
THE SCOTTISH GENEALOGIST



QUARTERLY JOURNAL OF THE SCOTTISH GENEALOGY SOCIETY

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Monthly meetings of the Society are held from September to April in the Royal College of Physicians, 9 Queen Street, Edinburgh, at 7.30pm around the 15th of the month. In the event of the 15th falling on a Saturday or Sunday, the meeting is held on the following Monday.

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The Scottish Genealogist

Relevant articles are welcomed by the Hon. Editor, and should be submitted in MSWord or rtf format via email, or on a floppy disc, only. Members queries are also welcomed for inclusion in the magazine; a £2 per entry charge is made to non members.

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Front cover: the Society's Coat of Arms. *Back cover:* Caerlaverock Castle, for over 400 years a seat of the Maxwell family, stands on the Solway Firth, surrounded by a moat. In July 1300 it underwent a famous siege by the whole English army under Edward 1st, yet it is said the garrison was only 60 strong. In 1542 James V waited at Caerlaverock while Lord Maxwell led 10,000 men into England via the Western Marches. Defeated, Lord Maxwell was held a prisoner for the next three years. Upon his return the castle was attacked by Cardinal Beaton's army and Maxwell again taken prisoner as an English 'sympathiser', his ruse for getting released!

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HAVE THE MacFIES GOT IT WRONG?

by David Morgan

For centuries, the DUFFIES have been considered a Sept of CLAN MACFIE rather than the other way about. The true name of the Scottish group is in fact, MacDUFFIE – “Son of”, or “Follower of” DUFFIE - and all of this stems from the origins of the Irish UI DHUBHTHAIGH tribe.

In the 1970's, when the Clan MacDuffie came back out of the cold due basically to the efforts of Professor Earle Douglas MacPhee, Emeritus Dean of the University of British Columbia, he wrote a series of booklets entitled *The Mythology, Traditions and History of MacDhubsith MacDuffie Clan* which he extended to five volumes, and which is accepted as a history of the Clan. Unfortunately the Lord Lyon would only accept the name of the group which bore Arms – the “Sugar” Macfies. There is even doubt about – MacGuffie and MacHaffie, claimed as separate Septs but now accepted as separate Clans from different pro-genitors.

The good Professor helped to form Macfie Societies throughout the world, and he himself was appointed Commander of the Clan by the Lord Lyon. On his death, he was succeeded by the present Commander Sandy MacPhie from Australia.

Possibly due to his age when writing the books, Earle Douglas did little research in Ireland, although he freely admitted several times in his booklets that he thought the Clan Macfie had its origins in Ireland: He just could not make up his mind due to lack of information.

“We have good reason to believe that the early ancestors of the MacPhees were at one time in Easter Ross and no doubt, the progenitor of the Colonsay family came from that area when he received his appointment as Chaplain of Oronsay from the Lord of the Isles. Latterly the office of hereditary keeper of the records of the Lordship of the Isles was held by the Colonsay family.” So wrote the Rev. Somerled MacMillan in his book *Bygone Lochaber* (Glasgow -1971 - p.96).

He went on to state: “The MacPhees, the MacNabs, the Rosses, the MacKenzies spring from the same progenitor, Ferchar Ruadh, son of Cormac, Bishop of Dunkeld. All these Clans had an ecclesiastical connection - the Rosses in Fearn, Easter Ross; the MacKenzies in Applecross; the Mathesons in Lochalsh; the MacNabs in Killin the MacPhees in Oronsay. Dr. Dugald Mitchell hit the nail on the head when he emphasised the ecclesiastical connection in citing such names as Gillecolum (the servant of St. Columba) and Gillechrist (servant of Christ.” - Rev. Somerled MacMillan - *A Vindication of MacBeth* published privately in 1959.

“Mhic a Phee is claimed as one of the oldest personal names in existence. It is claimed to be Dubh plus Sith (the black one of peace) but is more likely to be Dubh plus Sidhe (the dark one of the fairy mound). It is, in Irish names, common as Duffy,” -

(Dr. Cameron Gillies *Place Names of Argyllshire* p.82.) Modern thought believes the name to be "Dark Man of the Fairy Mound" where they lived in the very early days. "Sidhe" is considered to be the Celtic home of the nether world of those important "fairies".

Then, in September 1992 Mr. Peter Duffy of Lisduff, Longford, Co. Longford, Ireland, published a book *The Duffy Clan* as part of the affiliation of the Clan to Clans of Ireland Ltd. which has opened up new lines of thought and research which could possibly link the Irish and Scottish Clans, into one of the world's great Celtic Tribes.

Here are just a few notes, (unbiased I hope), compiled to try to link the two more closely together.

CONJECTURAL ORIGIN OF CLAN MACDUFFIE

The sole basis for the origin of Clan MacDuffie would seem to be the claim in *Celtic Scotland* (Vol. 3 p. 363, by Dr. W.F. Skene) - "The Clan Macduibhside MAY HAVE DERIVED (the emphasis is mine as only this phrase has determined the origins so far) from Dub-sidhe who appears in the "Annals of Ulster" in 1164 as Ferleighinn or Lector of Iona". There is no suggestion of the origin of the Lector apart from Celtic affiliation to King Somerled.

The Annals reported that "Dignitaries of the community of Iona, namely the Arch Priest Augustine and the Lector, Dub-sidhe, and the dissertach, MacGilladuff (son of the servant of Duff) and the head of the Culdees," plus prominent laymen, to ask that the Abbott of Derry, Flaithbertach O'Brolchan, (not, you will note, the Archbishop of Armagh) should take charge of Iona from the Norwegians to re-establish the island as the main headquarters of the Celtic Church, a request promptly denied to them by the King of Ireland and the Cinel Eoghain. This was no doubt the strong period of Reformation in Ireland.

This visit was undoubtedly under the supervision of King Somerled, Coarb of Columcille, himself part Viking. His assassination in Paisley Abbey by King Malcolm IV in the same year, stopped further progress. The whole Church in Iona and the west of Scotland would at that time seemingly have come under the control of the Catholic Bishop of Sodor and Mann. The Lector is described as "the man of "learning" the dissertach was the hermit.

By 1180 Roman Catholic Benedictine Monks had arrived in Oronsay and by 1203 there is the last mention of an Abbott of Celtic Iona - an Irishman. Ever since the Viking invasions, Iona had been emptied several times by Celtic priests and the administration, relics and treasure had been removed to one or other of the Celtic Columban communities in Ireland, such as Kells, situated some distance from the coast.

Reginald of the Isles remained as Coarb of Columcille, but he became associated with the Church of Rome and not the Celtic Church. It was he who built, no doubt by arrangement with Rome, the Church and Monastery at Iona for the Benedictines. The

Deed of Confirmation of the Church and Monastery is still preserved in the Vatican and bears the date 9 December 1203. The buildings must have been completed before that date, perhaps around 1180 at the same time as the Monastery on Oronsay was built.

What Skene seems to have overlooked, is the mention in the *Annals of Ulster* in the year 983 where one Dubtach, Coarb of Columcille died, and in 1065 there died “Dubthach Allbanach preacipuus confessarius Hiberniae et Alban in Annacha quievit” -St. Duthac, Chief Catholic Confessor of Ireland and Scotland, a much more impressive figure than the Lector of a sacked, forsaken and dying Iona.

Dr. John Bannerman of the Department of Scottish History, Edinburgh University, advised in October 1992: - ‘MacDuffie is an early Anglicisation or better, Scotticisation, of the Gaelic surname MacDhuib-Shidhe. Later in Gaelic that surname was reduced to MAC a PHI, giving a Scotticised MacPhee or MacFIE.’ But this information ignored the *Annals of Ulster* and seemingly conferred immortality on Skene’s conjecture.

The forename Dhuib-Shidhe means literally ‘the black one of the fairy mound’ and is clearly pre-Christian in origin. Dubh-Shithe ‘the black one of peace’ is a ghost name, which has no existence other than a misunderstanding of Dhuib-shidhe. The ancestor whose forename appears in the kindred name, and the surname derived thereof, is the sixth step in a genealogy written down c.1400 (see Dr. W. F. Skene *Celtic Scotland*, 111, p. 486) so given the accepted thirty years to a generation, he probably flourished in the first half of the thirteenth century”

In a scathing article in *Forebears* (volume XV1, Number 1 -Winter 1973), written by Charles MacKinnon of Dunakin, entitled *The Clan Alpin Confederation: MacGregor, MacKinnon, MacNab, MacQuarrie MacAulay, Grant and MacFie*, the author claims that Skene’s theory on the Pictish origin of all Highland Clans, reveals at least one of Skene’s considerable shortcomings.

Dr. Alexander MacBain, who edited the second edition of Skene’s *Highlanders of Scotland*, described Skene’s theories as “a disservice to the history of his country”. MacBain also regarded Skene’s critical faculty as weak, particularly in dealing with his source materials. In his notes to the second edition, he lists a startling catalogue of errors by the author.

All this is important because Skene’s view of the Siol Alpin, was that while the seven Clans in question do have a common descent which he does not question, it is from the old Mormaers of Ross, and that the Clans are Pictish Clans. He swept away the Siol Alpin tradition.

The truth is that some Clans were descended from the Picts of Alba, and others from the settlers who carved out the Kingdom of Dalriada, and who provided Scotland’s name, language and Royal House, but there seem to have been others, probably Picts, who followed the teachings of those Irish Saints.

There is however, another common descent, found in the work of early Irish annalists, which is worthy of note as it places the common descent of the Clans at an earlier date, showing descent from Fearchar Fada, 15th King of the Dalriadic Scots (AD 681-702). If this descent is accepted, then the Siol Alpin is really of the House of Fergus, the original Royal House, and not the later House of Alpin”.

So the whole situation is one of complete confusion among Scottish Historians.

The islands of Colonsay and Oronsay, in total a mere 23 square miles, have always been considered the traditional homeland of Clan Macduffie/Macfie, and yet the first reference to MacDuffies in Colonsay was not until 1208 and they have never owned the islands. After a visit to Norway in this year, Donald of the Isles, Chief of the Clan Cholla, accompanied by a party of MacDuffies and McNagils, reliable allies, gave Dun Eibinh (Dun Evan) to the MacDuffies while he moved to Oronsay before settling at Finlaggan in Islay.

Was it the Catholic Vikings intention to destroy the Celtic Church on Oronsay and on Iona, since 1203 controlled by Rome but often attacked by Celtic clergy from Derry in efforts to remove the Catholic church and resurrect the Celtic Church?

EARLIER REFERENCES TO DUFFY

177-212 – KING CONN KEDCASAGH - Conn ‘of the hundred battles’ (King of Ireland) = UGHNA (Daughter of the King of Denmark).

? - ART

? - CORMAC

? - CAIRBRE RIADA - CAIRBRE BAISGIN - CAIRBRE MUSK

? - EOCHAI DH DUIBHLEM

- COLLA UAIS

-

? - EOCHAI DH MUNREMAR

474 - ERC and his younger brother EOLCHU

It is claimed that Erc had three sons in Scotland - Fergus Mor - Oengus Mor and Loarn Mor, and six sons in Ireland - MacCill; - Oengus - Enna - Bresal - Fiachra and Dubthach.

Bannerman suggests that Erc had only one son - Fergus Mor and the others could have been Septs of Cenel Loairn. Fiachra could conceivably have been founders of a Fee dynasty, and Dubhtach the originators of Duffy, from senior ecclesiastical positions including Archbishop of Armagh. (*Senchus Fer n’Alban - Studies in the History of Dalriada* - by John Bannerman – Scottish Academic Press - 1974 p.69)

322 - Eochaidh Dubhlein (Dublein), younger brother of King Fiachadh Sreabhthine, and Ailean (Oilean or Olechia), daughter of Cormac Finn, King of Scotland and the

Isles, lived at Dun Aileach near Londonderry. They had three sons - Colla Uais (Cairioll) - The Noble: Colla Meann(Aodh) - The Famous, and Colla da Chrioch (Mureadhach) - Colla of the Two Bounds.

Heir to the throne of Ireland on the death of his uncle Fiachadh Srereabthine who preferred his own son Muireadhach Tireach, Colla Uais conspired against his uncle and defeated and killed him to become the 29th Monarch of Ireland in a direct line from Heremon, whose three grandsons were Eirc, Fiachry Tort and Brian.

By common consent King Colla Uais was the progenitor of the Clan Cholla, from whom sprang the Lords of the Isles – the Macdonalds.

From *The Red Book of Clan Ranald. Reliquiae Cèlticae* Vol.11 - "Colla Uais had four good sons, Eochaidh; Fiachra Tort; Feredach and Maine. All the Clan Donald in Scotland and Ireland are of the race of Eochaidh. The Turtruighe and Fir Luig are of the race of Fiachra Tort. The Fir Li and Fir Lacha are of the race of Feredach. The race of Maine is not known to us." A Feredach is claimed as the father of Ferchar Fada of the House of Fergus (see above):

Muireadhach Tireach in turn deposed Colla Uais, and the three Collas fled to Scotland to join the Court of their maternal Grandfather, Cormac Finn; King of Alban, in Cantyre, Argyll. When they left Cantyre, they went to live in Colonsay and Oronsay, inhabited by Cruithneans (mixed Tuatha de Danaan and Fírbólgs), bequeathed to them by Grandfather, where they built Dun Colla. Even the name Colonsay may have emanated from Colla Uais.

After four years on Colonsay, they were asked to return to Ireland where at Tara in Co. Meath, King Muireadhach Tireach was involved in a war with the Clanna Rúadraighe led by King Fergus Foga from Emania (Ard Macha, Armagh) almost as famous a place as Tara. An attack was made on the King of Uladh (Ulster) and Emania captured, Fergus Foga and three sons being killed. Colla Uais got Ulster and the Oilltrain, one third of the Province of Connaught called "Oirgialla (Argyll?) and he was crowned King of Ulster.

He left Colla da Chrioch as his Viceroy in Ireland and returned to Colonsay for 15 years, before returning to Tara as High King of Ireland. He died in 335 AD. Colla Meann was killed in battle with Fergus Foga, but Colla da Chrioch had four sons – Finchad, who had no male issue - Röchad from whom came MacMahon of Orgiel and MacGuire of Fermanagh - Emchad who begat the O'Kellys and O'Maddons in Connaught and Flachry Casson from whom came O'Hanlon in Armagh.

Many of their descendants became Holy Men in Scotland and Ireland. (*The Book of Colonsay and Oronsay* by Symington Grieve - Oliver and Boyd - 1923)

432 – St. Patrick arrived in Ireland. It is understood that he was a Roman, kidnapped in South Wales, and he became the principal Saint of the Irish Roman Catholic church, based in Armagh. He had a bard named Dubhthach.

456 - Birth of St. Brigid, known as "Mary of the Gael", is renowned among Ireland's heritage of Saints and is second only to St. Patrick. While some believe she was born at Faughert in Co. Louth, such evidence as exists seems to point to Croghan in Co. Offaly as the place of birth.

Daughter of Dubthach, a Leinster Pagan Chieftain, her mother Brocessa was his slave, and it has been suggested that by the time Brigid reached her teens, her slave mother was sold to a dairy farmer in co. Limerick. She died in Kildare on the Feast of St. Brigid, 1st February 524, but her bones, supposedly now rest with those of St. Patrick and Columcille at Downpatrick. (*The Duffy Clan* - Peter Duffy - PD Publications, Lisduff-1992)

481 - Cormac succeeded Jarlath as Archbishop of Armagh, by the appointment of the venerable St. Patrick, by whom he had been baptised. He survived St. Patrick, died on the 17 February 497, and was buried at Trim.

Cormac was succeeded by Dubtach, who, in the life of St. Tigernach, is called "the venerable Duach, the famous Archbishop of Saint Patrick's see." It is uncertain whether he attained this dignity by the election of the clergy, the nomination of his predecessor, or the appointment of the monarch. He died in the year 513, and was succeeded by Ailild (or Ailill) son of Trichen, prince of Hy-Bressail, or O'Neill and East, and of blood-royal descent. He may have been St. Patrick's bard.

On 13 January 526, he departed this life and was succeeded by Ailill II, who was descended from the same illustrious stock. He died on 1 July 536.

521-597 - St. Columba (Colum-Cille) lived to become the paramount Saint of the Scots in a Celtic Christian Church introduced to Oronsay and Iona that survived until the 12th century.

526 - Probable founding of the (Catholic?) Chapel of Cille Bhríde (Kilbride) dedicated to St. Brigid of Kildare, at Machrins on Colonsay, by St. Brendan. It measured 38 feet by 18 feet and the last traces were removed by the farmer in 1881, although the stones are probably still adjacent to the site.

536 - Dubtach (or Duach) II, a lineal descendant of the Royal stock of Colla Uais (ancestor of Uí-Tuirtre, a tribe occupying Upper and Lower Tóome baronies, co. Antrim) succeeded Ailill in 536 and he died in 548. (*Historical Memoirs of the City of Armagh* by James Stuart-Dublin 1900)

SO HERE COULD BE A VITAL NAME LINK BETWEEN COLLA UAIS OF COLONSAY AND THE DUFFYS.

563 - In this year St. Columba (Dove of the Church) and one of the Royal Uí Neill kin from Central Ireland, born in Donegal, landed on Oronsay from Ireland before moving to Iona. To go with him on this dangerous operation, Colum-Cille picked twelve companions, following the example of Christ. All were his relatives.

As second-in command he chose Baithan MacBrenainn, his first cousin and foster son; Cobach, Baithen's brother; Ernan, his own uncle; Mochonna, a king's son; Diarmat, his personal servant; Rue and Fechno, who were brothers; Scandal; Echoid; Tochann; Cairrann; and Grilaan. (*The Magnificent Gael* - Reginald B. Hale -Fowler Wright Books Ltd. Leominster, Hereford).

THE GENEALOGY OF UI DUBHTHAIG (From a collection of romances, historical poems and genealogies with pedigrees of O'Duffy; O'Murrigan; O'Donnellan and O'Hamill - MS. 1280 - in the Library of Trinity College, Dublin is:

- EOCHU MUGMEDON
- BRIAN
- DUACH GALACH
- EDGAN SREM
- MUIREDACH MAL
- FERGUS
- ERGNA (BRIAN)
- BRENAINN
- DUB DA CHRICH
- ? - DUBTHACH (from whom descend UI DUBTHAIGH)

At Ergna whose name was Brian (from whom descend the ui Briuin (this is an error), son of Fergus son of Muiredach Mal; the ui Ruairc (doubtful) and Muintir Dubthaigh (Ui Dubthaigh) separate, and the reason why he was called Ergna, ie. Colm-Cille fostered him and on account of his knowledge of every art he was given that name.

Ergna had four sons, Feredach and Dicholl, Aed Finn and Brenainn.

Brenainn, grandfather of Dubtach, could be the vital link of the Duffys to Scotland and the McDuffies. Brenainn would be the foster-son of Colum-Cille and Baithen MacBrenainn his first cousin and foster son.

Certainly St. Columba made a famous journey to the stronghold of Brudei MacMaelchon, King of the Picts, near Inverness. His lasting friendship with, and conversion of Brudei, *facilitated the extension of the Celtic Church into Pictland*, so that Iona held pre-eminence over the monasteries of all the Picts.

St. Columba founded Monasteries in Dalriada country at Iona, Himba, Tiree and Loch Awe. In Alban he founded Aberdour and Deer. Dr. Lucy Menzies gives a list of 53 churches in Scotland associated with his name and he is reputed to have built 300 churches and supplied each with a Gospel or Psalter from his own pen, a formidable organisational achievement indeed.

637 - Is claimed that the Duffys forsook Ulaid (Ulster) and took up service with Ui

Neill In the lands annexed in South and West Ulster, where they eventually became “Erenaghs”, or over-lords of Monastic lands in Co. Donegal and Co. Monaghan.

717 - In the *Annals of Cloncacnoise* p.113, it is mentioned that at the Battle of Kyndealgen, there was slain a man named DuffDakrich M’Duffe. Kyndealgen (alone) was in Dal Riata and the name Dakrich would seem to be a derivative of Da Crioch, the name of one of the three Collas originally believed to have frequented Colonsay, including Colla Huais (Uais) from whose stock Dubtach II, Archbishop of Armagh, was descended.

But could this be another name link between the Collas and theDuffys? Possibly, but was DuffDakrich M’Duffe related to Dub da Chrich, son of Brenainn? This could be the answer to the origins of the McDuffie and the Clan MacFie, linking the origins of the Catholic St. Duthac and of the Celtic Dubsidhe, the Lector of Iona and even of his Dissertach MacGilla Duff (son of the servant of Duff).

967 - Dubh (Duffus) son of Malcolm I killed. Were they from the Irish Duffys? Was St. Duthac his son? Is this the line of the Clan Duff?

970 - Grieve wrote that one of the successors to Colla Uais was Gillebride (Servant of St.Brigid), MacGille Adamnan (Evan), King of Colonsay. He was, it is said, also the Celtic Coarb of Iona and Colonsay, but under the Bishop of Armagh, Ireland.

Besides having extensive estates in the isles, he had lands in Morvern and also in Northern Ireland, in Co. Fermanagh, inherited from his forefathers, descendants of Colla Uais. He lived long after the Battle of Clontarf fought on Good Friday 1014, which cleared the Danes from Ireland, but when Earl Sigurd died after becoming King of Norway, King Gille became persona non grata with his successor, and we find him with his son Giolla Bride fugitives in Ireland with the MacQuarries and MacMahons.

Eventually Giolla Bride and Somerled returned to Morvern, from where they drove the Danes out of Scotland.

Historians have agreed that Adamnan had a son Giolla Bride, the legend being that Adamnan had been driven out of Argyll by the Vikings. MacMillan pointed out that the MacDuffies were not in Colonsay when Adamnan and his son Giolla Bride were there.

“Giolla Bride’s son, Somerled, Is perhaps the greatest contributor of the Western Isles to Scotland.”(Earle Douglas MacPhee - Volume VII)

1000-1065 - Duthac - The Gaelic name of Tain is Baile Dhuthaich (or Duthus town after St. Duthus or Duthac).

A famous Saint styled “Confessor of Ireland and Scotland” and supposed (probably erroneously) to have been Bishop of Ross. He was born at the site of St. Duthus Chapel, Tain, about 1000 and died at Armagh in Ireland in 1065. His body was transferred to Tain for burial in 1253. (*Ordnance Gazetteer of Scotland* 1886).

Duthac - is inserted by K. and even by Eubel (i. 446) who follows Gams, between Robert I and Robert II.

But there is no contemporary evidence for St. Duthac being Bishop of Ross in the thirteenth century.

Lesley (*De origine*, 228 edit. 1578) writing in the second half of the sixteenth century, makes Duthac to be Bishop of Ross about the time of William the Lion or Alexander II, but his language is somewhat vague ("in hanc aetatem, etc"). Lesley's design is to glorify St. Duthac, whose successor in the See of Ross he was, according to his account.

Bishop Reeves (Adamnan's *Vita S. Columbae*, 401 note) has pointed out that K. is in error in claiming the Aberdeen Breviary as an authority for the death of St. Duthac as being in 1249. The lections for his Feast (8 March) in the Breviary are absolutely silent as to his date.

Could it be that K. misread and misinterpreted the contracted words which follow 'Duthaci epi et cf.' in the *Kalendar of the Breviary*, 'min d ix' (which should be expanded as 'minus duplex ix lectiones' a lesser double of ix. lessons) into a date 'mccxlix'? One hardly likes to suggest it; but it is possible that K. was unfamiliar with the contractions of the ritual directions, which appear in the *Kalendar*. -

David Camerarius in his 'De Scotorum fortitudine, doctrina et pietate' (Paris, 1631) assigns the death of Duthac to 1253, but the legends of the Aberdeen Breviary have the flavour of a much earlier date. It is all but inconceivable that a Saint so famous should not be mentioned in *Scotichronicon* as Bishop of Ross if he belonged to the thirteenth century.

The 'Annals of Ulster' give at the year 1065 'Dubthach Albanach praecipuus confessarius Hiberniae et Alban in Armacha quievit'. (*The Bishops of Scotland* - John Dowden - James Maclehose - Glasgow - 1912 - PR 274.1.DOW).

Duthac (or Dutho), St. (d. 1065?) - Said to have been native of Scotland educated in Ireland whence he returned to become Chief Bishop of Scotland; venerated in Tain, his identity with "Dubthach the Scot, chief confessor of Ireland and Scotland", who died in Armagh in 1065, is not certain. (*A Dictionary of Scottish History* - Gordon Donaldson and Robert S. Morpeth - John Donald Publishers Ltd - Edinburgh).

St. Duthac, Bishop of Ross (d. AD 1065) - St. Duthac was greatly venerated in Scotland before the (First) Reformation, and his memory is still preserved in place-names - notably Kilduthie; Arduthie near Stonehaven and Kilduich on the Loch of Duich. TAIN, where he was buried and where a church was built in his honour, is called in Gaelic Dhuich Baile or Duthac's town, and near it still stands St. Duthac's Cairn, although the biennial fairs called by his name are no longer held in the town.

Educated in Ireland, like so many of his countrymen, he returned to labour in Scotland as a priest and became known as Bishop of Ross. His miracles and predictions enhanced his reputation for sanctity. He is said to have foretold the invasion of the

Danes, which took place ten years after his death. The victory of the Scots under Alexander Stewart, great grandfather of King Robert II, was ascribed to the intercession of St. Andrew and of St. Duthac, whose shrine became a favourite place of pilgrimage, even for Kings.

Legendary history relates that St. Duthac as a child, was once sent by his master to fetch embers from the forge to kindle a fire, and that he carried home the live coals in his kilt without being singed. In later life, when a kite stole a ring and some meat from one of the saint's disciples, St. Duthac summoned the bird, which relinquished the ring but was allowed to retain the flesh.

On another occasion a Canon slew an ox at Dornoch, and after distributing portions to the poor, determined to carry a piece to the saint who lived some way off. The Canon travelled on a dark and stormy night, but the spit on which he bore the meat shone like a lamp and led him safely on his way until he had delivered up his gift, in its first freshness, to the holy bishop. His feast is kept in the Diocese of Aberdeen.

(See the *Acta Sanctorum* March vol.1; KSS pp 328-329; and the lessons of the Aberdeen Breviary) . (*The Lives of the Saints* - Butler - Burns - Oates, London - 1956 PR 270 BUT)

Duthac (Dothow, Dubtach) (d. 1065) - Bishop of Scottish origin, Duthac studied for some years in Ireland; on his return he was consecrated Bishop. He worked mainly in Ross. He died on 8 March and was buried at Tain. After seven years his body was found to be incorrupt and was translated to a more splendid shrine.

William Worcester describes him as "the Saint reckoned to be the most venerated in the land of Ross". Some of his miracle stories are picturesque. A guest at a party, who drank too much and had a headache, sent some pork to Duthac asking to be cured. His disciple left it on a grave with a gold ring while he prayed. A kite stole them both, but Duthac conjured back the kite, returned the ring, but let the kite eat the pork. There are dedications at Arbroath, Kilduich and Kilduthie; King James IV and many others visited his shrine. Feast 8 March. (William Worcestre p.7. KSS, pp 328_9; BTA 1.526.) (*Oxford Dictionary of Saints* - OUP - 1987 - PR 270 FAR).

SO DID THE MACFIES GET IT WRONG?

The *Chronicles of Scotland* claim that King Malcolm III Ceann-mor (1058-1093) "did bring about a state of progress wherein the chiefs of tribes came to be named from, or give their names to, their 'duthus' and began to use such names".

It would appear that exceptional status was accorded to Saint Duthac (or Duthus), said to have been born in Tain and the last of the Celtic Saints of the land of Ross. He was killed in 1088? (1065) (probably by the Vikings). The shrine of this martyr was visited by many pilgrims, including the Kings – James IV and V.

The concept of a 'duthus' as a sacred clan centre was an early tradition in Ross. The

church of St. Duthac (Dhubthaich or Duthus) was greatly revered. King Malcolm III Canmore of Scots, who ruled from 1057 to 1093 (after Macbeth) proposed that clan chiefs be named from (or give their names to) their 'duthus'. As the clan system became strengthened under his rule, Scotland replaced Alba.

St. Duthac now seems to have been claimed by Clan Ross, saying, "At Tain in Easter Ross stood the shrine of the Celtic (Catholic?) Saint Duthac, which acquired extraordinary celebrity, until by the Middle Ages it had become a place of sanctuary. The wife of King Robert Bruce once tried in vain to find safety there, and in the 15th century James IV made annual pilgrimages to Tain. Today the shrine is only a bettered ruin, a victim of the enemies of Clan Ross beyond the Kyle long before the Calvinists could lay hands on it. But two mediaeval churches in Tain, the sacred relics of Saint Duthac and the Abbey of Fearn remained for the reformers to deface and destroy"

Was St. Duthac a Duffy? Well the signs certainly look favourable. The Duffys were mainly ecclesiastical and the link between Inverness and Ross through the Catholic Church with Armagh undoubted. That was where St. Duthac was educated and where he died. Clan Ross also claims descent from Farquhar the Priest's son, heir to the O'Beolains.

But was St. Duthac the progenitor of the MacDuffies? Well the clergy were allowed to marry and there would seem to be no reason why his children should not have founded the Clans included in the Siol Alpin Group. One of the stone monuments on Oronsay bears his name in such a way that it can be assumed he did control the whole area at an earlier time. However, the links seem to go back through St. Patrick and St. Columba, which could open an exciting new future for the Duffies and the MacDuffies.

Further research is obviously still necessary. The only certainty would seem to be that the Clan MacDuffie did not start on Iona or Colonsay although the good Lector and the Dissertach could well have been Duffies.

**Please consider the
Scottish Genealogy Society in your Will.
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Old Machar baptisms (OPR168B/3, frame 620) 29th June 1722:
"Nigro Boy, baptised and named Alexander, his surname Glossester".

Hungarian Dawsons? (NAS-GD103/2/175)

Letters of Naturalisation of the Kingdom of Hungary were issued by the Emperor Leopold [von Hapsburg, Holy Roman Emperor from 1657 -1705] in favour of John Dawson of Dalkeith, on 13th February 1661.

OUR RECORDS IN GOOD HANDS

by David G C Burns

Years ago I reached an impasse on my Ross ancestral line when I located my 4th great grandfather Thomas Ross in the 1841 Census then resident at Wester Gauldell Farm, Boharm Parish, County Elgin or Moray. He was listed aged 60 a farmer by occupation and, of course, NOT born in the county. He had moved from this address by the time of the 1851 Census and a protracted search for his death from 1855 onwards failed to produce a positive result.

Recently, I visited the website www.scottishdocuments.com and found an interesting entry under Scottish Wills: Thomas Ross, 1852, Farmer in Mains of Elchies, Commissariat of Elgin and Nairn. I found my long lost ancestor in Knockando Parish, County Elgin, aged 72, farmer of 120 acres employing 7 men; place of birth: Urquhart and Logie Wester Parish, Ross-shire. His wife Mary Milne was also resident there, aged 72 and born in Tarves Parish, County Aberdeen. This information opened up further research on two ancestral lines.

The Will provided other interesting information. "I bequeath to Thomas Ross, my oldest son, who absconded from the family early in life and who did not assist nor help me to collect the means I now possess, the sum of fifty pounds sterling." I smiled when I read this because I knew why he absconded from the family. "To my sons John Ross and William Ross, one hundred pounds each for their service, assistance and hard labour to my son, James Ross, Farmer in Spring Grove, Van Diemen's Land [Tasmania], fifty pounds, if he comes back to Scotland to Mary Ross, spouse of the late George McDonald, Taxman of Dovecoat, near Elgin, fifty pounds to Margaret Ross, spouse to Alexander Edward, Farmer, Tomnasbrake, also fifty pounds."

The Inventory also makes curious reading. "Cash in the house £4." Various sums of money listed as held at the Caledonian Bank in Elgin, and in the Dufftown branch of the North of Scotland Bank. Payment in kind: "The late George McDonald for 7 qrs 5 bushels of oats at 20/- £7:12:6 Value of the deceased's live and dead farming stock, implements of husbandry and household furniture per inventory: valuation taken by John Robertson, Licenced Appraiser, on 23 October 1851 £539:13:3. Sum of Inventory £964:11:6."

A glimpse into the lives of Thomas Ross and Mary Milne and their children. A family brought up through careful farming husbandry. And I wonder if the prodigal son, James Ross, ever returned from Tasmania to claim his inheritance?

In the pre-1855 records very often we find just the bare necessities. But occasionally, the searcher gets a nice little surprise. Searching through Roman Catholic Marriages, St Andrews, Glasgow, held in the Old Register House [RH 21] in the 1830s, I noted

that after the names of both the bride and groom, their Parish and County of Birth (Ireland and Scotland) was appended.

In the West Register House some records are indexed "online". I made use of this facility to search for certain criminal records. We still have the pleasure of perusing original records there.

On a recent visit to the National Archives of Scotland, Thomson House, Sighthill, Edinburgh, I found several members of the Church of Jesus Christ of Latter-day Saints busily engaged in digital imaging of Scotland's records. Some of these volumes are in poor condition but handled with great care and concern. These couples come to Scotland, at their own expense, to serve in this capacity for eighteen months. The staff in the book conservation department at Thomson House are diligently working at preserving our national heritage of records held there. It is painstaking work and handled with commendable care.

DIGROS, meaning 'Digital Imaging of the Genealogical Records of Scotland's People' has the word People conveniently left out. With the 1871 Census shortly to be made available on a digital basis at New Register House (*The Scottish Genealogist*, December 2004, p.176) we are moving along at a good pace. Thanks to the forward planning of the keepers of our records, Scotland remains at the forefront in Genealogical research. Our records are in good hands.



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A FRENCH CONNECTION

by Frank Harkness, B.A., F.S.A.,(Scot).

Painting a family history requires a broad palette. When I set out to explore the history of the ancient Scottish family of Harkness I was determined to explore as many potential clues and sources of information as possible. Heraldry was one area that, although baffling and confusing, provided fascinating material and colourful insights.

The Benefactor

My foray started with the Scottish *Public Register of All Arms and Bearings*. According to Sir James Balfour Paul, former Lord Lyon King of Arms: “No persons of Scottish descent whose arms are not registered in it have a right to armorial bearings unless they can prove that they represent families whose arms are known to have been in existence previous to 1672”. In 1672 the Register was established because of either the loss through fire or neglect of records relating to Scottish arms.

The only Harkness arms in the register was dated December 1930. The circumstance of the grant of these arms is an interesting story in itself. Briefly they were granted at the petition of the University of St. Andrews so that the university could show its gratitude to a benefactor, Edward Harkness of New York. Edward Harkness was a co-founder of Esso along with Rockefeller. He was a major patron of both Yale and Harvard Universities and, after striking up a friendship with the Principal of St. Andrews, Sir James Irvine, he donated funds towards a scholarship scheme; the building of a residence hall; and the restoration of the University’s 15th century chapel, St. Salvator’s. The generosity of Edward Harkness inspired the Principal to rank him “among our ‘pious founders and benefactors’ taking a place with the good Bishop Kennedy, the Archbishops, the Cardinal, The King of Scots and Queen Mary who gave us our heritage”.¹ After successfully petitioning for the Harkness arms, they were incorporated into a stained glass window behind the altar of the renovated chapel as an unsolicited gesture of thanks to Edward Harkness.

The Deuchar Collection

My search then took me to the National Library of Scotland where I found a manuscript by David Deuchar, an eighteenth century Edinburgh seal engraver – *A collection of Arms many of which from the original patents granted before the burning of the Old Records together with others lately recorded in the Lyon Office and many coats of arms which are rare to be met with in any books published on Heraldry both Scots and English, Irish and French*. By David Deuchar, Seal Engraver, Edinburgh. Begun about 1790 – finished 1807”. Include in the book was a plate showing a rough sketch of “Harkness Arms” very similar to those mentioned above complete with three fleur de lis, crest and motto.

A book by Alexander Deuchar – *British Crests, &c.*, published Edinburgh 1817 – contained a Harkness crest again similar to those mentioned earlier. The Deuchars

would make an interesting story by themselves. Suffice to say they were major collectors of Scottish records and memorabilia; David Deuchar is reputed to have given lessons to Raeburn and was engraver to the Prince of Wales. Unfortunately their collection was sold off in 1848 and only a few books, along with the sale catalogue, remain in the National Library of Scotland. There is no record of where the bulk of this remarkable collection went. The Deuchars have been accused of using artistic licence and imagination to please their clients. Clearly it was possible that David Deuchar may have devised the crest and motto and I thought at first that the Harkness arms produced by him may have come through a mistaken association of the names Harkness and Harcarse or Harkas.

These names are often confused although my wider research shows clearly that they were quite distinct and separate in their origins. With the kind assistance of the late Robert Mitchell of the Heraldry Society of Scotland, it was established that there were 'Harkas' arms that included three fleurs de lis, dating from 1300. Spellings of names vary in the records but it was not until the 15th century in the French *Armorial de Berry* that a chevron was found added to the arms – "Ceulx de Herques - Argent, a chevron between three fleurs-de-lis Sable". The arms portrayed in the Armorial show black fleur de lis and chevron on a white background. J Storer Clouston made a detailed study of the *Armorial de Berry* which he published in the *Proceedings* of the Society of Antiquaries of Scotland.² He made the point that there was a tendency to reverse the colours and specifically cited 'Harcarse' as an example. The 'Herques' arms were not associated with 'Harcarse' in the original Armorial. The association was made at a later date, probably by Stoddart, who reproduced the Armorial. Storer Clouston also makes the point that the Armorial "frequently confounds black and blue. One must, therefore, always make allowance for this". It is perfectly possible that the arms shown in the Armorial de Berry are consistent with later Harkness arms – three gold fleur de lis on an azure background. Although the author of the Armorial is believed to have travelled personally to Scotland in the 15th century to research the arms, it is interesting that Berry is an area in France historically associated with the Scots. It was the main area where 15th and 16th century Scots established themselves and their descendants live today.

Graves and Fleurs

The matter might have rested there had I not come across an article in the Proceedings of the Dumfries and Galloway Natural History and Antiquarian Society on *Armorial Bearings* by J. Bell Irving.³ This thoroughly researched article included two entries under Harkness. The first was dated 1765 – "George Harkness in Crowsknow. Kirkbankhead [graveyard] – a chevron between 3 fleur de lys". The second dated 1848 – "Richard Harkness, died Marchhill. St. Mary's, Dumfries – 2 pairs of bars gemelle dancette between 3 small fleur de lys, between the upper pair two mullets, and between the lower pair a crescent".

The location of Kirkbankhead proved allusive until I found mention of the gravestone

in a reference to the survey of graveyards in Dumfriesshire by Gilchrist and Shannon.⁴ It is in fact the Tower of Sark Graveyard, Half Morton Parish in the heart of the Debatable Land—reputed resting place of ‘Kinmont Willie’ Armstrong. The gravestone is that of George Harkness born around 1702, died 1765 and on the back are clearly carved three fleurs de lis with a chevron.⁵ Far from solving the mystery of where the Harkness arms could have originated, this only served to deepen it.

Deuchar could not have invented arms that were linked to a Harkness a hundred years or more earlier. Crowsknowe, and many other Dumfriesshire and Roxburghshire farms historically linked to Harkness tenants, is a Buccleuch Estate farm – formerly of the Douglasses. Although clearly taking the Harkness association with these arms back far earlier than supposed, I still did not have the answer to its origin. It was only by bringing together other aspects of my research that a likely explanation began to emerge.

The Auld Alliance

Firstly there was the Harkness connection to the south west of Scotland from the 15th century onwards. Not only to that area but also as tenants and supporters of the Douglas and later Scott of Buccleuch families and estates. Secondly the association with this area, and particularly the Douglas family and their associates, with support for the French Kings from the 15th century onwards. Thirdly there was the apparent occurrence of the name Harkness in muster rolls of the elite bodyguard of the French Kings, the *Garde Ecossaise*. Last, and most significantly, that the French royal coat of arms is three gold fleur de lis on an azure background – the basis of the Harkness arms.

It would not be appropriate for me to reiterate the history of the ‘Auld Alliance’. There are many good accounts of the association between Scotland and France, some quite recent and well researched. *An Antidote to the English – the Auld Alliance, 1295 - 1560* by Norman Macdougall of St. Andrews University⁶ is an up to date, very readable and well research account with a good bibliography. Briefly the Alliance was born out of Scotland and France’s mutual difficulties with England’s Edward I in 1295. The peak of Scotland’s commitment was probably during the early 15th century, prior to and alongside Joan of Arc, when France’s very survival was a stake. More than 10,000 Scots were in France at one time fighting against the English in the French cause, most of these from the south of Scotland. Indeed there could not have been many men of fighting age from south-west Scotland who were not in France at one time. Heavily involved in the French campaigns were the Douglas family. Without precedent, Archibald the fourth earl of Douglas was granted the dukedom of Touraine by Charles VII in gratitude for his recruiting efforts and allowed to quarter his arms with the French royal arms, three fleur de lis on an azure background. Similarly around this time John Stewart, Duke of Darnley, was given French titles and properties as were the earl of Buchan, Thomas Seton and Hugh Kennedy. Surviving arms show the French arms quartered with the arms of Stewart and Kennedy.⁷

The French King was so impressed with the loyalty of the Scots and their fighting qualities that he established the *Garde Ecossaise* as his personal bodyguard, a relationship which was to last into the 19th century. Again the history of this unique Scottish arm of the French military is well recorded. The relevance for my research is two fold.

Firstly from surviving lists of the members of its various units there are the following:-

- 1450 – hommes d’armes de la Garde du Corps Pierre de Hartonye
- 1453 – archiers de la garde..... Jehan Hacquin
- 1455 – archiers sous P. Folcart Jehan Harquin
- 1457 – archiers de la garde..... Jehan Hasquin
- 1460 – archiers de la dicte garde Jehan Harquin
- 1469 – hommes d’armes le dit Robert Conygham Thomas Harques⁸

Harkness is a difficult enough name to live with in the English-speaking world. Physiologically, I have learned, its structure makes it difficult to pronounce and there is always a tendency for people to try and change it to a more user-friendly form, invoking “the principle of ease, or minimization of effort”.⁹ My own experience regularly is that shop assistants, hotel receptionists, call centre employees, etc., produce Harkins, Harkess, Harkiness and Hartness amongst many others. Travels in France generate even greater variety. Some of the other names in the muster rolls of the Garde illustrate the problem.

- | | |
|-----------------------|-------------------------|
| Actuissou – Aitchison | Aliberton – Haliburton |
| Ouilleson – Wilson | Tourneboulle – Turnbull |
| Quhafurd – Crawford | |

The second point is perhaps the key to how the French royal arms came to be on a gravestone in Dumfriesshire. The motto of the *Garde Ecossaise* was ‘Omni Modo Fidelis’ - quoted in a speech by General Charles de Gaulle in Edinburgh in 1942 when he gave credit to the steadfastness of the 51st Highland Division at Dunkirk for inspiring him to fight on after the fall of France in 1940.¹⁰ Successive French Kings showed their appreciation to their Scots bodyguard for their loyalty in a variety of ways in addition to titles and property. For instance Louis XII granted rights of naturalisation to all Scots in France so that they could make wills leaving property to their heirs in France. Notably, from the point of view of my research, Henry IV, and probably other French monarchs, granted members of the royal bodyguard, the *Garde Ecossaise* the right to bear the French royal arms.¹¹

Conclusion

The further one goes back in history the fewer the facts and the greater the shortage of information on which to base firm conclusions. Of necessity, many history books contain speculation, conjecture and assumptions based on the best evidence available. The aim should be to make it clear what is speculation and to provide the facts that form the basis for assumptions so that others may draw their own conclusions.

I do not know that a Harkness - tenant or follower of the Douglasses from the south west of Scotland - travelled to France in the 15th or 16th century. I do not know that he found his way into the Garde Ecossaise and for whatever reason earned the right to bear, or perhaps appropriated for himself, the arms of the King of France. However, given the available information, it seems to me a likely conclusion.

References:

- ¹ Letter from James Irvine to Edward Harkness
- ² J. Storer Clouston. *Proceedings of the Society of Antiquaries of Scotland*. Pages 84 – 114. Vol. 72 1937 – 1938.
- ³ *Proceedings of the Dumfries and Galloway Natural History and Antiquarian Society* (3rd Series Vol. 1 & 2. 1912 - 1914.)
- ⁴ *Memorials of Half-Morton and Morton, Tower of Sark*. Gilchrist and Shannon. 1965.
- ⁵ Gilchrist also records in Annandale a number of Carruthers, Montgomery and Brown heraldic carvings similar to that of Harkness. I know of no Carruthers connection with France but Montgomery and Brown/Brun certainly occur in the histories.
- ⁶ *An Antidote to the English – the Auld Alliance, 1295 - 1560*. Norman Macdougall. Tuckwell Press, East Linton. 2001
- ⁷ David Lindsey of the Mount Armorial.
- ⁸ *The Scots Men at Arms and Life Guards in France*. Vol.2, pages 15/26 & 160/161. William Forbes-Leith. Pub. Edin. 1822.
- ⁹ *The English language – A Historical Introduction*. Charles Barber. Cambridge University Press 1993.
- ¹⁰ *Auld Alliance* page 42. Stephen Wood. Edin. 1989.
- ¹¹ *The Scots Men at Arms and Life Guards in France*. Vol.1, page 10. William Forbes-Leith. Pub. Edin. 1822.

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The *Family Seats* feature for this edition is on the back cover, with accompanying notes on the inside front cover. Our regular feature inside the magazine will return in June.

A Family Historian's Alphabet

(Part 4)

This list of sources compiled by D.Richard Torrance is by no means exhaustive and details of further sources would be welcomed by the editor.

D –

DATES – When doing any historical research in Scotland before 1600 and in England and her dominions before 1752 great care has to be taken with dates. Between the 12th and 14th centuries the Catholic church in Europe gradually changed the beginning of the Civil and Legal from December 25 to the Feast of the Annunciation of the Blessed Virgin (Lady Day) on March 25. This is why, in published works and transcripts, you may see dates like 24 January 1584/5. We would consider the date to be 24 January 1585, but at the time of writing people considered the date to be 24 January 1584.

In Scotland the change to 1st January as the start of the new year commenced in 1600, but England and her Dominions including America did not change to 1st January until 1752.

The Julian Calendar which had been widely adopted throughout Europe was slightly inaccurate so that the equinox of 1582 fell on 11 March instead of the correct date – 21 March. Pope Gregory introduced two changes to correct the Julian Calendar:

1. of the end-century years only the fourth should be a leap year, i.e. 1600, 2000, 2400.
2. in 1582, 5 October should be called 15 October omitting 10 days.

This Gregorian Calendar was gradually adopted across Europe commencing with France, Italy, Portugal and Spain in 1582. The last to change was Greece in 1923. Great Britain and her Dominions changed in 1752 by the omission of 11 days, 3 September being reckoned as 14 September.

If dates are followed by 'NS' this means New Style or Gregorian Calendar: 'OS' means Old Style or Julian Calendar. To further confuse the matter after 1600 Scotland and England had a different New Year's Day, but both used the 'OS' date and sailors usually followed this calendar. However, British armies and diplomats on the continent tended to use the 'NS' date, but one cannot always be sure which style was being used.

Other calendars may be encountered when doing research and the best source for these is *Whitaker's Almanack*, published annually. This work also contains a perpetual calendar that helped the author pin down the likely year of a visit to Dundee by the actress Helen Barry who was to appear at the Theatre Royal from Monday 29th October. The advertising photograph did not carry a year. Reference to a perpetual calendar gave possible years: 1877, 1883, 1894, 1900, 1906. Based on the costume, style of carte de visite, and details of the play found on the internet, the year must have been 1877.



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General Calendars

<http://astro.nmsu.edu/~lhuber/leaphist.html>

DEATH – Much has been written on Scottish Death Certificates post 1855 and any good 'Tracing your Ancestors' book will give much detail. Suffice it to say that Scottish death certificates record the parents of the deceased and those certificates for 1855 record the issue, living or deceased, of the defunct. Prior to 1855 the Old Parish Registers would need to be consulted. The information in these varies and the date given may be the date of: death, interment or payment for the use of the mortcloth so great care has to be exercised when attributing a date of death. Work is currently being undertaken on the National Burial Index - transcribing and/or indexing the Old Parish Death Registers. CDs and booklets are being produced. Another useful source is the volumes of monumental inscriptions published by the various Scottish Family History Societies. The best place to look for an up-to-date list of what is for sale is the Society's shopping facility at www.scotsgenealogy.com For obituaries it may be worth

consulting *Glasgow Herald Index*, 1906 – date; the Index to the *Stirling Journal & Advertiser*, 3 vols, 1820-1970; *Stirling Observer* 1836-1856; Index of the *Dumfries & Galloway Standard & Advertiser* and its predecessors, 1777-1930, 8 vols., Dumfries 1980-1989; *Galloway Advertiser & Wigtown Free Press*, 4 vols., Dumfries 1982-1987. The Scotsman Newspaper 1817-1910 may also be consulted on-line <http://archive.scotsman.com>. Searches may be made free of charge to ascertain if an ancestor is mentioned, but there is a charge if the article is to be downloaded.

DEEDS – The Register of Deeds (RD) at the National Archives of Scotland is a treasure trove of information for the family historian. The register of deeds started in 1554 but took many years before it became firmly established. There are three series of Deeds: 1554-1657; 1661-1811 and 1812 to date. There are some printed indexes to the Register of Deeds from 1661-1696. There are indexes at NAS for 1697-1702, 1705-1707, 1714, 1715, 1750-52, 1765 and 1770 onwards. For other years it would be necessary to order up the minute books and work your way through them.

The Register of Deeds may contain marriage contracts, inventories of defuncts, trust dispositions and settlements, financial transactions, building contracts, contracts for the supply of goods sometimes with much detail (see Scottish Genealogist vol.39 no.1 March 1992, *17th Century Military Uniform Contracts*), deeds of factory & commission, deeds of assumption, discharges etc.

There are also similar and very useful deeds to be found in the Sheriff Court Records (SC), Burgh Deeds (B) and Commissary Court Deeds. For a fuller picture on deeds consult *Tracing Yours Scottish Ancestors*, - the Official Guide, 3rd edition 2003.

DIALECT – When researching old documents phrases and dialect words may be encountered that are not easily understood. The most authoritative works on the Scottish language are: *A Dictionary of the Older Scottish Tongue*, 12 vols., various editors, Oxford University Press (OUP), 1937-2002; *Scottish National Dictionary*, 10 vols., various editors, Edinburgh 1933-1976. The latter dictionary deals with words in common usage from 1700. For latin words *Revised Medieval Latin Word-List from British and Irish Sources*, R.E. Latham, OUP, 1965 is very useful. There are several smaller dictionaries fairly readily available in good bookshops, for example: *Chamber's Scots Dictionary*, Alexander Warrack, Edinburgh 1911 reprint 1979; *Concise Scots Dictionary*, Mairi Robinson editor, Aberdeen UP 1985; *Scots Thesaurus*, Iseabail Macleod, editor, Aberdeen UP, 1990.

DIARIES – Where family diaries have survived the family historian should rejoice as they often furnish much detail and insight into family life that would have been lost forever if a thoughtful ancestor had not put pen to paper. My great aunt writing in 1918 about her youngest brother who had joined the Royal Flying Corps furnishes details that would not normally be available to me and, more importantly, where in France great uncle John was stationed which allowed me to discover more information about

his squadron in *The War in the Air*, W.A. Raleigh, 6 vols, OUP, 1922.

Jan. 8 John was supposed to have gone to France today but the weather was so rough he is staying at Dover.

Jan. 16 We heard from John today of his arrival in France. Poor child! His engine was going badly on the journey across and he couldn't keep up with the others, and all the time expected to have to make a forced landing in the sea. He did get across however, more by good luck than anything, he says. He is apparently stationed at Aire.

Jan. 26 John says he has got a new engine and is settling down nicely.

Feb. 8 Jack has been having 'rather a bad time' again. He got lost and wandered about in the air for 4 hours. At last he managed to land, but in a ditch. He was thrown into the ditch (full of water) and his observer sprained his leg.

If your ancestor was more prominent then it may be worth consulting: *British Diaries 1442-1942*, William Matthews, Cambridge University Press, 1950; *Bibliography of Diaries Printed in English 838-1998*, C.S. Handley, 3rd edition, 8vols. in 2, 2002. Even if your ancestor did not leave a diary reading the diary of another may give insight into daily life at a given time.

DIPLOMATS – for those with ancestors in the diplomatic corps the following works may be of use: *A Handlist of British Diplomatic Representatives, 1509-1688*, G.M. Bell; *British Diplomatic Representatives, 1689-1789*, J.F. Chance; *Dighton's Diplomatic Corps & Consular Directory*, 1937; *Private Papers of British Diplomats, 1782-1900*, HMSO, 1985.

DIRECTORIES – The value of directories is widely recognized by family historians. The Scottish Genealogy Society has a small collection of directories, some covering the whole of Scotland others covering the main towns and cities. The Society is keen to expand its holdings and is always on the look out for volumes not in our collection. Most directories contain general information about a burgh, its officers, law courts and local dignitaries, followed by sections arranged alphabetically by surname, street name, and profession. Directories for the larger burghs often have sections at the end covering outlying towns and villages.

Some Scottish directories are now available on fiche or CD and there is a selection available through the Society's on-line sales at www.scotsgenealogy.com.

One reference work covering Scottish directories is Gareth Shaw and Alison Tipper *British Directories*, 1st edition, Leicester U.P., 1989. This work lists all known Scottish directories up to 1950 as well as English and Welsh directories from 1850-1950. For each country there is a list of directories covering more than one county followed by those directories that covering a single county or burgh within that county. At the end of the work is a list of commerce, industry and trades directories. A degree of caution

has to be exercised when using this work as the author tried to access a directory which was listed in the holdings of two Scottish and three English Libraries only to discover that only one of the English libraries held a copy. It is worth checking with a library to see if they have the directory before making a journey.

Another work which is a summary of Scottish Directories is *Scottish Trades, Professions, Vital Records and Directories*, D. R. Torrance, 1998 2nd edition, available through the Society's on-line sales at www.scotsgenealogy.com.

One of the best directories for tracing properties and people outwith the main Scottish burghs is *Directory to 'Noblemen and Gentlemens' Seats*, which, after three editions, became *The County Directory of Scotland*. There are 13 volumes in the series: 1843, 1852, 1857, 1862, 1868, 1872, 1875, 1878, 1882, 1886, 1894, 1902, 1912, and have two main sections – an alphabetical list of properties and an alphabetical list of people, usually owners or tenants of land.

If you are trying to trace businesses in the small towns, hamlets and villages of Scotland then *Pigot's Directory of Scotland*, 1820, 1825, 1837 are very useful. These were superseded by *Slater's Royal National Commercial Directory and Topography of Scotland* published in: 1852, 1860, 1867, 1873, 1878, 1882, 1886, 1889, 1893, 1896, 1900, 1903, 1905, 1907, 1911, 1915.

For those wishing to consult English and Welsh directories it is worth visiting Leicester University's site www.historicaldirectories.org, where an increasing number of directories are becoming available on-line.

DISCHARGE PAPERS – Where these have been issued and preserved much personal detail may be gleaned by the researcher. Depending on which organization or military service issued the papers information may be found about: name, date of birth, character, physical appearance, jobs undertaken, promotions, pay rises, taxes, disputes, disciplinary action, postings abroad and general comments. Similar information may be found at the PRO, Kew for those that were in the services. There are several books that will help guide you through their holdings: *Tracing Your Naval Ancestors*, Bruno Pappalardo, PRO Guide 24, Richmond, 2003; *Air Force Records for Family Historians*, PRO Guide 21, Richmond, 2001; *Army Service Records of the First World War*, William Spencer, PRO Guide 19, Richmond, 2001; *Army Records for the Family Historian*, Simon Fowler and William Spencer, PRO Guide 2, Richmond, 1998; and it is well worth visiting their website to discover what is available.

For those with relatives in the merchant navy there are many valuable records available for research for which there is: PRO Guide 20, *Records of Merchant Shipping & Seamen*, K. Smith, C.T. & M.J. Watts, Richmond, c1998.

This discharge Certificate August 1919 gives not only the name, number, rank, regiment & unit, length of time served, but also the previous occupation and qualifications obtained during time in the army.

E –

ELDERS – This was an office introduced by reformers into their congregations before 1560. Initially this lay office was to be by annual election but after the introduction of the *Second Book of Discipline* it gradually became a life-office and quasi-ministerial. The election of Elders and the duties they performed may be recorded in Kirk Session Records (CH2). If a Book of Discipline still survives in the Kirk Session Records or the information is incorporated into the Kirk Session Records a better glimpse may be had of the misdemeanours of parishioners and the punishment handed down by the minister and elders. If an ancestor was an elder it may be worth consulting the Heritors Records (HR) as elders were often drawn from the land-owning or tenanting classes.

ELECTORS – Prior to 1832 only a tiny minority of Scots were eligible to vote. Voters fell into two groups, those who elected the burgh representatives and those who elected the county representatives. Lists of those eligible to vote in the burghs may be found in council minute books or burgh papers (B). Lists of those eligible to elect county representatives may be found in the Sheriff Court papers (SC), check for freeholders records. The 1832 Reform Act extended voting rights to £10 householders in towns, £10 holders and £50 leaseholders in shires. The 1868 Reform Act extended the vote to all rate payers and lodgers paying £10 or more rent for unfurnished rooms in towns and to £5 owners and £14 occupiers in shires. The 1885 Act extended the householder and lodger franchise to the shires. In 1918 the Representation of the People Act gave the vote to all men 21 and over and all women 30 and over. All women over 21 received the vote in 1928. The 1832 Reform Act occasioned more comprehensive lists of voters to be drawn up, and published rolls exist for Edinburgh & Glasgow. The National Archives of Scotland possess some rolls and these are listed in *Tracing Your Scottish Ancestors: The Official Guide* published by NAS. It is worth consulting local libraries and archive centres to discover what Electoral material they hold.

Women's Suffrage is best covered by *A Guid Cause: The Women's Suffrage Movement in Scotland*, Leah Leneman, Aberdeen U.P., 1991, and this work contains a biographical list of Scottish Suffragettes.

EMBLEMS AND BADGES – Emblems and badges may be a useful indication as to a clan or military affiliation of an ancestor. Occasionally the original badges survive which makes identifying them easier. Most badges are known only from photographs. It is well worth looking at old photographs with quite a strong lens as much may be revealed that is not visible to the naked eye. To help identify WWI badges *Identifying your World War I Soldier from Badges and Photographs*, Iain Swinnerton, Bury, 2001, is very useful. *The Medal Yearbook*, ed. 2003, James Mackay & John W. Mussell, Token Publishing, Devon, contains many pictures of medals and accompanying medal ribbons. Even though most old photographs are black & white it may be possible to identify the medal ribbon by its configuration and the approximate date of the photograph which will eliminate certain campaign medals.



This is a photograph of my great uncle Henry. His hat badge is that of The Corps of Royal Engineers, this is confirmed by the distinctive nature of his sergeant's stripes. The medal ribbon is more of a problem as it should be for services in the Boer War but the stripe sequence [dark, light, dark, light, dark] does not match the Queen's South Africa medal, but this may be a trick of the camera.

EMIGRANTS – Scotland displaced many of its citizens who found a life in many parts of the empire. To help the descendants of these emigrants trace their ancestry many volumes of emigrants have been published. Donald Whyte, one of the Society's founding members and Vice-President has published *A Dictionary of Scottish Emigrants to America*, 2 vols,

Baltimore, 1972 & 1986; *A Dictionary of Emigrants to Canada before Confederation*, 3 vols., Toronto, 1986, 1995, 2002. David Dobson has produced in excess of 19 volumes on emigration to the United States of America (mostly published by the Genealogical Publishing Co., Baltimore), as well as many booklets on emigrants from different areas of Scotland. The best summary should be in the catalogues of copyright libraries and the on-line catalogue of the Scottish Genealogy Society at www.scotsgenealogy.com

ENTAILED ESTATES – The Scottish word that is often used for entailed estates is **TAILZIES**. This was a process whereby an owner of land could decide who would inherit land for generations to come and was facilitated by an Act of the Scottish Parliament in 1685. Where an ancestor entailed his estate it can provide a wealth of information about his extended family as a series of substitute heirs would be listed and may mention children not mentioned in other records, with their issue, illegitimate issue, cousins and other relatives. There is an index to the Register of Tailzies 1688-1833 at the NAS, and there is a manuscript index to Tailzies covering the period 1688-1938 which may be ordered up (RT.3/1/1-2)

EPISCOPAL RECORDS – Some Episcopalian Records are held at the NAS under CH.12. However, they do hold microfilm of the Episcopalian Church Registers arranged by Diocese. A detailed list of records not deposited at the NAS may be found in the surveys of the National Register of Archives for Scotland.

ESTATE PAPERS – Estate papers can give us much insight into the life of our ancestors as they may contain tacks, rent rolls, details of minor disputes, bills for services, letters etc. It is necessary to identify the owner of the land on which your ancestor lived and worked before searching for estate papers. The NAS has a large series of estate papers that are to be found in their Gifts and Deposits section (GD). Some of these collections, with local interest, have been transmitted to local archives centres. These collections are gradually being put into a form that makes them available to search on-line. The NAS is also the place to go to consult the indexes to the surveys of the National Register of Archives for Scotland. The papers surveyed are still in the possession of the owners who may allow access to the originals, but all approaches must be made through the NAS. Local archive centres are also worth contacting as they often hold estate papers relevant to their districts.

EXAM CERTIFICATES – Exam certificates give us an insight into the academic abilities of our ancestors and also the subjects that were considered important. Much has changed over the years from my grandfather's engraved and had-written exam certificates of 1892 measuring 20½" x 14" (51cm x 35cm) to today's computer printouts. Both are valuable to the genealogist. Perhaps the older certificate gives more information: 21,579 candidates presented themselves; 246 obtained honours, 2,885 obtained advanced stage, and 18,477 obtained elementary stage. Details are given in the three categories of the numbers obtaining 1st class, 2nd class or fail.

EXCHEQUER ROLLS – *Exchequer Rolls for Scotland* have been published from 1264-1600 and is one of the great series of documents that sheds light on the early history of Scotland. They do contain references to individuals but they tend to be the rich and powerful. The Exchequer records (E) at the NAS contain details of the various taxes raised in bygone years: Hearth Tax, Poll Tax and post Union taxes. Some of these will be noted separately later.

EXCISE OFFICERS – See under CUSTOMS and EXCISE in Scottish Genealogist, LI, no.3, September 2004.

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THE MOFFATS

by Hazel Crammond

The Moffats are an ancient Borders family who were influential and powerful as far back as the time of Sir William Wallace. The ancestors of the Moffats probably gave their name to the town of Moffat in Dumfriesshire, although the origin of the name itself is thought to be Norse. William de Monte Alto, progenitor of the Movats, married the Gunhilda, youngest daughter of Olaf, only son of Hemming Hakonsson. Over the years the name softened to Montealt, then Movat, through Movest, eventually settling at Moffat in its modern form. However, Adrian Grant has done a great deal of research, some of which was published in the October issue of the Clan Moffat UK & Eire Newsletter. He is taking us back to AD 846.

In the 12th century the family appeared as 'de Moffet', and were principal lairds or land-owners. Robert the Bruce, as Lord of Annandale, confirmed four charters of land to the Moffats in 1200. One of these was to Adam Moffat of Knock. Both he and his brother fought at Bannockburn in 1314, along with many Moffat clansmen. The Moffats were also confirmed in the feus of Granton and Reddings in 1341 by Sir John Douglas, Lord of Annandale. These remained the principle holdings of the family until 1628, when the lands passed to the Johnstones as a result of overwhelming debt.

There have been many influential churchmen in the Moffat family. As early as 1268 Nicholas de Moffet was Bishop of Glasgow. In 1337, Walter de Moffet, Archdeacon of Lothian, was appointed Ambassador to France, and later, the Reverend Robert Moffat was patriarch of African missions.

The arms of the Chief are a variation on the Bruce arms post 1190. There is a variation of the Bruce arms, which were borne by Thomas Moffat of Wauchope who fought with Wallace and Bruce, and indifferenced arms were borne by Alexander Moffat of Lochurr (1648-1731). All Moffats have the same motto: Spero Meliora (I hope for better things.)

The Moffats like many other Border families were raiders and reivers, and had many feuds with other clans. Their most notable enemies were the powerful Johnstones, and in 1557 the Johnstones murdered Robert Moffat, possibly then the clan chief, and burned a building in which a number of leading Moffats had gathered. From that date for 300 years, the Moffats were considered to be a leaderless clan, until 1983 when the late Major Francis Moffat was recognised as hereditary Clan Chief by the Lord Lyon. On his death in 1992 he was succeeded by his daughter, Jean Moffat, of that Ilk.

In June 2000 the American Clan Moffat Society rallied to their Chief's call and 180 officers and members assembled in Moffat, Dumfriesshire. There were organised tours of the area with Moffat family interest, they held their AGM, and on Sunday morning, dressed in Clan Moffat tartan, marched up Moffat High Street accompanied

by a pipe band to attend morning worship and “Kirkin’ o’ the Clan” at St Andrew’s Church. On the way they halted to lay a wreath and pay tribute at the War Memorial. Amongst those who had gathered were several UK Moffats. This was either their surname or they were related to the family and were researching their origins. Over the years they had corresponded with each other trying to find answers to the genealogical jigsaw of where they all fitted into the bigger picture.

On the Monday morning local farmer David Kennedy-Moffat had organised an interesting tour of the area for them. The first port of call was Dumfries Sands where they saw the monument to John Kirko, who was shot on the “sands” of the river Nith as a Covenantor. Also visited were Irongray and Glencairn Churches and graveyards where several Moffats are buried.

During a picnic lunch it was mooted by the twenty people present that they would like to form a UK Clan Moffat association. The aims of the group would be to achieve recognition of the role played by Moffats in the history and culture of Scotland and encourage research into those families bearing the Moffat surname, however it was spelt, through the mutual exchange of information and to give assistance where possible. The Clán Chief’s approval was given and another meeting was held in August that year to discuss plans, appoint a committee, provide a constitution and it was agreed that a newsletter/magazine would be produced twice yearly.

From that small nucleus of people the membership has risen to 215. The members are invited to meet up once a year for the Annual General Meeting at Moffat, Dumfriesshire, in August. This is held the second Saturday in August to coincide with the Border Gathering held the following day, where visitors can find us at the Clan Moffat tent. A website has been set up where more information is available and a membership form and family tree chart can be printed off – www.clanmoffat.info

A DNA Project co-ordinated by one of our members, Chris Stewart-Moffitt, was launched two years ago using the Family Tree DNA laboratory to test samples. 15 people have been tested for 25 markers and links have been found between some families which had remained unknown through written records. More information and results can be seen on the website – www.clanmoffatdna.com

August 2005 will be special for us as we will be hosting the International Gathering of Clan Moffat and we look forward to meeting members from all over the world.

If you would like more information or would like to join Clan Moffat UK & Eire, please contact: David Moffat, 17 Goshen Terrace, Scone, Perthshire, Scotland, PH2 6LU.

References:

A Short History of the Family of Moffat of that Ilk by Robert Maxwell Moffat, MD, 1908.

The Moffats by Major Francis Moffat of that Ilk, 1987 published by Phillimore.

The Establishment of the Clan Moffat by Adrian C. Grant. This article appeared in the Clan Moffat UK & Eire Newsletter, October 2004.

FARMERS & AGRICULTURAL LABOURERS

by Richard Torrance

Before the industrial revolution and the migration of labour to the centres of industry the majority of our ancestors worked the land and often turn up in the censuses and old parish registers described as an agricultural labourer. In attempt to get a fuller picture of their day to day life parish histories and the Statistical Accounts may be consulted but they can be singularly unhelpful.

See: <http://stat-acc-scot.edina.ac.uk/stat-acc-scot/stat-acc-scot.asp>

When researching a farming ancestor in the parish of Liberton, Midlothian I was disappointed to find only 4 pages in the first Statistical Account of the parish and virtually nothing on local agriculture. The parish falls into two parts: to the south, the higher area by the kirk; to the north the lower part of the parish at the foot of Kirk Brae. The author of the account, the late Rev. Thomas Whyte of Stockbridge, had the following to say about the inhabitants of the two parts:

The upper part of the inhabitants are sober, regular, exemplary, and have always shewn a particular regard to the interests of the poor. The lower sort are often noisy, clamorous, and are rather violent of passions, but soon pacified and appeased. Their morals, in general, are not so unexceptionable as could be wished; and no wonder, when they live in the neighbourhood of such a city as Edinburgh.

At least my ancestors came from the 'sober, regular and exemplary' part of the parish but it shed little light on the agriculture they practiced. However, there was one redeeming feature in the account, a footnote that indicated that the Rev. Whyte had written a description of the parish running to 96 pages which was published in the first volume of the transactions of the Society of Antiquaries of Scotland. So a visit to their library was anticipated, but a quick search on the internet revealed that many of the transactions were available on the internet at <http://ads.ahds.ac.uk/catalogue/library/psas/>, and the description which I wished to consult was available as an Adobe Acrobat download. Once downloaded it transpired that the article dwelt on the landowners in the parish, their baronies and the situation of their houses. All the information on agriculture I gleaned for the areas in which I was interested was:

It (Upper Liberton) has been cultivated for many years, and at present produces as good grain as any in the country. Here is plenty of marl, and on the skirts of Braid's-hills plenty of the best materials for making roads.

and

Here (South-house) are the ruins of an old stately mansion house, a large garden, and very good ground around it. It is bounded all along on the south east by the rivulet which runs through Bordeaux, and this makes it the more

agreeable, and greatly enriches the pasture. [Bordeaux = Burdiehouse]

So where to go from here? The answer came in the form of a series of volumes published under the title of *General view of the Agriculture of the County of ...* , drawn up for the consideration of the Board of Agriculture and Internal Improvement.¹ The majority of the accounts were compiled during the last decade of the 18th century and the first decade of the 19th century.

The volume for the county of Midlothian furnishes much of interest.² It commences with a description of the county and then it moves on to the sort of weather to expect in a typical year, with tables of rainfall and temperature, highlighting the extremes of both. The main towns of the county follow with their populations: Edinburgh 70 000; Leith 14 000; Dalkeith 4000; Musselburgh, Fisher-row & Inveresk 4000; and with all other villages and hamlets the population for Midlothian was estimated at 130 000 about one thirteenth of the estimated population of Scotland at the time – 1793.

FARMS

Details as to the number of acres suitable for various types of agriculture are listed and the rent they attracted. Farms were usually between 100 – 300 acres, but

I do not here include under the rank of farms, those small possessions of 4 or 5 acres which are to be met with in many villages, in the hands of smiths, carpenters, or other mechanicks, on which the cultivation serves only to distract the attention of the occupier from his proper profession, and to expose the wretchedness of his exertions in husbandry.

To possess 4 or 5 acres on which to keep a few livestock and grow fruit and vegetables must have been a great boon to these artisans and there is a feeling that George Robertson wanted to engage the services of some of them but found them unavailable as they were away attending to their crops.

CROPS & LIVESTOCK

On a farm of 285 acres the following crops and livestock would typically cultivated:

Crop	Acreage
Wheat	50
Barley	35
Beans and pease	35
Oats	50
Hay from sown grass	50
Pasture from ditto	20
Natural pasture	5
Potatoes	15
Turnip	10
Summer fallow	15

Livestock	Number
Horses in plough	10
Horses – cart	2
Horses – threshing mill	1
Horses – for riding	1
Colts	4
Milch-cows	4
Bull	1

There were also several examples of crop rotation cycles varying from 5 to 8 years, dependant on the soil type, and details of how each crop was nurtured and harvested giving more insight into the jobs to which our ancestors turned their hands. Many crops are discussed in detail. One unexpected crop cultivated was the yam which was used as cattle fodder. Towards the end of the volume there is a table of the price of wheat, barley, oats, oatmeal and pease from 1645-1791 which highlights years of shortage which would have impacted on our ancestors lives, such as around 1710 when prices rose dramtically.

Much information is given about the breeds of animals farmed, the value of these animals and their produce.

So I now had information on the type of agriculture practised in the area of Liberton, the crops grown and the typical numbers of livestock on a farm. About two thirds of the county of Midlothian was more suited to sheep rearing.

WORK FORCE

The number of people employed on the land was calculated as follows:

Under this head are comprehended such mechanicks as live in the country, whose chief employment is from farmers, or from their servants; as smiths, wrights, tailors, weavers etc.; and occasionally, in hay-time and harvest, as labourers.

Supposing 125 acres to be occupied, in the low country, by one farmer, 250 in the moors, and 1000 in the hills, and that each farmer has an average 3 hinds, or married servants, and 4 domesticks, the number in all will be as follows:

Families of				
	Farmers	Hinds	Mechanicks	Families on 1000 acres
Hills	55	165	55	5
Moor lands	210	660	220	20
Low country	400	2025	600	44
	675	2025	875	

Farmer's families on an average 4 each*	2700
Domesticks in do. 4 each	2700
Hind's families, 5 each	10125
Mechanicks at 5 each family, hence	<u>4375</u>
Total of farmers, their servants, and children	19900
To which add, in the same proportion, the hinds and mechanicks employed by the proprietors viz. 460 families at 5 each	<u>2300</u>
Total number of souls	22200

* As often several farmers are bachelors, the number of souls of each family must be less than that of other householders.

So in Midlothian just under one fifth of the population was employed in agriculture. This appears to be rather a low figure, but account has to be taken of the large number of people living in Edinburgh not engaged in agriculture and also the large number of people engaged in coalmining.

Interestingly the Account states that: *A perpetual influx of the unemployed from the north pours in to Edinburgh and its vicinity, which would have the effect to overstock the country with hands, were it not for the roving disposition of that description of people...*

Mr Robertson then goes on to praise the *country servants* for their religious devotion. *No weather can keep them from the church, clothed in their best array; which, considering their wages, is wonderfully good.* Later a description of the attire of a young ploughman attentive to fashion is given: ... *a coat of blue cloth, at 5s. 6d. the yard; velveret vest, corduroy breeches, white cotton stockings, calf-skin shoes with black silk shoe-knots, shirt with ruffles at the breast, and a white muslin cravat, fringed, hat worth 8s. or 10s.*

They also spent part of their income on the education of their children: *Reading is taught at 1s 4d. the quarter; writing and arithmetick (in which the children of labourers are in many instances instructed) at 2s. 6d.*

Most superstitions had been abandoned by the labourers but certain rituals surrounding marriage and birth were still assiduously followed. At weddings those who attended liberally contributed for the newly weds benefit ... *which generally brings in 10£ or 12£ very seasonable to the new-wedded pair. From this they are induced to behave well before marriage: while a bad servant meets with a poor contribution.* Some newly weds received up to £30 at their weddings.

An insight to the wages our ancestors received in the 1790s would give us a clearer idea of how they funded some of the above mentioned items. Most attention is given to a *common ploughman*’s wages although details of other tradesmen’s rates are furnished.

A ploughman on all the larger farms was nearly always a married man and he lived in a rent-free house and received two pecks of oatmeal, and 6d in money weekly. In addition during harvest time his breakfast and dinner were provided, he was provided with two pairs of shoes annually and all his coals – carriage free. No doubt the ploughman would have some ground around his house on which to grow fruit and vegetables and perhaps raise pigs and chickens. Any surplus could be sold or used in exchange for other goods. So what did all this amount to annually?

	£	s	d
Paid in money, as fee or wages	6	0	0
Ditto paid in weekly allowances	1	6	0
Ditto for shoes	0	10	0

6½ bolls meal at 8 stone Amsterdam the boll, suppose 1s the peck ..	5	4	0
House rent costs, or is worth	1	0	0
Harvest diet is worth	0	10	0
Carriage of coals, commonly 4 cart load of 16cwt each worth	1	0	0
Total	£15	10	0

Some other trade wages are given as a comparison with an indication of the rates paid 30 years earlier, about 1760.

	1793	c.1760
Ploughman	£15.10.0	£10.10.0
Principal servants	£17.10.0	Live with the family.
Servant Girls	£3.00.0	Live with the family.
Day Labourers (winter)	£0.01.0	£0.00.7
Day Labourers (summer)	£0.01.2	£0.00.8
Masons (per day)	£0.02.0	£0.01.4
Carpenters (per day)	£0.01.8	
Women employed in the field (day)	£0.00.6	No board except at harvest time.
Boys paid according to ability.		

Other piece rates were paid as follows:

Digging 3d the fall or 2£ the acre

Corn threshing 6d the boll – but of late no labourer will undertake it so low, which has induced the farmers to erect threshing mills.

Potatoes lifted at 6d the boll – one man to dig 2 girls to gather take up more than 4 bolls a day.

Hoeing from 1s to 10s the acre.

Hay from 2s to 5s the acre; 200 stone the acre can be done at 2s by a man in a day.

Corn cut at about 5s the acre, oats about 4s 6d the acre & barley about 5s the acre.

Horses shod at 10s the year if the smith furnishes the iron.

Cart wheels shod at 8s to 10s.

Hours

Work commenced at 6 am and continued until 6 pm in summer; and at sunrise and sun set in winter. Servants hired by the year worked hours *as suit the master’s conveniency*; *servant maids in a farmer’s family are employed at least 16 hours a day.*

Homes

The cottages were formerly very mean, the walls were built of mud and stone and would not have supported a roof had they not been low to the ground and supported by *clumsy buttresses*. The *lumm* was built against the end wall, *by its unaccountable width took up a great proportion of the hut. While this was intended to give a free passage to the smoke, which it generally failed to accomplish, on the other hand it served to admit a great deal of rain.*

By 1794 the cottages were constructed of good masonry work 7 to 8 feet high and thatched with straw, in some cases with a ceiling, and timber floor; *a refinement, which, in the present spirit for embellishment, is likely to become more general.* The size was generally 16 to 18 feet square, *which is found sufficient to hold the furniture commodiously.*

At this time much enclosure was still in evidence and much detail is given on the methods employed, all work which our agricultural ancestors may well have undertaken.

Transport & dung

Before 1760, in Liberton and vicinity, sledges were employed for dragging the corn from the fields to the barns. Before the establishment of the turnpike system the local roads were very poor and unfit for carriages even in the driest season. Until about 1750 hay and straw was carried to market on horse back and they returned with bags of dung from Edinburgh and Leith. By 1790 there were obtained about 40 000 cart loads of street dung annually *For collecting this manure, arising from the sweepings of the streets, which are for this purpose arranged into districts, the town employs scavengers, and the farmers in the neighbourhood furnish carts to carry it daily to by-places, without the walls of the city, laying it together in dunghills, from which at their leisure they drive it to their lands.* The cost of a cart load of about a cubic yard varied from 1s to 1s 6d. All manure was allowed to pass along the roads toll-free.

Vermin

In the 1790s the brown rat was becoming more prevalent and displacing the black rat. *We have many infallible powders for their destruction, but the circumstances against this infallibility is, the utter aversion the rats have to take them. Plain arsenick is more to their taste, and will effectually destroy them.*

Equipment

Details and descriptions of *Implements for Husbandry* are given sometimes with the price: ploughs – 2 guineas, pair of harrows – 1 guinea, rollers, drills, hoes, fanners and thrashing mills. A glimpse of the working practices is also given as in the case of rollers.

A man with a clod-miller will go over two acres a day, if it not be in extraordinary case. A man and two horse will have enough ado to roll six on rough lands.

The account ends with *Miscellaneous Observations* which covers topics such as: Farmer Societies, taxes & public burdens, fuel, obstacles to improvement, pigeons, dogs, vermin, weeds and hints for improvement.

Conclusion

Although no personal information about my ancestors is contained in this account of agriculture in and around Liberton parish I do have a much fuller picture of the how they lived and worked the land at the end of the eighteenth century.



Carved stone panel supporting a table stone in Liberton kirkyard to the west of the kirk showing ploughing with a mixed team of 4 oxen and two horses, harrowing and sewing with a farmstead in the middle distance with the Pentland hills behind. Mid-eighteenth century.

¹ For the areas covered see the list of reports at the end of this article.

² Compiled by George Robertson, farmer at Granton, Edinburgh 1793.

Have you visited the 'Scottish Genealogy Society Website'

www.scotsgenealogy.com

You may purchase your vital genealogical source books &c., there, by completely secure connection. Also, our webmaster has recently added to it a set of forums where genealogical and associated issues may be discussed. **Why not visit?**

In the Scottish National Archives:

Indenture (English form) between John Davis, of Antigua, planter, and James Matthew Hodges of Antigua, practitioner of physic, whereby said John sells to said James for £163/4/0 a negro boy slave named Benjamin, 12 Nov. 1833.

THE SCOTTISH GENEALOGY SOCIETY

Income & Expenditure Account for Year Ended 30 September 2004

		2004	2003
Income:	Subscriptions	25281	31064
	Investment Income	738	470
	Gift Aid	1729	1240
	Donations	1411	1735
	Legacies	1250	17573
	Sales	29924	37182
	Cost of Sales	14444	16776
	Sales Surplus	15480	20406
	A: Total Income	<u>45889</u>	<u>72488</u>
Expenditure:	Journal (Print & Dist.)	11046	11413
	Lecture Expenses	2142	1977
	Library Running Costs	5605	7544
	Wages	0	-136
	Computer Expenses	369	555
	Postage	3504	4556
	Stationery, Typing etc	1599	2072
	Affiliations	142	99
	Insurance/Bank Charges	1845	1894
	Depreciation	4453	4767
	Advertising	3870	5031
	Telephone & Trav. Expenses	866	1186
	50th Anniversary Costs	0	5390
	Sundries	25	80
	B: Total Expenditure	<u>35465</u>	<u>46428</u>
	Surplus/(Deficit) (A - B)	<u>10424</u>	<u>26060</u>

Balance Sheet as at 30 September 2004

FIXED ASSETS:

Property at cost	53063	53063
Equipment (Net)	5584	6629
Books, Microfilms etc	120611	112243
	<u>179258</u>	<u>171935</u>

CURRENT ASSETS:

Stock	29001	30230
Bank	51466	48720
Glenfiddich Fund	1861	1848
Cash	77	88
	<u>82406</u>	<u>80886</u>

CURRENT LIABILITIES:

Creditors & Accruals	1156	1752
Net Current Assets	<u>81250</u>	<u>79134</u>

Report and Notes on Financial Statements as at 30 September 2004

FIXED ASSETS

	Property	Equipment	Computer Equipment	Library Assets	TOTAL
Net Book Value at 30 September 2003	53063	4189	2440	112243	171935
Purchases in year to 30 September 2004					
Equipment		3408			3408
Books				1431	1431
Microfilm, Microfiche & CDs				6937	6937
	<u>53063</u>	<u>7597</u>	<u>2440</u>	<u>120611</u>	<u>183711</u>
Depreciation for year to 30 September 2004		2113	2340		4453
Net Book Value as at 30 September 2004	<u>53063</u>	<u>5484</u>	<u>100</u>	<u>120611</u>	<u>179258</u>

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 2004.

CREDITORS & ACCRUALS

All Creditors and Accruals are payable within normal trading terms.

Subscriptions are treated on a receipts basis.

McNaughton Fund

The Mcnaughton Fund of £5000 for Library acquisitions has now been used to complete the Society's collection of microfilm copies of the Old Parish Registers.

SOME RECENT ADDITIONS to the LIBRARY

Compiled by Carol Stubbs

After the Hector: the Scottish pioneers of Nova Scotia & Cape Breton 1773-1852	Lucille H. Campey
Ancestry of Anthony Morris Johnson, Vol. XI	Robert Leland Johnson
Berwickshire: 1851 Census: indexed transcription: Abbey St. Bathans, Ayton, Bunkle & Preston, Coldingham, Coldstream, Cranshaws, Legerwood, Longformacus, Mertoun, Mordington, Nenthorn, Polwarth, Swinton, Westruther, Whitsome	Graham & Emma Maxwell
Bo'ness Graveyard Inscriptions...slightly updated...	John F. & Sheila Mitchell
Campsie Parish Burials pre 1855 (Vol. B8)	Central Scotland F.H.S.
Causey (1853-1946): George Alexander & his family at Causeyport Farm, Portlethen	Alan Jamieson
Clachan of Penninghame Old Kirkyard: MIs	Dumfries & Galloway F.H.S.
Dumfriesshire: 1851 Census: indexed transcription: Annan, Applegarth & Sibbaldbie, Cummertrees, Dalton, Dornock	Graham & Emma Maxwell
Dumfriesshire: O.P.R. Deaths & Burials Index: Canonbie (1786-1805), Eskdalemuir (1726-1801), Ewes (1717-1818), Kirkmahoe (1729-1748, 1800-1818), Kirkpatrick-Juxta (1798-1854), Mousewald (1836-1861), St. Mungo's (1702-1854), Tynron (1753-1783, 1823-1854), Wamphray (1751-1819, 1820-1854)	Janette Copland
Dundee Directory 1946-1947	Burns & Harris Ltd.
Dunmaglass Claim: Lucy and Jean	Jane S. Macgillivray
East Calder & Kirknewton: 1851 Census	N.R. & S. Carstairs
East Lothian: 1841 Census Index: Haddington	Lothians F.H.S.
East Lothian: 1851 Census Index: Humbie	Lothians F.H.S.
Exchequer Rolls of Scotland: Vols. 6 (1455-1460), 7 (1460-1469), 8 (1470-1479), 10 (1488-1496), 11 (1497-1501), 12 (1502-1507)	George Burnett, editor
Exchequer Rolls of Scotland: Vol. 13 (1508-1513)	G. Burnett & A.J.G. Mackay
Exchequer Rolls of Scotland: Vol. 14 (1513-1522)	A.J.G. Mackay, editor
Exchequer Rolls of Scotland: Vol. 15 (1523-1529)	George P. McNeill, editor
Falkirk Parish Burials pre 1855 (Vol. B7)	Central Scotland F.H.S.
Fife Deaths Abroad 1855-1900, Part 3: Falkland-North Queensferry (excl. Kirkcaldy)	A.J. Campbell, comp.
Historical Sketch of Tullibody, Parts 1 & 2	Robert Kirk
Index of MIs (pre 1855) in E. Lothian Hillfoot Villages	Alison & Angus Mitchell

Inverness-shire: Lochend Burial Ground: MIs	Angus Bethune
Kirkcudbright: Census Records of 1841 by surname:	
Maxwelltown, Troqueer	Dumfries & Galloway F.H.S.
Kirkyard of Cairnie	Sheila Spiers, comp.
Kirkyards of Stromness and Graemsay	Stromness Parish Church
Knowing your Grandfather: Joseph William Wilson	Malcolm Cant
Lands and People of Moray, Parts 18 & 19	Bruce B. Bishop
Lands and People of Moray:	
Population listings for the Parish of Knockando, Morayshire	Bruce B. Bishop
Lumsdens of the North	Archie Lumsden, comp.
Memories of Kincardine and other writings	Marshall Bell
Midlothian: 1861 Census Index: Penicuik, Temple, West Calder	Lothians F.H.S.
Miscellany of the Spalding Club, Vols. 2-5	The Spalding Club
Muckhart, Clackmannanshire	T. Johnston & R. Tullis, editors
Old Clackmannan, Sauchie, Tullibody & other airts...	Guthrie Hutton
Old Hillfoots: Menstrie, Alva, Tillicoultry, & Dollar	Guthrie Hutton
Orkney: Monumental Inscriptions: Deerness, Holm,	
North Ronaldsay, Sandwick, Shapinsay, St. Andrews	Orkney F.H.S.
Penninghame Old Kirkyard Memorial Inscriptions	Dumfries & Galloway F.H.S.
Pitcairn & St Serf's Graveyards: Memorial Inscriptions	Margaret Brown et al
Register of the Privy Council of Scotland (2nd series):	
Vol. 1 (1625-1627)	David Masson, editor
Register of the Privy Council of Scotland (3rd series):	
Vol. 15 (1690)	Evan Balfour-Melville, editor
Register of the Privy Council of Scotland:	
Vols. 8 (1607-1610), 10-11 (1613-1619)	David Masson, editor
Register of the Privy Seal of Scotland:	
Vols. 4-7 (1548-1580)	J. Beveridge/G. Donaldson, eds.
Salt Herring on Saturday:	
the fishertown of Nairn last century	Margaret M. Bochel
Scotland's Empire 1600-1815	T.M. Devine
Scottish Country Doctor 1818-1873: Robert Pairman of Biggar:	
recalled by his son Thomas Wyld Pairman	Evelyn Wright, editor
Scottish Empire	Michael Fry
Silver Chief: Lord Selkirk & the Scottish pioneers	
of Belfast, Baldoon & Red River	Lucille H. Campey
Stirling Girls: towards a women's history of Stirling	Stirling Smith Art Gallery
Story of the Old Church & Churchyard of Bellie	Bruce B. Bishop, comp.
Sutherland: 1851 Census Index: Eddrachillis	Margaret & Billy Mackay
Sutherland: 1851 Census Index: Farr	Cathy Wagner

DATES FOR YOUR DIARY - 2005

- 10 March Thursday - Members' visit to New Register House.
15 March Tuesday - Ordinary Meeting: Revisiting Scottish history through family history: the Auchinleck and Douglas network of the early 16th century and the hidden family secrets. David Affleck.
17 March Thursday - Members' visit to New Register House.
24 March Thursday - Members' visit to New Register House.
7 April Thursday - Members' visit to New Register House.
11 April Monday - Ordinary Meeting: Inherited surnames in Britain. Ivan Levey
21 April Thursday - Members' visit to New Register House.
20 May Friday - Visit to the Museum of Scottish Country Life, East Kilbride. 24 people. Coach hire £8 each. + Entry £4 (Conc.£3, possible group disc.). NMS/NTS members free. Café. Coach leaves 10.30am from Roxburghe Hotel, George St. (west end), and leaves Museum 3.15pm, back about 4.30. Please book at library counter.
15 September Thursday - Ordinary Meeting: Catholic Records in Scotland from 18th to 20th century Andrew Nicoll, Scottish Catholic Archives.
17 October Monday - Ordinary Meeting: To be decided.
14 November Monday - Ordinary Meeting: The Story of the 16th Royal Scots (McCrae's Battalion) Jack Alexander, author of McCrae's Battalion.

Advertising in *'The Scottish Genealogist'*

Our journal now accepts advertising
for things relevant to genealogy.

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scotsfirstroots@btopenworld.com

ARE YOUR ANCESTORS HERE?

On the 3rd February 1423-24, a Safe Conduct until the last day of April next, was issued at Westminster under letters patent, for Sir James Douglas of Dalketh knight, or his heir, John of Seton Lord of Seton, or his heir, Sir Robert Logan and Sir William Rothwin [Ruthven] knights, to meet James King of Scots in the city of Durham, with horse and harness and servants to the number of 20 persons in all, as hostages for his deliverance.

Similar letters patent for the following for the same period:- [the Earl of] Levenaux, Duncan Cambel of Argyle, John Sempyl of Eliotiston, Robert of Lille [d'Lisle] knight of Doughale - with 16 persons; Archibald of Douglas earl of Wigton; Harbart [Herbert] of Maxwell of Carlatrok, Harbart of Herys of Tarreglys, John Steward of Dundonald. John Steward of Bute, John Kennedy of Carryk - with 25 persons; the Earl of Morrowe [Moray], James of Dunbarre of Frendrauth, Hugh Frysale of Lovet - with 16 persons; John of Montgomery knight of Adrossan, or his heir, Thomas Boyd of Kilmarnok, Robert of [Cunningham] of Kilmauris, Patrick of Dunbar knight of Cunak, James of Hamylton of Cadzow, Hugh Cambel of Loudon, John Maxwelle of Calderwood - to the number of 25 persons; Alexander Lyndsay earl of Crawford or his elder son, Sir John Lyoun knight, John of Lyndesay of Birys, Andrew Gray of Fauyls, Sir Robert of Levynston [Livingston] knight, David of Lesle lord of Lesle, Norman of Lesle of [Fytherkil, Alexander] of Forbes knight [Alexander of Seton] lord of [Gordone] - with.....persons; [John] abbot of Balmurynach, [Thomas] of Somervile of Carnwayth [Carnforth, Lks], John [Forester] knight, Walter Ogilvy, Master Parick of Houston - with.....persons; George [Dunbar] earl of the March of Scotland, Walter of Halyburtoun lord of Dryltoun [Dirleton, co. Haddington] Robert of Lawedre of Basse knight - with 18 persons; the [Sinclair] Earl of Orkeneye, James of Douglas of Balvany, Alexander of Levynston of Calendar - with 24 persons; William of Hay constable of Scotland, or his heir, Robert of Kethe knight mareshal of Scotland, or his heir - with 16 persons; Robert of Erskyn lord of Erskyn, Robert Steward of Lorne, Macolm Flemyn of Bygare [Biggar, Lks], James of Sandilandis of Calder - with 20 persons; William earl of Angus, Adam of Hebborne of Halys [Hepburn of Hailes], Thomas Hay of Yester, William of Abbirnethe knight, William of Crichton lord of Crichton - with 24 persons; Malice [Malise] of Grame earl of Stratheryn, Alexander Steward of Fyffe, David Steward senior, or the son and heir of the Earl of Athol, John of Drummond of Cargyl knight, John of Wemys of Rerys knight - with 25 persons; James of Lawedre [Justice-Clerk] of Scotland - with 4 persons; William Olyfaunt lord of Abirdawgy, William of Erthe knight, Alexander of Ramsay lord of Dalwose [Dalhousie] William of Borthwick lord of Heriot - with 20 persons. (Privy Seals, Tower of London, 2 Henry VI, File 2. In very bad condition; some names illegible).

Taken from: *Calendar of Documents relating to Scotland 1357 - 1509*, edited by Joseph Bain, vol.IV, Edinburgh, 1888.

Book Reviews

The Silver Chief: Lord Selkirk and the Scottish Pioneers of Belfast, Baldoon and Red River

by Lucille H. Campey

Toronto, Natural Heritage Books, 2003, xiv, 241pp.

After the Hector: the Scottish Pioneers of Nova Scotia and Cape Breton 1773-1852

by Lucille H. Campey

Toronto, Natural Heritage Books, 2004, xviii, 376pp.

Lucille Campey has already produced two books dealing with Scottish emigration to North America: “A Very Fine Class of Immigrants”: Prince Edward Island’s Scottish Pioneers 1770-1850 (2001) and “Fast Sailing and Copper-Bottomed” Aberdeen Sailing Ships and the Emigrant Scots They Carried to Canada 1774-1855 (2002). The two titles noticed here continue the same high standards of meticulous scholarship and lucid presentation apparent in the earlier books.

The “Silver Chief” was the designation given to Thomas Douglas, 5th Earl of Selkirk by five Indian chiefs with whom he negotiated a land treaty at Red River. Selkirk was controversial in his views and activities in relation to emigration were and he was the recipient of both esteem and hostility among his contemporaries. Not all of his fellow landowners agreed about the desirability of mass emigration from Scotland and even government was doubtful whether they approved of this loss of manpower to the home country. Also, once his emigrants got to Canada some of those at Red River became involved in the struggle with the influential North West Company which led to clashes with the law. His personal qualities of perseverance and personal charm helped to make a success of most of his enterprises at Prince Edward Island, Baldoon and, ultimately, at Red River. However, his choice of subordinates, notably of Alexander McDonell at Baldoon, showed him sometimes to be a poor judge of character. Campey also chronicles the development of the settlements and identifies, in a series of detailed lists the names, ages and occupations of many of the emigrants as well as their places of origin in Scotland. The original settlers were overwhelmingly of Highland origin. For genealogical researchers these lists form a useful supplement to Donald Whyte’s *A Dictionary of Scots Emigrants to Canada before Confederation*.

The “Hector” brought the first 200 Scottish settlers to Nova Scotia in 1773. They began the flow of emigrants which lasted for 80 years, mainly from Highland Scotland. As in the companion volume the history and growth of the various settlements is carefully traced. The importance of these settlements in the development of Scottish, and specifically Gaelic culture in Canada is stressed. There is greater focus on the voluntary element in the decision to emigrate than in the first volume. It is clear that many of these settlers grasped their new opportunities in this new land and relished

their liberation from the stifling social hierarchy and economic poverty back home. As we have grown to expect from Campey's work there is a wealth of information here. Four bulky appendices provide more lists of settlers, and for maritime historians, details of the ships in which they were carried to Canada.

Jim Cranstoun

The Clan MacGillivray

by Robert McGillivray

Edinburgh, 2004.

Until the latter part of this century, a survey of the bibliographies of family histories of the Clan MacGillivray was likely to lead to disappointment because of the paucity of material. This was rectified in 1973 with the publication in Canada of *A History of the Clan MacGillivray* by the late George B MacGillivray in collaboration with the author of the work under review. The *History* has been out of print for some time and the present author explains that much research has been done in the last 30 years by himself and others, some of it privately printed, both in this country and abroad. His aim has been to take the history forward to take account of recent research and this he achieves in a clear and succinct narrative of 146 pages with illustrations, both black and white, and in colour. The history of the clan is traced from its origins in the west of Scotland, possibly being part of the kingdom of Dalriada which comprised modern Argyllshire and west Invernessshire. They were connected with the MacDonalds, but as early as the 13th century the MacGillivrays of Dunmaglass (who claimed descent from kings) had emerged as the leading family, and in those turbulent times had sought protection from the Mackintoshes. The Dunmaglass family provided the Chief of the Clan for three hundred years and was one of the clans forming the Confederation of Clan Chattan. Much later they were involved in the '15 and the '45 Jacobite rebellions, but on the losing side. Some were transported to America for economic reasons. As the 18th century went on, economic conditions in the Highlands grew worse and emigration accelerated throughout the region. These factors proved too much for the MacGillivrays of Pennyghael in Mull who eventually had to sell up. Later, in 1819, the estate was bought by a clansman from Montreal, Canada! The MacGillivrays were well represented in early times on the island of Skye, which was not so affected by the '45 as Sir Alexander Macdonald, the principal landowner, did not go "out". However the introduction of sheep farming and the potato blight brought about an exodus estimated at about 30,000 people between 1840 and 1880, most going to Australia and Canada. The book contains chapters on Other Branches, Dutch MacGillivrays, Clan tartans, Clan heraldry, Some Noted Clansmen, and a Select Bibliography. The 3rd International Gathering of the Clan MacGillivray Association was held in Inverness in 2002.

Joan P.S. Ferguson

Trace Your Orkney Ancestors

by James M. Irvine

Published 2004 by James M. Irvine, 11 Agates Lane, Ashted, Surrey KT21 2NG

ISBN No. 0-9544571-1-0 Copies can be obtained from booksellers or direct from the author. Email: james.irvine@ukonline.co.uk Price £8.50

Access to the internet and the burgeoning amount of material which is to be found on websites has brought about a profound change in attitudes to sources and in methods of research. A number of books have appeared recently (both new publications and up-dates of earlier editions) which have attempted to take this revolution into account but they have achieved an uneasy balancing act between the old and the new methodologies. Too often something which is found on the internet (whether stated opinion, shared research or transcribed record) is accorded an unreasonable value and in the quest for 'ready made' information there is the risk of neglecting the enormous wealth of source material which can be discovered elsewhere, in paper form. It is, therefore, encouraging to come across a guide to genealogical sources and to research methods which seeks to redress this balance – showing the value of internet access to sources but emphasizing how much lies beyond the web.

Tracing Orcadian ancestry offers particular challenges to the researcher. A great deal of material is held in the Orkney archives or locally and for those living elsewhere it is not easy to find out what is available. The other problem is that certain aspects of the legal system – such as land holding in Orkney – may be unfamiliar. James Irvine provides a guide to the groundwork sources of genealogy - statutory registration, census returns and Old Parish Register – and suggests some interesting less-used sources to supplement information to be found there, before going on to cover local records and those of the church, the law and government bodies. Consideration is always given to alternative places where sources can be consulted and to convenience of use. The Appendices also contain 'signposts' to a wide range of primary material.

Irvine states as his objectives the summarising of options available for accessing Orkney data, the provision of an introduction to readers to the vast amount of genealogical material found outwith the IGI or internet and the encouragement of research into more than the bare branches of a family tree. The author has certainly met his objectives. This is not a book for the faint hearted. There is so much information in it, much of it very condensed, that it does not make for easy or light reading and the meticulous, very small and abundant footnotes may put off the less dedicated. It is, however, a publication which should be acquired by anyone who has Orcadian roots which have yet to be found. One hopes that the methods adopted here in examining and assessing so many alternative avenues for research, in integrating the facilities offered by the internet with the continuing need for paperwork will be adopted in guides to the study of other areas of Scotland.

Rosemary Bigwood



NEW PUBLICATIONS

Now available.... **EAST LOTHIAN** (Hillfoot Villages)

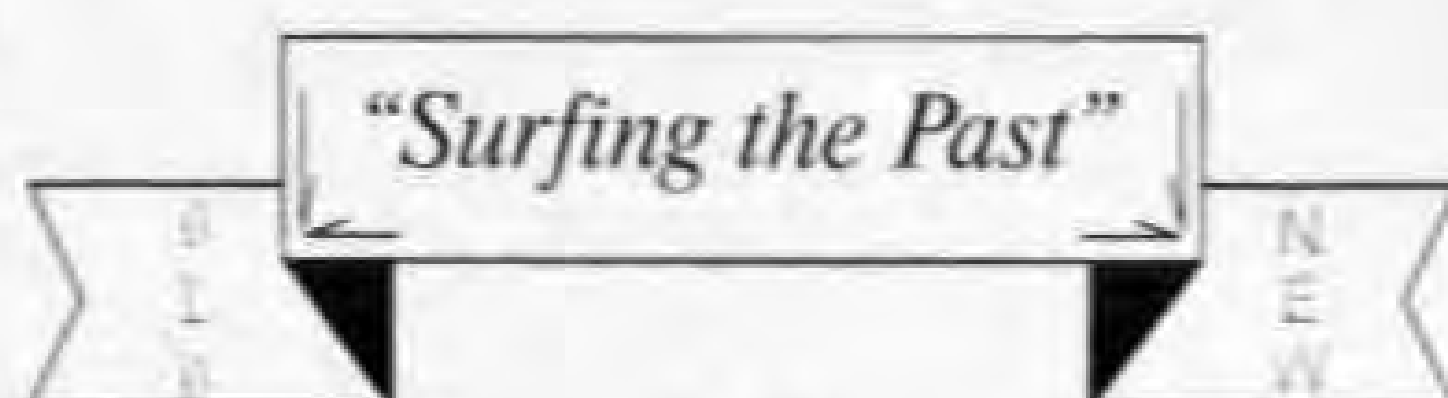
pre-1855 monumental inscriptions,
compiled by Alison & Angus Mitchell
Contains Garvald, Bara, Innerwick, Morham,
Oldhamstocks, Dunglass, Spott, Stenton, New & Old
Whittinghame and Yester (Gifford).

Coming out soon.... **SOUTH WEST MIDLOTHIAN** *pre-1855 monumental inscriptions,*

Transcribed & edited by Angus Mitchell
Contains East, Mid & West Calder, Kirknewton & Maconochie burial ground.
To order or reserve your copy, please contact The Library
or sales@scotsgenealogy.com

Scottish Association of Family History Societies

SAFHS 2005
16th Annual Conference



Hosted By

Renfrewshire Family History Society



in
Paisley Grammar School
Glasgow Road, Paisley
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9:30am - 5:00pm

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Alan Steele, Local Historian.
Pete Wadley, National Archives Scotland
Gordon Urquhart, Historian.
Janet McBain, Scottish Screen Archive.
Elizabeth Carmichael, Mitchell Library.

In addition there will be:

Workshops, Book Stalls and a Raffle

A buffet lunch will also be available.

Further information is available from our website

www.renfrewshirefhs.org.uk,

or by E-mail to: fhsco@aol.com

or mi.mccully@tesco.net

or by sending an A5 S.A.E. to the

Conference Coordinator,
Lesley Couperwhite,
34 Corlic Way,
Kilmacolm,
PA13 4JD.



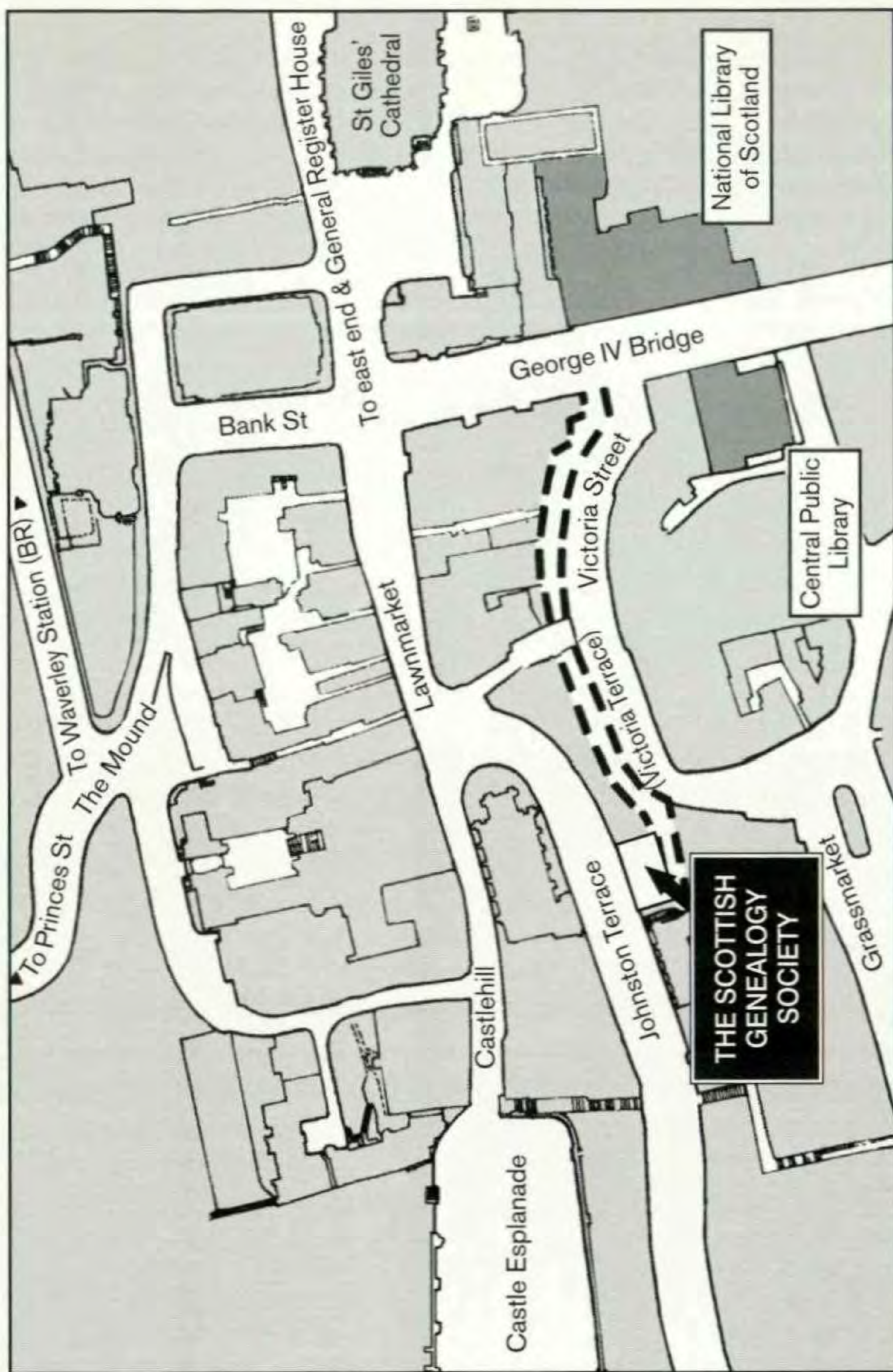
FOULDEN CHURCH, BERWICKSHIRE

Foulden is an ancient Borders barony, long possessed by the Ramsay of Dalhousie family, several of whom were ministers to the parish: Alexander, 1562 (still alive in 1583, and who had a brother William), George, 1573 (tablestone grave in the churchyard: "heir lyeth ane honorabil man George Ramsay, in Foulden bastel, who departed [this life] 4th January 1592 and of his age 74"), Tobias, 1596 and Thomas, 1630 (who built the tower-house at nearby Nether Mordington prior to 1636. His spouse was Helen Kellie). In the middle of the 17th century Foulden was purchased by the Wilkie family who had originally been rich merchant burgesses of Lanark. Their 'lairds enclosure' is in the centre of the picture, next to the kirk. In the 20th century the family failed in the senior male line and the barony passed to the Dalzell family via an heiress. The very splendid Georgian manor house was demolished in the latter half of the 20th century. A housing complex now covers its policies. A church was recorded on the site in the 13th century and it would appear that the present building, which is still in use, was either built or rebuilt in 1786.

The very ancient Tithe Barn, one of only two remaining in Scotland, where once The Church's 'tenth' was deposited, adjoins the churchyard and is now in the care of Historic Scotland. The churchyard is well cared for and still in use (although almost full). Printed booklets are available of its monumental inscriptions. G.L-F.

QUERY

- 2961 **Strother of Horncliffe** As part of a genealogical study, the William Strother Society is seeking information about present-day descendants of any Strother family who lived in the vicinity of Horncliffe, Northumberland, near Berwick-upon-Tweed, circa 1889. If you have any information about these families please contact: *Nolan B. Hensarling, 10009 Parkford Drive, Dallas, Texas, 75238, U.S.A., of email: nolanhilda@ail.com*



Library & Family History Centre:

15 Victoria Terrace, Edinburgh EH1 2JL. Tel & Fax: 0131 220 3677.

Opening hours: Monday - Thursday: 10.30am – 5.30pm (Weds. - 8.30pm)

Saturday 10am – 5pm.



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