



VOLUME 47, NO.1

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APRIL 2013

Society holds second web-based Board Meeting

With the assistance of COSCA (the Council of Scottish Clans and Associations), the Board of Directors held their second internet-based (WebEx) meeting on the evening of February 18, with eleven members taking part. A major business item was our communication activities. They strengthen bonds of friendship among us and reach out to potential members. Our web page is being redesigned, our Facebook page will soon have a recruiting message, and our Twitter account has just started. Our newsletter is also being redesigned to be more economical.

We have formed a genealogy committee, which is scanning information collected ten years ago. The committee is pursuing several initiatives that should yield inducements to join our Society.

It has been difficult to get responses from a limited direct mailing test. Thus, our Growth Plan to attract new members will also be directed to current and past members. Regarding current membership, we now have 730, a slight rise from 2012.

Most of our new members come to us by way of our representation at Scottish games. It would be helpful if we had a better record of those who sign up and follow up with them more systematically. This summer's games would be a good time to start.

Our revenue this year has improved, although we may encounter a modest deficit. We will approach members about end of fiscal year contributions, and we will economize where we can. We have, however, set aside funds for

a contribution to the Dunollie House Project. Malcolm MacDougall plans to deliver our check personally to our Chief during his visit to Scotland this summer. This visit would be the second time a President of our Society has visited Dunollie and presented a gift. These visits may be the beginning of a new tradition.

The meeting adjourned after some discussion of our need for more state representatives and of the unlikely occurrence of an international gathering in Scotland next year. This report is an abridgment of minutes taken by Nancy Van Valkenburgh.

#

Dunollie's Invaluable Archives

This communication from Dunollie addressed to our Society president is a note of thanks for our support of the extensive literary and artistic materials at Dunollie House. Here is the message verbatim:

Hello Peter,

We would like to extend our sincerest thanks for the financial support the Clan MacDougall Society of North America has afforded the work in the archives here at Dunollie over the past year.

Your gift has enabled us in a threefold manner:

1. providing funding for Linda Fryer, Archivist to continue her work in the archive
2. providing funding for an Archive Training Day on 16 August 2012 attended by Linda and 8 prospective archive volunteers

3. providing funding for the purchase of archival preservation equipment including archival enclosures, clamshell boxes, book pillow and document weights

I have attached a report by Linda Fryer on her continued work here, as well as information about the Archive Training Day and a photo of the same. The photo shows (L-R) Doug McDougall, Linda Fryer, Mary Freer, (back row) Kirsty Stewart. The training day was crucial for giving our prospective archive volunteers a basic grounding; this has kick-started their now ongoing team projects.

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Thank you for having the vision to see the value and importance of the work we do here, it is both a great joy and privilege.

Kindest regards,
Elaine McChesney
Curator, Dunollie Preservation Trust

Here is Linda Fryer's report. Our friend and fellow member, Ashby McCown, has expressed admiration for the extent and value of this archive, a significant aspect of Scottish history. - Editor

Update and report on work in Dunollie Archives carried out by Linda Fryer from the middle of April to the end of May 2012.

My time has been spent in emptying and cataloguing the contents of an old tin trunk found in a cupboard on the top floor of the main house. As always it contained many interesting family letters, estate papers and legal & business documents. In addition, printed material ranging from newspapers to almanacs, acts of parliament to local bye-laws from the 17th and 19th century were found. The

dates of the contents of the trunk ranged from the early 1700s to 1950. In all, 42 bundles were collated and catalogued. Many bundles are of a heterogeneous nature and need further work to categorize them. The contents of the tin trunk are being temporarily stored in the trunk until new archival boxes arrive. A rather unusual find in the trunk was a rough, brown cardboard folder containing late-mediaeval and early-modern vellum documents pertaining to feudal obligations etc. Pasted on the inside cover of the folder was a newspaper cutting entitled "Kent. A volume of original Deeds, fines, Bonds, extracts of Court Rolls etc. in the time of Elizabeth 1 etc. on vellum". The last entry in the folder is dated 1774. These documents may be of considerable value.

I completed emptying one of the large, green plastic storage boxes which contained mainly documents, letters etc. from the Timmins family at Oriel Lodge, Cheltenham. Again these have been bundled and catalogued.

This week has been exciting! Many of the old charters, bonds of manrent, wadsetts etc. from the 1976 survey which were apparently "lost" have turned up. They are generally in a poor condition. I have carefully laid them out on acid-free tissue paper to "air" in the archive store. Some documents are decidedly damp, others show signs of silver fish, degradation from paper clips and general neglect. The conservation of these documents will involve time and specialised treatment, but at least they are "convalescing" in a temperature- and humidity-controlled environment in the archive store.

As a temporary measure, I have started an elementary chronological data base to help with the first step of trying to identify where to look for a document of a specific date. In the fullness of time, it is hoped that the entire catalogue will be put into an electronically retrievable format.

The archive was fortunate to have the voluntary help of Bromwyn Cropley from Western Australia. She spent 2 weeks in the archives working her way through one of the archival boxes expanding the brief cataloguing undertaken by National Register of Archives (Scotland) staff in 2010. It is particularly satisfactory that the contents of Box M have now been completely listed thanks to her

diligence. Bromwyn has volunteered to do further work, transcribing documents which can be sent to her electronically.

To date virtually all archival material has been catalogued and boxed. It is with a sense of satisfaction that I go into the archive room and view the many clearly labeled boxes stored there. A huge amount of work still has to be done in working through each box again, “housekeeping” and expanding the original catalogue listing. As time has always been at such a premium, the emphasis has been on sorting, briefly cataloguing and storing documents. There has not been time to do more than glance over a document, record its date, title (if applicable) and give an outline of contents. However, everything is in safekeeping awaiting more attention.

This week I started on the “housekeeping” of each box. The NRA(S) recommended that all old labels, string, elastic bands and papers clips be removed to prevent further damage to documents. I have rewritten labels in pencil on acid-free paper (replicating exactly where dockets were hand written by the MacDougall sisters), retying bundles with acid-free cotton tape, cleaning the boxes and then refilling them. This is time-consuming but necessary work. It has also given me a chance to familiarize myself with the contents of boxes.

Elaine McChesney is planning a study and learning day with a fully-trained and experienced archivist. This will be of enormous value in training volunteers and giving specific advice on data bases etc. The NRA(S) has already suggested possible categories for the final cataloguing of papers; e.g., Iain Ciar MacDougall and the Jacobite rebellion, Admiral Sir John MacDougall, Dunollie House and estate etc. We are not at this stage yet, but it is useful to be aware of such suggestions. Elaine has an updated copy of all the archival work I have done.

Finally, and as always, it has been such an exciting and rewarding experience to work with the MacDougall Collection and with the Dunollie Project team. Thank you for giving me this opportunity.

#

Who We Are – The MacDougalls and the MacDowells

--by *Scott MacDougald*

The historical origins of the surnames MacDougall and Macdowall, however spelled, provide us with a richer and deeper understanding of who we are. Let's look back to a time of clashing cultures.

In the early Middle Ages Gaels living around the Irish Sea, in isles to the north, and in Scotland, had a literary culture but had no towns. Petty Kings warred frequently, and travelling Bards were a high-status profession. In Celtic Catholic monasteries, monks in huts wrote terse diary entries in Latin Annals when major events affected their world. Ireland was the social center of this complex Gaelic society.

After 795 Viking galleys and knarrs brought their raid and trade crofting culture to the isles and to the shore lands. Their skilled skalds and story tellers would pass down their heroic Sagas of fact and myth for generations after they had been Christianized.

Lastly, Normans came north from England at the invitation of David I, King of Scots. He desired their feudal system's support of the monarchy. The Kings of Scots had much less power. David I gave them feudal charters to lands and titles that were not always his to give. Norman feudal culture threatened the ways of the Gael and Norse. Normans were keepers of records and charters for property rights. They supported the Roman Catholic Church against the native Celtic Catholic church. Their churchmen recorded events in Latin Chronicles.

The clash of these cultures, their laws, languages, and traditions shaped our ancestors. However the surviving records do not always agree, even as to the spelling of a name.

The Norse and the Gael

By 797 Vikings from Norway had begun to raid Ireland. During the next 50 years the Irish Annals called these raiders *Finn-gaill*, “White Foreigners”. However the tormented Irish had not yet seen the “most powerful people among the Northmen,” as the eastern Frankish *Annals of Fulda* described the Danes. In 848 a large fleet of Vikings came from Denmark to attack

both the Irish and the *Finn-gaill*. These Danes so differed in appearance that the Irish annalists called them *Dubh-gaill*, "Black Foreigners". They were *Dubh* "Black" because the chain mail iron ring armour over their woolen tunics made them appear dark. By contrast the *Finn-gaill* Norwegians, without armour to obscure their light-coloured clothing, appeared white or fair in colour.

By 900 Vikings dominated the seas, isles, coasts of Scotland, Ireland, and beyond. Then they gradually assimilated with the Gaels in places they had conquered. In the Hebrides and western Scotland intermarriage with local Gaels forever modified their previously Irish language and culture. The Irish called their mixed offspring "*Gall-Gaedhil*" (*foreign Gaels*). From them Galloway and the fierce Galloglass mercenary soldiers derived their names.

Over time *Dubh-gaill* came to denote anyone of Norse ancestry. From it *Dugal* or *Dougall* evolved to be a name for a person of such ancestry, and eventually to be a name used by others too. Surnames were unknown in Norse or Gaelic culture but the *Gall-Gaedhil* adopted the Gaelic "*Mac*". Combining *Mac* with *Dugal* created the patronymic *MacDougall*, later a family surname.

By the 12th and 13th centuries two important families of *MacDougalls* lived on the west coast of Scotland: 1- the *MacDougalls* of Argyll, and 2- the *Macdougalls* of Galloway whose name evolved to *Macdowall*. They were allies with some ancient links but there is no proven genealogical kinship. They shared many names in common because of their similar cultural backgrounds.

The MacDougalls of Argyll

The MacDougalls of Argyll are the senior lineal descendants of Somerled k. 1164. *Sumarlidi*, his Norse name, means "*summer traveller*" a by-word for a Viking in the sense of "sea raider". The Gaels called him *Somerle Mor MacGhillebhrìde* – Somerled the Mighty, son of Gillebrìde. This patronymic name reveals his mixed Norse-Gael ancestry, which means that his family were *Gall-Gaedhil* "foreign Gaels".

Somerled's son, Dugal *MacSomairle* (Gaelic "son of Somerled" pronounced *MacSorley*) was first mentioned in 1155 in the Chronicle of Man when local chiefs asked for Dugal to

replace his uncle, a tyrannical King of the Isle of Man. In 1156 after an overnight sea battle, King Godred of Man divided his island kingdom with Somerled and Dugal. Thus Somerled became Norway's ruler of the southern Hebrides and "King in the Isles" while ruling the adjacent mainland of Argyll for Scotland.

When Somerled felt threatened in 1164 he invaded Scotland and died in a battle against Walter fitz Alan, a Norman the King had appointed High Stewart. The Annals, Chronicles, and Saga sources written in Gaelic or Latin or Norse respectively name Somerled's surviving sons as:

- *Dugal* (Norse *Dufgall* & Gaelic *Dubgall MacSomairle*)
- *Ranald* (Norse *Rognvaldr* & Gaelic *Ragnall MacSomairle* & Latin *Reginaldus*)
- *Angus* (Norse *Engull* & Gaelic *Oengus MacSomairle*)

Dugal, the eldest, inherited several islands and mainland Argyll which became his clan's territory. Dugal ruled as the first chief of Clan MacDougall of Argyll until his death in 1207. His sons would be identified by the Gaelic patronymic *MacDhùghaill*, i.e., "*Mac Dougall*". In 1299 the Annals of Ulster recorded the use of *MacDhùghaill* as a surname in an entry about Alexander the 4th Chief of the clan. Earlier Chiefs had used their Argyll territorial Latin name of *de Ergadia* (of Argyll) on documents, as in *Alexander de Ergadia*.

Over time, surnames supplanted territorial names within the Chief's family. However the variations show that even important people with trained notaries had a wide range of surname spellings recorded for them.

- A 1451 charter records the surname of the 11th Chief, Sir John of Dunollie, as *makdowil*, a phonetic rendering of its Gaelic sound.
- A 1513 record of death lists the 12th Chief's son as Duncan *McCowle*, son and heir of Alex *McCowle* of Dunnolych.
- A 1556 contract records the 14th Chief, John of Dunollie, as John *MacCoull*.

- In 1586 the future 16th Chief witnessed a document as Duncane *McDowgall*.
- In 1608 the 17th Chief's name was spelled as John Keir *Mcdougall* yet in the same document his father's surname was spelled Duncan *Makdougall*, and the younger brother's was spelled as Alexander *McDougall*.

At the time all of these spellings were valid and proper. It would have been much more difficult for a common person to have a surname, or to keep it consistent. Any clansman wishing to adopt his Chief's surname would simply have adopted the spelling, as many did later. That and future spelling errors explain why so many of our name variations came about.

The Macdougalls of Galloway (Clan MacDowall)

The 12th and 13th century Macdougalls of Galloway, spelled with the small letter "d", are now the Clan MacDowall, the recognized lineal representatives of the ancient Princes of Galloway. Duegald founded the Macdougall family in Galloway and he was the origin of their Gaelic patronymic name MacDhùghaill, "son of the dark stranger". He was the second son of Uchtred second Lord of Galloway k. 1174, and was the grandson of Prince Fergus of Galloway d. 1161. The Melrose Chronicle records Duegald's death in battle in 1185 while fighting for his elder brother.

The Norse ruled Galloway through local governors from about 875 to about 1000. Afterwards it was semi-independent with its own native rulers. The Norse assimilation with the local Gaels formed an independent Celtic tribal culture ruled by their own laws and customs. In 1096 Fergus was born into one of the ruling families. He was likely the son of Malcolm, son of Earl Melkoff a native ruler whose family descended from the Earls of Innse Gall, the Hebrides isles ruled by Norway and populated with *Gall-Gaedhil*, "foreign Gaels".

Fergus had been trained at the Norman English court of King Henry I. Under the Norman feudal system Prince Fergus would be expected to view the King of Scots David I as his feudal Lord and to bind Galloway to his service. The arrival of foreign Normans bringing their newly written feudal charters

into Galloway to take over the Galwegians' traditional lands started a long clash with the fierce local Gael Norse mixed population. As a native ruler of a Galloway with its own laws and strong traditions of Norse Gaelic culture, Prince Fergus was in a difficult position. Later Prince Fergus' son and successor Uchtred would lose his Lordship and his life for promoting feudalism too strongly in Galloway. It was Uchtred's sons Roland and Duegald who recovered their family's titles. Though Duegald died in the fighting in 1185 his family lived on as *Macdougall* of Galloway.

A century later, on 7 July 1292 the Family Name spelling was modified when signing the "Ragman Roll" oath of fealty required of all Scottish nobility by King Edward I of England.

The *Macdougall* spelling was modified to change the letters "ug" to "w" i.e. "uu" pronounced "oo". Duegald's lineal successor Dougal *Macdougall* of Gairachloyne and his younger brother Fergus affixed their seals to the "Ragman Roll" with their names inscribed as Dougal *Macdowyl* and Fergus *Macdowylt*.

After that time the family surname appeared as "*Macdowall*", pronounced "*Macdouall*" though some stirps (branches) of the *Macdowall* family retain the *McDouall* spelling variation. In pronunciation of the *Macdowall* variation the "h" aspirates the "g" to sound like "w". However the Makerston branch of the family, founded circa 1370 near Kelso on the Borders in SE Scotland, started as *Macdowell* and from 1604 continued as *Macdougall* and *Makdougall*, always using the small letter "d", which accounts for the name *Macdougall* having been in that area for centuries.

Spellings of *Macdowall* with a capital "D" and letter "e" as in "*MacDowell*" became common among emigrants to nearby Ireland in the early 1600s. Generations later their *McDowell* descendants of various spellings moved on from Ireland to North America and to other countries. In the United States the "e" spelling is most commonly found but many other variant spellings of the name exist. There are those who believe the name *MacDowell* is an Irish name. Though these families spent generations in Ireland, their ancestral name is a Galloway Scotland name over eight centuries old.

In 1987 the Clan Chief, Fergus Macdowall, at the Lyon Court of Scotland legally designated the official spelling of the clan name as "Clan MacDowall" in honour of the capital "D" spelling style of most clansmen today.

Surname spellings within Clan MacDowall, with or without the Mac, Mc, or M' prefix, include *McDowell*, *MacDowel*, *Macdowal*, *MacDowyl*, *McDuyll*, *Macdowal*, *McDouall*, *M'Douall*, *MacDool*, *McDoll*, *Makdougall*, *Macdougall* (the original ancient name of the *Macdowalls*) etc. Other surnames within Clan MacDowall include *Dowall*, *Dugal*, *Dugle*, *Duwall*, *Duvall*, *M'Gowall*, *Wall*, *Wahl*, etc. and also *Doyle*, and *O'Dowill*. The Britonic Kyle with *Coull*, *McCoul*, *Coyle*, *Cole*, and *Dole* are accepted clansmen. However some Clan MacDowall surnames do appear in other clans, especially Clan MacDougall.

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A Somerled Lecture

--by *Hugh MacDougall*

A fascinating lecture about the origins of Somerled, father of Clan MacDougall's founder Dougall, was given to members of the Heraldry Society of Scotland in January. The illustrated lecture, entitled "Norse Gods and the Galley of the Isles – Second Thoughts on Moncreiffe's Theory of the Origin of Somerled", was delivered by Professor Peter Kurrild-Klitgaard, PhD, MA, MSc, FRHistS. Professor Kurrild-Klitgaard comes from Denmark and is an eminent political scientist who also has a great interest in Scandinavian and Scottish history.

The lecture, at The Royal Scots Club, Edinburgh, was attended by about sixty members of the Society, including myself. David Sellar, Lord Lyon King of Arms, who is an authority on the origins of Somerled, and a former Lord Lyon, Sir Malcolm Innes of Edingight, were among those present.

This article for the Clan MacDougall Society newsletter is a much shortened and simplified version of the lecture. The basis of it was the use of the galley as a symbol in the heraldry of the clans descended from Somerled, and Sir Iain Moncreiffe's belief that this use stemmed from ancestral links to Norse gods supposedly

associated with the same symbol. The late Sir Iain Moncreiffe (1919–85), Albany Herald at the Court of Lord Lyon from 1961–85, was a leading authority on heraldry and genealogy. He wrote numerous books and articles about his researches into the origins of the clans.

Professor Kurrild-Klitgaard's research has led him to believe that Sir Iain was mistaken in his findings. He opened his lecture with the remark, said with a wry smile: "I am criticising a fascinating, colourful theory that is wrong and replacing it with something which is boring," but I can assure members of the Clan MacDougall Society that the professor's research is far from boring and well worth considering, providing a fresh insight. He cited four of Sir Iain's published works: 'Simple Royalty' (1956); 'The Heraldry of the Macdonald Arms' (1965); 'The Highland Clans' (1967 and 1982); and 'Royal Highness' (1982). Sir Iain proposed a theory that the galley symbol used by Lord of the Isles Angus Mor and by Angus Og, Lord of Islay, on their armorial seals was linked to the Macdonalds via their progenitor Somerled being descended in the male line from a mid-11th century Norse-Gaelic king Echmarcach whose ancestors were of the Scandinavian Yngling dynasty. All clans descended from Somerled have a galley in their heraldic arms. The Chief of Clan MacDougall's arms, for instance, contains the galley of Lorne.



However, Professor Kurrild-Klitgaard highlighted a handful of names – including Echmarcach, King of Dublin – in genealogical trees from which Somerled is documented to descend, cited by Sir Iain, who are either uncertain as ancestors or with no reliable evidence that they were ever real people. The professor pointed out that galley was used as a symbol by the Earls of Orkney who supposedly also were of the Scandinavian Yngling dynasty. The Ynglingar ancestor was Frey (son) or Freya (daughter) associated with Mother Earth, whose symbol was said to be a boat. Nerthus as Mother Earth, though, is not, as often recorded, the same as Frey/Freya, the professor stressed. The mythology mentions origins on an island in the ocean on which there is a sacred grove with a casket draped with cloth, but the professor revealed that nowhere in early records is there any mention in this connection of a boat or a ship. All depictions of Frey as a god with a boat are historically late images.

In the ancestry of Somerled as depicted by Sir Iain, the professor pointed out a number of unproven steps of hypothetical individuals with multiple or uncertain identities. Before the tenth century no names of kings of Norway appear in any contemporary source. Professor Kurrild-Kiligaard said that this did not mean kings of Norway did not exist before then but that none of their names are on contemporary record.

The written works championing the emergence of kings in Norway are from the 12th century, including the *Ynglingatal* [a skaldic poem listing the kings of the House of the Ynglings], which was previously believed to be from the ninth century but is now widely thought to be from the 12th.

Questions arise about why the ship is a symbol common in the British Isles but not Scandinavia, and why are ships not featured in the symbols of other dynasties linked to Ynglingar ancestry?

While ships do not appear in any Danish royal heraldry, nine Danish towns and cities have ships in their heraldry. All these places are on the coast and all are trading towns. Not all Danish coastal towns have a ship in their

heraldry but all Danish towns which do have a ship in heraldry are on the coast.

Professor Kurrild-Klitgaard, only an outline of whose lecture is given here, concluded by saying he agreed with the published opinion of Alastair Campbell of Airds, now Islay Herald Extraordinary but Unicorn Pursuivant when he wrote his study for the Heraldry Society of Scotland, that Sir Iain Moncreiffe's theory about the galley in the heraldry of Somerled's line deriving from Nerthus from whom the Ynglings claimed descent may be taking things a bit far. The professor said that while Sir Iain's theory cannot be falsified it contains several factual uncertainties which undermine his case.

Professor Kurrild-Klitgaard is to present his paper again in August at an international heraldry conference in Stirling and the full text of his lecture will probably be published later in proceedings of the conference.

[Hugh MacDougall is editor of 'Somerled', newsletter of the Clan MacDougall Society (Great Britain, Eire and Europe)]

#

Books We Need To Read

--by Walter M. Macdougall

The amount of MacDougall literature is impressive but perhaps no larger than one would expect considering that the MacDougalls are one of the four oldest extant clans in Scotland (Starforth, p. 1). If the quantity of good material on Clan MacDougall is large, the number of general sources on clan history and structure are bewildering. The choice of a book to review on either of these subjects, therefore, is exceedingly difficult. I have chosen two books: a general source on the Highland clans and the other a very special MacDougall book. The first is the Scottish Clan and Family Encyclopedia by George Way of Plean and Romilly Squire (see Amazon, \$24.99) and the second is Hope MacDougall of MacDougall's Kerrera: Mirror of History (see House of Lochar's web page).

The Encyclopedia is a handsome book; the bulk of which consists of descriptions of those clans registered by the Standing Council of Scottish

Chiefs. This list of clans includes the MacDougalls and MacDowalls. Each description is accompanied by a representation of the clan badge, clan's tartan and usually of the chief's standard. A sidebar under each clan description describes the arms, crest, mottos, supporters (found on the Chief's coat of arms), the Chief standard and pinsel. There is more information than is found in many other descriptions of the clans, and the reader will be glad for the *Glossary of Heraldic Terms* supplied in an appendix.

Useful as this presentation on the individual clans will prove to be, I would draw attention to the first sixty-one pages of the *Encyclopedia*. These pages provide a quick and dependable course on those traditions which bind us as Scots and members of a clan. They present a synopsis of the history of the clan system, the law of the clan, tartans, highland dress along with an introduction to heraldry. Although the law of the clan and heraldry are not well known subjects among many Scottish enthusiasts, they do govern the rules and emblems of our belonging. These topics often seem a bit "foreign" to many of us here in the new world; however, they are an integral part of our heritage and are interwoven with the concept of "clan" and "chief."

For example: our Clan Society recently had the honor of furnishing the Chief of Clan MacDougall with her official Standard. A chief's standard is a highly ornamental and symbolic "pennant" some fourteen feet long (the length varies with the title of the chief). Properly, the standard is not referred to as the "chief's flag" as there are two other distinct "flags" which belong to a clan chief – the Banner and the Pinsel.

All this and much more is explained in the *Encyclopedia*.

Kerrera: Mirror of History is essential in helping us understand the ingenuity and the staunchness with which our Scottish ancestors lived on a land and sea which were as beautiful as they were harsh and demanding. While the book is a major contribution to the history of Scotland, it is a treasure for those who belong to Clan MacDougall. Its author, Hope MacDougall of MacDougall was the youngest daughter of the Twenty-ninth Chief of the Clan. Hope MacDougall was a special person in dedication and tenacity as well as in artistic

and mental gifts. She was an accomplished "social historian, collector and archivist," and the creator of the MacDougall Collection (some four thousand artifacts) now housed at Dunollie. While her book chronicles Highland farm life, it centers upon the island of Kerrera. Kerrera is the last island possession of the MacDougall Chiefs, and through their stewardship it has been preserved largely as a place of beauty and peace.

A part of Hope Macdougall's genius lay in her actual participation in the daily tasks and arts of our ancestors. She wove MacDougall Tartan on an original loom and on special occasions she baked bannocks with meal she ground with a hand-quern. (See recipe for barley bannocks on p. 59 of her book.) There is a story that once on an outing, the Chief's family realized that Hope had disappeared. At the same time they became aware that a large cock (piled heap) of hay was moving across a field toward them. Feet and legs appeared beneath the cock which turned out to be those of Hope. Her explanation was simple. She wanted to know how difficult it had been to gather in the cocks of hay and straw in the old days. It is such experience added to forty years of meticulous research along with the use of extensive records at Dunollie House which give *Kerrera* such charming authenticity.

The book begins in those days when Scotland and Norway contended for control of the Hebrides and the galleys of both royal powers rode at anchor in Kerrera's Horseshoe Bay. That was in the mid twelve hundreds. Time sweeps ahead in a most readable account to the building of Gylen Castle on Kerrera around 1582. Daily life goes on in the hamlets across the island until 1646–7 when wider religious and political struggles convulsed the area of Lorn and the island of Kerrera. By command of the Marquis of Argyle fanatical troops landed on Kerrera and "...most cruellie murdered with swords and dirks..." fourteen MacDougalls and other tenants. Gylen Castle was taken, burned and the Brooch of Lorn taken.

Despite descriptions of such times of fire and sword, *Kerrera* is not about the killing years but rather about the seasons of life. It is about a joint effort to "keep the land in good heart." Hope MacDougall's account sounds with the grinding of meal mills and the more raucous gatherings at the change houses. It is the story

of clustered cottages in each of the island's small townships sharing common pasturage and each family working the strips of arable land (runrigs) nearby. It is about the black Hebridian cattle and the hundreds of cows – the pride of every Highlander; the coming of additional breeds of sheep and the consolidated farms.

The story continues rich and often intimate. Details and new understandings spill from every page. Rents to the Chief were often paid in goods. In 1868, Slaterack Farm on Kerrera “paid” to the Chief twenty-four yards of linen cloth hand-woven from flax raised and woven by the tenants. There were wool blankets woven as well and tartan. There was always the need for blankets and sheets at Dunollie, for the Chief, at that time, had fifteen children and some seventeen servants.

Enough of this cursory review. The book must be read. Perhaps it is permissible in closing to mention a personal memory. I recall hearing the happy sound of children at recess play around Kerrera's handsome, stone chapel/school. I remembered the joy in the laughter when I reread Hope MacDougall's account of how the school was built in 1871 in memory of our Clan's twenty-sixth chief. Then, as I read on, I realized that Hope MacDougall was recalling another poignant, human story. The school was built by the Chief's widow, who had lost her husband only seven months after their marriage. The chapel/school was built to last with a good slate roof, and the instruction of new generations was given to the charge of bewhiskered Peter McIntyre who was a dedicated teacher for fifty-four years. Least we forget, there was also Peters' wife, Kristy MacGregor, famous for her potato scones and flowers in the garden. Kristy taught sewing and knitting to the children.

Days, months, years; lives in joy and hardship; war and peace, this is the saga of our ancestors which Hope MacDougall, with her passion for details, weaves into a reality. Kerrera truly is a Mirror of History.

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Sale Event Coming Soon

Over the last few months, several items of highland wearing apparel have come our way. They include ladies' kilts and men's formal jackets. We will send pictures and prices soon on our Constant Contact page. For those who do not have computer access, who are interested, send a note to:

Editor, Tartan
7823 Overhill Road
Bethesda, MD 20814

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The Officers and Board of Directors of the Clan MacDougall Society of North America

Six members have been elected to three-year terms on the Board of Directors of the Society. As provided in the By-Laws, eligible voters were members of the Board of Directors, Regional Commissioners, and Chairs of the Standing Committees.

Those elected: Lynne Borneman, Malcolm MacDougall, Ashby McCown, Gene McDougald, Nancy Van Valkenburgh, and Darleen Weisz.

More recently, the Board elected the following slate of officers to serve from July 2013 until July 2015:

President – Malcolm MacDougall
President Elect – Ashby McCown
V.P. for Membership – Nancy Van Valkenburgh
V.P. for the Treasury – Don MacDougall
V.P. for Canada – Scott MacDougall

An election for Recording Secretary will be held at a later date.

Plan **now** to attend our 48th annual festive gathering on Grandfather Mountain and the Annual Founders Dinner – **Friday, July 12** in beautiful Linville, North Carolina.

Reservation form--back page!

Starting the Season: Southern Maryland Festival

The mid-Atlantic MacDougalls and MacDowalls met at the Celtic Festival of Southern Maryland on April twenty-eighth. The setting was the lovely Jefferson Paterson State Park, located on the shore of the Patuxent River. The park commemorates several land and water battles of the War of 1812. The British seem to have won on points, but sailed away.

The weather was beautiful, just right for wearing the kilt. Our tent overlooked the athletic grounds. The excitement was in waiting for someone actually to toss the caber, but the caber was unusually long and defeated best efforts. This was the thirty-fifth time of holding this festival. There was a large and festive crowd, which included many Irish and Welsh as well as Scots. Eight persons signed our guest book.

Our members included Ashby McCown, who set it all up, Suzanne McDougal, Don and Sandra MacDougall, Sarah Cushman, and Peter Clepper.



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Reservation form--back page!



Very Old and Very Traditional

As I mo chridhe, I mo graidh
 An ait' guth manaich bidh geum ba:
 Ach mu'n tig an Saoghal gu crich
 Bithidh I mar a bha.

In Iona of my heart, Iona of my love
 Instead of monks' voices shall be
 lowing of cattle:
 But ere the world shall come to an end
 Iona shall be as it was.

Please complete and mail this reservation form today!

Clan MacDougall Society

Annual Dinner Reservation Form

Reception begins at 6:00 p.m, Friday, July 12, 2013

Eseeola Lodge, Linville, North Carolina

Deadline: Please complete and return by June 29, 2013

Name: _____

Address: _____

Phone Number: (____) _____ Email: _____

\$48.00 per adult, \$12.00 per child (12 & under). For guests staying at the Eseeola Lodge, dinner is \$8.00.

____ Number of adults attending Dinner (\$48.00 each) ____ Children (\$12.00 each)

Send your completed form and check payable to Clan MacDougall Society to:

Joe & Lynne Borneman, 20821 Waterbeach Pl., Sterling, VA 20165

Tel: 703-430-7686 Email: oban14slainte@aol.com