



# Association of Highland Clans & Societies

*Newsletter: September 2020*



## Empty Highlands as Clan Gatherings, Games and Festivals Cancelled

It was to be such a busy summer for the Highland Clans. In addition to all the usual games and festivals that we attend—which are still listed on the back page of this newsletter—at least four of our member clans were planning to hold international gatherings this year: Grants, Camerons, MacGillivrays and MacKenzies.

Even if normal travel arrangements were to be back in place next summer—and at present that looks doubtful—it's unlikely it would be possible just to postpone these events until next year, given the amount of planning and advance booking of venues and accommodation that goes into these things.

Uncertainty about next year will affect plans that were being made by the relevant clans to mark the 250th anniversary of the birth of Sir Walter Scott, which might well have carried over into events in Edinburgh the following year—the 200th anniversary of the royal visit to Edinburgh which Scott orchestrated.

### WELCOME BACK FERGUS

The ministerial reshuffle in February saw Highland MSP Fergus Ewing resume the Tourism portfolio alongside his existing job as Cabinet Secretary for Rural Economy. The previous incumbent, Fiona Hyslop, was given the job of Cabinet Secretary for Economy & Fair Work, but also retained the Culture portfolio.

Fiona Hyslop had shown great interest in and a good knowledge of clan matters when chairing the Scottish Clan and Ancestry Forum [SCAF]—the successor body to the two set up to deal with Clans & Families and Ancestral Tourism by Fergus Ewing, during his previous stint as the Tourism minister. She was proud of the fact that she had fought for and saved the funding for the Scottish Clans and Historical Figures Event Fund (previously the Scottish Clan Event Fund)

SCAF was due to meet again in the spring or early summer, and no doubt Fergus Ewing will convene it again once circumstances allow.

## Editorial / Chairman's Column

It had been my intention get a newsletter and membership renewal form out in time for the Culloden commemoration. I planned to fly back from the USA for that weekend, stopping off en route for the Tartan Day celebrations in Washington DC where I was due to be one of the speakers at a symposium marking the 700th anniversary of the Declaration of Arbroath.

Cue cancellations due to the pandemic, and I was stuck in Tennessee (which at the time seemed a relatively safe place) until mid-May when I was able to get back to Scotland before trans-Atlantic travel became almost impossible. Sadly Tennessee is now one of those states with soaring numbers of Covid cases—though it's nowhere near as bad as much of the south and west of the USA—so Scotland seems like a haven of safety and sanity, albeit a lonely one. Once back, I had lots to catch up on, so it's taken a long time to get this issue going—especially after I decided the initial slim draft needing beefing up.

Since we're not going to be able to hold an AGM this year, it looks as if the existing officers and committee members will have to stay put for now. If, however, any members think we need to hold elections—or have important issues to raise that won't wait until next year—perhaps they would let me know and we'll see what we might be able to do online.

Online, you'll see that our website has gone, due to the collapse of our hosting company. Fiona Grant, who organised a new website for her clan, has volunteered to look into getting funding for a more ambitious website for AHCS.

The lack of events leaves us all with what we might call "clan time" to be filled in other ways. One thing the MacKenzies have done is to think afresh about why we have a clan society and how we might be able to improve the way it works—especially in the light of changing attitudes and technology. Since it is a prime purpose of the AHCS to share ideas and experiences—and hopefully learn from what others do—I thought it might be useful to compile a questionnaire about our societies to help us all learn about, and hopefully from, each other. I hope you'll find time to complete & return it (print it out, fill it in, scan it, and email it back—or return by post to me at: 1 James Close, Thornton, KY1 4AX). I'll collate the results and report in the next newsletter.

I thought it might be interesting to include as the main feature some material about the Declaration of Arbroath. John Bellassai's article would have been one of the views to be debated at the Washington symposium, and my contribution was to have been about the conflicting loyalties of the clans during the Wars of Independence and the Highland affiliations of the signatories—hence my notes to the names (affiliations may not be complete or all correct).

The Declaration itself can easily be found online, and for analysis I recommend Professor Edward J. Cowan's "The Declaration of Arbroath: For Freedom Alone" (2003, reprinted 2020).

We were all very sad to learn of the death of Norman Macpherson, who had been such a staunch supporter of the AHCS. The following obituary—especially the headline—says it all.

32 OBITUARIES

THE PRESS AND JOURNAL  
Wednesday, April 29, 2020

### FAMILY NOTICES

## Clan leader brought wisdom and laughter

As part from his wife, Norman George Macpherson's greatest love in life was his historic clan.

The Aberdeen-born drilling consultant joined the Clan Macpherson Association in 1968 and rose through the ranks to become its president.

An innovative leader of the group, he introduced the practice of a Doric grace whenever clansfolk were dining together.

Another of his passions was Robert Burns, as his position as president of the Aberdeen Burns Club would attest.

Following his death at the age

of 75, Mr McPherson will be fondly remembered for his wisdom and his ability to strew laughter in his wake.

Mr McPherson and his wife Mary were active members of many organisations including their local church, the Order of St John, the Order of St Lazarus, Wallace 700, the Association of Highland Clans and the Heraldry Society of Scotland.

Gordon Casely of the Heraldry Society paid tribute to his friend.

He said: "Norman moved easily through this world, wearing his learning lightly, for he never threw his extensive knowledge at you.

"You'd get that cheery glint in his eye, and the trademark grin. After that, it was up to you to ask – and the pearls of wisdom would fairly pour forth.

"We've all lost a friend, and Norman's passing denies Mary her soulmate. They were inseparable, a team who daily demonstrated such teamwork."

Mr McPherson cherished his Aberdeen roots and trained as an engineer in the city.

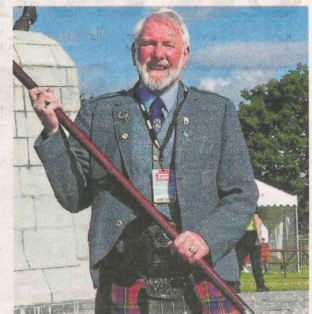
He served in the merchant navy before moving on to work in the oil industry in 1974, retiring in 2007 as a leading consultant in specialised aspects of offshore drilling.

His long career took him as far afield as South Africa, America, Europe and the North Sea.

Struggling with a serious lung problem for years, Mr McPherson's determined attitude always shone through and he often made light of his illness.

His positive outlook allowed him to contribute to many organisations up until three months before his death last Tuesday.

Mr McPherson is survived by his wife, Mary, two sons and a daughter and four grandchildren.



Norman McPherson has died aged 75

## Two Declarations With A Common Purpose: The Link Between 1320 and 1776

*By John King Bellassai, President of the Council of Scottish Clans & Associations (COSCA)  
and Vice President of the National Capital Tartan Day Committee.*

Many of our Scottish cousins love to come over and help us celebrate Tartan Day. But they still tend to wince at the name (which we actually borrowed from the Canadians), as being romantically Victorian, maybe even a bit *brigadoonish*. That is short-sighted on their part. Even more than the thistle or the saltire, the tartan is a universally recognized symbol of the Scottish ‘brand’ - not just something highland, but something quintessentially Scottish. After all, it is well-documented that lowland ladies widely wore tartan shawls and wraps to protest the Union in the earliest days of the 18<sup>th</sup> century - a sentiment that many in modern Scotland seem to be embracing once more. And a piece of simple tartan has even been found stuffed inside a clay pot, buried at the base of Hadrian’s Wall, wrapped around a fistful of 1<sup>st</sup> century Roman coins. So tartan has been a commonly recognized symbol of “things Scottish” for a long, long time. And here in America, 32 of our 50 states - typically states with heavy Scottish immigration in their respective histories - now have officially adopted their own tartans, registering them with the Scottish Tartans Authority.

The romance of the name “Tartan Day” aside, many, maybe most, in Scotland and even some here in America still poo-hoo the claimed inspiration for our Tartan Day holiday being found in the Declaration of Arbroath. But should they so quickly dismiss the link? I think not. Much recent scholarship supports it, and an actual analysis of the structure of the two documents, even some striking similarities in phrasing, suggest that 1320 was indeed a powerful inspiration for 1776. Not the only one, to be sure, but an important one, nonetheless.

The key to understanding the link between the two “declarations” lies in the fact that the American Revolution came right on the heels of the Scottish Enlightenment and that the works of many Scottish philosophers and academicians were being widely read, and deeply appreciated, in the American colonies in the decades immediately preceding our break with Britain. Though all estimates tell us that Scots immigrants to the American colonies prior to 1776 made up less than 10 percent of the general population, their influence on the worldview held by the educated segment of the population was far out of proportion to their numbers. Why so?

The answer lies in the fact that 18<sup>th</sup> century Scots immigrants included many well-educated clergymen and graduates of Scottish universities - Edinburgh, Glasgow, and Aberdeen - the seats of the Enlightenment. These two classes of immigrants, clergymen and university graduates, were well-acquainted with the works of Adam Ferguson, Francis Hutcheson, David Hume, Lord Kames and others that espoused the so-called “Common Sense Philosophy” then prevalent among the educated classes in Scotland. Both at the grammar school level and in the majority of the six universities in the American colonies (four of which were founded by Scots), Scottish immigrants predominated in the teaching ranks; as a result, these Scottish Enlightenment works were widely read and debated among both faculty and students in America.

We know that far from being an obscure document, the Declaration of Arbroath was well known in Scotland in the years immediately preceding the adoption of the Treaty of Union in 1707, because it featured in the so-called “pamphlet wars” that swirled around that event. Moreover, we know the Declaration of Arbroath itself went through at least four mass printings in Scotland in the decades between 1707 and 1776 - showing that it was widely read and its sentiments appreciated. But did this knowledge really cross the Atlantic?

In many ways, the key to understanding how the Scottish Declaration of Arbroath came to influence the American Declaration of Independence is to understand the relationship between William Small and Thomas Jefferson. Small was born in Scotland in 1734 and emigrated to America in 1758, settling in Virginia, where he became a professor of rhetoric at the College of William & Mary in Williamsburgh. But prior to emigrating, Small had attended Marischal College in Aberdeen, graduating in 1755. And while a student there, he studied under William Duncan, Professor of Natural Philosophy, whose 1748 work, *Elements of Logick* - the dominant logic treatise of its time - was widely read, both in Scotland and in America. Jefferson studied under Small at William & Mary, graduating in 1761; through Small he became well acquainted with the work of Duncan. The two men remained life-long friends. In his autobiography, Jefferson described Small as his mentor.

In March of 1764, shortly after graduating from William & Mary, Jefferson purchased a copy of William Robertson’s *The History of Scotland*, which addressed in great detail the events of the Scottish wars of independence, culminating in the Declaration of Arbroath. We also know that Jefferson’s mother’s family, the Randolphs, who numbered among the Virginia gentry, claimed descent from Thomas FitzRandolph, Earl of Moray, nephew of King Robert the Bruce and himself a signer of the Declaration of Arbroath. And we know that Jefferson was aware of this claimed descent on his mother’s side. Doubtless this purported connection with a signer of the Declaration of Arbroath affected Jefferson’s appreciation of the events of 1320. A review of the catalog of his library at Monticello shows that Jefferson later owned works by almost all the great thinkers and writers of the Scottish Enlightenment, including Hutcheson, Hume, Ferguson, Kames, Adam Smith, and others - a life-long interest he kept.

The structural organization of the American Declaration of Independence is a logical syllogism and this suggests Jefferson was inspired by the logician and rhetorician Duncan, whose work was taught to Jefferson by Small. Jefferson’s document conforms to the structure recommended by Duncan for conveying the maximum degree of conviction and certainty - a series of five propositions: (1) that all men are created equal; (2) that they are endowed by their Creator with certain unalienable rights; (3) that among these are life, liberty and the pursuit of happiness; (4) that to secure these rights, governments are instituted among men; and (5) that when any form of



government becomes destructive of these ends, it is the right of the people to alter or abolish it. This is followed in the Declaration of Independence by a so-called “self-evident” major premise: That when government becomes tyranny, men have a right to rebel against it. This entire structure conforms carefully with Duncan’s rhetorical standards for proving any proposition, as contained in his 1748 treatise.

These facts aside, did the 1320 Declaration directly influence the 1776 Declaration? Apart from both declarations being of similar length and signed by approximately the same number of “worthies” (39 bishops and nobles at Arbroath, 56 delegates at Philadelphia, appointed by the 13 colonies), many of the clauses in Jefferson’s declaration closely echo sentiments in the Declaration of Arbroath, even down to a similarity in many of the words used: For example, both summon God to be their witness as to the rightness of their cause (the Scots calling him “the Supreme King and Judge”, the Americans calling him “the Supreme Judge of the World”). Each contains a list of grievances against the tyrannical actions of a far-away English king as justification for them to take up arms. Each declares that the assent of the governed is a key ingredient in the new political order it is advocating - for the Scottish people in 1320, to throw off the English yoke and choose their own king (The Bruce), from among their own citizens; for the Americans in 1776, to throw off the English yoke and set up a new form of self-government (a constitutional republic) by which to govern themselves. And each says that if the new government does not meet the peoples’ expectations, they may change it, yet again. Each says the freedoms for which they fight are meant to apply to all their citizens (the Scots listing “Jew and gentile alike”). In each instance, the signers pledge to support and defend each other. And in each instance, the signers say they enter into this written compact for freedom alone, to which cause they pledge their lives and their sacred honor.

Once drafted, Jefferson submitted his Declaration to the assembled members of the Continental Congress, which referred it to committee, where it was amended and finalized. Two other prominent Scottish immigrants were among the members of that Continental Congress - John Witherspoon and James Wilson - and each argued forcefully for its passage in the debates which followed. The Rev. John Witherspoon emigrated from East Lothian to New Jersey in 1768; James Wilson emigrated from Fife to Pennsylvania in 1765. Both men were extremely well educated Scots and certainly knew of the Declaration of Arbroath, not only the wording itself but the history of its adoption.

The first of the two, Witherspoon, was a Presbyterian minister - the only clergyman among the delegates - who had become President of the College of New Jersey (later renamed as Princeton University). The second, Wilson, was an accomplished lawyer who went on to become an Associate Justice of the U.S. Supreme Court. Drawing on their strong educational backgrounds as graduates of Scotland’s leading universities, both men contributed strong support to Jefferson’s Declaration.

Witherspoon, sixth President of the College of New Jersey (now Princeton), was educated at the Universities of St. Andrews and Edinburgh. He was ordained a minister in the Church of Scotland in 1745 and only emigrated to America after actively being urged to do so by Benjamin Rush, who visited Paisley expressly to recruit him behalf of the college. During his 25 years in the job, Witherspoon transformed the small Presbyterian college, founded primarily to train clergymen, into the preeminent university in America. A delegate from New Jersey to the Continental Congress and the only clergyman among them, Witherspoon actively served on over 100 committees and was the most outspoken among the delegates on behalf of full political separation from Britain. Throughout his academic career, Witherspoon was an eloquent and outspoken proponent of the “Common Sense” Philosophy espoused by the Scottish Enlightenment scholars Hutcheson, Hume, Reid, Kames, and others, which he taught at Princeton.

Witherspoon not only himself signed the Declaration of Independence, but in the decade preceding it, educated many of the first generation of political leaders in the new United States of America. From among his students came 12 other members of the Continental Congress, each of whom signed the Declaration of Independence, plus one American President (James Madison), one American Vice President (Aaron Burr), 37 federal judges (three of whom later became U.S. Supreme Court justices), 28 later U.S. senators, and 49 later U.S. congressmen. President John Adams once said of Witherspoon, “I know of no character, alive or dead, who has done more real good for America.”

Wilson, known in America as “James of Caledonia”, was also a delegate to the first Continental Congress, but from Pennsylvania. He had attended the universities of Glasgow, St. Andrews and Edinburgh before emigrating and thus was equally well read in the works of the Scottish Enlightenment as were William Small and John Witherspoon. Imbued with the ideas of the Scottish Enlightenment, he moved to Philadelphia in 1766, to begin teaching at the College of Philadelphia (now the University of Pennsylvania), which awarded him an honorary Master of Arts degree. Wilson began to read the law at the office of John Dickinson a short time later; after two years of study he joined the bar in Philadelphia, setting up his own practice in nearby Reading, Pennsylvania in 1767. Wilson was very highly regarded by George Washington, who in his memoirs praised Wilson’s abilities and temperament. A leading legal theorist in colonial America, he was one of the six original justices appointed by President Washington to the U.S. Supreme Court shortly after the Constitution was adopted in 1789.

One of only six men to sign both the Declaration of Independence in 1776 and the Constitution in 1789, Wilson contributed greatly to the constitutional debates of the 1780’s which led to the formulation of the modern American tri-partite political system, consisting of co-equal executive, legislative and judicial branches, as embodied in the U.S. Constitution. And it was Wilson who convinced Congress to directly state that all powers of government, any government, are ultimately derived from the people - a characteristically Scottish notion and one which had been clearly articulated by the Scots in the Declaration of Arbroath in 1320.

## Signatories of the Declaration of Arbroath and their Highland Affiliations

Duncan, Earl of Fife – *cousin of Macintosh's ancestors (supposedly)*  
Thomas Randolph, Earl of Moray etc. – *feudal superior of many clans in Moray & Inverness-shire*  
Patrick Dunbar, Earl of March – *Dunbars in Nairn and Moray (where later Dunbars were earls)*  
Malise, Earl of Strathearn – *probable ancestral connections with clans in Perthshire such as*  
*MacLarens, MacNabs, MacMillans/Lenys, MacNaughtans etc.*  
Malcolm, Earl of Lennox – *probable ancestral connections with clans in Dunbartonshire & Argyll such as*  
*MacFarlanes, Buchanans, MacAulays, Colquhouns, Galbraiths, etc.*  
William, Earl of Ross – *ancestor of Rosses & probable ancestral connections with clans in Ross-shire such as*  
*Mathesons, MacKenzies, [Mac]Gillanders,*  
Magnus, Earl of Caithness and Orkney – *lords of clans then in Caithness such as Gunns*  
William, Earl of Sutherland – *chief of Sutherlands*  
Walter, Steward of Scotland – *chief or ancestor of Stewarts on Bute and later Stewarts elsewhere*  
William Soules, Butler of Scotland  
James, Lord of Douglas – *ancestor of Douglasses later in Inverness, Ross, Moray & Nairn*  
Roger Mowbray  
David, Lord of Brechin  
David Graham – *Grahams later found on peripheries of the Highlands, but Patrick (see below) was Lord of Lovat*  
Ingram Umfraville  
John Menteith, guardian of the earldom of Menteith – *chief of Mentieths, a branch of Stewarts in Knapdale*  
Alexander Fraser – *ancestor of the Frasers who became the Lords of Lovat*  
Gilbert Hay, Constable of Scotland – *his daughter said to have married Fenton of Lovat*  
Robert Keith, Marischal of Scotland – *Keiths later in Caithness*  
Henry St Clair – *Sinclairs later in Caithness*  
John Graham – *see David Graham above*  
David Lindsay – *Lindsays later in Nairn & Moray*  
William Oliphant – *Oliphants later in Caithness*  
Patrick Graham – *Lord of Lovat in the Aird*  
John Fenton – *Lord of Beaufort in the Aird*  
William Abernethy – *Abernethies said to belong to same kindred as the Earls of Fife, became Lords of Saltoun*  
David Wemyss – *said to belong to same kindred as the Earls of Fife*  
William Mushet  
Fergus of Ardrossan  
Eustace Maxwell  
William Ramsay  
William Mowat [Mohaut or de Monte Alto] – *Hereditary Sheriff of Cromarty*  
Alan Murray – *Murrays in Moray & Ross*  
Donald Campbell – *son of Cailean Mor, ancestor of Campbells of Loudoun*  
John Cameron – *maybe an ancestor of the Camerons later in Lochaber*  
Reginald Cheyne – *Lord of Duffus in Moray, son of Sheriff of Inverness & Nairn; Cheynes later in Caithness*  
Alexander Seton  
Andrew Leslie – *father of Walter Leslie lord of Ross (husband of Countess of Ross)*  
*Leslies in Aberdeenshire & later in Moray*  
Alexander Straiton

**The names of the following do not appear in the document's text,  
but their names are written on seal tags and their seals are present:**

Alexander de Lamberton  
Edward Keith – *Keiths later in Caithness*  
Arthur Campbell – *said in Campbell histories to be ancestor of the MacArthurs*  
Thomas de Menzies – *Menzies in Perthshire*  
John de Inchmartin  
John Duraunt  
Thomas de Morham

***Almost as interesting as those who signed the Declaration are some of those who did not, such as:***

MacDonald – *Angus Og had been one of Robert the Bruce's most favoured supporters, but may have been dead by 1320 with the succession to him as Chief of Clan Donald perhaps being disputed at this time*  
Earl of Athol – *Earl John had supported Bruce and paid for it with his life when executed in London in 1306. His son David was turned from an English prisoner to an English supporter—a classic case of the shifting loyalties of the Scottish aristocracy during the civil wars that made up much of the Scottish Wars of Independence.*



## 275: Celebrating the Cultural Legacy of Victory at Prestonpans

It will have escaped no reader's notice that 2020 is the 275<sup>th</sup> Anniversary of The Prince's arrival at Eriskay, his recruiting march across to Edinburgh and of his truly significant victory at Prestonpans on September 21<sup>st</sup>. So there can be no surprise that we are redoubling our protection, conservation and interpretation campaign of the heritage we host in Prestonpans. Everything we are setting in hand this year will be gathered into our repertoire for presentation in future years as our ambition to create a Living History Centre, telling the Jacobite story, comes to fruition. As lockdown and exit arrangements permit, we are mobilising dozens of volunteers and taking as our focus the **Cultural Legacy of the '45** - with support from EventScotland's Historic Figures and Clans Fund, National Lottery Heritage Fund, [Bòrd na Gàidhlig](#) and the Barons' Courts. Our strategy across the year has unavoidably but beneficially taken on an increasingly digital and virtual approach, one we had already adopted with APPs and DVDs. Webinar Talks are being offered linked from our Facebook pages and more besides.

**Since March 1<sup>st</sup>** 'Victory Hope & Ambition' Invitations with supporting packs have been going out to the nation's schools for 10/17 year olds to create their own POETRY – any form of verse writing; PROSE – could be a short story, or perhaps a description of a person or place; or ART & DESIGN – perhaps a painting or a drawing, a short comic strip or even textile art (basically, anything that is 2D and creative!). Work is invited in English, Scots or Gaelic to a range of themes from the battle and its legacy. It runs the entire year closing on the Prince's *[Julian]* birthday December 20<sup>th</sup>. Exemplary entries will be published in 2021 and shared widely as they arrive. <https://prestonpans275.org/learning-schools>. It's also been extended to Adults as well in their own category. We see this Invitation as an ideal project within the lockdown from Coronavirus and as we all gradually make our way back towards normality.

**The Grand Anniversary Weekend September 19<sup>th</sup>/ 21<sup>st</sup>** which will see the broadest range of activities. How much face to face activity will be possible by this time is as yet unknown but extensive arrangements are in hand to ensure live streaming. There's a Jacobite Song & Drama concert being filmed for showing that day. Sunday 20<sup>th</sup> will be Family Day at the Town Hall hosted by our Alan Breck Regiment of Prestonpans Volunteers with every imaginary engagement not least the battle board. This is the day when the Clans that Came out with The Prince at Prestonpans will again be specifically invited to join the activities; they all joined the Grand Parade and Dedication of the Memorial Tables in 2018 and this time a representation of historic banners with exhibition boards will be displayed in the Town Hall. It's all destined for the eventual Living History Centre. Monday 21<sup>st</sup> will be the opportunity for school children from across the county to take their battlefield walk, perhaps visit our micromuseum at Bankton House Doocot, meet with the Alan Brecks and lay wreaths across the several monuments and at the memorial tables to Highland Clans and the British Army Regiments on the 1722 Waggonway.

The climax of our cultural celebrations is to be an exhibition at the John Gray Centre, East Lothian's county museum in Haddington. It is planned to run from **3rd October 2020 to the 12 January 2021**, shining a light not only on the evolution of a battlefield but also the way in which the Jacobite story has been told in art, literature and on screen. It will explore the ways that story has been told across the centuries. It will also look at some of the changes to the landscape of Prestonpans battlefield and the ways it has been memorialised. The exhibition will be curated by Dr Arran Johnston, the displays will feature artworks and artefacts from several collections including the Trust's own. The range of paintings, textiles, archaeological finds and replica flags will ensure an engaging and colourful exhibition providing interest for a wide audience and age range. Displays will feature artworks and artefacts from the 18th-21st centuries. It is planned that one of the key items will be the 1933 "Prayer for Victory" tapestry, created at the famous Dovecot Studios for the Marquess of Bute, which has not been displayed in public since the 1980s. The exhibition will be supported by a schedule of events targeting different age ranges, including an event sharing the emerging contributions from the 10/17 year olds arts and literature project providing a platform for the young to perform/exhibit some of their work in a museum environment.

**Spring 2021 [dates awaited]** sees the opening of an extended exhibition of the magnificent 103 metre Prestonpans Tapestry stitched in communities along the route The Prince followed – that artwork this year celebrates its own 10<sup>th</sup> Anniversary on July 26<sup>th</sup> and we'll be streaming the 30 minute DVD *Stitches for Charlie*. It's to be presented at the Garioch Heritage Centre in Inverurie, which saw a second often overlooked victory for The Prince on December 23<sup>rd</sup>. It simultaneously occasions a refreshed interpretation board next to their memorial battle cairn managed by the Community Council, talks for youngsters and adults, skirmishes/re-enactments - and a battle game board which has been specially created. From Inverurie the tapestry heads south on safari visiting local community venues arriving ultimately at Dunbar where Cope scrambled ashore and finally along the route to his defeat at Prestonpans.

Throughout the year we will continue and develop our modest contribution thus far to celebrate the **Gaelic language** with further welcome support from Bòrd na Gàidhlig which we originally enlisted on the certain grounds that the majority of Highlanders at Prestonpans in 1745 spoke Gaelic. We already have bilingual walk and street signages and interpretation boards. Our micro museum and both the Prestonpans and Scottish Diaspora Tapestry scripts are bilingual. Our 10/17 year olds are being encouraged to contribute in Gaelic and the captions/interpretation at the John Gray Centre Exhibition will be bilingual. The Song Drama on September 19<sup>th</sup> will include Gaelic elements. During the year we are seeking contributions at symposia where we are collaborating with Newbattle and Edinburgh Colleges and East Lothian's own Gaelic group. But we are more ambitious yet. By 2021 we hoped we will have encouraged young and adult to first learn how to pronounce the Gaelic words we already display but to go further and develop an interest in learning and using the language. Our battlefield Guides will be tutored to share the pronunciation of our signages with visitors and our Highlander re-enactors to utter euphonic cries. Volunteers please contact us on [waukin@battleofprestonpans1745.org](mailto:waukin@battleofprestonpans1745.org)

The year will also see the continued development of our online community of supporters for all the current and future work of the Trust including our ambition to create the Living History Centre. It is known as **Friends of The Prince**. At that online location all details of activities and reports on outcomes will be given throughout the year. Edinburgh College IT students and faculty are working partnership with us to integrate and enhance our digital presence[s] which has grown like topsy since 2006. We sincerely invite you to register with us if you've not already done so @ <https://prestonpans275.org/support-the-cause>

**2021 Full scale Re-enactment will be presented.** Because of all the interruptions and disruptions of the pandemic to our Commemorations, the 2021 Re-enactments in Prestonpans will be the opportunity to bring together so many elements that we know have been sacrificed by the loss of human contacts and interactions. We'll be inviting all the Clans that fought in September 1745 with The Prince and representatives of the British Army as we so successfully did in 2018. Be sure to make **your Diary Note – September 18<sup>th</sup> / 19<sup>th</sup> 2021**.

*Dr Gordon Prestoungrange, Joint Chairman, Battle of Prestonpans [1745] Heritage Trust*

N.B. Always check for all latest updates @ [www.prestonpans275.org](http://www.prestonpans275.org)



# The Continuing Saga of our Septs

I wrote a short piece in our April 2019 Newsletter about Septs. That was in part a response to the news that Donald MacLaren, as Convener of the SCSC, had asked his fellow chiefs to declare what names they “authorised” as septs of their clans. It was also however because I had started compiling a list of all the names claimed by any Highland clan as a sept in order to help VisitScotland provide information about clan and sept names that did not rely on the self-interested services of a tartan sales site. The list was published as a booklet later last year with an introduction discussing the definition of septs. See the Highland Family History Society’s new website: [www.highlandfhs.org/media/other-publications.pdf](http://www.highlandfhs.org/media/other-publications.pdf)

Well, as ever in clan history, no sooner had I pronounced on certain aspects of this subject than I was forced to think again (something any historian worth his salt will always be prepared to do when new evidence comes to light).

Firstly I realised that, in my introduction, I had slightly misinterpreted what had been said about the septs of his own clan by William Buchanan of Auchmar—an 18th century pioneer (albeit often a misleading one) of the history of clans and septs. Since it’s a minor matter to do with the definition of septs I won’t bother elaborating on it here, since I doubt many readers are sufficiently interested in such theoretical musings. The more substantial problems however may be of interest—though they should come as no surprise—since they involve the question of whether specific names really were ever connected to the clans that claim them as septs. I hope that discussing them in this way will stimulate the members—and particularly the historians—of other clans to undertake similarly rigorous vetting of the names they claim, or their chiefs authorise, as septs.

The first names I’m going to refer to are those associated with the MacKenzies. The various Clan MacKenzie Societies have the usual long lists of names which they put up on their websites or exhibit at Highland Games. The list pictured above right comes from the MacKenzie tent at the Stone Mountain Highland Games in the USA. It includes one name, Mynock, that appears never to have been recorded in Scotland (not in the Church of Scotland Registers from 1553 to 1854, the Civil Registers from 1855 to 2019, or the censuses from 1841 to 1911); two

Septs of the Clan MacKenzie		
Charles	Charleston	Clunes
Clunies	Cromarty	Cross
Iverach	Iverson	Ivory
Kenneth	Kennethson	Kenzie
Kinnach	Kinnoch	Kynoch
MacBeolain	Macaweeneey	MacBeolain
MacBeath	MacBeth	MacConnach
MacConnachie	MacCure	Maceur
MacIver	MacIvor	MacKenna
MacKenney	MacKerlich	MacKinna
MacKinney	MacKinnie	MacKinsey
MacKinzie	MacLeay	MacMurchie
MacMurchy	MacQueenie	MacThearlach
MacVanish	MacVennie	MacVinish
MacVinnie	MacVinnish	MacVeeny
MacWhinnie	Mahiver	Makiver
Murchie	Murchison	Mynock
Smart	Tuach	MacKenzie Morgan's
Mungall	Carlaw	

All names may be spelled with other variations such as Mac or Mc or M'.  
The spelling of the name MacKenzie may also be MacKenzie, Mackenzie,  
Macenzie, Kenzie Or MacKinzie.

Lowland names, Mungall & Carlaw, that have no known connection in Scotland to Clan MacKenzie; and the “MacKenzie Morgans”, a current American family given special sept status by the chief in recent years who should not be confused with any other Morgans.

Apart from them—and Cromarty, which is the chief’s comital title rather than a surname found in the clan—there are fifty one entries on this list, most of which appear in one form or another on various lists of MacKenzie septs, such as that on the Clan MacKenzie Society of Scotland website. Out of that fifty one, the number of separate names is only eleven, since so many are actually phonetic forms of the clan surname or of alternate versions of the same few names. The eleven separate names are: Clunes; Cross; MacBeth; MacBeolain; MacIver; MacLeay; MacMurchy/Murchieson; MacThearlaich/Charleson; MacVanish; Smart; Tuach.

I’m writing a series of articles for the Society’s magazine about these names and whether it is justified to call them septs. One has to start, of course, by acknowledging that at least five of them are names connected to other clans, or indeed the names of clans in their own right; i.e. MacBeth, MacIver, MacLeay, MacMurchy and MacVanish. While the connection with Clan MacKenzie of two of these five names (MacBeath and MacVanish) is dependent on tradition or very limited evidence, the other three each constitute substantial kindreds that can be documented living for long periods on MacKenzie lands—thus falling within the usual definition of a sept (which for simplicity’s sake can be said to be a clan within a clan).



Clunes was an important family with lands in Cromarty and neighbouring parishes when the MacKenzies moved in on the burgh and purchased the Tarbat estates. Cross was the name borne by ironworkers imported from the south in the 16th century to work the smelters on the shores of Loch Maree. The Smarts were a significant family in the burgh of Tain in the 17th century. The Tuachs are a little more complicated. They were minor lairds in Easter Ross taking their name, it is believed, from one of the sons of Hector Roy MacKenzie of Gairloch who appears in the clan histories as *Iain Tuach* (John the Northerner). Why however was someone in a northern clan known as a northerner?

The reason may be deduced from the record in 1598 of *Ewne McEane Tuich & Johnne McEane Tuich* amongst "... broken hieland men and sorners ..." who were followers of *Allane Camroun of Locheldy*. Half a century before that, John MacKenzie of Kintail had been one of the recipients of a royal command to suppress the Macintoshes, who were described—no doubt at the behest of their hereditary enemies the Camerons—as "disorderly". It seems more than likely that Kintail's cousin John went south to fight the Macintoshes, and after he returned to Ross, where he had the estate of Davochpollan (near Fodderty), his sons stayed on in the south, were given lands by Lochiel, and were known as the sons of "The Northerner". Two centuries later their descendants, who lived at Ballachulish as MacKenzies, fought for Lochiel at Culloden, and were still known in Lochaber as *Na Tuathaich*.

The two most difficult of the MacKenzie septs to document are said to be amongst the oldest: the MacThearlaichs and the MacBeolains who, according to the clan's 17th century chroniclers, were original Norse inhabitants of Kintail. Alexander MacKenzie, the clan's 19th century historian, states that "... the MacTearlichs, now calling themselves MacErlichs or Charlesons, occupied Glenelchaig" and that the MacBeolains "occupied Glenshiel and the south side of Loch Duich as far as Kylerhea". In both cases it's difficult to find anybody—in contemporary records or ancient traditions—who might have given their names to these kindreds.

Tearlach is a rare name in the Highlands before the accession in the 17th century of the first king Charles. It was however a name amongst the early Macleans, one of the bearers of which was the progenitor of our own Allan Maclean's family; hence the Macleans of Dochgarroch are known as *Clann Teàrlaich*.

If you look in the birth & baptism indexes to the OPRs, there are no examples at all of M'Thearlaich/M'Tearlach/M'Erlich, though one M'Carlich can be found (in 1816 in Forres) and four M'Kerlies (only one in the Highlands – in 1829 in Tarbat). The name Charleson does occur, but only in the far north (Caithness, Orkney and Shetland) apart from three entries in Kirkhill between 1755 and 1760. These names appear—at first anyway—to be equally elusive in the 1841 census, though there are nine M'Kerlichs recorded in Lochcarron and one M'Carlich in Lochalsh (and again Charlesons in the far north).

The indexes to Ancestry.com include just one M'Thearlaich who turns out on further inspection to have been a Maclean of *Clann Teàrlaich*. They do however include quite a few M'Erlichs, the earliest of whom emigrated to Quebec in 1924 and were grandchildren of Roderick McErlich & Janet McRae. After a lot of searching this couple can be found in 1841 in Kintail, with a surname that appears in the ScotlandsPeople index as *McHearlich*—though a careful examination of the original handwritten record shows the name to have been *McThearlich*—which is an object lesson in the need to consider all possible phonetic spellings when doing such searches, especially as the ScotlandsPeople "Name Variants" option is often worse than useless: Put "MacKenzie" in, for instance, and you'll get a huge list that includes MacKeans, MacEwens & MacQueens.

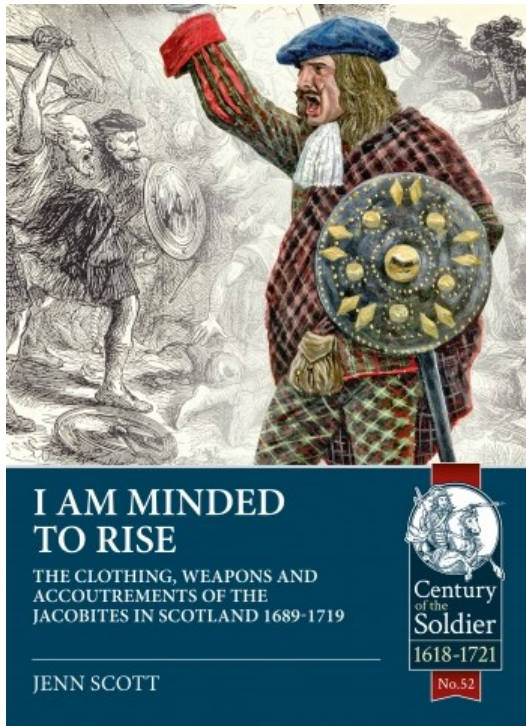
This result leads on to the discovery of another twenty seven McHearlichs in the 1841 census, the majority of whom were to be found on the eastern shore of Loch Long (between Dornie and Bundalloch). The remaining two households were just to the east, in nearby Glen Elchaig—the very place that The Clach said was the home of this sept of Clan MacKenzie.

Unfortunately searches for the name MacBeolain yield no similarly satisfying results; indeed, it cannot be found in any form—i.e. with all possible spelling variations—in any of the records on ScotlandsPeople: Not in the OPRs; the statutory registers of birth, marriage & death; the censuses between 1841 and 1911; the national index of wills & testaments from 1513 to 1925. Nor does M'Beolain/M'Beollan (with Mac or Mc) appear anywhere in the world in the indexes of Ancestry.com, though 51 forms sometimes taken as phonetic variations of this name—such as McBolan, McBoland, McBoylan, McBoulan & McBouland—can be found in Ancestry.com in England, Australia, Canada, Jamaica, the USA or Ireland; but none in Scotland.



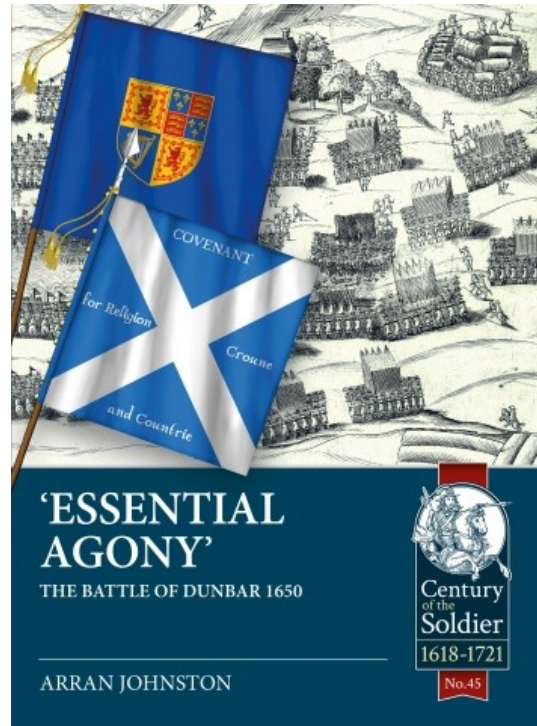


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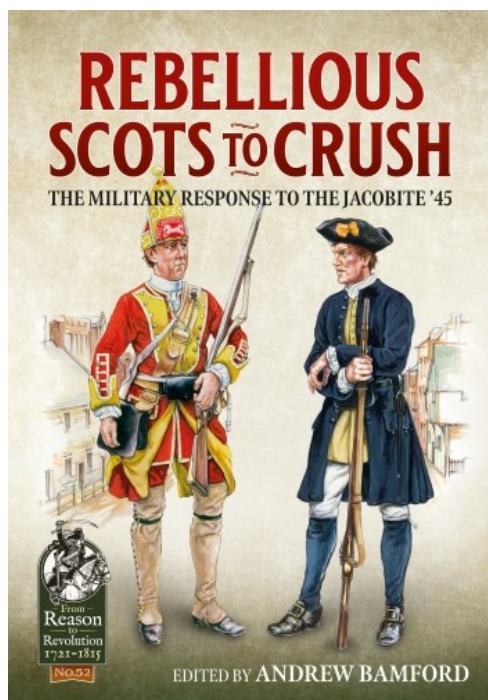
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*The above book includes a chapter by Jenn Scott on the Argyll Militia and a chapter by Arran Johnston on the Edinburgh City Guard.*

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## About the AHCS

Full membership is open to all clans judged by their peers in the AHCS to be “Highland” – whether represented by a Society, Commander, or Chief. Non-Highland clans and families may become Associate Members, and thus enjoy preferable rates at our events and a voice, but no vote, in our Council. Highlanders with no clan organisation may become Individual Members, on the same terms as Associate Members. Our events are intended to be open to all clans and families, but where space is limited preference will be given firstly to Full Members, and secondly to Associate Members. The full constitution, details of current membership fees, contact details for the clans, and for the Association’s officers, can be found on our website: [www.highlandclans.org](http://www.highlandclans.org).

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**Clan Fraser Society of Scotland & the UK**  
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**Highland Family History Society**  
**Highland Archive Centre**

### Events planned for 2020 that would have been attended by AHCS or a Member Clan

**17 April:** AHCS Social Evening in Inverness, with talk. Date, place, subject to be announced.

**18 April:** Battle of Culloden Commemoration organised on battlefield by the Gaelic Society of Inverness at 11.00am.

**27 June [TBC]:** Gairloch Highland Gathering. Clan MacKenzie.

**16 July [TBC]:** Mull Highland Games at Tobermory. Clan Maclean.

**16 - 19 July [TBC]:** Clan MacGillivray International Gathering in Inverness and Stratherrick.

**18 July:** Inverness Highland Games: 20 pitches in AHCS tent will probably be available (sharing may be possible).

To be followed by tea (5.00pm) and the Annual General Meeting of the AHCS (5.30pm) – Maclean Room at Eden Court.

**25 July:** Lochearnhead Highland Games. Clan Gregor.

**29 July:** Arisaig Highland Games. Clanranald (Clan Donald).

**30 July:** Clan Cameron International Gathering in Lochaber.

**1 Aug:** Aboyne Highland Games. Clans Farquharson & Fraser.

**6 - 14 Aug:** Clan MacKenzie International Gathering in Inverness, Strathpeffer and on the Isle of Lewis.

**7 - 8 Aug:** Moy Game Fair. Clan Chattan.

**7 - 14 Aug:** Clan Grant International Gathering in Strathspey.

**8 Aug:** Abernethy Highland Games. Clan Grant.

**8 Aug [TBC]:** Newtonmore Highland Games. Clan Macpherson.

**8 Aug:** Strathpeffer Highland Gathering. Clan MacKenzie.

**13 Aug:** Ballater Highland Games. Clan Farquharson.

**15 Aug [TBC]:** Glenfinnan Gathering & Highland Games. Clans Cameron & Donald.

**5 Sep:** Braemar Highland Games. Clan Chattan.

**12 Sep:** Pitlochry Highland Games. Clann Donnachaidh (Robertsons).

*Any additions or corrections to the above listings should be communicated to the Secretary (listings will also be available on our website).*

*Please also notify the Secretary of any special events – International Gatherings etc. – that your clan will be involved with.*

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