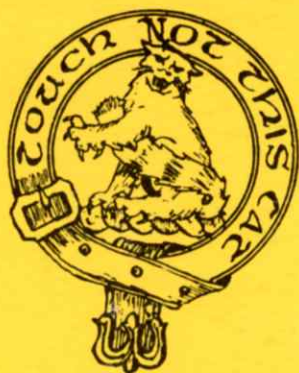


CLAN



MACGILLIVRAY

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Clan Macgillivray  
Society - Australia

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RESEARCH OFFICER & EDITOR	Ian MacGillivray-Elder, 21 Daintrey St., Fairlight, NSW, 2094. Phone: (02) 977 1546
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# CLAN MACGILLIVRAY

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## EDITORIAL

This editorial takes an unusual form inasmuch as it is also an obituary.

On 16th February, 1986, the founder of our Society, JOHN DUNCAN MACGILLIVRAY passed away in his 83rd year. His funeral was attended by a large contingent of members who came from far and near to pay their last respects to the man whose dedicated labours had brought us all together in the Clan MacGillivray Society, Australia. The service was conducted by our Chaplain, the Right Reverend Dr Neil Macleod, and Pipe Major William Hart played the lament. In all a very moving occasion.

John (or Jack as we usually called him) was born in Yea, Victoria, in 1903. He was the great-grandson of John and Sarah (nee Forbes) who arrived in Australia by the ship "Cheapside" in 1864. The descendants of these early settlers are numerous, particularly in Victoria, and constitute a large number of our membership. Great-grandfather John, according to his death certificate, was born at Dunmaglas, Inverness-shire, and could therefore appear to have been related to the chiefly line, but the exact relationship has not been ascertained. The fact that his wife was a Forbes - a name well known in Strathnairn, would tend to strengthen this assumption.

Jack started his working life in a drapery business, but soon discovered that he had a special talent for music, joined a band and later formed his own, performing in theatres until the depression and the advent of the talking pictures and the consequent slump in the entertainment industry. He then took his band on the road, travelling all over Australia. He wrote a lively account of some of his adventures during this period which we published in our second Journal and reprinted in our 1984 edition. For many years he was band leader at the Harbord Diggers' Club while also working on the Sydney waterfront. From early age he played the pipes and became a superb piper, only putting



aside the pipes when his heart started to show signs of slowing down.

We will always remember Jack for his unflinching energy in organising the Society and its activities. At all times he was the driving force which kept the Committee always on its toes. He had a vast repertoire of droll stories gathered over many years in strange places, and hopefully, some of these will appear in future editions of this Journal.

Eventually Jack's health, which noticeably deteriorated from the time he lost his wife, Enid, in July of 1983, forced him to retire from the more active side of the Society's work, but his retirement was rather nominal inasmuch as he continued to exert a great influence on us all. We all looked to him for advice and guidance. To Jack the Society was almost an obsession, and his greatest fear was that when he and a few other foundation members had passed away, the Society would go into a decline and eventually cease to exist.

Happily, this has not happened, largely due to the labours of our Honorary Chief, Peter, and that most energetic of all secretaries, David; and it would appear that Jack's fears for our future were a little pessimistic.

Nevertheless, we all owe it to Jack to see that the work he so enthusiastically began and the labours he put into everything he did for the Society shall never prove to have been in vain. There is a real possibility that, as we older foundation members depart this life, our Society could go the way of so many other Clan Societies which have disappeared largely because the younger members have been unwilling to pick up the torch and carry it forward.

Our membership at present is stable and our finances sound enough, but we would like to see a little more participation in the affairs of the Society particularly from the younger members, in whose hands the future as a viable ongoing organisation will rest.

So, when nominations for office are called for next time, perhaps for the first time, some of our members will stand up to be counted.

VoXoX

#### CLAN FACTS STRANGER THAN FICTION

- \* The most travelled tartan in history must be the MacBean - a piece of it made it to the moon and back with US astronaut, Alan L. Bean - a journey of nearly one million miles.
- \* The oldest known tartan dates back to before 250 AD. It was found stuffed into the mouth of a crock full of Roman coins.
- \* Five Scots buried their bagpipes before going to die in battle .. with Custer at the Massacre of the Little Big Horn. (If they played 'em, they might've won!)

#### FROM THE PEN OF OUR HONORARY CHIEF

It has been quite an eventful 12 months for your Society and for some individual members since I last put pen to paper for the 1985 Journal. While some, if not all of the items which come to mind will be written about at greater length in separate articles, I feel it appropriate to summarise them as having an influence on the progress of the Clan MacGillivray Society.

All members will have been saddened by the death of our founding member, John Duncan MacGillivray, who could well have been described as the patriarch of the extended family to which our members belong, and who are now spread into all States. By the same token, we can rejoice at Ian's rapid recovery from his serious illness and operation, such that he still feels able to put together this excellent publication.

The National Gathering staged at Wingham, NSW, by Gloria Hayes and her band of co-workers was obviously a great success. Though disappointed that prior commitments prevented my attendance at this function, I was impressed by the tremendous amount of advance publicity arranged by the organisers and which can only do good for the Society - I say this because of the many acquaintances who approached me to comment upon what they had heard or read of the MacGillivray function.

Equally of value in publicising our Clan were the 'tents' manned by Hon. Secretary David with the help of family and friends at the annual Highland Games at Geelong and at Ringwood, Victoria. These various activities have undoubtedly helped us gain new and interested members, maintaining membership numbers at over the 300 mark, but they have also increased the stature of our Society within the fraternity of Scottish organisations. In addition to being affiliated with the Scottish-Australian Heritage Council in Sydney, we are now one with the Council of Clans in Victoria, thus giving us access to the publications of all other member Clan societies and improved knowledge of their activities.

Leila and I were honoured to represent you at an impressive function held by Clan Cameron in January to welcome their Chief, Cameron of Lochiel and Lady Cameron. It is of interest to note that until recently, Lochiel held the post of Lord Lieutenant of Inverness, Badenoch, Strathspey and Lochaber, and his successor in this prestigious appointment is Mackintosh of Mackintosh, the President of the Clan Chattan Association. All MacGillivrays in Australia will be interested to learn that Mackintosh with his wife will be coming to this country as an official guest of the SAHC for Sydney's Scottish Week in November/December, 1987.

As already referred to in the January newsletter, I was honoured to receive an invitation to join the Council of CCA, for a three-year period, along with Rex Davidson of Canada, and Dick Staley from the USA; and although I doubt



whether I'll be able to attend any Council meetings in person, I hope to make some contribution in a written form.

Now, quite a lot of our members are descended from immigrants from the Isle of Skye, and mention has been made in previous Journals of the promised publication "The MacGillivrays of Skye", researched, written and published by Doris McGilvray Steiner of her husband, Harold (Hal). Not only did this impressive volume finally appear in 1985, but all pre-ordered copies were carried to Australia in the personal luggage of Hal and Doris themselves, as they commenced a whirlwind and vigorous holiday tour of Australia and New Zealand. Leila and I were privileged to have this American couple as our guests in Melbourne for five days in January and enjoyed their obvious enthusiasm for the flora, fauna and geology of Wilson's Promontory and other parts of South Gippsland. I am sure that Ian will be separately reviewing their fine book but suffice it to say that every family with Skye origins should obtain a copy.

Speaking of our friends in America naturally leads me to mention our loyal member and Patron, George, who regularly keeps in touch and from whom we gratefully acknowledge a handsome donation to our Society's funds.

Finally, with my 'other bonnet on' as your Hon. Treasurer, I am pleased to report that our bank balance is still quite sound and I shall be recommending to our next General Meeting that no increase in annual subscriptions is necessary for this year at least.

- PETER MCGILLIVRAY  
Honorary Chief



Our Honorary Chief, Peter, with Colin and Michelle McGillivray, carrying the banner at the 1986 Highland Games, Ringwood, Vic.

## ROOTS

I must take issue with the Editor who, in his 'Answer to Correspondence' in last year's Journal, says that I insist that the connection between the MacGillivrays of Strathnairn and the MacGilvrays of Mull, and elsewhere, is probably no more than a notional one. This is to take my remark in 'Clannish and Why Not?' (Vol.1, No.6) out of context and to misinterpret what I was saying. The point is an important one for our Clan and I would like to take this opportunity to elaborate on it.

In common with many Highland clans (the Clan Chattan is a good parallel) the history of the Clan MacGillivray falls into two parts - the traditional and the authentic - and between them there is a gulf which can only be filled by supposition. With the passing of the Gaelic language in many of the areas occupied by our clanfolk, the oral tradition has been largely lost and what remains is scanty indeed. Some, fortunately, has been noted in the past and appears in early writings on the Highlands. Perhaps the first tradition of interest to us to be set down in this way was that by Hugh McDonald, a Skye seanachaidh (reciter of stories) living during the reign of Charles II in the 17th century. In defining the mode of government under the ancient 'Lordship of the Isles', he said MacDonald had his council at Island Finlaggan on Islay and that one of the 16 members of the Council was MacGillevray in Mull. In 1791, an old man of 82, living on the bank of the River Nairn, when being examined in court on what was his real name, said he was called Farquhar MacGillivour in every part of the country, and the MacGillivours were followers of the MacGillivrays (of Strathnairn) having come at the same time from the Western Isles. Then there is the name itself. It is distinctive, although there are several theories as to its meaning and derivation. I favour 'servant of the judiciary'. I also tend to the view that the original clansmen occupied this important office under the MacDonalds until the 13th century when the Scottish king set out to subjugate the ruler of the Isles and subsequently scattered the adherents of the MacDonalds. Some may have retained their allegiance and retired with the MacDonalds into Skye. Some may have continued in their office in Mull under the Macleans, and Mull traditional tales would seem to bear this out. Others probably remained in Islay where the Council used to meet, while those who were to form what became the most prominent branch made into Strathnairn and sought protection of Mackintosh about 1268, as Clan Chattan tradition has it.

It is not until the late 16th and early 17th centuries that documentary evidence emerges to authenticate the



history of the Clan, or rather its branches, and to place its clansmen and their activities; then we can move forward from supposition to a more confident knowledge of our people. But when this happens, and through the extensive records of the 17th, 18th and 19th centuries, no connection between these branches is found. The distinct branches followed the respective clans to which they had attached themselves; they did not act together in any way with their now distant kin, both in space and time. The tradition of their common origin perhaps remained and they recognised the existence of the other branches, but only in a notional way. The best example of this, and the one I had in mind when I wrote my previous article, occurs in the Oran Mor of the Strathnairn branch, the great panegyric on the family and its chiefs, which probably dates from the 1780's:

Thig a Muile nan stuadh bheann glas,  
Peighinn-a-ghael le' shlaugh.

"At short warning, thy friends will come from North and South, men of excellent form, from Mull of the green hills like waves, Pennyghael with his men will come over the high swelling waves . . ."

The notional, and romantic connection could hardly have been put better. Yet it is no more than that, for, to the best of my knowledge, there is no historical record of the branches coming together, or even helping or communicating with one another.

During the rising of 1715 when the MacGillivrays of Strathnairn were off with the Mackintoshes on the march into England, finally surrendering at Preston, the MacGillivrays of Mull remained in Scotland and fought in the Maclean contingent at the Battle of Sheriffmuir. During the '45 when the MacGillivrays of Strathnairn were suffering so badly at Culloden, their distant kin from Mull were taking no part in the affair, nor were those in Skye. Finally, when the tragic affair of the Clearances were taking place in the 19th century, each branch had to face up to these problems as they occurred in its own territory and in its own way.

When we seek to venerate our past, therefore, we should bear these differences firmly in mind. We should recognise that the branches are distinct and may have less in common than we might first imagine, although we do all share in an ancient link predating most of the culture we seek to preserve. For instance, the tartan that we know so well, and love so much, is that of the MacGillivrays of Strathnairn. It is based on the Mackintosh tartan, being differenced solely by the narrow blue stripes, acknowledging that this is the clan they attached themselves to and followed so closely for over 500 years. As a result, it would not have been worn by the other branches who may, or may not, have their own but who more likely wore those of their own lead-

ers, the MacDonalDs and the Macleans. This is of course, assuming that the MacGillivray tartan is an old one for the earliest date we can confidently attribute to it is 1824 when it was offered for sale as such by Wilsons of Edinburgh.

The Editor asks how it was that if these branches were dependant on other, stronger clans they were able to preserve their own identity and name over so many generations. But this is not surprising. Not all clan chiefs insisted on their followers bearing their chief's name. Indeed, it is a problem in any community if everyone has the same surname, although, in any event, surnames did not come into common use in the Highlands until the 17th century. A look at the records for any district will show just how many surnames were to be found and how small families persisted throughout the period of the record. I have before me a recently published history of the McKillicans ('the followers of Saint Fillan' and not related to us), a very small family associated with the Mackintoshes from a very early period which retained its identity throughout. The family of Dallas is another in this category in Clan Chattan. There would have been little difficulty for the MacGillivrays, a much bigger family than either of these, doing the same in their respective areas. A glance at the regimental muster rolls of the clan regiments at Culloden also shows this feature. None has a higher proportion of its men bearing arms than the Macpherson Regiment and even here only about half of them were Macphersons by name.

How much reliance can we place on tradition in seeking our roots? Let me say that I set great store by the Gaelic tradition. Not so much by the family traditions that we hear frequently, but which have been distorted in the telling and, more especially, by the influence of what the family has read. The oral tradition was pure and well rehearsed in 'ceilidhean'. I have been fortunate enough to have come across a little of it in the Outer Hebrides and, of particular relevance to us, in talking to Duncan MacGillivray, the last of his race to reside continuously in Strathnairn, who died in 1972 at the age of 93. Duncan was full of stories of Strathnairn. Some of them I was able to verify from records of which Duncan could have had no knowledge, particularly in relation to Farguhar MacGillivray of Dalcrombie who, as a teenager, led the remains of the clan from Culloden Field and who later dominated the Strath. Duncan had many stories of the aftermath of Culloden at the Daviot end of Strathnairn. Of the man who defied the redcoats from the hillock with 'dorlacan' (pebbles). Of the wounded Maclean who married his nurse, the daughter of the house, and how until lately the house was called Dail MacEachainn, now alas, corrupted to Dell Cottage. Of the boy at Lairgandour who directed the dragoons to the back of beyond in their search of a person who lived only yards away. To hear him speak of Montrose's invasion in the west end of the Strath in the 17th century, or of the



'queer' Gaelic of Coll Ciotach's men from the west coast of that time, was to feel that it only happened yesterday. And perhaps in view of our clan's long history, it had!

Through Duncan, having tasted the quality of oral tradition, I believe that the branches of the MacGillivray have a common root, but that their histories as recorded subsequently diverge, and that we should be fully aware of this when we meet to perpetuate the memory of our clan.

Inevitably this leads to the point that the main way in which we present our clan is through our tartan. Yet the foregoing shows that this tartan was only used by one of a number of branches of the name. Who then should wear it? Does it belong only to some of us? I do not see this as a problem. Over the years this tartan has been associated with the name MacGillivray and now symbolises it universally. Let us therefore wear it proudly. It is a much better way of exhibiting our surname than the modern way of wearing name tags!! It proclaims just who we are to those who already know our tartan or to those who are interested enough to ask. But to ourselves let us not lose sight of who our own kin are, and of their own distinctive achievements and lore. Above all, let us remember that the tie which binds us together, and of which we really know very little, is very old indeed. It lies traditionally in the ancient lordship of the isles, long before our history can be documented formally.

As a reminder of those days of MacDonald's council on Island Finlaggan in Islay, let me conclude with a song of praise of the larger island. Islay has received scant coverage in this Journal in any event so far. The song was written by Alexander McGilvray, the "rhyming baker of Paisley", born in 1800, the son of a native of Islay (see Vol.1, No.3). The poetry may not be great but the sentiment is sincere none the less. It is to be sung to the tune "The Haughs of Cromdale" (any piper will know it) and, incidentally, the name is pronounced Ile-ah:

#### ISLAY

Now I must leave the peaceful shore,  
The pleasant fields of Elistore,  
Nor dare to hope I'll ever more  
Behold the hills of Islay.

No more I'll climb thy mountains high,  
To view the meeting sea and sky --  
The stately vessels gliding by,  
On every side of Islay.

On sunny shores, beyond the wave,  
Let merchants seek the gold they crave;  
Give me a walk at dusty eve,  
Along the shores of Islay.

How sweet to rove o'er hill and plain,  
When low the sun hangs o'er the main;  
Or when he wakes and spreads again  
His golden beams o'er Islay.

By simple Nature's power impress'd  
Here friendship glows in every breast;  
The houseless, wandering, stranger-guest,  
Has bless'd the Isle of Islay.

From strife of noisy towns secure,  
Here mortals spend their days obscure;  
And long may harmony endure  
Throughout the Isle of Islay.

Unknown to crime, unknown to shame,  
May ne'er ambition blast thy name,  
Nor cursed lust for wealth and fame  
Corrupt the sons of Islay.

Here all the bliss of life they share,  
In innocence, and free from care,  
With hearts as light and pure as air  
Upon the hills of Islay.

Here Liberty her throne maintains:  
O'er thy delightful hills and plains.  
No domineering tyrant reigns -  
A heaven on earth is Islay!

Though ne'er to tread thy shores again,  
My heart with thee shall still remain;  
Where'er I wander, I'll remain  
My dearest wish for Islay.

X X X X X X X

-- ROBERT MCGILLIVRAY  
Edinburgh

The breakup of a clan into several branches, each following a different path and eventually losing all contact with each other and, over a period of centuries retaining nothing in common but a surname, is really not surprising when we consider that the same thing has happened in Australia over the past 150 years or so. MacGillivray brothers, arriving in the same ship but settling in different parts of Australia have raised separate families whose present progeny are completely unaware of their common ancestry; and this is particularly true of those early settlers who could neither read nor write, and therefore could not communicate with each other. Our Society, in its 12 years of activity, has on several occasions, been able to trace the ancestry of different members back to a common ancestor, and to present them with dozens of distant cousins for the first time.



So, while the Strathnairn, Mull, Skye, Islay and other branches of Clan MacGillivray have allowed the passage of time to alienate them from each other, the Clan MacGillivray Society, Australia, is in the business of bringing them all together again!

- Ed.




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#### HOW IT ALL BEGAN

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Our member, YVONNE JONES, has seemingly been overlooked when the foundation of our Clan Society is discussed. Actually, it all started when Yvonne began organising "mini-gatherings" at her home at Hurlstone Park, NSW, as far back as 1966. These were usually referred to as 'Gatherings of the Clan Barnett', because Yvonne's grandmother, Margaret McGilvray had married David Barnett. Yet they were all descendants of the McGilvrays.

The first of these gatherings to be referred to as 'McGillivray Gatherings' was held on June 5, 1976, but before that event, Yvonne had contacted Alex McGilvray, a cousin, who, when he learned that Yvonne was compiling family history, suggested she visit Ian (MacGillivray) Elder, the son of Eileen (Lainie) Elder (nee McGilvray) in her time the foremost teacher of Highland dancing, and also an accomplished piper - reputedly Australia's first lady piper. Lainie and Margaret (McGilvray) Barnett were cousins.

At the time, Ian was in hospital, but when he was convalescing at his home in Fairlight, Yvonne, with another cousin, Mervyn Williamson (a descendant of Anne McGilvray) made their historic visit. Out came the notebooks and tape recorder. Then, when Ian was well again, it was time for him to meet more of his McGilvray Clan. That was on 5th June, 1976 at Yvonne's home. With him came John Duncan MacGillivray of Allambie, who was also interested in Clan history. John (Jack) brought his pipes and entertained the gathering with Yvonne's son-in-law, also a piper. Yvonne's grandchildren, Andrew and Cathie (children of Gay and Bruce Savage), and Mellanie and Naomi (daughters of Carola and Sam Ierace), who went on to become the "Junior McGilvray Dancers", had, at that stage, not commenced Highland dancing lessons, but Yvonne did a Highland dance or two towards the end of the day. Everybody had a bonnie time.

Those attending were: Ian MacGillivray-Elder, John Duncan MacGillivray and his wife, Enid, and daughter, Margot, Alex and Mona McGilvray, Ron and Shirley McGillivray, Maude Pengilley, Cive and Viv Pengilley, Ern and Roz Hunt, Tom and Meg Collins, Max and Nell Hanna, Peter and Pam Hanna and children, Stewart and Jacqui, Bob Hanna, Jean Denham, Milton and Heather Gane, Vi Prangley, Triss Roberts, and, of course, Yvonne's daughters and their families.

Ian's lovely wife, Simone, does not appear in any of the photos taken outdoors, but knowing Simone, she would have been working in the kitchen to make our day complete. A wonderful day! And a day which might well be called the Clan Society's birth day, as soon afterwards, Ian and Jack got together and set the wheels turning which eventually led to The Clan MacGillivray Society of Australia.

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Editor's Note: The MacGillivrays who came from Skye seem to have spelt their names McGilvray, or McGilvry, yet the official government records show the name to be spelt MacGillivray. Over the generations, some McGilvrays changed their spelling back to MacGillivray and others did not - hence the variation in names among so many at Yvonne's home who were, nevertheless, of the same family lines.

Printer's Note: The Bard said it - "What's in a name?". Will Shakespeare (who had some little success at writing) was so unconcerned about spelling that he called his son, Hamnet, and left 13 samples of his signature all spelt differently.

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#### BOOK REVIEW "THE MacGILLIVRAYS OF SKYE" - Harold & Doris Steiner

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As a descendant of Skye ancestors, I confess to being at times a mite 'tetchy' when members of the mainland MacGillivray Clan seem to adopt a patronising attitude to their Hebridean namesakes whom they to regard as somewhat inferior, not part of the Clan's history at all, and only MacGillivrays by suffrance!

That they were different in so many ways from the Mainland MacGillivrays cannot be disputed. They were never a Skye clan, just numerous families, mostly tenants of Lord MacDonald of Sleat. No sennachie recorded their history, no bards wrote heroic ballads about them. In fact, very little had been written about them at all, until Hal and Doris Steiner undertook the task of writing them into history.

"The MacGillivrays of Skye" was intended to be a book of 200 pages, yet the Steiners found enough material to fill a volume of 600 pages, and so produced one of the largest and certainly most informative books of its kind ever published. It is not surprising that a book of this size and scope had a long gestation period and a long-delayed birth -



yet I believe anyone who ordered it will consider it was well worth waiting for.

The first chapters deal with the history of the Scottish race from the dawn of time to the present day; and had the Steiners stopped at that point, these chapters alone would have earned themselves a place in the world of literature and scholarship. As the story unfolds, the focus comes to rest on the Isle of Skye, and particularly on the MacGillivrays. It is then that the book becomes quite fascinating. The painstaking compilation of documents, letters, maps and statistics is monumental and chronological continuity is always maintained by the explanatory comments of the authors.

The large appendix dealing with family groups is a boon to those trying to trace their Skye ancestry, and to genealogists in general. I received a few surprises: I had always believed that my ancestors spelt their names McGilvray - and they may well have done so in their attempts to render the Gaelic pronunciation into English - yet the records show that they were indeed MacGillivrays!

But how different they were to the Strathnairners of the same name. Not for them the gory battles, the blood feuds, the cattle raids, the heroic sagas! I have been told that it unlikely that they ever wore kilts, but this is refuted by the Rev. Donald Martin of Kilmuir Parish, who wrote in "The Statistical Account of Scotland 1791-1799": "The common people in general still wear the Highland garb and adhere more closely to ancient customs and manners than their superiors". It seems clear, however, that they did not find it necessary to go armed to the teeth with broadsword, dirk and spiked targe, and that they had a strong dislike for military service. Unlike the mainland Highlanders, they did not sit around the peat fire reliving their legendary past or boasting of their sometimes murderous exploits while their womenfolk did all the work! Perhaps civilisation dawned on Skye long before it visited the mainland.

Theirs was a life of continuous effort to extract subsistence from a reluctant earth. When the snows covered their meagre pastures they put to sea in herring boats - and always over their heads was the grim spectre of stark poverty and starvation.

They bore their privations with a strange mixture of humility and fierce pride. Their crimes were few and their piety unquestioned.

After reading 'The MacGillivrays of Skye', that pride rubs off on me, and I no longer feel any of those comments so often made by some mainlanders who are always at pains to let me know that the MacGillivray tartan has no relevance to me, but graciously give me permission to wear it!

"THE MACGILLIVRAYS OF SKYE" - Available only from the Haldor Company, P.O.Box 12354, Las Vegas, Nevada, USA, 89112. Price: \$35.00 (US) or \$US35.00.

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O S S I A N - THE GREAT HEROIC POET OF THE GAEL  
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In Gaelic story, OSSIAN was the son of Fionn MacCumhail, a celebrated hero who flourished in the 3rd century, AD. Fionn gathered about him a band of warriors like himself, who were collectively termed the Feinn. The adventures and exploits of these heroes and of Fionn himself, magnanimous and wise; of his grandson Oscar, chivalrous and daring; of his nephew Diarmad, handsome and brave; of his rival Goll, the One-Eyed; and Conan, the villain of the land - their jealousies, dissensions and final overthrow, constitute the literature of the Feinn. The story goes that Ossian was carried away by his fairy hind-mother to Eilean na h'Oige, the 'isle of the ever young', from whence he returned betimes; and now old, blind and alone, he told the stories of the heroes to St Patrick.

The legends of the Feinn are but a fragment of the heroic literature of the Gael, and in the oldest MSS, the deeds of Fionn and his companions occupy but little space. There were two earlier cycles. The first of these extended from unknown antiquity until the settlement of the Gael in Ireland. The legends of this period preserve traditions of the old divinities of the race, notably the Tuatha de Danann, under the guise of earlier colonists whom the Gael conquered and displaced. Several tales of this cycle are preserved, among which The Fate of the Children of Tuirenn, and The Fate of the Children of Lir are the best known. The second, and by far the richest epoch in Gaelic romance, is that of Cuchullin, Conall Cearnach, Fergus, and the Sons of Uisneach. The date is about the commencement of the Christain era, when Conchobar MacNessa ruled Ulster and Queen Meave ruled Connaught. The great literary product of this period is the Tain, or Cattle Spoil of Cuailgúe, the Iliad of the Gael. Another noted saga recounts the death of the Sons of Uisneach and suicide of the Lady Deirdre. Eventually the legends of the Feinn partly absorbed and totally eclipsed the earlier traditions, so that Ossianic literature is now but another name for the heroic literature of the Gael.

These traditions have come down from the misty past in tale and ballad. They were early reduced to writing, and as time goes on we observe great developments in incident and detail. In ballads preserved in the Book of Leinster (circa 1150 AD) Ossian is represented as old and blind. A 15th century MS recounts the boyish exploits of Fionn. As we come down, the volume of tradition gets fuller, while cycles tend to become confused. The leader of the Feinn is at one time a god, at others a hero, a king, a giant, but usually a great warrior as brave as wise. In the Book of the Dun Cow his mother is Muirn 'of the Fair Neck'; in later traditions we hear of Fionn as the son of a



sister of Cuchullin; at another time a Scandanavian princess is his mother. But the literary form remains practically unchanged. A Gaelic tale is of a distinct type - narrative prose with verse interspersed. Gaelic poetry, older and later is ever rhymed lyric verse.

To the majority of people Ossian is known through the publications of James Macpherson, who was born at Ruthven, Inverness-shire in 1736. After finishing his studies at King's College, Aberdeen, he became a schoolmaster in his native village, published a poem entitled "The Highlander" in 1758, and in the following year, having met with Carlyle and John Home, he showed them 16 fragments of Gaelic verse with translations. These appeared in 1760 and excited so much interest that the Faculty of Advocates in Edinburgh subscribed money to send Macpherson on a tour through the Highlands to collect more of the same. In 1760-62-63 this remarkable man published "Fingal - An Epic Poem in Six Books", "Temora" - another epic poem in eight books; with a number of shorter pieces, epic and dramatic, all purporting to be translations of poems composed by Ossian, the son of Fingal. These publications, in the opinion of the most competent judges, possessed great literary merit, and brought wealth and fame to the author, and had a great vogue in Europe. They influenced Goethe, Schiller and the Romantics, Napoleon always carried a copy of Ossian on his campaigns, and Mendelssohn based his Hebridean overture and Fingal's Cave on them. However, the genuiness of Macpherson's Ossian was questioned by many scholars. Dr Johnson denounced them as mere imposture in spite of Macpherson's reputation for integrity. It was maintained that Macpherson had jumbled together persons and periods to an unwarrantable extent; that his originals so far as he had any at all, were not Scottish but Irish. If this was all that could be said one would feel justified in regarding Macpherson's Ossian as a legitimate development of the old traditions. For the legends of the Feinn are the common property of the Gael, whether in Ireland, Scotland or Man. They are located in Scottish topography mostly, and within the last 400 years, quite as rich a harvest of ballad and tale have been recovered in Scotland as in Ireland. It was no doubt absurd to represent Fionn, whom Macpherson calls Fingal, as a mighty Caledonian monarch successfully fighting the Roman legions in the 3rd century, and at another time, assisting Cuchullin who lived at the beginning of the 1st century, to expel from Ireland the Norsemen who made their first appearance at the end of the 8th century - but Macpherson had warrant in genuine tradition for mixing up names and epochs. In "The Battle of Ventry" Fionn defeats the kings of the world. According to a Gaelic tale, his father sets up as King of Alba, and the kings of Ireland and Scandanavia combine to overthrow him; while the son is ever fighting Norsemen.

It was also stated that in Macpherson's Ossian, there is a wide departure from genuine Celtic literature. In his magnifying of the past, in his sympathy with nature, and in his powerful description of the scenery of his own mountain land,

Macpherson is true to the genius of his people - but while Gaelic literature supplies material for epics and dramas, the epic and dramatic were unknown as literary forms to the people. The dim and shadowy characters of Macpherson were considered in sharp contrast to the clear-cut features of the Gaelic heroes, Gaelic poets are wearisome in detail and revel in the concrete, while Macpherson is the most vague and abstract of writers.

Nevertheless, Macpherson's detractors were not as numerous as the eminent scholars of Celtic literature who rallied to support the authenticity of his translations. Certainly, relatively few Gaelic MSS were located by Macpherson largely because Gaelic poetry had been handed down by word of mouth since time immemorial, and not always committed to writing. The late Dr Stuart of Luss knew "an old Highlander in the Isle of Skye who repeated to him for three successive days and several hours each day, without hesitation and with the utmost rapidity many thousands of lines of ancient poetry, and would have continued his repetitions much longer if the Doctor had required him to do so". From such raging torrent of song the doctor doubtless fled for his life. But more than that: Mr Farquerson, prefect of studies at Douay University in France, who owned several Gaelic MSS, when he received a copy of Macpherson's Ossian, examined it thoroughly, with his pupil (named M'Gillivray, by the way!) and discovered that he had all the poems in his collection.

Mr John Campbell Shairp, the distinguished principal of the University of St Andrews and Professor of Poetry at Oxford University, after long study was convinced that Macpherson was indeed the translator and not the author. Matthew Arnold described Macpherson's Ossian as a famous book and said: "As exact material for history, the poems of Ossian, like the value of all early poetry must remain difficult to decide. It can never absolutely be proved that events happening on the plains of Troy or among the hills of Morven exactly as Homer and as Ossian described them - though it must be confessed that Ossian, as an eye-witness, corroborated by many details by history, tradition and antiquities appears entitled to the greater credence. But for another and probably more important kind of truth, the work of both bards may be considered absolutely reliable . . . after all, the chief assurance of immortality for these "tales of old" must rest upon their own sublimity and beauty.

There may long be those who doubt the existence of Ossian; but none will deny that in these pages are to be found passages unsurpassed in majesty and hardly equalled in tenderness. What could be more full of pathos than Ossian's frequent address to Malvina, the betrothed of his dead son, Oscar, and the companion of his own old age? And what in literature is nobler than the bard's apostrophe to the splendours of heaven or his lament at the tombs of heroes? - "Weep, thou father of Morar! weep; but thy son heareth thee not. Deep is the sleep of the dead; low their pillow of dust. No more shall he hear thy voice, no more



awake at thy call. When shall it be more in the grave to bid the slumberer awake? Farewell, thou bravest of men". (Songs of Selma.)

Ossian is not the only bard whose glory appears a marvel to these latter days. Out of the dim past, booming like the surge of ocean, still rolls many a billow of primeval song. The Vedic hymns float onward yet down a stream of time whose ripples have many centuries. The world still listens awed to the chants of ancient Israel. And still from the storied isles of Greece reverberates the long roll of the Tale of Troy divine. Does it seem more strange that the echoes of a heroic age should be lingering yet among the fastnesses of the Caledonian Hills?.

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"But lead me, O Malvina! to the sound of my woods; to the roar of my mountain streams. Let the chase be heard on Cona; let me think on the days of other years. And bring me the harp, O maid! that I may touch it, when the light of my soul shall arise. Be thou near, to learn the song; future times shall hear of me! The sons of the feeble hereafter will lift the voice on Cona; and looking up to the rocks, say "Here Ossian dwelt!" They shall admire the Chiefs of old, the race that are no more! while we ride on our clouds, Malvina! on the wings of the roaring winds. Our voices shall be heard at times in the desert; we shall sing on the breeze of the rock."

- OSSIAN

Most of the material for the above article has been derived from two sources: Professor D. MacKinnon (Chamber's Encyclopaedia, 1926 edition), and Alexander Macpherson, FSA (Scot), "Glimpses of Church and Social Life in the Highlands in Olden Times", published 1893.

Professor MacKinnon seems to support Dr Johnson's view that the Ossian translations are fraudulent and owe their authorship solely to James Macpherson. Alexander Macpherson however, has provided a wealth of convincing evidence to refute such charges. While the controversy among eminent scholars has not gone away with the passage of time, readers must make their own judgments; but personally, I cast my vote for Macpherson and against MacKinnon'.

- ED.

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ELSPETH MacGILLIVRAY LEADS THE WAY

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Like many girls, Elspeth MacGillivray began her musical studies at the piano. The feeling still lingers on that girls should play the piano as it is thought of as an 'accomplishment' and, regardless of musical talent and at the appropriate age, a girl is seated at the keyboard and years of endless scales exercises and laboured attempts at musical achievement often end, all too often, in "sound and fury, signifying nothing!"

No so with Elspeth. She not only continued her piano study successfully but added the guitar as well. But at the age of 13 came a watershed in her life. Her brother began to learn to play the bagpipe and Elspeth's interest was immediately kindled - so much so that she went along to her brother's teacher, who happened to be her grandfather, the well-known Dr Kenneth Mackay of Laggan, who has done so much work, teaching and promoting piping among the children in his area.

Elspeth's grandfather, to begin with, was a little wary that she should add piping to her interests and certainly hadn't reckoned with having a girl piper in the family. Perhaps as part of his great gift in handling young people, and reluctant to discourage any keen young person, he agreed nevertheless to teach Elspeth, and it was not long before the doctor realised that he had an above-average talent on his hands. He undertook his grand-daughter's tuition with enthusiasm and it was not long before his efforts were rewarded. She soon began to win prizes, both in Ceol Mor and Ceol Beag. She also attended the Summer schools held each year at Dingwall, where she had the added advantages of teachers of the calibre of Mr Donald MacPherson.

Elspeth never looked back and subsequently decided that her music study was to be centred on the bagpipe. Indeed, as music was to be one of her subjects at school, both at 'O' grade and 'H' (higher) grade, Elspeth decided that for her practical examinations she would profess the bagpipe. She sat both examinations, passing with flying colours and eliciting high praise from her two examiners, Mr Neil Angus Macdonald and Mr John MacFadyen.

In 1978 Elspeth became the first student in music to gain a 'Higher' grade pass professing the bagpipe as her instrument and achieving credit, not only for her proud grandfather whose faith in her never faltered, but also her other teachers - Mr John MacDougall at her school, Kingussie High School, and Mr Nicol, who so ably set her work to do and oversaw her progress during her three years at boarding school. She also gave great pleasure to the various people who, over the years, encouraged and persuaded the Scottish Education Department that the bagpipe was as acceptable a medium for examination in music as any other instrument.



However, it should not be thought that Elspeth's path was either smooth or easy. Within the written musical examinations there was no mention of Highland bagpipe music. Nothing about its history, nothing about those who composed its music, nothing about its scalic structure, and yet, therein lies a major musical study. At present as far as the 'O' or 'H' grade student professing the bagpipe is concerned, the requirement is purely the practical ability to play the instrument; but here is the catch: what they must also study is the history and musical foundation of European mainstream music from 1500 without any reference to the bagpipe! Therefore the questions are posed: is not Scotland part of Europe and why are questions on the Highland bagpipe not included in the syllabi for all music students in Scotland? After all, it is a musical instrument professed by thousands and thousands, and just because it has certain scalic differences from the basic instruments of the orchestra, that should not preclude the study of its basic fundamentals, not only for those who play it but by all students of music. At the very least some basic questions pertaining to the bagpipe should be included as alternatives.

- Article (pinched from a Scottish journal) by Christine MacLellan.

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#### M a c G I L L I V R A Y P I P E R S O F N O T E

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We are indebted to Mr Viv. Riley, one of the prominent pipers in the NSW Pipers Society, who has made the following article available to us.

JAMES MacGILLIVRAY (Ontario, Canada)

A North American player with an outstanding record on the competition circuit in Canada, the USA and Scotland. Jim basically began his piping career under the expert tutorial guidance of Pipe Major John Wilson of Ontario, Canada, and formerly of Edinburgh, and who was one of the world's leading pipers between 1925 and 1945.

During his early years under John Wilson, Jim was one of the many outstanding pupils to come under this famous piper's guidance. Jim was a piper for many years with Guelph Pipe Band in Canada (North American champs three times). He was part of the rapidly improving Pipe Corps of Guelph which entered grade I status in 1972. Ed Neigh took over as Pipe Major in 1978; then he was succeeded by Jim MacGillivray in 1983. Both have led this band at the World Pipe Band Championships on separate occasions, and have also been at the helm of many Guelph Band recordings in recent years.

Jim MacGillivray's solo piping achievements have included: Gold Medallist - Inverness, 1985, playing "The MacDougalls' Gathering"; Gold Medallist - Ottawa, 1975, for Piobairreachd; Gold Clasp - Ottawa, 1976 for Piobairreachd; Marches at Skye Ganes, 1981; Runner-up in the Grant's Championship, 1985, for March, Strathspey and Reel; runner-up in Strathspey and Reel at the Argyllshire Gathering at Oban, 1981; Runner-up for the Ottawa Gold Clasp, 1981; North American Open Champion, three times; Gold Medallist at Argyllshire Gathering, Oban, 1985, for Piobairreachd.

DUNCAN MacGILLIVRAY (Nigg, Scotland)

Another of the outstanding young pipers in Scotland today. Duncan is a prodigy of that very strict of strict piping schools in the Glasgow region headed by Duncan Johnstone, an equally famous piper who is labelled by all as "King of the Round Style Players". Duncan Johnstone, although a left-handed player, was a most meticulous exponent of clean fingering, and this he passed on to his many pupils including Duncan MacGillivray, who is now rapidly forcing his way into the 'big time' of Professional Class I piping on the tough Scottish solo piping circuit. Only some 18 months ago, Duncan was one of half a dozen prominent pipers who partook in the production of a solo piping album called "A Controversy of Pipers" which was made in honour of the late, great Donald MacLeod, MBE. Some of Duncan's piping achievements have been to date:

Strathspey and Reel, Dingwall Games 1985 - 1st; Marches, Helmsdale Highland Games, 1985, 1st; Strathspey and Reel, Strathpeffer Games, 1985, 1st; Marches, Strathpeffer Games, 1985, 1st; Jig, Invergordon Games, 1st. He also gained 3rd place for Piobairreachd at Helmsdale; 1985, Birnam, 1985; Strathpeffer, 1985; and at Strathalladale.

GOOD LUCK, SANDY !!

Tamworth (NSW) High School Language Master and Deputy Principal, SANDY MacGILLIVRAY, has retired from teaching after 26 years at the school. Sandy was farewelled by his colleagues at a get-together at the Longyard Hotel.

In 1800, a MacGregor, stranded in Mexico City, produced 22 sons by a local girl. There are now 250 MacGregors in Mexico City alone.

The Editor has on hand a limited number of our 1983, 1984 and 1985 Journals on hand. If you want copies to these back-numbers, just write hime a short note enclosing a stamp. Check with your Post-Office as to postage - it used to be 60¢ but it goes up from 1.7.86.



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 OUR ROOTS AND BRANCHES
 

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 FROM THE WESTERN ISLES TO WESTERN VICTORIA  
 1780 - 1980

The 1841 census for the village of Kentra, Parish of Iona, County of Argyll, indicates that Hugh MacGilvra and his wife, Christina (Christy) McNeil were born about 1780 in Ross of Mull, or Iona.

Hugh and Christy were married on 24th January, 1804. Hugh, a servant, was then living at Fidden while Christy's home was given as Iona. Their first son, Duncan, was born in November, 1804, to be followed by Donald (1806), John (1808), Lachlan (1811), Neil (1813), Ann (1815), Peter (1817), Dugald (1820) and our connection, Malcolm, born 23rd October, 1825. Hugh died in the summer of 1850, about 70 years of age. It is not known where or when Christy died.

Malcolm MacGilvra and Margaret Seton, then of Kentra, Ross of Mull, were married in December, 1848, by the Rev. A. McGregor. Their family began with Donald, born 1849, but died the following year. Although their second child, Flora, was born in March, 1851, the birth was not registered until May, 1852, less than three weeks before the family left for Australia.

Malcolm, Margaret and little Flora joined 750 other passengers as assisted immigrants on the "Bourneuf" which sailed from Liverpool on 26th May, 1852, probably with high hopes for a better life in a country they would have known little about except that it promised more than the 'clearances', famine and poverty of mid-19th century Scotland. The "Bourneuf" was built in Nova Scotia in the same year she took the MacGillivrays to Australia. Despite its newness, the "Bourneuf" was to be classed as 'plague ship' when more than 80 passengers, mainly children, died on the voyage from infectious diseases. Among the deaths was young Flora. Three weeks out from Port Phillip and again when docking at Geelong early in September, 1852, there was trouble among the crew resulting in six sailors being charged with 'neglect of duty'.

Malcolm and Margaret were engaged by Mr Ross of Barwon Downs, some 60 kilometres west of Geelong, at a wage of 70 pounds per year. By 1862 Malcolm was in a position to purchase 47 acres of land near Winchelsea. Within two years the mortgage had been cleared and in 1869 the adjoining block was purchased. Meanwhile the new Australian family had been started: John (1853), Hugh (1855), Sarah (1857), Brohart (1859), Christina (1861), Donald (1864), and Neil (1867). During this time that family name was being recorded as either MacGillivray or McGilvray. The children generally adopted the latter spelling.

On a June day in 1872, Malcolm and his eldest son, John, went to cut timber on a neighbour's property and, as John deposed:

"On Wednesday my father and I were sawing down a tree.

When the tree fell, it hung on another tree and the butt ran backwards and fell upon the deceased. He was killed on the spot, and did not call out. I then came home and got a cart and brought the body home. I passed the information to the police at Winchelsea".

The widow, Margaret, and her children remained on the property. In 1892 Margaret died and the property was transferred to John. During a recent visit to the area, I learnt that the property is now owned by a relative of my wife. The land is still known to the locals as "McGilvray's Paddock" although the family left the district about 1896.

John married Isabella McKenzie (born at Torridon, Ross, Scotland) at Irrewillipie, near Colac, Victoria, on 19th April, 1888, at a ceremony with 150 guests and four pipers in attendance, dancing being kept up until long after broad daylight had made its appearance. John and Isabella left the Yan Yan Gurt property in the hands of the younger brothers and sisters as they were working a farm at Irrewillipie when their children, John, George, Margaret, Jessie, Johanna, Donald and Kenneth were born between 1889 and 1902.

The McGilvrays farmed various properties in the Colac district until John died at Elliminyt in 1930. Isabella died in Melbourne in 1942, aged 88 years.

George was the only member of this family to remain in the western district. After serving in the Light Horse in World War I he married Mary Eldridge in 1920 and settled in Colac. They had two children, Stewart and Ian. George died in 1933 following an industrial accident.

Stewart left Colac shortly after his marriage in 1951 and now resides in Canberra. Three of his sons are living in Melbourne. One son, Terrence, has a daughter, Dianna, and a son, Stewart, aged one year.

Ian lives in the Geelong area as does his daughter and her family, less than ten kilometres from where their ancestors landed 133 years ago.

- F.S. MCGILVRAY  
Higgins, A.C.T.

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In 1853 Charles McGillivray and his wife, Mary (nee Matheson) and six children left their native Isle of Skye and set off for Australia in the ship "Australia". Unfortunately, Charles died while at sea but his widow and children arrived at Melbourne in September, 1853.



One of the children, Angus, worked for many years on a station property near Geelong, acquiring a good knowledge of livestock management. While there, he married Elizabeth Gray. In 1876 he selected 317 acres known as Granite Springs adjoining Mount Hope Station at Pyramid Hill in Victoria, and later expanded the farm to 1,000 acres and managed to raise a family of nine children. He was a Councillor of Gordon Shire and closely identified with the Pyramid Agricultural Society and in both bodies held the office of President. He died near the close of 1899.

One of the children, Malcolm, on leaving Bald Rock School, commenced work with John McKay at his store in Pyramid, afterwards transferring to the McKay's store at Mildura. After saving enough money he bought a horse team and worked with his brother making irrigation channels under the direction of the Chaffey brothers. In 1894 he married Flora Matheson at Metcalfe, Victoria, and took up land near Barraport in the Mallee, where five of their six children were born. In 1912, he took over the Granite Springs farm (which had been run by his brothers, Charles and Neil, since their father's death in 1899) and he also bought the homestead and part of the land of the Mount Hope Station. He and his family took up residence in the Mount Hope homestead and the youngest of their children, Malcolm Jack, was born there in 1914. In his fifty-odd years in this district, he earned great respect from all on account of his generosity and wisdom, while his energy and ability enabled him to enlarge his land holdings to about 5,000 acres. Some of the services to his community included being:

Councillor of Gordon Shire (President several times) between 1917 and 1943.  
Elected to the first Board of Directors of the Pyramid Cooperative Society and served for 24 years.  
President of the Agricultural Society and Life Member.  
Founder of the Caledonian Society in 1919 and Chieftain till his death.  
Life Member of the Bendigo Base Hospital, Pyramid Bush Nursing Hospital and Fathers' Association.  
He was a staunch member of the Presbyterian Church.

In all his endeavours he was loyally supported by his wife, Flora, who also gave great help to district institutions as well as carrying the responsibility of running the household and caring for the children. She earned much admiration for the way she carried on in spite of the severe and often painful handicap of a broken hip which she suffered for nearly half her lifetime. She died in 1954. Malcolm stayed on at Mount Hope until his death at the age of 93 years.

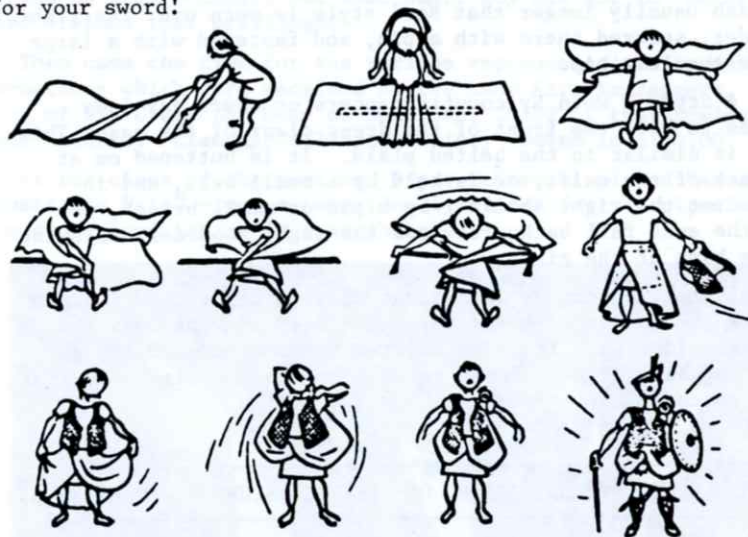
- MALCOLM MCGILLIVRAY  
Heathmont, Vic.



## THE WEARING OF THE ANCIENT KILT

In 1730 an Englishman visiting Scotland, Commissioner Burt, described the dress worn by the Highlanders: "A small part of the plaid is set on folds and girt around the waist to make of it a short petticoat that reaches halfway down the thigh, and the rest is brought over the shoulders and then fastened before, below the neck". He then states: "The stocking rises no higher than the thick of the calf, and from the middle of the thigh to the middle of the leg is a naked space .. and for the most part, they wear the petticoat so very short, that in a windy day, going up a hill, or stooping, the indecency of it is plainly discovered."

As you can see, just getting dressed was a major affair. After all that work it was not soon removed. Try it yourself! You will need a piece of material about 16 feet long and 5 feet wide, a belt and a heavy shoulder pin. Be sure to pin the gathered ends to your left shoulder, leaving your right arm free for your sword!



## THE WEARING OF SASHES BY LADIES IN EVENING DRESS





The manner of wearing tartan sashes or light scarves had customary significance even two centuries ago, and while the wearing of sashes in any particular manner has so far no legal significance, a due respect for tradition is desirable. The sash is thought to be a remnant of the plaid so widely used as a general sort of overall garment or cloak by Scottish women right into recent times, and by which was used by the mother to support and cover the baby which she held in one arm, thus leaving the other arm free.

No.1 Style - worn by clanswomen. The sash is worn over the right shoulder across the breast and secured by a pin or brooch on the right shoulder.

No.2 Style - worn by Chieftainesses, wives of clan chiefs and wives of colonels of Scottish regiments. The sash, usually fuller in size (24 inches wide with a 12 inch fringe) is worn over the left shoulder and secured with a brooch on the left shoulder.

No.3 Style - worn by ladies who have married out of their clan but who still wish to use their original clan tartan. The sash usually longer than No.1 style is worn over the right shoulder, secured there with a pin, and fastened with a large bow on the left hip.

No. 4 Style - worn by country dancers or where any lady desires to keep the front of the dress clear of the sash. This style is similar to the belted plaid. It is buttoned on at the back of the waist, or is held by a small belt, and is secured at the right shoulder by a pin or small brooch, so that the ends fall backwards from the right shoulder and swing at the back of the right arm.

No. 5 Style - worn by ladies who have no clan. She is free to wear the tartan of her fancy. The sash is worn over the right shoulder with the ends knotted or brooched and laying on the right hip. The sash may be attached to the right shoulder by a brooch.

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#### THE GEOFFREY FERROW CHAIR OF CELTIC STUDIES APPEAL

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In our last Journal we mentioned that an appeal was under way to establish a Chair of Celtic Studies at an Australian University, to be known as "The Geoffrey Ferrow Chair of Celtic Studies".

On Friday, 13th September, 1985, the second meeting of the Appeal committee was held at the Scots Church, Sydney. It was a most colourful event, with not only the Scottish clans represented in their various tartans, but also representatives of the Irish, Welsh, Manx, Cornish and Breton communities present. Yet, when one considers the vast number of Australians

with Celtic backgrounds, I must say that I expected a far greater number to be present, and was just a little disappointed.

After Piper James McConnell had piped the speakers, official guests and representatives into the church, and the welcome of the official guests by the Chairman, Mr. P. Alexander, CMG, OBE, the meeting got under way with the usual reading of the last minutes, business arising therefrom, etc. The assembly was then addressed by members of the main political parties, and, politicians being what they are, some political speeches were made which had little relevance to the purpose of the meeting.

Unfortunately, the keynote address by Professor Blainey of Melbourne University on "Celtic Migration and the Contribution of the Celts to the Founding of the Australian Nation" had to be cancelled owing to the Professor's illness. However, a most brilliant address on the Arthurian Legends was delivered by Professor Stephen Knight of Sydney University, a remarkable young man who can read poetry in Welsh, Scots Gaelic, Irish Gaelic, and for all I know, Cornish and Manx also! In fact I found his address so interesting that I tried to get a transcript of it for publication in this Journal, but some smart guy had got in before me and claimed that privilege!

Then came the time for the various representatives to make their donations which were received by the Lady Kirstie Saggars, daughter of His Grace the Duke of Montrose, Chief of that Lowland mob, the Grahams. Clan MacGillivray Society dobed in \$100.00.

At the close of the meeting, Piper McConnell played "Advance Australia Fair" - not a tune ideally suited for the pipes, but he did a good job of it nevertheless!



Allan McGillivray and your Editor, Ian, passing over the envelope with our Society's donation, to Lady Kirstie Saggars. No, I wasn't chewing a Minty when the photo was taken - I just seem to get that expression on my face every time I part with money - mine or yours!



## STORIES FROM THE HIGHLANDS

Mrs Ishbel McGillivray of Inverness, who has taken over the duties of Honorary Secretary and Treasurer of the Clan Chattan Association sends out most charming letters to members. I look forward to receiving them because she usually includes a little story from her vast repertoire. I hope she will not be cross with me for reprinting a few of them in our Journal. I think they are gems.

& & & & &

'You will know that the ancestral home of the MacLeods is the Isle of Skye and Dunvegan Castle which is the family seat is famous for its fairy flag. Another branch of the MacLeod family lived on the tiny island of Raasay, which is off the Isle of Skye, and one Captain MacLeod was a piper of some repute and for some time had been trying to teach the children of the MacLeod chiefs. They were having tremendous problems with a particularly intricate tune and you will therefore appreciate that Captain MacLeod was a little more than somewhat surprised when he came across his shepherd boy playing this self same tune with consummate skill on an instrument that he had fashioned himself from a reed. Captain MacLeod was so taken by the skill of this child that he had him sent to be tutored at the famous school of the MacCrimmons of Skye. He grew up to become Queen Victoria's personal piper.

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A friend of mine is a teacher and on taking up a post as head of the Isle of Raasay's tiny school decided to introduce the recorder to the older children. At this time a very famous musician had his home in Raasay and when out walking in the hills one day was astonished to find a very small child making the most incredible music on a pipe she had fashioned by lashing together the shells of two ball-point pens into which she had drilled holes. He was so astonished at her ability that he presented her with a recorder and requested my friend to take her in to the recorder class for the older children.

Some time after this event, a John MacKay came over from Australia trying to trace any descendants of his ancestor, Angus MacKay, who was this self same shepherd boy who became Queen Victoria's piper. John MacKay was able to meet very many of his kinsfolk who were descended from Angus MacKay, and during the ceilidh that ensued, this talented little girl was persuaded to play for him. Only then did the islanders put two and two together and realise that she too was descended from Angus MacKay - and wasn't this a case of history repeating itself?

ooooo

'You will know that life on the remote islands off the coast of Scotland was very hard in the old days. No such thing as a freezer or a wee shop on the corner. Every croft has to be self-supporting. If you weren't, the chances were that you and your

family would starve.

One tiny island supported just one farm and one farmhouse, and the owner, Archie MacLean, needed someone to run it. Hamish McBain applied for the job and was taken on on condition that he found a bride. After all, someone had to milk the house cow and grow the vegetables and look after the pigs and hens. The deal was struck but when Archie went over to the island some days later, the house was empty, the hens were starving and the cow was in agony. Hamish had been taking only enough milk each day for his porridge and his drink. Archie was furious. Where was the wife? It would seem that the lady of his choice was a Catholic and that would never do, so now he had no bride. The owner insisted that he find one - Hamish said where? So they got into a boat, crossed to the mainland and headed straight for the minister from whom they sought advice.

Well now and didn't Andy McGillivray have four daughters whom they could barely afford to feed - in fact they were so poor they couldn't buy the girls decent clothes so they could go into service as housemaids. So they set off to call on Andy and Margaret who were delighted to have 25% of their problems solved at a stroke. Mhorag was the oldest and she would get the opportunity. They were married next morning and left for the island immediately.

Many years later two strangers met and got into conversation. When they eventually exchanged names it transpired that one was David, son of Archie MacLean, and the other was Rory, son of Hamish and Mhorag McBain. Rory told David that every night of their lives, he and his five brothers and sisters had to kneel and thank God for the blessed day that Archie MacLean introduced Hamish to Mhorag and brought so much happiness into their lives.



## LOCHIEL'S VISIT TO AUSTRALIA

Early in 1986 Clan Cameron members in Australia were proud to welcome their Chief, Colonel Sir Donald H. Cameron, KT, CVO, TD, and Lady Cameron, and appropriate functions were held in Brisbane, Sydney, Melbourne, Adelaide and several country centres: Local representatives of other Clans and Societies were invited to meet Lochiel and Lady Cameron at the impressive Ceilidh in Melbourne. Clan MacGillivray Society was represented by your Honorary Chief, Peter McGillivray and his wife, Leila.

Also of interest to MacGillivrays in general was the three-day re-union of descendants of Alexander Cameron, "King of Penola", at which Lochiel was guest of honour, and held in Penola, South Australia, over the Australia Day holiday weekend. While Alexander Cameron is rightly credited with having founded the town of Penola on 1st November, 1850, a family of MacGillivrays settled in that district just a few years later, to fill a distin-



guished role among the pioneer Scots farmers. James McGillivray (born 1817, died 1894) and his wife, Mary, nee Mackintosh, sailed from Scotland in the early 1850's, landing at Portland, Victoria, and settled briefly at Lake Mundi before moving to the property named "Manoupe Park" near Penola. Both are buried in the McGillivray block in the old Penola Cemetery, close to the graves of "King" Cameron and many of his family.

The second son of James and Mary (they had three sons and four daughters) was Donald, the celebrated horse taming, riding and driving expert known widely as "The Professor". Donald was the grandfather of our esteemed member and South Australian representative, Alexander McGillivray Patterson.

Additional reminders of this family's influence in the early history of Penola are the place-names of McGillivray's Crossing, and the McGillivray Airstrip serving light aircraft and situated on land once owned by the family, but now part of the Coonawarra wine-growing estates.

-- PETER MCGILLIVRAY

#### TRIBUTE TO OUR LATE HONORARY PIPER

Pipe-Major James Ross (Jimmy) Jackson, who passed away on 5th April, 1983, will always be remembered with great affection by the Clan McGillivray Society to which he was not only the honorary piper, but an enthusiastic supporter of its foundation. He left us several pieces of superb pipe music composed for our Society. We are there most gratified to learn that Mr Bill Durham of Bathurst (NSW) has composed the following 'Lament for Jimmy Jackson'.

#### LAMENT FOR JIMMY JACKSON

by BILL DURHAM  
26th April, 1983



#### HAVE YOU EVER TASTED ATHOLL BROSE

My reply to the above question is 'No, I haven't'; but those I know who have tried it tell me its really great stuff, and our member, Allan McGillivray of Willoughby, NSW, has sent me a copy of "The Scots Magazine" of April, 1974, which contains a recipe provided by Alec MacRae, curator of the Clan Donnachaidh Museum in Perthshire.

To make a quart of Atholl Brose, take four dessertspoonsful of run honey, and four sherry-glassfuls of prepared oatmeal. Stir these well together and put into a quart bottle; fill up with whisky; shake well before serving. To prepare the oatmeal, put it into a basin and mix with cold water to the consistency of a thick paste. Leave for an hour, pass through a fine strainer, pressing with the back of a wooden spoon, so as to leave the oatmeal as dry as possible. Discard the meal and use the creamy liquid for the brose.

Ordinary brose is normally made by pouring boiling water over oatmeal in sufficient quantity to make a fairly substantial mixture; but Atholl Brose is unique in that the liquid employed requires no heating, for whisky, as every wise man's son doth know, engenders its own heat.

Strictly, Atholl Brose, associated with Blair Castle, is not brose, but a creamy liquid. But Atholl Brose it has been called for centuries, and Atholl Brose it is likely to remain.

Well, that is the recipe of Alec MacRae, but there are other recipes as well. William G. Rodman of Edinburgh, in the same magazine, of May, 1974, claims that the following recipe has been in the possession of the Gordon Highlanders from time immemorial, and he believes it is the original one. The recipe does not say whether the whisky is a straight one or a blend, but in view of the age of the recipe, Mr Rodman is inclined to the view that the whisky should be a malt one:

Enough for 10 People: ½ lb oatmeal soaked for a night in water. Pour off all creamy liquid and wash the remainder, leaving solid clean oatmeal. Add to the oatmeal 1 lb of honey, one bottle of whisky and two pints of cream. Mix and stir over a period of six hours. Serve in glasses, making sure that there is some oatmeal in each, as this contains most of the whisky.





## OUR TENTH ANNUAL GATHERING

Our Tenth Annual Gathering was held on 15th March, 1986, at Wingham, NSW, and was in fact our 1985 Gathering carried forward to March of 1986. At this time, the large contingent of McGillivray families in the area hold their annual reunion and, because of the phenomenal success of these reunions and their great local interest, the Society decided to make this the venue of our annual gathering whenever it is held in the State of New South Wales.

And what a fine gathering it was! Although not every person present remembered to sign the attendance book, a rough head-count showed a turnout of at least 200, not counting the children, many of whom had come from a considerable distance, some from Queensland and Victoria.

Dr Bruce Patterson of Taree piped in the official guests and later surprised us with his knowledge of traditional Scottish country dancing, when he joined in with the Taree Presbyterian Women Dancers.

For the first time, our catering was left to a local catering firm, and this proved to be a commendable innovation. It left the local Committee free to join in the fun and attend to other activities. The fare provided was excellent and well worth the modest charge to our members. Our congratulations to Gwen MacBean, Gloria Hayes, Dennis Sinclair, and all the other members of our North Coast Committee for an excellent and most enjoyable event.

A minute's silence was observed for members who had passed on since the last gathering, notably John Duncan MacGillivray, the founder of our Society.

Your editor, who had not been in the best of health for some time previously, had the misfortune to be taken ill, and soon afterwards was admitted to the Manning River District Hospital at Taree for a few days before being transferred to Sydney for an operation. He now reports that he has recovered from his illness and is looking forward to our next Gathering.

Over page please find photo of Honorary Chieftain David MacGillivray, of Guildford, NSW, Violet Parker of Dorrigo, NSW, and your Editor, Ian, at the Wingham Gathering.

### CLAN FACTS STRANGER THAN FICTION .....

MacDuff clansmen once boiled an unpopular sheriff into soup - and drank him.

The longest Scottish name is MacGhillesheathanaich, and the shortest - Og.



## OUR NEXT GATHERING

Our 11th Annual Gathering will be held on SUNDAY, 16th NOVEMBER, 1986, at the Southern Districts Umpires' Hall, McCulloch Avenue, Seaford, Victoria. This is next to the Kananook Oval Reserve, and is only about three minutes walk from Kananook railway station on the Frankston line. This latter piece of information is rather academic inasmuch as I am told the rail service on this line does not operate on Sundays.

The Hall will be open from 12 noon. The Annual General Meeting will be held at 1.00 pm, and all members are entitled to attend. The official opening will be at 2.00 pm. Items of entertainment have been arranged for the day and evening.

**CATERING ARRANGEMENTS:** Afternoon tea will be provided, but PLEASE bring a contribution for the smorgasbord table, such as salads, casseroles, cold meats, etc. Tea and coffee will be provided. BYO liquor, mixers, not forgetting drinks for the children.

**IMPORTANT:** Please advise DAVID & HEATHER MCGILLIVRAY of your intention to be present, and the number in your party, as early as convenient. Drop a line to 11a STAWELL STREET, SEAFORD, VIC. 3198, or phone (03) 786 5218.

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\*\* The old Highland name MacVanish, perhaps not surprisingly, has virtually disappeared. (MacVanished?)

\*\* The world's most valuable tartan is dated 1726 and covers 100 square feet.



O B I T U A R I E SGEORGE RAYMOND MATTHEWS

We are saddened to announce the passing of our esteemed member, George Ray Matthews of Nambour, Queensland, on 29 August, 1985.

George, who was always called Ray because both his father and grandfather had the same name, was born at Gaynah, Queensland, on 21 November, 1912. On graduation from Gatton Agricultural College, Queensland, he went to work as a jackeroo on a grazing property at Theodore, Qld., later starting out on his own as a rural contractor, until enlisting in the Veterinary Corps of the Permanent Forces in 1940, later transferring to the Armoured Division, AIF.

While a patient at the Enoggera Army Hospital, he met Dorothy, then a VA with the AIF Medical Corps, and married her on his 30th birthday - 21 November, 1942. In 1943 the injury to his leg caused him to be medically discharged from the AIF, whereupon he bought a farm at Ubobo, Qld, which he and Dorothy worked for 10 years before he obtained a position as Inspector with the Queensland Agricultural Bank. By this time he had become a Registered Land Valuer. He stayed with the Bank until his early retirement on health grounds in 1975.

Ray was always very public-spirited and throughout his life had taken an active part in the Queensland Dairymen's Organisation, Bush Nursing Association, Road Safety Council, Chamber of Commerce, Boy Scout and Girl Guide movements, Rotary and various school committees. At the time of his death he was a member and ex-President of the Incapacitated Servicemen's Association, and Vice-President of the Nambour Citizens Advice Bureau.

Ray was a descendant of Archibald MacGillivray, who was born in the Isle of Skye in 1788, and whose son, John, migrated to Australia where he died and was buried at Durundur Station, Queensland, in 1882. In our 1982 Journal, there appeared an interesting article concerning John McGilvery, the spelling of whose name seems to have changed when he left Scotland.

Ray is survived by his wife, Dorothy, son Rodney, and daughter Margaret. His other daughter, Patricia, died three years ago aged only 29 years. He also leaves eight grandchildren.

The Clan MacGillivray Society, on behalf of its members, extends its deepest sympathy to Dorothy and her family.

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MARGARET JOAN MCKENZIE

The sad news has reached us of the sudden and untimely death of our member, Margaret Joan McKenzie, of Roseville, NSW, on 10th February, 1986, following a cerebral haemorrhage a few days earlier.

Margaret, who had been a practising chartered accountant since 1948, was also a member of Soroptimist International, and when she visited Inverness in 1980, she met and was entertained by Mrs Ishbel McGillivray, who has recently taken over the office of Hon. Secretary/Treasurer of the Clan Chattan Association. She considered this meeting the highlight of her tour and was charmed by the endless repertoire of stories told to her by that most delightful and ebullient lady (two of whose stories appear in this Journal). When Ishbel learned that Margaret had MacGillivray ancestors, she cried: "Up with the Flag!", and hoisted her own MacGillivray 'banner' on a nearby flagstaff, to Margaret's great amusement. Apart from their shared MacGillivray heritage and membership of Soroptimist International, both ladies found they had much in common.

We all share with her sister, Anita, who is also a member of our Society, the deepest sorrow at the passing of this charming and delightful personality.

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IAN EYLES

The untimely passing of our esteemed member, Ian Eyles, on 8th June, 1985, at the comparatively young age of 52, is yet another source of sorrow and loss to our Society.

Ian, a graduate of Richmond Technical School, began his working career at as lighting technician in Melbourne's Princess and Comedy Theatres and later at Her Majesty's Theatre. Later he was a projectionist at Frankston picture theatre.

He had a passion for all things mechanical and electrical, and loved to dismantle and re-assemble any new appliance. This particular talent found expression in a variety of places, as sewing machine mechanic, refrigerator and washing-machine mechanic and as head technician at the Tenpin Bowl at Essendon.

After buying a computer in kit form, he became fascinated with it and went on to form, with two associates, a computer club called KOAS, in which he held the office of organiser and treasurer. The Club has 430 members in Australia and overseas.

Ian, who had had a heart attack in 1969, had not enjoyed good health for many years. Remembered as a great family man, he is survived by his wife, Noelle Rosemary, and children Stephen, Heather, Jeanette and Christine; to whom, on behalf of our members, our Society extends its deepest sympathy.



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THE LAST WORD

From an Ontario newspaper:

Ontario bagpipers, led by James McGillivray of Toronto, almost swept top honours at the world's premier piping competition in Inverness, Scotland. The three Ontario competitors swept five of six categories, with McGillivray, a 30-year-old marketing representative with a computer software company, taking the gold medal at the competition that dates back to 1781.

Even worse, from the Scottish point of view, was the fact that the runner-up to McGillivray was a New Yorker.

"This is a sharp shock to Scottish piping," said judge David Murray in a Scottish newspaper interview during the mid-September competitions. "It brings home the need for hard work and practice."

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MEMBERS PLEASE NOTE

ANNUAL MEMBERSHIP FEES (for 1987) ARE  
DUE IN ADVANCE, by 30th NOVEMBER, 1986

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.