

The Tartan

The Clan MacDougall Society of North America
VOLUME 52, ISSUE 3 CHRISTMAS 2018

SPECIAL POINTS OF INTEREST:

- Messages from the Chiefs
- Yuletide in Scotland
- Christmas at Kilbride

INSIDE THIS ISSUE:

- | | |
|--|---|
| From Our President | 1 |
| Message from the Chief of Clan MacDougall | 2 |
| Season's Greetings to Clan MacDowall | 3 |
| MacDougall / MacDowall Books | 4 |
| News About The Tartan | 6 |
| Yuletide in Scotland | 6 |
| Nollaig Chille Bhrighde (Kilbride Christmas) | 9 |

From Our President

Our December issue of The Tartan newsletter comes to you in the Holiday season and we try to make it special for you. It is a time for traditions. We are bringing articles about the books and past issues of The Tartan that record our heritage. We are reprinting a special article from our Fall 1972 issue about family times in Scotland and are attaching a New Year's recipe popular in days gone by. We hope you enjoy these offerings of the season.

We are planning a full and active year ahead for our Society but for now it is time to enjoy the holiday season. Merry Christmas and a Happy New to you and your family from all of our volunteers at your Clan MacDougall Society of North America.

Scott MacDougald
President

Kyle Jones
President-Elect



Merry Christmas



MacDougall

Message from the Chief of Clan MacDougall

This comes to wish all Clansfolk and their families a very HAPPY CHRISTMAS from all at Dunollie.

Quite a number of you have visited Dunollie throughout the year and we are pleased that the Museum and Castle projects are attracting more visitors. The team here try to extend and vary the activities and events for both Adults and Children according to the time of year. The exhibition room in the Museum has a different theme each year and those of you who have visited during this season will know that the theme was "Dear Papa" which portrayed Childhood in Dunollie and included letters sent home to the family from the schools they attended, and other places.



At present, plans are being drawn up to extend the visitor experience to the Stables and Courtyard area of Dunollie -- it will more than double the space and opportunities available for everything connected to the Dunollie experience. This, of course, is dependent on the availability of Grants and Architectural consultations and discussions with the Trustees, so we cannot say exactly when it will materialise, perhaps 2021/2022? Something to look forward to.

Another project ongoing is making the public more aware, by various means, of the Ancestral Burial grounds, with the Chapel, of many of the MacDougall Chieftains and their families at Kilbride, just a few miles south of Oban. Grants are being applied for to help with this venture by a very enthusiastic Team.

In the summer of 2019 we will be holding the international Gathering of MacDougalls in Oban and Dunollie as an occasion to look forward to. We have had plenty of bookings already, and expect to have a full programme of events available early next year. We look forward to meeting those of you who have booked—as you will need to—and wish you an enjoyable time at the Gathering. It goes without saying, even if you are not attending the Gathering but attending any other time when Dunollie is open you will be welcome if you make yourself known !

We wish you all a prosperous and peaceful New Year.

Morag MacDougall of MacDougall

Season's Greetings to Clan MacDowall

Season's greetings and a prosperous new year to all of our clansmen out there! With 2018 coming to a close we hope everyone has had a fantastic year and hopefully had a chance to partake in some Highland Games in your local area.

Every year we enjoy the beautiful Victoria Highland Games in British Columbia, Canada, and this last year was no exception. We are repeatedly impressed with the contests in piping, dancing and in the strengths and skills of war -- the origin of Highland Games. So please consider this an invite for next year to join us at the 156th Highland Games in Victoria, BC, to visit and say hello if you happen to be in the area, and of course, a Merry Christmas and a happy New Year to all!



J.A. Dougal Macdowall
Grandson of Clan Chief Professor
Fergus D.H. Macdowall, Chief in
name and arms of MacDowall



**Clan Chief Fergus D.H. Macdowall with his
three Grandsons (from left to right) Garnett
L. H. Macdowall, J.A. Dougal Macdowall, and
Elliott R. Macdowall**

The Clan MacDougall Society of North America

President:	Scott Allan MacDougald president@macdougall.org
President Elect:	Kyle Jones kyle@macdougallmn.org
Tartan Editor:	Vacant editor@macdougall.org
Associate Editors:	Malcolm MacDougall mpmacd@yahoo.com John McDowall john.d.mcdowall@gmail.com

For more information: www.macdougall.org



MacDowall

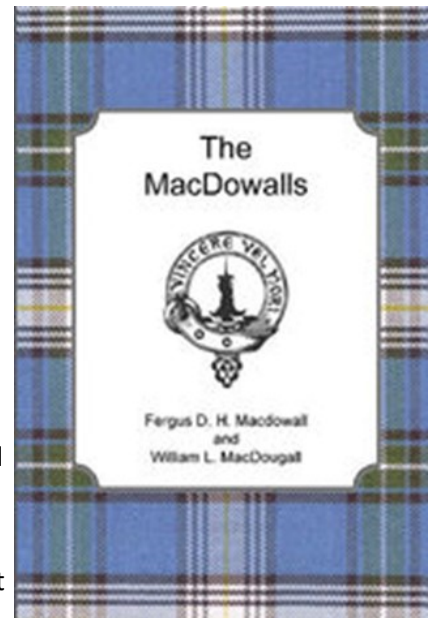
MacDougall / MacDowall Books

If you are looking for gift items related to your clan, our web site has a Book Section describing the best books about Clan MacDougall and Clan MacDowall. Each book description includes suggestions where to purchase the book, its approximate cost, and whether the profits are directed to the preservation of the clan heritage. Our Books Section containing the complete list is at <http://macdougall.org/2014/02/16/macdougall-and-macdowall-books/> Here are four suggestions suitable to the beginners as well as the experts on your gift list.

The MacDowalls by Fergus D. H. Macdowall and Contributors

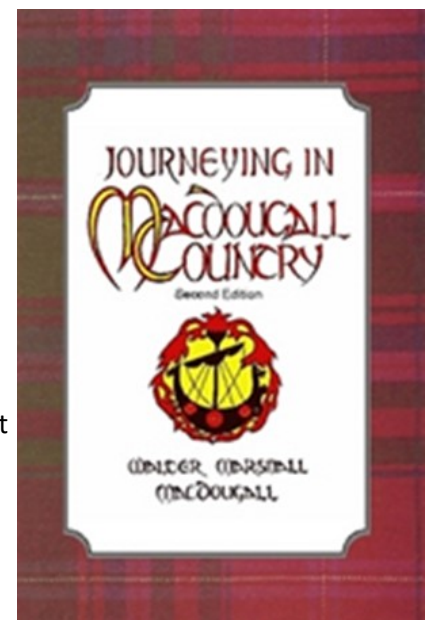
The MacDowalls traces glories, tragedies, and accomplishments of the MacDowall kindred from their beginnings in Scotland and Ireland and their emigrations. The Macdowall kindred includes many spelling variations of the surname including McDowell, MacDowel, Macdowal, MacDowyl, McDuyll, Macdoual, MacDool, McDoll, Macdougall – the original ancient name of the MacDowalls as well as Coyle, Dole, Dowall, Dugal, Dugle, Duwall, Duvall, M'Gowall, and Kyle. This is perhaps the first book ever to attempt to give a broad overview of the MacDowalls and some of their accomplishments over the past 900 years. Fergus D. H. Macdowall Chief of the Name has directed that all profits from the sale of this book are to be held in Trust by the Clan MacDougall Society of North America to be used for promoting the heritage of Clan MacDowall.

The MacDowalls may be purchased through Lulu.com for the soft cover price of \$19.00 plus shipping. Your local bookstore can order it for you; but may ask for the ISBN 978-0-578-02679-4. Major outlets such as amazon.com may offer it at their own prices.



Journeying in MacDougall Country by Walter M. Macdougall

This is a descriptive travelogue of that grand Highland countryside which was home to our MacDougall ancestors. If you are planning a visit to Dunollie or the ancient clan lands in Lorn, or Argyll or want to learn more about them, you should read this book or bring it with you as a travel guide. Its extensive notes on Clan history, geographic features, maps, sketches and historical anecdotes are designed to enrich a journey in the land of Lorn. The author, Past President Walter M. Macdougall has visited the places of our clan, researched our history, and met with the people who are most knowledgeable about the area. The book contains a special section called "The Lore of Lorn" where additional information is provided for those searching for more details on the topics. Walter has directed that all profits from the sale of this book are to be donated to the Dunollie Preser-

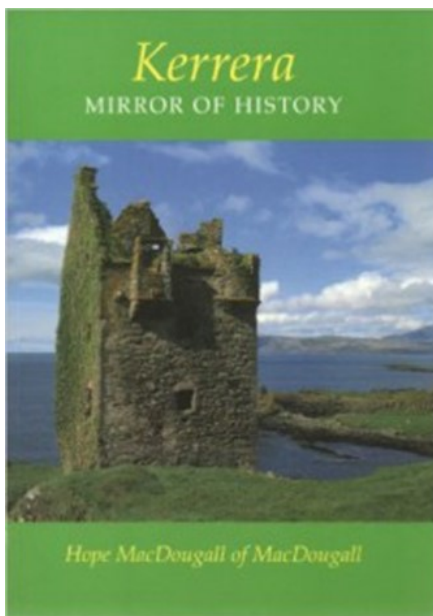
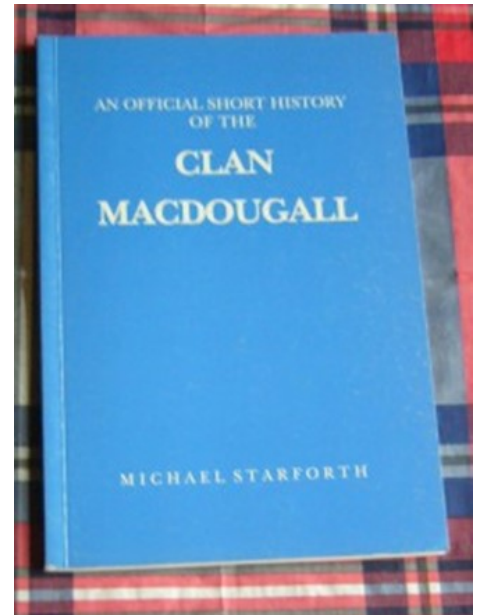


MacDougall / MacDowall Books (cont)

vation Trust. This book may be purchased through Lulu.com at a soft cover price of \$24.95 plus shipping. Also your local bookstore can order it for you but may ask for the ISBN 978-0-6151-7789-2. Major outlets such as amazon.com may offer it at their own prices.

Official Short History of The Clan MacDougall by Michael Starforth

This excellent little book of 50 pages was written for our thirtieth Chief and her family members by a professional historian as an official and a definitive source on MacDougall history. It covers our clan origins, the rise and fall in power, the Scottish Wars of Independence, the relations with the Stewarts, the Jacobite wars, and our Chiefs through eight hundred and fifty years. The ISBN is 0-912951-02-8. This book has recently been republished by Unicorn Ltd. in the US. They may be contacted by email at Mcleod@scotpress.com to inquire about price and availability. This little book it is well worth reading because its contents are historically reliable. this book is also available at for The Old Drapers Shop at Dunollie Castle in Oban, Scotland and from its web page on <https://www.dunollie.org/shop> for a price £3.99 plus shipping.



Kerrera: Mirror of History by Hope MacDougall

An intimate history of a MacDougall island and its people. This is a book about how our clan's people lived and the events which occurred on an island which has been a clan MacDougall island for most of the past 900 years. It contains descriptions of such things as tools, properties, old agricultural methods, old crafts, as well as information about Gylen Castle, and tenant records of people who lived on this island. This book is sometimes available from book sellers such as amazon.com but it is also available at The Old Drapers Shop at Dunollie Castle in Oban, Scotland and from its web page on <https://www.dunollie.org/shop> for a price £11.99 plus shipping.



MacDougall

News About The Tartan

The Tartan newsletter began in 1965 with the front page article Ceud **Mile Failte From Clan MacDougall Society President** written by our first Society President, John W. McDougall, announcing the formation of our Society. Now on our web site you can read that first issue and the subsequent ones from the past 53 years. Current members may apply to our web master at www.macdougall.org to obtain a password which will allow them to access our web site page containing our past issues as one of the benefits of your membership in the Society.

That first page contained this photo of our Clan Chief Coline MacDougall of MacDougall, the aunt of the present Chief of Clan MacDougall, standing beside her husband Leslie.

During the early years of our Society many traditions were discussed between our Chief and her Society President, John W. McDougall, including New Year's which in Scotland is called Hogmanay. It has its own special traditions. In 1972 The Tartan published her account of how these traditions were observed in her family.



Editor's Note: After 46 years we are reprinting this most interesting and informative article for today's members. We are attaching a traditional recipe for a traditional Hogmanay drink, Auld Man's Milk, which is mentioned in this article.

Yuletide in Scotland

Reprinted from Fall 1972 issue of The Tartan newsletter

WHAT is the holiday season really like in Scotland? What are traditionally Scottish customs as opposed, say, to British? What is, and was, the festive food? What the drink?

These are questions we asked Madam MacDougall, because bits we had read confused us about Christmas trees and a "Wishing Ceremony", about "First Footing", about "Auld Hansel Monday", and about the magic of the Rowan tree.

Our Chief was quick to explain that until quite recent years Christmas was not kept at all in Presbyterian Scotland. Work went on as usual, shops were open and there were no church services.

She went on to say, however, that her own family, belonging to the Church of England, did observe Christmas much as we do in the States and Canada. There was Church in the morning, a big dinner in the middle of the day with turkey, plum pudding, mince pies, and the table decorated with crackers. As a little girl she hung up her stocking and opened her presents when she woke up in the morning. They had a Christmas tree. The children on the estate and the estate workers all came for their presents. Thus one's Church, whether home was a castle or a crofter's cottage, determined how December 25th was spent.

Yuletide in Scotland (cont)

But for all of Scotland, Madam MacDougall tells us, New Year's Day is the big holiday, with shops closed and work at a standstill. The celebration really gets under way with "First Footing". This is at any moment past midnight of New Year's eve.

According to legend, it brings luck to the house if the first person to cross the threshold on January first is a "dark" man. So blondes keep away; a brunette is the emissary of good luck. He is supposed to bring with him food and warmth for the house, a peat for the fire or a lump of coal, and a bannock. He is greeted by the householder and the lady of the house. The host gives him a glass of whiskey and, following one old custom, the lady keeps smiling while the first footer breaks the bannock over her head!

A bannock, for the record, is a bread about the diameter of a meat plate, made of flour, barley meal, salt, buttermilk and soda, baked on both sides on a griddle. The lady, therefore, does not necessarily face New Year's day with a headache.

In Oban at midnight all the ships in the bay sound their sirens. And from midnight on open house is held in the people's homes.

"When we were at Barcaldine Castle," Madam MacDougall says, "we used to have a party for our neighbors. They would come in about nine and we would show some slides, talk and have coffee and cakes. At midnight someone dark would knock at the door and come in bringing the traditional gifts. We would all drink to the New Year, usually a big bowl of hot spiced red wine, and sing Auld Lang Syne. Lately, not being young, none of us are keen on turning out at night!"

Dunollie through the years, however, has been the scene of much holiday festivity and our Chief shares with us excerpts from the diary of John, fourth son of Admiral Sir John MacDougall of MacDougall and his wife Sophia Elizabeth. The family consisted of nine children, six sons and three daughters, at this time ranging from about 12 to 24 years old. John's diary reads:

Thursday, 25th December 1851 - Being Christmas Day read the Liturgy and a Sermon together in the forenoon. Dined a party of 12 at 5 p.m. In the evening played at "Hunt the Whistle", "Blind Man's Buff" and other games amidst shouts of laughter and general good humor.

Saturday 25th December 1852 - Being Christmas Day, we read prayers and Sermon at home in the morning. Went to Oban with Louisa and Kitty and called on Old Nurses, the Wards Rankines, etc. The Rev. Mr. and Mrs. Campbell, Kilmore, came to dinner. (Minister of the Church of Scotland). Dined at 6 o'clock, and in the evening played at Forfeits, Blind Man's Buff, Hunt the Whistle and several games.

Friday 31st December 1852 - We all passed the evening playing at Blind Man's Buff, Hunt the Ring, Forfeits and several other games. Subsequently we adjourned to Sophy's room and played at Cards. We were also engaged for some time in manufacturing a large quantity of "Old Man's Milk" which was made with whiskey, cream, sugar, lemon juice, nutmeg, etc. Precisely as the clock struck twelve, we sallied forth through the house wishing everyone a happy New Year. After enjoying ourselves very much we separated and retired for the night.



MacDowall

Yuletide in Scotland (cont)

Auld Man's Milk Recipe

This silky drink is like a creamy Egg Nog containing Scotch whisky, and it is garnished with nutmeg and lemon zest for a surprising citrus flavor. It is traditionally served during Hogmanay and on the following New Year's Day.

This traditional recipe is taken from *The Cook and Housewife's Manual* (1828) written by a Scots lady using the pseudonym Margaret Dods (the name of the landlady of the Cleikum Inn, in Scott's *St Ronan's Well*), but she was really the novelist Christian Isobel Johnstone (1781-1857).

METHOD WITH ORIGINAL INGREDIENTS

Beat the yolks and whites of six eggs separately. Put to the beat yolks, sugar and a quart of new milk, or thin sweet cream. Add to this rum, whisky, or brandy, to taste (about half a pint). Slip in the whipped whites and give the whole a gentle stir up in the china punch-bowl, in which it should be mixed. It may be flavored with nutmeg or lemon-zest.

MODERN INGREDIENTS (If traditional ingredients are not available.)

6 eggs, 1 quart of half & half, 1/2 cup sugar

1 cup of dark rum, 1 cup of Scotch whisky

Grated nutmeg for garnish & finely grated lemon zest for garnish.



Nollaig Chille Bhrighde

Kilbride Christmas



Saint Patrick



Saint Brigid



Saint Columba

Stained glass windows depicting Saints Patrick, Brigid, and Columba grace a wall in the chapel at Iona

Saint Brigid

Kilbride is named for Saint Brigid or Bridget, one of the most important patron saints of Gaelic speaking people, along with Patrick and Columba. In a narrow sense Brigid (of many variant spellings) lived at the turn of the sixth century, was revered for her chastity, her assistance to the poor, and her healing powers. There is, however, considerably greater historical scope in the traditions of Saint Brigid than of Columba or of Patrick. For example, she is often associated with a Celtic goddess, Brigid.

She was widely known for founding monasteries for nuns. The most famous of which was Kildare, built above a shrine to the Celtic goddess Brigid, where an eternal flame was tended by young women. The nuns of Kildare themselves are said to have tended a perpetual flame for seven centuries. Brigid's feast day is February 1, the day that the great Celtic fire festival of Imbolc, marking the beginning of the Celtic spring, was celebrated.

There are strong Christian traditions, albeit not found in conventional sources, associated with Brigid. She is known in Gaelic oral tradition, for example, as Mary's Midwife, stories of which persist into our time. Alasdair MacGilleMhìcheil or Alexander Carmichael in English, of Lismore, the great 19th century collector of Gaelic hymns, traditions and incantations from the highlands and islands of Scotland provided the story of Brigid at the birth of Christ quoted in Footnote 1. This is but one of several sources of the story. A Gaelic oral presentation can be found at <http://www.tobarandualchais.co.uk/en/fullrecord/42045/2> and an English presentation on the CD, *Nollaig Chridheil*, presented by An Còmhlan of Nova Scotia. In the first volume of his



MacDougall

Kilbride Christmas (cont)

classic work, *Carmina Gadelica*, MacGilleMhìcheil also recorded a hymn concerning the “*Sloinntireachd Bhride*” or “*Genealogy of Brigid*” quoted in Footnote 2, and reflected on the many legends and powers of Brigid:

... Some of these seem inconsistent with one another, and with the character of the Saint of Kildare. These seeming inconsistencies arise from the fact that there were several Brides, Christian and pre-Christian, whose personalities have become confused in the course of centuries—the attributes of all being now popularly ascribed to one. Bride is said to preside over fire, over art, over all beauty, ‘fo cheabhar agus fo chuan,’ beneath the sky and beneath the sea. And man being the highest type of ideal beauty, Bride presides at his birth and dedicates him to the Trinity. She is the Mary and the Juno of the Gael. She is much spoken of in connection with Mary -- generally in relation to the birth of Christ. She was the aid-woman of the Mother of Nazareth in the lowly stable, and she is the aid-woman of the mothers of Uist in their humble homes.

Kilbride Church Today

The name Kilbride, *Cille Bhrighde* or Church of Brigid, is found throughout and even beyond lands where Gaelic is or has been spoken. There may have been a Kilbride church in Lerags (Làrag meaning larch) a few miles south of Oban for centuries, perhaps from the era of Saint Brigid herself, but the first known written mention of it was in a 1249 document of King Alexander II, endowing the church and attempting to transfer the Cathedral of Argyll from Lismore to Kilbride. This move was part of a complicated struggle for power involving the kings of Scotland and Norway and the chiefs of Clan MacDougall. The MacDougall historian, Catherine Gillies, has written a deep and fascinating article on this struggle, “*Medieval Kilbride*”, in *Historic Argyll*, No. 16, 2011, which can be read at http://www.lahsoc.org.uk/journals/journal_2011/6%20Medieval%20Kilbride.pdf

Kilbride, a burial place for MacDougall Chiefs

Kilbride has been used as a burial place for MacDougall chiefs since at least the 17th century. It became the principal burial ground for our chiefs at the death of Iain Ciar, our 22nd chief and famous Jacobite warrior, in 1737. The principal family burial ground prior to that had been Ardchattan Priory on Loch Etive. However, in 1737 a storm on Loch Etive delayed the funeral party’s crossing to Ardchattan Priory for three days and it was decided to turn south and bury Iain Ciar at Kilbride where his mother was interred. His gravestone lies to the right as one enters the



old MacDougall burial aisle (or perhaps chapel). The burial ground of our chiefs now extends beyond this enclosure. An English translation by the Rev. John MacLeod of Marbhrann Mhic Dhùghaill Lathurna, Donald MacIntyre’s Lament for MacDougall of Lorn as recited at Iain Ciar’s funeral can be found on page 45 of the book, *Highland Postbag*,

Kilbride Christmas (cont)

and is quoted in Footnote 3. A single manuscript copy of the lament in the original Gaelic survives in a document in the University of Glasgow Library.

The present structure at Kilbride

The present structure at Kilbride, now a ruin, dates from 1706, although it appears to have been built on at least one earlier church. Long neglect and vigorous growth of ivy and trees hastened the deterioration of the structure. The Griffin family, now Kilbride's nearest neighbor, acquired a large part of the site and began to care for the grounds personally and, with the help of friends, began the work to preserve the beauty and dignity of the church and cemetery. Volunteers have worked on historical projects at Kilbride, like recording gravestones, over the years. The volunteers banded together to form the Friends of Kilbride association, which became a UK registered charity (SCO46175) in 2015. New lights and interpretative information boards have been installed, railings straightened and painted, and hinges oiled. Stabilization work to preserve the structures and to permit safe visitor access and archaeological work to unmask more of Kilbride's ancient history are substantial and very technical undertakings. A long term stabilization plan has been prepared for the site and the charity



has begun raising funds to implement it. Information on the history of Kilbride, work of the Friends of Kilbride, and a link to contribute to the UK registered charity can be found on the charity's webpage www.friendsofkilbride.scot

Christmas at Kilbride Church

Christmas is again being celebrated at Kilbride. On Saturday afternoon, a year ago December 2, 2018, approximately 50 adults and 20 children gathered at Kilbride to turn on a Christmas star and discuss the site's future. Karen Payne's Silver Laced Catering catered holiday food and cheer while neighbors and friends provided donations of home baking. Keiran Griffin, at ten years old



MacDowall

Kilbride Christmas (cont)

the youngest official friend of Kilbride enthusiastically helped volunteers set out the buffet, ran errands, and organized children's games. Santa Claus assisted throughout the afternoon. Catherine Gillies was on site to field enquiries about Kilbride's past and future.

Our gracious Chief, Morag MacDougall of MacDougall, a Trustee of the Friends of Kilbride, attended with members of her family. As darkness fell, she, aided by Keiran, organized the children's countdown to lighting the Christmas Star and illuminating the church and cemetery. At the end of the count, the children's cry of "Christmas!" brought light to a four-meter star, mounted high in Kilbride's ancient larch tree overlooking the ancient site.



"On December 1 of this year the star was again lifted into the larch above the church yard. Liam Griffin tells us that friends will gather on the 16th, "with games for the children, tea coffee and cakes for adults, and a sparkling glass of Christmas cheer for non-drivers." The star and church yard will be lit at 4:00."

By Ashby McCown

Reference Footnotes

Footnote 1—Aid Woman of Mary

Muime Mhic Dè

It is said that Bride was the daughter of poor pious parents, and the serving maid in the inn of Bethlehem. Great drought occurred in the land, and the master of the hostel went away with his cart to procure water from afar, leaving with Bride 'faircil buirn agus breacag arain,' a stoup of water and a bannock of bread to sustain her till his return. The man left injunctions with Bride not to give food or drink to anyone, as he had left only enough for herself, and not to give shelter to any one against his return.

As Bride was working in the house two strangers came to the door. The man was old, with brown hair and grey beard, and the woman was young and beautiful, with oval face, straight nose, blue eyes, red lips, small ears, and golden brown hair, which fell below her waist. They asked the serving-maid for a place to rest, for they were foot-sore and weary, for food to satisfy their hunger, and for water to quench their thirst. Bride could not give them shelter, but she gave them of her own bannock and of her own stoup of water, of which they partook at the door; and having thanked Bride the strangers went their way, while Bride gazed wistfully and sorrowfully after them. She saw that the sickness of life was on the young woman of the lovely face, and her heart was sore that she had not the power to give them shade from the heat of the sun, and cover from the cold of the dew. When Bride returned into the house in the darkening of the twilight, what was stranger to her to see than that the bannock of bread was whole, and the stoup of water full, as they had been before! She did not know under the land of the world what

Kilbride Christmas (cont)

she would say or what she would do. The food and the water of which she herself had given them, and had seen them partake, without a bit or a drop lacking from them! When she recovered from her wonderment Bride went out to look after the two who had gone their way, but she could see no more of them. But she saw a brilliant golden light over the stable door, and knowing that it was not 'dreag a bhais,' a meteor of death, she went into the stable and was in time to aid and minister to the Virgin Mother, and to receive the Child into her arms, for the strangers were Joseph and Mary, and the child was Jesus Christ, the Son of God, come to earth, and born in the stable of the hostel of Bethlehem. 'D uair a rugadh an leanabh chuir Bride tri braona burna fuarain fíor-uisge air clar a bhathais ann an ainm De, ann an ainm Iosa, ann an ainm Spioraid.' When the Child was born Bride put three drops of water from the spring of pure water on the tablet of His forehead, in name of God, in name of Jesus, in name of Spirit. When the master of the inn was returning home, and ascending the hill on which his house stood, he heard the murmuring music of a stream flowing past his house, and he saw the light of a bright star above his stable door. He knew from these signs that the Messiah was come and that Christ was born, 'oir bha e ann an dailgneachd nan daoine gum beirte Iosa Críosda Mac De ann am Betlehem, baile Dháibhidh' —for it was in the seership of the people that Jesus Christ, the Son of God, would be born in Bethlehem, the town of David. And the man rejoiced with exceeding joy at the fulfilment of the prophecy, and he went to the stable and worshipped the new Christ, whose infant cradle was the manger of the horses. Thus Bride is called 'ban chuideachaidh Moire,' the aid-woman of Mary. *In this connection, and in consequence thereof, she is called 'Muime Chríosda,' foster-mother of Christ;...*

Excerpted from Alexander Carmichael's *Carmina Gadelica*, Vol 1, pp 164-165 (1928).

Footnote 2—Genealogy of Bride

SLOINNTIKEACHD BHRIDE

SLOINNEADH na Ban-naomh Bride,
Lasair dhealrach oir, muime chorr Chríosda.
Bride nighinn Dughaill duinn,
Mhic Aoidh, mhic Airt, mhic Cuinn,
Mhic Creair, mhic Cis, mhic Carraig, mhic
Carruinn.

Gach la agus gach oidhche
Ni mi sloinntireachd air Bride,
Cha mharbhar mi, cha spuillear mi,
Cha charcar mi, cha chiurar mi,
Cha mhu dh' fhagas Críosd an dearmad mi.

Cha loisg teine, grian, no gealach mi,
Cha bhath luin, li, no sala mi,
Cha reub saighid sithich, no sibhich mi,
Is mi fo chomaraig mo Naomh Muire
Is i mo chaomh mhuime Bride.

GENEALOGY OF BRIDE

THE genealogy of the holy maiden Bride,
Radiant flame of gold, noble foster-mother of Christ.
Bride the daughter of Dugall the brown,
Son of Aodh, son of Art, son of Conn,
Son of Creair, son of Cis, son of Carmac, son of
Carruinn.

Every day and every night
That I say the genealogy of Bride,
I shall not be killed, I shall not be harried,
I shall not be put in cell, I shall not be wounded.
Neither shall Christ leave me in forgetfulness.

No fire, no sun, no moon shall burn me,
No lake, no water, nor sea shall drown me,
No arrow of fairy nor dart of fay shall wound me,
And I under the protection of my Holy Mary,
And my gentle foster-mother is my beloved Bride



MacDougall

Kilbride Christmas (cont)

Footnote 3—Lament for Chief Iain Ciar 1737

Lament for MacDougall of Dunollie, by Donald MacIntyre translated by John MacLeod, a significant poet of Oban.

Great is the loss of Lorne this year,
Lamenting is my tale which will not change,
Iain Ciar, his head laid low,
The country is aware of MacDougall's loss.
The weather changed when you died,
The clouds were constantly raining,
The harvest of the woods was lost,
Its produce, its flower, its fruit.
You were pitying the poor,
You were generous, wise,
Wisdom of nature with the best advice
You had in abundance as a gift.
You were brave, of splendid appearance,
As Oscar was in Fingalia,
A kind man, without bending, without flaw,
I cannot see anyone like you.
You were good at awarding merit,
You were hard going into the fight,
Loving, merciful in wrath and victory,
Your reputation remaining in many lands.
But let us submit to the high Lord,
Who has not left the place without heir,
It is good that Alastair is present,
Though Sorrowful is our loss.
Let us be virtuous and content,
That your sons are kind and worthy,
Farewell to the chief that went away from us,
It is from God that Glory comes.



MacDougall

Clan MacDougall Society of North America



MacDowall

Reference information for Society members:

Web Site & Facebook & Twitter

Visit our web site at www.macdougall.org

Visit our Facebook page at www.facebook.com/clanmacdougall

Follow us on Twitter at https://twitter.com/Clan_MacDougall

Your Contact Information Please report your email, telephone, or postal address changes to: records@macdougall.org Or mail your changes to: Membership Secretary 17 Ladysmith Court Hamilton, VA 20158-9065	Non Profit Status We are registered as a charitable, non-profit organization under US IRS Regulation 501c3. Donations may be tax deductible in the US.	Remuneration No Society Officer receives monetary compensation or other benefits, for their services.
Membership Year Membership Dues are on a calendar year basis ending on 31 December. They may be paid, or prepaid, online for one or more calendar years through Paypal at: http://macdougall.org/membership-information/	Membership Eligibility Membership is open to all who support Clan MacDougall or Clan MacDowall.	Submissions Persons wishing to submit articles or photos of interest to The Tartan newsletter may contact the Editor at: edi-tor@macdougall.org
	Membership Applications and Costs Applications for Membership are available Online at: http://www.macdougall.org/memberApp/ Membership Dues rates are available at: http://macdougall.org/membership-information/	

**Clan MacDougall Society of
North America**

131 Bank Barn Lane

Lancaster, PA 17602

ADDRESS SERVICE REQUESTED

PRSRT STD
U.S. POSTAGE
PAID
LANCASTER, PA.
PERMIT NO. 810