



THE SCOTTISH GENEALOGIST

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The Scottish Genealogy Society

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GENERAL INFORMATION

WHAT DO WE DO?

The Society is established to promote research into Scottish Family History and to undertake the collection, exchange and publication of information and material relating to Scottish genealogy. We assist members with modest enquiries but cannot carry out professional research.

MEETINGS

These are held from mid month September to April in the Augustine United Church, 41 George IV Bridge, Edinburgh, at 7.30pm. The programme is advertised in the Syllabus and the regular emailed Newsletters.

MEMBERSHIP

Single UK membership: £20; Family, Overseas and Institutional: £25. The Society has charitable status and members who pay UK income tax are encouraged to use the Gift Aid Scheme. Details of the scheme are available from the Membership Secretary.

Information about publications and back numbers of The Journal can be obtained from the Sales Secretary, email sales@scotsgenealogy.com. Other correspondence should be addressed to 15 Victoria Terrace, Edinburgh EH1 2JL. Telephone 0131 220 3677. Email enquiries@scotsgenealogy.com.

THE SCOTTISH GENEALOGIST

Articles (maximum 1750 words including references) are welcomed by the Editor, using MS word via email. Illustrations should be in JPEG format. Members' queries are welcome for inclusion in the magazine, space permitting. Email: editor@scotsgenealogy.com.

SOCIETY WEBSITE

This can be accessed on www.scotsgenealogy.com.

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EDITORIAL

These are exciting times for the Society! After 70 years as an unincorporated charity we have taken the first important step towards becoming a Scottish Charitable Incorporated Organisation. This process will probably take several months.

As we go to press, the Library is closed for three weeks while we make long overdue improvements to the kitchen and the toilets.

A great deal of thought and planning has gone into both the development of the society becoming a SCIO and in the internal improvements to our premises. Our thanks to everyone who has been involved in any way with either of these important projects.

We trust you will enjoy the content in this issue. We are sure that most members have an interesting story to tell, so come on, have a go, share your story with the Journal! If you've hit the proverbial brick wall, tell about that – you never know, someone may be able to help.

Views expressed in articles or correspondence are those of the contributor, and may not be those of the publisher.

***Do note that the deadline for the September issue is 9th August 2024**

Ellen and John Ellis, Editors

EXTRAORDINARY GENERAL MEETING

The EGM to consider the proposal to establish the Society as a Scottish Charitable Incorporated Organisation was held on 16th April. Members were duly notified and were able to attend either in person or by zoom. The following resolutions were approved.

Resolution 1. That the Council trustees, on behalf of the Scottish Genealogy Society, apply to the office of the Scottish Charity Register (OSCR) to incorporate a new Scottish Charitable Organisation to be called “Scottish Genealogy Society (SCIO)”, (the New SCIO).

Resolution 2 That the terms of the draft constitution of the New SCIO circulated to members with the notice of the Extraordinary General Meeting (the SCIO Constitution) be approved.

Resolution 3 That Jan Rea (Chairperson), Mirren McLeod (Treasurer) and Deborah Craig (Secretary) be the initial trustees of the New SCIO.

Resolution 4 That subject to the incorporation of the New SCIO by OSCR and the Scottish Genealogy Society obtaining all other necessary regulatory consents or approval, all of the assets and liabilities of the Scottish Genealogy Society be transferred to the SCIO with effect from midnight on the date of incorporation of the SCIO or such other date as the council trustees may determine at their sole discretion, and that following the transfer of its assets and liabilities to the New SCIO the Scottish Genealogy Society be dissolved.

Resolution 5 That any one or more of the council trustees be authorised to take all necessary and desirable steps on behalf of the Scottish Genealogy Society in connection with the incorporation of the new SCIO, the subsequent transfer of the assets and liabilities of the Scottish Genealogy Society, to the new SCIO and the dissolution of the Scottish Genealogy Society, including (without limitation) making any changes to the SCIO constitution requested by OSCR and preparing and entering into a written agreement on behalf of the Scottish Genealogy Society which provides for the transfer of assets and liabilities of the Scottish Genealogy Society to the New SCIO.

We are most grateful to the team of members, Pauline McQuade, Alex Wood and Gill Kerr, who worked tirelessly to put together the constitution for the New SCIO.

Jan Rea, Chairperson

ADVENTURES IN THE PENINSULAR WAR – continued

Sandy Naughton

We conclude the account of John McNaughton's experiences in the Peninsular War.....

Following involvement in the Battle of Busaco, where one officer and seven rank and file killed, with eighteen men wounded, the army marched on to Condeixa en route to Torres Vedras, arriving on 8th October.

On the 18th of December they marched to Aldea Gallego and the village of Togarro where they were based until the beginning of March 1811. During this period much discomfort and hardship was endured due to heavy rains.

At this point in the war the British and Portuguese armies were succeeding in driving the French back towards the Spanish border. However on the 12 March 1811 the 74th encountered the French at Redinha. After a sharp skirmish one private was killed and one officer and 6 rank and file were wounded. On the 13th March at Condiexa and the 14th at Casal Novo, Captain Thomson and 11 rank and file were wounded.

On the 9th of August the regiment marched to Alberta and was cantoned there until the 17th of September when they marched to El Bodon, crossing the river Agueda before arriving at Pastores.

The men saw action at Alfayates and on the 27th of September at Aldea de Ponte where 80 died of fatigue.

On the 19th of January 1812 they took part in the Siege of Ciudad Rodrigo. Although the battle was short but severe, five officers wounded, six killed as well as two sergeants and twenty four rank and file. Those killed included the commanding officer Major General McKinnon.

After the battle the 74th returned to Zamora, moving to Legiosa in early February. On 25th of February 1812 they marched for Elvas and Badajoz reaching there on 15th of March. Ten days later they were involved in the assault and capture of Fort Picurina. Several officers and men were killed or seriously wounded.

On 6th of April 1810 they were involved in one of the fiercest battles of the war, The Siege of Badajoz (pronounced Badahof). The men were initially involved in trench cutting, and opening batteries went on until the main assault took place on the castle at Badajoz. The 3rd Division, of which the 74th were part, was led by General Kempt. Their role was to advance and scale the castle walls with ladders. The walls were 18 to 24 feet high and so narrow at the top that the defenders could easily reach and overturn the ladders. The plan was to advance in single file by a narrow bridge, then reform and run up the hill towards the castle and scale the walls. Troops were showered with heavy stones, logs of wood and burning shells hurtling down at them by the defending French troops. At the top they were met by musketry, pikes and bayonets. After several attempts the castle walls were breached by Northumberland light infantry.

The story of the regimental piper John McLaughlin amused me whether it be true or untrue. The instant he mounted the castle wall John began playing the regimental quick step "The Campbells are Coming" until his music was stopped by a shot through his bag. He was afterwards seen on the gun carriage quietly repairing the damage before commencing his tune.

The Siege of Badajoz was one of the bloodiest battles of the Peninsular War. Five thousand officers and men fell during the siege including 700 Portuguese. Three thousand five hundred had been stricken in the assault. Sixty officers and more than 700 men were slain on the spot. Five generals including General Kempt were severely wounded. Wellington in his dispatches noticed the distinguished conduct of the third division and officers and men of the 74th.

Following the capture of Badajoz the British and Portuguese troops indulged in three days of looting in the city before order could be restored.

The 74th left Badajoz on the 11th of April and marched to Pinedono on the frontiers of Beira where they were encamped until June 1812.

Sadly I found in the Muster Rolls Ref WO25/467_3 in the National Archives in Kew that John McNaughton died of his wounds in the regimental hospital on the 12 May 1812. The entry had been made by his commanding officer Major Thomson. His pay, 5 shillings and 6 pence, was to be sent to his widow, entered in the book as "Widow McNaughton".

Further research led me to a website "Friends of the English Cemetery", and a contact email address for Major Nick Hallidie, who was able to tell me that there were two regimental hospitals in Elvas, one at the Fort de Santa Luzia and the other at the Convent of Sao Joao de Deus. I found that the Fort de Santa Luzia was where John was taken and eventually died. There was a mass grave in the grounds of the fort where all the bodies were taken and buried.

As I was writing this I remembered the poem "The Soldier" written years later by Rupert Brooke

If I should die, think only this of me:
That there's some corner of a foreign field
That is for ever England.
In that rich earth a richer dust concealed;
A dust whom England bore, shaped, made aware,
Gave, once, her flowers to love, her ways to roam,
A body of England's, breathing English air,
Washed by the rivers, blest by suns of home.

And think, this heart, all evil shed away,
A pulse in the eternal mind, no less
Gives somewhere back the thoughts by England given;
Her sights and sounds; dreams happy as her day;
And laughter, learnt of friends; and gentleness,
In hearts at peace, under an English heaven.

According to "Women families and the British Army 1700 - 1880 Vol 3" by Jennie Hurt Eamon and Lynn Mackay, wives of soldiers who were killed either married other men or were required to return to the parish where their husband came from. Many were forced to claim poor relief for themselves and their children from the church.

I could find nothing more about what happened to Elizabeth McNaughton. However she must have returned to the Cupar area with her son Alexander as I found Alexander marrying Helen Robertson in Cults Parish and residing in Pitlessie in 1841.

Further research at the National Library revealed an article about four brothers who enlisted about the same time as John, with each given a sign on fee of 21 guineas. Three of them were killed in Portugal. The survivor inherited their money and bought himself a house on his return from the war.

For many, this was a route out of poverty and an adventure. I am sure John had no idea what he was signing up for. He and Elizabeth probably didn't even know where Portugal was.

A GLORIOUS ROMANCE

Barclay Price

Alexander Brunton was the son of a shoemaker but at the local parish school his talents were nurtured, enabling him to become a theology student. In 1796, he completed his studies and needing to earn money while he awaited a church position, took a post in Orkney teaching the two sons of Colonel Thomas and Frances Balfour. The Balfours also had an eighteen-year-old daughter, Mary, and she and Alexander became close. The son of a shoemaker, and someone destined to be an impoverished minister, was not the husband Mr and Mrs Balfour planned for their daughter, so were relieved when Alexander left Orkney to take up a post as Minister of Bolton Church, near Haddington.

Sometime after, Mary was sent to a boarding school in Edinburgh and there she and Alexander met again. On hearing this, an appalled Mrs Balfour had Mary dispatched back to Orkney. Whether by chance or design, or simply as he had impressed the congregation when staying on the island previously, Alexander was invited to preach in Orkney. His imminent arrival made Mr and Mrs Balfour all the more alarmed and they packed their daughter off on holiday to relations who lived on the small island of Gairsay. As the island was two miles off the coast and only had thirty-three inhabitants, Mr and Mrs Balfour were certain that contact between Mary and Alexander would be impossible. However Alexander and Mary did manage to communicate in spite of the isolation of the island, and in December 1798, in spite of what must have been a perilous crossing at that time of year, Alexander, like a knight from a fairy tale romance, rather than one's image of a Scottish protestant minister, rowed a small boat from the mainland across the treacherous sea to collect his young love, and whisked her away to Edinburgh where they married. Mary's parents were furious at the elopement but there was nothing to be done.

The couple set up home in Bolton and could not have been happier. In 1801, Alexander was appointed Minister of Edinburgh's New Greyfriars Church. Mary was sad to leave the country: 'I heartily regret the loss of my quiet little residence which many nameless circumstances have endeared to me. But when I think that Mr B., without any object in view, might sink into indolence, - live neglected, - and die forgotten, - I am in part reconciled to a removal, which will make my wants far more numerous, and my income (all things considered) more scanty.'

With much time to fill as Alexander was busy with church matters, Mary began writing. Initially, she considered this as merely a pastime and not of any importance.. Yet as her writing took shape as a novel its creation took over her life. 'If I write every day, and all day, that may be done in fifty days. But I find in one way and another, half my

time is abstracted from my business, as I now begin to consider this affair, at first begun for pastime!' Alexander recounted later: 'A considerable amount of the first volume of *Self-Control* was written before I knew anything of its existence. When she brought it to me, my pleasure was mingled with surprise. From this time forward she tasked herself to write a certain quantity every day. Each evening she read to me what had been written in the course of the day.'

When publication of her novel was secured, Mary was anxious about the potential consequences of being known as its author: 'To be pointed at - to be noticed and commented upon - to be suspected of literary airs - to be shunned as literary women are, by the more unpretending of my own sex; and abhorred, as literary women are, by the more pretending of the other!...I would sooner exhibit as a rope-dancer.' Thus Mary was more than happy for her novel to be published anonymously in 1810, although this was not unusual as Walter Scott's early novels also were published anonymously.

Self-Control was an instant success, with 500 copies sold by the end of the first month. While Jane Austen was correcting the proofs of her first published novel, *Sense and Sensibility*, she wrote to her sister: 'We have tried to get *Self-Control* but in vain. I am always half afraid of finding a clever novel too clever - and of finding my own story and my own people all foresaid.' In 1813 Alexander was appointed Professor of Oriental Languages at the University of Edinburgh and bought the newly built Number 35 Albany Street. The following year Mary's second novel, *Discipline* was published, again anonymously and was another success, being reprinted twice in two years.

Work on a third novel was slow as Mary's health became poor and she suffered from depression. Then, in 1818, she became pregnant for the first time. She was forty years of age; an advanced age for a woman to have her first child in those days. Although the pregnancy appeared to improve her health, it did nothing for her spirits. While Alexander was excited at becoming a father, Mary became convinced that she would die giving birth. Although this was a fear shared by most pregnant women, Mary become obsessed and began making preparations for her demise. She chose the clothes she wished to be buried in, picked out objects that should be given to friends and relations in remembrance of her and even wrote the notices to be sent to people following her death. Sadly her fears proved real. After giving birth to a stillborn son, Mary died a few days later.

Alexander's loss of the wife he dearly loved and the son he craved, was heart-breaking. The following year he moved out of Albany Street to live in University accommodation. He died in 1854 aged eighty two. He published a memoir of Mary: 'It has been for twenty years my happiness to watch the workings of that noble mind. Nothing is more soothing to me than to dwell on the remembrance of her. I am persuaded that if her life had been prolonged, the standard of female intellect might have been heightened, and the character of English literature might have been embellished by her labours.' The contemporary writer, Fay Weldon, wrote of Mary Brunton's novels: 'Improving the Brunton novels may be, but what fun they are to read, rich in invention, ripe with incident, shrewd in comment, and erotic in intention and fact.'

A NEW EDINBURGH

Barclay Price

Captain William Cargill served in the British Army, but due to the beginnings of a large family was forced to sell his army commission. He and his wife, Mary, moved to Edinburgh in 1824 where he worked as a wine merchant. They had seventeen children, ten of whom survived infancy.



Dunedin Municipal Buildings today

In 1837, the New Zealand Company was formed to encourage British people to emigrate and farm land in the country. The company offered emigrants 100 acres of farmland and one town acre, and to combat negative notions about New Zealand, published books, pamphlets and broadsheets to promote the country as 'a Britain of the South', a fertile land with a benign climate, free of starvation, class war and teeming cities. Agents spread the good news around the rural areas of southern England and Scotland. As added inducement the company offered free passages to 'mechanics, gardeners and agricultural labourers'.

Cargill was influenced by his mother's conservative social and religious views, although he was never enthusiastically evangelical, but rather took inspiration from the Puritans of the seventeenth century. It may have been thoughts of the Puritans' journey to America on *The Mayflower* that gave Cargill the idea of emigration, or perhaps it was a result of financial pressures due to having such a large family to maintain. In 1841, Cargill joined the Oriental Bank Corporation in London, and while working there approached the MP, George Rennie with a proposal to take a group of Scots to New Zealand. Rennie was a Scottish sculptor who had become an MP to support the arts in Britain and help achieve free access to public art and museums. Rennie also was interested in the concept of 'systematic colonisation' to address overcrowding and overpopulation in Britain through emigration to the colonies by sending carefully selected combinations of labourers and artisans. Thus Rennie agreed to help and promised Cargill a leading role in any Scots settlement that he could establish in New Zealand.

Cargill then approached the Free Church that had been established as a result of the recent split from the established Church of Scotland. The Free Church agreed to assist and identified a number of people wishing to leave Scotland, and appointed Reverend Thomas Burns as the minister to the proposed settlement. In spite of many setbacks during the next two years, due to the Colonial Office trying to obstruct Cargill's scheme and the New Zealand Company refusing to provide adequate financial backing, Cargill eventually was offered a site for his proposed colony at Otago Harbour.

Thus, on 24 November 1847, two ships set sail for New Zealand. Cargill, his wife, a number of their children, and about 90 others sailed on the ship, *John Wickliffe*. They had a more peaceful voyage than the emigrants on the other ship on which the Minister, Thomas Burns, oversaw a virtual floating theocracy. The settlers arrived in Otago on 23 March 1848. Cargill wished to name the settlement New Edinburgh but this was changed to Dunedin after a letter appeared in the *New Zealand Journal* in which the publisher William Chambers wrote that the prefix 'New' had been used in a number of American place names and suggested that the ancient Gaelic title for Edinburgh - Dùn Èideann - be considered as an alternative.

Numerous problems beset the new settlement, as little had been done to prepare the way, and the fledgling settlement was almost crippled by the absence of a wharf and adequate roads. A harsh, wet winter compounded their problems. Cargill's tenacity and patriarchal style of leadership proved vital in helping the struggling settlement to survive problems of chronic isolation, the unsuitability of the land for arable farming and the withdrawal of New Zealand Company support in 1850. His election as foundation superintendent of the province in 1853 reflected the respect in which the majority of settlers held the crusty old soldier. His anti-Anglican views brought him into dispute with many of the small number of English settlers, and his very Scottishness - he cultivated a traditional Scottish manner and appearance, wearing a blue bonnet and tartan plaid - that infuriated government officials, only added to his appeal among the Scots settlers.

As superintendent of the province, and later Member of Parliament for Dunedin Country, Cargill was thought by many to be autocratic, inflexible and nepotistic, promoting his own sons and sons-in-law to high office in a blatant manner. Yet, he was successful in maintaining a reasonable balance between men and women, and between families and single people. As a result Dunedin was law abiding by colonial standards and many migrants improved their position, whereas similar settlements in New Zealand and Australia struggled much longer or failed altogether. Cargill died in August 1860. Two of his sons, John and Edward Bowes, became successful pastoralists, though John was eventually ruined by a plague of rabbits, and migrated to British Columbia. Edward Bowes stayed on and became a successful businessman, entrepreneur, local notable and mayor of Dunedin. He is most remembered, however, as the builder of a grand folly known as Cargill's Castle. Numerous names have connections with Captain Cargill. The city of Invercargill is named for him as is Mount Cargill, which towers above northern Dunedin. Cargill also had a monument erected in his memory. Now sited in the heart of Dunedin it is a Gothic revival spire. When built it had other intended functions, including a gas lamp, a drinking fountain and a viewing platform in the middle of a garden. However, while the garden never came about, the drinking fountains were not connected, and in the early 2000s the memorial no longer served to provide light, it survives as a memorial to Captain Cargill.

THE PERUVIAN – A SHIPWRECK

Gillian R Kerr

A monumental inscription in Newburgh Cemetery for James Wilson and family includes his youngest son, James. It says that James was castaway at sea in 1846 and unheard of for 17 years, until his death and that of his shipmates was announced by the sole survivor of the crew on his escape in 1863 from the natives of Australia, among whom they were detained.

James had been part of the crew of the *Peruvian*. This was a 304-ton barque built by Messrs Alexander Stephen & Sons of Arbroath in 1841. A barque is a sailing ship with three or more masts. They were commonly used to transport high volume cargo between Europe and Australia. The *Peruvian* was owned by Alexander Pitkethly of Newburgh and captained by his son George, with another son, Alexander, as first mate. Shipping news indicates that the ship was in Sydney in May 1842 and then in October it was sailing from Hong Kong to Liverpool. In December of the same year the *Peruvian* arrived back in Sydney from China, with part of the cargo being tea from Amoy. In 1845 the *Peruvian* left London bound for China with the captain's wife, Elizabeth Ruxton, accompanying him. From China she sailed to Sydney. On 26 February 1846, she left Sydney for the return journey to China with a cargo including cedar logs. As well as the crew (6 of them from Newburgh) there were 7 passengers on board. In July the shipping news reported that the wreck of the *Peruvian* had been sighted in June by a passing whaler and another ship. Men from both ships had boarded the wreck, to check that there was no one on board. They had assumed, from the absence of the boats, that the crew could have reached land.

The next mention of the *Peruvian* was in a Queensland newspaper on 14 February 1863. The correspondent reported that the sole survivor of the shipwreck had made contact with men who were employed by a local white settler on his sheep station. The journalist expressed more interest in what the man would be able to relate about the lives of the local Aborigines than in the sensationalism of the re-appearance of man who had been missing for 17 years.

James Morrill, a seaman from near Maldon in Essex, had been part of the crew of 14. As well as the captain's wife there were 7 passengers on board. They comprised three children, the parents of two of them, the father of the third and a nursemaid, all Australian residents.

Nine days after leaving Sydney, and after a week of stormy weather, a heavy sea drove the ship onto a reef and swept away the second mate and all but one of the boats. An attempt to launch this boat led to the loss of both it and the first mate. While they were beached on top of a reef the remaining crew were able to build a raft, but the sea cast them adrift from the ship before they had been able to load all the provisions. After 22 days another ship was sighted but they had no way of attracting its attention. Shortly afterwards people started dying – two children, the mother of one, the father of the other and the nursemaid, together with 8 of the crew. One day they were caught on a reef but managed to manoeuvre the raft to the landward side. Two days later they sighted land for the first time. Forty-two days after leaving Sydney the raft drifted ashore (not far from the present-day town of Townsville) and the 7 survivors landed. They found water and shellfish to eat but within days the surviving passenger and a seaman died and then another seaman, who had used a native canoe that they

had found on the beach in order to go to seek help. Only the Captain and his wife, James Wilson and James Morrill were left alive.

Two weeks after landing they were found by a group of natives, for whom it was their first sighting of white people. At first the natives were fearful, but then they became curious, and the survivors were subjected to close examination. They were able to indicate that they were hungry and were given food. The next day they set out for the main camp, passing other groups of natives on the way and once more being an object of curiosity. At the camp all their remaining possessions were taken from them, but they were fed and in the following days they were shown how to find food for themselves. However, after weeks with little fresh water and food, apart from the occasional bird which had landed on their raft, and the continued lack of nourishing food, the climate and the environment took a heavy toll. James Wilson died about 2 years after landing and Captain and Mrs Pitkethly a few months later, within days of each other.

In late 1861 James Morrill heard of white men being in the neighbourhood. Although the Aborigines with who he was living were friendly they were reluctant to let him go anywhere on his own due to the indiscriminate killing of natives by white settlers and the so-called Native Police. Eventually, in late January 1863, he managed to speak to some men at the sheep station. He returned to his Aboriginal friends and greatly exaggerated to them about how many white men were in the area so that they would keep a safe distance. Then he went back to the sheep station and from there was taken to the local town.

News of James Morrill's return from living with the Aborigines, bringing news of the deaths of several Fife residents, elicited far less interest in Fife newspapers than in Australian ones. The story was extensively reported all over Australia (and often referred back to over the following century or more). Many people were keen to hear about his experiences and, after a couple of months, it was possible to buy, for one shilling, James Morrill's story in three chapters – his life until he joined the *Peruvian*, his last voyage and time with the Aborigines, Aboriginal customs.

Despite the reports that James Morrill had escaped after being held captive by the Aborigines this was not the case. There had been no way for the survivors to contact anyone apart from members of other local tribes. James Morrill lived in a state of mutual friendship with his group until white settlers reached the area.

James Morrill had hopes of helping to improve relationships between the natives and the settlers, but many of the latter were strongly opposed to this. A few people did comment on the humanity of the Aborigines' treatment of the survivors from the *Peruvian* and other tribes in the north had a reputation of being hospitable to passing ships. His ability to impart his knowledge of native plants, suitable for food or for medicinal purposes was more appreciated.

James Morrill remained in the north of Queensland, where he was highly thought of and made many friends. He married in September 1864 and a son, also James, was born. James Morrill died in October 1865, at the age of 41, having never completely recovered from a wound to his knee sustained during his sojourn with the Aborigines.

The local people on the *Peruvian* were recorded as:

George Pitkethly (b Errol 1816), the captain, and his wife, Elizabeth Ruxton (b Dundee 1818), Alexander Pitkethly (b Errol 1822), the first mate, who are all commemorated on a monument in Errol Churchyard. Among the crew were John Williamson (son of Andrew, b Newburgh 1820), John Dury (son of Richard, b Newburgh 1818), James Wilson, apprentice, (son of James, b Newburgh 1828) and two other apprentices, William Kinnaird of Newburgh and Thomas Dorward of Balmerino.

References:

www.trove.nla.gov.au

www.britishnewspaperarchives.co.uk

PUZZLE PICTURE

Congratulations to anyone who identified the photograph of the Ruthven Barracks near Newtonmore in the March issue. This time we are much nearer home and the question is “which official lived here?”



WHAT'S IN A NAME

John Ellis

At my sister's funeral the Celebrant delivered an impressive eulogy in which only one thing jarred. Throughout the address she was referred to by her first name – Agnes – which I knew she heartily disliked. It was a name which reflected the influence of our paternal grandmother who was famously involved in the naming of her 26 grandchildren. So, my sister always used her second name, Rosemary, which neatly combined reference to her great grandmother (the splendidly named Rose Hannah Elizabeth) and our mother's elder sister Mary. But Agnes... would Rosemary have appreciated it more if she had realised that she was the last in a line which included not only Auntie Agnes, the third of Granny's 9 children, but Granny herself, Agnes Sophia Kerr, great grandmother Agnes Houston, *her* mother Agnes McMeekin, and *her* mother Agnes McKenna. An unbroken chain taking us back in time to 1788 and geographically from East Yorkshire to Galloway. She could have looked on the bright side, Granny's own (Yorkshire) great grandmother was Hephzibah Greenwood but to the enormous relief of female descendants, the name Hephzibah didn't stick like Agnes!

ADVERTISING

**The Society is happy to include suitable advertising
in the Scottish Genealogist
Rates are – quarter page £25, half-page £50, full page £100**

For further details contact Scotsgenpublicity@scotsgenealogy.com

RECENT ADDITIONS TO THE LIBRARY

June 2024

Duncan Napier, Herbalist, 1831-1921 (incl. in Grange Newsletter September 2023)	Pat Storey
Meiklefolia: the Saga of an Episcopalian Odyssey (St George's Church, Fyvie parish, Aberdeenshire)	
Old Deeside Road (Aberdeen to Braemar): its Course, History and Associations	G.M. Fraser
Scottish Family Tale 1650-1950 - voyages in uncharted waters	Fay N. Simmonds-Peters
Monumental Inscriptions Parish Churchyard Rosemarkie (Ross and Cromarty)	
North British Rubber Company Roll of Honour (print-out)	J Bruce Stewart
Knights Templar and Scotland	Robert Ferguson
History of Victoria Street, West Bow & Victoria Terrace (Edinburgh)	Barclay Price
Three United Trades of Dundee: Masons, Wrights & Slaters	Annette M. Smith
Dunbars of Ackergill and Hempriggs (Caithness)	James Miller
Land of Churches	Leonella Longmore
Land of the Lost: Exploring the Vanished Townships of the North-east of Scotland	Robert Smith
Winchburgh Footballers	Alex Wood
Kingscavil Cemetery, Linlithgow Burial Records. Opened 2001 (includes two CDs lair plans and records, headstone photos)	Nicholas Baird

FAMILY HISTORY JOURNALS

A selection of articles in the exchange journals held in the Library for June journal

Saskatchewan Genealogical Society Bulletin. Vol 55 no 1 April 2024

5 Reasons you must look at original records, by Lisa Cooke. p.16-19

Coontin Kin. Shetland Family History Society. No 29 Voar 2024

Burials between 1855 and 1860 in the Parish of Whiteness & Weisdale, by Thomas M Brocher. p.7-13

Lest We Forget: Robert Alexander Bruce (1891-1917) p.3-5 by Karen Inkster Vance. p.15-21

Retour: Newsletter of the Scottish Records Association. No 41, April 2024

George Robertson's Letter Book, 1843-1845, (held in) North East Wales Archives, Hawarden, Flintshire, by Dr Douglas Lockhart. p.3-5

(George Robertson, born in Perthshire about 1783, was a land surveyor in Kincardineshire)

North Ayrshire Family History Society Journal. Spring 2024

Fryers and Penman, architects, Largs, by Fiona Williamson. p.7-9

Scottish Poor Relief Records, by Emma Maxwell. p.14-19

Aberdeen & North-East Scotland FHS. No 169 February 2024

Bananas, Chocolate and an Unusual Name, by Ian Stewart. p.25-28

(History of George Pegler, his family and business)

George Campbell, Shipmaster: a Family Mystery, by Jeannie Campbell. p.30-34

DATES FOR YOUR DIARY

Ordinary meetings take place at 7.30 pm in the Augustine United Church,
41 George IV Bridge, Edinburgh EH1 1EL

Donations of £5 each from non-members are much appreciated.

Meetings, apart from the AGM, are also available via Zoom, free to members,
price £5 to non members.

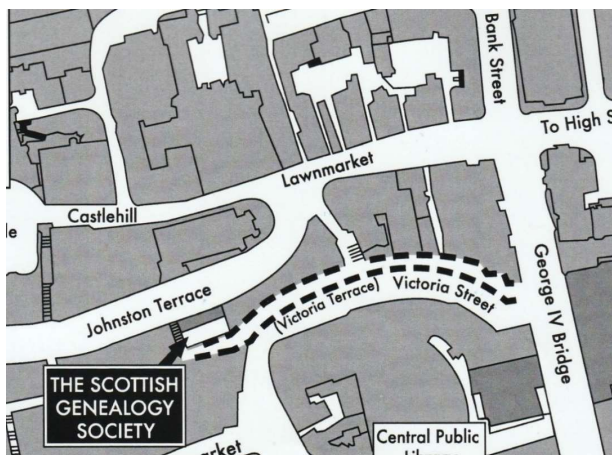
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| 16 September 2024 | "The Royal Company of Merchants – the City of Edinburgh Merchants" by Vincent Mason, Archives and Treasures Committee |
| 21 October 2024 | "Scotland Beneath the Surface" by L Bruce Keith, author |
| 18 November 2024 | "The servants in Traquair House – What the Archives tell us about their lives" by Margaret Fox, Archivist. |

Some talks may be presented in hybrid format.

Please contact
meetings@scotsgenealogy.com

**Please check our website before setting out.
There may have been last minute changes**



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Monday	10.30am to 4pm
Tuesday	10.30am to 4pm
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Friday	Closed
Saturday	10am to 2pm

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