



Moray & Nairn Family History Society

NEWSLETTER

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February 2022

Welcome to the latest edition of the Moray & Nairn FHS Newsletter.

MNFHS Chairman's Report

I do hope that this finds you a member of the Moray & Nairn FHS have not been too affected by the ongoing covid-19 crisis. Challenging times, Elgin Archives have reopened but are limitations on access to some materials. So research goes on very slowly. Currently I am working full-time with my 'day job', so work on various publications goes slowly but hopefully we will have new titles available soon.

On the subject of the newsletter, I would welcome any comments on the current layout. Columns of text are not easy to read on mobile phones or even on i-pads. Only one member commented on my request in a former newsletter to whether old layout should stay or change to text laid out horizontally and so easier to scroll through. So hence this new style. Its easier to produce and hopefully easier for all to read no matter how you view it.

Saddened to hear that the 2022 SAFHS Conference proposed to be held in Dundee in April has been cancelled, but will take place as a Zoom Conference. Hopefully 2023 will be better, it would be a shame if it just went online, and talking of online thanks to all who managed to join our own recent AGM by zoom.

To all take care,
Stuart Farrell
Chairman

The next Newsletter will be published in July 2022. Will members please submit articles to the Editor: newsletter@morayandnairnfhs.co.uk

MNFHS Publications

SEE THE BOOKSHOP ON THE WEBSITE FOR ALL TITLES AVAILABLE

Special Offers to Members!

Elgin Poor Registers 1841-1891 in 3 parts £6 each now £12 for set of 3.

*Forres Gazette Pre-1855 Deaths Parts 1-3 and Elgin Courier Pre-1855 Deaths Parts 1 & 2
Was £6 each now £3 each*

Limited offer only – Free Postage & Packing on above offers.

THE COLLEGE OF ELGIN

A TOWN WITHIN A TOWN

Bruce B Bishop FSA Scot, ASGRA

In many of the Cathedral cities of Scotland, the area around the Cathedral was a separate jurisdiction from the more secular part of the city. From a family history perspective, though, this may mean that some of the very early Latin records, in the unlikely event that they have survived, may not always be so easily accessible.

Elgin Cathedral is one such example. The area around the Cathedral is variously known as the Precincts, the Chanonry or the College of Elgin. McKean in his Illustrated Architectural Guide to Moray, notes that "The Bishop of Moray was king in his own city, and being one of the most powerful prelates in Scotland, had the Chanonry enclosed with a wall.... over half a mile in circuit". It is this area, rather than the Burgh to the west, which may have been the original 'City of Elgin'.

According to some sources there was a major fire in the College of Elgin in 1270, in which many of the smaller buildings, which would have been thatched, were destroyed. The area was said to have been swiftly rebuilt.

The College contained the Cathedral, the Chapter House and the manses and dwellings of many of the church dignitaries and was enclosed by a Curtain Wall some twelve feet high and over six feet thick. This walled 'city' met with the east end of the Burgh of Elgin at the Little Cross, the finial of which may be part of a 1402 cross erected by Alexander MacDonald of the Isles in penance for his sacrilegious attack on the Cathedral. The pillar of the present cross dates from a rebuilding in 1733. The walls of the College of Elgin enclosed much of what are now Cooper Park, North and South College Streets, King Street and Cathedral Road. Within it lived various important people; eight dignitaries such as the Dean, Precentor, Chancellor, etc., 16 Canons, 22 Vicar's Choral and a similar number of Chaplains, many of whom had livings elsewhere in the Diocese, such as at Duffus and Unthank. Also inside this curtain wall lay the Cathedral and the Chapter House, both enclosed by a smaller stone wall, outside which ran a roadway for the full length of the perimeter of this central area. The other buildings within the College, and their inhabitants, are unsurprisingly much less well-documented.

Only one of the ports or gates into the College of Elgin has survived, this being the Pans Port, also known as the East Gate or the Water Yett, implying access to the College from the River Lossie, obviously navigable at that time. The Pans Port itself is in a fair state of preservation as shown in the photograph below, having been restored in 1857. The groove or *chase* for the lifting of the portcullis is still visible in the wall of the broad, pointed Gothic arch flanked by arrow loops. Only a few small fragments of the Precinct Wall remain, most notably the section adjoining the Pans Port.

Outside the walls of the College lay the crofts, each of about 2 acres each in extent and covering about 50 acres in total, providing lands for the occupants of the manses who lived within the walls, hence the names Deans Haugh, Moy Croft, Subchanters Croft, etc.

To the west of the central Cathedral area lay the Bishops Palace, and to the north were the Deans Manse (now North College), the Chancellors Manse, the Treasurers Manse, and the manses of the 'parsons' of Inverkeithny, Botarie and Croy. To the east, on either side of the road leading in from the Pans Port, were the Duthil Manse and the Subdeans Manse.



The Pans Port or East Gate of the College of Elgin

The Bishop's House, immediately opposite the west end of Elgin Cathedral, was supposedly built by Bishop John Innes in about 1406 or 1407. It is also variously known as the Precentor's Manse, the Chantor's Manse or the Alves Manse, showing the changes of use and occupation over the centuries. Judging from its quite small size, and also by the presence of the much larger Bishop's Palace nearby at Spynie, it was probably only used by the Bishop as a temporary residence at times when he was required to be at the Cathedral in connection with the business of the Diocese or at the great festivals of the church. To the north of the Bishops House is the Deans Manse, now North College, built to an L-shaped plan in 1520. It is a substantial building which was modernised in 1858.

Almost all of the manses were demolished by the end of the 18th century, one of the survivors, the Duthil Manse, being demolished to make way for the Elgin Brewery in the early 19th century. The Brewery was itself demolished in the early 20th century.

To the south of the Cathedral lay many of the other manses associated with the Cathedral. Among the dignitaries who occupied these manses there was much diversity in both rank and in duties. The Dean was the head of the Chapter, and had responsibility for the running of the Cathedral and its College. All of the canons, vicars and chaplains associated with the cathedral were under his control. His responsibilities included not only the general smooth running of the Chapter, but also punishment of the delinquencies of the vicars and clerics, the installation of canons, he also conducted services in the cathedral in the absence of the bishop, and was treated with an honour and reverence awarded to none of the other dignitaries. Next to the Dean in rank came the Archdeacon, or Archdean as he was sometimes (inaccurately) titled in old charters and records. He was in practice the judge in the Episcopal Court. He had the right to delegate his legal duties to a deputy who was described as the Official.



The Bishop's Palace

The Precentor or Chanter was entrusted with the care of the music in the cathedral. He admitted members to the choir, instructed them and kept them in order. He was responsible for the care and maintenance of the valuable music books which were used. The sang-schule over which he presided as a rule afforded not only musical knowledge to the boys, but also a more general education, and after the Reformation many of the sang-schules in Scotland were converted into the grammar school for the Burgh. The duties of the Chancellor were many and varied, he was rector of the theological school, and in charge of all of the preaching. He looked after the readers and servants and had custody of the Chapter seal, which was safely locked away in the Treasury under double locks. He was also responsible for all written communications and for the care of the theological library. The Treasurer was responsible for the care of the ornaments and relics, the keeping of the clocks, provision of the necessary utensils and supplies for the smooth running of the establishment, the payments of wages, and a multitude of other tasks.

Each of these dignitaries had a deputy, and no doubt a fairly large staff to conduct the daily routine of the work. They were well-rewarded for their efforts with the revenues they enjoyed from the lands in which they were invested by virtue of their offices (their temporality), and from the income they received from the church for the discharge of their duties (their spirituality).

There must have been many other smaller dwellings in the College, to house the servants of these men of the cloth, and the tradesmen and artisans who serviced them. Many of these people, especially in pre-Reformation times, were never identified by name, only the more prominent ones being mentioned in the records.

Many of the people who lived within the walls of the College of Elgin before the Reformation were men associated with the life of the Cathedral, including Friars, a Glassmaker, also John Kyntor, Musician and Cantor – a good example of an occupationally-derived surname, a scribe and various Chaplains.

After the Reformation, from 1560 onwards, things were to change. The Protestant Church wiped away much of the hierarchy of the Catholic regime, the cathedral was abandoned to the elements, and the manses of the vicars and canons gradually became adapted for secular use. The Protestant

ministers lived in their manses, in their own parishes and near to their church. The Presbytery became responsible for the running of the church, and the status of the College of Elgin declined rapidly.

The cathedral gradually fell into ruin, but from the number of gardeners mentioned in the records it is obvious that the more substantial houses were put to good use as private dwellings. The isolation of the College from the Burgh of Elgin, which had been such a feature of life prior to the Reformation, was now ended, and the people of the Burgh were free to live and work in the College. From the 17th to the 19th century most of the area, especially the cathedral grounds, became a dumping ground for the town. The narrow lanes of Lazarus Wynd and Weavers Close became home to all manner of artisans and tradesman, and it was not until the activities of John Shanks in the 19th century, in the clearing of the rubble and refuse from the area, that any semblance of dignity was again restored to the College of Elgin.

In the fifteen years following the Reformation of 1560-1568 many of 'indwellers' of the College still had a religious connotation, but by 1575 the religious life of the Cathedral was at an end. We now find men whose occupations are much more secular, the areas around the manses, now in the hands of local merchants and burgesses, were cared for by numerous gardeners, and there were also many weavers, tailors and other artisans. Also, of course, there was Miss Barbara Reid, a well-kent lady of the night, who was banished from Elgin on grounds of being "a naughty person". How times had changed in the College of Elgin.

Some of the people who lived within the walls of the College of Elgin before the Reformation are identified as:

Chisholm	Bernard	1500	1513	Friar, died in 1513 aged 78	
Strang	John		1517	Priest and Glassmaker, died in 1517	
Reid	Robert		1528	Subdean of Elgin Cathedral	
Kyntor	John		1540	Musician (Musician) and Cantor	
Chayne Archibald			1542	Chaplain	
Strang	Andrew		1545	Chaplain of Our Lady's Chapel at Castle of Elgin	
Innes	John		1546	Prebendary of Elgin	
Hume	William		1549	1553	Chaplain
Williamson	Donald		1549	Chaplain in the Cathedral	
Kar	James		1550	1552	Chaplain, teacher at the "Sang Schule"
Gadderer	William		1551	1556	Scribe

After the Reformation there is a much wider variety of names and occupations, but many of them still have a religious connotation, especially in the two or three decades following this massive disruption to religious life:

Chrystie	Robert		1562	Prebendary of Elgin	
Cupar	John		1566	Indweller in the Colledge of Elgin	
Hepburn	George		1566	Prebendary of Elgin	
Innes	Walter		1570	1573	Flescher, Indweller in the Colledge of Elgin
Winchester	Florens		1570	Chaplain	
Blindschein	Johne		1571	Friar	
Hay	William		1571	Scribe	
Sinclair Alexander			1571	Chaplain	
Sinclair Alexander			1571	1609	Son of Alexander Sinclair, above
Thornton	James		1574	Chantor	
Blincher	John		1575	Friar	
Innes	Walter		1581	1597	Gardener in the Colledge of Elgin

Hay	Christie	1588		Wife of Walter Innes in the Colledge of Elgin
Duff	Thomas	1592	1597	Gardener in the Colledge of Elgin
Schand	Janet	1592		In the Colledge of Elgin
Leslie	John	1596	1598	In Colledge of Elgin
Lochhilles	Margaret	1597		In the Colledge of Elgin
Cumming	Alexander	1597		Gardener in the Colledge of Elgin
Patton	William	1597		Gardener in the Colledge of Elgin
Rynd	James	1597		Gardener in the Colledge of Elgin
Stalker	William	1597		Gardener in the Colledge of Elgin
Tarras	William	1597	1631	Gardener in the Colledge of Elgin, Kirk Elder, husband of Helen Chamber
Winchester	Margaret	1597		In the Colledge of Elgin
Cockburn	John	1598		In the Colledge of Elgin
Law	James	1598		In the Colledge of Elgin
Mow	John	1603		Master of the "Sang Schule"
Cumming	Alexander	1603	1604	In the Colledge of Elgin
Cumming	Isobel	1604	1609	In the Colledge of Elgin
Johnstoun	Stephan	1606		In the Colledge of Elgin, son of Isobell Cumming
Auld	Margaret	1615		In the Colledge of Elgin, married William Rob
Innes	Thomas	1622	1626	Gardener in the Colledge of Elgin
Stevin	Magie	1623		In the Colledge of Elgin
Innes	Elspe	1626		In the Colledge of Elgin
Mitchell	James	1630		In the Colledge of Elgin
Johnstoun	James	1631	1633	Mason in the Colledge of Elgin
Layng	William	1631		In the Colledge of Elgin
Leslie	John	1631	1635	In the Colledge of Elgin
Innes	Andrew	1646	1649	In the College of Elgin
Crichton	Efie	1654		In the College of Elgin
Sinclair James		1682		In the College of Elgin
Innes	James	1684		In the College of Elgin, Kirk Elder
Anderson	Margaret	1702		In the College of Elgin, her house burnt down in September 1702.
Gray	William	1702		Taylor in the College of Elgin, his house also burnt down in September 1702
Smith	John	1735		Blacksmith in the College of Elgin, Papist
Smith	Alexander	1735		Son of John Smith, above, also a Papist
MacKenzie	Alexander	1748	1751	Weaver in the College of Elgin
MacKenzie	William	1751		Weaver in the College of Elgin
MacKenzie	Alexander	1760		Weaver in College of Elgin, Burgess, Freeman
Reid	Barbara	1760		In the College of Elgin, she was banished from Elgin on grounds of being "a naughty person"
Falconer	Robert	1761		Smith in College of Elgin, Burgess and Freeman
Wiseman	John snr.	1774		In the College of Elgin
Wiseman	John jnr.	1774		In the College of Elgin
Sutherland	Janet	1783		In the College of Elgin, on the Poor List
Petrie	James	1784		In the College of Elgin
Cook	Alexander	1809	1823	Keeper of the Cathedral Ruins, lived in Keepers Cottage, died in 1823
Shanks	John	1824	1841	Keeper of the Cathedral Ruins, lived in Keepers Cottage, died in 1841
Young	Alexander	1825	1828	Brewer in the College of Elgin, Baillie
Young	James	1825		Brewer in the College of Elgin

James and Phoebe Inglis – Black Servants in Georgian Inverness

By Eona Bell

I have been researching the Inglis family of merchants in Inverness during the eighteenth and early nineteenth century. The task has been made easier by the fact that the Inglises were very active in public life, and it has been possible to find information about them in various online and physical archives, including memoirs and 'family notes' written by relatives within the past century. Their activities during the 1700s and early 1800s have also been spotlighted in more recent historical research on Scottish involvement in the transatlantic slave trade, and I am grateful for the work of David Alston and Douglas Hamilton in particular for drawing attention to aspects of the Inglis family story which were overlooked in the family records.

The Inglis family had settled as merchants in Nairn by the 1600s and in the first half of the eighteenth century moved their property and business interests to Inverness. Hugh Inglis (1710-82), a Baillie of the Burgh, was the captain of a ship, the *Pledger*, sailing between Inverness, Edinburgh, London and the Continent. He married three times, and had five sons, of whom the younger four – Alexander, Hugh, John and George – left to seek their fortunes in the Americas and Bristol, along with many other young Scots of the time. The eldest brother, William remained in Inverness having inherited their father's property, including land at Kingsmills. William Inglis (1747-1801) was Baillie, Treasurer and later Provost of Inverness – in his civic role, he directed major improvements to the infrastructure of the burgh and raised funds (including donations from Highlanders active in the slave trade) to build the Northern Infirmary and Inverness Royal Academy. In his business life, he was a bank agent and partner in a grocery and wine shop, while taking a leading role in Inverness society, as a Freemason and early member of the Northern Meeting. Provost William Inglis married Isabella Sutherland Scheviz; they had no children of their own but gave a home to their orphaned nephew and nieces, the children of William's brother Alexander (1743-1791). Provost William was remembered by the family as a kind and generous uncle: he is commemorated in a portrait in the Inverness Town Hall, and a marble memorial in Old High St Stephens Church.

David Alston has written about the four mixed-race children of Provost William Inglis's youngest brother, George Inglis (1764-1846) and Susanne Kerr (?-1814), a "free mulatto" woman from St Vincent. Having spent his early adulthood as a slave-holding plantation owner in St Vincent and Demerara, in 1798 George Inglis brought his four mixed-race children to Inverness when he returned to Scotland to marry a Scottish woman, Helen Alves (1782-1876); Susanne Kerr remained in Georgetown, Demerara and never saw her children again. The children of George Inglis and Susanne Kerr were educated at the Inverness Royal Academy but left the town on reaching adulthood: David Alston suggests that they chose not to remain in Inverness because they would always be in the shadow of their father's legitimate children. Having outlived his four older brothers, George Inglis inherited the family property of Kingsmills where he lived the rest of his life as a prominent member of the town's social and business elite and father of nine sons and daughters with his wife Helen Alves. From 1797 onwards, as opportunities in the Americas declined in the progress towards the abolition of slavery, the Inglis family turned their attentions eastwards. The next generation would largely seek employment with the East India Company, while always maintaining contact with Inverness.

My research has uncovered more information about the black and mixed-race members of the early nineteenth-century Inglis family, who were simply not acknowledged in family trees and memoirs

compiled by relatives in the 20th century. I have also identified two black servants - James Inglis and Phoebe James - who worked for the Inglis family in Inverness in the early 1800s.

James and Phoebe Inglis – Servants at Kingsmills House

Many of the Inglis family and their relatives are buried in Chapel Yard, Inverness, and I was curious to note a small slab recorded as number 1948 in the HFHS list of Monumental Inscriptions at Chapel Yard. The transcription reads “J. Inglis and P H Inglis and their children: 1811”. I would like to suggest that this is the grave of one or more infant children of James and Phoebe Inglis, two servants of the extended Inglis family. James was certainly black or mixed-race and it is probable that Phoebe was also.

After the death of Alexander Inglis (1743-91) following a duel in Charleston, South Carolina, Provost William Inglis arranged for his orphaned nieces Mary, Katherine and Betsey to travel to Inverness where he and his wife took care of them. In a notebook now in the Inverness Museum and Gallery, he set out the account of his expenditure on their behalf – and for their brother David Deas Inglis, whose education he had been overseeing in Scotland since 1793. He must have hoped that this money could be reclaimed once his late brother’s estate had been settled in Carolina – a hope which was never realised, as Alexander Inglis had left many debts.

Three entries in William Inglis’s account book must refer to two black servants - Phoebe and William – who accompanied the Inglis girls on their journey.

- On 28 November 1793 William paid £9.13.0 cash to a Captain Rey for the girls’ sea passage from South Carolina to Britain, and the passage of “Phoebe and William.”
- On 11 December 1793 he paid £6 cash to Mary Inglis “to pay Black William”
- July 1794 and March 1795 he bought gowns for Betsey (Elizabeth Inglis) and Katie (Katherine Inglis), and a “cloke and gown” for Phoebe

Among the 74 enslaved people listed in the inventory of Alexander Inglis’s property in Charleston after his death in 1791 are a man called Will, and two women called Phoebe, one of whom is described as a “washer” in the Inglis family’s town house. Phoebe was a name frequently given to enslaved women in the Americas (as an approximation of the African name Phibba or Fiba, traditionally given to a girl born on a Friday). There is no way of proving whether the Phoebe and William who sailed with Alexander’s daughters were their father’s slaves, but it seems highly probable that a house-slave – especially a girl or young woman who might already have cared for the young girls following the death of their mother (Mary ‘Polly’ Deas Inglis had died in Charleston in 1785) – would have accompanied the orphaned children as their servant on the sea voyage.

The cash payment to “Black William” may have marked the end of his association with the Inglis family, or perhaps both he and Phoebe remained as servants. They might have worked for Provost William at Kingsmills or at Aultnaskiach House near Inverness, where Katherine Inglis lived after her 1794 marriage to Dr James Robertson. Mary (1774-1850) and Elizabeth ‘Betsey’ Inglis (1781-1845) never married and lived together at various addresses in Inverness, including Aultnaskiach, maintaining close ties with the Robertsons for the rest of their lives.

In Mary Inglis’s will, written at Inverness in 1846 she refers to “a small India chest of drawers given by our dear Brother [i.e. David Deas Inglis] to our faithful good old friend Phebe.” This gift must have been made during the period from 1797 to 1811 when David Inglis was working as a clerk for the East India Company in Bombay. It seems to suggest an enduring close and affectionate relationship between the Inglis siblings and Phoebe, who is described as “faithful”, surely a term applied to a

servant. In letters from Mary to David towards the end of their lives, she frequently recalls events of their early years in Charleston and alludes to people they knew there during their parents' lifetimes: having been orphaned they must have retained few links to their childhood home and those which survived were precious to them.

There is evidence that this Phoebe moved on to establish a family of her own. A woman named Phoebe James married a man named James Inglis at the church of St Mary-le-Port in Bristol in 1808. Following the death of Provost William Inglis in 1801, his only surviving brother George Inglis took his wife and their children to live at Clifton in Bristol for some years before returning to settle at Kingsmills. It is possible that in 1808 James Inglis was already living in Bristol as part of a relatively large Black population there at the time, and it is mere coincidence that he shared a surname with George Inglis, who became his employer. Alternatively, he could have come to Inverness as a servant (or slave) from Demerara with George Inglis in 1798. It was not uncommon for freed slaves to take the surname of person who had previously held them.

I have found no firm evidence that this James Inglis and Phoebe James worked as servants to the Inglis family in Bristol, but in 1810, two years after their marriage a daughter, Hellen Inglis was baptised in Inverness to James Inglis who is described as "servant at Kingsmills". Interestingly, the baptism of Hellen Inglis was witnessed by Hugh Inglis and John Inglis. The only adults in the family bearing those names whom I can identify as plausibly living in Inverness in 1810 are Hugh Inglis, the black son of George Inglis of Kingsmills and Susanne Kerr, and John Inglis the 'natural son' of the late John Inglis of Savannah.

A second daughter of James Inglis and Phoebe James, Elisabeth, was baptised in Inverness in 1811, when James Inglis was described as a "vintner". The Inglis family had been in the wine trade in Inverness for at least two generations and George Inglis had become a partner – with Katherine Inglis's husband James Robertson - in the Bridge Street wine shop of Mackintosh, Inglis, Robertson and Co. The baptism of Elisabeth Inglis was witnessed by Hugh Inglis and John Colvin.

The baby Hellen Inglis died in infancy – her death is recorded on 17 May 1811 and I assume it is she who is buried at Chapel Yard, perhaps with her baby sister Elizabeth, for whom I have found no further information. In May 1814 "James Ingles a man of colour and his spouse Phebie James had a child baptised by Rev Alex. Fraser named Alexander David Ingles. Witnesses John Fergusson and Hugh Innes." Was this child named after the father and son of the Charleston Inglis family?

James and Phoebe Inglis seem to have moved to London after 1814 and became servants to David Deas Inglis who had set up home with his wife and children in Walthamstow, following their return from Bombay in 1812. James appears again in the archive in 1820, when at the age of 33, and described as a "Negro" servant of Mr D. Inglis, he joined the East India Company as a labourer in London. He was nominated to the post by David Inglis's friend and brother-in-law William Taylor Money. Margaret Makepeace, curator of the EIC archives at the British Library writes that "In 1820 James was living at 3 Rose and Crown Court, Moorfields. He served as a private soldier in the Royal East India Volunteers, a corps first formed in 1796 to protect East India House and the Company warehouses 'against hazard from insurrections and tumults' and to assist the City government in times of disorder. James was discharged from the Volunteers in February 1828 but the reason is not given. He then seems to disappear from the surviving Company records."

A third daughter of James and Phoebe Inglis, named Phoebe Isabella or Isabella Phoebe was born on 24th November 1820 and baptised on 24th December 1820 at the Presbyterian Chapel at London Wall. This child died in infancy and was buried at Bunhill Fields in the City of London on 12 March 1822.

A man named James Inglis aged 43 (which would fit with his assumed age at marriage and the birth of his children) was buried at St John's Church, Wapping in 1830. I have found no further trace of Phoebe Inglis née James or of her children Alexander David and Elizabeth.

These tantalising glimpses point to the experiences of some Black and mixed-race people in the Highlands and elsewhere in Britain during the early nineteenth century. Clearly their lives were precarious, and often short, but it has been fascinating to consider how closely they were entwined with the domestic lives of their Scottish-born employers.

Sources

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Private notes made by Rev. R.S. Macnicol in the 1960s; a privately published memoir by Amy Maddox (2002); typescript notes on *The Inglis Family of Inverness* by W.A. Inglis (ca. 1932), Inglis Family Papers at Inverness Museum and Art Gallery.

Miss Mary Inglis 1850, Wills and Testaments Reference SC29/44/7, Inverness Sheriff Court)

<https://blogs.bl.uk/untoldlives/2012/10/black-labourers-in-london.html>

Editor Note – This Inglis Family have connections with Auldearn, having a vault on the North side of the church. If anyone has any information on this family and their Auldearn connection please get in touch.

Nairnshire Miscellany

Nairnshire Mirror Marriages 1854

Published fortnightly by Charles MacWatt with office in Church Street, and who resided in Douglas Lane, Nairn. The paper's last issue was on the 11th of October 1854 and was absorbed into the *Nairnshire Telegraph*.

12 Apr 1854 - At St. John's Chapel, Inverness, on the 6th inst., by the Rev. James Mackay, B.A **Alfred H Ord**, Esq. H.M 36th Regiment to **Bellisa Jane**, third daughter of the late Rev. **W Smyly**, of Aghanton, County Londonderry and great-granddaughter of the late **John Claudia Beresford**, Esq.

12 Apr 1854 - At Cawdor Inn, on the 31st ult., by the Rev. Lewis Macpherson, Mr **William Stephen**, Farmer, West Barivan, parish of Cawdor to **Jane**, third daughter of the late Mr **John Cowie**, Manager, the Doyne.

26 Apr 1854 - At Ardachy, on the 12th inst., by the Rev. John Tolmie, **Archibald M Adam**, Esq. Merchant, Glasgow to **Sophia Catherine**, eldest daughter of **Thomas Gillespie**, Esq.

26 Apr 1854 - At Forres, on the 13th, by the Rev. Adam Robertson, of the Free Church, **John Ferguson**, Esq. Farmer, East Grange to **Jane**, second daughter of **Wm Laing**, Esq. Merchant, Forres.

10 May 1854 - At Stoke Church, Devenport, on the 3rd inst., Sir **James Alexander Dunbar**, Bart. R.N., of Boath, Nairn to **Louisa Primble**, third daughter of the late Lieutenant-Colonel **Parson**, C.M.G.

10 May 1854 - Huntley Lodge, the seat of her Grace the Duchess of Gordon, on the 3rd instant, **Charles Goldsmid**, Esq. second son of **M A Goldsmid**, Esq. of Paris to **Caroline H Brodie**, youngest daughter of the late **Francis Whitworth Russell**, Esq. Bengal Civil Service.

24 May 1854 - At Caroline Street, Forres, on the 4th curt. Mr **Mathieson**, Watchmaker, Inverness to **Christina**, second daughter of Mr **Alexr Harrold**, Cabinetmaker.

24 May 1854 - At the Episcopal Chapel, Elgin, on the 11th inst., by the Rev. T B Morrell, M.A. Rector of Henley-on-Thames Oxon, assisted by the Rev. J Ferguson, the Rev. **Edward Seymour Stocker**, Fellow of the University of Durham, to **Jean Hamilton**, eldest daughter of Mr **Archibald Dunbar**, Bart. of Northfield.

24 May 1854 - At Darnway Castle, on the 7th ult. by the Rev. Joh Macewan, of Dyke, **William White**, Groom and Valet there to **Isabella Wingate**. Also **Alexander Ross**, Gamekeeper to **Margaret Wingate**, neice to **Isabella Wingate**.

24 May 1854 - At Calcots, on the 18th inst., by the Rev. John Walker, St. Andrews-Lhanbryd, Major **Ranald Macdonell**, 10th Bengal Light Infantry to **Eleanor**, eldest surviving daughter of the late **John Barclay**, Esq.

24 May 1854 - At St. Paul's Church, Malta, **Walter Pownall**, Esq. Captain in the 3d Foot or Buffs to **Georgina**, second daughter of the late Colonel Sir **Alexander Anderson**, C.B.

7 Jun 1854 - In Montreal, on the 13th instant, by the Rev. D Inglis, of the Free Chuch, Mr **John Munro**, Merchant, Dundas to Miss **Margaret Ross**, eldest daughter of Mr **John Ross**, Nairn, Scotland.

7 Jun 1854 - At St. George's Church, Hanover Square, London, on the 23d ult. the Earl of **Durham** to Lady **Beatrice Hamilton**, second daughter of the Marquis of Abercorn.

21 Jun 1854 - At the Bulletloan, Forres, on the 9th inst., Mr **Peter Robertson**, Innkeeper, Moyhall, Inverness-shire to **Christina**, daughter of Mr **Francis Lauder**.

21 Jun 1854 - At Camden, State of Arkansas, United States on the 2d January, **Margaret Sinclair**, only daughter of the late **Charles Black**, Esq. Town Clerk of Forres, and grand-daughter of the late Rev. **William Leslie**, Minister of St. Andrews Lhanbryde, Elgin to **Thomas Kemp**, Esq. Professor of Mathematics.

5 Jul 1854 - At Davidson, Cromarty, on the 21st ult., **Kenneth Murray**, Esq. Banker, Tain to **Annie**, eldest daughter of **Thomas Middleton**, Esq.

Contributed by Stuart Farrell

The Last Execution in Nairn

The following article was published in the *Forres Gazette* of 6 November 1929: ‘The Last Execution in Nairn. Mr Laing, joint town clerk of Nairn, gave a lecture to the local Literary Institute, on some old records of the burgh. He recalled that on 13th December, 1742, Murdoch Mackenzie, of whom it is recorded that he did not understand the language, was charged before Sheriff Patrick Clark, and a jury with the theft of two mares, found guilty and sentenced to be hanged by the common hangman upon a gibbet or gallows to be erected on the gallow-hill of Nairn, at the west end of the town, and the magistrates of the burgh were ordained to see the sentence put into execution. This sentence occasioned the Town Council of the day some trouble and anxiety of mind. Every burgh was understood to have among its staff of officials a common hangman, but presumably for the reason that the town had no work for a permanent official and that, if appointed, his office would be a sinecure, the burgh did not at that time possess an executioner to carry out the sentence. A meeting of the Council was conveyed by the Provost, Mr Lewis Rose, to consider the situation, and being duly impressed by the gravity of the task committed to them, they came to the conclusion that it behoved them to borrow an executioner from some of the neighbouring burghs for the occasion. Accordingly a messenger whose name was Robert Sutherland was despatched to Inverness, and on his return reported to the Council that the magistrates of Inverness were willing to lend the services of their executioner, but it was necessary to send a guard to carry him from Inverness to Nairn. What is described as a sufficient guard was then appointed, and, having conveyed him to Nairn, the execution was duly carried out on 21st January, 1743. Thus, so far as the records disclose, was the last execution that took place in the burgh of Nairn.’

Recorded in the Nairn Burgh Council Minutes (Inverness Archives BN/1/1/3) of the following on the 9 January 1743: ‘The council having mett to consider that ther is at present a prisoner under sentence of death to be made on the twenty first of the instant Moneth of January which the Magistrates are ordained to see putt in execution on the sd day and having no executioner be employed. Therefore they give it as their opinion that application be instantly made to the Magistrates of any of the neighbouring Burghs who have an executioner that they may have the use of that executioner for that purpose, and that ther be a Gibbet purpusly erected at the west end of the Town for that and conform to the Sentence agst the so condemned person named Murdoch McKenzie and that the Magistrates order the wrights in the Town joyntly to erect the sd Gallows or Gibbet against ffriday seanight the fourteenth current and in case of their failure or reffusal to be liable to the penalties that may be inflicted according to law. Lewis Rose.’

It was further recorded on the 17 January 1743 of the following: ‘The Council having received the Report of Robert Sutherland that the Magistrates of Inverness are willing to allow their executioner to give in the executing the prisoner presently lying condemned in the prison of the burgh and that it’s now necessary a guard be sent to carry the executioner from the burgh of Inverness to this place they appoint a sufficient guard to be named for that purpose. Hugh Ore Bailie.’

No mention in the Minutes of the hanging after it was carried out; likewise there is no mention of the event in the Inverness Burgh Minutes for the period. Gallow Hill was situated in area of the site of Lodgehill House (Irene Mackintosh pers comm.)

Contributed by Stuart Farrell