1832 just over two years old.
2. Jane Anne Christiana Munro, born 23.8.1831 at Semarang. Named after the sister and the mother of William, and after his wife. The family lived near Tegal at that time.
3. Henrietta Louise Margaret Dorothea Munro, born 16.4.1834 at Soerabaja. Named after William's sister and his wife.
4. Johannes William Henry Charles Munro, died just over two months old on 20th March, 1837.
5. William Hector Innes Gunn Munro, born 17.10.1838 at Emplak, in the environment of Soerakarta. W.H.I.G., it cannot have been coincidence !
6. Anna Christina Flora MacDonald Munro, born 1848 at Soerakarta (=Solo). Named after his wife and after the famous Flora MacDonald.

* * * * *

6. "Christina" married Mr. Wiebenga. Further descendants are known.
3. Henrietta married a Mr. Nooy. Further descendants are known.
5. William was initiated in the freemasonry lodge "De Vriendschap" (the friendship) at Soerabaja in 1861. He was at that time 23 years old, registered as "merchant". In 1875 his name occurred on the list of members of the lodge "De Ster" (the star) at Batavia. He was then a master mason. His occupation: architect. Married to Lotje Lecerf. Three children from this marriage.
2. Jane became a well known personality. She married Marinus Albertus Burgers, born 9.7.1823 at Doesburg, Holland. He went to Java as a missionary. After his death (27.5.1868) Jane went to Holland, took a course in midwifery, then went

back to Java. For many years she practised as a midwife there, they say in service of the municipality as well. Jane died at Rembang, 73 years old, on 4.11.1904. Jane and Marinus Burgers had five children. One of the sons at a later date also married into the Winter family. A daughter, called Anna Louise Flora MacDonald Burgers married a Cornelis Pieter Franken. This family had many children. One of the daughters, Cornelia Christina Franken, is the mother of my wife, Anne Eline Boon-Nissen. Of all these family relations further data is omitted, though quite a lot is known and registered. After all these are beyond the scope of the biography of William.

Finally we found recently at Elgin in the Public Library an announcement of the death of William. In the Forres Gazette of 28.1.1852: "Munro William died 27.7.1851 at Soerakarta, Kadoo, Java. Civil Engineer, late of Forres."

And that is the end of the story about a conspicuous personality, who dared (as many a Scotsman did) to leave his own country, where there were so many problems at that time, and to try his luck in a completely unknown, faraway country; Who gave evidence of not accepting everything, who risked conflicts with the authorities and who, at a later date, in the names of his children, testified to his involvement in the history of his native country. (After all Culloden was only fifty years before he was born). The fact that the Christian name "Flora MacDonald" was given to several female descendants was one of the many reasons for this research, which was started as long ago as 1956.

* * * * *

NOTES

Over the years a large list of references was accumulated but the most remarkable discoveries were made in the "Algemeen Rijksarchief" (General Governments archives) by Mr de Kinkelder — in the "Central Bureau voor Genealogie" (Central Office of Genealogy) also at the Hague — in the "Koninklijke Bibliotheek" (Royal Library, department for old newspapers) at the Hague, and in 1981 in New Register House, Edinburgh, with the great help of Mrs K. Cory — afterwards at Forres, Moray, in the District Record Office, Tolbooth, with the help of Dr. M. Seton. The documentation in full will be placed at the disposal of the "Central Bureau voor Genealogie" at the Hague, in the future. Many thanks to Mrs M. Mol-Kroese (the Hague) and Mrs K. Cory (Edinburgh) for assistance concerning translation.

J. G. BOON

CORRESPONDENCE

I was flabbergasted - - - I can think of no more suitable word - - - to see in the March issue of your journal a "review" of the book "A Coulthard". It is quite beyond me how anyone at this date can give even a moment's serious consideration to the imposture of this family's "700 years of border history", or for that matter to any 700 year pedigree based on "sources which have since been destroyed".

The notorious pedigree of Coulthart, "of Coulthart, Collyn and Largmore" in its fullest flower descended in "uninterrupted male succession" to the eponymous ancestor, Coulthartus, a Roman lieutenant who fought under Julius Agricola in the 1st century A.D. ! This widely published absurdity was described by Oswald Barron, in 1903, as "a monument of human impudence and credulity" (The Ancestor, IV, 64). Some published versions of the pedigree were more modest. Burke's "Visitation of the Seats and Arms", in 1854, gives only passing mention to the Roman subaltern, and commences in detail only with the Coulthartus living 1059, temp. Malcolm III. The "Landed Gentry" of the next year retreats a little more and starts only with a Sir Roger Coulthard who is said to have died at the siege of Roxburgh in 1460.

Now none of these people ever existed and Burke's should have been alerted, if for no other reason, by the fact that in the detailed index to the four volume "Commoners of Great Britain and Ireland", published 1833-37, there is no single entry under the name of Coulthart - - - indicating that in all that period they never once married into a territorial family. Nor were they known in higher circles, for the name Coulthart does not appear in the index to the nine volume "Scots Peerage" of Balfour Paul.

As early as 1865, George Burnett, later Lord Lyon, made it known that no such lands as Coulthart ever existed in Wigtownshire, and that no family of Coulthart had ever been known in Scotland - - - alas for its "58 generations"; that the charters and other documents quoted in support of the pedigree were faked into or altered from real documents bearing other names; and that the very arms of Coulthart were in fact stolen intact from the genuine old house of Colt, Baronets of Essex and Suffolk.

The allied families, whose arms were proudly quartered by "The Chief of Coulthart", were all non-existent; the Glendonyns of Glendonyn, the Macknyghtes of Macknyghte, the Carmichaels of Carspherne, the Rosses of Renfrew, the Forbes of Pitscottie, and the Gordons of Sorbie, though faked arms for all of them were engraved for Burke's "Visitations" and appeared elsewhere as well.

Except for Croft House in Lancashire, purchased in 1846, the great estates of the family of Coulthart shrank to a small farm in Kells, in the Stewartry of Kirkcudbright, which had been bought in the late 18th century by a "half-witted farm labourer", James Coulthart, who appears to be the actual first known ancestor of "The Bonny House of Coulthart".

John W. McConnell, F.S.A. Scot.
Herald, Clan Donald U.S.A.

NOTES

WARDROPER

John Baxter of 65 Canterbury Road, Redcar TS10 3QG would be glad to correspond with Wardroper experts.

SIXTH BRITISH LEGAL HISTORY CONFERENCE

The Conference will take place at Norwich from 12th to 15th July, 1983. Anyone interested in attending it should contact Ms Michele Slatter of the School of Law or Dr. Roger Virgoe, School of English & American Studies, at University of East Anglia, Norwich, NR4 7TJ.

An agreement has been reached between the Scottish National Dictionary Association and Aberdeen University Press for the publication of the Concise Scots Dictionary, it is hoped in 1984.

For the past two years the Scottish National Dictionary Association has had to keep up a fund raising campaign to supply money for the editorial costs of this important work, a one-volume distillation of the Scottish National Dictionary and the Dictionary of the Older Scottish Tongue. Thanks to grants from the Scottish Arts Council and other bodies, and in particular to generous support from the public, the campaign has met with considerable success. But the Association still needs £15,000 to achieve its target of £50,000 and thus ensure completion of editorial work within the time limits agreed with Aberdeen University Press. Aberdeen University Press have agreed to finance production and publication of the Concise Dictionary and will also maintain publication and marketing of the 10-volume Scottish National Dictionary.

APPEAL FOR LIBRARY ASSISTANCE

The Council of the Society are considering the possibility of extending the period of opening of the Library and also, furthering the work of indexing material in its possession. To achieve these objects, an appeal is made for Members who would be willing to attend regularly, learn how the Library is run, answering visitors' questions, etc. and also be prepared to keep the Library open when the Hon. Librarian is on holiday or unable to be present.

Anyone who may be interested in helping in this way, should visit the Library on a Wednesday, between 3.30 and 6.30 p.m., at 9 Union Street, and discuss the matter with the Hon. Librarian.

VISIT TO THE MITCHELL LIBRARY

2 E T O W

The Society will visit the Mitchell Library in Glasgow on Tuesday March 15th 1983.

The number of members will have to be restricted to 30, and so it will be a case of first come first served. The tour of the library is quite physically demanding on those who are aged or infirm.

The coach will leave the north side of St. Andrew's Square, Edinburgh at 6 p.m. and should return to St. Andrew's Square about 10.30 p.m.

The fare will be £2.50 each.

If you wish to be included in the 30 member, then please let me have your name and address and £2.50 by not later than the A.G.M. on Saturday 19th February 1983 and sooner if possible. I will contact the Mitchell Library and arrange to meet them at the Mitchell Library at University of East Angles, Mrs. K. B. Gory,

4 Brunstane Road,
Joppa,
Edinburgh, EH15 2EY.

A Scottish National Dictionary is being prepared and published by the Scottish National Dictionary Association. It is a dictionary of the Scottish language and is being published in two volumes. The first volume is being published in 1981 and the second volume in 1982.

THE STIRLING COLLECTION

Included in the collection of books and other materials which were handed over to the Scottish Genealogy Society by the relatives of the late Mr. Matthew Stirling M.A., C.A., were some card indexes containing the names of Stirlings and other associated families with genealogical information where known. Mr. Stirling's relatives have expressed the wish that this indexed information should be expanded. The Council of the above Society have decided that readers of the "Scottish Genealogist" anywhere should be invited to submit information about any person of the name of Stirling that they may come across in course of their researches. All such information received will be checked and filed by the Society's Librarian. All contributions should be sent to the Honorary Librarian, The Scottish Genealogy Society, 9 Union Street, Edinburgh, EH1 3LT, Scotland.

BOOK REVIEWS

The Journal of the Society is extending the possibility of extending the period to Grayford (Kenneth and Jean). The History of the McVannell Clan: 1st and 2nd Edition. (Available from author at 52 Daintry Street, Leek, Staffs, ST13 5PG, England). The first edition of the Clan History, written in 1935, forms the basis of this new work, now revised and enlarged by the authors. The origin of the Clan name is obscure but the family seems to have been located in the Mull of Kintyre around the year 1800, and were of farming stock. In 1848 some members emigrated to Canada and settled as pioneers in the area where Toronto now stands.

The volume is attractively printed with numerous biographical sketches of personalities associated with the family line. One valuable feature of this work is the many excellent genealogical charts showing the branches of the Family Tree up to the present day.

Who's Who In Genealogy And Heraldry, Vol. 1, edited by Mary Keysor Mayer and P. William Filby. Detroit: Gale Research Company. 1981. \$50.00

Librarians, authors, editors, lecturers and syllabus secretaries, as well as genealogists and heraldists will welcome the appearance of this attractive volume of 232 pages.

For too long academic legitimacy has been denied the genealogist, and even armorists have been treated as if their subject had no relevance in the modern world. The first volume of *Who's Who in Genealogy and Heraldry* will do much to bring acceptance to people who are masters and craftsmen in their chosen field. Each entry gives full names, personal data, parentage, education, career activities, and accomplishments of the biographees.

The coverage is wide, including Australia, Austria, Denmark, France, Germany, Italy, Norway, New Zealand, Portugal and Sweden. There are entries for the following Scots: Sir Crispin Agnew of Lochnaw, Bart.; Sidney Cramer; Flora Davidson; Ivor Reginald Guild; Dr. Arthur Jamieson of Barnach; Gardiner Smith MacLachlan; Sir Iain Moncreiffe of the Ilk, Bart., and Donald Whyte. A number of others have Scottish connections, including Gerald Hamilton-Edwards, Donald John Steel and Alexander Sandison.

A second volume is planned to accommodate those not listed and those overlooked when the original questionnaires were sent out. It seems that some people did not return the forms soon enough or at all, but it is hoped they will appear in the next edition.

SENNACHIE

Passenger and Immigration Lists Bibliography, 1538–1900, edited by P. William Philby. Detroit: Gale Research Company. 1981. \$45.00

This laborious work builds upon the foundation of Lancour and Wolfe's third edition of *A Bibliography of Ship Passenger Lists, 1538–1825*, published by the New York Public Library in 1963. It is a praiseworthy attempt to merge into one all the known published sources and there are over one thousand new entries. The book also acts as a companion to the three volume *Passenger and Immigrant Lists Index*, published by the same firm at \$260.00.

The editor's handling of the material is comprehensive, but probably the information gathered is in itself defective in some instances. Certainly a reference under **WHYTE, DONALD**, to "Scottish Emigration to New York and Pictou, N.S., 1803: Two unpublished Lists", which appeared in *Family History*, vol. 9: 49–51 (April, 1975), pp. 15–21 does not mention the ships. If this information had been studied, the editor might not

have credited publication of "A Scottish Passenger List, 1803," to Terrence M. Punch, who printed the list for the Commerce, Greenock to Pictou, in the Genealogical Newsletter of the Royal Nova Scotia Historical Society, No. 23, vol. 2:2 (Spring, 1978). This was undoubtedly 'lifted' from Family History, but not acknowledged, and reference to the Melville Papers: Scotland, 1784-1807, MS 1053, National Library of Scotland, was probably intended to convey to readers that it was transcribed from the original and printed for the first time.

Researchers accustomed to 'Lancour' will probably miss the geographic arrangement whereby the sources were arranged under areas or states, and also by period. Filby's greatly extended listing includes seventy-five Canadian references, and is in fact keyed to meet every possible need. Doubtless a few of the sources consulted will be found to contain scant information, but if used in conjunction with the Immigrant Lists Index researchers will find the book of tremendous value.

SENNACHIE

Stone Mountain Highland Games

The State of Georgia and the Stone Mountain Highland Games have been designated as hosts for the 1982 International Gathering of Scots, by the Scottish International Gathering Trust Ltd., 2 Coates Crescent, Edinburgh.

Running from 11th - 17th October, the Games, which will be held at Stone Mountain Park, Georgia, USA, will be supported by other events in Atlanta, Georgia. These will include a Scottish/American reception, a golf tournament, a piping competition (British Caledonian Airways invitation), Scottish country dancing, a Burns lecture series and a ceilidh. Interested readers in North America should contact for further details, Stone Mountain Highland Games, Box 14023, Atlanta, Georgia, 30324.

THE McMURTRIES IN SCOTLAND

The fascination of family history will require little justification to readers of the Scottish Genealogist; sharing this interest is done in the belief that some of the methods used may be of use to others. In addition the McMuries have never been, as far as I can gather, landowners. While this makes research more difficult, it adds another aspect to the study, which tends to concentrate on landed families.

My approach has been to follow the route back into the past from the present, the divisions corresponding largely to the written sources available during each period - Registers and census material (down to 1851), Old Parish Registers (down to 1650-1700), Testaments, tacks, Privy Council Records (down to 1600), and earlier manuscript and printed sources.

Firstly, however, a word should be said about the existing state of McMurtrie family history. The late Alexander David McMurtrie of Sarnia, Ontario compiled a large McMurtiana which he bequeathed to David McMurry of Lexington, Kentucky. While these researchers embraced the world wide family, their concentration has naturally been

upon the New World. Others have traced their own family trees (listed in Bibliography). Their conclusions are that, while the name may be uncommon in Scotland, it is numerous in Northern Ireland, U.S.A. and Australia. In pre-revolutionary America McMurtries appear from about 1720 (McMurtry, K. 1968, quoting local sources), with about 7 separate families by 1760 owning land on the eastern seaboard, or engaged in commerce. References in Ulster appear as early as 1637 (Hearthmoney Rolls.) Family correspondence and public registers for Australia also indicate that about twelve separate families migrated from Scotland in the 19th century to that continent and to New Zealand.

All these families are believed to have originated in Scotland, although the written evidence is in certain cases lacking, a situation which applies also to the Ulster McMurtry families. Further research however may yield the vital information. So for this reason an investigation has been made into the Scottish history of the name, beginning with the evidence from Statutory Registers and Census material. Of the 187 male births recorded in the period 1855 to 1875 in the birth registers (indexed at New Register House Edinburgh) 31 entries were from districts in Carrick, 81 from the rest of Ayrshire, 54 in Glasgow and 14 in Edinburgh. There were of course many births in the same family, and many infant deaths. Families were identified and cross referenced with the Census material for the periods 1851, 1861, and 1871. It was not always possible to match an entry with the census, especially in Glasgow, where presumably changes of address had occurred between the vital event and the enumeration. However, in spite of this and other limitations (for example families may have been 'completed' before this period, and so not recorded) it was thought that this material gave an approximate indication of the origin of these families. So in the 1851 census many of the "rest of Ayrshire" heads of houses had a birthplace in Carrick (15 born in Carrick, 9 outwith) most of these in Ayr Burgh and Dalmellington, i.e. adjacent to Carrick, and the rest in the Kilmarnock area). Other information shows that at least some of the Glasgow families had an origin in Carrick, and one of the Edinburgh families came from Galston in Ayrshire.

The Old Parish Registers were next taken, particularly for the Carrick parishes. The shortcomings of this source of evidence is well known (Baxendine 1974). Few of the registers pre-date 1700, and there are obvious gaps. But Barr (Register begins 1689) has McMurtrie entries from the beginning, Dailly (1694), Girvan (1733), Kirkmichael (1647), Kirkoswald (1695), Maybole (1712) and Straiton (1644), all have numerous McMurtrie entries on or near these commencement years. Ballantrae and Colmonell have fewer entries. McMurtries appear rather later in Ayr and Dalmellington, 1746 and 1720 respectively, although the registers begin much earlier. In Kilmarnock the first entry is 1734. A Mr. McMurtrie, minister is recorded there in 1779 (contra "Murtrie" in Fasti). In Glasgow they appear in the early 18th century, and earlier in Edinburgh, but there are few entries.

Evidence for the next period is taken from the Testaments, and Privy Council Registers. The former are helpful, for the Commissary index has 25 entries, all but two are in the Glasgow Commissariat, and all are in Carrick parishes. The earliest is that for Thomas McMurtrie in Culzean, who died in 1592, and his son, Gilbert is presumably the same as Gilbert McMurtrie in Culzean died 1615. There are several other McMurtrie references in both testaments.

There are four entries in the Acts of the Privy Council of Scotland. A Thomas McMurtry is pardoned in 1689 for taking up arms against the king. John McMurtrie in Camgregan, parish of Dailly, about 30 years old and married, and James McMurtrie in

Attiquien about 40 years old and unmarried, were deacons in their respective parishes. In 1644 one Andrew McMurtrie, in Bogtown, parish of Maybole, was called as a witness in proceedings between the families of McClymont and Boyle.

The Testaments usually indicate to whom the deceased owed rent. Landowners could also be traced by referring to the farms recorded in the Parish Registers. In Carrick two large landowners are the Kennedys (Ailsa, Bargany and Bennane) and the Fergussons of Kilkerran. From these sources it was possible not only to obtain the grant of a tack of land, but also to establish continuity of father and son in the same land, and to link parish register entries of families in different farms and members of the same family. Thus a Thomas McMurtrie "in Glengee" was granted the tack of Machrikill for 19 years from 1720 by the laird of Kilkerran. Therefore the parish register entry for Thomas McMurtrie in Glengee (1719) and Thomas McMurtrie in Machrikill (1720 and after) refer to the same individual and his family. David and his son Andrew "in Dalquhairn" were granted the tack of Doughty in 1718, and the son only in 1744, with parallel entries for their families.

The Ailsa Muniments are extensive, well indexed and housed in the Scottish Record Office. Unfortunately research into this mass of material is time-consuming and difficult. There is, however, a typewritten inventory of the Tacks granted by the lairds of Cassilis and Bargany, and there are 12 entries together with other information. In a few cases it is possible to bring together Testaments, Tacks and Parish registers to give a fuller picture of certain families. Thus in 1716 Sir John Kennedy of Culzean granted to Thomas and John McMurtrie in Sandhouse of Ardlochan the tack of Jamestown. There are Ardlochan and Jamestown McMurtries recorded in the parish register through most of the 18th century for these two other McMurtrie names. Rentals also have entries for this family, and one of them has a gravestone erected in Kirkoswald Old Kirkyard.

Thomas McMurtrie in Culzean (died 1592 testament 1604) is the earliest recorded ancestor with the name in one of the modern forms (McMurtrie and McMurtry). For the preceding years there are variations offering degrees of plausibility which the reader may have to judge for himself.

A John McMurtre is mentioned in 1575 (Bargany papers) and a Robert Makmurtre in the estate of the late Gilbert Kennedy of Balmaclanachan who fell at the battle of Fawside 1547/8. This could well be the same Robert Makmurtre who occupied the farm of Balleballache (Parish of Barr, Ayrshire) in 1538 under the same Gilbert (R.M.S.), and possibly he or his son occupied it under George Kennedy in 1562/3. The entry is Robert Makmurchee in Balleballach (although the ms has Makmurthet) (R.S.S.). Further afield, a John and Matthew McMurthre witnessed a feuing to Patrick Vaus and Janet Kennedy of the Park and Boreland of Longcastle, Wigtownshire in 1548 (Wigtownshire Charters).

In 1508 a Gilbert Makmuryte witnessed a charter to John Stewart of Ardgowane of land bought from John Kennedy of Blairquhan (R.M.S.). George Black (1946, 1971 McMurtrie entry) refers to this as a early form of the name has "Makmuryte" (the printed R.M.S. has "Makmuryte"). No geographical indication is given for the name, but the "Kennedy connection" may be significant.

George Black suggests that the practice of surnaming is believed to have begun in the 11th century with Malcolm Canmor's well known directive to his landed followers. It continued in the Lowlands with traders and artisans being named after their professions and spread rather later to the Celtic area and the use of personal names. "Murtrie"

appears to be a personal name of Celtic origin which may have begun as a surname in the 14th century. We therefore have a period of about a century (the 15th century) when there is no written evidence of any kind by which to trace its development, and there is no indication of who this "Murtrie" was of whom we are all Macs" ! It may be a variation of another name. Three such variations have been offered.

Firstly (based on Black 1946, 1971) that it is a variation of McKirdy. This name traced to Bute, earlier appears as Makwrerdy, later as Makwrarty. The connection with McMurtrie is made on the assumption that the "M" at the beginning of the stem may be softened to "W" or "Y" or may disappear altogether. One James Makmurrarty, a notary in Bute 1547 (R.M.S.) is probably the same individual recorded elsewhere as Makwerarthe. The earliest reference — Gilchrist Makwrerdy of Bransar (R.M.S. 1506) may be the same as Gilchrist McMurquhy in Bransar (R.S.S. 1502). It is thought to have evolved from the Celtic personal name Muircheartach (Macmuirheartaigh), a common medieval personal name found in Ireland and Scotland, and referred to in the Lamont-Papers, Annals of Loch Ce, and Calendars and Petitions to Rome where between 1397 and 1475 it is recorded in both celtic and English forms. In Scotland an early reference is to Gillechrist MacMorehertaigh in the Chartulary of Lindores (Scottish History Society). In the Carters of Holyrood reference is made to Murchereach, priest of St. Carpre in Dunscore, Dumfriesshire, which Watson (1926, 1973 p 168) equates with Muircheartach. From it we may get an approximation to Murchery or Murtery — and the latter is a variation of McMurtrie met with in some parish register entries. This may establish that the present name is a variation of Muircheartach, although not necessarily of the Bute McKirdies.

Another claimant is McMurchie. A common variation, even today is to drop an 'R' before or after the 'T' (see also Black 1971 p iv). In addition, attempts to trill both 'rs' often result in a sound like 'ch' (so the 'tree' sound becomes 'chee'). McMurchie names are found in various parts of Scotland, particularly Kintyre, the Isles, and the far northwest. An early reference is found in the Lennox (referred to in Black, under McMurchy). In the south west of Scotland a John A murquhy occupied the farm of Kilmacfadyean in 1565, (R.S.S.), and a Duncan Murchie was a follower of the Earl of Cassilis in 1526 (R.S.S.). In the English form of Murdoch (or Murdach) we have "Murthacus filius Somerledy" in 1363 whose land is part of the territory of John Kennedy of Cassilis, probably the same individual who is referred in 1378 as "Murcheti" (R.M.S.). Murdoch was also a personal name among some earlier Kennedys (e.g. 1260 in Bain 1 2674).

The third claimant — Moultrie etc seems remote. Yet variations in McMurtrie have produced similar forms. For example a minister in Kilmarnock is recorded as John Mutrie (Fasti), but in the parish registers he is John McMutrie. The Glasgow parish registers contain John McMoultry 1758. A John McMoutrie became a Burgess and Guild Brother of Glasgow in 1738. In the east of Scotland George Murtray appears in 1606 (Commissariat, St. Andrews). Although new evidence may change this view, I believe that similarities between these two names are coincidental, on the ground of their geographical locations.

The foregoing indicates that the McMurtries have lived in the south of Ayrshire for many generations, and the evidence suggests an origin in Carrick itself, although an imported version of a similar name elsewhere cannot be ruled out. We cannot be more

definite until there is further evidence. The long association of the name with the Kennedy family might suggest that further study of the Ailsa and other muniments may provide some clues; indeed estate papers generally may be an important field of research where the name is not a landed family.

REFERENCES AND BIBLIOGRAPHY

Typescript for private circulation:

Brown, I.S., (1942) revised Marion Brown Preston (1968) One McMurtrie Family
Lebaron, E.M. (1971) William McMurtry of Kentucky
McMurtrie, D.A. (1978) Compendium of McMurtrie References (extracts of printed sources, OPRs and Census material, Scottish War Memorial, University, Cemetery Records Directories etc.)
McMurtry, D.C. (1971) McMurtry Family of Harrison County, Kentucky
McMurtry, O.D. (1962) McMurtry Clan in Tennessee

Manuscript Sources

Public Record Office, Northern Ireland:
Antrim Deeds, Leases and Hearthmoney Rolls
Scottish Record Office:
Ailsa Muniments
Bargany Muniments
Benane Muniments
Commissary Court Registers of Testaments
Maybole Town Council Minute Book
New Register House, Edinburgh:
Census Returns
Old Parish Registers
Register of Births, Marriages and Deaths (indexed)

Printed Sources

Acts of the Lords in Council on Civil Causes
Burgess and Guild Brethren of Glasgow 1573-1750. Scottish Record Society 1925.
Calendar of Documents Relating to Scotland 1108-1272, Ed Bain, J. (1881)
Calendar of Papal Registers and Petitions (letters 1396-1404 Ed Bliss, W.H. and Tremlow J.A. (1904) HMSO; Registers 1314 to 1419, Bliss, W.H. (1866) HMSO)
Directory of Ayrshire 1851 (British Museum); Directories of Edinburgh and Glasgow 1851-1900
Fasti Ecclesiae Scoticae Rev. Hew Scott, 2nd Ed 1915-1928
Lamont Papers Scottish Record Society
Register of the Great Seal (RMS) Ed J.M. Thomson 1912
Register of the Privy Council
Register of the Privy Seal (RSS) Ed M. Livingstone 1980. Volume 5 by J. Beveridge and G. Donaldson 1957 HMSO
Wigtownshire Charters Scottish History Society 3rd Ser Vol 51 ED R.C. Ried 1960

Books:

- Black, G.F. Surnames of Scotland, New York 1946, reprinted 1971
McMurtry, R.K. John McMurtry and the American Indian, Berkely 1980
Royer, Roberts D. McMurtrie Family of Pennsylvania, Huntingdon County Historical Society 1964
Strawhorn, J. Ayrshire at the time of Burns, Ayrshire Archaeological and Natural History Society, 1959
Watson, W.J. Celtic Place Names of Scotland, Irish Univ Press 1926 reprinted 1973

Acknowledgements:

- The late Sir James Fergusson of Kilkerran for extracts from estate papers
The Scottish Ancestry Research Society of transcriptions of testaments
The Scottish Genealogy Society for extracts of gravestone inscriptions

Douglas McMurtrie
University of Durham

QUERIES

498. DALE — Robert Dale m. Margaret Rule at Ayton, Berwickshire, in 1738. Information required about them by Brent Bowyer, 781 Kember Avenue, Sarnia, Ontario, N7S 2T3.
499. GREEN — Maria Green b. c1854 married Peter Lamb Dale at Oldhamstocks Haddington, on 22nd November, 1878. Her parents were Thomas Green and Mary Baxter. Dates of birth, death and marriage of the parties wanted by Brent Bowyer, 781 Kember Avenue, Sarnia, Ontario, N7S 2T3.
500. BRYDEN—BELL — Andrew Bryden b. in Dalmellington, Ayr on 28th November, 1862 to James Bryden and Helen Bell. I am interested in corresponding with anyone who can give information about them, Mrs. R. West, 314 Blue Springs Lane, Oceanside, California 92854, USA.
501. STEWARTS OF CULBEG (KILBEG) — The Rev. Walter Stewart, first of Massater in Orkney, born about 1614, was the son of the Laird of Culbeg in Stirlingshire. The first Laird of Culbeg was John Stewart, b. 1466, a direct descendent of King Robert II. Information about the Stewarts of Culbeg, the Stewarts of Massater and the Stewarts of Eday will be greatly appreciated by Mrs. Barbara Juarez Wilson, 2550—7E Valley Pkwy, Escondido, California 92027, USA.
502. CUMMING — John Cumming born Aberdeen June, 1808, died Wanganui, New Zealand June, 1877. Parents thought to be Colonel William or Colonel John Cumming and Sarah McBeth or Sarah Duthie. Parents died while John was very young and he spent his childhood in Stonehaven. He left the parish of Fetteresso

in 1830 presumably for New Zealand. Any information regarding John's parents, also his guardians in Stonehaven would be appreciated, Mrs. J. B. Green, 9 Porter Drive, Havelock North, Hawkes Bay, New Zealand.

503. **ERSKINE** — Samuel, born Scotland c. 1812, died Liverpool 1871, aged 58. Iron Founder. Married Glasgow July 17th 1835 Christian McKenzie born Scotland c. 1813. Children:— Alexander bpt. Glasgow Dec. 5th 1836. Samuel born Liverpool 1838. Isabella born Liverpool 1841. Margaret born Liverpool 1844. Any information which might lead to parentage of Samuel or Christian would be appreciated. Jennifer Spencer, 19 Willoughby's Walk, Downley, High Wycombe, Bucks.
504. **CALDER — BANNATYNE** — William Calder and Margaret Bannatyne had eight children all born in Glasgow: William 1827, Margaret 1829, Janet 1831, Elizabeth 1833, Mary 1836, David 1839, Alexander 1842, John 1845. William sen. was a tin/copper smith and is believed to have come from Wick. Alexander was also a smith and married Marion McNall. John became a master letterpress printer with his own business and he married 1. Agnes Gunn and 2. Williamina Wayman. He died at Innellan in 1897. Any information welcomed by Mrs. Marjorie Gilchrist, Moschatel, Grange, Keith, AB5 3RY.
505. **LEYDEN** — Information on Leyden family in Roxburghshire, Scotland, in and around parish and area of Hawick. Various spellings of Leyden. Many Leyden burials in Hawick and Wilton cemeteries. Seven generations have been traced from Janet Leyden, b. October 1868, p. Matthew Leyden and Christina Orr, back to John Leyden m. 1713 to Jane English, Denholm, parish of Cavers. Looking for connection to famous poet, author and doctor, John Leyden, b. September, 1775 in Denholm, d. August 1811 at Batavia, Island of Java. His parents were John Leyden and Isabella Scott and he had at least two brothers, Robert and Andrew. John Leyden M.D., attended Edinburgh University (1790—1797). He spent several years in India (1806—1811) in a variety of appointed posts. Ronald L. Spencer, 6505 Chessington Lake, Gladstone, OR. 97027, USA.
506. **WOOSHAM** — Help in tracing this name is wanted. Members of the family are believed to have farmed in Scotland for 400 years possibly with Viking connections. Please write to A. W. Evis, 205 London Road, Charlton Kings, Cheltenham, Glos. GL52 6HY.
507. **BETHUNE** — Hector Bethune, Farmer, probably from Rosskeen, Ross & Cromarty, married Catherine and had among other children, Alexander b. 1781, who married on 30th February, 1813 Catherine Munro (b. 1794) from parish of Ardross. Alexander died in Glasgow on 14th December 1866 at 15 Willowbank Street, probably the home of his son The Rev. John Bethune. Information wanted about his parentage.
508. **COWAN—SINTON** — John Cowan, Sheep Farmer, married Catherine Sinton probably in the Gretna Green area and emigrated c. 1850 to Huron Tract Settlement Ontario, Canada. Their children were Hector, Ann, Mary, John, Aggie, Kate, Jean, and James, some being born in Scotland, some in Canada, with James being born in Canada 1856. The subscriber would be pleased to hear from any Canadian descendants — Mrs. M. L. Dickey, Dove Cottage, Outwoods Lane, Anslow, Burton-on-Trent, Staffs DE13 0AB.

508. McKENZIE — John McKenzie, a tailor from Ullapool, m. Janet Stewart from Ullapool (her brother working in a Bank there). They emigrated to Tasmania in 1854 possibly related to them was Alexander McKenzie, Ship's Captain, who received a gold medal for saving the lives of those aboard the Belgian ship "Queen" on 9th February 1856 and was later captain of the schooner "Ocean Child". Information wanted about both persons by Mrs. Gwen Smith, 12 Warwick Place, King's Meadows, Launceston, Tasmania 7250, Australia.
509. SELLAR — At the baptism of the son of William Taylor in Inchbroom St. Andrews Llanbryde, Morayshire (later Farm Manager at Kinbrace Kildonan, Sutherland) one of the witnesses was Peter Sellar, Mill of Linkwood near Elgin. Was he any relation of Patrick Sellar, the notorious factor of the Countess of Sutherland during the Clearances. Any information welcomed by Peter Grant, 100 Doon Street, Waverley, Dunedin, New Zealand.
510. TWINEM — Information about the derivation of the name Twinam in Scotland, its variants, and where it occurs most frequently is desired by Harold J. Twinem, Stratheevin, 66a Gilford Road, Portadown, Craigavon BT63 5EF, Northern Ireland.
511. BROWN — William Brown, an immigrant from Britain, lived in Virginia c. 1740 and had four known children, William, Low, Sallie and Martha. His descendants had a hereditary trait known as symphalangism, or more commonly called "straight Fingers" or "stiff fingers" because the knuckles of the hand did not develop. Around 1900 an American relation corresponded with a Scottish cousin who was similarly afflicted. The subscriber would like to correspond with anyone with Brown connections or with anyone with this affliction who might be related: R. Lyle Brown, 1107 Prairie, Emprea, KS 66801, USA.
512. ANDERSON — Descendants of Alexander McDonald Anderson b. 1837; James Mann Anderson b. 1827; George Mann Anderson (married Susannah Gray) b. 1843. All born in Dundee. Wanted by Shirley Hughes, 19 Rakumba Place, Mooloolaba, Queensland 4557 Australia.
513. CLARK — Janet Clark (b. c. 1843 Lochaberbriggs, Dumfriesshire) married Thomas McBride (born c. 1824 in Co. Tyrone, N. Ire) in Dumfries in 1850. They lived in Maxwelltown, New Abbey, Drumburn, Kirkbean and Carsethorn. Thomas died in 1893. Janet moved to Chicago, Illinois, USA in 1902 and died in 1904. Her Children were John, Arthur, William, Grace, Thomas, Robert and Bridget. She raised her grand-daughter Janet Clark McBride after her daughter Grace died in 1896. Any information on the family would be appreciated, M. M. Parker, 3366 La Mesa 10, San Carlos Ca., 94070, USA.
514. GRAY — Archibald Gray, born 1834 Glasgow, (son of Lachlan and Euphemia Gray) married Isabel (Isabella) McKenzie, born 27th July, 1828, Appin, Argyllshire, (daughter of John ? and Mary (Livingstone) McKenzie. Archibald and Isabel Gray emigrated to Canada before September 30th, 1854. Any further information should be sent to Mrs. Dorothy Lander, 71 Temperance Street, Bowmanville, Ontario, L1C 3B1, Canada.

515. RANKINE—RAMSAY—FAULKNER — Thomas Rankine, b. 1803 Kincardine on Forth, Perthshire, to Canada in 1824, founded T. Rankine & Sons Biscuit Company in Saint John, New Brunswick. His "cousin" Sarah Ramsay, b. c. 1784, married at age 16 to Joseph Faulkner (marriage probably in Co. Donegal, Ireland). Joseph and Sarah Faulkner emigrated to New Brunswick in 1840s with five children (Ann Jane, Matthew, William, Elizabeth and Andrew) and upon arrival were "entertained by her cousin T. Rankine". Does anyone know the ancestry of Sarah Ramsay? Of Thomas Rankine? Of Joseph Faulkner?
516. SCOTT—SCOTT — William Scott, son of William Scott, sailor, and Lilius Scott, born February, 1797 Anstruther Easter, Fifeshire. Were there any brothers and sisters? Ancestry for William Scott and Lilius Scott?
517. BROWN—ANDERSON — James Brown, tailor, and Ann Anderson had the following children christened in Anstruther Easter, Fife: Mary 1797, Robert 1799, James 1801, Thomas 1803, Janet 1805, Janet 1809, John 1812 and William 1816. Mary married William Scott, son of Wm. & Lilius Scott in 1825. When did James Brown and Ann Anderson marry? Where? Ancestors?
518. LOWSON—YOUNG—HODGE — Patrick Lowson from Anstruther Easter, Fife and Isobell Young from Kilrenny, Fife married 1695. Children christened in Anstruther Easter were Agnes 1696, Robert 1699, John 1700, Beatrix 1702, Patrick 1704, Helen 1705, David 1708, Katharine 1710, Isobell 1712 and C (dau) 1716. Beatrix married John Hodge in 1726. Would like ancestry for Patrick Lowson and Isobell Young. Also would like to know ancestry for John Hodge who died in Anstruther Easter in 1761, aged 57½.
519. SA(L)TER—WOODCOCK — James Sater, smith, and Elizabeth Woodcock married in 1787, Crail, Fife. Children christened in Crail were John 1790, Elisabeth 1791 Agnes 1793, Alexander and James 1795, James 1798, Agnes 1800, Mary, 1802 and Catharine 1806. John and Thomas Sater were witnesses at the 1790 christening. Would like ancestry for James Sater and Elizabeth Woodcock.
520. PEACOCK—McMICKEN—McKEEN — Robert Peacock and Mary McMicken (born in Scotland c. 1796) had a child John born 1822/3 in Scotland. Other children were born in St. Andrews, New Brunswick, Canada — Jane b. 7th May 1828, Robert 1831/2, David 1833/4, Mathew b. 22nd September 1836 and Ellen b. 16th December 1839. Was Mary McMicken related to Andrewson (Anderson) McMicken who emigrated with his wife Mary McKeen to St. Andrews, N.B. in 1834 and had the following children: Eliza Margaret b. 10th August, 1834, Jane b. 8th December, 1838, James b. 7th June, 1841, Ellen 1842/3, Agnes b. 17th September, 1846 (married Joseph Wiley), and Henry 1848/9. Interested in McMicken and McKeen ancestry — they were probably married in Ireland. Mrs. Norma Brown, 16 Welkin Crescent, Nepean, Ontario, Canada, K2E 5M5.
521. MURRAY — Henry Murray m. Margaret Laird. Their son, Robert Kinnaburgh (b. 1820 in Edinburgh) m. Margaret Howden of Edinburgh 1843 and later Robina Graham Burns of Prestonpans. He owned a Confectionery Business and lived at 18 St. Patrick Street, Edinburgh. His brother, George, a Hairdresser, b. 1822, m. Marion Yeattes in 1856 and had a son George b. 1858 in Edinburgh. Both brothers with their wives and families sailed to New Zealand on the Naumahal in October 1858 and lived in Dunedin. They were Baptists. Any information about the family is welcomed by Mrs. Anne Milne, 104 Duke Street, Cambridge, New Zealand.

THE SCOTTISH GENEALOGY SOCIETY

CONSTITUTION

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.
2. The Society consists 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 whose subscriptions 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.

SCOTTISH GENEALOGY SOCIETY

Hon. President	The Rt Hon The Earl of Dundee, PC, LL.D, Royal Banner Bearer of Scotland.
Hon Vice-Presidents	Sir Iain Moncreiffe of that Ilk, Bart, CVO, Albany Herald. John F. Mitchell, CIE, BSc, FSA Scot. Duncan McNaughton, MA, FSA Scot.
Chairman of Council	Donald Whyte, FHG, FSA Scot.
Hon. Secretary	Miss Joan P. S. Ferguson, MA, ALA, 21 Howard Place, Edinburgh, EH3 5JY. Tel: 031 556 3844
Hon. Editor	Ivor R. Guild, MA, LL.B, WS, c/o Messrs. Shepherd & Wedderburn, WS, 16 Charlotte Square, Edinburgh, EH2 4YS.
Hon. Treasurer	Alastair G. Beattie MSc, 18 Warrender Park Road, Edinburgh EH9 1JG
Hon. Librarian	Robert M. Strathdee, FLA, 89 Craigleith Road, Edinburgh EH4 2EH.
Hon. Auditors	A. Morrison and Robert Munro.
Council	A. A. Brack (Membership Secretary), 17 Lockharton Gardens, Edinburgh EH14 1AU. David G. C. Burns Mrs. K. Cory, FSA Scot. (Syllabus Secretary) Miss A. A. Cowper, BA, FLA, FSA Scot. Dr. James D. Floyd, BSc, PhD. Mrs. Sheila Pitcairn, Mem. AGRA James R. Seaton, OBE, MA James A. Thompson D. R. Torrance, BSc, Deputy Chairman