

Aberdeen & North-East Scotland Family History Society

Journal No. 149 • November 2018



Duffus parish, Moray: St Peter's Kirk and Mercat Cross

by Andy Gordon (no. 16302)

Membership Details

New members pay the annual rate, and their subscription runs for exactly one year from the date on which they join. Further details are available on our [website](#). Membership of the Society entitles you to receive the quarterly Journal. There is a discount of £3.00 for e-members who opt to download the Journal digitally instead of receiving printed copies.

Family membership is available for two named persons at one address. Please nominate one surname for registration purposes.

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As website renewals are processed automatically, renewing via the website greatly assists our hard-pressed volunteers. Thank you.

ANESFHS website and Members' Forum

In order to get the most from your Society membership, you should register on our new website. Go to www.anesfhs.org.uk and click on the Register link at the top right of the screen. For further assistance, please visit www.anesfhs.org.uk/how-to-register

Once you have registered, you can access our growing list of very useful members-only features:

- All our Journals from 1979 onwards
- Monumental Inscription look-ups for many North-East Scottish graveyards
- A Members' Forum for exchange of ideas, assistance with "brick walls", and much else.

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Members' details are stored on computer for administration and research purposes only, and will not be lent or sold to a third party. We require only your name and address – all other details are optional.

We may occasionally send e-mails to Society members only, concerning Society membership, appeals for volunteer help or promotional information, using the e-mail address you have provided. You may choose to unsubscribe from these e-mails. For further details of data protection, please contact the Society in writing.

Journal of the Aberdeen and North-East Scotland Family History Society

Issue 149, November 2018

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Society Reports, News and Information

Message from the Chairman

By the time you receive this Journal, the refurbishment of our Research Centre at King Street will be complete. Thanks go to all those who contributed to our Granite Roots Appeal; and special thanks to Bert Lawrie, who has been project leader for the work.

Summer saw our usual influx of visitors from elsewhere in the UK and from abroad. I took one American couple on a guided tour of their ancestral homes in Aberdeenshire, but there have also been lots of Canadians, Australians and New Zealanders as well as the English diaspora. The coming winter is often the time when we see people pick up the threads of their family research as the nights close in. Come along to our Centre to use our facilities and learn the techniques which will help you in your quest.

chairman@anesfhs.org.uk

Stuart Petrie No. 15075

—oOo—

Advertising and PR

The Society has not had a public-relations officer/press officer or advertising person for a number of years. Is any of our members willing to take on the task and make it theirs? Please e-mail me if you require more details or can assist.

Now I appeal to ALL our members who have visited the Society during the year, or will do so in the future, to assist us in advertising the Society. We have a presence on Trip Advisor and have had 20 reviews, but we are listed only 54th out of 165 “Things to Do in Aberdeen”. I would love to see us in the top 10, or even at number one. So, if you have visited us and you use Trip Advisor – especially after the recent refurbishment of our Research Centre, please leave a review. Thank you.

enquiries@anesfhs.org.uk

John Urie No. 9338



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Record of Ancestors Charts

Members who have recently visited King Street and ventured downstairs into the library will have noticed that the Record of Ancestors charts are missing. Unfortunately, due to data-protection laws (GDPR), we have had to remove the charts. We intend to replace them with contact details removed. So far, all the charts have had addresses, e-mail and phone numbers etc. removed, leaving membership number and name.

We are now in the process of printing all the charts, which is a massive task and amounts to approximately 30,000 sheets of paper which need to be put into new polypockets and folders so that they can once again grace our library for members to use. If you feel you are able to help fill the polypockets, then please, please e-mail me to arrange a mutually convenient time when you can come in. We can even do this outside normal Centre opening hours. Please consider volunteering.

Once the bulk of this is done, we will need a couple of members to assist with the upkeep of the index and to add newly submitted/updated charts to the folders and index.

enquiries@anesfhs.org.uk

John Urie

No. 9338

The Record of Ancestors chart in the centrefold of this Journal is that of Alan Foubister (no. 6129), whose obituary appeared in Journal 145. He shared his membership number with his wife Liz, who is happy to publish his chart and to hear from any relatives or other interested researchers.

Alan was of North-East Scottish and Orcadian ancestry – and, like anyone else, his chart is a current snapshot of what has been discovered through research so far. We all have gaps in our ancestor charts; but all work-in-progress is equally worth recording and displaying.

The Society (*charts@anesfhs.org.uk*) always welcomes members' charts, which we then index by ancestral surnames and known B/M/D placenames. At any stage, you can update your old chart or send in a chart for the first time (with any number of extension sheets). Through checking charts held at King Street, I personally have found dozens of cousins among the Society's membership. If you would like your chart to appear in the Journal, please contact me. If only one of your parents/grandparents had North-East ancestry, you may prefer to maximise the North-East content by showing only their ancestors.

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Ivor Normand

No. 4161

GENEALOGICAL RESEARCH

Research undertaken in North-East records, also at the
National Archives of Scotland and New Register House

All enquiries welcome

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6 Bayview Road, Inverbervie, Montrose DD10 0SH

E-mail: grampian.ancestry@btinternet.com

Tel. 01561 361500

Members' Meetings

“Canon Alexander Galloway: The Renaissance Mannie fae Inverurie”

15th September 2018

Professor Emeritus Ray McAleese gave us a full and very interesting presentation on the life and times of Canon Alexander Galloway, illustrated with pictorial and diagrammatic slides. Canon Galloway lived in rapidly changing religious and political times, with the establishment of King's College, the Battle of Flodden and the rise of Lutheranism. Was he a conservative man of his times, looking back to the unreformed mediæval Church, or was he forward-looking to the Renaissance/Reformation of the 16th century?

He was born around 1478 to Alexander Galloway and Marjorie Mortimer, and may have had brothers William and Andrew. He was listed as a matriculated student at St Andrews University in 1493, and began studies at King's College, Aberdeen in 1497 in canon law, civil law and languages, apparently graduating in 1499 when he became “Master” Galloway. In 1503, he was made royal notary and diocesan clerk to the Diocese of Aberdeen, and in 1505 he became chaplain to the parish of Colyhill (Chapel of Garioch area). A year later, he acquired lands to build a manse for Kinkell near Inverurie. He became vicar of Fordyce in Banffshire in 1508, and of Bethelny (Oldmeldrum) and prebendary of Durriss around the same time. By 1512, he was a canon in St Machar's Cathedral, Old Aberdeen, under Bishop Elphinstone, and in 1516 he succeeded James Ogilvy as priest of Kinkell. From then on, he was engaged in a variety of building works and legal duties for the Church in the Aberdeen area and farther afield. He died around 1552, but there is no known grave or memorial to him; only a Carmelite obituary.

Under the great bishops from Elphinstone to Dunbar, Galloway served as a designer, liturgist, academic and lawyer. He regularly had each piece of designed work signed with his initials, AG – and he also used a coat of arms he drew (“borrowed”?) for himself, based on that of the Mortimers (of Craigievar Castle) and that of the Earls of Galloway. He was also fond of signing his books; and the University of Aberdeen owns 15 books signed by him. Alexander lived in the Kinkell Manse near the Cathedral, behind Tillydrone House in Old Aberdeen.



Alexander's coat of arms from the 1542 inventory of St Machar, with the Mortimer rose and the Earls of Galloway's red-tongued lion rampant



As a liturgist, the Canon designed the crucifix tablet and the Sacrament House for St Michael's Church at Kinkell around 1524–5. The tablet (see left) has his initials, the inscription INRI (Jesus, King of the Jews), the Archangel Michael and souls in purgatory, with the “prayers of the holy”. In 1907, a set of wires from Jesus to the souls in purgatory was discovered, underlining the strictly non-reformed theology of these items, with Jesus as the way out of purgatory for these souls. Sadly, this unique item disappeared around 1900, and a replica is in place. The Sacrament House has

“*memorare*” (remember) along with the AG moniker and the date, around the aumbry where the host was kept.

Another of the Canon’s creations was a font, which found its way from St Michael’s Church, Kinkell, via the Rev. Alexander Daune’s Rubislaw Den home, to St John’s Episcopal Church, Crown Terrace, in 1851. The font is unusually octagonal, signifying the eighth day of Holy Week when Christ loosed the bonds of death. The symbols on seven sides relate to Christ, Mary and other pre-Reformation iconography, and the eighth side is inscribed “AG”.



As a designer, Alexander was involved, as well as with other Sacrament Houses in North-East Scotland, in the creation of the ceiling of St Machar’s Cathedral. Professor McAleese considered he was not an “architect” in the modern sense, but at the centre of a web, as master of works for the bishop, the Cathedral Chapter and the master mason, with the office of works and the master carpenter under him. Again, he was involved in the construction of the Bridge of Dee (1522–1527/9), under Bishop Dunbar, using Elphinstone money. There are nine references to Galloway on the Bridge of Dee, and it is thought he may have been an executor of Bishop Elphinstone’s will. The speaker pointed out that Canon Alexander Mylne, a fellow-student of Galloway’s at St Andrews, occupied a similar role in the building of the bridge over the Tay at Dunkeld. The Greyfriars Church, built in New Aberdeen around 1530, also has his moniker, and a stained-glass window from it (removed on the church’s demolition in 1895 and installed in the replacement Greyfriars Church) includes pictures of Hector Boece and Alexander Galloway.

Galloway was also an academic in the 16th-century sense. Appointed Rector of the University four times (1516, 1521, 1530 and 1549), he would have been responsible for looking after the students. As a lawyer trained in canon and civil law, Galloway took part in drawing up recommendations for Bishop Dunbar’s “second” foundation of the University in 1529, and it appears that his interest was in ensuring that the University was efficiently managed. Along with many others quoted, these examples gave a flavour of the breadth of career of this extraordinary man.

So, what was Galloway’s character? Professor McAleese thought him a conservative and reliable churchman in the unreformed tradition, but an imaginative liturgist and designer, and a learned academic and lawyer. He may have been an extreme conservative because of his supposed involvement in the slow burning to death (over 24 hours) of Patrick Hamilton in St Andrews. Equally, he was “a man of his times”, as shown in his visit to the island of Islay with Hector Boece. They were there to collect stories of Scottish saints for Bishop Elphinstone’s Breviary, and came across some barnacle geese. The understanding of mediæval contemporaries was that the geese, whose migration patterns were not understood until 1907, came from the barnacle shells found at the seaside. Boece and Galloway, men of their times, seemed to accept this myth, but we cannot know if they believed it. As enlightened Renaissance men, they may well have queried it, based on personal observation – we simply cannot know!

Edinburgh Group Meeting

8th September 2018

Our originally scheduled speaker had sent apologies, being unable to attend. Instead, we convened a Members' Day workshop and sat in a circle to try to solve each other's family-history questions, problems and "brick walls". We were particularly glad to welcome some non-/“not-yet?”members, and others returning after long absences. As always, the topics covered were many and varied, and everyone learned something new and useful.

Old maps can be found via www.nls.uk, in specialist shops, in archives and elsewhere. In cities, research is so much easier if you know the parish where your ancestors lived.

One member's ancestor, Hugh Scott, had left the Borders in the 15th century – but how to connect with any certainty engendered much discussion. A query about an 1840 marriage elicited the fact that Secession Churches records are now on “Scotland's People”. The banns for a marriage in 1827 listed the names and birthdates for the couple's six children.

A great-grandfather had been a wood sawyer at Gordon Mills in Aberdeen. Members were able to add details about Crombie's and Grandholm, and to suggest that Aberdeen Library might have mill records. Colin Milne (who wrote *Fisherfolk to Torryfolk*) has a website of local interest, but it may now be dormant.

Hugh Matheson had disappeared in poverty but later reappeared rich. Where had he been, and how had he become rich? Suggestions included the Hudson's Bay Company, whose records are worth trying. Another member's distant relative had worked in the Klondyke and been paid in gold nuggets but had later been killed in a car accident in Canada.

One member asked: in the digital age, what's still unique to family-history societies? The response was enthusiastic: the range of library holdings; members' Record of Ancestors charts; and generally being a one-stop shop for a great variety of local knowledge and information about your ancestors' area and the families who lived there. ANESFHS has a huge amount covering the North-East: all the OPRs and census images; many census transcriptions and indexes; deposited family trees; and untold amounts of books, maps, journal, print-outs, unpublished MI surveys and so much else. King Street computers also have subscriptions to some family-history websites that you'd otherwise have to pay for.

The Diary page and the Society's website show details of our next few meetings, to which everyone is always welcome.

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Ivor Normand

No. 4161

—oOo—

Glasgow Group Report

Neil Fraser (HES): “From Aberdeenshire to Australia”

6th October 2018

This well-illustrated presentation was the same as that given in Aberdeen after the AGM in March and reported on in detail by Janet Byth in Journal 148 (August). The alliterative title had led some attendees to anticipate material on emigration to Australia. Rather, it was meant to indicate the great range of visual resources accessible via several different platforms and organisations under the aegis of Historic Environment Scotland.

HES has huge stocks of manuscripts, photographs and drawings relating to archaeology, buildings and architecture and to maritime, industrial and social life. Neil's talk focused on the types of materials which can be used in conjunction with genealogical resources to bring life to family-history research. The reader is referred to Janet's excellent report.

The Scottish Screen Archive is not under HES but under the NLS, and is now called the Moving Image Archive, based at the Kelvin Hall in Glasgow. SCRAN has a short taster. There are video clips from the 1937 Scottish Cup final watched by 146,000 at Hampden Park, and from Aberdeen FC's first European participation (the 1967 Cup-Winners Cup).

SCRAN has a subscription service but can be accessed free of charge through libraries. The other services are free. HES will provide information free for individual research but will charge for publication purposes. NLS charges for copies of maps.

www.historicenvironment.scot (HES)

www.scran.ac.uk (digitised archives)

www.scotlandsplaces.gov.uk

www.canmore.org.uk (photos, drawings)

www.britainfromabove.org.uk

www.nls.uk (maps and much else)

The Diary page and the website show our future meetings, to which all are welcome.

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Ivor Normand

No. 4161

—oOo—

Moray/Banff Group

Our first meeting after the summer break was the ever-popular "Bring Along a Brick Wall" in September. There was no shortage of brick walls, but unfortunately the fact that the wi-fi was down in our venue meant that we got off to a rather slow start.

We had better luck with our October meeting. The technology was in perfect working order, and we spent the time looking at and discussing family-history software. We looked at a number of standard programs designed to record our research, comparing and contrasting the capabilities of each. We also looked at slightly different options such as Custodian, which uses a different approach, along with charting software.

A bonus of this meeting was that we also managed to put together enough ideas to fill next year's calendar with a few to spare!

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Mary Evans

No. 1975

—oOo—

There are still BOOKS

Despite all the wonderful information now online, there are still *books* – MIs, Poll Taxes, local histories. As your research widens, go back to the website and read through – should you have the next parish's MI? Should you have a new *Family Record*? The original is now so heavily Tippexed it doesn't close! Is your ancestor mentioned in one of those Bruce Henderson award-winners like *Middletons of Birse*, or *From Elgin to Aberdeen*?

While you stare at a screen, nothing pops up – but staring at a page, the overlooked surname at the bottom of a page can give you that Eureka! moment. Treat yourself! Nothing is nicer than the feel and smell of new paper.

We can usually send your orders out within a week; don't cut it fine before Christmas.

publications@anesfhs.org.uk

Gay Murton and Ros O'Sullivan, Postal Sales Team

Library Report – November 2018

This month, we remember the signing of the Armistice 100 years ago. Most of us will have family who served in the Great War – some who survived, and some who died – and there will be many interesting family stories. I discovered only recently that my own great-grandfather had spent 17 months in a German civil prisoner-of-war camp during the First World War. He was a member of the crew of an Aberdeen passenger and cargo vessel impounded after they sailed into Hamburg harbour a couple of days before Britain declared war on Germany on 4th August 1914.

Our library here at King Street has a large section of books on the armed forces, covering the Navy both Merchant and Royal, the Army and the Royal Air Force. A substantial proportion of this section contains material on the First World War, with general books on how to trace ancestors who were in the armed forces, or on how to trace prisoners of war, and about the role of women during the war; also histories of the war, books on specific regiments, Rolls of Honour, war memorials, medal lists, information on ships that sank.

ANESFHS members also have access to our DataBank of online resources – a collection of indexes and transcriptions of original source material produced by ANESFHS members, and generally not available elsewhere. It can be accessed through the Members Only area of our website. The collection includes a “World War 1 – Roll of Honour” database of soldiers from North-East Scotland who died, and a database of Memorial Inscriptions of those who died at sea.

It’s also worth having a look at local newspapers which were published at the time, not so much for the big picture which is covered elsewhere, but for mention of ordinary people and how the war was affecting people at home. Men and women who died in the service of their country are mentioned, often with an accompanying photograph. The Society has a community subscription to the British Newspaper Archive, a database where you can access hundreds of historic newspapers from Britain and Northern Ireland, and see images of the actual pages. This is available for use in the Research Centre only.

And of course, there’s Anne Park, one of our volunteers at the Society. She’s the one who has compiled the database of soldiers who died during the First World War, and her knowledge, expertise and ongoing research are a unique resource.

library@anesfhs.org.uk

Margie Mellis

No. 2090

Back to Adam?

Years ago, our Centre at King Street was visited by a US non-member keen to trace his ancestry further back – got to 16something, and how could he go further? I discreetly expressed my disbelief – we do get a few Americans who by leaping through indexes have got back to Adam, if not to God. How was he so sure of his 16(30s? 50s?) facts?

His ancestor was clerk to the very early Massachusetts legislature/governor/whatever it was. He’d neatly recorded the rules and decisions, adding marginal notes like “this day my son John Wotsit was married to Mary Thingummy daughter of [both parents named] of [farm name]”, and a year or so later “this day my grandson James Wotsit was baptised, son of John Wotsit and his wife Mary – godparents [names, farms]”. Our visitor had seen the documents in the Massachusetts State Archives.

Apart from the Royal Family and the great landowners/merchants, few people are so well documented! I bowed in admiration and accepted his word. I don’t think we could help.

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Gay Murton

No. 2127

The Shipbuilders of Aberdeen

Part 3 in this series is now on “The Shipbuilders of Aberdeen” website for a free download or view. I make no money from these; I just want to make the history of the Aberdeen shipbuilders available to all:

<https://www.electricscotland.com/history/aberdeen/aberdeenshipbuilding.htm>

Part 3 (150 pages) is titled “Leslie: Ship-owners, Shipmasters & Shipbuilders of Aberdeen (An Introduction)”, so there is also some family-history content.

The preface is by Barrie Leslie of Sydney, Australia. We have communicated for 11 years now, and I occasionally sent him Leslie-related items for the Leslie Clan Down Under newsletter, which Barrie made such a good job of writing every three months.

While writing my *Walter Hood & Co., Shipbuilders* book, I often came across Aberdeen ship-owner George Leslie and noted down the Aberdeen-built ships he owned, so that I could pass the information to Barrie. However, my original list of 24 ships that I sent him kept growing and became this new book, which I have dedicated to Barrie simply because, if we hadn't been corresponding over the years, this book wouldn't have been written.

I'm looking for any shipbuilding information or photos of ships and shipbuilders for future books, especially for the John Lewis and Duthie shipyards/ships.

bardofthebroch@yahoo.com

Stanley Bruce No. 21759

—oOo—

100 Club News

The 100 Club gives our members the opportunity to win a cash prize while also supporting the Society's work. All you need is a UK bank account, wherever you live. The fee for each number held is £12 per annum and is payable annually, in May, by banker's order.

The payout is always 50 per cent of the income, and there are four prizes in the monthly draw (1st 20 per cent, 2nd 15 per cent, 3rd 10 per cent and 4th 5 per cent of the income). **You must be a current member of the Society.** If you decide not to renew your membership, please **also cancel** your standing order for the 100 Club.

The draw takes place monthly, and cheques are posted to winners immediately. Winners are also announced in the Journal. For further details, please see the current Information Booklet on our website. If you'd like to join, then please e-mail me (below).

	1 st prize		Mem.		2 nd prize		Mem.		3 rd prize		Mem.		4 th prize		Mem.	
	No.	(£23·40)	No.	No.	No.	(£17·55)	No.	No.	No.	(£11·70)	No.	No.	No.	(£5·85)	No.	No.
Aug	1	Alison Milne	21388	43	Douglas Johnston	4892	51	George Westmore	2711	72	Fiona Gaskell	17588				
		(£23·80)			(£17·85)			(£11·90)			(£5·95)					
Sep	25	Catherine Kirkwood	14069	41	Angus Pelham Burn	19808	97	Elaine Muir	20837	67	Sandra Birss	13935				
		(£24·00)			(£18·00)			(£12·00)			(£6·00)					
Oct	42	Sheila Simpson	18974	103	Kathleen McLeish	17352	37	Doreen Florence	13880	26	Anne Gray	12641				

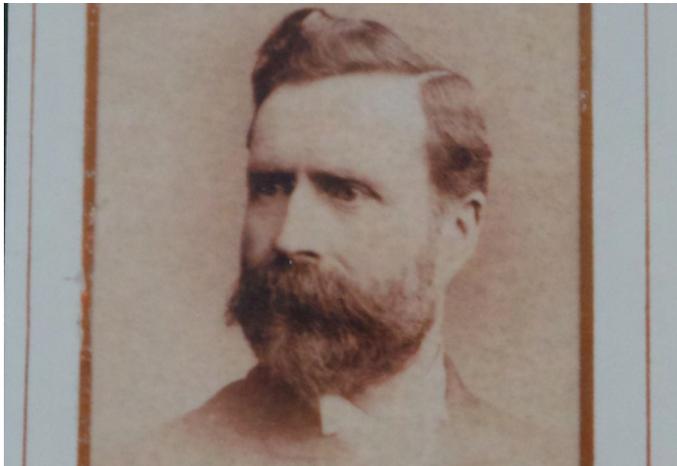
100club@anesfhs.org.uk

Teresa Shewell No. 4883

Who, Where, When? Unidentified Photographs

I have copies of photographs handed down in my Smith family (Stonehaven/Aberdeen) but with no names noted. Can any readers identify the subjects?

1. These two images are conjoined on the same card. Below each are the photographer's details: "James Ewing, Aberdeen & Braemar". I'd thought this handsome couple could have been my 2g-grandparents, Alexander Smith (1823–74), shipmaster (b. Stonehaven; lived in Aberdeen), and his wife Isabella Farquharson (1829–1909). However, it seems this photographer's studio dated from 1878 to 1900. Unless James Ewing had a studio earlier than 1878, these images can't be of the above couple.



Alexander and Isabella had five children. Rosanna Longmuir Smith (1856–1937), born in Aberdeen, married Henry William Bayly on 22nd September 1881, which would fit with James Ewing's studio dates – but they married in Lancashire and not in Aberdeen. (The other daughter, Elizabeth Margaret Smith (1864–1900), lived with Rosanna and Henry Bayly in Stonehaven, and died unmarried at 36).

2. Below this photo of a young man in naval uniform are the photographer's details "Watson, Stonehaven & Bervie", and on the back is printed "J. Watson, Artistic Photographer, Stonehaven and Bervie". I don't recognise the cap badge, which might be of help in identifying him. He may possibly be one of Alexander and Isabella's three sons.



James Smith (1854–78) died at sea aged 23 in July 1878, so this could be him. A brother, Alexander, (1859–60) died in infancy, which of course rules him out.

3. This photo (left) could be of the third son (last child) of Alexander snr and Isabella. On the back is "Turnbull & Sons, Glasgow", whose studio dated from 1885 to 1908. These dates would fit with Alexander George Turner Smith (1867–1939), who left from Glasgow in 1887 as a 20-year-old to sail to Australia. He was my great-grandfather; and it was his daughter who held the family photos and passed them on to her granddaughter.



For interest, this photo shows my great-grandfather, Alexander G. T. Smith, with two of his daughters (front row) and two of his sons immediately behind him. My grandfather, Henry William Bayly Smith, is second from the left – back row. My great-grandfather lived at a homestead in the Western District of Victoria, where he was a successful farmer. He named it “Ardlui” after the property in Stonehaven owned by his sister Rosanna and her husband Henry William Bayly.

I hope someone may recognise the people in photographs 1–3. I would welcome any comments and information on this Smith family who lived in Stonehaven and Aberdeen.

quovadis21cent@yahoo.com.au

Valerie Appleton (née Smith)

No. 20293

Letters to the Editor



Dear Editor,

Great War Medals

When I saw Libby Lamb’s article in Journal 147 (May 2018, pp. 39–40) about John Coull with the photograph of his medals on ribbons, I knew something was amiss. The middle medal, supposedly the 1914–15 Star, was not star-shaped! Looking at the medals more closely, I came to realise that none of those in the photo was correct as it stood.

From the left, the medals are: the Allied Victory Medal, bearing a winged figure of Victory; the British War Medal, with the head of King George V; and the Distinguished Service Medal (DSM), again with George V, this time a bust rather than just a head. But the ribbons don’t match the medals. From the left, they are for the DSM (two white stripes on navy blue); the 1914–15 Star (red, white and blue); and the Allied Victory Medal (rainbow colours shading into each other). Missing are the actual 1914–15 Star (a bronze lozenge with crossed swords and a wreath in front, so that it looks like a star, with George V at the foot and a crown on top) and the ribbon for the British War Medal (a broad orange stripe flanked by narrow white and blue stripes). You can easily find correct images of these four medals and their ribbons online.

Sadly, when Libby Lamb contacted her cousin again, he thought his mother had probably given him the medals as a young boy, and he had played with the ribbons. He has no knowledge of the missing 1914–15 Star.

The DSM was a naval award specifically for gallantry on active service at sea, up to the rank of Chief Petty Officer. Large numbers of the three campaign medals were awarded. The 1914–15 Star was given to those serving in any theatre of war between August 1914 and December 1915; more than 2 million were awarded. The British War Medal went to

officers and men in any theatre of war or on service overseas from August 1914 to 11 November 1918 (6.5 million awarded). The Allied Victory Medal (5.7 million) was awarded in a fairly similar way. When all three campaign medals were given, they were known popularly as Pip, Squeak and Wilfred.

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Rosemary Philip No. 4652

Journal Queries Bear Fruit

My query 148/1 in the previous Journal, on James Winton/Forbes, drew three responses from members. From these contacts, I was guided to UK military records that completely answered my questions. Thank you, volunteers, for all of your fine services.

lindon@montanasky.us

Don Slaybaugh No. 16112

Thank You

Thank you for printing my article on “Education in Strichen” in Journal 148. As a novice writer and new member, I hadn’t appreciated that members might respond directly to me by e-mail. I’m pleased to have had a number of responses, one from a former classmate now in Australia. Two have begun what looks like being an ongoing programme of recall of a world now gone. I thank those responders for their interest and zeal in corresponding.

I appreciate the workload devolving on the Society to provide its services and would like to thank one and all for giving us members such an opportunity.

duncanpc2@tiscali.co.uk

Duncan Cummine No. 22190

Have you joined your *local* FHS?

Whether you are a Shetlander living in Somerset, or vice versa, you will always gain something from joining your local FHS – the one where you can go to the meetings, browse the bookstall, meet other nutters (sorry, FHS enthusiasts!). Could you help? Bookstall? Teas? Stacking chairs? All welcome!

My family are entirely Irish, disappearing smartly back into the mist about the 1840s – but, living in Aberdeen, I have been an ANESFHS member for 30+ years, made lots of friends, had fun – and given something back, I hope.

Many FHSs are now mature. The enthusiasts who started it all off when everything was on paper and there was no Google are also maturing – creaky, forgetful, including me. New young blood (say 65, not 85!) is always needed.

publications@anesfhs.org.uk

Gay Murton No. 2127



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Queries

149/1 Alexander *ANDERSON* (b.c. 1741) and Elizabeth *ANDERSON* (b.c. 1747) (m. 1 Mar 1772, Strichen) were my 4g-gp^s; who were their parents? Strichen MI 201 shows that Alexander d. 1826 New Pitsligo, aged 85, and was “late farmer in Tarfat” when Elizabeth d. 17 May 1817 at Skilleymarno, aged 70.

They had 10 chn, all b. Strichen: Hellen (1772–1858; m. 1806 Thomas Anderson!), Alexander 1777, John 1779 (d. 1851–61), my 3g-gf James (1781–1828; m. 1809 Margaret *WALKER*; 8 chn), William 1783, George 1785 (d. in inf.), Elisabeth 1787, Nicol (male) 1790, George 1792 (d. 7 Jan 1846: parents’ MI) and Margaret 1795. Following Scottish patterns, naming their 1st child Hellen may be of importance.

Seeking Alexander b.c. 1741, I found six good possibilities – in Old Deer, Alford, Kinnethmont, Old Meldrum, Midmar and Aberdour. The birth in Old Deer, 1741, notes parents as William Anderson and Helen *LOWRANCE*.

Seeking Elizabeth b.c. 1747, I found a birth in Old Deer, 1747 – parents William Anderson and Hellen *LAURENCE*! Where do I go from here? There is a fairly good possibility that one or the other’s parents are William and Hel(l)en – but which one? And how do I trace the other’s parents?

William and Hellen also had Margaret (1744) and Helen (1750) in Old Deer. Any suggestions as to how to break this brick wall would be greatly appreciated.

taadam@sympatico.ca

Linda R Adam

No. 22201

149/2 *BOWMAN / THOMSON*: On 29 Mar 1856, Helen Thomson m. Alexander Bowman of “Ythanside”, Ballogie, Birse. Children: Ann (m. *COUTTS*), Helen, Alexander, James and Catherine (my grandmother). Are there any living descendants who could supply me with more knowledge of the family? I know my Dad had a cousin Madge m. to Willie *CROMAR* who lived at Sunnyside, Finzean with another cousin, Mrs *MIDDLETON* (who had a son Douglas); and other relatives lived at Percy Croft, Finzean at that time. I would like to meet up with descendants of the above.

mjaffrey1801@gmail.com

Muriel Jaffrey

No. 5201

Instructions for Queries

Queries are accepted from paid-up Society members free of charge. Non-members should donate £1.00 per query (or postage stamps). Up to four queries per person will be accepted per calendar year. The parts of a multi-part query count as separate queries. Each query will show the submitter’s name, e-mail address and membership number. The query service is intended for ancestor research and *not* as a finding service for recent or living relatives. We will omit parts of a query which we consider too recent, or which have no North-East Scottish content.

If you have asked the Society for research, you’ll receive an answer eventually. Please don’t duplicate requests by asking for research on the same question as a Journal query.

In each Journal, we include all the queries that are ready. Queries received close to our publication date will appear in the following Journal.

If you resubmit or update an old query, *please annotate it accordingly*. Journal queries should be sent separately from other correspondence, with your name and membership number on each request, to: queries@anesfhs.org.uk

Diary

17th November 2018

ANESFHS Aberdeen Meeting

Stonehaven Episcopal history

David Fleming

2:30pm, Unitarian Church, Skene Terrace

17th November 2018

ANESFHS Glasgow Group Meeting

Rural and farming life

Duncan Dornan, Museums of Scotland

2pm, Renfield Saint Stephen's Church Centre,
260 Bath Street, Glasgow

1st December 2018

ANESFHS Moray/Banff Group Meeting

Christmas Social

2:00pm, Elgin Library, Cooper Park, Elgin

8th December 2018

ANESFHS Aberdeen Meeting

Christmas Social

Bring the family, and meet other members

2:00pm, 136 King Street

Holiday closure, 158–164 King Street:

Closing at 1pm, Sat. 22nd December 2018;

reopening at 10am, Friday 4th January 2019

5th January 2019

ANESFHS Moray/Banff Group Meeting

Bring along a brick wall

2pm–4pm, Activities Room, Elgin Library

19th January 2019

ANESFHS Aberdeen Meeting

Beginners' meeting

2:30pm, Unitarian Church, Skene Terrace

19th January 2019

ANESFHS Edinburgh Group Meeting

Fashion through the lens: dating old photos

Valerie Reilly

2pm, Royal Scots Club, 29 Abercromby Place

2nd February 2019

ANESFHS Moray/Banff Group Meeting

Family mementos

2pm–4pm, Activities Room, Elgin Library

16th February 2019

ANESFHS Glasgow Group Meeting

Family-history research using local and national newspapers – latest update

Ken Nisbet, genealogist

2pm, Renfield Saint Stephen's Church Centre,
260 Bath Street, Glasgow

16th February 2019

ANESFHS Aberdeen Meeting

Walking in their ancestors' footsteps

Elma McMenemy

2:30pm, Unitarian Church, Skene Terrace

16th March 2019

ANESFHS Annual General Meeting

Followed by a talk – The seven ages of man

John Hitchon

2:00pm, Unitarian Church, Skene Terrace

13th April 2019

ANESFHS Edinburgh Group Meeting

Members' Day: see website and next Journal

2pm, Royal Scots Club, 29 Abercromby Place

20th April 2019

ANESFHS Aberdeen Meeting

The crew of the Rubislaw

Margie Mellis, ANESFHS

2:30pm, Unitarian Church, Skene Terrace

27th April 2019

SAFHS 30th Annual Conference and Fair

Northern Roots

9:45am–4:30pm, Pulteney Centre, Wick

Hosted by Caithness Family History Society

www.safhs.org.uk; www.caithnessfhs.org.uk

18th May 2019

ANESFHS Glasgow Group Meeting

Members' Day (topic TBC)

2pm, Renfield Saint Stephen's Church Centre,

260 Bath Street, Glasgow

14th September 2019

ANESFHS Edinburgh Group Meeting

TBA – see website and next Journal

2pm, Royal Scots Club, 29 Abercromby Place

5th October 2019

ANESFHS Glasgow Group Meeting

TBA – see website and next Journal

2pm, Renfield Saint Stephen's Church Centre,

260 Bath Street, Glasgow

9th November 2019

ANESFHS Edinburgh Group Meeting

TBA – see website and next Journal

2pm, Royal Scots Club, 29 Abercromby Place

16th November 2019

ANESFHS Glasgow Group Meeting

TBA – see website and next Journal

2pm, Renfield Saint Stephen's Church Centre,

260 Bath Street, Glasgow

Articles

The Poisonous Lovie Affair

The original version of this article appeared in the Journal of One-Name Studies (Oct–Dec 2015).

The Black Kalendar of Aberdeen was first published in 1854 by James Daniel & Son of Castle Street, Aberdeen, and has run to a number of editions, including one by ANESFHS in 1995. The book gives a brief account of criminals from 1746 until 1878.

In 1827, John Lovie of Futterden, near Fraserburgh, was tried for the murder of his servant Margaret McKessar; verdict “not proven”. My family tree includes a Mary Lovie, daughter of George Lovie and Margaret Watson, who was born in 1788 and died on 7th October 1862 in Fraserburgh. About 1806, Mary married George Yule, a farmer of 34 acres at Smiddyhill near Fraserburgh. I was not sure if there was a connection to John Lovie – but what I found confirmed it and much more.

At John Lovie’s trial for murder in the autumn of 1827 before Lord Pitmilley and Alloway, the following information was admitted into the court records.

Lovie had gone into Fraserburgh and asked the chemist about different poisons, as he had some sick cows. He later went back and bought some arsenic for a rat problem he was having on the farm. On Tuesday 14th August 1826, Margaret McKessar came down for breakfast and seemed fine. Soon after she had eaten, she began to vomit. John Lovie’s mother sent his manservant out to the field where John was working to tell him about Margaret. Lovie went in for his breakfast but did not seem interested in Margaret’s condition. Mrs McKessar was nearby, but Lovie never mentioned to her that her daughter was ill. About 1pm, Margaret asked to see her sisters or her mother, but none was sent for until she had died. Her funeral took place on the Thursday at Kirkton Cemetery, Fraserburgh. Lovie objected strongly to an autopsy or a disinterment of the body.

On the evening of the Saturday, 18th August, Dr Coutts and Dr Jamieson of Fraserburgh went out to the cemetery and disinterred the body and carried it into an outhouse part of the farm premises situated close beside the church yard. With the help of Thomas Bissett, William Clark and Robert Slessor, their apprentices, they opened the body and took out part of the stomach and uterus. Having first tied up the stomach at both ends to preserve its contents, the stomach and uterus were then immediately put into a basin and covered with a cloth. All five of the medical party went from the outhouse into the dwelling house at Kirkton, not more than thirty yards from said outhouse, till a crowd which had collected at the disinterment should disperse. Dr Coutts remained in the dwelling taking charge of the basin and its contents until dusk came on and Dr Coutts and the three apprentices went home. Soon after, the basin and its contents were carried into the farmhouse by Dr Coutts. When dusk arrived, Dr Coutts, accompanied by Mr Milne, the farmer at Broadsea Farm, took the basin and contents to Dr Coutts’ own house, where he locked them up in a chest and kept the key himself. The said Mr Milne carried the basin and its contents part of the way but always close beside Dr Coutts.

On the Sunday, Dr Blaikie and Mr Simpson, public fiscal, came out from Aberdeen, and having repaired to Dr Coutts’ house, Dr Coutts took out of the chest the basin and its said contents and produced them to Drs Blaikie and Jamieson and Mr Simpson and

immediately commenced the proceedings detailed in the report dated 9 August 1827. As on the Saturday, Drs Jamieson and Coutts had not minutely inspected the body in order to ascertain if or not there appeared in it any natural disease which could account for the death. Mr Simpson directed Dr Blaikie, Coutts and Jamieson to examine the whole of the body which was disinterred on the Sunday afternoon. After they examined the contents of the body and the basin, it was agreed that Margaret had died from arsenic poisoning and she was six months pregnant.

Source: Notes to the disinterment of Margaret McKessar's body, August 1826, Manuscript AS14/27/244, Aberdeen University Library.

At the trial a year later, George Yule testified that he was a farmer at Percyhorner Farm at the Mains of Phingarth [*sic*], and he was married to the sister of John Lovie. He said that John had mentioned to him that he had bought arsenic from Mr Oliver in Fraserburgh for the rat problem on the farm. Two days after the funeral at his house, John Lovie denied buying arsenic from Mr Oliver, but no other person was witness to his conversation.

John Yule testified that he was the son of George Yule, and was seven years old. He had been herding cattle for his uncle for two or three months. He said none of the cows was unwell enough to have anything rubbed on them. One black cow had for two or three days had a sore belly, but nothing rumbled in her, and she had been given a drink of oil and had seemed much better. John Yule testified that he slept in the kitchen and had heard a noise one night. Thinking it was mice or a rat, he mentioned it to Mrs Lovie. She said she would set some traps, but she never did.

The jury deliberated for half an hour and returned the verdict of "not proven". The court felt they were led astray by the eloquence of Lovie's lawyer, Mr Cockburn, with his emphasis that they could not prove that John Lovie had actually given the arsenic to Margaret McKessar.

There are two local rhymes about Lovie, both anonymous:

"He pishoned the mither wi' the child in her womb
He sent them baith thegither to death's silent tomb
A maist horrid murder, against him stands
With blood o' them baith he embrued his hands."

"It took fourteen idiots and an ass
To hang Gillespie and let Lovie pass."

(Gillespie was a forger who was tried on the same day as Lovie.)

I was never able to find any further information on John Lovie. George Lovie and Margaret Watson had five known children: Jean (b. 1785, d. 28 March 1864; married Alexander Milne); Mary, my 3g-grandmother (b. 1788, d. 7 Oct 1862; married George Yule); Elspet (b. 1795, d. 3 June 1879; married William Scott); John (b.c. 1800); and James (bapt. 27 Sep 1803, Longside; married Agnes Brebner). George Yule and Mary Lovie had eight children.

References

Bruce, James, *The Black Kalendar of Aberdeen* (Aberdeen: James Daniel & Son, 1854).
Toulmin, David, *Straw into Gold: A Scots Miscellany* (Aberdeen: Impulse Books, 1973).

Janet Cruickshank: “Behave Yourself!”

In Journals 147–8, I wrote about my great-grandmother Helen Duff. This article is about her mother Janet Cruickshank. I’d covered Helen Duff’s rather colourful history more or less chronologically, but this time I shall set the scene with her birth and go from there.

Helen Duff – the result of Janet’s “sixth lapse”

June 22nd 1835: Cruickshank accuses Duff: Compeared also Janet Cruickshank unmarried acknowledging herself to be with child, and accusing Alexander Duff^[,] Cooper at present in Huntly as its father. A letter was produced from the said Duff in which he acknowledged the justice of the accusation, and promised to satisfy everything that was required both as respected to the church, and the future maintenance of the child. The woman was exhorted to reflect seriously on her situation, this being no fewer than her sixth lapse in fornication. (Banff Kirk Session, CH2/1109/6, p. 27)

The phraseology of that final sentence is worth savouring! It also tells us that Janet Cruickshank had had five illegitimate children prior to Helen Duff. Where were they born? Who were they? And how many fathers were there?

The rest of the minute names the father and puts paid to the notion that he was “John Duff, grain merchant” as is recorded on her death certificate (see my previous article). It’s not often that a claim made in a statutory record can be refuted so conclusively.

The exact place and date of Helen Duff’s birth are unknown, but it would have been later in 1835, virtually certainly at 19 Carmelite Street in Banff. These conclusions are borne out by later censuses. Although Janet Cruickshank took the Kirk Session’s exhortation to heart (as we shall see), there’s no record of the child being baptised.

With the stories about being one of the Duff gentry, it was well worthwhile identifying her father – my great-great-grandfather – Alexander Duff. Who knows? He might have been the one associated with the great family in Duff House: there *might* be a grain of truth in the stories Helen Duff told her grandchildren that she was heiress to that family’s fortune! But I fear not. One candidate for her father stood out a country mile:

25th December 1834 : Duff & Gordon (repaid) : Alex^r Duff Cooper & Isobel Gordon both in this parish declared their purpose of marriage & after publication of Banns were married. (Huntly (Dundennan & Kinnoir) OPR)

The couple had three of a family. The two baptisms that have survived are key:

1836 23^d January : Duff : Alex^r Duff Cooper in Huntly had a Son by his wife Isobel Gordon baptised & named Alexander. Witnesses Mrs Gordon & John Sutherland. (Huntly OPR)

Dec^r 16th 1837 : Duff : Alexander Duff in Moor of Rhynie had a son by his wife Isobel Gordon. Born the ninth day of December, Baptized & named John the seventeenth day of Decmb^r Eighteen hundred & thirty seven. Witnesses John Bremner, Mary Jamieson Moor of Rhynie. (Rhynie & Essie OPR)

Here they are in 1841 in Muir of Rhynie (census: Rhynie & Essie, E.D. 3, fo. 3, p. 10):

Name	age	job	born in county?
DUFF Alexander	35	Cooper	no
DUFF Isabella	25 ✓		yes
DUFF Alexander (Jr)	5 ✓		yes
DUFF John	3 ✓		yes
DUFF James	1		yes

With no evidence of there being a second cooper named Alexander Duff in Huntly or Rhynie at that time, it is inarguable that this refers to the father of Helen Duff. To be charitable, I suggest that Alexander Duff married Isobel Gordon not realising that Helen Duff was already pregnant. That in itself raises eyebrows about his antenuptial fidelity. As does this, two days after their second child was born and five days before its baptism:

Compeared Alexander Duff, Cooper, Muir of Rhynie, guilty of antenuptial fornication. He was rebuked, exhorted and absolved from church censure. (Huntly Kirk Session, 11 Dec 1837)

This cannot refer to anyone else. I'd normally interpret the use of the word "antenuptial" as referring to him and his wife Isobel Gordon – yet their first child was seemingly legitimate. So, this is a reference either to Helen Duff or to a third child. It can be no more than speculation whether Alexander Duff was adulterous or discovered he had got two women pregnant and chose Isobel Gordon over Janet Cruickshank, or even whether their first son Alexander Duff was born many months before his eventual baptism. I've found any further record of either father or son Alexander Duff, so it hasn't been possible to get to the bottom of what went on. Nor have I been able to discover Alexander Duff's own parentage. Two candidates who have been repeatedly put forward are provably wrong – examples of "force-fitting" even when there is evidence to the contrary.

The family had moved to Aberdeen by 1851, when Isobel Gordon states she is a widow and a washerwoman. Most likely, both Alexander Duffs died, possibly from disease (there was a typhoid epidemic in Aberdeen in 1843) or perhaps by accident, leaving the widow and two surviving sons in much-reduced circumstances or even destitute. Isobel Gordon died in 1888. Son John Duff had married in 1868 and then moved to North Shields in Northumberland, being a merchant seaman and dying at sea in 1879. His brother James Duff married in 1864 and remained in Aberdeen as a labourer until his death in 1914. Their families can be traced forward to the present day.

Isabella Hutton

One other child is provably that of Janet Cruickshank. Although there is no record of her birth, Isabella Hutton, born during 1828, appears in the 1841 census with her mother in Carmelite Street in Banff; and in 1861 two daughters Jessie and Isabella Tennant are in Banff (the latter sadly dying of diphtheria a month later). In 1854 in Glasgow, Isabella Hutton had married John Tennant, a watchmaker initially in Glasgow then in Edinburgh. Isabella Hutton died in 1860 – and, from information on her death registration provided by her husband, her father is stated as George Hutton, shipmaster; from her 1851 census appearance (as a servant in Aberdeen) she was born, reasonably enough, in Banff. Given that her husband was perfectly aware of his mother-in-law Janet Cruickshank, leaving his daughters to her tender care, I have to accept her father's name and occupation as being accurate. Hutton is not a local surname, Banff was a port, and there are several shipmaster Huttons; even a seaman named George Hutton has been discovered. We can speculate, indeed imagine rampantly, how George Hutton, a grizzled shipmaster probably from the north-east of England, and a 28-year-old Janet Cruickshank came to know each other – but first we need to consider the other four "lapses".

Janet Cruickshank – her origins and three more lapses

Janet Cruickshank was born in Marnoch parish, so she wasn't always in Banff. She had lived there for an indeterminate time, at least since 1827, and had lived with John Hardie since the late 1830s (presumably after "reflecting seriously on her situation"). He was not

the father of any of her children, and it's a moot point whether they ever actually married, although all surviving records state they were husband and wife. Born in Mains of Dunlugas, Alvah, in 1793, he was a good deal older than Janet Cruickshank and not without his own past. In 1841, his daughter Charlotte Grant, age 14, was a servant at an inn in Old Market Place, her mother (or an aunt) being nearby over many years; and in 1848 Charlotte had a natural child by James Riddoch, an itinerant farm labourer who settled at Kiltryknock in Alvah. It doesn't take too much imagination to work out how young Charlotte became pregnant, a barmaid in what was probably a fairly disreputable pub near the harbour. More wondrous that she managed to survive childless that long in that environment.

At Janet Cruickshank's death on 12th November 1870, her parents are given as "Robert Cruickshank, crofter, and Isabel Wilson", and her age a precise "70 years and 5 months" – and so this will be her birth, being a perfect fit with known census information:

Janet natural Daughter of Robert Crookshank in Recloch and Isabel Wilson in Foggielone was born June 23^d and baptized 24 Witnesses John & James Wilsons. (Marnoch OPR)

This is our base for working out those other four lapses. An analysis of the OPR shows at least two Robert Cruickshanks in Bogs of Laithers, Turriff (1803–9), and then Knockorth, Marnoch (1811–18). It cannot be without significance that this then appears:

July 1820 : Bapt 22nd : Jannet Cruickshank in Knockorth had a Child in fornication and accused James Chrystie lately a Servant at Craignathaity as Father (now removed to South Country) who not being present – the Child was baptised name George. Geo: Gordon in Blackhillock being Sponsor. Witn^s: James McIntosh and Robert McKenzie. (Marnoch OPR)

Being only just 20 years old, this is probably our Janet Cruickshank's first lapse. I believe her son George Chrystie's life can be followed, as George Christie, moving to Quilquox, Tarves, being a farmer there in 1851, marrying his house servant Margaret McLellan in 1854, having family, then retiring to Dyce and dying in 1904. Sadly, his vague death registration does not confirm that he is Janet Cruickshank's son. Even a Corrected Entry, although recognising his illegitimacy, could only clarify his father as "Robert Christie, farmer (reputed)" and his mother as "not known". I put this down to the family simply not knowing their father's parentage – the name Robert seems to have come not from Robert Cruickshank but rather from George Christie's own illegitimate child Robert, who himself was named very obviously by the mother, after her own father Robert Duguid. It is clear that James Chrystie left the scene, so I conclude that the newborn was brought up by its mother Janet Cruickshank, or possibly by her father Robert Cruickshank.

The next two lapses appear to have occurred during a period of stability:

20 Dec 1822: James Grant in Aberchirder had a son in fornication by Janet Cruickshank baptized and named James witnesses George Wright and Robert Milne. (Marnoch OPR)

15 Apr 1826: James Grant, shoemaker in Aberchirder had a son in fornication by Janet Cruickshank baptized and named William witnesses Ann Innes and [?] (Marnoch OPR)

The elder son took the name James Grant, settled as an agricultural labourer and married in Auchterless. He died on 27th December 1856, tragically being "found dead in the snow", leaving behind a widow and four children. She struggled on as a dressmaker and died at Netherthird, Auchterless in 1872.

The younger son had taken the surname Cruickshank for the 1841 census but used Grant thereafter, marrying Agnes Fowlie at Protsonhill, Gamrie in 1862. He never made it beyond being a general labourer around Gamrie, and died in 1913 at the good age of 87.

There's no evidence the two families knew Janet Cruickshank herself; but they did know her name. I haven't been able to find proof that the partner of the shoemaker is my Janet Cruickshank, but there's no other Janet Cruickshank who could fit the bill, so I am concluding that these two do account for two of her six lapses.

I can only speculate what happened to their father, the shoemaker James Grant, and his young family. Janet Cruickshank must have been up in Banff in 1827 for her to have conceived a child with a shipmaster; all three sons were fending for themselves by the time of the 1841 census, all farm servants on inland farms in Cairney, Rothiemay and Marnoch, indicating they did not follow their mother to Banff (in 1828 the youngest was but 2 years old). So, my view is that the two Grant infants, and even George Chrystie, by now age 7, were brought up by their fathers rather than by their mother Janet Cruickshank. This does not reflect well on their mother, of course – but this does rather confirm the Kirk Session's view on her character. There is no more news about shoemaker James Grant – although I feel he is the shoemaker James Grant recorded in Coupar Angus every census until his death as a pauper in 1863. He was born at Windyhill in Grange in 1792, so he could have made his way to Aberchirder to ply his trade as a shoemaker journeyman before moving on to Coupar Angus.

One more lapse to go!

That's five lapses accounted for. What about the last one? I have long estimated such events by working out the gaps, in months, between known births or baptisms. It can be very hit-and-miss, or spectacularly successful. In this case, by far the biggest gap is between Isabella Hutton and Helen Duff at 83 months (nearly seven years), so if I split the difference I can put the missing lapse around November 1831 with leeway of over a year either way – and in Banff. Unfortunately, just as there is no record of the birth of Isabella or Helen, so there is no such record around November 1831 that I have found. On the one hand, it's encouraging that the missing lapse could have happened then, but on the other hand it's disappointing that there isn't an obvious candidate. And why did the Kirk Session get involved only with the sixth lapse – why not the fifth too? My "gap analysis" shows theoretical space for a third baby Grant to the shoemaker, but again no mention anywhere, and it's much less likely than my November 1831 estimate. Assuming the child born then survived (in particular, until the 1841 census), it might have been brought up by its father, and its parentage is yet to be discovered.



3 High Shore, Banff

It would seem I have hit a brick wall. Yet there might – just might – be a crack in it, for there is an affinity between Janet Cruickshank's daughter Helen Duff and one Joseph Chapman. He witnessed her marriage in 1869. I can identify him with confidence. His birth is recorded as 21st November 1832 at 19 Carmelite Street. Census and Valuation

Rolls show that his Chapman family and Janet Cruickshank and her family lived in the same block of dwellings at 19 Carmelite Street for at least 30 years from before 1841 until after 1871. Joseph Chapman, then married, moved around a bit locally before settling at 3 High Shore, then 1 High Shore in 1893, alongside his two elderly spinster sisters, dying there in 1904. Not long after, Helen Duff, now a widow, moved into 3 High Shore to see out her final years. Joseph Chapman's sons both moved to Glasgow to become bakers there; they were born a year or two earlier than Helen Duff's son and son-in-law, who also went to Glasgow to become bakers, one being at the same address as his Chapman colleague.

One of the Chapman family had married (in 1885) a son of George Andrew Cruickshank, who was a master baker with a shop and bakehouse in Old Market Place in Banff; their son George, a contemporary of all the Glasgow-bound young bakers, also became a baker. Finally, and worthy of

note, Joseph Chapman wasn't baptised until over seven months later, on 28th July 1833, when his parents were recorded as James Chapman and Margaret Kemp – and Margaret Kemp was at least 46 when Joseph was born six years after her previous child, her fifth. Suppose – just suppose – James Chapman and Margaret Kemp weren't the child's parents at all! Instead, they took him in and adopted him, which might explain the delay in his baptism. The two witnesses were “John Chapman brother to the child” (who we know was then aged 18) and “Joseph Hunter iron founder”. I believe I have identified Joseph Hunter: he married Janet Williamson in 1828 in Old Machar, and had one daughter born four months later whose baptism was also tardily recorded on 7th December 1833, a delay of over five years and only a few months after her putative half-brother. Going by Janet Williamson's age, Joseph Hunter would have been born around 1800, i.e. Janet Cruickshank's age. Suppose – just suppose then – that the mother was Janet Cruickshank on her fifth lapse?

With only circumstantial evidence, this remains just a hypothesis. For all we know, the Kirk Session might have got its sums wrong, and Helen was Janet's fifth lapse, not her sixth (and I note that the Kirk Session undercounted Helen's own lapses – so, similarly, Janet could have been on her seventh lapse!). But I am intrigued that Helen Duff ended her days in the same dwelling that Joseph Chapman had earlier lived in, next to his rather older surviving sister Agnes. Was this an expression of no more than a lifelong friendship between two families sharing the same close in Carmelite Street for over 30 years, or was there more to it? Did the Chapmans adopt out of the goodness of their hearts towards Janet Cruickshank because Joseph Hunter didn't want to know, or was the father in fact young John Chapman, so they took on his son as though their own, rather than have him brought up by the seemingly irresponsible (and much older) Janet Cruickshank across the landing? Or was Joseph Chapman really a surprise package to his parents?

Probably we'll never know, so this is where I'll end my account.



1 High Shore, Banff

Record of Ancestors

Membership No: **6129**
 Name **Liz FOUBISTER**
 e-mail lizfoubister@talktalk.net
 Date 19 Oct 2018

Father's Father

3 **Thomas FOUBISTER**

Born 20 Sep 1851
Place Deerness, Orkney
Married 14 Feb 1878
Place Deerness, Orkney
Died 11 Jul 1946
Place Shapinsay, Orkney
Occup. Farmer

His Father

1 **Thomas FOUBISTER**

Born 21 Oct 1886
Place Deerness, Orkney
Married 30 Apr 1931
Place Aberdeen
Died 24 Oct 1962
Place Peterhead, Aberdeenshire
Occup. Photographer

Father's Mother

4 **Mary POTTINGER**

Born 20 May 1853
Place Deerness, Orkney
Died 6 Dec 1939
Place Shapinsay, Orkney
Occup.

Husband

Alan John FOUBISTER

Born 22 Sep 1942
Place Ellon, Aberdeenshire
Married 25 Sep 1965
Place Oxford
Died 1 Oct 2017
 Aberdeen
Occup. Research chemist

Mother's Father

5 **William GLENNIE**

Born 2 Feb 1863
Place Newhills, Aberdeenshire
Married 15 Feb 1888
Place Rayne, Aberdeenshire
Died 29 Aug 1933
Place Peterhead, Aberdeenshire
Occup. Quarryman

His Mother

2 **Elsie Elizabeth GLENNIE**

Born 8 Jul 1897
Place Dyce, Aberdeenshire
Died 4 Mar 1974
Place Reading, Berkshire
Occup. Civil servant

Mother's Mother

6 **Elspet SOUTER**

Born 3 Mar 1858
Place Rayne, Aberdeenshire
Died 15 Apr 1933
Place Aberdeen
Occup.

To all Society members:

If you have found new information since you first sent in your chart - or especially if you have *never* sent a chart in! - then please send in your latest version, with extension sheets as required. Don't worry about gaps, but try to fill in as many names, dates and places as you can.

Please send your chart to charts@anesfhs.org.uk, or by post to Aberdeen & NE Scotland FHS, 158-164 King Street, Aberdeen AB24 5BD.

		15	Andrew FOUBISTER	<i>Born</i> 24 Jan 1777	<i>Place</i> Kirkwall, Orkney
				<i>Married</i> 6 Nov 1804	<i>Place</i> Kirkwall
				<i>Died</i>	<i>Place</i>
					<i>Occup.</i>
7	George FOUBISTER	16	Ann MORRISON	<i>Born</i>	<i>Place</i>
	<i>Born</i> 16 Jul 1820			<i>Died</i> 6 Oct 1864 (aged 79)	<i>Place</i>
	<i>Place</i> Scapa, Orkney				<i>Occup.</i>
	<i>Married</i> 1 Dec 1841	17	James KIRKNESS	<i>Born</i> 8 Nov 1779	<i>Place</i> Deerness, Orkney
	<i>Place</i> Deerness, Orkney			<i>Married</i> 1 Mar 1807	<i>Place</i>
	<i>Died</i> 24 Jan 1902			<i>Died</i>	<i>Place</i>
	<i>Place</i> Deerness, Orkney				<i>Occup.</i>
	<i>Occup.</i> Farmer	18	Margaret SMITH	<i>Born</i> 22 Nov 1785	<i>Place</i> St Andrew's parish, Orkney
8	Isabella KIRKNESS			<i>Died</i> 4 Jun 1858	<i>Place</i> Deerness, Orkney
	<i>Born</i> Jun 1820				<i>Occup.</i>
	<i>Place</i> Deerness, Orkney	19	William POTTINGER	<i>Born</i> 14 Jul 1781	<i>Place</i> Deerness, Orkney
	<i>Died</i> 24 Jan 1896			<i>Married</i>	<i>Place</i>
	<i>Place</i> Deerness, Orkney			<i>Died</i> 13 Jun 1865	<i>Place</i> Deerness
	<i>Occup.</i>				<i>Occup.</i> Labourer
9	John POTTINGER	20	Margaret ANGUS	<i>Born</i>	<i>Place</i>
	<i>Born</i> 4 Jun 1809			<i>Died</i> 12 Nov 1857 (aged 76)	<i>Place</i> Deerness
	<i>Place</i> Deerness, Orkney				<i>Occup.</i>
	<i>Married</i>	21	James HOURIE	<i>Born</i> 6 Apr 1766	<i>Place</i> Kirkwall, Orkney
	<i>Place</i>			<i>Married</i> 6 Feb 1802	<i>Place</i> Kirkwall
	<i>Died</i> 4 Aug 1896			<i>Died</i>	<i>Place</i>
	<i>Place</i> Stronsay, Orkney				<i>Occup.</i>
	<i>Occup.</i> Farmer	22	Betsy HALCRO	<i>Born</i> 1781	<i>Place</i> South Ronaldsay, Orkney
10	Jane HOURIE			<i>Died</i>	<i>Place</i>
	<i>Born</i> about 1808				<i>Occup.</i>
	<i>Place</i> Deerness, Orkney	23	William GLENNIE	<i>Born</i>	<i>Place</i>
	<i>Died</i> 24 Mar 1881			<i>Married</i> 22 May 1791	<i>Place</i> Old Machar, Aberdeen
	<i>Place</i> Deerness, Orkney			<i>Buried</i> 21 May 1833	<i>Place</i> Old Machar, Aberdeen
	<i>Occup.</i>				<i>Occup.</i> Labourer
11	George GLENNIE	24	Christian SNOWIE	<i>Born</i> 12 Jul 1767	<i>Place</i> Peterculter, Aberdeenshire
	<i>Born</i> 23 Mar 1797			<i>Died</i>	<i>Place</i>
	<i>Place</i> Aberdeen				<i>Occup.</i>
	<i>Married</i> 9 Jun 1850	25	William NICOL	<i>Born</i>	<i>Place</i>
	<i>Place</i> Aberdeen			<i>Married</i> 1810	<i>Place</i> Kemnay, Aberdeenshire
	<i>Died</i> 31 May 1870			<i>Died</i>	<i>Place</i>
	<i>Place</i> Newhills, Aberdeenshire				<i>Occup.</i> Farmer
	<i>Occup.</i> Farmer	26	Janet MITCHELL	<i>Born</i>	<i>Place</i>
12	Barbara NICOL			<i>Died</i> 17 Jun 1860	<i>Place</i> Aberdeen
	<i>Born</i> about 1825				<i>Occup.</i>
	<i>Place</i> Banchory-Devenick, KCD	27	John SOUTER	<i>Born</i> 1789	<i>Place</i> Rayne, Aberdeenshire
	<i>Died</i> 23 Feb 1917			<i>Married</i> 24 Sep 1821	<i>Place</i> Rayne
	<i>Place</i> Dyce, Aberdeenshire			<i>Died</i> 16 Feb 1870	<i>Place</i> Mastrick Farm, Rayne
	<i>Occup.</i> Crofter				<i>Occup.</i> Farm labourer
13	John SOUTER	28	Elspet SMITH	<i>Born</i> 1801	<i>Place</i> Rayne, Aberdeenshire
	<i>Born</i> 26 Jun 1822			<i>Died</i> 31 Dec 1880	<i>Place</i> Rayne
	<i>Place</i> Rayne, Aberdeenshire				<i>Occup.</i>
	<i>Married</i> 3 Jul 1847	29	Alexander JAFFRAY	<i>Born</i> 20 Apr 1788	<i>Place</i> Logie, Aberdeenshire
	<i>Place</i> Rayne			<i>Married</i> 22 May 1813	<i>Place</i> Dyce, Aberdeenshire
	<i>Died</i> 28 Feb 1899			<i>Died</i> 1 Nov 1863	<i>Place</i>
	<i>Place</i> Rayne				<i>Occup.</i> Farmer
	<i>Occup.</i> Farmer	30	Elspet SKENE	<i>Born</i> 15 Aug 1790	<i>Place</i> Cluny, Aberdeenshire
14	Jane JAFFRAY			<i>Died</i> 14 Aug 1857	<i>Place</i> Oyne, Aberdeenshire
	<i>Born</i> 13 Nov 1824				<i>Occup.</i>
	<i>Place</i> Oyne, Aberdeenshire				
	<i>Died</i> 14 Jan 1902				
	<i>Place</i> Oyne				
	<i>Occup.</i>				

“She’s Doon an’ Canna Rise”: A Country Vet in Buchan

My father qualified at the Dick Vet College in Edinburgh in 1927. From 1930 to 1969, he ran a large practice based on Strichen; with a radius of 12 miles, he covered a prodigious mileage. His origins were a small tenant farm, Coldwells, Craigston, near Turriff.

One can hardly visualise now how stark was life on a small farm in the early to mid-20th century. So much we take for granted was missing: no tap water – just a spring outside; no hot water; no bathroom; a dry toilet in a shed; no gas, electricity, radio or cooker, only a peat fire; with neither hob nor oven, cookery was limited. Until farmers got cars, travel was limited to horse and cart, or the bus – often a significant walk away.

We would find the food boring, largely oat-based – porridge, brose, oatcakes. A potato added to a plate of soup obviated the need for a second course; after a day of stooking, a supper of cold semolina sprinkled with cinnamon was unappetising. Near-self-sufficiency was relieved by the mobile shop, but unwrapped bread, a week old, had lost its appeal.

Just over a mile to Crudie school, a long walk for a five-year-old; then cycling seven miles to Turriff, often in the dark. How did boys manage to work to tertiary education in a home with neither books nor academic pretensions, where work to be done was an endless challenge? Finances must have been stretched to fund this venture, but Dad would have kept spending to the minimum. At college he was driven by fear of failure, but a series of medals proved his ability. Going to Edinburgh was a monumental change when horizons ended at Aberdeen. His landlady gave him bacon; he’d never seen it before.

His older clients always referred to him as “the Ferrier” (farrier – blacksmith). Some, to avoid getting a junior, would insist: “I want the Ferrier *himsel*”.

The practice initially was in near-terminal decline. I think he paid £100 for practice and house. By endless work and total commitment, he struggled through the grim 1930s, when money was short. Initially few had cars, so farmers had no incentive to maintain their roads. In winter snow, getting around could be a nightmare; cars had no heaters or insulation, so only the warmest of clothing would suffice. During the war, car lighting was restricted, and clearing snow had little priority. Once, a farmer came to the house on horseback, leading another for the vet, the snow stopping all wheeled transport. Country vets did all their work on the farm, so transport was crucial. Father did an annual mileage of 60,000, far more than anyone else at the time. Latterly he would get a Ford Anglia every six months; when sold on, they still looked new. Father saw 30,000 miles as the level above which trouble revealed itself, but cars have improved dramatically since. When increasing oil consumption and smoky exhaust dictated action, garages would rebore the engine, a process giving a new lease of life, but never heard of today. Later, factory-reconditioned engines in an exchange scheme simplified the problem.

Before the tractor was established, the Clydesdale horse was crucial to a farm’s well-being. Limping and abnormalities of gait were common and put a stop to work. Dad would have the farmer walking and then trotting the animal in the yard. Then, with the huge hoof between his knees, he would pare away the horn with a curved knife. When pus was released, the problem was solved. Father’s explanation: he must have stood on a nail!

Vets could never condone cruelty to animals. One farmer loaded his cart to the limit; when the horse was hitched up, it was unable to move the load. The farmer, in a fury, rushed to the barn, came back with an armful of straw, placed it under the animal and set

fire to it. Unable to move, its nether regions were burned. Father was called and immediately reported the owner to the RSPCA.

In a cow which has just calved, “doon an’ canna rise” means milk fever, a collapse due to a deficiency of blood calcium. A cow producing 60 pints of milk daily has an enormous turnover of this element. Vets were perplexed at this very serious illness but knew that calcium was involved. In my father’s time, he inflated the udder with air through each of the four teats with a syringe and a tape round each to prevent leaks. The udder was hugely distended, presumably driving calcium back into the animal. Now an infusion of calcium produces dramatic and instant improvement, given through the huge jugular vein. The cow, near to death, simply gets up and walks off – a cure as near to magic as it gets.

My parents lived through a time of immense change: affluence overtook subsistence; the horse became irrelevant; the Ferguson tractor, ideal for small farms, was everywhere. Spring was always a hard time with lambing and calving, night calls, long distances and of course no mobile phone.

My Dad was a farmers’ vet; he did little to encourage small-animal practice. It’s hard to imagine that for all these years Fraserburgh had no vet at all. In an austere world, spending money on pets was not an option. Today, more than half of small-animal patients have a psychological disorder like barking, biting or fighting. This would never have resonated with Dad’s style; he never fostered the skills required for dealing with bored animals and fussy owners, and would have classified these as trivia, not meriting his involvement. The adorable puppy, mismanaged, may become a menace if antisocial habits are not suppressed. Treatment will involve animal and owner; Dad’s training in the 1920s would have ignored functional issues.

When war came, Dad became a member of NARPAC (National ARP for Animals Corps). I have the badge still. Equipment arrived, much of it protective clothing. I doubt if it was ever used, but a quality stirrup pump, to tackle fires, served our garden for years. There was bombing in Fraserburgh. A man driving a horse and cart said the pipe was shot from his mouth; more likely the fright made him drop it. Benzie and Miller’s shop had a major fire; we saw the red sky that night, eight miles away.

With fuel rationed, social motoring stopped. Dad’s coupon allocation was never enough. Farmers, being of national importance, got plenty, needed only to start tractors. Clients would let Dad have surplus coupons, but these were for “red” petrol only, for commercial use. It stained the engine red – evidence for the police of a serious crime. Father insisted our policeman would never look because he knew what he’d find; and so it proved.

Dad allowed me to drive when quite young, seated on his knee. I didn’t recognise it at the time, but on these occasions he reverted to the language of the horse – “haud her at it”, he’d exclaim as we went up a hill; “haud ’er on gyaan”.

There always used to be someone around at a farm, but latterly a Saturday caller would say “if you’re after 12 noon, there’ll be no-one about”. So, the vet had first to identify his patient, perhaps catch it, and then treat. Dealing with the wrong animal would involve serious loss of face.

Before farms had electricity, they were totally black at night. On the vet’s arrival, the farmer would be struggling into coat and wellies while lighting the lamp. In the byre, it was warm and the cows would look round, the yellow light reflecting in their limpid eyes.

To diagnose in semi-darkness could never have been easy and would test a vet's clinical acumen to its limits.

The rural vet had to advise on economics. Aberdeenshire farms were often small and short of money. To lose an animal could be a disaster; to lose it after expensive treatment even worse. So, the slaughterhouse was often the resort, giving the owner some return. For that reason, vets never did major surgery. Dad's diagnosis for abdominal catastrophes, ignoring all the pathology he'd learned, was "must have swallowed a bit of wire". His background gave him an empathy with farmers, putting them on a similar wavelength.

Life in a village was much more informal then. The dustman (scaffie) came round with horse and cart and emptied the motley collection of bins that mainly contained ash from the fire. When Dad euthanased a cat, he had to dispose of it, so put it in the bin; no complaint, and all went well until he put in a dog. This went too far, and he was formally warned. The alternative, the knacker, meant that a lorry and team able to deal with a horse had to come – an inefficient use of expensive resources.

The financial side at Strichen was very formal. No cash in hand; a handwritten bill was posted out to every client. When payment was made, a postage stamp was stuck on the receipt – a concealed tax.

Every evening, Dad wrote up and priced everything he'd done that day. Over to my mother, who undertook not only the telephone but also the massive job of making out the accounts. Doctors and vets then couldn't easily find a job if unmarried. Wives meekly accepted a burden that took their every spare minute. Now they are more preoccupied by their own careers and see the husband's job as his own affair. Most farmers paid in full, some only a proportion and a few, not at all, letting the sum due escalate over long periods. Although my mother accepted the work as her responsibility, her life was blighted by its scale. Oh for a computer!

Because she had the phone, she was trapped in the house. Since calls were taken so seriously, we children never had the confidence to answer.

The life I describe is less than attractive. Our lives were restricted because father and his car were never there. A huge asset in any profession is commitment, but in extremes it can damage all else. Dad's social life and professional development failed from isolation, though I suspect this was his choice. Village events were usually abandoned because of a call-out, my mother having to suffer too. While I could have joined the practice, the veterinary life was just too arduous to appeal. Farm animals are large and unpredictable, so the odd kick or bite is to be expected; it's not easy to escape if leaned on against its stall by half a ton of solid cow. Vets now, far more plentiful than they were, are organised into groups with specialities and sophisticated surgeries. Anything available in human medicine can be replicated for animals, but at eye-watering cost; father's basic fee of 7s 6d is now a joke (37½p). Far more farmers now have an academic background and can manage minor disorders on their own.

A contemporary from Strichen School, a successful farmer himself, said of my father: "That man was a legend!" I never felt so proud!

“My Grandmother told me ...”

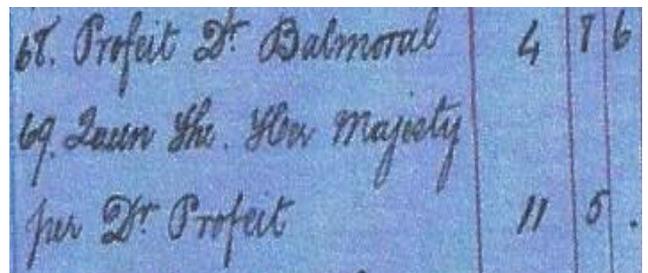
Family-history research can be fraught with apocryphal stories from relatives which may or may not have any foundation on fact. In reality, they should not be included in your research details until such time as you can verify the truth of the tales.

I have a prime example. My paternal great-grandfather, Joseph Crossley Firth, was a clockmaker in Tarland in Aberdeenshire and later in the city of Aberdeen, where he had a shop at 123½ Union Street which was a shoe shop the last time I visited Aberdeen.

My Granny had a story about how her father was summoned to Balmoral Castle, where one of the clocks had stopped. Apparently Queen Victoria would not put up with a clock not working – and, when Joseph Firth arrived, he found that the stable clock had a problem and that the stable boy had been up all night swinging the pendulum to keep the clock going until Joseph arrived the next morning.

With no evidence to substantiate this tale, I never included it in my notes until, one day, I downloaded Joseph’s will from the National Records of Scotland. It came in two parts: the Extract Inventory of his personal estate; and the Extract Settlement of the will.

You can imagine my surprise and delight when I found that debtor number 69 on a list of 106 debtors to Joseph Firth’s estate was none other than Queen Victoria, who owed him £11 5/-. There are other outstanding debts from Balmoral on the list, which runs to 17 pages of beautiful copperplate handwriting.



Encouraged by my younger son, who is a senior curator at the National Maritime Museum at Greenwich, I wrote to the Royal Archivist, based at Windsor Castle, to ask if there was any record of Joseph Firth having been responsible for clocks on the Balmoral Estate. This is part of the reply I received from the Deputy Registrar:

I can confirm that Joseph Firth did indeed maintain the clocks at Balmoral at some point. The earliest ledger we have for the Balmoral Estate runs from 1876 to 1884 and this does contain payments to Mr. Firth. In November 1876 he was paid £10.4.4. for ‘Clocks etc’, in December 1879 £16.9.9., in December 1880 £10.17.6. and the final entry is for December 1883, when his bill of £11.5.0. was paid. I am afraid that I have been unable to find any more information about him or his work so I do not know exactly which clocks he was maintaining, nor for how long he was doing it. As for whether his son continued, there is no entry for him in 1884 and then there is a gap in the records until the next ledger starts in 1897. Sadly, I was unable to spot Joseph George Firth being paid at this point.

I am sorry that I cannot give you more information about your Great Grandfather but I hope that the above confirmation is of interest.

This proves that it is worth pursuing hearsay in the hope of finding some truth and facts to back up the stories.

I later discovered that two of Joseph’s sons, one of whom was a solicitor’s clerk and the other a clock- and watchmaker like his father, emigrated to India after their father’s death in 1883 to pursue new careers; and my grandmother travelled to Hungary to marry my grandfather, who was a Church of Scotland minister working as a missionary in Budapest.

Some Aberdeen Ships and Captains

Many years ago, my mother showed me the family tree compiled by her uncle Charles Edward, which I eventually used as a basis for my own family-history research. The earliest ancestors shown on the tree were Alexander Edward, a gardener of Countesswells in Peterculter parish, Aberdeenshire, and his wife Christian Sadler. Their son William married Christian Norrie, and about 1790 they settled just south of Aberdeen at South Kirkhill farm, Nigg, Kincardineshire, where William was the tenant. Among William and Christian's children were Ann and Helen, who both married Aberdeen sea captains.

I have amassed a great deal of information about a large number of ships connected to the Edward and related families, but this article will concentrate on the earlier 19th century. By then, Aberdeen's trade was becoming worldwide, and it only needs a look at Shipping Intelligence reports in a local newspaper to gain a flavour of it.

In 1818 at age 19, Ann Edward married Alexander Scorgie (about 12 years her elder), and they set up home in Footdee in Aberdeen's harbour area – not in the fisher squares, but in the area centred on St Clement's Church. It is possible that their families were known to each other, as Alexander may have been born at Peterculter in 1784 to John Scorgie and an unnamed mother. Alexander was already a shipmaster, commanding as well as being part-owner of the brigantine *Granite* of 127 tons, which was engaged in trade with British North America. In 1816, the *Granite* was recorded at Miramichi, New Brunswick (NB), while in 1818 it was at Pictou, Nova Scotia, and in 1819 at Saint John, NB. On outward voyages from Aberdeen, passengers were carried, but the main purpose was to bring back timber, which was in great demand and short supply in Great Britain.

The *Granite* also traded with the Baltic, and in 1820 it is recorded as sailing to Riga in Latvia, at that time part of the Russian Empire. It is assumed that timber was also the cargo on that occasion. A voyage to Memel in Prussia (now Klaipeda in Lithuania) took place in 1822, the cargo of logs and deals being advertised for sale by Donaldson Rose, the well-known ship-owner and merchant. The *Granite* also took part in British coastal trade: records exist of two voyages from Sunderland to Aberdeen carrying coal.

It is not known whether the *Granite* was Alexander's first command, but sadly it was his last. On 23rd February 1822, he fell from his vessel in a gale, and his body was washed ashore on Holy Island off the coast of Northumberland. He is buried in the churchyard of St Mary the Virgin there, where Ann erected a fine gravestone in his memory. She was left to bring up 17-month-old Christian; and then Alexander jnr was born the following October, about eight months after the death of his father.

In January 1822 at age 21, Ann's younger sister Helen had also married a shipmaster. Daniel Anderson was a widower about 10 years her elder, and since 1818 had been master and part-owner of the 120-ton brigantine *Crimonmogate*, built in Aberdeen in 1816 and engaged in importing timber from the Baltic, as well as in the Sunderland coal trade. By 1823, Daniel was captaining the 232-ton brigantine *Sir William Wallace* (built in 1821 in Aberdeen by Duthie's), taking passengers on outward runs to Quebec and returning with cargoes of timber. Daniel commanded the *Sir William Wallace* for the next 11 years, but he and the crew were lucky to escape with their lives when it was wrecked in a storm on 24th October 1834 at Great Bernera in the Outer Hebrides. A replacement *Sir William Wallace*, a 185-ton brigantine, was built in Aberdeen by Alexander Hall & Co. in 1835, and Daniel took command on its maiden voyage to Quebec, carrying 45 passengers on the

outward run. He continued to command the second *Sir William Wallace* until February 1839, when it is recorded as arriving at Aberdeen from Newcastle. The following month, however, Daniel died at home, aged 49, and is buried in St Clement's Kirkyard in Footdee. Helen and Daniel had eight children between 1823 and 1838 – William, Helen, Ann, Jean, Mary Ann, Margaret, Daniel and Elspet Rose. After Daniel snr's death, command of the *Sir William Wallace* was taken on by Helen's brother-in-law James Tulloch. Helen died in 1861 and is buried with Daniel.

In 1827, the widowed Ann married James Tulloch (from whom my middle name comes ultimately). He was a Shetlander and had been at sea in the merchant service since about 1815. He had obtained his own command by 1830, when he is recorded as master and part-owner of the *Barbara*, a 90-ton schooner launched in 1829 by William Rennie in Aberdeen. This was involved in the east-coast trade, making voyages as far apart as London and Wick. Other ports were Fortrose, Macduff, Wemyss (Fife) and Gravesend. Sunderland was a regular stop, which indicates that a major part of its trade was in coal.

In 1833, James took on the command of the 137-ton brigantine *Sisters*, recently built by Alexander Hall in Aberdeen. Its first recorded voyage was to Bathurst in New Brunswick, although James must have crossed the Atlantic previously before graduating to his own command. For the next five years or so, he was engaged in the timber trade with New Brunswick, Quebec and the Baltic, as well as calling in occasionally at Sunderland.

After his wife's brother-in-law Daniel Anderson's death in March 1839, James took over as master of the *Sir William Wallace*, continuing its transatlantic and Baltic trade. Calls were also made to the north-east English coal ports of Newcastle, Shields and Hartlepool. In 1842, James took over command of the *St Lawrence* – a much larger vessel at 406 tons. Constructed in 1841 by Walter Hood & Co. in Aberdeen, this barque seems to have been entirely engaged in operating a shuttle service between Aberdeen and Quebec. From the 1830s, the number of emigrants leaving from Aberdeen for Quebec had greatly increased, their final destination being usually Upper Canada (now Ontario). Emigration passengers had now become an important source of revenue, not just a sideline, though cargoes of timber were always brought back to Scotland for sale.

James continued to captain the *St Lawrence* until the summer of 1855. In his 13 years in command, she had carried a total of 1,750 emigrants. In April 1856, James took command of a new ship for the Aberdeen-to-Quebec run, the *City of Quebec*, larger again at 527 tons. It had been built at Duthie & Cochar's yard in Montrose. Two years later, James decided to retire from the sea, having made 94 transatlantic passages in the 25 years he had worked for Donaldson Rose & Co. In all, he had been in the merchant service for at least 40 years. In any event, Aberdeen's days as an emigration port were drawing to a close, as emigrants were choosing to make their passages in faster, more comfortable and reliable steamships from the bigger ports such as Glasgow and Liverpool.

Ann and James Tulloch had five children between 1827 and 1839 – William, James, Andrew Edward, Ann and Helen Anderson. James jnr is not known to have gone to sea, but he was heavily involved in Aberdeen's maritime activities: his firm, James Tulloch & Co., ship chandlers, had an ownership in a number of vessels, including *Shepherdess*, a third *Sir William Wallace*, *City of Aberdeen*, *Ann Law* and *Viking*. He was also prominent in civic affairs, becoming a town councillor and bailie. His elder brother William is believed to have been a seaman, and died mysteriously at Sakhalin in the Far East in 1869.

Russia had newly established a penal colony in the northern part of the island, and William's ship may have been involved in supplying it. Ann died in 1861 and James in 1883, and they are buried together in St Clement's Kirkyard.

Ann's first son, Alexander Scorgie, who was born after his father's drowning, surprisingly also pursued a maritime career, after training as a carpenter. His sea-going career began as carpenter on the *St Lawrence*, captained by his stepfather. Short spells on other ships as carpenter, then second mate, followed, before in 1849 he was given command of the *John Hector*, a 190-ton brig built in 1840 by Duthie's in Aberdeen. This ship was named after Alexander's uncle, who was married to Ann's sister Margaret, and it took part in the East Indies (India) trade. In 1850, Alexander became master of the *Shepherdess*, a 331-ton clipper barque, newly built by A. Duthie & Co. in Aberdeen for trade with Algoa Bay in South Africa (now the location of Port Elizabeth). I have not discovered any reference to the nature of this trade, but Algoa Bay's main export at the time was wool.

In 1852, the *Shepherdess* made the even longer voyage to Coquimbo in Chile, returning to Swansea with a cargo of copper ore for smelting. On that voyage, a family tragedy occurred when Alexander's cousin John Hector, who was serving as mate, was lost off the coast of Chile. Alexander captained the *Shepherdess* until 1857. Two years later, she was wrecked in Algoa Bay – see Gavin Bell's article "For Those in Peril on the Sea" (Journal 146, Feb 2018). In 1858, Alexander took command of the 431-ton *British Queen*, newly built by Duthie's in Aberdeen, and he remained in this position until at least 1869, trading with India, Australia, the South Pacific and the Baltic. Alexander jnr died in 1882 at the age of 59 and is buried in St Clement's Kirkyard.

Both sons of Helen Edward and Daniel Anderson also took up seafaring as a career. William was born in 1823 and began his career in 1837 as an apprentice on the second *Sir William Wallace*, which was captained by his father. He then served on a large number of different vessels over the next 15 years, thereby seeing many parts of the world. William held both Mate's and Master's tickets at his early death in 1854, aged 30. He too is commemorated on the family gravestone in St Clement's Kirkyard.

Daniel jnr (b. 1835) began his service on the *Shepherdess* with his cousin Alexander Scorgie as captain, then moving with him to the *British Queen*, soon becoming its second mate. He then transferred to another family ship, the *Margaret Edward*, named after his aunt, the wife of John Hector, and commanded by Margaret's nephew, Alexander Hector Taylor. This clipper barque of 349 tons was built in 1856 at James Geddie's Kingston yard at the mouth of the River Spey, and was engaged in trade with South Africa. Daniel reached the position of first mate and served on various vessels, in 1864 becoming captain of the *Malvina*, which was engaged in Baltic, Mediterranean and coastal trade. He then served as mate on the *Duke of Sutherland* and the *Damascus*, both trading with Australia. Daniel is believed to have married and died in South Shields, Co. Durham, in 1873.

Anyone with ancestors in the Merchant Navy will find a wealth of fascinating information in the Shipping Intelligence section of the local press published in seaports. The chief publication in North-East Scotland was the *Aberdeen Journal*. Many details of ships and ownership can be located in Lloyd's Register and on the website "Aberdeen Built Ships".

Main sources consulted

Newspaper shipping intelligence, reports, advertisements, obituaries etc.
Lloyd's Register of Shipping

Masters' and Mates' Certificates of Service

“Aberdeen Built Ships” website (www.aberdeenships.com)

Lucille H. Campey, *“Fast Sailing and Copper-Bottomed”*: *Aberdeen Sailing Ships and the Emigrant Scots They Carried to Canada, 1774–1855* (Natural Heritage Books, 2002)

Trade directories

Wills and inventories

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From Dr William Alexander, *Notes and Sketches Illustrative of Northern Rural Life in the Eighteenth Century* (1877), originally published in issues of the *Aberdeen Free Press*.

Country Fairs – Their Origin and Character – Aikey Fair

The old country fairs had apparently been an institution established by the Monks of the middle ages, with a view to facilitate the transaction of general business. And hence the fair came usually to be held on a saint's day. In degenerate times, indeed, it was frequently held on a Sunday. And at one time the fair was regarded quite as much in the light of a rendezvous for indulgence in such rude games and wrestlings as are celebrated in “Christ's Kirk o' the Green” – a poem with an appreciably northern smack about it, by whomsoever written – as in that of a resort for the transaction of serious business. Hence such expressions as “Play Feersday” (Thursday), when the fair happened to be held on that day of the week, or “Play Friday”, if it happened to be on a Friday; the dominating idea being amusement. The practice common in last [18th] century, of having fairs announced outside the kirk door after service on Sundays, with a comprehensive summary given by the “crier” of the more attractive articles likely to be found thereat, gave rise to the “byeword”, that such and such a thing that seemed likely to become notoriously public was “like a cried fair”.

An almost invariable accompaniment of certain of the fairs was the occurrence of party fights, or personal encounters between rustic athletes fond of testing their physical prowess. These encounters, which ordinarily took place about the close of the fair, were sufficiently brutal in character, the combatants often mercilessly belabouring each other with cudgels. In no quarter perhaps were they so formidable or so systematically kept up as in the district of Cromar, where the periodical onsets between “the rough tykes of Tarland” and “the Leochel men” seem to have been as regular in their occurrence as the fairs in which the two parishes were interested; the fight being understood always to end in one or other of the sides being driven off the field vanquished.

At the last century fair, the business transacted was of an exceedingly miscellaneous kind. Livestock was by no means the most important feature. All sorts of household furnishings – including chairs, stools, wooden ladles, “caups” and barrels and brewing “bowies”, rough wicker “creels” and such like, were exhibited in quantity by the wrights and coopers and other artificers, so as the more strictly agricultural class might supply their needs in such matters. Even ploughs and harrows were taken to the fair for sale. On the other hand, those who tilled the soil had the wool of their small stocks of native sheep spun into yarn at home, and then converted into webs of “fingrams” by the weaver, to be taken to the fair and offered to such as would buy; their customers, to a large extent, were itinerant “merchants”, who picked up the fingrams at the annual fairs in Aberdeenshire, and then

found a market for them in other parts of Scotland, or by getting them exported abroad. And after the decline of the trade in fingrams, when spinning worsted and knitting stockings for “the factory merchant” mainly engaged the attention of women in the country, dealers in soft goods in Aberdeen and the other county towns found it worth while to shut shop for a day or two on the occurrence of some of the principal annual fairs, in order that they might cultivate business by exhibiting prints and other fabrics there alongside the stocks of the regular packmen.

Seventy or eighty years ago, Aikey Fair, which is still held annually on Aikey Brae, in the parish of Old Deer, in Buchan, was the largest fair in the North of Scotland. A legendary account of its origin is to the effect that a packman of unknown antiquity, Aul’ Aikey by name, in crossing the River Ugie on stepping stones, a mile west of the ancient “Abbey of Deir”, dropped his pack. On fishing it out of the water, then slightly flooded, he proceeded some three hundred yards farther on to what is now known as Aikey Brae, which was then, as it still is, covered with short grass and heath. Here he spread out his goods to dry. The contents of the pack consisted of prints and woollens, some of them being of gaudy colours. A good many people passed during the day, and being attracted by his stock bought up all the articles in it. Aul’ Aikey was charmed with the success which followed what he had regarded as a calamity – the accidental soaking of his pack. Apologising to his purchasers for the meagreness of his stock, he promised to show them something better worth looking at if they would meet him next year at the same time and place. He kept his word, while the report of his gains brought others with goods for sale to the same place, and so traffic gradually increased year by year till Aikey Brae, from its central position, became a general mart for the large and populous district of Buchan.

Doubtless the story of the packman is fully as picturesque as credible. But be that as it may, the hillside called Aikey Brae, where Aikey Fair is held yearly on the Wednesday after the 19th of July, slopes to the north down to the Ugie, while between the market stance and the river runs eastward from New Maud Junction the Peterhead branch of the Buchan and Formartine Railway. The Brae affords an extensive view of the country to the west, north and east, including the fine grounds of Pitfour, with the mouldering ruins of the Abbey of Deir nestling amid the orchard gardens of the same seat, the grounds of Aden, and half-a-dozen miles to the north, the highest ground in Buchan – Mormond Hill – with the noted figure of a white horse occupying an acre of the surface of the south slope of the hill, the space within the outline ... being covered with white quartzose stones.

When their great annual fair approached, the dwellers in Buchan ... began to bestir themselves in preparation for the most important gathering of the year. On the day preceding the fair, cattle were to be seen converging from all sides to fields within easy reach of the stance. Dealers and others from a distance came, all on horseback. Thus at the ford of the Ebrie, near Arnage, some eight miles off, as many as a hundred horsemen would pass on the evening before the fair. They rode not unfrequently at full gallop. Bets on the comparative merits of their horses sometimes gave rise to racing in this sort; but there was, in addition, the prevalent notion that it involved a sort of slur to allow your neighbour to pass you on the road to the fair. On the day, fifty or sixty acres of Aikey Brae were covered with human beings, cattle, horses and various kinds of merchandise.

Aikey Fair day was regarded as the great summer holiday; and both old and young flocked to it. Indeed, it was the boast to have seen so many fairs. “Old Cairnadaillie”, who died at the age of ninety-six, affirmed that he had been at ninety-one successive fairs at Aikey

Brae, having been first carried there in his mother's arms. As many as 10,000 persons are said to have been sometimes present, all attired in their Sunday best. The men appeared in the old-fashioned, home-spun, woven and tailored coat and vest, with big pockets and big buttons, knee breeches and hose, all made of the wool of sheep reared at home. They wore shoes with large buckles; and some of the rustic dandies came dressed in white trousers and vest. The women also were in their "braws", and those of the fair sex who could afford it appeared in white. They generally wore high-crowned gipsy mutches. Then, as now, in matters of dress, the common folk trod on the heels of the gentry. The latter made a point of attending the fair, and several carriages might always be seen at it. The traffic at Aikey Fair, as at other annual fairs of the period, included cattle, horses, sheep, merchandise, and chap-book literature of no very pretentious character. There was always a wonderful supply of "carvy" and coriander sweeties wherewith the lads might treat the lasses. The shows and amusements at the fair were of a very simple kind. The pipers from the country around assembled, and often a dance would be improvised on the greensward. As time wore on, there appeared the "slicht o' han' men" to divide the attention of the idle and curious.

Cattle and horses chiefly were the animals exposed for sale at the fair, very few sheep being reared in the districts around it. Most of the cattle sold in the fair were driven south by Savock of Deer, Tarves, Inverurie, Echt, Banchory, the Cairn o' Month, &c., to be fattened on the rich pastures of England. Seventy years ago, as many as 6,000 beasts are said to have passed through Tarves in a continuous drove, a mile long, on their way south on the day after the fair. In 1836, however, only 2,200 cattle were counted on this road on the same day, while at the present day not over 250 in all appear in the fair, though in 1876 as many as 600 horses were shown.

The merchandise sold in Aikey Fair about 1800 consisted chiefly of webs of sacking, bed-tick, a variety of prints often of gaudy colours, cottons in the shape of moleskins and corduroys, of which the outer garments of working men were then mostly made; wool and yarn were also sold in large quantities. On the day before the fair, there used to be a large wholesale business done in woollen cloths among merchants and others. About the period indicated there were, as now, tents in the fair for supplying refreshments. Such a thing as whisky for sale was unknown, the liquor being confined to home-brewed ale, which was much drunk, though it was rare to see anyone tipsy.

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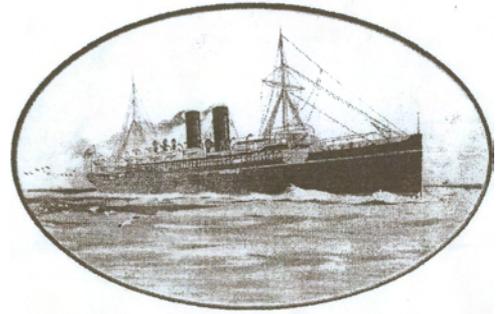
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War Crime: The Sinking of the SS *Persia*

The P&O liner *Persia* was the first passenger ship to be torpedoed without warning during the First World War. On 30th December 1915, she was on her way to India when she was torpedoed off Crete by the German U-boat commanded by Max Valentiner, sinking in five minutes and killing 343 of the 519 on board. Most of the passengers were at lunch.



The sinking was highly controversial, as it broke international law or the “Cruiser Rules”, which stated that merchant ships could be stopped and searched for contraband but could only be sunk if crew and passengers were put in a place of safety, i.e. lifeboats. Valentiner also broke the Imperial German Navy’s own restrictions on attacking passenger ships.

On board was Mrs Christian Grant (née Maitland), my husband’s aunt, who had married Alexander Grant just six weeks previously. They were both drowned, the last sighting being of them holding hands on deck. This was witnessed by Dr Lilian Cook, originally from Inverness, who survived thanks to swimming lessons she had received.

Chrissie was a remarkable woman. Born in Aberdeen in 1886, she was the daughter of the recent Lord Provost of Aberdeen (1911–14), Adam Maitland. She graduated BSc from Aberdeen University and MB ChB from Edinburgh University in 1911, when women were still taught separately from men. She won the Bathgate prize for Materia Medica and was awarded the Gilfillan Memorial Prize for “the most distinguished woman in medicine”.

Dr Maitland went out to Ajmer, Rajputana in 1912 as the first medical missionary of the Presbytery of Aberdeen. There she met her husband-to-be, Alexander (Alec) Grant, a missionary from Glasgow. A bout of enteric fever in the autumn of 1914 compelled her to return home to recuperate. The Rev. A. C. Grant came home on special leave, and they were married on 18th November 1915 at her home, Rubislaw Den House.



They were returning to their posts in India on the SS *Persia* when it was torpedoed. Also on board were Lord Montague of Beaulieu and his secretary and mistress, Eleanor Thornton. He survived after 32 hours in the water, thanks to a bespoke waistcoat/lifejacket. Eleanor died but is commemorated as the model for the “Spirit of Ecstasy” on Rolls-Royce cars.

Also on board was supposedly a large quantity of gold and jewels belonging to the Maharaja Jagatjit Singh. In 2003, the Fife salvage company Deep Tek found the wreck at 3,000 m depth and used robotic machinery to cut into the strongroom. They found no gold but some 200 rubies, and also copies of the *Press & Journal* (see right) for Aberdonians in India.



It is now thought that the Maharaja was tipped off and left the ship at Marseilles with the bulk of his treasure and presumably his family. He did not, however, alert his governess, who perished on the *Persia*.

Feature Parish: Duffus

Not everyone writing about a North-East parish for this Journal is lucky enough to have much of their work done for them already! In 2004, as part of his series *The Lands and People of Moray*, Bruce B Bishop FSA Scot. self-published parts 18 and 19 covering the parish of Duffus. These publications (available from King Street, as are others in the series) comprise 129 pages and are extremely detailed and very useful. Additional information has since been found; see the Bibliography at the end of this article.

The name of Duffus is generally accepted to derive from the Gaelic *Dubuist*, or *dubh* (black) and *uisg* (water), as in the Middle Ages there was a large dark-coloured lake in the middle of the parish (see sketch map on p. 36). On these maps and in early publications, the spelling is Dufhus (1290) or Duffous (1512, 1662). Maps dated 1450 and 1750 show the “Murray Firth”, reflecting today’s pronunciation of the Moray Firth’s name. Until well into the 19th century, Morayshire was still being named Elginshire.

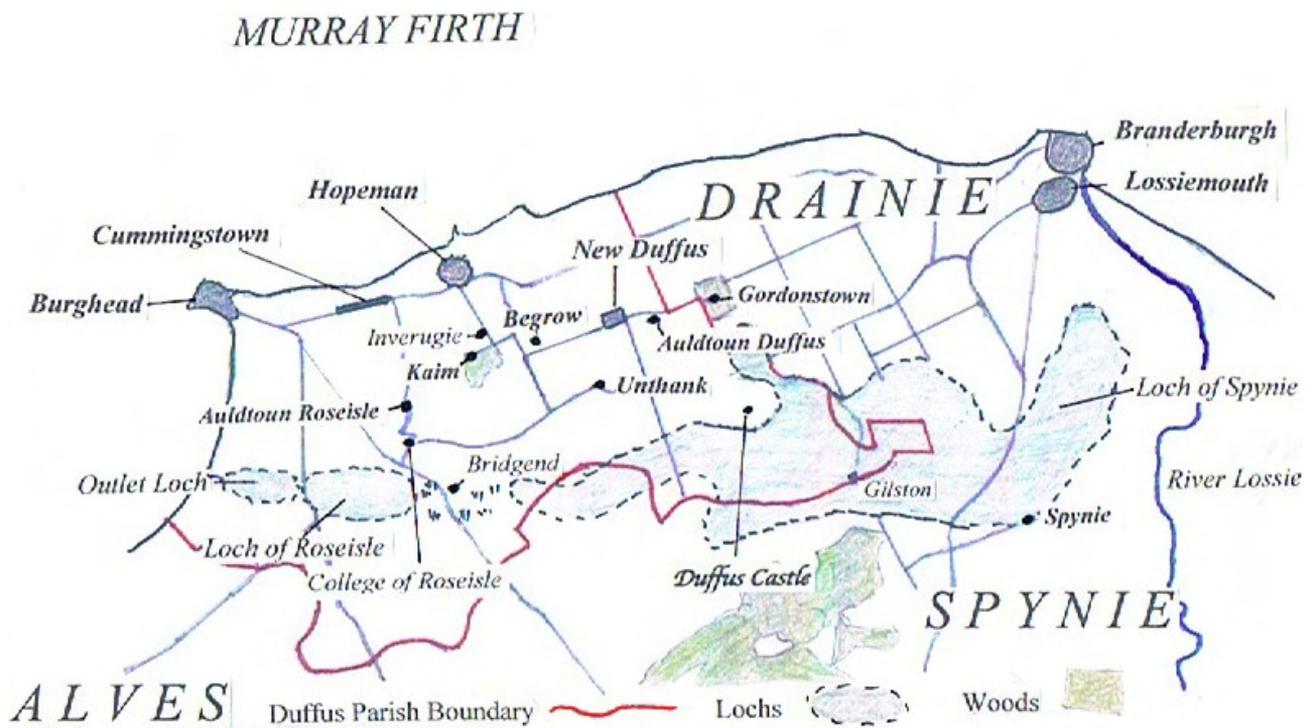
Boundaries. The parish has the Moray Firth coast as the northern and most of the western boundary. Drainie parish is to the east of an irregular line from “Gow’s Castle” on the coast, through Gordonstoun School buildings, south-eastwards to the farm of Gilston. The old Spynie parish is to the south of a westward line to Kirkhill, with Alves parish to the south-west. In 1953, Duffus parish varied from 3·8 to 6·3 miles east to west and at its greatest measured 3·8 miles north to south. Using the 1930 boundaries, it comprised nearly 7,500 acres. In 1823 (some records state 1867), Burghead became a *quoad sacra* parish, and in 1979 the new parish of Duffus, Spynie and Hopeman was formed.

Topography. According to earliest records, the higher land half a mile inland (reaching 287 feet at a hill called The Tappoch) once comprised an island, variously called Rossyll, Roseisle or Rose Isle. Norsemen who had settled at Burghead could sail their boats down the channel and re-enter the open sea near Lossiemouth.

This area of the Moray Firth coast was notorious for sandstorms, notably in 1694 when the village of Culbin was obliterated. The appendix to the original *Statistical Account* (1793) mentions that, 50 years earlier, a storm had deposited 14 inches of sand in one night on the western side of Duffus parish. Almost certainly, the shallow channel would have silted up naturally and become unnavigable many years before that. Bruce Bishop publishes sketch maps of what it would have looked like in 1450 and 1750. The Pont version of Robert Gordon’s map of 1654, and Blaeu’s map of the same date, both show a small loch at the western end of the channel and a much larger loch at the eastern end, but Bishop’s sketch shows two lochs to the west in 1750, named the Outlet Loch and the Loch of Rosyll, while to the east is the Loch of Spynie. At the western end of the Outlet Loch, Bishop shows a mill, no doubt worked by the rise and fall of the tide. He also sketches and explains the extent of the Loch of Spynie, which in 1783 surrounded Duffus Castle on three sides.

As early as the 16th century, the bishops of Moray, the proprietors of much of these lands, started to drain the Loch of Spynie; but that work stopped after the Reformation. Many years later, the landowners renewed the drainage works, which gradually resulted in the production of the very fertile agricultural land known as the Laich of Moray, stretching west into Alves parish and east into Drainie and the old Spynie parishes.

Duffus has no natural rivers; the Lossie is 1½ miles to the east. Any stream that exists arose from draining the Loch of Spynie and Outlet Loch. Thus, until the 20th century, Duffus parish had no mains water, and had to pump it from boreholes south of Elgin. Two



Sketch map of Duffus parish, mainly taken from The Lands and People of Moray by Bruce Bishop

reservoirs, near Burghead and at Inverugie, were used to help guarantee supplies, although in hot summers this did not always happen. Mains water now comes from extraction from below the River Spey and from deep boreholes, such as those in the Burghead woods.

Climate. Duffus enjoys a mild climate: Morayshire has between 70 and 90% of average winter rainfall and more winter sunshine than anywhere else in Scotland. From the early 1800s, the “Riviera of the North” became a holiday destination for the wealthy.

Landownership (1124–1715). David I (r. 1124–53) encouraged European mercenaries with castle-building skills to immigrate to many parts of Scotland, Duffus included, to help him bring his wild country under control and to move away from the Celtic system of local *mormaers* or clan chiefs. This was strongly resisted in Moray, where there was a major rebellion in 1130. It was ruthlessly suppressed and native landowners dispossessed. A Flemish mercenary by the name of Freskin was invited to settle in Duffus, where he built a castle and took the epithet *de Moravia*. With no male heir, the lands of Duffus passed by marriage to Sir Reginald Cheyne of Inverugie (c. 1270), in which family it stayed until 1350, when again failure of the male line led to its returning to the Freskin family, and once again later by marriage to a son of the Earl of Sutherland.

In 1449, the Duke of Gordon acquired the Bog of Gight to the north of Fochabers and the Bog of Plewlands to the north of the Loch of Spynie. His elder son George in 1498 built Gordon Castle, also known as the Bog of Gight Castle (not to be confused with Gight Castle near Methlick), while the younger son, not to be outdone, built a grand mansion and called it Gordonstoun (sometimes Gordonstown). As we have seen, these lands straddled the Duffus parish boundary, with the earlier buildings, including the world-famous Round Square, being in the old parish of Ogston, which after the Reformation combined with the old parish of Kinneddar to become the parish of Drainie.

In 1650, Charles II elevated a son of the Earl to the peerage as Lord Duffus. The lands of Duffus were sold by the second Lord Duffus to Sir Alexander Dunbar of Thundertoun

(Elgin) in 1708. Dunbar sold them in 1713 back to Lord Duffus; but in 1715 the latter (a supporter of the Old Pretender) forfeited the lands, which returned to the Dunbars.

In 1690, Robert Gordon of Gordonstoun is reported as owning one third of the Barony of Duffus; and, among other smaller acquisitions, in 1702 William Duff acquired the lands of Kirkton of Duffus. From then until more modern times, the great majority of the lands of Duffus were held jointly by the Gordons of Gordonstoun and by the Dunbars.

Major landowners (1715–1851). In 1729, Archibald Dunbar of Thundertoun, Elgin, sold parts of his lands in Duffus to the Duke of Gordon despite there being a dispute between Sir Robert Gordon of Gordonstoun and Dunbar over patronage of the kirk at Duffus, and another over some properties in the west of the parish. In 1771, the lessors of the lands of Inchkeil formally took possession of them, and in 1773 Kirkhill, Starwood, Standingstone and Easterton were in the possession of Mr Robert Gordon. The following year, Wester Inchkeil was in the possession of William Sutherland of Rosehaugh. In 1773, a significant part of the lands of Roseisle were leased by Cosmo Gordon to 32 of the former subtenants. The Loch of Roseisle was to be completely drained, which would affect the Outlet mill. However, it could use its own mill dam on what is now the Millie Burn, meaning that the hamlet of Outlet was able to survive as a small crofting community for some years.

By 1805, the lands of Hopeman were owned by William Young of Inverugie, who found limestone in Inverugie and opened a limeworks, which operated profitably until the arrival of the railway in 1862, when lime from the south was more economical for farmers further afield. The limeworks operated for local users until as late as 1888. In 1806, Young was part of the consortium who proposed, and succeeded in building, the new Burghead harbour. By 1818, he became the sole proprietor of Burghead harbour and of the new village, but in 1838 he was bought out by Admiral Duff.

Antiquities. The parish of Duffus sports a number of ancient buildings, places and objects worthy of visiting: *Duffus Castle*, *St Peter's Kirk*, the *Mercat Cross* and *Duffus House*, all in Auldtoun of Duffus; the *Burghead Well* and *St Aethen's Well* in Burghead; and *Camus's Stone* in Kaim.

Transport. Some early maps show a road running straight from Elgin to Burghead and crossing the Loch of Spynie or the marshland between it and the Outlet Loch at Bridgend; a farm of that name still exists. Another road ran from Elgin north direct to Duffus, and travellers used a ferry to cross the Spynie Loch. Later, after the draining of the two lochs, a turnpike road was created towards Burghead and a local road to Duffus.



Camus's Stone

Until the railway came, most goods travelled by sea to and from Burghead harbour. When local timber and peat were exhausted, coal from Northumberland was shipped to Burghead – despite the high Coal Tax – with barley and oats shipped to Edinburgh on the return journey. In the 1970s, the branch line towards Burghead was reopened as far as Roseisle to facilitate the shipping of barley to, and malt from, the new maltings and distillery.

Agriculture. The “Old” *Statistical Account (OSA)* shows a sorry state of agriculture in most of late 18th-century Duffus. Maybe that was a hangover from the 1690s, when the parish suffered great hardship as “*thick and sulphurous fogs covered the lands*”, and crops did not ripen. This is thought to have been caused by massive volcanic eruptions in

Iceland in 1692 or 1693. By the *New Statistical Account (NSA)* some 50 years later, things had improved significantly; and by the 1950s (*TSA – Third Statistical Account*) the lot of farmers in the Laich of Moray was regarded as equal to those much further south.

Until the start of the 19th century, fields had no enclosures, so that crops were permanently exposed to the wind. Almost all the fertile land was given over to wheat, pease, beans and oats, with very little under grass. There were no green crops to improve the soil; seaweed was the only form of fertiliser. Cattle were kept staked on the small grassy areas and were often so starved that they would break out and eat the standing crops. One reason for the poor husbandry (alongside the Coal Tax) was that farmers often had short leases or no lease at all, and so they were not prepared to invest time and money in improvements.

Most villages operated a runrig system where each of the cottage-holders had several strips of land in the “infield”, spread around it to share soils of differing quality, for them to grow their food. Each cottager could also tether a cow in the grassy “outfield”.

By 1835, the Rev. Alexander Brander, in the *NSA*, paints a totally different picture of “fertile, rich and well-tilled fields ... supplying the wants of many peaceful and happy families”. Over 5,000 acres of the parish were now in crops, while nearly 3,000 acres were in pasture with a six-year rotation, two being in grass. A programme to improve the Morayshire breed of cattle, resembling the Highland but heavier, had been introduced by the Morayshire Farmers Club. Leases were generally 19 years long, lime was being applied to the land, and on the Gordonstoun estate subsidies were being given for reclaiming land by draining.

In 1953 in the *TSA*, the Rev. A. G. Catto reported that, of the 54 farms in the parish, 10 were dairy, 31 general cropping, and the remainder livestock. These totalled over 3,500 acres of arable, 2,200 acres of short-term grass leys, 110 acres of permanent grass and 370 acres of rough grazing. Mechanisation had taken place, with few horses still being used, whereas earlier, horses and – even earlier – oxen had been the draft animals. Deeper ploughing was now possible, resulting in excellent crops of wheat and malting barley, and a number of farmers were producing top-quality seed potatoes for the English market.

By this date, the traditional “bothy” system of providing accommodation for unmarried farm workers had just about come to an end, as they were expecting better standards of accommodation; but to this day the bothy ballads of the North-East – the residents’ evening entertainment – can still be heard at many a ceilidh throughout Scotland.

Woods. The literature mentions the great oak forests of Roseisle, Keam and Duffus, of which there is now scarcely any evidence apart from a few strips of woodland around properties. The Appendix to the *OSA* (1793) says that farmers’ summer employment was to carry their fuel wood for 10 to 12 miles – presumably from the woods south of Elgin, although there was some planting of firs by Duffus proprietors which would provide fuel in 20 or 30 years. Grant and Leslie in 1798 report that, from the rotten logs of wood found during cultivation of the corn fields, the parish must have been an entire forest of oak, alder, birch, hazel and “fir” (Scots pine). Thus it is surprising that the *NSA* states there were 310 acres under wood. After the First World War, the Forestry Commission planted the area of sand between the B9013 and the sea with Scots and Corsican pine, which increases the current area of woodlands but by eye barely raises the area under woodland above 10% – still below the UK national average of 12%, and in Scotland of 17%.

The early descriptions of Duffus Castle report that the slopes of the motte were at one time covered in trees, and that the area surrounding the castle had bountiful orchards, and that the latter was not unusual for Morayshire. There is little evidence of this today.

Fishing. It seems fishing had been long practised from Duffus harbours, with the *OSA* mentioning cod, skate, ling, halibut, mackerel, whiting and seath, although by the 1830s the once plentiful haddock had declined greatly. An English company had landed, in one year, from the coast of Duffus and Drainie parishes 60,000 lobsters destined for the London market. They had introduced lobster creels for the first time. In the winters of 1669 and 1765, many vessels from the fishing fleet were lost at sea due to bad weather.



In 1807, the harbour at Burghead was rebuilt, which allowed more ships, often from other ports, to take shelter, and must have helped to increase the catches, although there are no records. By 1835, salmon and herring-fishing were also making a significant contribution to the annual catch, although even then herring catches had declined significantly from a few years previously. Supplies of the other fish mentioned above were still plentiful, although shellfish were no longer abundant. Eighty boats would be seen in the autumn for the herring-fishing, while ten boats operated round the year from Burghead.

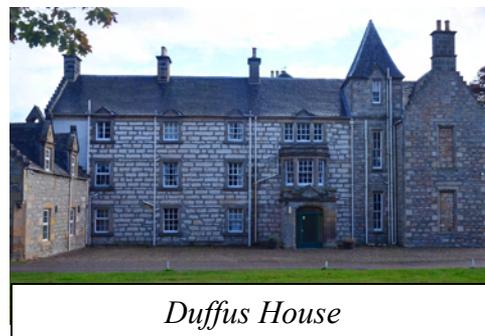
After a harbour was built at Hopeman in 1838, fishing boats were based there; by 1850 there were 70 boats, and by 1880 120 boats and five fish-curing businesses. With two World Wars, the fishing industry declined, and by 1953 Hopeman – after major renovation and dredging in 1951 – and Burghead harbours were only operating 31 seine netters between them. Silting was a major problem, so catches were invariably landed at other harbours. No auctions took place at either port. With the increased cost of freight, and no railway to Hopeman by 1957, the future of both ports was problematic. Even as late as 1953, the income into Duffus from fishing was greater than that from agriculture. Sadly, it has since decreased sharply, and only a few fishing boats now operate out of Burghead.

Villages, towns and fermtouns. The village of Duffus would originally have been the most important place of habitation in the parish. The villages of Hopeman and Burghead grew to the size of towns. Port Cumming (later called Cummingstown) was built between Hopeman and Burghead; and Roseisle grew up at an early date at the northern end of the bridge over the old channel between Rosyll Loch and the Loch of Spynie. But the Duffus countryside had a number of major fermtouns: Begrow, variously called and spelled Bagrud (1651), Bagra (1654), Beagro (1701), Beggar-row or Beggar raw (even earlier); Kaim, variously called/spelled Keam (1534), Kime (1654), Came (1654), Ceam (1668) or Keames (1694); and Unthank. Fermtouns were collections of up to 20 cottages or bothies around a farm, where the agricultural labourers and farm servants were housed.

Duffus – sometimes *Auldtoun of Duffus* on old maps. It seems that the village originated after the building c. 1226 of St Peter's Kirk, which itself arose after the nearby Duffus Castle was built around the time of King David I (r. 1124–53). The kirk was the centre of all village activities, and the single-storey houses probably with thatched roofs were built on the north side of it. On the south side of the kirk's surviving ruins, the Mercat Cross can still be seen and would have been the focal point of markets held there regularly, with flat gravestones in the churchyard serving admirably as plinths to lay out goods for sale. For several centuries there would have been little change, except that when Cromwell's

soldiers were garrisoned in the village they paved four roads. By the late 1700s, the church had had to be rebuilt on the same site, and shortly afterwards a new village was built a short distance to the north-west.

In the 1780s–90s, the Dunbar family built Duffus House, which from the 1940s until recently was a boarding house for boys from Gordonstoun School. It stands a few hundred yards south of the ruins of the auld kirk.



Duffus House

New Duffus. From 1808, plans to move the village began, and the 1811 census notes that 31 houses were being built on behalf of Sir Archibald Dunbar in two parallel rows along the south-facing slope in the new village. By 1821, this had only risen to 32; they were harled white, and most can still be seen as they were built. A few grander houses were built along the road to the church and to Gordonstoun. In 1869, St Peter's Kirk in the Auldtoun, being in need of repair and distant from the new village, was replaced by a new kirk, built to the west of the village on the north side of the Hopeman road.



New Duffus Kirk and War Memorial

Hopeman – originally *Newtown of Hopeman* – arose only in 1805 as a planned village to house the workers of William Young of Inverugie at his two nearby quarries, Greenbrae and Clashach. In 1838, the new owner of Inverugie, Admiral Archibald Duff, built a harbour for exporting the stone extracted and so that fishing boats could be based there. Between 1892 and 1931, Hopeman was fully serviced by the Highland Railway, but by 1957 even the goods service had ended. A Free Church opened in 1856, but after the 1929 reconciliation it joined the Church of Scotland. Hopeman Lodge, a large three-storey house overlooking the Moray Firth, was used as a boys' boarding house by Gordonstoun School from the 1950s until recently. Hopeman established a nine-hole golf course in 1909 which expanded to 18 holes in 1985. The 12th hole, with a vertical drop from tee to green of 40 metres, is deemed the best par-3 golf hole in Scotland!

Cummingstown – later *Cummingston*, previously *Port Cumming* – was built in 1808 by William Gordon-Cumming as a linear crofting village on both sides of the road between Hopeman and Burghead, although later it was inhabited by masons and quarriers. There was once a small harbour servicing the small quarry. It had no church. It has now expanded on the north side of the road and is a popular holiday resort.

Burghead is also in documents as *Burghaven* (1632), *Brugh* (1691), *Burghsea* (1692), *Broughsea* (1735) and *Bruff-sea* (1760), and in maps as *The Old Brugh* (1654), *The Bruch* (1654) and *Brough Head* (1801). These dates are the earliest that appear on documents or maps. Locals refer to it today as “the Broch” – not to be confused with Fraserburgh!

With its natural moorings, Burghead must have long been used as a fishing village. There is some limited evidence for a Roman outpost, and good evidence that the Picts used the headland around AD 400; but the earliest written record of any inhabitants is from 1632. The burning of the Clavie on 11th January (similar to Up-Helly-Aa in Shetland) is a link to the Picts, and it continues to this day. There are many sources reporting that Burghead was a base for the Vikings and that there was a channel round the island of Roseisle.

From 1632, religious and lay documents refer regularly to the actions of the inhabitants of Burghead. In 1727, there is the first mention of disquiet at having to travel so far to attend St Peter's Church in Duffus village at the eastern end of the parish, despite the presence in St Peter's of a Fisher's Gallery. However, only about 1823 was Burghead raised to *quoad sacra* parish status. Its existing chapel then became a chapel-of-ease to the Duffus kirk. In 1835, a Secessionist meeting-house existed in Burghead. In 1843, at the time of the Disruption, a Free church started to hold services. A successor church to the chapel-of-ease opened in 1902. After the union of the churches in 1929, the United Free church was used, which was built in 1861; it was extended and a gallery added in 1908.

"Burghaven", so called in 1632, must have had some kind of breakwater by then. By 1720, six boats were using the harbour, and by the 1790s the landowner was planning to build a new harbour and a settlement to replace the old village of Brugh Head. In 1801, Thomas Telford was contracted to produce plans for a new harbour – but the Napoleonic Wars began, and the project was terminated. In 1805, a group of landowners bought the old fishing village of Burgh from the landowner in order to lay out a planned village of straight parallel sides, with the harbour on the south-west side of the promontory "as an inducement to practical fishermen". They launched a successful appeal for £2,000 to the government. By 1807, the first fishing boats were able to use the harbour, and by 1818 it had become the most important port on the south side of the Moray Firth.



Burghead Harbour



Burghead, with maltings

In 1862, a branch line of the Inverness & Aberdeen Railway (which soon amalgamated with the Highland Railway) reached Burghead and became the main means of transporting southwards the fish landed at Burghead.

The 1920 Ordnance Survey map shows a golf course on the western side of Clarkly Hill near where the BBC long- and medium-wave transmitter masts have stood since 1935.

Roseisle. In the 17th and 18th centuries, Roseisle was quite a substantial settlement: a map of 1773 shows 18 individual houses in some detail, complete with notes on runrigs. The earliest person noted in Roseisle was again in 1632; and the coastal quarries over a mile to the north were the "Roseisle Quarries" for over a century. In 1772, after a kinsman of the Duke of Gordon purchased a large part of the lands of Roseisle, plans were put in place to drain the Loch of Roseisle, thereby forcing the closure of the mill at Outlet Loch. Just south of Roseisle on the "mainland", the hamlet possibly dating from early Christian times named the College of Roseisle is thought to have been a place of worship.



Auldton, Roseisle

Unthank. The first written record for Unthank is in 1579 for the parson John Gibson, but it is thought that a Culdee chapel (used by an order of hermit monks) existed here from very early times. A later chapel, founded before 1222 and dedicated to the Virgin Mary, was used exclusively by Duffus Castle residents and tenants. Until about 1550, Elgin Cathedral records described Unthank as a parish in its own right. In 1692, the minister acquired the manse and lands from his predecessor. In 1720, a traveller described "a very

bonnie chappell”; but there are no later records of its use. Most of the later records for Unthank until 1851 are from the Poor list, suggesting it was not a thriving fermtoun.

Begrow. The earliest mention of inhabitants at “Bagrud” was in 1654, but earlier written sources refer to it as Beggar-raw, suggesting its original purpose. It is just north of the current Hopeman road, about 600 yards from the Auldtoun and 300 yards from New Duffus. The Duncan family have been almost continuous tenants for nearly 200 years.



Begrow and New Duffus

Keam. This fermtoun is a further 500 yards west of Begrow, halfway up the Roseisle hill. It was bigger than Begrow, with at one time the village school and a place of Episcopalian worship that existed from at least 1707 until 1838, although it was burned down in 1746 by Cumberland’s soldiers on their way to Culloden and was quickly rebuilt. As soon as the restriction on Episcopalian worship was lifted in 1792, the place of worship moved to a larger building nearby. There are records of an Episcopalian minister until 1838. The church lay within the bounds of Inverugie (see above, on Hopeman). Much of the land at Keam is now owned by a Danish Christmas-tree grower!



Old Schoolhouse, Keam

Population. The earliest estimate of the parish’s population (1,482 in the early 1660s) is inferred in the *NSA* from the numbers of baptisms in 1662–4 compared with 1831, when the exact population of 2,308 was known. This compares with the 1,520 given in the *OSA* and with 1,679 in a census carried out by a Dr Webster in 1755. In 1831, the proportions living in the four main centres and elsewhere were Burghead 32%, Port Cumming 8%, Hopeman 19%, New Duffus 8% and rural areas 33%. The census returns from 1801 to 1951 quoted in the *TSA* show a not unexpected drop in population after 1911.

From 1901, returns for Burghead and Duffus were reported separately. Data for 1951–91 have been difficult to locate online, but long-term residents report a gradual increase in housebuilding, with a corresponding increase in population. In 1991, the population of Burghead was 1,495, of Hopeman in 2011 1,724, and of Duffus in 2001, 640. Since then, with a steady increase in new housebuilding, the population has continued to grow.

Churches and religion. See above for the locations of the various churches in the parish.

The *OSA* contains a surprising castigation of the “very poor peasants” who still supported the Royalist cause and religion, numbered as 30 in 1798. There were four Anti-burghers in the parish, and 1,760 “true followers”. By 1835, the number of communicants in St Peter’s Kirk was 400. The aftermath of the Disruption in 1843 meant that many left the St Peter’s congregation to join the Free Church, although some soon returned. The minister of St Peter’s in 1695 had still conducted services according to the Episcopalian rites.

The Gordon clan stuck to its Catholic faith throughout the 18th century, which meant that for some years after acquiring the patronage of St Peter’s Kirk in about 1729 the Duke’s family was unable to exercise the rights. In 1736, there was a dispute between Sir Robert Gordon of Gordonstoun and Sir Archibald Dunbar as to the rights of patronage, which was won by Sir Archibald after arbitration by the General Assembly in Edinburgh.

Pay for the clergy from earliest times was in kind, such as barley, oats etc., sometimes supplemented by cash. From 1830, the parish minister Rev. Brander lived in a “handsome

and comfortable house” with nine acres of glebe; this was built for him about half a mile to the west of the village to the south of Begrow.

Education. The earliest school in the parish is not documented but was almost certainly close to St Peter’s Kirk. In the late 18th century, it is recorded as being close to Duffus House – but the *OSA* described the school as “*neglected*” and was scathing about the local landowners’ desire for their tenants to receive no education. The seven small containers of barley and the small fees paid to the schoolmaster would not have helped. By 1780, the condition of the kirk, manse and schoolhouse was so poor that application was made to Elgin Presbytery for funds to build a new school at Keam for 40 to 50 pupils. Records show that a “*neglected*” school was in operation at Keam by 1799, implying that it had been going for some years. In 1950, the parish school moved to Hopeman.

The Rev. Brander records that in 1835 there were eight schools within the parish: four taught by male and four by female teachers. The most important were the Parochial school (at Keam) and one run by the Church of Scotland in Burghead. Roseisle is known to have had a school from earlier days, but the locations of the others are uncertain. Bruce Bishop has found a record indicating that in 1842–3 the parish had 10 schools. Some of these would probably have been in the teachers’ homes and so are not recorded.

In more recent times, primary schools in both Burghead and Hopeman have catered for the parish, with pupils moving to secondary schools in Elgin or Lossiemouth.

The most famous school partly in the parish is the independent Gordonstoun, founded in 1934 by Dr Kurt Hahn. Royal Family members have been pupils there, and in 2018 it was deemed the UK’s best school for outdoor activities. The Moray Sea School, operating under the aegis of Gordonstoun School, began in 1949 in Burghead and continued to teach boys the art of sailing until 1976, when it moved to the Outward Bound Trust on Loch Eil.

Famous inhabitants. Apart from main landowners, it is the women of Duffus who were and are best known. Sophia (Lady) Dunbar of Duffus House was a well-known artist in the late 19th century. Tibby Gordon, whose mother Margaret Duncan came from Begrow, joined the 2nd Scottish Women’s Hospital in the Great War in Serbia and endured the 500-mile retreat across the mountains of Albania and Montenegro in the winter of 1915.

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