

CLAN



MACGILLIVRAY

Journal of the
clan macgillivray
society - australia

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EDITORIAL

I have before me a copy of a letter written by Mr Bruce McGillivray of Portland, Oregon, USA, a prominent member of the Clan Chattan Association - to our Patron, George Macgillivray of Ontario, Canada, and one passage in particular arrested my attention, and I believe it is worth quoting here:

" I am aware that, in contrast to us Yanks, Canadian Scots, like the native ones, tend to take their "Scottishness" more in stride and perhaps, a bit for granted. Here in the States we exist among a plethora of other ethnic elements, many of which are quite aggressive about calling attention to themselves and soliciting involvement. Aside from the general tendency of our society to reinforce a sense of disembodied anonymity and alienation (from the beginning we have sought to 're-invent' ourselves, and history too), there is an actual aspect of competitiveness involved. We are, in a very real sense, more far removed from our cultural roots, and it requires a correspondingly greater and more self-conscious effort to re-establish and sustain that identity. You might even say that being Scottish is something we 'aspire to' rather than something we feel in our bones.

The result of this may sometimes appear puzzling - even alarming and distasteful - but I do believe we've engaged in a serious and sincere effort to put people back in touch with their cultural heritage"

What Bruce MacGillivray says so eloquently about the position in the United States seems to coincide with the position here in Australia. Of course, we do have our Scottish societies, and some of us at least do like to gather together in the kilt of our clans - yet it cannot be said that we are very aggressive or assertive about our Highland heritage. There are thousands of Australians with proud Highland names who never give a thought to their ancestral culture, and can never be persuaded to join a clan society.

The Australian bi-centenary is a little over two years away, and it seems that no expense is to be spared in making this the greatest occasion in our history. A great deal of emphasis is being placed on Australia's present multi-cultural character. Italians, Greeks, Turks, Serbians, Croatians, Germans, Lebanese, Arabs, Asians, and all the rest who have made Australia their home, will be parading in their national costumes, and entertaining us with their folk music and dances - which should make the celebrations at least colourful.

Perhaps now is the time for all Scots - not only the MacGillivrays - to plan whatever part they intend to take in the celebrations. As an 'ethnic' group we must take positive action now to make sure that our Highland heritage is well and assertively represented, and not allowed to be submerged in the sea of multi-cultural activities. After all, along with the Irish, we have contributed most to Australia's character. We should let everybody know it!

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FROM THE PEN OF OUR HONORARY CHIEF

A little more than a year ago I became an Associate Member of the Scottish Australian Heritage Council (Comhairle Oighreachd Albannach) and intend applying for full membership after completing the mandatory two years as an Associate. Of more interest to you all is that our Society has now become an affiliate of the SAHC, and you will want to know something of the origins and activities of this relatively new organisation.

It was in 1981 that leaders of many Scottish groups meeting in Sydney decided unanimously to form the Scottish Australian Heritage Council, and to organise Sydney Scottish Week each year up to 1987 and then in 1988 to make it an International Gathering, as the main Scottish contribution to the celebration of Australia's bi-centenary. Scottish Week is intended to be not only a celebration of Scottish culture, but a high-profile one that alerts the wider Australian community to our existence, our culture and the contribution by people of Scots descent to Australia's growth.

With rapid growth, the Council has been able to organise a bigger and better Scottish Week each year since then, and by 1983 no less than 56 separate functions were held during the (9-day) week, not only in Sydney and suburbs but as far afield as Newcastle and Canberra. The Week is held so as to include St Andrew's Day - so it is always at the end of November - and in 1985 it is billed as a Southern Hemisphere Gathering of the Clans, opening on Saturday, 23 November and closing on Sunday, 1st December with a gathering in the Domain over a picnic lunch - then a march to the Opera House where an open-air

concert is staged. Among their official guests at each Scottish Week the SAHC has managed to bring out from Scotland at least two Clan Chiefs, and one can imagine the stimulus this must provide to those local clan societies fortunate enough to have a visit from their own Chief. Clan MacThomas (an associate of Clan MacGillivray in the Clan Chattan Confederacy) were in this position in 1983 when The Much Honoured Andrew Patrick Clayhills MacThomas of Finegand (MacThomaidh Mor) 19th Chief of his Clan, came to Sydney as a special guest.

Another major activity of the SAHC is in combining with the Celtic Council of Australia to conduct an appeal fund to endow at an Australian university a Chair of Celtic Studies which would include a lectureship in Scottish history and culture. Australia is the only country to have received major Scottish, Irish and Welsh migration that has not so far established a university chair in Celtic Studies.

Turning now to our own Society, there has always been a dominant view that its ongoing strength and survival depended on the holding of a major national gathering annually, but it appears that there may not be such an event in 1985, the next one being scheduled for Wingham on the North Coast of NSW in March, 1986, when the strong family group, descendants of Alexander and Louisa McGilvray have offered to act as host-organisers. Let us face the fact that many of our members are not in the position to regularly make a long trip interstate for such a purpose, so one can foresee the need and an evolving trend towards more of the local "mini-gatherings" in the future, to cater for the needs and wishes of clanfolk in a particular state or district to get together in a spirit of fellowship.

These small gatherings would be of a picnic nature and largely self-supporting. They can be held in an intimate private setting or at a more public venue such as the Ringwood Highland Games, where there is good pipe music in abundance. (The organisers of such events will usually provide a tent for a nominal fee.) I know that some clans hold their gatherings in the Sydney Domain prior to the march on the final Sunday of Scottish Week. I do urge Clan members in all states to consider the above possibilities and to seek advice from your Society if required.

Finally, I would like to record a special 'thank-you' on behalf of us all to our hard-working Secretary, David, and Editor, Ian, and their long-suffering wives for all the time and effort put into the affairs of Clan MacGillivray Society, Australia.

- Peter McGillivray

COMHAIRLE OIGHREACHD ALBANNACH
(The Scottish Australian Heritage Council)

The Scottish Australian Heritage Council, with which we are now affiliated, and the Celtic Council of Australia, has launched an appeal for donations to establish and endow 'The Geoffrey Ferrow Chair of Celtic Studies' at an Australian University.

The Celts make up at least half of the Australian population, yet there is no Australian Chair of Celtic Studies, to teach, research and preserve that unique culture which has contributed so greatly to Australia's development as a nation. This is our historic opportunity to remedy this absence. Those wishing to donate should make their cheques payable to: "The Chair of Celtic Studies Appeal" and send them to Mrs Joan Nix, P.O.Box 253, Potts Point, NSW, 2011.

The Vice-Chairman of the Scottish Australian Heritage Council, Mr Jock McAusland, LL.B., announces the availability of CULTURAL SCHOLARSHIPS. The Big Brother Movement, operating in the youth welfare field, particularly in the sponsorship and settlement of British youth in Australia, annually awards some 40 scholarships to young Australians to further pursue their interest or career in the United Kingdom. The theme of the awards is to - "Strengthen the bonds of kinship between Australia and the United Kingdom".

In 1984 the Big Brother Movement awarded a number of scholarships to young Australians under the age of 21 in the fields of music, ballet, art and soccer, enabling talented Australians to travel to the United Kingdom for further experience. Each award is for \$3,000. In 1985, the Big Brother Movement will extend its scholarship award scheme to include the categories of (1) MUSIC (pipes, drums, fiddle or harp); (2) DANCING (Country or Highland); (3) LANGUAGE (Gaelic or Brythonic).

Enquiries or applications should be addressed to Mr J. McAusland, Vice-Chairman of the Scottish Australian Heritage Council, 3/410 Edgecliff Road, Woollahra, NSW, 2025.

The SAHC also announces the Southern Hemisphere Gathering of the Clans, and Tattoo at the Fairfield Showground, Sydney, on 24 November, 1985.



THE NINTH ANNUAL GATHERING

Our last Gathering, held on 11th November, 1984, at Seaford, Victoria, was a great success, with a large number of our members attending. Although the weather was threatening most of the day, the rain held off and we were not obliged to go indoors. We were entertained with a display of Scottish Country dancing by the Mornington branch of the Royal Scottish Country Dance Association. The Victoria Police Highland Pipe Band put on a wonderful display of top-class piping, for which we must thank the Commissioner of Police, Chief Commissioner Miller for his approval for the band to play at our Gathering; normally such approval for such gatherings is not given.

The raffled basket of whisky and beer was won, very appropriately, by our barman, Jack Hall of Boronia. The doll, dressed in MacGillivray tartan, was won by Michelle McGillivray, daughter of our Secretary, David. Although she spent her entire week's pocket-money on tickets, there were unfounded rumours afoot that the drawing was rigged! Michelle gave the doll to her auntie, Jean O'Day of Adelaide, who had been trying to win the doll for the three years we have raffled them. Although unable to attend the Gathering, she purchased numerous tickets by post.

David, our Secretary, and his wife, Heather, are to be congratulated on yet another well-planned gathering. Special thanks must also go to the great team of relatives and friends who worked like beavers to make the day such a success.

In our 1980 Journal, it was announced that Colin, the young son of David, had become our first 'piper in training'. It was a great pleasure to see him, now a qualified piper, at our Gathering, and his sister, Michelle, who is now a qualified side-drummer. Both play with the Flinders Shire Caledonian Pipe band. They are both keen members of the band, and practise at Rosebud on the Mornington Peninsula every Friday night, which means a 95 kilometre round trip for them. The band wears the Royal Stewart tartan. They both received trophies for becoming participating members of a pipe band, and it is hoped that many more of our young members will follow their example. It is a long way down the track to the formation of our own MacGillivray Pipe Band, but at least a start has been made.

A new member, Mrs Isobel Jennings of Malvern, who was born a MacGillivray in Scotland, married an Australian and has lived in Australia for 50 years, told us that in all that time she had not met another MacGillivray! She read about our coming gathering in 'The Australian Post' and contacted our Secretary immediately. Needless to say, she met quite a few MacGillivrays on the day, and really enjoyed herself.



COLIN & MICHELLE
McGILLIVRAY

Piper COLIN, JOHN MacGILLIVRAY, SIMONE ELDER,
IAN (Editor), PETER (Chief), ALLAN McGILLIVRAY,
DAVID McGILLIVRAY (Secretary), at SEAFORD.



NOW - WHO WAS THE FIRST AUSTRALIAN
MacGILLIVRAY?

In our 1980 edition, this question was raised, and the earliest mention of the name that I had found was on the death certificate of one Miss Anne McGilvery of Hunters Hill, NSW, who died on 7th February, 1925, at the age of 103 years, having resided in the colony and state of New South Wales for a period of 100 years. So, she must have arrived at the age of three, in 1825, presumably with her parents. The death certificate said "names of parents unknown".

In the same article I stated that the name MacGillivray did not appear on any of the convict lists, so therefore they must have been an upright lot.

Now, our member, Mervyn Williamson of Inverell, NSW, an astute historian, has shattered both these illusions. He draws my attention to the 1828 census of residents within the Colony of New South Wales in which appears the name of James MacGillivray, age 22 years, came free in the 'Deveron' in 1822. He is described as a Protestant working as a clerk at Ralph Woods, and residing at Cumberland Street, Sydney.

Also listed is one Florence MacGillivray, age 50 years, in Government service, arrived in the 'Mariner' in 1827 ON A LIFE SENTENCE! A Protestant, and a patient in the hospital at Parramatta Barracks.

It would be interesting to find out the nature of the crime poor Flo committed at the age of 49 that warranted such a savage sentence, but perhaps it was nothing very heinous - otherwise she would probably have been hanged. The law was very heavy-handed in those days, particularly when it involved the 'lower orders' of society. (I have seen the prison records at Port Arthur, Tasmania, of a lad of nine years being transported for a term of 14 years with hard labour for stealing a toy belonging to the son of the squire on whose land his family dwelt.)

In the same census there is a family of McElroys mentioned. Although the name is listed as a variant of MacGillivray in our official History, it seems more likely that they were of Irish stock and not of the MacGillivray Clan. There is Edward McElroy, arrived in the 'Cambridge' and 'resident' at the gaol, Sydney. There is also Matthew McElroy, aged 33 'free by servitude' who arrived in the 'Chapman' in 1817 on a seven-year sentence, Catholic, a publican, residing at York Street, Sydney, with his wife, Sarah, age 23, and daughter, Mary, age 7, both born in the Colony.

Thank you, Mervyn, for the information.

- I. MacG.E.

THE DEVELOPMENT OF EDUCATION
IN THE HIGHLANDS

In 1911 there was held in Glasgow a major Scottish exhibition of National History, Art and Industry. Incorporated within was a Highland Village (An Clachan) designed to show visitors various facets of Highland life in former years. To further this knowledge the executive in charge of An Clachan published a book containing some 12 articles from individual contributors, each a specialist in his own field, together with an introduction from the renowned author, Neil Munro.

The largest article - "The Development of Highland Education" was by Duncan MacGillivray.

Duncan MacGillivray, M.A., LL.D., F.E.I.S. (1862-1936) was born at Dunmaglass in Strathnairn. He received his early education in his father's school at Portnahaven on the Isle of Islay. Later he was a pupil teacher in the Highland Society School, Glasgow. From this humble beginning he went on to become headmaster at Bellahouston Academy, and then, in 1912, headmaster of Hillhead High School, one of the outstanding schools in Glasgow. He was very active in the legislative councils of the teaching world and was a president of the Educational Institute of Scotland. He was also involved in the affairs of the General Council of Glasgow University and served on several of its committees. That University recognised his great service to education by conferring upon him the honorary degree of LL.D.

Dr MacGillivray was a devoted student of the theory of education and contributed much to the history of the subject in both Scotland and the United States. He retained a special love for the Highlands and their past with which, as a native Gaelic speaker, he was particularly familiar. The following extract from his article gives, first, an interesting account of SPCK and also of the role the ceilidh in its original form played in Highland society; and secondly, an example of the writing of this noted educationalist:

'A new era begins for the Highlands with the founding of the Society for propagating Christian Knowledge. In 1701 a few private gentlemen, deeply interested in the spiritual and educational needs of the Highlands, met in Edinburgh and resolved to institute a society for the purpose of "further promoting Christian knowledge and the increase of piety and virtue within Scotland, especially in the Highlands, Islands and remote corners thereof". Wisely enough, they recognised that their efforts should be directed, in the first place, to the instruction of the young. Accordingly, they proceeded to set up schools for teaching reading, writing, arithmetic, and the elements of Christian knowledge.

'The Society from the outset had the hearty support of the General Assembly, and letters patent were received from Queen Anne erecting it into a corporation with considerable powers and privileges. Its capital which in 1706 was £1,000 had risen in 1781 to £34,000, and by that year it had under its control 180 schools with an attendance of 7,000 scholars. From the business point of view, the Society was admirably managed. The total expenses of management did not exceed £100 per year. In any account of Highland education grateful recognition deserves to be made of the work of this Society. For over 150 years it kept the lamp of knowledge burning in remote districts which otherwise would have remained in educational darkness.

The Society at the outset of its career made one grave mistake which seriously lessened the extent of its usefulness. Following the prevalent view of the time that the Gaelic language was the cause of the backwardness of the Highlands, the directors forbade the use of the native tongue and insisted that all instruction should be given in English. Fortunately this policy was reversed in 1767, and in 1781 the directors report that the change, far from interfering with the progress in English, had resulted in an increased interest in it and a more intelligent knowledge of it. Having once espoused the cause of Gaelic, they took it up with great heartiness, and in 1768 had the New Testament translated into Gaelic and widely distributed throughout the Highlands. Previous to this time the only version of Scripture common in the Highlands was a translation in Irish Gaelic, 3,000 copies of which were, by order of the General Assembly, circulated among the people.

Shortly before the middle of the 18th century, the Society attempted to introduce technical education. Schools were started providing courses in agriculture, woodwork and ironwork for boys, and in spinning, knitting weaving and sewing for girls. But they were born out of due season and soon had to be abandoned.

It is deserving of note that some of the most distinguished Gaelic poets were teachers in the service of the Society. Dugald Buchanan, Ewen Maclachlan and Alexander McDonald are the most distinguished, but there were many others. The salary of these SPCK teachers was small, ranging from £10 to £20 per year, but the salaries of even the parochial teachers was fixed at a maximum of £11.2s.2d. and a minimum of £6. In addition, there was a free house and a small glebe, but even with these additions the position of both the parochial and Society schoolmasters was little above that of the crofters around them, and decidedly worse than that of the small farmers. The parochial teachers were invariably "college bred", their ranks being recruited largely from stickit ministers (i.e., those who had failed to complete their qualifications - Ed) and students on their way to church preferment.

'The qualifications of the Society teachers were not so high, but they had to satisfy the directors "not merely upon reading, writing, arithmetic, and church music, but also, and most particularly, upon their acquaintance with the evangelical system and their fitness for communicating the knowledge of it to others".'

The rebellion of 1715 directed once more the attention of Parliament to the condition of the Highlands. The King recognised that it constituted a menace to his throne, and in 1721 he persuaded Parliament to vote for the support of schools in the Highlands a grant of £20,000 from the sale of Scottish estates forfeited after the rebellion. But in the history of Scotland greedy hands have ever been found ready to intercept money intended for church or school, and so it was in this case. Not one penny of the £20,000 ever reached the Highlands.

While the Government thus showed itself indifferent to the educational needs of the Highlands, the Church and the Society were unceasing in their efforts to supply schools and schoolmasters for the remote districts. But notwithstanding their utmost endeavours, the General Assembly records show that in 1758 there were 175 Highland parishes without schools. The Rev. Lachlan Shaw, writing in 1775, states, "I remember when from Speymouth through Strathspey, Badenoch and Lochiel to Lorne, there was only one school," and in Harris as late as 1794 it is recorded that there was only one small school for a population of 2,536.

It should not, however, be forgotten that the Highlanders possessed a literature or oral tradition, of singular beauty and power, that to a certain extent made up for the absence of formal education. From the earliest times the recital of national poetry, romances and tales had been the favourite recreation of the people. Where the lowland peasant repaired to the village ale-house, the Highlander betook himself to the "Tigh Céilidh" (the ceilidh house) and there around the blazing peat fire he listened to the Sgeulachdan agus Bardachd (stories and poetry) the folk lore and minstrelsy of his sires. In these were enshrined the history of the people, the exploits of the heroes, and the aspirations of the race.

The educative influence of the Céilidh accounts for much in the history of the Highlands that would otherwise be inexplicable. This people, shut off from civilising influences by impassable mountains and trackless wastes, without schools or churches, and without any genuine form of ordered government, had nevertheless more of the polish of mind and elevation of sentiment which constitutes true civilisation than the same class in the south. In the "Memoirs of a Cavalier", 1632-1648, the writer pays this striking tribute to the Highland levies of Montrose: "They are all gentlemen and proud enough to be kings. The meanest among them is as tenacious of his honour as the best nobleman in the land". The high

'bearing of the Highlander, his pride of race, his courtesy and his chivalry, were largely due to the mirror of true knighthood constantly held up before him in the poetry, history, and tales recited at the Céilidh. "Cuimhnich air na daoine bho'nd' thainig thu" ('remember the race from which you are sprung') was the noblesse oblige of even the humblest Highlander."

The Act of 1696 providing for the erection of a school in every parish made no stipulation regarding the nature of the school buildings. In many instances the church was used as schoolroom; in others a granary, byre, stable, or broken-down hovel was utilised. Even the buildings specially erected for the purpose were as poor and comfortless as could be imagined. "Their walls were of turf or rough undressed stone, through the crevices of which the wind whistled and the snow and rain made their way. Their floors were the cold damp earth, rough and uneven as nature had left it. Their windows were irregular holes without glass." In many cases there were no desks to write at and no benches to sit on, the scholars sitting or lying on the bare floor, or on rushes or straw which they themselves were required to provide. Even as late as last century a Commission appointed to enquire into the state of education in the Highlands reports on a school in Argyleshire: "The state of the school is deplorable, a small building on the side of a hill, little attempt to level the floor, a fire in the centre of the room, and a hole in the roof for the smoke to escape; the roof seems falling to pieces, and the windows broken". Another in Mull is thus described: "Uninhabitable; earthen floor full of hills and valleys, two windows without sashes; general aspect of dilapidation".

It is a matter of regret that no pen has pictured for us the Highland schoolmaster amid the smoke of his peat fire "leading the bare-legged Celtic youth up the first steps of the ladder of knowledge". Yet from other records we are able to get some idea of the daily life of the schools. Till well on in the 18th century, the schoolday was intolerably long, beginning at five or six in summer and at sunrise in winter, and lasting till six in the evening, with a two hours' break for meals. Saturday was a day of tasks like the others. Even on Sunday the children were under the yoke, and had to attend church, sitting round the schoolmaster "silent, hearkening modestlie and venerable", so that they might be able to repeat on Monday the heads of the lengthy sermon.'

- Robert McGillivray
Edinburgh.

 A WELCOME TO THE CLAN MacGILLIVRAY

Many members of the Clan MacGillivray converged on the Dunvegan Museum grounds, in Glengarry County, Ontario, Canada, on Sunday, 2nd September, 1984, visiting with their relatives and old friends and examining the displays for genealogical information.

Some fascinating items were brought, including the Clan crest, and the tartan sash once belonging to Isabella, wife of the Hon. John MacGillivray, the Hon. John's family Bible, a large photograph album, and a lovely Clan Chattan pin that once belonged to Carrie Holmes MacGillivray, grand-daughter of the Hon. John, XI chief. Mrs Evelyn Van Beek of Williamstown - who lives in what was formerly Carrie's home - kindly provided many copies of her article "The Last Three Chiefs of Clan MacGillivray" written at the request of the Clan MacGillivray Society of Australia for inclusion in their annual Journal.

All MacGillivray donations to the Museum collection are on display and are marked with the donor's name and a bit of tartan trim - most of these in the livery shed and barn - gifts of the farming community at Kirk Hall and Dalkeith where a majority of them settled.

From the 1879 Belding's Atlas which gives the lot number and the name of the owner at that time - and using a new blank county map - the settlements of each clan are filled in in different colours. When several clans are done on one map the various patterns of settlement become clear, and these are very interesting, providing all the information at a glance.

No MacGillivrays settled in Cornwall township at all, although four made it north to Roxborough in Stormont County. Two names turn up in Lancaster township, well separated. One lot near Martintown, and MacGillivray's Bridge provided the place name in Charlottenburgh township. Only one MacGillivray is found in the whole of Kenyon Township, spelling his name differently, and he owned the entire lot opposite Kenyon Presbyterian Church. Lochiel was their choice - from the fourth concession to the ninth over a score built their homes, and their favourite names were Donald and Duncan.

Clan Sunday also happens to coincide with Remembrance Day in the old Presbyterian cemetery just across the road from the Museum, when the parishioners decorate all their family graves with the choicest blooms from their gardens. The best gardeners always bring a few extra flowers for the graves of those in the earliest plots who by now have nobody to remember them. One such small bowl shone below a weathered white pillar erected in memory of Kenneth D. Urquhart who died in 1872, and of his wife, Christie MacGillivray who lived on to 1908, dying at the remarkable age of 102.

- Velma S. Franklin, Curator
Dunvegan Museum

 TALES FROM THE PAST

 A LADY IN DISTRESS

In the colonial days of sail, shipmasters returning to England from Australia had two choices: to go via Cape Horn or via Torres Strait. If they chose the Cape Horn route, the strong westerlies would be sure to provide a quick passage but the mountainous seas and gales to be encountered rounding the Horn made it also the most perilous route. Most captains chose to go via Torres Strait and the East Indies, where, with luck, a valuable cargo might be found; but this route also had its hazards in the numerous uncharted islands, reefs and shoals of the Great Barrier Reef, on which many a vessel came to grief.

In 1846, the British Admiralty commissioned Captain Owen Stanley to command HMS Rattlesnake, one of the old class of 28-gun frigates, to proceed to New South Wales, and after provisioning at Sydney, to proceed north to properly survey and chart the Torres Strait route, with special instructions to find passages through the reef to the open sea.

John MacGillivray, F.R.G.S., of whom mention was made in our 1982 Journal, was assigned to the expedition as naturalist. In 1852, he published his two-volume "Narrative of the Voyage of HMS Rattlesnake" - a truly monumental if somewhat verbose work - which proves that John MacGillivray was not only an eminent botanist, but a keen observer of all things, and possessed a remarkable insight into human nature. His assessment of the Aborigine and his culture, seems to be at least a century ahead of the views of his contemporaries.

The Rattlesnake left Plymouth on 3rd December, 1846, and reached Madeira on the 18th after a passage which John MacGillivray described as "quick, but most uncomfortable. During the greater part, the main and lower decks were partially flooded owing to the inefficiency of the scuppers and the leaky state of nearly every port and scuttle on the ship". Leaving Madeira, the vessel called at Rio de Janeiro, Simon's Bay (South Africa), Mauritius, Hobart Town, reaching Sydney on 8th July, 1847. After a long refit, the Rattlesnake, and her tender, HMS Bramble, left Sydney on 11th October to commence her survey.

We take up John MacGillivray's narrative when both ships had reached Cape York:

"On the day after our arrival at Cape York, the vessels with our supplies from Sydney anchored beside us, and besides provisions and stores, we had the additional pleasure of receiving five months news from home.

On October 16th, 1848, a startling incident occurred to break the monotony of our stay. In the afternoon some of our people on shore were surprised to see a young white woman come

up to claim their protection from a party of natives from whom she had recently made her escape; and who, she thought, would otherwise bring her back. Of course she received every attention, and was taken on board the ship by the first boat.

Her name is Barbara Thomson. She was born in Aberdeen, Scotland, and along with her parents emigrated to New South Wales. About four years and a half ago, she left Moreton Bay with her husband in a small cutter (called the *America*), of which she was the owner, for the purpose of picking up some oil from the wreck of a whaler lost on the Brampton Shoal, to which place, one of her late crew undertook to guide them. Their ultimate intention was to go to Port Essington.

The man who acted as pilot was unable to find the wreck, and after much quarrelling on board in consequence, and the loss of two men by drowning, and of another who was left on a small uninhabited island, they made their way up to Torres Strait, when, during a gale of wind, their vessel struck upon a reef on the Eastern Prince of Wales Island. The two remaining men were lost in attempting to swim on shore through the surf, but the woman was afterwards rescued by a party of natives on a turtling expedition, who, when the gale subsided, swam on board and supported her on shore between two of their number.

One of these blacks, Boroto by name, took possession of the woman as his share of the plunder; she was compelled to live with him, but was well treated by all the men, although many of the women, jealous of the attention shewn her, for a long time evinced anything but kindness.

A curious circumstance secured for her the protection of one of the principal men of the tribe, a party from which had been the fortunate means of rescuing her, and which she afterwards found to be the Kowrarega, chiefly inhabiting Muralug, or the Western Prince of Wales Island. This person named Piaquai, acting upon the belief (universal throughout Australia and the islands of Torres Strait so far as hitherto known), that white people are the ghosts of the Aborigines, fancied that in the stranger he recognised a long-lost daughter of the name of Gi(a)om, and at once admitted her to the relationship which he thought had formerly subsisted between them. She was immediately acknowledged by the whole tribe as one of themselves, thus ensuring an extensive connection in relatives of all denominations.

From the headquarters of the tribe from which Giom thus became associated being upon an island which all vessels passing through Torres Strait from the eastward must approach within two or three miles, she had the mortification of seeing twenty or thirty or more ships go through every summer without anchoring in the neighbourhood, so as to afford the slightest opportunity of making her escape.

Last year she heard of our two vessels (described as two

war canoes, a big and a little one) being at Cape York, only twenty miles distant, from some of the tribe who had communicated with us and been well treated, but they would not take her over, and even watched her more narrowly than before. On our second and present visit however, which the Cape York people immediately announced by smoke signals to their friends in Murulug, she was successful in persuading some of her more immediate friends to bring her across to the main land within a short distance of where the vessels lay. The blacks were credulous enough to believe that "as she had been so long with them and had been so well treated, she did not intend to leave them; - only she felt a strong desire to see the white people once more and shake hands with them", adding that she would be certain to procure some axes, knives, tobacco and other much-prized articles. This appeal to their cupidity decided the question at once.

After landing at the Sandy Bay on the western side of Cape York, she hurried across to Evans' Bay as quickly as her lameness would allow, fearful that the blacks might change their mind - and well it was that she did so, as a small party of men followed to detain her, but arrived too late. Three of these people were brought on board at her own request and as they had been instrumental in saving her from the wreck, they were presented with an axe a-piece, and other presents.

Upon being asked by Captain Stanley whether she really preferred remaining with us to accompanying the natives back to their island, as she would be allowed a free choice in the matter, she was so much agitated as find difficulty in expressing her thankfulness, making use of scraps of English alternating with the Kowraregan language, and then, suddenly awakening to the recollection that she was not understood, the poor creature blushed all over, and with downcast eyes, beat her forehead with her hand, as if to assist in collecting her scattered thoughts. At length, after a pause, she found words to say: "Sir, I am a Christian, and would rather go back to my own friends". At the same time it was remarked by every one that she had not lost the feelings of womanly modesty - even after having lived so long among naked blacks; she seemed acutely to feel the singularity of her position, dressed only in a couple of shirts in the midst of her own countrymen.

When first seen on shore our new shipmate presented so dirty and wretched an appearance that some people who were out shooting, at first mistook her for a gin, and were passing her without taking further notice; when she called out to them in English: "I am a white woman! Why do you leave me?"

With the exception of a narrow fringe of leaves in front, she wore no clothing and her skin was tanned and blistered with the sun and shewed the marks of several large burns which had been received from sleeping too near the fire on cold nights; besides, she was suffering from ophthalmia which had previously deprived her of the sight of one eye.

But good living and every comfort (for Captain Stanley kindly provided her with a cabin and a seat at his table) combined with medical attention, very soon restored her health, and she was eventually handed over to her parents in Sydney in excellent condition."

'ROGHE FOOTIDE SCOTTIS'

A letter written in 1543 by John Elder (who I cannot claim as an ancestor, since he was a Highland priest!) to Henry VIII of England, shows how Highlanders of that day made their brogues.

"Wherfor they call us in Scotland Redd Shankes, and in your Grace's dominion of England, roghe footide Scottis; pleas it ourmajestie to understande, that we of all people can tollerat, suffir, and away best with cold, for boithe somer and wyntir (excepte when the froest is most vehemente), goynge alwaies bairleggide and bairfootide; our delite and pleasure is not onely in huntynge of redd deir, wolves, foxes, and graies, whereof we abounde and have great plentie, but also in runninge, leapinge, swymmynge, shootyng, and thrawinge of dartis; therfor in so moche as we use and delite so as to go alwaies, the tender delicatt gentillmen of Scotland call us Reddshankes. And agayne, in wyntir, whene the froest is mooste vehement (as I have saide) which we cannot suffir bairfootide so weill as snow, which can never hurt us when it cummes to our girdills, we go a huntyng, and after that we have slayne redd deir, we flaye of the skyne bey and bey, and setting of our bair foote on the inside thereof, for neide of cunnyng shoe makers, by Your Grace's pardon, we play the suttirs; compasinge and measuringe so moche thereof as shall retche up to our anclers, pryckinge the upper part thereof with holis that the water may repas when it entres, and stretchide up with a strong thwange of the same, meitand above our said anclers, so, and pleas your noble Grace, we make our shoois; therefor, usinge such maner of shoois, the roghe hairie side outward, in your Grace's dominion of England, we be callit roghe footide Scottis; which maner of shoois (and pleas your Highness in Latyne be called "perones", whereof the poet Virgill makis mentioun, sayinge that the auncient Latyns in tyme of warrs uside such maner of shoois). And although a great sorte of us Reddshankes go after this maner in our countrethe, yeit never the les, and pleas Your Grace, when we come to the Courte (the Kinge's Grace, our great master beinge alve) waitinge on our Lordes and maisters, who also for velvetis and silkis be right well araide, we have as good garmentis as some of our fellowis whiche gyve attendance in the Court every daye."

(The above has been presented for two reasons: interest to members, and to test the patience of our long-suffering printer!) - I.MacG.E.) [Thought it was the usual Elder copy without the errors! - Printer]

ANSWER TO CORRESPONDENCE

Q. "Can you explain how the Macleans of Dochgarroch, and the Macintyres of Badenoch became members of the Clan Chattan Confederacy?"

A. According to "The Clans, Septs & Regiments of the Scottish Highlands" regarded by many as the final word on such matters, the Maclean connection came about in the following manner:

A Maclean, Charles, son of Eachin Reganach, settled in Glen Urquhart and was the founder of the Clann Thearlaich (Charles) of Glen Urquhart and Dochgarroch, also known as "The Macleans of the North". The Clan Thearlaich, according to Dr Fraser-Mackintosh, joined the Clan Chattan about 1460. The Macleans of Glen Urquhart, on being oppressed by the Chisholms, appealed to Maclean of Duart as their hereditary chief (although they themselves were under the Clan Chattan) for protection. Duart recognised the rights of these clansmen and forced the Chisholms to desist from their oppression.

As to the Macintyres of Badenoch, we refer to the Kinrara Manuscript which records that in 1496, William, Chief of MacIntosh, took a Macintyre bard under his protection in the field of music, so closely associated with poetry in Gaelic society. Families of Macintyres became hereditary pipers, not only to the MacIntoshes, but also to MacDonald of Clanranald, and to the Menzies chiefs. It would appear that the link with Clan Chattan is somewhat of a tenuous nature, but probably no more than the dubious authority of the popular lists of Clans and Septs with which we are all familiar.

There is, for example, the supposed link between the Elders and Clan MacIntosh, based on an old story of two MacIntosh brothers, one of whom assumed the name of Elder to escape the processes of law. Yet, is it not possible that a family named Elder could have descended from an elder of the kirk, of which there were thousands and noways related to each other? Or, perhaps a cultivator of elder-berries for wine making? I am informed that in certain English country dialects the word 'elder' means a cow's udder! Now, that raises some interesting possibilities!

It would be wise to study the scholarly article contributed by Robert McGillivray of Edinburgh in our 1979 edition and reprinted in 1984 in our Journal, entitled "Clannish - and why not?"

Robert makes it clear that folk with a well-established clan surname cannot assume that they are descendants of a person of the same name. Many joined a clan for the protection of themselves and their children, and adopted the name of the Chief. This practice was very common.

Robert also insists that the connection between the MacGill-

ivrays of Strathnairn and the McGilvrays of Mull and Skye is probably no more than a notional one.

I am not qualified to dispute this with Robert because he is a much respected historian - yet I do find it surprising that if the McGilvrays of Mull were dependant upon the Macleans, and the McGilvrays of Skye equally dependant on their overlord, MacDonald of Sleat, that the name McGilvray has survived. I am tempted to believe that there must have been a deeply-rooted pride in their own surname which prevented them from becoming Macleans or MacDonalds, as was so often the custom. And, could this not suggest a very close ancestral affinity with the mainstream of MacGillivrays who inhabited the mainland? This is a sentiment I cling to in spite of lack of evidence!

I have digressed from the original question, and will now raise another point. Anyone who studies his genealogy will discover that there is a tendency to disregard the distaff side of his family tree. I have discovered Munros, MacDonalDs, Macleans, Grants, McKinnons and several other Highland ladies who at different times married MacGillivray husbands, thus bringing into the family bloodline all the faults and virtues of their own respective clans. So what, in fact, is a MacGillivray?

Perhaps it is more realistic to believe that the question of whether our ancestors came from the Hebrides or from any part of mainland Scotland is of little consequence, and that we are basically all of the one Highland stock, and MacGillivrays simply because we have been brought up to believe that we are!

- I.MacG.E.

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OUR CONSTITUTION RATIFIED

The draft Constitution of the Clan MacGillivray Society, Australia, which was published in our last Journal, was presented for ratification at the Annual General Meeting, held at Seaford, Victoria, on 11th November, 1984.

One amendment was proposed by Mr Duncan MacLeod: that Article 2 (v) be altered to read:

- (v) To initiate activities designed to keep alive the language, culture and traditions of our Highland ancestry, and to foster pride in their contributions to Australia.

The Constitution, with Mr MacLeod's amendment, was passed unanimously, and now becomes the official Constitution of our Society. We also thank Mr MacLeod for drawing our attention to the omission of the word 'language' from the Constitution as drafted. Duncan MacLeod represents the COMHAIRLE GAIDHLIG ALBANNACH - Council for Scottish Gaelic, and rightly believes that all Clan societies should be in the forefront of the movement to preserve their ancestral language. He writes:

"The Highlands and Islands of Scotland, before the destruction of the clan system, were so rich in culture as to excite people who have had the time and good fortune to examine it.

The language behind that culture must survive if the culture is to survive, for I believe them to be inseparable.

To most people Gaelic sounds foreign at first hearing, and unconnected to most of the languages with which we are familiar. However, as you hear more Gaelic spoken, you are drawn to its soft melody, and you wonder at its introduction to Scotland by ancient migrants from Ireland. You wonder at its survival through the centuries following the 1745 uprising, when it and the pipes and the tartan were forced underground because they were threatening symbols of the clan system.

But survive it has, as the everyday language of the people who live on many of the islands of the Hebrides and parts of the mainland, although the number of native Gaelic speakers is diminishing annually before more sophisticated and insidious present-day onslaughts. If for no other reason than to understand the meaning of Scotland's place-names, those of us who profess to belong to a Highland Clan Society should show an interest in the language of our ancestors.

There are several classes in Gaelic being conducted in Sydney, information about which may be obtained from GPO Box 5289, Sydney, 2001, or by phoning Sydney 871 7838 after 6 pm".

THE VOYAGE OF H.M.S. HERALD
TO THE PACIFIC (1852-1861)

Prior to 1768, European knowledge of the Pacific was limited; the principal voyages of discovery had mainly crossed the central parts of the ocean, and the longitudes of many of the islands were often hundreds of miles in error. However, between 1768 and 1780, the discoveries of Captain Cook transformed the scene completely. By the end of his third voyage, all the major land masses and islands, with the exception of Fiji, had been discovered and their longitudes ascertained. The framework for the modern map of the Pacific had been drawn.

Excellent though Cook's work had been, many small islands remained to be discovered, and much detailed survey work had still to be carried out, before all the islands and harbours in this vast ocean could be adequately charted. As late as 1850, much of this work still remained to be done, so when the inhabitants of Fiji asked for the protection of the British Crown, the opportunity was taken to send H.M.S. Herald, under the command of Captain Henry Mangles Denham, a surveyor of considerable experience, to examine the area between Fiji and the east coast of Australia and to survey Fiji itself. Additional surveys were also to be carried out on the long voyage to the Pacific.

Since visits were to be made to many remote places, the opportunity for scientific research was not overlooked. J. Glen Wilson, an unknown artist, was chosen as the official artist and photographer, John MacGillivray, who had already served on board H.M.S. Fly and H.M.S. Rattlesnake in Australian waters in a similar capacity, was appointed as the official naturalist, while William Milne was sent from Kew Gardens to collect botanical specimens. In addition, the ship's surgeon, Dr F.M. Rayner and his assistant, John MacDonald, had been instructed in natural history in the Royal Naval Hospital at Haslar; these two officers were thus able to continue the work of MacGillivray when he left the ship in Sydney in 1855.

HMS Herald, originally a 26-gun frigate of 500 tons, had been specially adapted for survey work. In her previous commission under Captain Henry Kellett, she had been employed in surveying off the coasts of South and Central America and searching unsuccessfully in the Arctic for the missing explorer, Sir John Franklin. HMS Torch, a paddle gun-vessel, was commissioned by the Admiralty as a tender to the Herald, under the command of Lieutenant William Chimmo. The two vessels were to prove an ill-matched pair.

The two ships sailed from Plymouth on 10th June, 1852, bound for Sydney, where they were to refit before starting their main surveys in the Pacific. On the voyage out, minor surveys

were carried out at the remote islands of Tristan da Cunha and St Paul's Island, while calls were made at Madeira, the Cape Verde Islands, Rio de Janeiro, and the Cape of Good Hope. Valuable scientific observations were also made at all the islands visited, some of which are still to be fully evaluated. The Herald arrived in Sydney in February, 1853, but the Torch limped in seven weeks later as she was unable to keep up. She had also difficulty in finding suitable fuel for her boilers, and although she accompanied the Herald on some of the early cruises, Denham found her more a liability than a help, and so she was transferred to the Senior Naval Officer at Sydney for his use, eventually being sold there in 1856.

The first year in the Pacific was mainly spent surveying the islands off the east coast of Australia, and it was not until 3rd September, 1854, that the Herald arrived in Fiji and MacGillivray was able to write in his journal 'at length we have reached the promised land'.

Only two months had been spent there when Denham was ordered to visit Guadalcanal in the Solomons to ascertain the fate of Benjamin Boyd of the Royal Yacht Squadron's schooner Wanderer, who was thought to have been murdered there in 1851. The Herald then returned to Sydney to refit and enable the ship's company to recuperate from the rigours of the survey.

In 1854, Denham also visited Raoul or Sunday Island, while on his way to Fiji, to determine its position. It was here that he lost his eldest son. He spoke kindly of the only inhabitants of the island, a family from New York named Halstead - 'for the humane disposition shown under trying circumstances of having to inter a beloved son close to their settlement'. It is pleasing to record that the grave is still looked after today with the same loving care.

Among the places visited in 1855 and 1856 was Norfolk Island, mid way between Australia and New Zealand. There had been a convict settlement there since 1788. This was being withdrawn, so the inhabitants of Pitcairn Island, the descendants of the mutineers of HMS Bounty could be moved to Norfolk Island, as Pitcairn had become overcrowded. Denham was at Norfolk Island in 1856 to supervise the resettlement, which was accomplished successfully.

On a further visit to Fiji in 1856, John McDonald led an important expedition into the interior of Viti Levu to explore the Rewa River, being absent from the ship well over three weeks. This expedition was not without its dangers as some of the Fijians in the interior were known to be cannibals. William Milne was a member of the expedition, bringing back with him an important botanical collection. As Wilson remained on board the Herald, it was left to MacDonald to act as the expedition's artist; Wilson, however, worked up the drawings on MacDonald's return. One is tempted to wonder how the party amused themselves in the evenings since MacDonald was

also a keen musician. In 1858 in Sydney he published a sheet of music called 'Herald Waltzes', the cover being illustrated by an attractive lithograph by Wilson with the title 'The Herald in Feejee'.

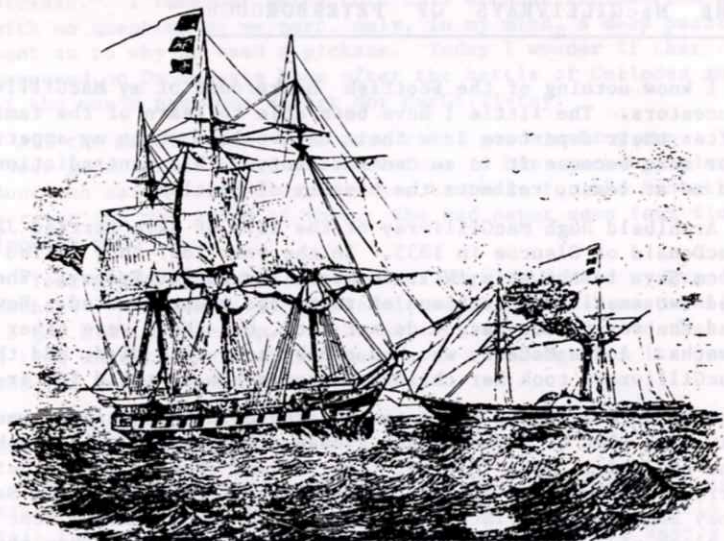
Following a decision by the British Government not to make Fiji a protectorate (a decision later reversed), the surveying priorities in the Pacific changed, and from 1857 to 1860 the Herald remained in Australian waters carrying out detailed surveys of the south and east coasts, apart from a visit to Shark Bay in Western Australia, to investigate the possibility of a settlement there. Surveying conditions were often severe, and on one occasion, while surveying in the Coral Sea south of New Guinea, Denham was forced to return to Sydney with 29 cases of scurvy after a prolonged period at sea. At last, in June, 1860, he received the long-awaited orders to return to England. To avoid the prevailing westerly winds in the south Indian Ocean, he sailed through Torres Strait and Bally Strait to Surabaja in the Dutch island of Java, before heading across the Indian Ocean to the Cape of Good Hope.

The Herald eventually reached England in May, 1861, after an absence of almost nine years. The first person up the gangway to greet Denham was a young lieutenant who was taken to be the officer of the guard. Denham was mistaken; he had failed to recognise his own son whom he had last seen as a boy of 13 - a measure of the length of Herald's absence from England.

The results of Denham's voyage are impressive: over 200 sheets of surveys and drawings were forwarded to the Admiralty, over 2,500 magnetic observations were taken, tidal observations were taken in many places, 25 doubtful shoals were removed from the charts, and the positions of numerous islands and reefs were accurately fixed and their positions published in a detailed list of 163 observations. On the scientific side, the results were equally important, although the actual details are now buried in the records of various museums around the country. However, a collection of 50 fish skins presented by Rayner are in the Natural History Museum in London, while native artifacts are now being identified in the Museum of Mankind.

Among the ornithological results of the voyage was the discovery of two new species of petrel, now named the Herald Petrel (*Pterodroma arminjoniana heraldica*) which is widespread in the South Pacific, and MacGillivray's Petrel (*Bulweria macgillivrayi*) known only from a single specimen taken in Fiji.

- Lieutenant Commander Andrew David,
R.N. (Rtd)
Hydrographic Department, Ministry
of Defence, Somerset.



HMS Herald and HMS Torch, drawn by J. Glen Wilson,
official artist to the expedition.

Lieutenant Commander David has recently come into possession
of a Tahitian Bible, which carries inside it the inscription:

Presented
to
John MacGillivray Esq
of H.M.S. Herald
Naturalist
attached to the
Surveying Expedition to the South Seas
by
The Revd. E Prout
Home Secretary of the
London Missionary Society
8th June 1852.

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THE MacGILLIVRAYS OF PETERBOROUGH

I know nothing of the Scottish background of my MacGillivray ancestors. The little I have been able to learn of the family after their departure from their native land whets my appetite for more because it is so contradictory. This contradiction, to me at least, reflects the history of Scotland.

Archibald Hugh MacGillivray of the Isle of Skye married Janet MacDonald of Glencoe in 1833. In the year 1837 they sailed from Skye in the ship 'William Nicol' bound for Sydney. They had two small daughters and en route the youngest died. How bad the voyage out was, I do not know, but there were other deaths. A Mrs McLeod, who had a baby son, also died, and the MacGillivrays took her child and reared him as their foster-son.

They were assisted migrants and Archibald's occupation was given as that of a shepherd. Sydney disappointed this shepherd and his wife. They 'did not like it' and shortly after their arrival boarded the steamer 'James Watt' for Port Phillip Bay. They arrived there late in the year 1837 and pitched a tent on a block of land on the outskirts of the settlement; then they quickly erected a rough dwelling.

Within the family it was said that Archibald attended the second land sale in the November after his arrival and bought this land, but no record of this was ever found. At that time the family had little knowledge of English. Gaelic was their native tongue and was spoken in the home until the end of their lives. Twin sons were born here soon after their arrival. Archibald obtained work, mainly fencing, and when this took him away from the Port Phillip settlement his family went with him, but they always returned to the house on this land which they considered their home.

While they were there the settlement was proclaimed Melbourne, and some streets were named. They were in Swanston Street on land where the 'Tin Shed' stood. The title deed of this land was lost; no one could claim it and in due course it reverted to the Crown.

After the birth of another son, Charles (my grandfather), the family moved to the Western District. They ran a hotel at 'the foot of Mount Shadwell', then moved on to land named 'Skye Hill' at Purnim. Here they farmed until their family grew up. There were four sons and two daughters. The sons were not caught up in the gold fever although they supplied the gold fields south of Ballarat with farm produce taken there in their own vehicles. They followed the pattern of the struggling farmer in Victoria of that era; during the summer months they 'went to the shearing' and for the rest of the year they worked their own land.

All very mundane; a total acceptance of the order of things! But that is not the picture conveyed to me by family comments:

"Your great-great-great-great uncle killed seven men with a pickaxe." I remember being told this without explanation and with no question on my part, only, in my mind, a deep puzzlement as to why he used a pickaxe. Today I wonder if that happened on Drummoisie Moor after the battle of Culloden and if the man's name was Robert Mor MacGillivray.

All the MacGillivray sons were tall, good-looking men. "Your grandfather stood six-foot-four in his stocking soles. Aunt Ann said when she dressed her brothers for the Sabbath service she was proud of them. She had never seen four finer-looking men."

"Your grandfather had no love for royalty," said my grandmother. "When we first married I had to pull his coat-tail to get him to stand up for the National Anthem." And that at a time when the British Empire was at the height of its power and the Queen's name was revered!

Were these tall Australian-born Scots unquestioning acceptors of the order of things? I think not.

Charles MacGillivray married Jessie Scott Macdonald in 1869. After that a clear picture of pioneering life in Australia is left to us for Jessie was a compulsive writer. She kept a diary; she recorded interesting events; she wrote two unpublished stories and much verse. The verse was usually produced under emotional distress.

Shortly after their marriage, Charles went to remote parts of Victoria in search of land within his purchasing power. He found this land on the south-western coast at the mouth of the Curdies River, and there he and Jessie established a home under very primitive conditions, but in the midst of great natural beauty.

When I visited the Outer Hebrides in the summer of 1969 I was astonished at the similarity of that scenery. Wandering around the Cockle Strand at Barra I could see again the golden-sanded beaches at the mouth of the Curdies.

Charles and Jessie lived out their lives at Peterborough. Charles was prepared to accept responsibility and seemed a natural leader within both the family circle and the small community in which he lived.

He died in 1915 and with his passing the MacGillivray name of this branch in Australia, ended. What gave a touch of splendour to the union of Charles and Jessie was the love they shared. It did not lessen with the years. On the 46th anniversary of their wedding, which was two days after Charles' funeral, Jessie wrote:

I am very lonely today, Laddie
And tears seem inclined to flow,
For my thoughts have gone back to the past, Laddie
Over forty years ago;

To the well-remembered day, Laddie
 When we stood side by side.
 The world was bright and gay, Laddie,
 When I became your bride.

You vowed you would be true, Laddie,
 Through every succeeding day,
 No cloud should enter our home, Laddie,
 You had power to drive away.
 How well you kept that vow, Laddie,
 None but myself can know,
 For the hearts that beat true as steel, Laddie,
 Are not worn on the sleeve for show.

Oh those were happy days, Laddie,
 Our hearts with joy were aglow
 Little children blessed our home, Laddie,
 And our cup seemed to overflow.
 When the cloud was on my brow, Laddie,
 Your voice was soft and low.
 I think I can hear it now, Laddie
 As I did forty years ago.

Now I am alone, alone, Laddie,
 For you have gone to your rest,
 For all the friends I have known, Laddie
 You aye were the truest and best.
 I do not mourn for you now, Laddie,
 All earthly grief would be vain.
 You will never return to me, Laddie,
 But I hope we shall meet again.

- Jean Macdonald MacKenzie
 Peterborough, Vic.



ABOUT THE AUTHOR: Like her mother and grandmother before her, Jean MacKenzie loves the sea and those who go down to the sea in ships and do business upon the great waters. Between them the three women have chronicled more than a century of shipping disasters along the notorious south-west coast between Cape Otway and Discovery Bay. Their interest has cast them as friends of survivors, guardians of salvaged relics, and tellers of tales of maritime mishaps and triumphs since 1873, when Miss Jean MacKenzie's grandmother, Jessie MacGillivray, a relative of Sir Walter Scott, commenced and maintained a diary. Later, her daughter, Margaret MacKenzie, drew on this material among other sources to pass on to her daughter, Jean, for the preparation of several books. The first book, "Shipwrecks", appeared some 30 years ago, the author cited as Margaret MacKenzie, although Jean had prepared the manuscript. It ran to 4 editions, the fourth being enlarged and entitled "Shipwrecks and More Shipwrecks".

(continued p.32)

THE JUNIOR MCGILVRAY DANCERS

To those of you who remember our Junior McGilvray Dancers: Mellanie and Naomi Ierace, and Cathie and Andrew Savage, who delighted us with their Highland Dancing before the pressures of "getting an education" overtook them, I would like, as their adoring "Nana", to take you behind the scenes and give you a peep at what is involved in the creation of such talented dancers!

First, hours of practice by the young dancers themselves. Most important! Then, driving the children to dancing classes. If one expects a high standard of dancing, it is essential to choose a dancing teacher of high calibre. In the case of Mellanie, Naomi, Cathie and Andrew, who live at Davidson and Belrose respectively, this meant a car drive of one hour to arrive at the home of the teacher, one hour for lessons, then one hour's drive home again.

Nana Yvonne was delighted to be able to sit in on the lessons, regretting the fact that her arthritis no longer allowed her to set the world on fire with her highland dancing! But it meant that Nana was able to help the children with their choreography when they practised at home.

Mellanie's and Naomi's mother, Carola, was especially good at this. She was able to dance with the children, and to show them personally, just how that toe should be pointed; those knees should be turned out, and those high cuts should be executed. In fact, Carola has helped keep highland dancing alive by teaching these "littlies" at the school where she practises her profession (she holds a Diploma in Teaching) as an extra-curricular (no charge) effort!

I must tell you about some of the competitions and eisteddfods which helped Mellanie, Naomi, Cathie and Andrew to fill their rooms with medals, trophies and dancing swords; and the stress and strain which is part and parcel of having the children arrive on time.

The venue was Campbelltown. Outdoors, in the park. I will have you all know that I am "allergic" to rising early - except in the case of dashing off to watch my gorgeous grandchildren at their highland dancing eisteddfods - or going fishing! I rise early, along with Gay, Carola and the children. The dances to be performed are the kilt dances, the Aboyne dances, hornpipe and Irish jig.

We are halfway to Campbelltown when it is discovered that we have forgotten to pack one of the Aboyne blouses. (You will probably know that these are the white blouses with puffed sleeves and pretty bows of tartan ribbon stitched to these sleeves. The rest of the outfit is the silken tartan skirt, and the 'plaidie' over the shoulder which is held with

a jewelled pin and plume.) The realisation of this oversight gradually dawns on our little competitor, who dissolves in tears, and refuses to be comforted, notwithstanding our assurances that we will be able to borrow the blouse of another competitor who will dance in another grade. This happens all the time, with little competitors and frantic mums looking to borrow blouses, sox, white undies, black undies, Highland shoes, Irish jig shoes - you name it! . . . The tears gradually subside.

The weather doesn't look too promising, with clouds blowing our way. And the dancing is taking place on three large wooden platforms in the park. The rain comes. Some of the competitors slide on the slippery platforms. One falls. The dancing is halted whilst mops are produced and the dancing area wiped down. This "stop-start" pattern continues for some time. The organisers are frantically trying to find an indoor venue. Behind the spectators are lots of stalls selling the kind of goods which those of Scottish blood like to purchase: Highland jewellery, Scottish teatowels, food, etc. A large tent has been erected where the competitors could change their outfits.

Then came the wind. Quite suddenly. We saw it lift the iron roof off a nearby factory, on its way to us. It blew down the large tent, and commenced blowing down the stalls. There were Scotties everywhere, rushing to the rescue. Phew! Then, as the wind gradually abated, great black clouds appeared again and it was time to go. What a day!

For those of you who have children or grandchildren competing in the Highland dances, how do you feel when watching your little "treasure" doing the Sword Dance? (One tip of the swords and you are disqualified!) Does your tummy get tied in knots until the dance is finished? And you see the reactions of the little competitors who do tip the swords: tears for some, a shrug of the shoulders in a resigned fashion for others.

The friendship and co-operation of the little Highland dancers never ceases to amaze me. And the gracious manner in which children would congratulate the winner. We all can't win. It's a case of the honour of competing, not the prize.

But I have very happy memories of those Dancing Days, especially when I visit Andrew and Cathie at their Belrose home, and Mellanie and Naomi at Davidson, where their swords, medals and trophies attest to their skill in Highland dancing. We're all proud to be of Scottish descent: The McGilvrays of Skye!

- Yvonne Jones (Nana Yvonne)

 OBITUARY

 Reginald Clyde McGilvray, 9th May, 1985

With great sorrow we record the passing of Reginald Clyde McGilvray, one of our foundation members.

Reg was a descendant of Alexander and Sarah McGilvray who arrived in Australia in 1839 in the ship 'George Fyffe', and of whom we have numerous descendants including many who are members of our Society.

Born in Laurieton, NSW, in 1913, Reg spent most of his younger years on the North Coast area, where he distinguished himself as a first-class athlete. He was a member of the South-West Rocks Surf Life Saving Club, a Rugby League player, and, at one time, champion cyclist of the North Coast. He served his apprenticeship as a baker at South West Rocks and, although at different times taking other employment, remained at his trade up to his retirement.

In 1933, while hunting, Reg crawled through a wire fence with a loaded shotgun which went off, severely injuring both legs. He crawled about a mile before a passer-by picked him up and took him to hospital. There he met Daphne who was working at the hospital; they married, and his first three children, Nancy, Barbara and Jeffery were born at Kempsey.

The family eventually moved; first to North Sydney, then to Leichhardt, and finally settled at Doonside in 1959. By this time the family had increased by three - Raymond, Rhona and Peter.

In 1981, the family was devastated by the deaths of son Jeffery and daughter Barbara in a tragic accident while fossicking in an old mine-shaft. Reg had suffered serious illness as a result of two major car accidents, and the added disaster of losing two of his family was almost overwhelming. Yet, as a devout Christian, he never allowed his heavy burden of sorrow to project itself in his relations with others. He had a vast circle of friends and was known for his sense of fun, his compassion for others, and his zest for life. The large attendance at his funeral bore testimony to the high esteem in which he was held throughout his life.

He died on 9th May, 1985, on the 52nd anniversary of his marriage to Daphne. Our Society extends deepest sympathy to Daphne, daughters Nancy and Rhona, and sons Raymond and Peter.

OBITUARY Malcolm Donald McGillivray, of Gunbower, Victoria. 7th December, 1984. Father of Pamela and Lee, husband of Joan.

OBITUARY John Cameron McGilvray, of West Ryde, NSW. Husband of Phyllis. June, 1984.

 THE NEW AUSTRALIAN TARTAN

Our 1984 Journal gave notice of a competition intended to stimulate the creation of a new tartan design which could be worn by all Australians of Celtic descent, especially those who do not have their own tartan.

We can now advise that the winner of the \$1,000 first prize was Mr John Reid, a Melbourne architect, who based his design on the sett of Governor Lachlan Macquarie and the colours of the Australian outback. The dominant colours can best be described as mustard and pink!

The tartan is being woven by John Vicars Pty Ltd, and Fletcher Jones are producing skirts, kilts and shawls. The first kilt-length to come off the looms was presented to the Governor-General, Sir Ninian Stephen, who is of Scottish descent. Waverley Woollen Mills of Launceston are turning out such items as blankets, rugs, ties and scarves in the new tartan.

An important point to note is that the winner, John Reid, in return for his prize money, assigned by deed all rights to the tartan to the Scottish Australian Heritage Council. Thus, all manufacture is under licence with royalties going to the SAHC, who have earmarked this money for the appeal to establish a Chair of Celtic Studies at an Australian University.

- P.McG.

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 "FROM LITTLE ACORNS, etc"

Last year we told you of the Clan MacGillivray tent at the Ringwood (Vic.) Highland Games and how two of us proudly took place in the march of the Clans. In March, 1985, David and Heather again 'set up shop' at Ringwood and some 38 of our Clan members made a picnic day of it, using the Clan tent as their focal point. There can be no doubt that the large crowd of spectators would have been impressed with the Clan MacGillivray turnout and the standard of our marching, even though the leading pipe band was a long way from our position.

The Australian Highland Pipe Band contests were held at Ringwood that day, so we had stirring music to entertain us all day, plus Scottish Country Dancing, and Airedale terrier obedience displays to hold our interest.

One again it was heartening to note the number of complete strangers who visited our site with genuine interest and queries about various aspects of Scottish and clan history, links with Clan Chattan, etc.

- P.McG.



It is certainly a good idea for our members to participate in gatherings other than our own, such as the Ringwood Highland Games. By ourselves we are not numerous enough to stage spectacles of great magnitude, but at the large gatherings we can enjoy all the pageantry, music and dancing and the sporting events while contributing to the success of the day by our mere attendance.

The Campbelltown and District Scottish Society (NSW) has for a number of years conducted the St Andrews Highland Gathering at Orana Park, Lumeah. Last year, 12 pipe bands and some 200 dancers participated. I don't think any of our members attended. The St Andrews Highland Gathering will be held again this year, on Saturday, 16th November, and we would like to see a contingent from Clan MacGillivray Society present on the day. Since our own annual gathering has been planned for March of 1986 at Wingham, NSW, instead of the customary November, we have this month free to turn out in force at Lumeah for what could be a delightful picnic day.

However, we cannot proceed with any arrangements such as the setting-up of a Clan tent until we have a fair idea as to the likely numbers who will attend. Would members therefore let our Hon. Secretary know, as soon as possible, of their intention to be present? (A discount on admittance charges is available if we can muster a contingent of at least 50!)

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OUR NEXT GATHERING

OUR 10th ANNUAL GATHERING will be held on SATURDAY, ~~8th~~ 15th MARCH, 1986, at THE SHOWGROUND, WINGHAM, N.S.W.

This is a departure from previous gatherings, which have always been held in late October or early November. The reasons for the change are: firstly, many of our country members have pointed out to us that November is not an easy time for them to be away from home; and secondly, because the McGilvray Family Reunion, held each second year in Wingham has always been such a phenomenal success, attracting a greater attendance than we could muster at our official gathering - so, we reached agreement with our North Coast members to make the Wingham Reunion the official Clan MacGillivray Gathering.

Gwen McBean and her energetic committee will organise the Gathering, and the Clan MacGillivray Society will cover the costs - to the mutual satisfaction, we hope, of both bodies.

Those who have not visited Wingham before will find it a very pleasant change from previous venues. Situated in a rural area just 15 kms from Taree with its several good motels, and connected by XPT trains from Sydney, it has many scenic attractions. Just a little way from the centre of the town itself, is an area of beautiful rain forest - a flora and fauna sanctuary, with gigantic trees and pleasant walks. Some of the trees are the roosting places of thousands of flying foxes, best observed at dusk. (If walking beneath these trees, a stout umbrella is a necessity!)

Those of us who attended the Wingham Reunion in the past have voted it as a most memorable occasion. Further particulars will be made available in our Newsletter which will be posted to all members at a later date.

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(continued from p.26)

It is still on the market. Other works by Jean MacKenzie include "Sealing, Sailing and Settling", and "The Peacock from the Sea". Her literary work has won overseas recognition and she is officially a "Friend of the British Section of the International Association of Cape Horners", an honour bestowed upon her by that esteemed organisation at their Annual Congress in Finland in 1976.

CLAN MacGILLIVRAY SCOTCH WHISKY

As many will remember, our last order of "Clan MacGillivray" Scotch was a great success and sold very quickly. Bottled by the famous Glenlivet Distillers Ltd, it was voted as a fine Scotch by all who purchased it. Now you may order more of the same. Apart from its quality as a whisky, the bottles bearing our own Clan label make quite a good talking point!

All orders must be placed with our Honorary Secretary, David McGillivray, by 31st July, 1985. Orders must be in dozen lots, and paid for when placing the order. You will be advised when your order is ready to be picked up from your nominated pick-up point. The cost per dozen (at the time of going to press) is \$160 from the NSW pickup point, and \$165 from our Victoria pickup point. (\$5 interstate freight.)

The pickup points are:

DAN CARLING, 61 ^{Goondari} Goddard Rd., Allambie Heights, NSW
Phone: (02) 93 1993
DAVID MCGILLIVRAY, 11a Stawell St., Seaford, Vic.
Phone: (03) 786 5218

Maybe a dozen is too many for you? Then why not get together with others in your area to make an order? All members are listed in this Journal.

MEMBERS PLEASE NOTE

ANNUAL MEMBERSHIP FEES (for 1986) ARE
DUE IN ADVANCE, by 30th NOVEMBER, 1985

Please send your cheque or postal order
to our Honorary Secretary:

DAVID MCGILLIVRAY
11a Stawell Street
Seaford, Vic., 3198

Fees remain the same as last year -
\$5.00 for individual membership, and
\$8.00 for family membership, which includes
all children up to the age of 18 years.

We know how easy it is to overlook
payment of fees, but please keep in
mind that considerable cost is incurred
in postage each year in sending out reminders.