

Western Australian Genealogical Society Inc.  
Associate Member – The Scottish Association of Family History Societies

# The Scottish Forum

Newsletter of the Scottish Group

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## From the Editor

We hope you will again find this edition of the Forum interesting and stimulating. Please enjoy your reading and especially your research!

Ian Scott "Lang may yer lum reek"

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## The next Scottish Special Interest Group Meeting will be held on Sunday 16 November 2008 at WAGS Unit 4 at 2.00pm

Record offices/archives/local studies collections and other repositories. Where are they, and what do they hold?

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## URLs that may interest

This one may interest some members - Cambuslang Parish Memorial Inscriptions:

<http://web.archive.org/web/20070808132015/http://www.heather5.com/cambusmi.html>

Highlands and Islands Emigration Society website site is:

<http://www.angelfire.com/ns/bkeddy/HIES/1.html>

Also full-view and searchable at books.google.com

<http://www.books.google.com> :

You can get a good idea of what developments are being worked on at ScotlandsPeople by consulting the User Group page at

<http://scotlandspeople.gov.uk/content/help/index.aspx?973>

and then clicking on the minutes of the various meetings. Worth a look!

These are medical terms sites I have found before.

<http://rmhh.co.uk/medical.html>

or

<http://www.familyhistory101.com/encyclopedia.html>

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## A WAGS Library First!

Thanks to Margaret Pike and a number of volunteers, the county dividers have been put into place in the Scottish section of the WAGS library. They look good and make finding that book so much easier! It has now drawn our attention to those book areas within Scottish research that need more resources. This will be done over the next few months with monies raised by our Interest Group.

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## King of the Picts

Whilst far too early for most of us in our family researching, Universal Studios has launched a project to make a film about a fictional king of the Picts, a tribe who dominated Scotland north of the Firth of Clyde from the 4th to the 9th centuries AD. They left no written records - but their language permeates many place names and their stones carved with strange symbols are located in many locations. Director Peter Berg has been engaged to develop the project about warrior "Bran Mak Morn." The character is the creation of Texan author, Robert E Howard who also wrote the Conan the Barbarian books. The story line focuses on the fictional king and his fight against the Roman army in Scotland.

Hopefully it will follow the lead of recent films and provide some stunning scenery that we Scots can take in!

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## ScotlandsPeople Missing Census Data

With a number of newer Group members now receiving this Newsletter, it is an appropriate time to reprint details of the Census Data (RD number and name) missing for each year and the reason why. ([This information is taken from the ScotlandsPeople website](#))

### 1881

821 Dumfries, Dumfriesshire (Ed's 13-27) 822 Dunscore, Dumfriesshire

### 1851

We regret that the following Registration Districts are unavailable at the present time. Every effort is being made to rectify this:

#### Angus

277, Careston

278, Cortachy & Clova

279, Coupar Angus

280, Craig

281, Dun

#### Ayrshire

597, Kilmarnock

#### Kincardineshire

268, Strachan

## **Caithness**

We are aware of some issues with the Caithness registration districts of Bower, Canisbay, Dunnet and Halkirk.

### **1841**

93, Cromdale, Moray, entries can be found under Inverallan  
167, Seafield, Banffshire , book has no entries  
324, Aberfeldy, Perthshire , book has no entries  
367, Kinloch Rannoch, Perthshire , book has no entries  
400, Abdie, Fifeshire , book has no entries  
406, Auchtermuchty, Fifeshire , book has no entries  
409, Balmerino, Fifeshire , book has no entries  
415, Ceres, Fifeshire , no book  
416, Collesie, Fifeshire , no book  
418, Creich, Fifeshire , no book  
419, Cults, Fifeshire , no book  
420, Cupar, Fifeshire , no book  
421, Dairsie, Fifeshire , no book  
423, Dunbog, Fifeshire , no book  
439, Kinghorn, Fifeshire , book has no entries  
440, Kinglasie, Fifeshire , book has no entries  
442, Kirkcaldy, Fifeshire , book has no entries  
444, Leslie, Fifeshire , book has no entries  
509, Cumlodden, Argyllshire , book has no entries  
535, Tarbert, Argyllshire , book has no entries  
556, Lochranza, Buteshire , book has no entries  
557, North Bute, Buteshire , book has no entries  
577, Auchinleck, Ayshire , book has no entries  
776, Kirkhope, Selkirkshire , book has no entries  
809, Teviothead, Roxburghshire , book has no entries  
862, Corsock Bridge, Kirkcudbrightshire , book has no entries  
864, Dalbeattie, Kirkcudbrightshire , book has no entries

Our business in this world is not to succeed, but to continue to fail in good spirits.  
(Attributed to Robert Louis Stevenson).

## **Burgess and Guild Brethren of Glasgow**

Perhaps at one point in your family research you have come across a member who was a Burgess, and never really understood what the term exactly meant. If your ancestor was engaged in trade or business in a royal burgh, then he should appear as a Burgess in the records of that burgh.

According to Alan Massie in "Glasgow Portraits of a City" [Barrie & Jenkins,1989]; Burgesses and Guild Brethren were the next level down from the merchant guilds and were the "Incorporated Trades". As a trade guild they had a similar function to the merchant guild, in that they were protective associations.

Only burgesses were permitted to carry on any kind of retail trade within the burgh limits of Glasgow. Admission to the Guild required firstly apprenticeship to a merchant and secondly payment of a fee to the corporation. An advantage to admission was to be either the son of a burgess or to have married the daughter of a burgess.

There were fourteen of these trade guilds in Glasgow, and each had an elected deacon. These were:

### **Hammermen**

Founded in 1536, the Guild originally comprised craftsmen associated with metalworking - traditionally, "men who wielded the hammer"; blacksmiths, goldsmiths, lorimers, cutlers, armourers, sword-makers, clockmakers, locksmiths, pewterers, tinsmiths, etc.

### **Tailors**

The Tailors were formally incorporated in 1527 to uphold the standards of the garment making industry in Glasgow. New members had to pass an entrance test by producing in a locked room "for men one upper coat, one waistcoat and a pair of breeches according to the fashion; or for a woman a gown and a petticoat according to the fashion... or a pair of stays if he is a staymaker." Tailors did their best for several centuries to keep women out of the trade, except for the menial tasks of stitching stays or making buttonholes.

### **Cordiners**

In old Glasgow, boots, jerkins and other leather goods were provided by a group of tanners, curriers, barkers and souters. They adopted the single title of Cordiners (from "Cordoba - workers", i.e. those who worked with the best Spanish shoe-leather) while in due course their ranks were augmented by craftsmen from the Netherlands and France to replace those "slane in the wars".

Following a series of Acts of the Scottish Parliament the crafts gradually acquired greater control of their own affairs and the Cordiners' Minute of Michaelmas 1550 refers to the election by the craftsmen "after the auld wise and consuetude" " of a "Dekin " Auditories, Cersaris of the mercat" and an "Officiar" to regulate their affairs. Seals of Cause confirmed a Craft's power to control entry to the Craft by apprenticeship, the exclusive right to trade in a Burgh and responsibility for the quality of the goods offered for sale as well as the allocation of booths in the market.

### Maltmen

Today's Maltmen represent an ancient craft which goes back to prehistoric times in Scotland. By the 17th century, perhaps the heyday of Scotland's old burghs, maltmen or brewers were well established in every town. Their craft symbol of malt shovels and sheaves of corn can still be found on gravestones all over the country as indeed can those of the other crafts.

Tradition has it that in 1601 the Incorporation's records were destroyed in a great fire and so the exact origins of the craft in the city were lost. Nevertheless, it is clear from other documents that maltmen and mealmen existed and thrived in Glasgow long before 1600.

Unlike most other crafts, some members were probably women, as there were many female tavern-keepers or publicans. The precise date when the craft became an Incorporation is now lost as the Letter of Guildry granted in 1605 said only that the Incorporation was 'established in remote antiquity'.

### Weavers

The Weavers of Glasgow date back to the middle ages when members of the craft were those entitled to make and sell woven clothes within the ancient burgh. The craft became incorporated by a charter from Archbishop Gavin Dunbar as feudal lord of Glasgow in 1528, but is known to have been in existence at least as far back as 1514. Even in those days, when their main function was to control standards in the weaving trade, the Weavers also had a charitable role "to help and comfort of their decayit brethereine ... and other godlie shows." This work has continued up to the present day.

### Bakers

The exact date on which the Incorporation of Bakers was founded is uncertain but it is known that the Incorporation existed long prior to its first official mention in 1556. For almost three centuries ending in 1884, the Incorporation carried on the business of millers in mills located on the banks of the River Kelvin.

### Wrights

In order to recognise the Craftsmen who were helping to build Glasgow Cathedral at the beginning of the 11th Century, King Malcolm III of Scotland granted the Craftsmen a Royal Charter in 1057. The effect of this was that the governing structure of the Crafts was from then on officially recognised by the state. This condition continued for many years until a Seal of Cause was granted by the Provost and Magistrates of the City of Glasgow in 1600, the effect of which was to allow the Wrights (who were and still are skilled carpenters) to become a distinct incorporation by themselves. The Wrights had by this time, in fact, become completely independent from their brother Craftsmen (Masons and Coopers), and the granting of the Seal of Cause helped secure a strong and independent position for the Wrights, as well as granting them a monopoly on all carpentry work in the City of Glasgow.

### Skinner & Glovers

The Incorporation of Skinnners claims to be the oldest of the fourteen Incorporated Trades of Glasgow, incorporated on 28 May 1516 by the burgh of Glasgow's feudal superior, Archbishop James Beaton, then also Chancellor of Scotland.

In terms of the charter forming the first constitution no one could carry on business as a skinner unless he was a burges of the city and his standard of work good enough to pass the masters of the Craft. Regulations governing apprenticeship and training soon followed and before long provisions for relieving poverty amongst Skinners, their widows and children were also enacted.

#### Coopers

Incorporation traces its origins along with those of the Wrights and Masons to an ancient charter claimed to have been granted by King Malcolm III in 1057.

In 1569 the Coopers separated from the Masons and Wrights and were granted their own charter. As well as regulating entry to the Craft and making provisions for a weekly levy of 1d payable by each craftsman for the support of their poor, this charter enacted regulations for standards of craftsmanship. These included a provision that "upon each Saturday at evening, three or four of the worthiest and most perfect craftsmen of the said Craft shall pass and search and visit all men's work to see if it be sufficient and good, and able for serving our sovereign lord's lieges or not, and, where it shall be found in fault, the same shall be corrected and forbidden in all time coming, under the pain of escheating thereof".

#### Fleshers

The Fleshers became an incorporation in 1580 to regulate the affairs of those who provided meat for the growing population of Glasgow. There were "provisions for the inspection of meat, the punishment of malpractices in connection with the selling of same "market dues of unfreemen bringing their beasts to town and provisions against the throwing out of bags, paunches and tripes upon the High Street" plus numerous other rules. Times have changed and control of the meat market was passed over to the City Council many years ago.

#### Mason

The Masons also claim to have been first incorporated by King Malcolm III of Scotland in 1057. Since its origin Craft members have been closely involved with the buildings of a city whose Victorian heritage in particular is now ranked among the foremost in Europe. Whilst still very much associated with Glasgow's thriving building and architectural community, the Masons no longer of course exercise their medieval monopoly

#### Gardeners

About the year 1605, on an application from a number of "practical gardeners", the Craft obtained a charter from the Burgh of Glasgow, conferring the usual rights and privileges. Unfortunately, this charter was lost in 1646 when the Deacon was infected with the plague at that time raging in the Town, and sent to the "Foull Moor" to be cured.

By a new Seal of Cause dated 1690 the exclusive trading privileges within the burgh were reconfirmed, and these were enjoyed down to the passing of the Act in 1846 for the abolition of exclusive privileges of trading in burghs in Scotland.

## Barbers

The honourable craft of the Barber can be traced to the earliest times and the motto of the Glasgow craft translates as "This elegant art flourished in the days of Joseph, son of Jacob the patriarch, Governor of Egypt".

The skill of the Barber's hands enabled another contribution to be made to the wellbeing of the community. The belief in blood-letting as a cure for many ailments created a demand for this service and for centuries the hand which wielded the razor also wielded the lancet. This relationship is still symbolised by the traditional "barber's pole", originally painted white, with a red ribbon bound round and hanging from it a brass "blood-letting" plate or basin - the ribbon for taping off the arm, the pole given to the patient to hold and the basin into which the blood was drained. The relationship between the Barbers and Surgeons was initiated on the basis of a common skill.

## Bonnetmakers & Dyers

When the Town Council of Glasgow awarded a Seal of Cause (or Charter) in 1597 to the voluntary Association that had hitherto been supervising the bonnetmakers trading in the city, the craft of bonnetmaking received official recognition in Glasgow. The effect of the Charter was to completely transform the unofficial and weak Association of craftsmen who made bonnets, woollen socks and wylie coats (flannel undervests or petticoats), into a legally recognised Craft with important powers, privileges and liberties. In return for these privileges, which effectively gave the Craft's members a monopoly on all bonnetmaking work in the city of Glasgow, the members were burdened with various duties that they had to observe. These duties included having to pay tax and watch and ward the city if called upon to do so, but the most serious burden on the Craftsmen was to ensure the maintenance of the old and incapacitated members of the Craft, together with the widows and orphans of deceased members.

In 1760 the Bonnetmakers took steps to have the members of the Dyers' Craft, who did not as a body have official legal status but with whose members the bonnetmakers had always worked intimately, assumed into their Craft. In an effort to prevent the use of false dyes, which it was felt was damaging confidence in the quality of Scottish goods both at home and abroad, the Town Council agreed to the merger and gave the combined Craft drastic powers of censuring bad work and punishing offenders.

In Glasgow's Mitchell Library there are books published by the Scottish Record Society, volume 56 listing Burgess and Guild Brethren of Glasgow ["Burgess & Guild Brethren of Glasgow 1735-1759" volume 19 Scottish Record Society. "Burgess & Guild Brethren of Glasgow 1751-1846", Scottish Record Society, volume 66].

Following the abolition of the exclusive privileges of Craft Guilds in 1846, Burgesses registered, along with other like bodies, as a Friendly Society and in that form continue to flourish as a charitable and social association.

Further researching can be done by googling "Burgess & Guild Brethren", or reading extracts from a number of books and research guides within the WAGS Library.

## Is It Time?

After ten years of dating Sandy, one beautiful evening on the Isle of Skye Jean thought at last it was time to ask "the question". "Sandy," she breathed, "is it not about time we were getting married?" After a heavy silence. Sandy sighed. "Yes, Jean, indeed it is." A hopeful gleam spread over Jean's face, but he went on: "Yes, Jean, it is. But who would have us?"

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## Stamp Duties Act of 1783

Have you ever looked up a copy of a birth, death or marriage registration around the late 1700s and been intrigued by a notation showing the words "no tax", the letter "P", or "3d"? It must be a parish tax of some sort, but what? And why?

Well the answer is nicely set out on the Web by Wikipedia.

*The Stamp Duties Act of 1783 was passed by the British Houses of Parliament in order to raise money to pay for the American War of Independence. Under the provisions of this act, all baptism, marriage and burial entries in each parish register were subject to a tax of 3d (old pence). Church ministers were empowered to collect the duty, and were allowed to keep 10% of this fee as compensation for their trouble. Refusal to pay carried a fine of five pounds.*

*This was a deeply unpopular tax, and many clergymen were sympathetic to the plight of their parishioners, and as paupers were exempt from this tax, it is not uncommon for family history researchers and genealogists to find that the number of supposed poor people within a parish has increased many times above normal during these years until the act was finally repealed in 1794. Such entries in a parish register are annotated with either the letter "P." or "Pauper". If a family could not claim exemption then it was not unusual for them simply not to bother, and this would result in a number of adult "late" baptisms during the following decades.*

Several interesting sociological events occurred centred around this Act. Immediately prior to its enactment there was a bulge in christenings with a fair number of those christenings being of older children. Immediately following the repeal of the Act a similar bulge of christenings occurred, again including those of older children. Many christenings and some marriages were simply 'put off' until a better time. Many people just did not have the additional funds to have their routinely arriving children christened consistently while similarly less financially stable couples were often unable to afford the added tax that would be due upon their marriage. The one event that not very many escaped, however, was the burial of family members. But, again, this Act also created a situation whereby family members would not come forward to pay for a burial forcing the parish to bury the deceased at its expense".

So, if you cannot find that elusive ancestor that you "know" should be there, widen the search to cover a later period and you may strike gold.

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## Scottish Proverbs

A fool may earn money, but it takes a wise man to keep it.

(And very definitely a Scottish one) - A light purse makes a heavy heart.

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## Songs of Scotland

Here is a short song by Alexander Anderson (1845-1909) about a young lass who has a mind of her own and is not only giving her suitor a hard time, but her mother as well!

She's An Awfu' Lassie Jenny

She's an awfu' lassie, Jenny,  
No' her like in a' the toon,  
For her heid is fu' o' mischief,  
And her hair is hingin' doon.  
What a faught maun ha'e her mither  
Frae the mornin' till the nicht,  
But she's awfu' like her granny,  
An' that pits wee Jenny richt.

I ha'e tried to coort wee Jenny  
But she'll no' ha'e me ava',  
She wad raither ha'e a penny  
To buy sweeties or a ba',  
When I speak o' oor sweetheartin',  
Just as lown as lown can be,  
Wad ye think it for a moment?  
She pits oot her tongue at me.

She's an awfu' lassie Jenny,  
Yet a denty, bonnie quean,  
An' there's licht, an' love, an' lauchter  
A' at ance within her een.  
Yet I ken fu' weel her mither  
Maun get mony an unco fricht,  
But she's awfu' like her granny  
An' that pits wee Jenny richt.

### Meaning of unusual words:

faught maun ha'e her mither = struggle must have her mother

coort = court, woo

no' ha'e me ava' = not have me at all

sweeties or a ba' = sweets / candies or a ball

lown = soft, gentle

licht, an' love, an' lauchter = light and love and laughter

ance within her een = once within her eye

ken fu' weel = know full well

Maun get mony an unco fricht = must get many a great fright

[Thanks to Rampant Scotland]

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Twelve highlanders and a bagpipe make a rebellion.

## A lighter moment from one of my News Groups!

Researching in depth, “Rose” has recently found documented information concerning several of her ancestors. The first blew himself up with a spark from his pipe setting off a can of gunpowder. Then the circus rellies had elephants roll on them and lions escape, and finally two of them blew themselves up when a cylinder of gas exploded. As “Rose” says, ‘Not too much workplace health and safety in them there days’!

Well, I certainly got a good laugh out of reading it!

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## Interesting Publications available on download.

I came across the following and thought others may find it interesting. It leads to a website called American Libraries, featuring a range of books available for reading on line or downloading for free if so desired. All are marked free, or not free, from copyright!

<<http://www.archive.org/details/monumentsmonumen02rogeiala>>

There are both volumes one and two of Monuments and Monumental Inscriptions in Scotland (1871 & 1872) compiled by Rev. Charles Rogers. Other interesting publications include ‘A History of the County of Renfrew from the earliest times – Metcalf; William Musham, 1840 – 1916; and Glasgow memorials (1908).

When reading parts of Volume II of the Monuments and Monumental Inscriptions, I came across some wonderful items that I must just share with you all. It may inspire you to have a look for yourselves.

Taken from page 24, Parish of Campsie:- On a tombstone of a Miller are these lines:

*“Eternity is  
A wheel that turns  
A wheel that turned ever  
A wheel that turns  
And will leave turning never.”*

From the Parish of Airth (p.22), a Tailor is thus commemorated:

*“Happie – is – he - who – dies  
With – a – good – name  
Thowgh - volwnes – be – not  
Written – of – his – fane.”*

From the Parish of Dumbarton (p. 18) at the cemetery a monument, erected by working men, celebrates William Denny, shipbuilder, it bears these lines:-

*“Genius and worth sleep in this honoured grave:  
Here the quick brain – the active fingers lie;  
But his mind’s offspring proudly breast the waves  
On every sea where Britain’s colours fly.”*

The Parish of Kilbride provides this story. An adjacent stone representing the figure of a kilted Highlander, with a sword by his side, is believed to commemorate two petty landowners, Walter Fion and Duncan Tait, who, through the misrepresentation of a worthless person named McNish, were led to engage in mortal combat. Both fell, and were buried in the same grave.

And this little gem from New Machar, Aberdeenshire, telling us the peasantry obtained their winter fuel by storing up portions of decayed coffins from the churchyard.

Do go and have a read!

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### Close Shave

Gordon (from up-market Morningside in Edinburgh) was having a professional shave and a manicure and asked the attractive manicurist for a date. She replied "I'm married". That didn't put off Gordon and he suggested "Why don't you phone your husband and tell him you're going to visit a girlfriend." The manicurist replied, "Why don't you tell him yourself -he's shaving you with that cut-throat razor..."

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### Taken from the Kinghorn [Fife] Old Parish records

Currently the editor is transcribing from the Kinghorn LDS Film a number of records connected with his family. During the 'appointed task' of reading all the various entries, several items have caught the eye. It really proves the point that one should always go back to the original document as much as possible. (Admittedly, in this case a film copy!) The information shown on the IGI page for the Sibbald/Balmain marriage shows none of the associated "drama". It demonstrates that the Kirk Moderator was very active in regard to marriages of members of his Kinghorn parish. To the geographically challenged, Kinghorn is directly 6 miles (10 kms) over the waters of the Firth of Forth from Edinburgh, with Edinburgh being a regular destination to citizens of Fife for a range of reasons, including marriage.

1800	HUNTER MENZIES  (No page No:)	John HUNTER and Burn MENZIES both in this Parish were married at Edinburgh 2 <sup>nd</sup> Octr. 1800 appeared before the session and were declared married persons by the moderator and rebuked for their irregularity.
1806	MARSHALL JACKSON  (Page: 103)	Compeared before the Kirk session the 18 <sup>th</sup> of May Robert MARSHALL and Sarah JACKSON who confessed they had been irregularly married. They were rebuked for their irregularity and declared married persons.
1807	SIBBALD BALMAIN  (Page: 105)	George SIBBALD Surgeon of the Royal Navy and Isabella BALMAIN both in this Parish were married at Edinr. 29 <sup>th</sup> October 1807 – appear before the session, were rebuked for their irregular marriage, and declared married persons by the moderator on the 20 <sup>th</sup> of Decr.

It seems likely that two of the examples above may be distantly related to the writer.

## More URLs

### My ancestor was a ratepayer

<http://www.scan.org.uk/familyhistory/myancestor/ratepayer.htm>

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Check out <http://www.scotsfamily.com/occupations.htm> whose section "Old Occupations in Scotland" explains the different occupations.

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<http://www.geograph.org.uk>

Many photos of Scotland

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If you go to <http://www.nls.uk/maps/townplans/townplans.html>  
-then make your selection

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## Contact Details

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## Meetings of our Scottish Group in 2009

Our Special Interest Group meets four times a year at WAGS. New members are always made welcome, and all go away with new friends and information.

Sunday 15 <sup>th</sup> February in Unit 4	2.00PM	
Sunday 17th May in Unit 5/6	2.00PM	AGM and Workshop
Sunday 16th August in Unit 4	2.00PM	
Sunday 15th November in Unit 4	2.00PM	