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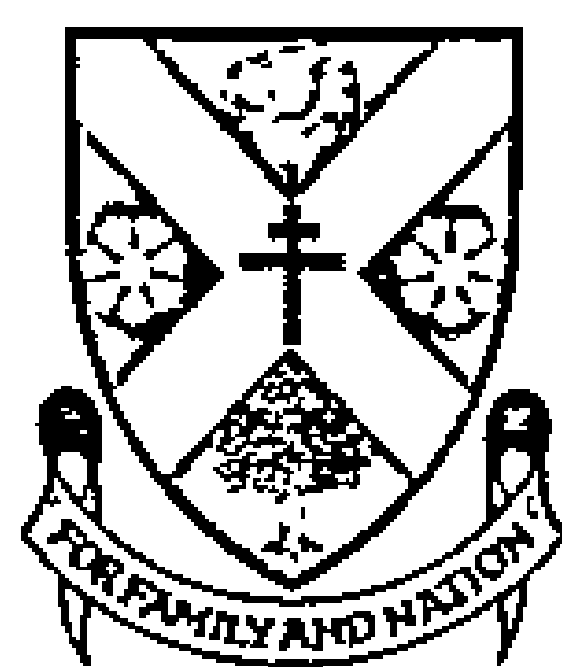
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THE 50TH ANNIVERSARY OF THE SCOTTISH GENEALOGY SOCIETY

A milestone - but was it inevitable?

By Liane Cumming, M.A.(Hons.)

Genealogy, the construction of family trees through methodical research, is believed to be the fastest growing hobby in the world. There are several reasons for this, including the availability of increasing amounts of genealogy information on the World Wide Web, the genealogical activities of the Church of Jesus Christ of Latter Day Saints and the new Millennium, bringing with it an increased awareness of human history. This explosion has been manifested within the Scottish Genealogy Society with an increase and diversity in its own membership throughout its fifty years history. Its library is now also open all day, five days a week. The input of certain individuals to the long-term development of the Society and the study of genealogy itself will be discussed later. However, there have been a number of external factors, which have not only sustained but also developed the study of genealogy, and consequently the Scottish Genealogy Society. Genealogy has been given its importance during the period of modern history due to the desire to assert privilege and inheritance, the greater involvement of the state in the lives of Scots, changes to social trends and policies, and a growing understanding of the close relationship between genealogy, family history and social history. I will begin however, by providing a brief history of the Scottish Genealogy Society.

In the early 1950s, Sidney Cramer, an alterations tailor from Dundee, had experienced difficulty in making contact with others interested in genealogical research. In order to pursue this, he wrote a letter to the *Edinburgh Evening News* looking for like-minded genealogy enthusiasts to establish a genealogical association.¹ Mr Cramer believed that "there is a growing desire in the hearts and minds of many Scots at home and abroad to know more of their ancestry, origin, history, pedigree and family tree."² He sought an organisation which would give its paying members services such as periodical meetings, a quarterly publication for exchanging data, giving advice, etc., and for such a society to have a library. Mr Cramer received nine responses to his letter³ and, on the invitation of one of the responders, Mr Rolland J B Munro, those interested first met on 30th May 1953 at 13 Rothesay Terrace, Edinburgh.

Despite some different viewpoints amongst the respondents, a constitution was adopted at the inaugural meeting of the Scottish Genealogy Society on 4th July 1953. By this constitution, relatively unchanged today, the Society exists "to promote research into Scottish family history" and "to undertake the collection, exchange and publication of information and material relating to Scottish Genealogy, by means of meetings, lectures, etc."⁴ The members' subscription was set at £1:10/- (£1.50) and the quarterly journal free to members, or cost 1/6d (7.5p).⁵

From the early days of the Scottish Genealogy Society, one of its most important projects was the recording and publication of monumental inscriptions, which was initiated thanks to the hard work of Mr and Mrs J F Mitchell.⁶ These surveys of pre-1855 inscriptions are now providing an additional source for family history researchers. And, as desired by Sidney Cramer, the Society also provided the forum for those interested in genealogy to carry out their own research.

It is recorded that the Society held just four books in 1956. However, the collection of books

and manuscripts on family history, pedigree charts and source books continued until the demand from interest and membership compelled the Society to open their own library at 9 Union Street, Edinburgh to the public. Donald Whyte, then Chairman of the Council of the Society, called it "a milestone in our history, which may be of immense importance to Scottish genealogical studies."⁷ The Library opened on Wednesdays from 3.30-6.30 p.m. for an experimental period only. There has since been a gradual increase in opening hours, due in the main to better premises being found at 15 Victoria Terrace, as interest in genealogy continued to grow.

The foundations of the Society and the genealogy movement remain strong, owing greatly to a number of far-sighted individuals and a loyalty to the original aims of the Society. One individual who must be mentioned is Donald Whyte, FHG, FSG (Hon.). Currently Hon. Vice-President, Mr Whyte is also a charter member of the Institute of Heraldic & Genealogical Studies at Canterbury, Kent and graduated as a Licentiate in 1972, before being transferred to the Faculty of Fellows in 1977.⁸ While Chairman of the Council of the Scottish Genealogy Society in 1974, he also began the task of promoting more public involvement in genealogical studies and helped pioneer the family history movement in Scotland. His legacy is insurmountable.

While the Editor's postbag of the *Edinburgh Evening News* was engaged by letters from genealogists seeking a genealogical association in 1953, the other pages were occupied with news of the coronation of the new heir, Elizabeth R. The nation was involved in a huge debate on whether she should be crowned Elizabeth I of Scotland or II of Great Britain. "Descent was – and is – important in Scottish society with its lingering echoes of tribalism. The descent of the royal house reinforced the descent and identity of the community as a whole."⁹ Wherever there has been a hereditary monarchy or aristocracy, genealogy has been a necessity.

In Scotland, the monarchy and nobility have used genealogy to demonstrate their power and status within society. The reciting of the King's genealogy remained a part of the Scottish Kings' enthronement ceremony until at least the thirteenth century. Particularly popular in the early sixteenth century was the faking of the family's genealogy in order to improve social status, but the ancient line of Kings also caught the imagination of seventeenth century Scots. Charles I called himself the 108th King of Scots in a letter he sent to the Scottish Parliament in 1641, which was also expressed in 110 portraits painted by Jacob de Wett in Holyrood Palace between 1684-5.¹⁰ The revival of interest in the King lists in the seventeenth century was partly due to a reaction against the gradual Anglicisation of the Crown and the threat posed to Scottish life, policies and religion by the Union of the Crowns in 1603. However, this interest declined once again, post-1746, as the consequences of the failed Jacobite rebellion meant royalty and nobility in Scotland were no longer of interest.¹¹

In *Clanship to Crofters' War*, T M Devine discusses the social relationships that existed in the Highlands, which before becoming wholly contractual and legalistic in the eighteenth century, were based on blood, kin, personal loyalty and traditional allegiance. This situation allowed dominant clans and their allies, after the break-up of the Lordship of the Isles in the 1490s, to compete through displays of feuding and feasting, to be at the centre of the next eruption of power to exercise control in this region. The militaristic nature of Highland society meant it was essential to demonstrate one's superior strength, position and importance. This action was as necessary for the followers as it was for the clan leaders themselves. "The dominant families liked to trace their origin from a heroic figure of antiquity in order to give prestige, status and legitimacy to their position while at the same time providing the ordinary clansmen with a common sense of identity with the elite."¹²

As was the case for the hereditary aristocracy, sometimes the truth was stretched for political purposes. Most of these pedigrees were pragmatically created with little historical accuracy,

and were only designed to enhance family pride and ensure support following changing allegiances. An example given by Devine are the Campbells, who included King Arthur among their 'name-fathers'.¹³

It is evident that genealogy has been built into the lives of people throughout Scottish society. During her anthropological research, Parman spoke to one man on his way to join the Merchant Service who said, "I've got cousins in London, Australia and Houston, Texas. I've never seen them, but I know of them. It's good to know who your relatives are if you need a place to stay, or help in getting a job."¹⁴ For many, it gave them their place in a community, as people were identified by their genealogy. In a report in the Isle of Lewis newspaper, the *Ness News*, a young islander taken prisoner in Germany was referred to as "Kenneth Morrison, 22 Lionel, son of Johnnie Mac Alasdair."¹⁵ However, this tradition did not only exist in the Highlands and Islands of Scotland. Communities were often small and isolated; thus it was necessary to identify each other and their 'lineage' for fear of intermarriage, to recognise whom to turn to when in need or to assign moral responsibility for offspring. Family traits were also often referred to, for example, "keep away from him, he's a Thomson".

The powers of the state have very greatly increased in the twentieth century, especially since World War Two as "the state has come to intervene in citizens' lives in a number of different ways."¹⁶ Although the state did not become directly involved in the study of genealogy, certain historical developments have resulted in the state facilitating it. This role in genealogy first emerged in the mid-nineteenth century when the state took the place of the Church in the recording of the vital events in the lives of the whole of Scottish society.

The parish had such a pivotal role in early Scottish society due to its size and familiarity with the population. This made it the most suitable location within which to administer registers of 'hatches, matches and dispatches'. Unfortunately the keeping of these registers was not as satisfactory or reliable as the Privy Council has intended. The imperfect condition of the parish registers and the failures of the system are referred to in a range of contemporary writings. The *Statistical Accounts of Scotland*, published between 1791 and 1799 and edited by Sir John Sinelair, consist of reports on each parish in the country by the parish minister, and there are a plethora of comments on the unsatisfactory nature of the parish registers. George Seton was very instrumental in bringing the defective condition of the local records to a wider audience in 1854. His publication, *Sketch of the History and Imperfect Condition of the Parochial Records of Births, Deaths and Marriages in Scotland*, was an attempt to remove any remaining objections to the legislative enactment which still existed in certain quarters, despite the recent announcement of a Bill.

These failings in the parish system lead, in 1854, to Parliament introducing statutory or civil registration of births, marriages and deaths in Scotland. This Act (17&18 Vict.c.80) aimed "to provide for the better Registration of Births, Deaths and Marriages in Scotland", by imposing compulsory measures to register all births, marriages and deaths which take place in Scotland, and sought to establish and maintain a complete and uniform system throughout the country from 1st January 1855.

The strategic role of the parish diminished as the population of Scotland doubled between 1831 and 1911 (from 2.3 to 4.8 million), and its distribution shifted markedly from rural to urban areas. Scottish urbanisation developed steadily from 31.2% of the population to 58.6%.¹⁷ Smout (1986) stressed the debilitating effects of industrial and urban growth upon family and community life. In pre-industrial Scotland, families tended to work collectively, maintaining a subsistence form of living. Industrialisation earmarked a change as families began to produce goods, introducing wages, spending power and consumerist ideals. Post-industrialisation has marked another shift,

as workers have found it necessary to become mobile, in order to find work. This has led to a dispersal of individual family members and an inevitable splitting of the family units.

Along with the changes to the family unit, the planting of new towns, where no substantial community existed previously, was an attempt at social construction. They were seen as a part of the brave new culture of the post-war period, as migrants from the crowded urban areas, freed from the unhealthy centres, were to be pioneers in new localities.¹⁸ However, the reality was the uprooting of old communities and old relationships. As a result, people are no longer aware of their genealogy, as demonstrated earlier, thus the current interest in the subject is an attempt to replace what has been lost. Paradoxically, this new wave of interest came at a time when people were relatively more affluent and benefited from increased leisure time; e.g. holidays with pay since 1938, which could facilitate their desire to find out where they originally belonged.

Other developments, which have had a consequence for the study of genealogy, include the coming of social history. The name, if not necessarily the subject, became vogue in the late 1960s and early 1970s, as there had been no responsibility on the institutional or professional vested interests to define social history earlier. In his optimistic statement on social history, E J Hobsbawm (1971) attempted to interpret a working model for the history of society, which did deal with certain terms included in the study of genealogy. "The history of society is, among other things, that of specific units of people living together and definable in sociological terms. It is the history of societies as well as of human society...or of certain types of society and their possible relationship..."¹⁹ In place of the state documents that once served the historian, wholly new kinds of documentation were now seen to be necessary and new themes were gaining prominence.

In what may be suggested as a consequence of this explosion in social history, established historians in Scotland accepted the study of genealogy. In 1974 at the 21st anniversary conference of the Scottish Genealogy Society, guest speaker, the late Gordon Donaldson, PH.D., D.Litt., and Professor of Scottish History and Palaeography at the University of Edinburgh, spoke of the significance of genealogy to the Scottish historian. In the previous twenty or thirty years, Donaldson believed that "...the historian, in his study of purely political history, still requires genealogical information to explain the actions or motives of leading figures and of parliamentary electors..."²⁰ However, it appeared that the significance of genealogy had vastly increased in recent years, as "much history is now written with what is called the sociological approach"²¹ and urged that genealogists tell us more about the nature of the links which provide the social cohesion of Scotland and the precise origins of such cohesion.

Perhaps the most influential state intervention in genealogy came when then Secretary of State for Scotland, Thomas Johnston, founded the Scots Ancestry Research Council in the spring of 1945. Its aim was to assist Scots people, both at home and abroad, to trace their ancestors. If anyone sought help from the Society to trace Scottish ancestors, registration cost five shillings (or \$1) and ten shillings (or \$2), if the latest known Scottish date was prior to 1855.²² Apart from enquiries via correspondence, the Council's office in 4a North David Street, Edinburgh was being visited daily by a regular stream of visitors from overseas, anxious not only to trace their ancestors, but also to be put in contact with living relatives.²³

It has been reported that no secret was made of the fact that the searches were intended to advertise Scotland attract visitors from the Empire, the US and other countries. Johnston himself admitted that the Council was "another form of marketing a native product, [and] was, from its beginning, a popular venture."²⁴ Johnston believed Scotland had unparalleled resources to make the Scottish tourist industry a huge success, which included "having some twenty million Scots born, or their descendants, overseas...proud of their ancestry."²⁵

Johnston would also have been very aware of the huge potential in genealogy after the War, following the massive dispersal of people world-wide. It is very evident that the Council aimed its services at the Diaspora market. The Council was constituted to undertake genealogical research on behalf of registered customers, rather than the individuals carrying out their own research. However, "something more was required: a meeting point for the professional and the amateur".²⁶ And this was the Scottish Genealogy Society.

As it celebrates its 50th anniversary, the desire to look back at the Society's foundations – its roots – is inevitable. The Society has gone from strength to strength due to the input, drive and determination of a large group of individuals. However, it is clear that certain factors are intrinsic in Scottish society which have resulted in an inevitable sustainability of genealogy and, in fact, its prosperity.

The desire to demonstrate our position in relation to others has existed at various levels within our society. However, there have been significant changes in the use of genealogy and its popularity. The development of family history as a general interest topic has resulted in ordinary people engaging in genealogy, perhaps without realising what genealogy actually is or means. The numbers of people who are engaged in tracing their family history is greater now than it ever has been, and this development seems to be a continuing trend. I have suggested in a larger piece of work that there has clearly been a democratisation of genealogy, and some of the factors identified within this article have contributed to this. However, these developments perhaps reflect changes in the structure and nature of society generally, rather than an isolated revolution in or from genealogy *per se*.

Editor's Note:

This article is, in part, an extract from 'Hatches, Matches and Dispatches': The Democratisation of Genealogy, a dissertation by the author, which formed part of her MA (Hons.) Degree in History & Politics, from the University of Aberdeen in July 2002.

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- ¹⁵ *News News*, 'Prisoners in Germany', 10th May 1918.
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- ¹⁸ David Cowling, *An Essay for Today: The Scottish New Towns 1947 to 1997* (Edinburgh, 1997), p10.
- ¹⁹ E J Hobsbawm, 'Social History to the History of Society', *Daedalus*, No.100 (1971), p30.

²⁰ Gordon Donaldson, 'The Significance of Genealogy to the Scottish Historian', *The Scottish Genealogist*, Vol.XXI, No.3 (1974), p61.

²¹ *ibid.*

²² Scottish Ancestry Research Council, 1948 Brochure.

²³ Thomas Johnston, *Our Scots Noble Families*, Introduction to New Edition (Glasgow, 1999), pxii.

²⁴ Thomas Johnston, *Memories* (London, 1952), p159.

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LANDSCAPE NOT PORTRAIT

By David Macadam

Most of us I am sure begin genealogy the same way that I did, by taking the line of their father and tracing it back as far as it would go. Perhaps if you are not so lucky you only get to the late eighteenth century, the early eighteenth if you are. Then perhaps you might explore your mother's line and then any line that may take you back.

Eventually after a number of years of research we may find we have a most impressive "bare bones" tree and are possessed of a number of linear trees each apparently standing alone and individual like portraits on a wall.

It has occurred to me that another approach to deriving Family History may be of interest and it is the intention of this article to expand on it.

Rather than taking the information that is available and presenting it in a "portrait" up and down fashion I have explored taking a wider "landscape" view seeking to establish the family in its wider social context. An attempt therefore to see the individual family in its landscape of connected families and its wider social milieu. It can lead to some remarkable discoveries.

Over the years I have sought out some Halford connections of my mother's family. In particular Susan Halford¹ appeared of interest. Susan Halford was baptised on 5th April 1802 in Oakham Bargate Meeting House in Rutland. Clearly she was the daughter of a dissenting family and therefore not an establishment family.

Susan however appears to have been a young lady of some intelligence and considerable drive and ambition.

At some point she seems to have decided that her best option in life was to seek a husband in the East India Company.

She was given leave on 16 April 1823 when she was just turned 21 by the Court of Directors of East India Company to proceed to India in the company of Mr Charles Blagrove and his wife on the "Palmira". One assumes her role here was that of nanny or governess.

Hers was not an isolated instance. At this time whole boatloads of young women would leave for India in the hope of finding a rich husband. These boats were sneeringly described as the "Fishing Fleets". Not that frankly the girls had much difficulty in obtaining husbands.

Contractually bound by her agreement with the East India Company, Susan has to return to England before coming back out again to marry.

Making this trip twice must say something for her stamina and constitution.

She and her sister Emily return to India and Susan marries, in December 1830, George Cattell. Can we see if this family is doing well? Where do they fit in? Is this an improvement in position or simple economic migrancy?

Facts about Susan's family maybe somewhat short but what we can be certain of is that Susan is provincial, a religious dissenter, an undoubted social climber, a young lady quite frankly on the make whose energy and strength of character are her redeeming features. But can we place her and her family in a particular stratum of society? And, further, can we see if that position improves or not? From the information immediately before us in a "portrait" style family tree it is difficult to tell. But if we see who some of her brothers and sisters and her children married and the families of those they married into we might get a wider picture.

Her sister Emily now also marries in Calcutta one Charles Brownlow² a close friend of George Cattell's who was firstly a librarian and latterly a merchant. Susan encourages her brother Robert to come to India as a teacher and he became headmaster of Meerut School, and finally depute head of the Hindoo (sic) College. In 1843 another sister, Mary comes to India and she marries George Nicolles the Headmaster of the Government College at Benares³. Clearly Susan is a driving force and major personality in her family.

Emily has a large family with Charles Brownlow but two children are of interest here. Firstly, Arthur Brownlow, a pioneer tea planter in Assam whose principal diversion was Polo of which he was a founder member of the Silchar Polo Club in 1859 and of the modern version which "tamed" the original native game.⁴⁵ Secondly, Henry Brownlow⁶ who married firstly his cousin Emily Cattell (Susan's daughter) and secondly Ann Jane Jones. Ann Jones is the daughter of Thomas Jones⁷ a Welsh speaking Missionary who translated the unwritten language of the Khassi people and sponsored their cause.⁸

Susan and George Cattell had a large family and if we explore some of their children's relationships we find as follows.

Her daughter Susan Cattell born 1832⁹ married in 1852¹⁰ Arthur Briscoe Hawes whose aunt Sophia McNeill Brunel was the sister of Isambard Kingdom Brunel the most famous of Victorian engineers, and builder of the "Great Eastern and Great Western" the first iron ships, the bridge across the Menhai Straits and the Great Western Railway system.

Emily Cattell married, Henry Halford Brownlow the son of Charles Brownlow.¹¹

Eugene Brownlow Cattell¹² married Elizabeth Marzagora a woman from Parramatta, New South Wales, Australia. All of which pointed to little of significant interest for the genealogist. However if one looks at her son, William Norman Brownlow Cattell's marriage to Ruth Schaumburg¹³ we find she is the daughter of Jules Henri Jean Schaumburg. Schaumburg, an artist, who has some posthumous fame and collectability, had been born in Antwerp in 1839 and had travelled India in the company of a French writer of travel literature and on reaching Calcutta had decided to stay becoming a associate member of the Royal Asiatic Society and the Chief draftsman of the Geological Survey of India.

Ellen Cattell married Merrick Arthur Gethin Shawe a writer to the East India Company and later a Magistrate and judge at Rungpore. This in itself would surely be considered a step up from Rutlandshire, but the interesting thing here is that if we look at Shawe's own tree we see that Merrick's sister Isabella Gethin Shawe married William Makepeace Thackeray the Victorian author most famous for *Vanity Fair* and his articles in *Punch*. Now Thackeray had two daughters, one Minnie, married Lesley Stevens the author of the *Dictionary of National Biography*. Lesley Stevens had a daughter by his first wife and whilst we should perhaps not be concerned because it is not a genealogical link isn't it interesting that she turns out to be Virginia Woolf?

So, I at least, was surprised at the interconnections found here between Virginia Woolf, Isambard Kingdom Brunell, Thomas Jones, Jules Schaumburg, Arthur Brownlow and William Makepiece Thackeray all linked together by my unknown rural relative from Rutland.

Two main points come from my researches into this way of looking at family history. First is that I had no idea whatsoever upon starting my family tree that these connections existed and that had I stuck simply to a “drop down the immediate line family tree” I would have missed much that explained some attitudes within the family that did not make sense otherwise. The second, rather larger point, is that I have come to see the Indian Raj rather than as is often portrayed today as a stuffy stratified society where rigid class rules determined all social and marriage connections and where all was strictly regimented. We can see that from this short article that the Eastern colonies (and so not just America or Australia) were vibrant, dynamic melting pots of not just the British social classes, but also of a surprising number of other Europeans. Space does not allow me to explore further European connections of the family with Dutch, and Italian families resident in India. India in the nineteenth century shows to be the perfect place for the advancement of the ambitious Victorian of many countries and much may be gleaned for the genealogist who looks up from his portraits and out across the landscape.

Sources:

- ¹ For further details of the life of Susan Halford see “*A Young Lady called Susan Halford*” Frank Hardy Genealogists Magazine 1988? The author wishes to express his deep gratitude to the help and assistance of Frank Hardie throughout the exploration of this family and its connections.
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- ⁴ “*Polo at its Birthplace*” www.themanipurpage.tripod.com/history.
- ⁵ “*History of Polo*” www.indiapolo.com/genesis.
- ⁶ Born 16 June 1835 married first 1861 and secondly 1865 died after 1899.
- ⁷ “*Thomas Jones, Missionary and Maverick*” David Macadam, Journal of The Scottish Genealogy Society September 2001.
- ⁸ “*Gwallia in Khassia*” Nigel Jenkins 1995 Gomer Press Wales.
- ⁹ Born 7 Dec 1832 and baptised 25 Jun 1837 Calcutta Cathedral.
- ¹⁰ Married 17 November 1852 Sylhet.
- ¹¹ Married 1861.
- ¹² Born 10th October 1828 in Calcutta, Married 5th May 1856 Kilmore, Victoria, Australia and died 5th September 1883 Lallakhall Tea Gardens, Sylhet.
- ¹³ Married 28th November 1906 St Thomas (Free School) Calcutta.

GREAT WAR “CUT OFF” DATES

by Patrick W. Anderson

The Commonwealth War Graves Commission commemorates all service Personnel who died in the 1914-1918 war providing their death occurred between the following dates and that DEATH was a direct result of WAR SERVICE. The dates enshrined in the Commission Charter are:

FIRST WORLD WAR 4 AUGUST 1914 - 31 AUGUST 1921

(Second World War dates 3 SEPTEMBER 1939 - 31 DECEMBER 1947)

Source:

Commonwealth War Graves Commission.

THE CLAN MACKELLAR - Part VIII

By Duncan Beaton

The Mackellar families in Stuckscarden

The last group of Glen Shira families to be dealt with in this history of the Mackellars are the ones that made their home in Stuckscarden. There is evidence that more than one family was involved in forming the line from the sixteenth century up to the 19th century, and that perhaps in early times they had the farm from the Campbells of Argyll in return for performing a special service to their clan chief MacCailien Mor.

To recap, we have seen that a Malcolm, brother of the Duncan Mackellar of Maam who had succeeded their father Archibald of Maam by the 18th April 1639, was there during 1635-44.¹ In 1670 an Ellar Mackellar, brother of Gilfillan Mackellar in Kenacreggan Glenaray, had a 19 year tack (the usual period for such leases) of the holding, to the extent of 3 merklands.² He may have been the same Ellar who had married Mary Macnuier and had a son Donald, baptised on the 28th May 1685 in Stuckscarden.³ If he was, he was almost certainly the Ellar plundered along with his son Duncan by the "McDonalds and McClanes" in May and June 1679.⁴ Then there were the three Mackellars, Archibald, John and Donald, all there in the Hearth Tax roll collected in 1691. The John listed in the latter source may also have been "plundered" in 1679: the total value lost was 2,245 pounds 6 shillings 8 pence Scots, about 200 pounds Sterling.⁵

Stuckscarden is from the Gaelic "stuc-sgardan", "the hill of the scree", and the name well describes the conical form of the hilltop on the main ridge above.

After 1700 the individual Mackellar entries at Stuckscarden may be better formed into family groups. Yet another Malcolm Mackellar was mentioned as being there in the rentals of 1702-6 and he was married to Anna Macintyre. Prior to 1699 (when baptismal records for Inveraray and Glenaray are missing for almost a decade) Malcolm probably had a son Alexander, later to succeed him as a tacksman of Stuckscarden. Post 1699 Malcolm and Anna had: Mary, born 1702 (baptised as Marie); Rachel, born 1704; and Margaret, born 1707. During another hiatus in the parish baptismal register in the second decade of the 18th century another son was probably born; Robert, about 1719, from whom the later Stuckscarden family descended.

The name Robert was an unusual one among the Glenshira Mackellars and his descendants have a tradition that he was named after Rob Roy MacGregor the famous outlaw. Certainly Rob Roy, a fugitive after the failure of the 1715 Rebellion, had taken refuge on the lands of his Campbell kin. He had a house near the top of Glen Shira where he lived relatively undisturbed for almost ten years, able to reach Loch Lomondside or Glenorchy through the hill passes in a swift-footed hour or so. The ruined house was an early tourist attraction in the 19th century, and is still visited today although it is often confused with the better preserved ruin of Ben Buidhe shepherd's cottage, a late 18th century building nearby.

In the next generation Alexander Mackellar, tacksman of Stuckscarden, was created a Burgess of Inveraray on the 22nd May 1725.⁶ He had his tack renewed in 1737 but was one of the tenants summonsed for removal from the old town of Inveraray in 1746.⁷

Mary, the eldest known daughter of Malcolm and Anna, married John Macvicar in Inveraray in 1729. Their descendants had a part to play later in unravelling some of the history of the Stuckscarden Mackellars.

Margaret, another daughter of Malcolm Mackellar born at Stuckscarden in 1707, married a Duncan Mackellar and had two daughters, Mary, born 1733, and Ann, born 1741. This Mary married

Donald Macnuier on the 30th January 1752 and had a large family. Mary, her 68 year-old mother "Peggy" (Margaret), and sister Ann, all widows, were living with the family of Mary's eldest daughter at Stuckscarden in 1779.⁸ Descendants of this Macnuier family live in Australia today.

Robert Mackellar, presumed youngest member of this family, succeeded his father Malcolm who had had the joint tack with Alexander in 1737 but who died in 1748.⁹ He married twice: firstly to Catherine (Cathrin) Mackellar on the 9th July 1747, and secondly to Ann Turner of the family at neighbouring Drimlee on the 16th January 1778.¹⁰ Ann had been born in 1730, so Robert's children were born to his first wife:

- Janet - baptised 4 October 1756 Stuckscarden.
- Catherine (Katrin) - baptised 30 June 1758 Stuckscarden.
- Malcolm (Malcom) - baptised 28 May 1760 Stuckscarden. He married Catherine Munro.
- John - baptised 20 March 1764
- Robert - baptised 20th March 1774. He married Catherine Ross and became an Innkeeper in Inveraray.

The Family of Robert and Catherine Mackellar in Australia.

Robert Mackellar and Catherine Ross married on the 3rd February 1803 and had ten children: Lavinia (1803), Catherine (1804), Margaret (1806), Harriet (1808), Ann, or Annie (1810), Robert (1812), John (1814), Georgina (1817), Donald (1818), and James (1823). Lavinia married John Teale, "an Englishman" according to the subsequent family history, in Inveraray on the 24th July 1834.¹¹

In May 1839 John, Donald, James, Catherine, Harriet and Georgina applied at Inveraray to emigrate to Australia. They left Liverpool, England on the 17th June on the "Lady Lilford" and arrived three months later on the 27th September 1839 at Adelaide, South Australia. It is not known when their father Robert the innkeeper died, or if he ever followed his family to Australia. Their mother Catherine (it was often spelt "Cathrine" - even her tombstone carries that spelling) Ross died on the 10th September 1831, aged 51 years.¹²

In the 1841 census for South Australia Donald and James were living in Kensington village, both listed as under 21 despite the fact that Donald must have been aged 22 at the time: James would have been 19. Donald left South Australia shortly afterwards; by the time of his marriage he was living in Gippsland.

Most of the members of the family did well in Australia. John married Charlotte Mary Morgan in Adelaide on the 26th March 1846 and had five children. Donald, of whose descendants most is known about, married Jessie (marriage register signed Jessey) Gibbons at St Peters Church, Richmond on the 10th October 1845 and had 10 children.

Of the later career of the last brother, James, in Australia there has been no notice. Of the sisters Catherine lived in Adelaide and died there unmarried on the 25th February 1870. Harriet married James Allen in North Adelaide on the 29th September 1844 and they had three children. James Allen died on the 11th August 1881 and Harriet died at Reed Garden, Unley, Adelaide on the 12th July 1896. Finally, Georgina married David Alexander Murray on the 23rd April 1845 and they had one son, Robert McKellar Murray, who was born on the 12th June 1849. Georgina survived her husband by nearly 29 years and died on the 5th December 1878 in Adelaide. Their son Robert died at Burrundie, Northern Territory on the 1st February 1893, leaving a widow and a daughter Elsie Mackellar Murray who had been born on the 11th July 1871 in Adelaide.

From Donald and Jessie Mackellar and James and Harriet Allen descend the genealogists of this branch of the family who have, as is often the case with the Clan Mackellar, made the collation

of data so much easier. Donald and Jessie's 10 children were: Ormonde (1846-1920), married Mary Ann Taylor, with 11 children; Emily Elizabeth (1848-1925), married Edward Joseph Sparke; Georgianna Lydia (1849-94), married Murdo MacKenzie with 1 child; Amy Louisa (1851-1929, married 1st David Samuel Falconer, with 5 children, 2nd Edward Samuel Dunstan; Eliza (born 1852), married Douglas Fisher, with 2 children; Charlotte Holden (Chatty - born 1854), married Alexander Samuel MacDonnell, with 5 children; Alice McLeay (1855-1942), 1 child; Lavinia Harriet (1858-1930), married Edgar James Patrick Byrnes, with 11 children; Maude Mary (1859-60); Thomas FBDC (born 1860), married Mary Ann Holcombe, nee Cuell.

Shortly after his marriage to Jessie Gibbons Donald answered an advertisement by the Hawksbury Benevolent Society for tenders from persons to take charge of their herds. He wrote again in the November to offer his services at 50 pounds per annum, assuring the Society that he could obtain sureties for a faithful performance of his duties and, if required, an ample testimony from his late employer. The address of his lodgings at the time was given as: c/o P Henderson, Pitt Street, Sydney. By the time of their first child's birth in 1846 Donald and Jessie were living in the Murrumbidgee district of New South Wales and they were to remain in that vicinity on and off for the next dozen years. Donald worked as a manager or overseer on large pastoral sheep runs and never owned his own place.

In early 1859 a sheep station was established on the Darling River, on a former Native Australian reserve which had previously been considered too dangerous for settlement. This station was named Fort Bourke and by 1861 great progress had been made opening up the country. Vincent James Dowling, who had originally settled Fort Bourke, now considered the place "too civilised": the town of Bourke was founded a few miles from the stockade in 1862.

The Bogan River Company had been formed by this time and Donald Mackellar started the company's activities in the Fort Bourke area with a sheeprun for 60,000 sheep. However he was not to be manager for very long. The local newspaper recorded: "...on July 26 (1860) at Beesmary (sic, for Beemery, the name of the sheeprun), Bogan River, of fits of epilepsy caused by over excitement, (died) Donald McKellar Esq, J.P. aged 42 leaving a wife and eight children totally destitute. He was manager of the Bogan River Company and a native of Inverary (sic), Argyllshire....".¹³

It may be that baby Mary Maude Mackellar had died by this time but, on the 22nd November of that same year, Jessie gave birth to her tenth and Donald's posthumous son Thomas. He was baptised Thomas Fort Bourke Dangar Mackellar, named after the location of his birth as well as his uncle Thomas G G Dangar.

Shortly after the death of Donald the family moved to Sydney, where his widow Jessie married George Edward Gardner, a photographer, on the 16th May 1867. She had two more children by Gardner and died on the 3rd March 1887.¹⁴

The family scattered, with some keeping in touch with others and some not. Bourke Mackellar, the youngest child, married but left no children. He was remembered by the family for his nickname "Combo", and was a grazier in the Pilliga District of NSW for many years. He died in 1943.

Ormonde MacKellar married in 1868 and spent all his life on the land. He died in 1920. Amy Louise was living with her brother Ormonde when she married in 1869: his wife was one of the witnesses at her wedding. When Lavinia married in 1880 the witnesses were her sister and brother-in-law Amy and David Falconer.

Eliza and Charlotte both married accountants, in Sydney in 1874 and 1877 respectively. Both lived in Sydney and were good friends of their sister Emily, a teacher. The second daughter, Georgiana, was living at Bullerawa in 1872 when she married Murdo(ck) MacKenzie from Wangan.¹⁵

The recent researches of the history of this particular branch of the Mackellars has been carried out by Mrs Narelle Green, a grand-daughter of Ormonde and his wife Mary Ann Taylor, and Mrs Elizabeth Kraus, a great-great grand-daughter of the Harriet Mackellar who emigrated with her siblings aboard the "Lady Lilford" in 1839 and married James Allen in 1846.

Marie (Mary) Mackellar and her husband John Macvicar

The marriage of John Macvicar from Glenaray and Mary Mackellar from Stuckscarden took place in the Parish of Inveraray on the 20th February 1729. Could this have been the marriage that started the feud that brought down the family of Kilblaan ?(see Clan Mackellar part 6)

John and Mary seem to have lived their married life in the town of Inveraray, where they had: Archibald, Niven, Malcolm, Patrick, Mary, and Elizabeth.¹⁶

In later life Patrick Macvicar petitioned the 5th Duke on behalf of his Mackellar cousins in Stuckscarden with a letter that gave an insight into the family's position in the social structure of the time now rapidly being displaced. The year of the petition was 1802 so perhaps it was Robert Mackellar the innkeeper whose case was being put forward. The letter stated: "Even before the Reformation as well as since the Mackellars of Glenshira on the one hand like the Macvicars in Glenaray on the other were looked upon by the Noble family of Argyll as a kind of lifeguard almost within cry. Mackellar was the family's chief musician in ancient times and I have seen in my grandfather Mackellar's house the remains of a Keese Clarsach (?) and...(ie; the harp and case) the foord (sic), Aa-chlarsair, "the Harper's Ford" on (the river) Shira between Stuckscarden and Kilblaan has been pointed out to me, where sat on each side of the burn the two musicians of Stuckscarden and Kilblaan playing in concert. Their ancient tales and achievements in support of the Noble family are little inferior than those of Ossian and Fingal....".¹⁷

Glen Shira as part of the Argyll Estates

Although the Campbells of Argyll had been feudal superiors of much of Glen Shira since the 16th century the people of the glen had remained much the same as under the previous superior, MacNaughton of Dunderave. Only in the late 18th century had the land reforming policies of the 5th Duke led to larger more efficient and enclosed farms and less farm workers.

One of the old families to benefit from this was that of Turner of Drimlee near the top of the glen. Originally they had come to Drimlee as MacNaughton's (deer) foresters on Ben Buidhe and one of their most illustrious visitors had been Queen Mary, when she visited her half-sister the Countess of Argyll at Inveraray in 1563. The queen had shot a stag at Elrig during a great hunt organised for her by the earl.

The Turners had a tack of the old Mackellar place of Maam in Glenshira in 1821, but the boundaries far exceeded those of the original Maam. Now they were "...all and whole the low grounds of the lands and farm of Maam in Glenshira from the march of Stuckinscardine to the fence that forms the north boundary of the first park beyond the Dooloch (Dubh-loch, in Glen Shira) as also all and whole the lands of Stuckinscardine, Cuilnaha and the muir of Kenachreggan....(another old Mackellar place, in Glenaray)."¹⁸

The Turners belonged by this time to a new class of landholder in the Highlands, usually a non-Highlander, who had replaced the old tacksmen in the social strata. Although the Turners were Highlanders and of the old tacksmen class they were exceptions and often the incomers were Lowlanders or English, both grouped together as the despised "Sassunach".

A story was told of a later Mackellar and his family who were tenants of one of these new landholders at Stuckscarden. Peter Mackellar had married Flora Macnab in neighbouring Glassary Parish on the 10th July 1810, so quite probably they should appear in a later Clan Mackellar chapter. However Peter found employment as a ploughman and farm labourer at Maam and lived

at Stuckscarden. While living there their two children were born: Mary in 1812, and Archibald, baptised on the 5th February 1816.

Maam was at that time let to a colonel, whose wife was an excessively exacting mistress. One day Peter was ploughing when a friend of his came up to him with some message and interrupted the work for a few minutes. Peter's mistress saw her workman standing idle in the field and shouted an ill-natured reproach at him. With "the quick anger characteristic of a Gael" Peter did not return to his task but unyoked the horses, put them back in the stable, and returned home. He said to his wife: "Ma tha aite fo'n ghrein anns an urrainn damh a bhith saor o chuing taireil an dubhsheirbhis, theid mi'n sin" (If there is any place under the sun where I can be free from the humiliating bondage of this wretched employment, I'll go there). "We'll go together", said his sympathetic wife.

By the summer of that same year, 1817, the Mackellars and a few relatives sailed from Greenock to Quebec, where they landed after a boisterous passage of nine weeks. From there they worked their way westward by batteaux and such other very slow modes of transport until they reached Queenstown, then the western limit of our known civilisation. Having heard of the Talbot Settlement, where free grants of land were being made to settlers, Peter Mackellar and his fellow emigrants, John MacDougall, Malcolm MacGregor, and Duncan Macnab, left the women and children at Queenstown and went there to assess its suitability.

The journey was made on foot along the Indian Trail until they reached the township of Aldboro, a distance of over one hundred and twenty miles. Here they met up with five Highland families, those of John Gillies, Archibald Gillies, Neil Haggart, Donald MacEwen, and Alexander Forbes, who had come to Aldboro by way of the States the previous year. The new arrivals immediately resolved to throw in their lot with their fellow countrymen and selected lots before returning to Queenstown for their families. With the aid of two oxen and wagons they were able to transport their wives, "weans" (children) and all their worldly goods to Aldboro in time to erect shelters before winter set in. Here Peter and his fellow Highlanders profited in their own independence, although at times it must have been far from easy. Great privations were suffered by them, and some times they were reduced to the necessity of subsisting on roots and bark. But large accessions were made to the settlement during the next few years and eventually the Mackellars and their neighbours prospered.

In the late 1830's the Mackellar family moved to a farm named Walnut Grove, Raleigh, County Kent, Ontario. It was there that Peter died on the 18th January 1861 and Flora died at the fine age of 95 years on the 9th February 1877.¹⁹

Archibald, son of Peter and Flora Mackellar the settlers, became a very effective political commentator, especially before an audience of farmers. His first marriage was to a Miss Lucy McNabb who, despite the different spelling, was supposedly a 2nd or 3rd cousin of Archie's mother Flora. He married Lucy on the 15th August 1836 and they set up home on a farm on the banks of the river Thames, in Kent County, Ontario.

In 1842 Archie was elected to the council of the United Counties of Kent, Lambton, and Essex. He was also Reeve of Raleigh Township in 1846-7-9, and of the town of Chatham from 1849 to 1857. In this latter year his wife Lucy died. They had two sons: Peter Duncan (P D Mackellar), who was to become Registrar of Kent County, and Donald.

Archie Mackellar sat for Kent County in the Canadian Assembly 1857-67, and for Bothwell in the Ontario Legislature 1867-75. He also held office in the Liberal Government 1871-5, being appointed a member of the Executive Council in December 1871 and serving as Commissioner of Agriculture and Public Works until the 4th April 1874. He was then appointed Provincial Secretary and Registrar and Commissioner of Agriculture. In 1875 Archie was appointed Sheriff of Wentworth County, a post he held until his death at Hamilton, Ontario on the 11th February 1894.

On the 27th May 1874 he had married Mary Catherine, youngest daughter of Grant Powell Esq., and widow of the late Sheriff Lawrence Mercer of Norfolk, UC.

As well as his politics Archie's social life included his period as President of the St Andrews Society in Chatham, and service as a major in the 24th Battalion (Kent) Volunteer Infantry.²⁰ For his relatives at home the proudest moment in his career was when he met the marquis of Lorne during the latter's stint as Governor-General of Canada. The meeting took place in 1881 and Lord Lorne wrote to Sandy Mackellar, the Duke of Argyll's fisherman at the Salmon Draught near Inveraray:

"Manitoba, Canada, 3rd August 1881.

Dear Mackellar,

I wish you could have been with me on some of my recent journeys. I have met so many of your folk that I must tell you about them.

At Hamilton in Ontario, Sheriff Mackellar, your cousin, was asking for you. After leaving East Ontario we went by steamer through the great lakes Huron and Superior and for four days after until we came to a place called Humber Bay. On landing we were met by two of your people, fine young men, and by the Sheriff's sister. Near the place we met a third of the men of the family and this is what they are doing;

John, Donald and Archie are all explorers and live at Fort William, North Shore, Lake Superior, and Peter is a mining engineer of three regions".²¹

The township of McKellar in Ontario is named after the Honorable Archibald Mackellar.²²

References:

- ¹ "The Clan Mackellar Part 1", in the Journal of the Clan Campbell Society (North America), vol 23, No. 3, Summer 1996, p20, quoting from "Argyll Sasines", edited by Herbert Campbell.
- ² Ibid, quoting from the Argyll Estate Rentals.
- ³ Inveraray & Glenaray OPR.
- ⁴ "The Clan Mackellar Part 1", quoting from "The Manuscript of the Duke of Argyll" (also known as the Argyll MSS), by Sir William Fraser (GB Historical Manuscripts Commission, 4th Report, pp470-492, and 6th Report, pp606-634, London 1874-7).
- ⁵ Ibid.
- ⁶ "The Burgesses of Inveraray 1656-1963", edited by Elizabeth A Beaton and Sheila W Macintyre, Scottish Record Society, 1990, p180.
- ⁷ "Inveraray Papers", by Duncan C MacTavish, Ohan, 1939, p56, where Alexander's name was shown to be among three additional names added to the margin of the summons.
- ⁸ "Inhabitants of the Argyll Estate, 1779", edited for the Scottish Record Society by Eric R Cregeen, MA, Edinburgh, 1963, p.17: there were 20 inhabitants on Stuckscarden at the time, still apparently divided into three households as in the Hearth Tax roll of 1691. The Stuckscarden Mackellars seemed to like marrying with the Macnuirs, a MacFarlane sept found about Inveraray. As well as Ellar noted previously there was Mary (b. 1733) who married Donald Macnuir in 1752. Then their daughter, also Mary (born c.1754), married a Duncan Macnuir in 1774 and they continued living at Stuckscarden until about 1790. As McNure and also McNuir they continued living about Inveraray until the Cowal version of the name, Macnair, became the normal spelling. The Macnairs mostly later anglicised their surname to Weir.
- ⁹ Argyll Archives.
- ¹⁰ Ann was baptised on the 19th March 1830 to John "Ban" Turner, portioner of Drimlee, and his wife Ann Munro who had married on the 21st January 1825 (Inveraray and Glenaray OPR). He was know as "Ban", or fair-haired to distinguish him from another John Turner in the area at the same time. The Turners were of long standing in Glen Shira: the most famous member of the family was Major-General Charles Turner (1774-1826), Governor-General of Sierra Leone in the early 19th century.

- Public Record Office AIR 30/1: conditions of Award of the Silver War Badge to Members of the Royal Air Force: explanatory Memorandum, Air Ministry 30 November 1918: signed Weir, Secretary of State.

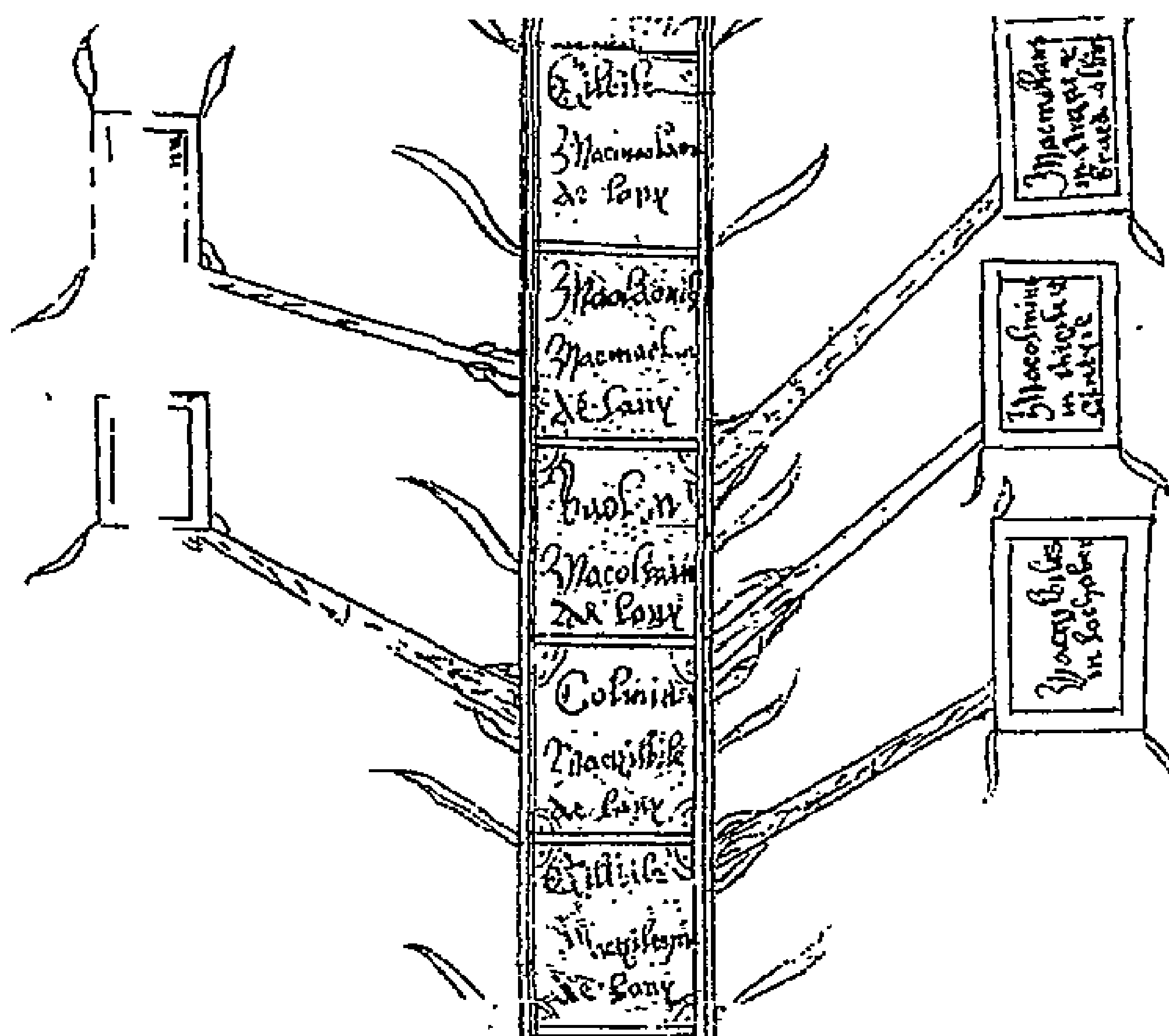
THE DE LANYS OR LENNIES OF THAT ILK

Graeme M. Mackenzie, M.A.,

*"...the old Family of Lenny of That-Ilk, which is reported to have been a Family of good Repute, as far as Tradition may be relyed on. But there are as few Documents relating to, as there are Men of that old Family extant in this Age, to clear this, or any other Matter, concerning the same...."*¹

The pioneering family historian William Buchanan of Auchmar had reason to be especially interested in the history of the lairds of Leny, since the estate on the outskirts of the Perthshire town of Callander had come into the hands of his clan following the marriage in the late fourteenth century of the heiress of the Lennies to a son of Sir Walter Buchanan of Buchanan. One document relating to the original lairds is a fascinating sixteenth century family tree – now to be found in the Buchanan of Leny papers in the National Archives – which has much to tell us not only about the Lennies, but also about other related families, and about the wider kindred to which they all belonged.²

The original tree is now too frail to be reproduced, but a good photographic copy of it, made towards the end of the nineteenth century, can be found in "Strathendrick and its Inhabitants" by J. Guthrie Smith (who gives a detailed account of the Buchanans of Leny, down to his own time). The last individual on the tree is *Patrick mac Robert Buchanan* who died, supposedly without legitimate male heirs, in about 1539. There followed a bitter, and at times murderous dispute for control of the



Leny estates between his nephew Robert mac Robert Buchanan and Sir James Stirling of Keir, who had acquired a considerable portion of the Leny lands from Patrick mac Robert's daughter Margaret. This controversy resulted in the production of an "*Account of the families of Leny of Leny, and Buchanan of Leny, sent by Robert Buchanan of Leny to the Laird of Keir, circa 1560*" (printed by Sir William Fraser in his "Stirlings of Keir"); and it seems pretty certain that the family tree was drawn up at about the same time, and probably for much the same reason.³

On the tree the progenitor appears at its root; the Lennies or *de Lanys* form the main trunk, with many bare stems and a few bearing fruit on the way up; and then the various branches of the Buchanans of Leny form the boughs at the top. A cleaned-up version of a small portion of the tree taken from the Guthrie Smith photo can be shown to illustrate the format; and the fragment of writing in the top box on the left appears to indicate that there was at one time more information on the tree than now survives.

The fact that the lower box on the left is completely blank raises the possibility that additional information has in fact at some time been deliberately erased, and this appears all the more likely because of other tampering which can clearly be seen on the original document (at a point above the fragment shown here). This takes the form of a strip stuck across the middle of the tree in order to alter at least one generation. Quite why is not immediately apparent; but it's interesting to see that it occurs around the time in the Lenny family's history when Auchmar, writing in the eighteenth century – and in contradiction of Robert Buchanan of Leny's own sixteenth century account – claims that a marriage had brought the estate into the hands of the Buchanans a century and a half before the documented union of about 1392. If Auchmar did meddle with it however, he didn't do a very good job; because, as we'll see, incidental information on the tree goes far to discredit much else that he wrote about some clans appearing on it.

Working up the trunk from the base to the point where the Buchanan boughs branch off, the names on the whole tree are as follows (so far as they can be made out – the tree being very faded and difficult to read in places):

Gilespic Moir de Lany, Maolan Macgilespic de Lany, Colmin Macmaolin de Lany, Gilespic Macolmin de Lany, Gilibile Macgilespic de Lany [first generation in fragment shown above], *Colmin Macgilbille de Lany, Maolan Macolmin de Lany, Maoldonih Macmaolin de Lany, Gilbille Macmaoldon de Lany, Maoldonih Macgilbille de Lany, Gilespic Macmaoldo de Lany, Allan Macolmin married Gilespic his dochtir, John Macallan de Lany* [the individual appearing on the stuck-on strip], *Allan who married Allan his dochtir, Gilespic Macallan de Lany, Anslan Macgilespic de Lany, John Macanslan de Lany, John Macean de Lany, John* [Buchanan] *who married John his dochtir, Andra Macean Buchanan.*

As will be apparent from the portion of the tree shown above, the boxes for each generation were not always big enough for the whole of the longer names, so (Mac)Maoldonich usually appears with three or four of the last letters missing. It's interesting to see that although the English "John" appears as a given-name, when it comes to the patronymic the Gaelic "Macean" is always used. This suggests that the sixteenth century Buchanan who compiled the tree had at least some knowledge of Gaelic, even though he was unaware of having at one point confused two versions of the same Gaelic name.

This confusion relates to the earliest branches coming off the main stem (which appear in the illustration above). The first shows *Gilibile Macgilespic* to have been the eponymous of the *Macgilbilles in Lochaber*; then *Colmin Macgilbille* to have been namefather of the *Maccolmins in Argyle & Kintyre*, and finally *Maolan Macolmin* to have been the progenitor of the *Macmillans in Angus (?) & Braedabin*.

The *Macgilbiles in Lochaber* are the MacGilveils or MacGhillemhaoils, and their eponymous *Gilibile* or *Gillemaol* ("Tonsured Servant") is actually the same person as *Maolan* ("Tonsured One") the namefather of the MacMhaolains in Knapdale and Kintyre. The progenitor of the MacMillans thus appears on the tree four times, while GilesPIC (Mor), Colmin, and Maoldonich all appear twice. This makes it difficult to work out the exact line of descent for the clans mentioned; especially for the MacMaoldonichs, about whose origins this is the only source. The insistence however – reinforced by the repetitions – that both the MacGhillemhaoils and the MacMhaolains come from the same root is important in view of the suggestion sometimes made that *Clann 'ic 'illemhaoil Abrach* were not related to the MacMillans (of Knap) at all. Most significant, however, is the fact that, in this sixteenth century Buchanan-compiled genealogy, there is no mention of "Methlan" Buchanan as the progenitor of a clan called "MacMethlan" but pronounced "MacMillan". This invention was the means by which Auchmar claimed the MacMillans as a sept of the Buchanans, along with the MacCallums – the MacColmins of the Leny tree – and other non-Buchanan families belonging to this kindred.⁴

The contention of the tree that the Lennies and the MacMillans were one and the same kindred can be supported by evidence and traditions from other sources; and we should start with whatever else can be discovered from contemporary records of the *de Lonys*.⁵

The original lairds of Leny were important figures in the church and the royal household, and there are records of them going back to the time of *Willelmo de Linne* who appears in 1231 as *Senescallo Nostro* to Gilbert, Bishop of Dunkeld, and a *Magister John de Lena* who appears as a witness in the Register of the Bishops of Glasgow in 1267. There is very little early evidence about the estates held by the Lennies – which Auchmar reports as having been in Perthshire and Midlothian – and the first authenticated charter relating to the family's holdings would appear to be the grant in about 1270 by the Earl of Lennox of the lands of Drumchastell (which is actually in Stirlingshire) to *Johanni filio Alani de Lany*. In 1296 submission to Edward I is given by *Johan de Lanyn* from the county of Perth, who is recorded later in the Ragman Roll giving fealty to the English King for his lands in Midlothian as *Johan de Lany del counte de Edneburk*. Whether this is the same man who had the charter of Drumquhassle is impossible to say; but a series of references to John de Lanys covering some sixty years suggests that there were probably at least two lairds of Leny bearing the same given name in that period. The next occurrence is in 1304 when a man of that name appears as a juror in Perth; and two years later support for Robert the Bruce leads to the Mentieth lands of John de Lany being confiscated by Edward of England and petitioned for by his follower Robert de Sapy.⁶

Later in Robert I's reign *Joannis Lany* has a charter from the Scottish King for the lands of *Wuchman*, to the record of which a note is attached as follows: "*Joannis de Lani...Buchanne...boundit be Forth, the lands of Lekky and Aldrimernys and Brameloche et rivulum de Terroch...Eskedromcur, per servitium duorum architenencium. Anno regni 20*". The twentieth year of Robert's reign would have been 1326, which is when John de Lany appears as the constable of the King's castle at Tarbert, Loch Fyne. Tarbert was a key fortress in an area which had been bitterly contested for by various highland clans who were using the chaos of the "Wars of Independence" to feather their own nests, and such an appointment is a clear indication of John de Lany's importance in the Bruce regime. Not all Lennies however fought with Bruce. *Thoma de Lanny* and *Thome de Lany junioris* are recorded amongst the "hobellariis" of Sir Petro de Lubant, Edward II's Constable of Edinburgh Castle, in the years 1311-12.⁷

The Lennies continue to feature in the records throughout the fourteenth century and into the first half of the fifteenth. A Thomas de Lany received payments from the Exchequer in 1364 and 1379, which included part of the Queen's pension (suggesting he may have been her chamberlain).

A *Johannis de Lany* appears in the Register of the Bishops of Moray in the year 1383. Between 1425 and 1431 a William de Lany was chaplain to the King, and was paid a salary out of the customs revenue of Linlithgow; and another John de Lany appears in 1447 receiving payments on behalf of the Comptroller of the Exchequer. Contemporary with a number of these Lennies was another of the same name who was the most prominent known member of the family – a man who, as both churchman and important royal servant, embodies in one career all the traditions of the de Lany family.⁸

Magister Robertus de Lany first appears as a Deacon holding the church of Conveth (now Laurencekirk) in St. Andrews in 1381; and in 1399 he appears as Chamberlain to Queen Annabella, in which role he received payment from the Exchequer of her pension. By 1404 he had been appointed *Prepositus Capelle Regiae nostre Sancti Andrew* (i.e. as Provost of St. Mary's, the Chapel Royal in St. Andrews). In April 1406 Robert III was succeeded as King of Scots by his son James, who had just been captured by the English; and between 1408 and 1414 Robert de Lany appears a number of times as one of the "...ambassadors of the kingdom going into England for the release of the King...". Though it was to be ten more years after Master Robert's final embassy to England before James I was released, it appears that he continued as the Provost of the Chapel Royal until at least 1437 when a successor was confirmed in office. It's sometimes thought the appointment of a new Provost then was as a result of the death of Robert de Lany; but in fact it was the King who died that year - which would have meant all royal offices automatically becoming vacant. *Domino Roberto Lany, Capellano*, appears in service to the new King, James II, in the years 1447-49, when he seems to have had custody of the King's chambers in Edinburgh Castle.⁹

The 1449 payment from the Exchequer is the last record of Master Robert de Lany, and his date of death is not known. Since he would have been an old man by then it seems reasonable to assume that he would have died in peaceful retirement in Scotland; but the family tree, which was compiled less than a century later, remembers the most distinguished of the de Lanys as "...Robert macean uha yead for ye King to Inglan & ues killed yr...". The compiler of the tree seems to be uncertain as to which of two successive John de Lanys was the father of the famous Ambassador, but one of the two branches leading to Robert would suggest that he was the son of the *John Macean de Lany* who was the last of the original lairds of Leny; and that the Janet de Lany who took the estate to the Buchanans would have been his sister. This appears quite likely from the date of a charter for the lands of Petquhonardy which were granted to John Buchanan (son of Sir Walter of Buchanan) and Janet de Lany, daughter and heir of John de Lany, in 1392 – which is assumed to have been the approximate date of their marriage.¹⁰

There is one other record of Robert de Lany which sheds further light on the history and possible origins of his family. In 1419 he acted in the church courts on behalf of the monks of Inchcolm against the Vicar of Cramond who was detaining rents due to the Abbey. The Lennies had lands in Cramond – part of the estates for which "John de Lany in the county of Edinburgh" had given fealty in 1296 – and though some of the original estate probably now lies under the concrete of Edinburgh Airport, Nether Lennie, Lennie Mains, and Lennie Park can still be found lying between Craigiehall and Gogar. The old Midlothian lands of *Lanin* apparently comprised *Lanyne Minorem* and *Lanine Comititis*, and they're said to have been part of the original endowment of Inchcolm Abbey at its foundation in the early twelfth century by King Alexander I. It took nearly half a century to complete the Abbey, and in the meantime its endowment was administered by the Bishops of Dunkeld, who maintained a palace in Cramond throughout the middle ages (one tower of which still remains on the outskirts of the village).¹¹

Cramond was long considered a part of the diocese of Dunkeld, and this may reflect the fact

that it – and presumably the lands that were to become known as Lanin/Leny – had once belonged to the ancient Abbey of Dunkeld which, since at least the time of Abbot Crinan (father of King Duncan I), had been administered by the royal family. Ethelred, the last Abbot, had been a son of Malcolm Ceanmor; and when Alexander I created the new bishopric of Dunkeld he appointed as its first incumbent Cormac, a man who may also have had royal blood in his veins (a matter touched on below). Cormac was in his time the greatest cleric in Scotland, with a huge diocese that encompassed the west coast of Scotia from Argyll to Ross, as well as having his episcopal seat at the historic heart of the kingdom. As Bishop he was probably invested with much, if not all of the property that had endowed the old Abbey of Dunkeld – including presumably its lands in Cramond – some of which he no doubt used to help endow the new Abbey dedicated to the patron saint of his own church (Dunkeld was second only to Iona as a centre for the cult of St. Colm or Columba). Apart from Lanin/Leny in Midlothian, the monks of Inchcolm held lands at Tibbermore in Perthshire where the Bishop of Dunkeld had another palace; and in Fife at a place called *Balcormok*, now Balcormo (i.e. the township of Cormac), which we can reasonably assume was named for the Bishop who was the original patron of the Abbey. Robert de Lany's activities in 1419 therefore reflect not only a close relationship between the Lennies and the monastery of Inchcolm, but also his family's long-standing connection with the church of Dunkeld – of which he had been appointed a Canon in 1381, and where the earliest documented "de Lany" had been the Bishop's seneschal back in 1231.¹²

Another name that seems to have a hereditary connection with the diocese of Dunkeld in the middle ages is "Bell". A Master David Bell was a Canon there in 1263; a *Thomas de Perth dictus Bell* was an "official" of the diocese in the same year; William Bell was Dean of Dunkeld between 1329 and 1342; and another *Thomas dictus Bell* was a canon in c.1340. One of the most significant features of the Lany family tree is a clear indication of the connection between the names Bell and MacMillan; with Gillemamol, the eponymous of the Lochaber MacGhillemhaoils or McGilveils, appearing on it as *Gilibile* ("bile" or "bell" being synonymous with "mill" or "mhaoil" because the Gaelic "bh" sounds the same in English – like a "v" – as the Gaelic "mh"). The same mistranscription of the Gaelic can be seen in more modern times on Ordnance Survey maps where the Knapdale rock documented in twentieth century editions as *Rubha Mhic Ghillemhaoil* appears in a mid-nineteenth century edition as *Rudha Mhic Ghillebheill*; and there are many examples to be found in parish registers in Argyll of the name Bell appearing in place of the phonetic Gaelic forms McIlveil or MacIlvolyle.¹³

As a result of Robert Buchanan not knowing that Gilibile/Gillemamol and Maolan were the same person, the Lany genealogy is longer than it might otherwise have been; but as we've already seen, other individuals seem to appear more than once as well. One wonders if this repetition was designed to extend the pedigree back in time to make it accord with a favoured family tradition about when their ancestor Gilleasbuig Mor was supposed to have lived. This is said to have been set out in a charter of 1227 from King Alexander II confirming the lands of Lany to the cousins Alan mac Colmin de Lany and his wife Margaret nic Gillespic de Lany. These lands were

"...to be held and possessed by them and their heirs as freely and quietly as the said Margaret held or possessed them before this resignation, by virtue of a little sword which King Cúlen formerly gave by way of symbol to Gillespic Moir her predecessor, for his singular service...."¹⁴

Although the lack of an original leaves the validity of this charter in doubt, there was a "small silver sword" with the name *Gillispic Moir* inscribed on it amongst the relics of the Buchanans of Arnprior (descendants of the Buchanans of Lany) in 1789, which was drawn then and later published in the journal "Archaeologia".¹⁵

The importance of the sword as a symbol amongst the descendants of Gilleasbuig Mor

is emphasised by its appearance on the oldest extant monument to a MacMillan (Alexander MacMillan's late fifteenth century cross at Kilmory, Knap) and its use, as a claymore being wielded in two hands, for the crest of the MacMillan chiefs. This last depiction seems to accord more completely with the tradition reported by Auchmar about the sword which was used as a charter for the family lands of the de Lanys:

"...the Lennies, while Owners of that Estate, had no Charters of the same, but a large Sword, with which, it seems, he, who first of that Name acquired there Lands, had performed some signal Atchievement, being a Means of his first Advancement."

The sixteenth century accounts of the Lennies both refer to the sword, although by then it's already a small symbolic sword rather than the full-size weapon suggested by Auchmar and depicted on the MacMillan crest. On the family tree it's mentioned in a colourful historical note to be found in the bottom left hand corner of the document (which was helpfully transcribed in the Scottish Historical Review in 1903/4):

*"It is uel knauin bi the Schinachies the first aleuin of thi auld lanyis uer Reidharis whilk is to say Knightis and sum of them uar famus men notinly the reidhar moir wha got the claibeg fra the King fur his guid deidis and the reidhar ouir wha sleu in uar the meikle horse man and eik the reidhar vray uha sleu the meikle tork befoir the King fra whilk deid ui gat our Inocignie and aimis."*¹⁶

This can be "translated" roughly as follows:

It is well known by the shennachies that the first "aleuin" (?) of the old Lenys were riders, which is to say knights; and some of them were famous men, notably the Great Rider who got the small sword from the King for his good deeds, and the Grey Rider who slew in war the big horseman; and also the Freckled Rider who slew the large boar in front of the King, from which deed we got our insignia and arms.

The description of the Leny and MacMillan ancestors as "riders, which is to say knights" is perhaps also reflected, like their symbolic sword, on a monument in Knapdale. The shaft of a broken second cross at Kilmory – erected by Duncan MacMillan for himself and his father Malcolm (son of the Alexander on the earlier monument) – depicts the very unusual figure, for the west highlands and islands, of a lance-bearing warrior on horseback, rather than the frequently found footsoldier.¹⁷

There is some support therefore from other traditional sources for the contention that Gilleasbuig Mor, the first laird of Leny and the ancestor of the MacMillans, was a "knight" who gained his lands in the service of the King. It's impossible however that he should have done so in the time of King Culen, since he reigned in the mid-tenth century and GilesPIC Moir's grandson, Colmin mac Maolan, is on record in the mid-twelfth century, appearing in the Gaelic notes in "The Book of Deer" as *malcoluim mac molini*. This Malcolm mac Maoiline appears in the MS1467 genealogy of the MacMillans as *"...Gillacoluim inhic Gillacrist dar comhainn an Gillamaol agus Clann an Mail..."* ("Malcolm son of Gilchrist called the Tonsured Servant from whom are the MacMillans"); from which we learn that the *Gilibile* or *Maolan* of the Leny tree had the given name Gilchrist. The same pedigree goes on to show that Gilchrist "Gillemaol" was the son of one *Cormac mac Airbertach*; who, if we are to believe the Leny tree, must therefore be the same man as "Gilleasbuig Mor".¹⁸

MS1467 shows that Cormac mac Airbertach was the ancestor of a number of other highland clans, though the lengths of the pedigrees vary so much that it would appear not all can be genuine. The discovery some years ago of a missed inscription on the tomb of a fourteenth century MacKinnon chief on Iona has proved however that the MS1467 account of that clan's early genealogy is indeed reliable; and it has enabled calculations to be made as to when Cormac mac Airbertach – alias *GilesPIC Moir de Lany* – would have lived. John Bannerman, who discovered the MacKinnon inscription

proving Cormac's historicity, started with the fact that the last individual named on the MacKinnon pedigree died in about 1400, and counted back using "the normal 30 years to a generation" to conclude that Airbertach "would seem to have flourished c.1160". This means that his son Cormac would have lived in about 1190 (though if starting with a death date, the conclusion should be that Airbertach and Cormac would have died around 1160 and 1190). When dealing with early Scots genealogies however one needs to bear in mind the judgement of the greatest living authority on such matters, David Sellar, who has pointed out that "...averages of 35 to 40 years per generation occur so frequently in Irish and Highland genealogies that one is almost tempted to regard them as the norm". If one applies such averages to the MacKinnon genealogy then the date of Cormac's death appears likely to have been between 1120 and 1155.¹⁹

If one then examines the historical record in Scotland for the early years of the twelfth century, looking for a great man called Cormac, the one individual fitting that description is the Bishop of Dunkeld – who first appears in 1115/16 and who must have died between 1132 and 1135 (when his successor Gregory is first documented in that office). Given the connections already established between the lairds of Leny and the diocese of Dunkeld, and bearing in mind the hereditary nature of the religious calling, along with many religious offices in the middle ages, this conclusion makes sense. Indeed, the very name accorded by the Lennies to their ancestor – which is also applied to Gillemaol's father in another early genealogy of the MacMillans – supports it: *Gilleasbuig Mor* can be simply translated as "The Great Bishop".²⁰

It finds further support from the only contemporary reference to the progenitor of the MacMillans, Gilchrist "Maolan/Gillemaol". He appears, like his son Malcolm, in the Gaelic notes in "The Book of Deer"; where, in "the eighth year of King David's reign" (i.e. 1132), Cormac Bishop of Dunkeld is involved in a transaction witnessed by *Gilchrist mac Cormaic*. These notes document mostly the grant of property and privileges to the monks of the Celtic Abbey of Deer, and the principal patrons that it records were the old Kings and mormaers of Moray; the kindred to which, according to MS1467, Cormac mac Airbertach belonged (and in one pedigree of which – that of the MacQuarries – Airbertach is shown to have been the great-grandson of King Macbeth). As if to emphasise the family nature of the Bishop's connection with Deer, Cormac's grandson Malcolm/Colmin mac Maolan is joined as a witness to the later deed in which he appears by a cousin, *Gille-Crist mac Fhinguine*, brother to the *Finlay mac Finguin mhic Cormaic* who appears in the MS1467 pedigree of the MacKinnons.²¹

The MacKinnons were in effect the hereditary Abbots of Iona for a considerable part of the Middle Ages, and the eponymous of the MacMillans clearly had some sort of religious connection to justify his nickname of "the tonsured one". Another of the clans shown in MS1467 to be descendants of Cormac mac Airbertach were the Clann an Ab ("Family of the Abbot"), or MacNabbs; and the religious house that their eponymous was supposed to have presided over was that dedicated to St. Fillan. In his account of the Lennies sent to Stirling of Keir, Robert Buchanan of Leny reports that as well as the "...litill auld sould, gauin to Gilesiemvir be the King..." the original lairds also had "...ane auld relict callit Saint Fillanis tuithe, quhilke servit thaim for thar chartour quhyle Alexander his dayis..."; and, as I've suggested previously in these pages, this is one reason for supposing that the later "Sons of the Devotee of Fillan" (MacGhille-Fhaoláins or MacLellans) also belong to the MacMillan-Lennie kindred. One of the other clues leading to such a conclusion is the grant in 1318 to Dougal "MacLellan" of Gelston by King Edward of England of the lands of Knapdale and Glendaruel; a move which only makes sense in those dangerous times in that part of the highlands because the lairds of Gelston belonged to the same wider kindred as the later lairds of Knapdale, the MacMillans. The same applies to the appointment eight years later by Robert the Bruce

of John de Lany to be Constable of Tarbert Castle.²²

Though the Lennies came to be a central and eastern lowland family, their roots therefore lay in the western highlands and islands. MS1467 tells us that Bishop Cormac's father, who bore a distinctly Irish name, settled his people amongst the western isles of Mull, Tiree and *Craobh-inis* (Iona); and *Dun Uabairtich* (the fort of Airbertach) lies on the mainland of Lorn opposite Mull. Argyll traditions also report that MacCallums and MacCalmans – the MacColmins of the Leny family tree – are traditionally associated with exactly that area of Lorn; which was in any case the ancestral home of the old Kings of Moray from whom Cormac mac Airberach was descended. Cormac *Gilleasbuig Mor* had probably been educated in Ireland at the famous Columban Abbey of Derry, and may have been particularly responsible for promoting the cult of Saint Catan – who Irish sources claim was buried in Derry – in the western highlands and islands of Scotland. His descendants the MacMillans were a leading branch of the original confederation of Clann Ghille-Chattain; which, although later associated specifically with Lochaber, appears originally to have been a major power throughout the west. The only church dedicated to Saint Catan which is away from the western highlands and islands is at Aberuthven in Strathearn; and Strathearn is the part of Perthshire where, according to the Leny tree, the descendants of Maoldonich mac Colmin de Lany were later to be found (the MacMaoldonichs, who were more commonly known as MacGilledonichs or M'Ildonichs – the Gaelic words "Maol" and "Gille" becoming synonymous, at least so far as names were concerned).²³

While the often warlike MacMillans and Devotees of Catan in the west remembered their ancestor as the Great Cleric – hence the Clan Chattan sept of MacClerich/Clerk (and maybe MacKellar) – the Lennies in the more peaceful east remembered him as the great warrior who carved out their fortunes in service to the King. The idea of a warrior Bishop may seem contradictory in the twenty-first century, but fighting priests were common in the early middle ages; and often the greater the cleric, the greater the warrior. Cormac mac Airbertach, as a Prince of the royal house of Moray, and perhaps a descendant of Macbeth, was probably the de facto lay ruler of much of Lorn and Lochaber; indeed, he may well have been made Bishop – and in effect, Bishop Palatine – of the vast diocese of Dunkeld by Malcolm Ceanmor's son precisely because he was the only person whose writ would run in the wild west.

The sword became the symbol of Gilleasbuig Mor's descendants, in both east and west, and it's a striking fact that in Ireland the names *Laney*, *O'Laine* and *O'Lainidh* are said to derive from the Gaelic *Lann* or *Lainne* which means "the blade of a sword". In Scotland the name Leny is generally derived from the Gaelic *leanaidh* meaning "wet meadows" and as such it appears elsewhere as a place-name; but although the modern spelling of the places Leny in Perthshire and Lennie in Midlothian would appear to support such a derivation, the family supposedly deriving its name from the Perthshire place more usually appears in the contemporary records not as "de Leny", but as "de Lany" or "de Lanyn". We've already seen that the Midlothian place was originally called *Lanin* or *Lanyne*; and in a traditional tale about a feud between Black Duncan of the Cowl (Campbell of Lochawe) and Buchanan of Bochastle, the Perthshire place appears in the Gaelic not as *Leanaidh* but as *Lainidh*. All this goes to suggest the possibility that, rather than the family taking its name from the place in Perthshire, both places actually took their name from the family that were the lairds there (as of course one of them must have done, since the family could not be called by the same name after two separate places).²⁴

This is not necessarily to claim that the family's name did not come from the repeated use of the designation de Lany/de Lanyn by the lairds of the place(s) called Lainidh/Lanin, because it almost certainly did – as a surname. It does however point to the fact that sometime before surnames came into use the places had perhaps been so-distinguished from neighbouring estates because they had

been “the lands of” an individual (probably, but maybe a kindred) who bore that same designation as a nickname. In this case we must presume, since family tradition is so insistent upon the connection of the sword symbol with him personally, that it would have been Cormac *Gilleasbuig Mor* himself; and since we find the lands of *Lanin* in Midlothian tracing their designation as such back to the time of the great Bishop’s endowment of Inchcolm, this would seem to make sense.

Other places named for the people who held them are not difficult to find: Gifford in East Lothian, for example, was so-named because it was the seat of the Scottish branch of the descendants of William the Conqueror’s companion Walter *Giffarde* (“The Fat” or “Rubicond”), Lord of Longueville in Normandy – a classic case in England of a nickname that became a surname, in much the same way as in Scotland *Caimbeul* (“Wry or Crooked Mouth”) is said to have become the surname Campbell. That being the case one is bound to wonder about the insistence by George Black and others that the lowland names *de Cambroun* and Cameron are territorial and have nothing to do with the highland clan supposedly descended from *Cam-shron* (he of the “Wry or Crooked Nose”). As Professor Barrow has been at pains to point out in the past, the stark divide between highland and lowland, Gaelic and English-speaking areas, that grew up in the later middle ages, did not exist in the eleventh, twelfth, and thirteenth centuries. Then Gaels still lived in the Lothians and Fife at the same time as Normans moved into Moray and Strathclyde; and branches of families from both peoples settled wherever a King, great Lord – or Bishop – would take them into their service. In such circumstances it’s quite conceivable that the unknown Lord with the hooked nose would have held lands that were subsequently named after him in the Lothians, Fife, and Lennox, as well as having descendants later settled in the western Highlands; just as Cormac, the great sword-wielding Bishop had.²⁵

Thus the example revealed by the remarkable old family tree of the Lennies of that Ilk may have much to tell us not only about the wider kindred to which the *de Lanys* and MacMillans belonged, but also about our whole approach to the history and genealogy of the oldest of Scottish families and clans.

Notes

¹ William Buchanan of Auchmar, “An Account of the Family of Lenny” in *A Historical and Genealogical Essay upon the Family and Surname of Buchanan* (1723), 95.

² National Archives of Scotland, GD.161/Box 17.

³ J. Guthrie Smith, *Strathendrick and its Inhabitants* (1896), 290; William Fraser, *The Stirlings of Keir* (Edinburgh, 1858), 412. Fortunately the complicated story of the Buchanan/Stirling feud over the lands of Leny is not relevant to this account of the original lairds of Leny, but material that helps untangle it is to be found in the Stirling of Keir papers which are held in the Strathclyde Archives in the Mitchell Library, Glasgow: T-SK1 to T-DK39.

⁴ Auchmar’s audacity in this respect extended to citing the charter in which “Methlan” is supposed to have appeared – which the published copy shows contained no such character at all! See Auchmar, “An Account of the MacMillans” in *A Historical and Genealogical Essay...*, op.cit., 125, and for the charter William Fraser, *The Lennox* (2 Vols, 1874), 402-3.

⁵ The full implications of the Leny tree for MacMillan history are discussed in Graeme M. Mackenzie, *Origins and Early History of the MacMillans and Related Kindreds* (Clan MacMillan Centre, 2001), 4-5.

⁶ *Balmarino Liber* (Abbotsford Club, 1841), 22, No. 26, and *Inchcolm Charters* (SHS, 3rd Series, XXXII, 1938), 13 and notes on 121. *Glasgow Registrum*, 177 & 181. *Cartularum...de Lennox* (Maitland Club, 1833), 48, No. 48. CDS, II, 200 & 213; and 414. Geoffrey Barrow, *Robert Bruce and the Community of the Realm* (Edinburgh, 1988), 327. Drumquhassle is quite near to Drymen, and a place called Lennieston is only a couple of miles north-east of the Port of Mentieth. Other individuals with the designations *de Len*, *de Lene*, and *de Lenna* appear as witnesses from 1240 onwards in the chartularies of Inchaffray and Scone, and they may also be early members of the same kindred.

- ⁷ RMS, I, App. 2, 523, No. 242 & note 6. John de Lany's accounts as Constable of Tarbert appear in ER, I, 52, and the struggle for control of Knapdale during the wars is outlined in R. Andrew McDonald, *The Kingdom of the Isles* (East Linton, 1997), Chapter 6. For the two Thomas de Lanys see CDS, III, 408-9. *Wuchmanl Buchanne* appears to be the modern Boquhan just to the east of Kippen in Stirlingshire.
- ⁸ ER, II, 133; III, 3; IV, lxx, lxxviii, 142, 163, 211, 223, 238; V, 259, 276, 313, 345; *Moray Registrum*, 369-70.
- ⁹ For Robert de Lany MA see also PSAS, IV (1860-61), 83; and D. E. R. Watt, *Biographical Dictionary of Scottish Graduates to AD 1410* (Oxford, 1977), 327-8.
- ¹⁰ The 1392 charter is recorded in RMS, 1306-1424, 348-9, No. 865.
- ¹¹ *Inchcolm Charters*, op.cit., 41-6, Nos. 1 & 2, and notes on pp. 159-60; John P. Wood, *The Antient and Modern State of the Parish of Cramond* (1794), 44-5.
- ¹² *Inchcolm Charters*, op.cit., 36, No. 37; notes on page 105; note on page 155; Appendix VII on page 249.
- ¹³ For far more astonishing versions of the clan name resulting from the difficulties English-speaking chroniclers and transcribers have had over the centuries with the Gaelic forms of MacMillan, see Graeme M. Mackenzie, *Rarest Decision Recorded in History* in TGSI, LIX (1994-6), 420-487. For the rock see OS Landranger No. 62, 735595. The most dramatic transformation of MacGhillemhaoils into Bells is to be found in the Inverary OPR in the mid-18th century.
- ¹⁴ Quoted from "Red Book of Menteith" in Guthrie Smith, op.cit., 290, who says that although the original had disappeared there was "a certified copy" of this charter among the Leny papers.
- ¹⁵ *Archaeologia*, Vol. XL (1794), 45.
- ¹⁶ SHR, Vol. 1 (1903/4), 101-102.
- ¹⁷ The MacMillan crosses at Kilmory Knap are discussed and dated in Kenneth Steer & John Bannerman, *Late Medieval Monumental Sculpture in the West Highlands* (1977), 151-2; and a careful reading of this comprehensive work reveals how very rare a carved horseman is on west highland monuments.
- ¹⁸ Kenneth Jackson, *The Gaelic Notes in the Book of Deer* (Cambridge, 1972), 70-1; NLS MSS/MS1467/r e29-34, and printed in W. F. Skene, *Celtic Scotland* (3 Vols, Edinburgh, 1880), Vol. III, Appendix VIII, 489.
- ¹⁹ Steer & Bannerman, op.cit., 103-5; David Sellar, *Family Origins in Cowal and Knapdale*, in SCOTTISH STUDIES, Vol. 15 (1971), 26. David Sellar discusses doubts about some of the other MS1467 pedigrees in W. D. H. Sellar, "Highland Family Origins" in *The Middle Ages in the Highlands*, ed. L. Maclean (Inverness, 1981), 103-115.
- ²⁰ John Dowden, *The Bishops of Scotland* (1912). Though *Gilleasbuig* is usually translated as "Servant of the Bishop" it seems reasonable to suppose that it could mean "The Servant-Bishop (of God)" in the same way as *Gillemaol* is taken to mean "Tonsured Servant (of God)" rather than the "Servant of the Tonsured One". Support for this contention can be found in George F. Black, *Surnames of Scotland* (New York, 1946), 500, who says that MacGillespie from the Gaelic *Mac Gill'easpuig* means "Son of the Bishop" (not "Son of the Bishop's Servant"), while Edward MacLysaght, *The Surnames of Ireland* (Dublin, 1985), 18 & 124, states explicitly that Bishop is a synonym by translation of Gillespie (from the Irish version of the same name, *Mac Giolla Easbuig*). The other early genealogy showing the origin of the MacMillans is the Ardross MS in the MacPherson of Cluny papers: NAS/GD.80/965.
- ²¹ Jackson, op.cit., 35 & 70-1. Gilchrist "Maolan/Gillemaol" may also be referred to in the original grant to the monks of Inchcolm of the croft at Tibbermore, beside the Bishop of Dunkeld's palace, which is said to have been adjacent to the lands of *Gylcris Macmal* (Gilchrist MacMhaoil) – though this looks more likely to refer to one of his descendants. The monks of Inchcolm also held a place in Fife called *Balmakmole*, now Balmule (i.e. the township of MacMhaoil). See *Inchcolm Charters*, op.cit., 36, No. 37; notes on page 105; note on page 155; Appendix VII on page 249.
- ²² The MacNab genealogy is one of the MS1467 pedigrees that David Sellar is doubtful about – see Sellar, "Highland Family Origins...", op.cit. – but the MacNabs and their relations the MacGregors did live on lands adjacent to those occupied by MacColmins/MacCallums, MacMillans, and Lennies, and did consider themselves as anciently related to the MacKinnons, who certainly were descended from Cormac mac Airbertach. For the MacLellan connection with the MacMillans, Graeme M. Mackenzie, *The Origins of the MacLellans* in THE SCOTTISH GENEALOGIST, XLIX, No. 1 (March 2002), 9-18.
- ²³ I'm grateful to David Sellar for first pointing out to me the existence of Dun Airbertach just outside Oban: OS Landranger 49, 835282. For Argyll traditions linking the early MacColmins/MacCalmans/MacCallums with

nearby Colagin and other areas of northern Lorn see Katherine W. Grant, *Myth, Tradition and Story from Western Argyll* (Oban, 1925), 41-9. For Clan Chattan in Lorn, Lochaber and Strathearn, Graeme M. Mackenzie, "An Unfortunate Kindred – The Original Clan Chattan" - a paper given to the Gaelic Society of Inverness on 7th December 2001, to be published in TGSI, Vol. LXI.

²⁴ The usual derivation is given in connection with the place of that name in Glen Urquhart, which coincidentally was later home to many Macmillans, in William Mackay, *Urquhart and Glenmoriston* (Inverness, 1914), 585. For *Iann/lainne* see The Highland Society, *A Dictionary of the Gaelic Language* (2 Vols, Edinburgh, 1828), I, 553; and for the Irish "Lanays" John O'Hart, *Irish Pedigrees* (Dublin, 1881), 272. The tale of the Campbell-Buchanan feud appears in Archibald Campbell, *Records of Argyll* (1885), 348.

²⁵ Black, op.cit., 128, 129 & 297-8; G. W. S. Barrow, "The lost Gaidhealtachd of medieval Scotland" in W. Gillies (ed), *Gaelic and Scotland* (1989), 67-88.

SHIPWRECK AND LOSS OF LIFE - DUNBAR

By John D. Stevenson

A most distressing catastrophe occurred here on Wednesday, by which ten individuals have been drowned. The Red Rover fishing-board, of Buckhaven, with a crew of six, William Thompson, master, in taking the old harbour about mid-day, was driven among the rocks, and totally wrecked. Three of the crew were instantly drowned. The master got on to a rock and was saved; his brother reached a small rock near the iron pole, which is surrounded by deep water and covered at full tide, against which the sea was fearfully breaking; Many fruitless attempts were made to rescue him. As a last attempt, Lieutenant Wylde of the preventive service, Mr Lucas, chief boatman, with four seafaring men belonging to the town, whose names were David Darg, Peter Darg, William Miller and William Clement; volunteered their services and in a fishing-boat boldly ventured out. They had nearly reached the rock, when the poor man was washed off, but he kept up for a short time and neared the boat. The crew had almost succeeded in catching his hand, when the sea struck the boat and drove it among the rocks behind the pier, where, melancholy to mention, the boat was dashed to pieces, and the crew drowned. The object of their solicitude was carried to sea and met the same fate. It is distressing to think of the extent of affliction which this dreadful event has occasioned. Lieutenant Wylde, Mr Lucas, Peter Darg and William Clement were married men, and all of them except Mr Lucas, have left families. The two former were brave, excellent seamen, and much respected in Dunbar. The state of excitement and gloom which this melancholy occurrence has occasioned among all classes is very great. It is not known what caused the Red Rover to attempt Dunbar with such a fearful swell on shore. She had not been fishing here for some days, and not more than six boats belonging to the station had ventured to the fishing grounds on the preceding evening.

It is thought she was well 'fished; and from the circumstance of few Dunbar boats being out, expected a more ready market for her cargo. *Edinburgh Courant*. 31.1.1846.

A HUNDRED YEARS AGO in EDINBURGH (Part 2)

by Gordon R. Nicoll

Was your ancestor a prominent member of Edinburgh society a hundred years ago? If so there may be a photograph, and a brief biography, in:- *Contemporary Biographies - Edinburgh and the Lothians – At the Opening of the Twentieth Century*, by A. Eddington. [Pike’s *New Century Series*, No. 12, Published by W. T. Pike, Edinburgh.,1904.]

Copies can be found in our own Society’s library, and a number of other Edinburgh libraries.

The first hundred or so pages consist of topographical material about places in and around Edinburgh, accompanied by many interesting photographs.

The biographies, themselves, consist of a paragraph descriptive of the individual’s career and accompanied by a photograph. The name of the father, and the early education or training, is usually given, together with the marriage, where appropriate, and surviving family.

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THE PARISH OF SMALL ISLES

(The Inner Hebridean Isles of Canna, Rum, Eigg and Muck)

By David G. C. Burns

It came to my attention last year when a gentleman from North America wrote to me with regard to an enquiry about his ancestors who, apparently, left the island of Canna early in the 1790's to emigrate to Nova Scotia. Among other points raised mention of a census for the Small Isles taken in 1764. On speaking to Bill Lawson he suggested I contact the Clan Donald Centre in Skye. They kindly informed me the original census for the Small Isles taken in 1764/65 is held in the Special Collections Department, Edinburgh University Library. I passed on this information to the enquirer and forgot all about it.

Browsing through the Scottish Section in James Thin, Booksellers, earlier this year, I came across the publication "Canna" The Story of a Hebridean Island by John Lorne Campbell. My interest heightened when this book revealed in Appendix XIX the transcribed 1764/65 Census for the Isle of Canna. This Small Isles Census lists whole families with relationships to the heads of the households, maiden names of the wives are given and ages noted. 41 Catholic families (229 persons) are recorded and 21 Protestants. Listed in Appendix IV early Canna emigrants to Nova Scotia with some information on six Kennedy brothers in 1791.

My attention then turned to "Rum" A Landscape Without Figures by John A. Love. Appendix I lists the Catechist's 1764/65 Census for this island and is a transcription of the original in Edinburgh University Library with a copy held in the Clan Donald Centre Library, Sleat, Isle of Skye. There are 297 residents in this census; grouped in families within seven townships. All are Protestants except for two men and four women who came from Eigg or Canna. Appendix II reveals "Muster Rolls" of the Rum Island Company of Inverness-shire Volunteers" or (from 1805) "Rum Island Company of Volunteer Infantry." A total of 131 officers and men noted. Contained in Appendix III a Passenger List for the ship *Saint Lawrence* dated 12 July 1828 bound for Ship Harbour, Cape Breton. 208 passengers with ages.

Sadly, the inhabitants of these relatively small Hebridean islands did not escape the effects of the highland clearances. It would appear their descendants do not appear to harbour any ill-feelings. In certain geographical areas in the eastern Canadian seaboard they take great pride in preserving their Gaelic Language, customs and traditions. A few years ago, I attended a Highland Gathering, in a field, in a place called Scotland in Connecticut in the United States. each Clan had its marquee filled with Clan and family memorabilia: athletes competed in the games and my two granddaughters, both born in Scotland, and resident then in the United States, participated in Highland Dancing competitions. The pride and enthusiasm generated that day was just as real as that found at a Highland Games, I attended, many years ago, again in a field, at Lochearnhead in Highland Perthshire. On television, we can witness young lads and lassies, from North America, with their Celtic musical instruments and Gaelic songs taking part in gatherings and ceilidhs on this side of the Atlantic.

I digress. The original census is in a notebook (16.2 x 12.4cm) and is held in the Laing Collection, Edinburgh University Library (Special Collections La.III.839). In the Foreword it states the Census only came to Scholarly attention in 1985 and was brought to notice by Professor D. W. MacInnes of the Department of Sociology of St Francis Xavier University, Antigonish, Nova Scotia in 1995. The Census was taken down by Neill McNeill, Catechist, resident in Canna and completed on 20 March 1765. In his own words, "... I went through every house in the four isles there is not one small or great but is set down in this book".

Postscript

This day, Tuesday, 11 February 2003, I examined the original 1764/65 Census of the parish of the Small Isles taken down by Neill McNeill, Catechist, dated 20 March 1765, when it was brought to a successful conclusion. It is octavo in size, is bound in hardback covers and looks like a small ledger. When you could buy such things in a stationer's shop. Times when paper sizes had such interesting names like *crown* or *demy* and paper could be purchased in *quires* (24 sheets) or in *reams* (480 sheets). Octavo could be achieved by folding sheets three times or into 8 leaves. The notebook appears surprisingly slim. The writing, in English, is sometimes difficult to follow but the Census itself can be readily scrutinized. Dr Campbell points out that one problem is that McNeill wrote Capital I's very much like capital G's. A relatively small task awaits someone to transcribe the Census of Eigg and Muck but it would be helpful if undertaken by a scholar with a Gaelic background.

The following are extracts from the two publications.

Here follows the Canna papists.... Those who have their land from Mr McLeod in Canna.

	<i>Years</i>
1 John Kenedy	37
Cathrina McLean, his wife	32
Angus Kenedy, his son	7
Archibald Kenedy, his son	6
Murdow Kenedy, his son	4

MEMORIAL PLAQUE issued to NEXT OF KIN
of the fallen in the GREAT WAR

by Patrick W. Anderson

There were regulations drawn up regarding the issue of MEMORIAL PLAQUE and SCROLL issued by HM Government.

They were issued to Next of Kin of all those Members of the HM Forces who lost their lives through War. The Plaque measured 4¾ inches diameter and ½ in thick with the DECEASED'S Name(s) and SURNAME. The Parchment Scroll measured 11 x 7 inches bearing the DECEASED'S Rank, Name(s) and SURNAME and Regiment. Both the Plaque and Scroll were accompanied by a letter from His MAJESTY.

The Qualifications for issue of these Memorials was that the HM Forces personnel died on active service (except those who suffered death by Sentence of Court Martial) between 4 AUGUST 1914 and the official date of the end of the War and it would appear that this "Cut Off" date was 10 JANUARY 1920 for HOME ESTABLISHMENTS, WESTERN EUROPE, and the DOMINIONS whilst the final date for other Theatres of War or for those who died subsequently from ATTRIBUTED CAUSES was 30 APRIL 1920.

Production of Plaques began in DECEMBER 1918 and the Scrolls during JANUARY 1919. A factory at ACTON (Memorial Plaque Factory, 54/56 Church Road, Acton, London W3) manufactured the earliest plaques and later they were produced at Woolwich Arsenal and other Centres which were no longer engaged in the production of MUNITIONS!

Sources:

- Imperial War Museum, London: Memorial Plaques & Scrolls: Regulations regarding issue.
- Army Medal Office, (Ministry of Defence), Droitwich, Worcs.
- Notes on Memorial Plaques & Scrolls by Anne Richards.

R.C.E.'s (Registered Corrected Entries) and Their Use

By Ken Nesbit, B.A.

With many people looking at Scottish certificates on the Internet (through the site Scotland's People), they may not be familiar with the use of Registered Corrected Entries or as they are more familiarly called, R.C.E.'s, as they are not presently viewable. The intention of this article is to explain their use and how they can be used for family history purposes and lead to the use of other sources.

In order to understand the use of R.C.E. it is useful to state what information can be found on the types of certificates which can at present be seen on the Internet, that is Birth, Marriage and Death certificate's. Although registration in Scotland started in 1855, due to the difficulty in the copying of such records for digital viewing, the records for that year can only be viewed at New Register House, so it is records from 1856 onwards that this article is concerned with.

A birth certificate will have the full name of the child, which it was given when the birth was registered, the date, time and location of birth, the name, if known, of both parents, also the father's occupation, their date and place of marriage if they married. The informant will also be named and his or her relationship to the child.

It is important to note that certificates from 1856-60 don't have the parents date of marriage so if you know of a sibling born after 1860 look at their certificate for that information.

Marriage certificates state the date of marriage and where the marriage took place, and under what denominational rites. The name of the officiating minister or priest and their church is given in a different part of the certificate, always note this, particularly if the couple did not get married in a church you will need this information if you wish to check church session records. The groom and bride's names, ages, occupations, and addresses are given. The parents names are given for both parties if known, if they were alive and also the father's occupation. The names of two witnesses are also provided and sometimes the address of the witnesses, this particularly common from the 1890's onwards and is useful if the witness was a relative

Death certificates give name as registered of the deceased, their sex, age, occupation if known, marital status and the name of the spouse (except for 1856-60).

The parents, if known, will be advised if alive or deceased, and the father's occupation. The cause of death if advised when the death was registered is provided. Also if he attended, the name of the deceased's doctor. The informant and his relationship to the deceased are given. Very usefully from 1855-1865, the certificates also contain the place of burial and an informant to the burial

R.C.E.'s can be found attached to birth, marriage and death certificates, although in the majority of cases they are for birth and death certificates. The information indicating that an R.C.E. exists will be shown on a column on the left hand side of certificate stating, for example, Register of Corrected Entry Vol II p.145 15th October 1902

With regards to birth certificates, R.C.E.'s are used for two main purposes. Firstly for a change of name, an example of this being:

*Edith Gertrude Gerrard born 6th June 1891 at Warrender Park Road, Edinburgh the daughter of James Gerrard, Hosier & Gents Outfitter and his wife Maggie Carter Gerrard m.s. McNabb who had married in Edinburgh on 1st August 1889
The certificate refers to an R.C.E Vol 6 p.5 on 4th August 1891, which showed the child's name being amended to Marion Gertrude Stevenson Gerrard, the child sadly died of Diphtheria on the 2nd November 1891.*

The other common use of R.C.E.'s with regards to birth certificates is in the situation of where the father's name is not mentioned on the certificate, this usually leads to the child being mentioned as illegitimate on their certificate. An example of this being a child born to Penelope McPherson in the parish of Glenbucket, Aberdeenshire .

Helen Walker McPherson born 26th October 1889 at Deochrie, Glenbucket, mother Penelope McPherson, Domestic Servant, the R.C.E. stated that Charles Walker farm labourer was the father; the Glenbucket Church Session Records (CH2/180/2) further supports this information

The Church of Glenbucket

22nd September 1889

The Session met this day was constituted, present were the Rev Mr Spark, Moderator, William Chree, John McRobbie, and James Cameron, Elders. Compeared Penelope McPherson, a young woman residing at Deochrie in this parish, confessing that she had been guilty of the sin of fornication with a young man Charles Walker residing in the parish of Leochel Cushnie. The Session Clerk showed a letter from the Session Clerk at Leochel Cushnie, intimating that she had appeared before that Kirk session on 30th June last, that the session has suspended her from church benefits for three months and remitted her to this session to be restored at the end of that time, after suitable admonition by the minister she was restored to church benefits accordingly.

The Church of Glenbucket

6th August 1893

The Session met this day and was constituted present Moderator and Elders. Compeared Penelope McPherson confessing that she had been guilty of the sin of fornication, and accused Harry Farquharson a young man residing in the parish as her partner in guilt, and father of her child. Harry Farquharson was also present and readily acknowledged his fault and alleged paternity. This being a bilapse (see 22nd September 1889) on the part of the woman they were suspended from church benefits for six months and informed they must appear before the session at the end of that period.

The Church of Glenbucket

4th February 1894

The Session met this day and was constituted, present the Rev Spark, Moderator, William Chree, William Dawson and James Cameron Elders. Compeared the above Penelope McPherson and Harry Farquharson for the second time, and asked to be restored to church benefits. As they have now fully satisfied discipline, their request has been granted and they were suitably admonished by the moderator and restored to church benefits.

You will see from the records that Penelope was to have another illegitimate child, this child was to be subsequently legitimised by the marriage of Penelope and Harry Farquharson on the 3rd November 18894 at Glenbucket.

The use of R.C.E. with regards to marriage certificates is nearly always to do with the marriage being dissolved due to divorce.

It is regarding Death Certificates that one can find many examples of the use of R.C.E., they are almost always used where there was a sudden death due to an accident such as a drowning or industrial accident, a sudden death where the cause was not immediately obvious and the procurator fiscal had to arrange an inquest.

An example of an accidental death, which caused an R.C.E to be created was the death of Mary McDonald Cummings widow of Hugh Cummings, Tailor, who died at 268 Canongate Edinburgh,

on the 2nd of January 1875 at 7.15pm, aged 73 years, the daughter of John McDonald, occupation not given, and Catherine McDonald m.s. Frazer, the informant was her daughter Elizabeth Cummings and the cause was the effects of a fall which was certified by J. Cochrane MD.

The R.C.E. states "The following report of a Precognition has been received touching the death of Mary McDonald Cummings registered under No12 in the Register Books of Deaths for the year 1875.

Name Age & Sex – Mary McDonald or Cummings 73 year's female.

When & Where Died -2 January 1875 in house 268 Canongate Edinburgh occupied by James Cummings.

Cause of Death Fracture of the Cranium resulting from accidentally falling down a Stone Stair while intoxicated."

Certified by J Littlejohn, Surgeon and the Edinburgh Police, Signed R Bruce Johnstone, Procurator Fiscal 28 January 1875.

It would appear that Mary even at her advanced years had been enjoying the Scottish New Year too much for her own good, the James Cummings whose address was mentioned was one of her sons.

An example of a drowning was the death of Donald Alexander Frater at Bridgend, Alness, on 3rd May 1923, Donald aged 2 years and 9 months was the son of John Frater, farmer and Nellie Frater m.s. Ross, the certificate refers to an R.C.E. being created on the 16th of May the same year, it gives the exact location of the event.

And with any drowning or any form of accidental death local newspapers should always be checked, in this case the "Northern Star" published in Dingwall.

Sad Drowning Accident:

There is wide spread and heart felt sympathy with Mr & Mrs Frater, of the Dairy, Bridgend in the loss of their little son Derrick, who was accidentally drowned in the Avern on Thursday. It seems the little chap was playing with another boy not far from the house door when somehow overbalanced and fell into the water. The river was running fairly high at the time, and he was swept down the stream. His companion at once ran to the house and brought the distracted mother to the spot. The body was soon after recovered from the water, but life was found to be extinct.

Suicides also feature in R.C.E.'s, although it was not the act of suicide that caused an R.C.E. to be created, but the fact the procurator fiscal raised a report. Such an example is the death of Andrew Frater a 22 year old Chauffeur of 162 Cathedral Street, Glasgow who died at Motor House, Stenhouse, Carron, Parish of Larbert on 28th July 1911 at about 4am, the son of William Frater a deceased forester and Sarah Frater m.s. Manson who was also deceased, the cause being a Bullet wound of the Cranium, the informant was his uncle Andrew Frater, Ochiltree, Linlithgow, the R.C.E.gave the location as the Stables, Stenhouse. Again a newspaper, in this case the "Scotsman", expanded on the information contained on the certificates

A SAD CASE – Andrew Frater (24), a chauffeur, in the employment of Mr Main, of Messrs. A & J Main & Co. (Ltd.), iron founders, Glasgow, was found dead in the garage at Stenhouse mansion-house, Carron, yesterday morning. The discovery was made by one of the maids, who had knocked at his bedroom door, and getting no answer, entered the room and found that Frater had not been in bed and was not in the room. She proceeded to the motor garage, 200 yards from the house, and on opening the door saw Frater lying against the step of the car, and at first sight, he appeared to be gagged. Upon examination, it was found the dark mark on his mouth

was blood, which had been coming through the teeth for some time. She raised the alarm, and upon investigation, it was discovered the deceased had inflicted the fatal wound by discharging a bullet into his head from a rook rifle, and death had been instantaneous. Frater had been complaining of a pain in the breast, and upon visiting the doctor, it is believed an unfavourable report. Prior to taking his life the deceased wrote letters to the servants and left small presents to each. His sweetheart also got a letter, in which Frater announced his intention of ending his sufferings.

Whenever you note that a Register of Corrected Entry has been raised in connection with a certificate it should always be checked, possibly providing the name of an unknown father, and leading on to the use of Church Session records; or in the case of death, expanding on the cause, which should always be checked in connection with local newspapers.

LETTER to the EDITOR

Dear Sir,

I was interested to read the article in the June 2002 Journal regarding the descendants of Malcolm Canmore, King of Scots, and Queen Margaret. I was very surprised to see that the author states they had six children. I have checked several sources - some of which are given as references by the author of the article - and they all mention eight children, who are as follows:

1. Edward died in 1093.
2. Edmund became King in 1094 and was deposed in 1097.
3. Edgar became King in 1097 and died in 1107.
4. Alexander became King in 1107 and died in 1124.
5. Matilda married Henry I of England and died in 1118.
6. David became King in 1124 and died 1153.
7. Aethelred who was Earl of Fife and lay Abbot of Dunkeld.
8. Mary married Eustace III, Count of Boulogne in 1102 and who died at Bermondsey 1116.*

I wonder which two of these children the author has rejected, and why?

Referring to the article in the September 2002 Journal, entitled "Agatha - the Ancestry Dispute" by the same author, what was the particular reason for singling out Maurice, one of several companions, who accompanied the Aethling and his family on their journey to Scotland? I gather he was Captain of their ship and a relation, but other than that no particular reason seems to be offered for his inclusion. What is his relevance to Agatha's ancestry? Perhaps the author could clarify this point?

**From the chart "Kings and Queens of Great Britain" compiled and designed by Anne Taute, 1990.*

Yours faithfully,

Miss M. A. Stewart

SOME RECENT ADDITIONS to the LIBRARY

Compiled by Dr. James Cranstoun, Hon. Librarian

- | | |
|---|----------------------------|
| In search of your British and Irish roots. | Baxter, A. |
| Irish Genealogy: a record finder. | Begley, D.F. |
| Scottish customs from the cradle to the grave. | Bennett, M. |
| Ten London repositories. | Bourne, S. |
| Facts and fancies... folklore about Kilmaveonaig. | Bowstead, C.K. |
| Emigrant Scots. | Brander, M. |
| Hebridean decade 1761-1771. | Bristol, N.M. |
| Sources for family history at the Otago Early Settlers' Museum. | Brosnahan, S. |
| War List of the University of Cambridge, 1914-18. | Carey, G.V. ed. |
| Census Indexes(1851) Falkirk Landward(2v.), St Ninians (2v),
Carriden (West Lothian) | Central Scotland F.H.S. |
| Abbotshall Kirk Session Minutes... and Kirkcaldy Old Collins, | E. and Farrell, S. |
| Dictionary of Genealogical sources at the P.R.O. | Colwell, S. |
| Corstorphine notes. | Cormack, E.A. |
| Sidelights on Alva history. | Cowper, A.S. |
| New Companion to Scottish culture. | Daiches, D. |
| Common errors in Scottish history. | Donaldson, G. |
| Alva: 1900-2000. | Dovey, N. |
| Census Records of 1841. County of Dumfries: Dumfries Landward,
Johnstone, Langholm (2v.), Tinwald. | D & G. F.H.S. |
| Green's glossary of Scottish legal terms. | Duncan, A.G.M. |
| Kirks of Edinburgh. | Dunlop, A.I. |
| Wearing of the tartan. | Franklyn, M.E. |
| Young Family... Three Generations of a Coalmining Family | Galbraith, Julia |
| 1851 Census Index, Parish of Kilmuir, Rossshire. | Highland F.H.S. |
| Old St. Paul's: three centuries of a Scottish church. | Holloway, J. ed |
| Early days in a Dundee mill. | Hume, J. ed. |
| Old Alloa. | Hutton, G. |
| Old Parish Records, Ayr, vol. 9: Deaths 1766-1820. | Kennedy J. B |
| French Onion Johnnies. | MacDougall, Ian |
| Simple Latin for family historians. | McLaughlin, E |
| Homelands of the Scots. | Martine, R. |
| Mains Castle and the Grahams of Fintry. | Mudie, F. and Walker, D.M. |
| Locheil Inventory. | Munro, J. ed. |
| We are a part of history: the story of the orphan trains. | Patrick, M. |
| Origins of the first Jewish community in Scotland. | Phillips, A. |
| M.I.s Midlothian: Carrington, Fala & Soutra. | Recording Angels. |
| Traditions of the Covenanters or Gleanings among the Mountains | Simpson, R. |
| Clock and Watch makers of Aberdeen and N.E. Scotland. | Whyte, D. |
| Clock and Watch makers of Central Scotland. | Whyte, D. |
| Clock and Watch makers of the Scottish Borders 1596-1900. | Whyte, D. |
| Tay Valley Clock and Watchmakers: Angus & Perth 1554-1900. | Whyte, D. |

THE SCOTTISH GENEALOGY SOCIETY

Report and Notes on Financial Statements as at 30 September 2002

FIXED ASSETS

	Property	Equipment	Computer Equipment	Library Assets	TOTAL
Net Book Value at 30 September 2001	53063	9544	1019	102625	166251
Purchases in year to 30 September 2002					
Equipment		116	6720		6836
Books				855	855
Microfilm, Microfiche & CDs				4218	4218
	53063	9660	7739	107698	178160
Depreciation for year to 30 September 2001		3299	3004		6303
Net Book Value as at 30 September 2001	53063	6361	4735	107698	171857

The property has not been depreciated as it is considered that its value is likely to have appreciated.

Equipment is to be depreciated over five years.

Computer equipment is to be depreciated over three years.

Library assets of books, microfilm and computer data base should appreciate in value and should be replaced if unable to be used.

STOCK

Stock was valued at the lesser of cost or net realisable value on 30 September 2002.

CREDITORS & ACCRUALS

All Creditors and Accruals are payable within normal trading terms.

THE SCOTTISH GENEALOGY SOCIETY

Income & Expenditure Account for the year ended 30 September 2002 (Subject to audit)

	2002	2001
Income:		
Subscriptions	23494.76	26943.42
Investment Income	311.84	1214.74
Covenant Tax Refund	1432.41	1164.00
Donations	1020.27	504.92
Sales	28322.88	28935.11
Cost of Sales	14256.00	13333.06
Sales Surplus	14066.66	15602.05
A: Total Income	40326.16	45429.13

Expenditure:	Journal (Print & Dist.)	10035.62	10808.39
	Lecture Expenses	2381.83	1290.58
	Library Running Costs	5599.44	5767.38
	Wages	6362.38	1938.69
	Computer Expenses	1816.19	625.09
	Postage	2937.95	2534.44
	Stationery, Typing etc	1982.62	2224.47
	Affiliations	74.00	103.00
	Insurance/Bank Charges	1451.69	1308.92
	Depreciation	6303.00	5181.00
	Advertising	2026.51	1798.19
	Telephone & Trav. Expenses	507.00	378.65
	50th Anniversary Costs	34.00	0.00
	Sundries	144.90	173.50
		<u>41657.13</u>	<u>34132.30</u>
	B: Total Expenditure	<u>41657.13</u>	<u>34132.30</u>
	Surplus/(Deficit) (A - B)	<u>-1330.97</u>	<u>11296.83</u>

Balance Sheet as at 30 September 2002

FIXED ASSETS:

Property at cost	53063.00	53063.00
Equipment (Net)	11096.00	10563.00
Books, Microfilms etc	107698.00	102625.00
	<u>171857.00</u>	<u>166251.00</u>

CURRENT ASSETS:

Stock	26875.46	22601.96
Bank	25042.63	35291.01
Glenfiddich Fund	1836.09	1817.09
Cash	74.68	73.37
	<u>53828.86</u>	<u>59783.43</u>

CURRENT LIABILITIES:

Creditors & Accruals	<u>1662.49</u>	<u>700.31</u>
Net Current Assets	<u>52166.37</u>	<u>59083.12</u>

NEWS in BRIEF and EDITOR'S NOTES

Dates for your Diary

12 March	Wednesday - Presentation at Scottish Parliament.; details below.
13 March	Thursday - Presentation at Edinburgh City Chambers; details below. Members' visit to New Register House, 6.30pm.
17 March	Monday - Ordinary Meeting, <i>Some Descendants of Robert the Bruce</i> , Gregory Lauder-Frost, F.S.A. Scot.
27 March	Thursday - Members' visit to New Register House, 6.30pm.
07 April	Monday - Ordinary Meeting, <i>The Borders</i> , Alistair Moffat, Author & Broadcaster.
26 April	Saturday - S.A.F.H.S. 14 th Annual Conference, entitled "On The Move" will be hosted by Tay Valley Family History Society in the Bonar Hall, Dundee University from 9am until 4.30pm.; details below.
16 May	Friday - Members visit to Soutra Aisle Medieval Hospital, details below.
25 May	Sunday - A Family History Day, The Gallery, Elgin Library, 11am until 4pm. For more information telephone 01343 549509.
10 June	Tuesday - Visit to National Library of Scotland with a private viewing of the Summer Exhibition.
14 June	Saturday - The Society's 50 th Anniversary Celebratory Fair, The Assembly Rooms, George Street, Edinburgh, details below. An evening Reception in the Scottish National Portrait Gallery.
30 August	Saturday - Fife Family History Fair, Adam Smith Theatre, Bennoch Road, Kirkcaldy. Further details to follow.
13 September	Saturday - The Great North Fair 2003, Gateshead International Stadium.
17 September	Wednesday - Ordinary Meeting, <i>Neil Gunn's Landscape & People</i> , Lt. Cdr. Dairmid Gunn, OBE. The Library will be closed that evening.
26 September	Friday - 50 th Anniversary Dinner, Royal Scots Club, Edinburgh, 7.30pm.
16 October	Thursday - Ordinary Meeting, <i>The Newhaven Heritage Museum: depicting a community</i> , Denice Brace, The People's Story, Canongate Tolbooth.
17 November	Monday - Ordinary Meeting, <i>The History & Development of the Feudal Barony & it's Court</i> , Sir Malcolm Innes of Edingight, KCVO, WS.

Scottish Genealogy Society - Golden Jubilee Events

Our Society was founded in 1953 and so our 50th Anniversary falls this year; to celebrate this, the following events have been arranged:

12th March - A presentation of personal family trees compiled by our Society, to the leaders of the Scottish political parties and Presiding Officer, in the Scottish Parliament

13th March - A presentation of a personal family tree compiled by our Society, to the Lord Provost of the City of Edinburgh, in the City Chambers.

10th June - A visit to the National Library of Scotland with a private viewing of the Summer Exhibition,

14th June - A Family History Fair in the Assembly Rooms, George Street, Edinburgh, from 10am to 4pm. To be officially opened by the Lord Provost of Edinburgh. Admission is free. Refreshments available all day. All the usual society and other stalls, booksellers, etc.

14th June - An evening Reception to be held in the Scottish National Portrait Gallery.

26th September - A 50th Anniversary Dinner will be held in the Royal Scots Club, 30 Abercromby Place, Edinburgh on at 7.30pm.

Further details of these events will be announced later.

Painter work in our Library premises

Members should note that during the week beginning 7th April 2003 painters will be working in the library. On Wednesday 9th, Thursday 10th and Saturday 12th April the library will be CLOSED to members and visitors.

Member's Visit to Soutra Aisle Medieval Hospital

The visit to Soutra Aisle on 16th May is restricted to 24 members; a Minibus will depart at 12.30pm from outside the new Museum of Scotland, Chambers Street, Edinburgh. Cost £6.00 (coach hire & lecture fee). A stop for refreshments afterwards, returning at 5.30pm. Warm outdoor clothing advisable. Please book in Library as usual.

S.A.F.H.S. 14TH Annual Conference

The Conference hosted by Tay Valley Family History Society is to be held in the Bonar Hall, University of Dundee, on 26th April 2003, 9am to 5pm. The theme of the event is "On the Move". There will be bookstalls and an Archive display by the National, Dundee City, Fife, Angus, Dundee University and Perth & Kinross Archives. Tickets cost £10.00 and lunch is £10.00; further details and a booking form may be obtained from Miss D. M. Henderson, 2003 Conference Secretary/Treasurer, 3 Lammerton Terrace, Dundee, DD4 7BP.

The Great North Fair

This Family and Local History Fair will be held in the Gateshead International Stadium Exhibition Halls, Neilson Road, on Saturday 13th September 2003, from 10am to 4.30pm. Free car park. For further details telephone 01670 353605.

Sales Secretaries

Our Sales Secretaries, Rhona Stevenson and Nancy Douglas wish to welcome Alison Moffat to their team; Alison has agreed to help with stock ordering, her assistance is very welcome. Our grateful thanks to all the volunteers for their assistance.

We would point out that the postage rates will be increased in April, the Sales Catalogue will be updated as soon as possible.

Please note that Surface Mail to America can take between eight and ten weeks to deliver, if you wish your order quickly Air Mail is faster, although more expensive. Orders of Fiche are best sent Airmail. The Sales Secretaries are in our Library on Mondays, when all orders are usually despatched, and they can be contacted then. For new items check our web site at www.scotsgenealogy.com

QUERIES

- 2932 **YOURSTON/YORSTON/YORKSTOUN/YORKSTOUNE/YEORSTOUNE** I am researching the above names and would appreciate any help re pre 1750s in Midlothian, East Lothian and the Borders. Please contact: *Gilbert Yourston, 50 Portland Avenue, New Malden, Surrey KT3 6AY, England. e-mail: gilbert.yourston@btinternet.com*
- 2933 **EMILY (OR AMELIA) BOYD** My great grandmother, Emily Boyd was born in Perthshire c.1829 (according to the Glasgow census for 1861) or in Edinburgh c.1831 (according to the Govan census for 1871). She married first Archibald Johnstone, a railway employee, in Perth on 22 August 1848, and second my great grandfather, Peter Taylor, a joiner, in Glasgow on 17 October 1856. She died in Govan on 4 July 1877. Her father is variously recorded as Alexander or Archibald Boyd, a shoemaker; her mother as Annie McLean. Can anyone tell me more about her family? An Alexander Boyd and Ann McLean are recorded as having had a son, Douglas Kenneth Boyd, baptised in Falkirk on 24 April 1836, but this may be coincidental. *Martyn Taylor, Chadwicks, Rhinefield Road, Brockenhurst, Hants SO42 7SR, England. e-mail: martyntaylor@msn.com*
- 2934 **IRVINGITE CHURCH** I would be pleased to hear from anyone who has connections with, or information about the Catholic Apostolic or "Irvingite" Church in Edinburgh, the millerasian sect which developed out of the ministry and teachings of Rev. Edward Irving in London c.1822 until his death in 1834. In Edinburgh there was a first church in 1833 under a Rev. Tait, one later in Broughton Street and the handsome church in Mansfield Place built 1873-76 and occupied until 1958. In 1881 the chief Pastor was the Lawyer William F. Pitcairn (b. Edinburgh c.1804), who had a relative (?son) J. G. Pitcairn of Lee, Kent. That year there were other ministers, resident locally; Seton, Park, Kydd, Graham, Wells & Mitchelson. An influential early founder of the Church was the M.P. and banker Henry Drummond. His mother was Anne Dundas, daughter of Henry, first Viscount Melville and one of Drummond's daughters married into the Percy family of Northumberland. A lady Victoria Percy attended the Mansfield Place Church c.1910-1920. *Mrs R. Jennings, 3 St. George's Road, Hexham, Northumberland NE46 2HG, England.*
- 2935 **Dr ROBERT JOHNSTONE** d.1639 London, one of the executors of the will of George Heriot 1563-1624, goldsmith and jeweller to King James VI and I. In his will and codicil Johnstone refers several times to various cousins, and to *my Honorable Chief, the Lord Johnstone*. I think this gentleman is James Johnstone, 1602-1653, Lord Johnstone of Lochwood, Moffatdale and Evandale, and 1st Earl of Hartfell. But I cannot prove this. Can any reader help me make a connection. *A. R. M. Murray, 5 Turner Avenue, Edinburgh EH14 7BS, Scotland. Tel: 0131 449 3004.*
- 2936 **PICKETT/DOCHERTY** I am looking for relatives of my mother, Lavina Pickett born in Greenock in 1894. She immigrated to Canada in 1926. Daughter of Annie Docherty b.1871, d.1931 and Adam Pickett b.1869, d.1918, m.1890. Other children Rebecca, Helen, Adam, John, James, Annie, Annie, Elizabeth. Adam's parents Rebecca McDougall b.1825, d.1897 and Adam Piggott b.1825, d.1878, m.? Annie's parents John Docherty b.1836, d? and Ellen O'Neil, b.1836, d?, m.1859. Any information would be appreciated. *Grace Caulfield, #909-132, Kingston Rd., W. Ajax, Ontario, Canada L1T 3W5. e-mail: grcaulf@hotmail.com*

- 2937 **RUSSELS/HORRIGAN/KNIGHT** My great grandmother Louisa Jane Russels, was born in Ballarat, Victoria, Australia in 1863, her mother was Cath (Catherine) Horrigan and her father was ? Russels his occupation is noted as 'mariner'. These details are listed on her marriage certificate; a side note on this certificate documents the christian name of the father as unknown. Louisa married Henry Watts Knight on the 6th December 1882 and from there on the details are known, my grandfather, father and then me. I have searched all the records available here in Australia, all to no avail, and then I found this photograph, the only one left in an album with an inscription on the back, and what a tantalising piece of information it is. The album is quite substantial with carved leather covers and belonged to Henry Watts Knight, he brought it to Australia when he emigrated in 1887. Without any hard facts I have to assume that this photo is my great grandfather, why else would this photo be in my family's possession? Surely it could not be coincidence that Louisa's surname is Russels and the name on the photo is Russels. Is Louisa an illegitimate child? In 2000 I responded to an entry in the Genealogy Research Directory of that year, the subject being 'Russell Family', Summers Lane, Aberdeen, Scotland 1850-1900, right in the time span of my search, the contact was Jennifer Wallum, PO Box 789 (Abd), 0980 Manila, Philippines, but I did not receive a reply. Until this photo came to light, I was ready to accept that this part of my family history was forever going to be a mystery. All together I have 19 photos taken by photographers in Aberdeen, men, women and children, and with photography being rather expensive in the 1850's I wonder why I have them if they're not of my relatives. *R. & J. Knight, PO Box 338, Kyneton, Victoria, Australia 3444. e-mail: arenjay@kyneton.net.au*
- 2938 **SMITH** Researching family of Robert Smith, wife Margaret (m.s. Strang). Son (also Robert), born 1819/1820 Edinburgh, died 1889 Edinburgh, wife Christina (m.s. Reid), born 1819/1820 Haddington, Dunbar, died 1902 Edinburgh. Sons George, James and David. Daughters Christina, Margaret, Jessie & Ellen. 1881 census address for all but George, 20 Rose Street, Edinburgh. 1901 census address for George, wife Ann Ellen (m.s. Collie), 2 sons and 4 daughters, 54 Comiston Road, Edinburgh. Would like to trace descendants of George and James born Edinburgh 1850 and 1855 respectively, to share information. *Mrs J. Downs (m.n. Smith), 126 Glenfield Frith Drive, Glenfield, Leicester, England. e-mail: jody@classicfm.net*



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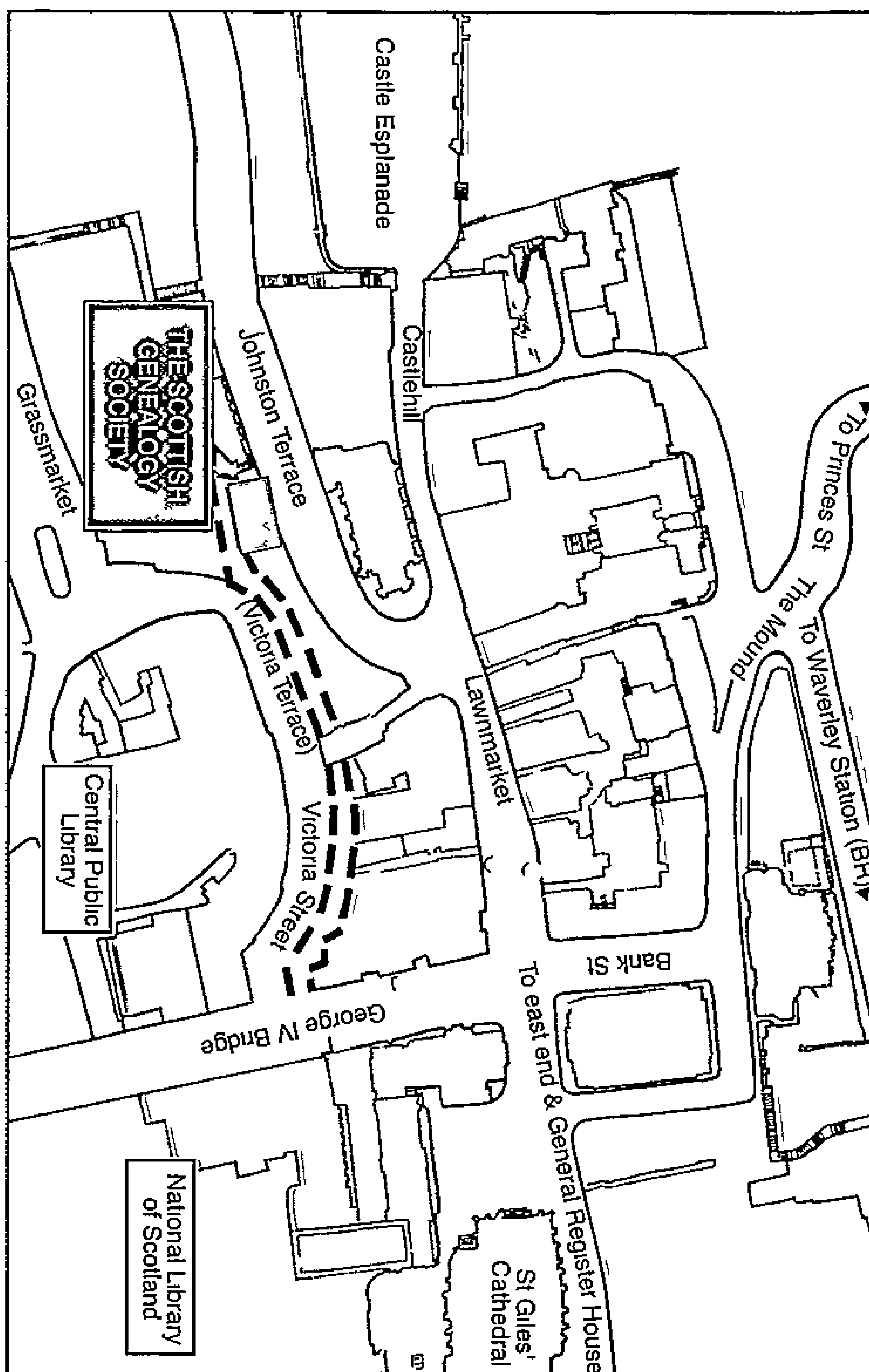
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THE SCOTTISH GENEALOGY SOCIETY CONSTITUTION

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 six Honorary Vice-Presidents (who will be ex officio members of the 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 examine the accounts.
4. Office Bearers, apart from the Hon. Treasurer shall be elected annually. The latter shall be appointed by the Council. Ordinary Members shall be elected for a period of three years and may be re-elected for a further three years, after which they shall not be re-elected until the lapse of one year. At meetings of the Council a quorum shall consist of not less than six members. The Council may appoint a Deputy Chairman from their members.
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. Nominations for new Office Bearers and Members of Council shall be in the hands of the Honorary Secretary at least one calendar month before the meeting, a nomination being signed by the Proposer, Secunder and Nominee.
6. Members shall receive one copy of each issue of The Scottish Genealogist, but these shall not be supplied to those subscribers who are in arrears.
7. Institutions may be elected to affiliate membership of the Society. The subscription payable by such affiliate members shall be fixed from time to time by the Council. Affiliate members shall be entitled to receive two copies of each issue of The Scottish Genealogist and their members shall be entitled to attend all meetings of the Society. 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. The Council shall have power (in brief) to employ persons to carry on the work of the Society, to publish magazines and pamphlets, to appeal for funds, to hold property and raise money on security of it.
9. **Property**
The title to all property, heritable and moveable, which may be acquired by or on behalf of the Society shall be vested in the names of the Convener, Vice Convener (where appointed), the Secretary and Treasurer for the time being ex officio or in the names of the Trustees of a Trust established for that purpose.
10. No alteration of this Constitution shall be made except at an Annual General Meeting of the Society when a two-thirds majority of members present and voting will be required for an alteration to be passed.
11. **Dissolution**
If the main management of the Committee by a simple majority decide at any time that on the ground of expense or otherwise it is necessary or advisable to dissolve the Society, it shall call a special general meeting of the Society, of which meeting not less than 21 days' notice (stating the terms of the resolution to be proposed thereat) shall be given. If such decision shall be confirmed by a two-third majority of those present and entitled to vote and voting at such meeting, the management committee shall have power to dispose of any assets held by or on behalf of the Society. Any assets remaining after the satisfaction of any proper debts and liabilities shall be given or transferred to such other charitable organisation or organisations having objects similar to the objects of the Society, as the management committee may determine.



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