

CLAN



MACGILLIVRAY

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# CLAN MACGILLIVRAY

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1984

## EDITORIAL

Our printer once asked me: "Why do you call this publication a 'Journal'? That word is derived from the French, and means a daily publication, such as a newspaper. Why not call it 'The Clan MacGillivray Annual', 'Bulletin', or 'Magazine' - anything but 'Journal'?"

Of course, he was (is) quite correct; but such errors often occur when we borrow a word from another language. It happened also with the Clan Chattan 'Journal'. However, it is probably too late now to change the name, and I have always resisted the word 'Annual' because I had hoped that by this time our 'Journal' would have appeared, if not monthly, or even quarterly, then at least twice a year.

The reason why it has not become a more frequent journal was the subject of my editorial comment in last year's edition -- I have to rely so much on contributions from members which are rarely forthcoming.

This edition is No.6, and the final of Vol.1. Next edition will be Vol.2, No.1. Over the past six years, I have endeavoured to produce a journal which did each of three things: 1. to inform; 2. to research; and 3. to record. These were the aims stated in the first editorial.

I approached this task with great trepidation because I had had no experience whatever in the field of journalism. It was my original intention to get the journal started, and to hold the position of editor until a more experienced one would volunteer to take over; but if contributors are hard to find, it would seem that volunteer editors are as scarce as hens' teeth. I am trying desperately to conscript somebody into service, but until I am successful, I am afraid you'll have to put up with my efforts for at least a little longer!

On looking back, I feel that our Journal has been fairly informative. The research and recording sides have not failed completely either, but would surely have been better had members not been so shy in sending material for recording and for assistance in research.

Judging by the comments I receive from time to time, most members seem happy enough with the Journal in its present form - I seem to be my own worst critic. The fact is I have always longed for the day when we could find an editor in the same mould as Robert McGillivray, whose 'Clan Chattan Journal' makes my efforts look very humble indeed, both in content and presentation.

Surely, somewhere in our Society, such a person exists! If so, please step forward, because your present editor is growing old and tired and has just about run out of puff, and eager to hand over to more competent management.

In the meantime, members, please remember that a good journal is of utmost importance to a good Society like ours; so once again I ask you to search through your family documents, old letters and photographs and try to remember some of the tales your grandparents must have told you of the old pioneer days.

At present I have no idea what Vol.2, No.1 will contain, because the barrel is completely empty and only you can help refill it!!

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REPORT ON OUR LAST  
ANNUAL GATHERING

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Our eighth Annual Gathering held on 6th November, 1983, should have been our best Gathering on record. The spacious, modern, air-conditioned hall hired for the occasion was by far the best venue we have ever had. The Committee put all their best efforts forth. We had pipers, dancers, top-rate entertainers, an excellent supply of food and refreshments - and the weather was perfect - yet, sadly to report, our attendance figures were most disappointing - only about 130 attended. We are still trying to puzzle out why this happened. The hall, with its capacity to accommodate several hundred people was chosen in expectation of a record attendance, and seating accommodation and tables were set up accordingly - yet it was not to be.

But while this caused the Committee considerable disappointment, we feel that the greater loss was to those who for whatever reason did not come. Those who did, voted it an outstanding success.

Following the Annual General Meeting (which was attended by only members of the Committee in spite of the fact that ALL members are entitled to be present), the Gathering opened at 2.00 pm when our Honorary Chief, Peter, and Honorary Chief-tain, David, and our Chaplain, the Very Rev. Dr Neil Macleod were piped in to the strains of the MacGillivrays March, by our Honorary Piper, Harry Galvin.

An Address of Welcome was given by our Honorary Chief, Peter McGillivray, and this was followed by the blessing and address by our Chaplain.

A face sadly missed from our Gathering was that of our late and most beloved Honorary Piper, Pipe-Major Jimmy Jackson, who passed away in April of 1983. All attending stood to attention while Harry Galvin played the Lament 'Donald of Laggan' - a most poignant lament so often played by Jimmy himself, on the passing of a friend - and after an interval of silence, the program got under way with a selection of airs on the electric organ played by Tony Barlow, who also acted as compere for the day.

This was followed by a selection of songs by John Wickham Hall, accompanied by Betty Cookson at the piano. Next was a display of Highland dancing by the young ladies of the Veronica Laws School of Highland Dancing (always available at our Gatherings); to the magnificent piping of Shawn Thompson.

We had more songs by Shirley McGrath, and duets sung by her with John Wickham Hall. And more dancing, and more singing and so the day progressed until time for a wonderful smorgasbord tea prepared by the ladies under that incomparable 'chef de cuisine' - Simone.

In all, a most enjoyable day but, the relatively small attendance draws attention to one thing which I have tried to impress upon members since our first gathering: the Committee must have a fair idea of how many will be present at the Gatherings, and how many will be in each party. We always ask for this prior information, and it would be an exaggeration to say that only one per cent bother to give us this most necessary information. Members, please let us know in future!

THE MCGILVRAY REUNION  
AT WINGHAM N. S. W.

The third reunion of the descendants of Alexander and Louisa McGilvray who arrived in Australia in 1839 aboard the ship 'George Fyffe' took place at the Wingham Showground on 10th March, 1984. Unlike our official Gathering, this event attracted an attendance of some 250, and once again we have to pay tribute to the remarkable organisation of Gwen McBean and her Committee. Dr Bruce Patterson piped in his fellow medico, Dr Iain Sutherland, who officially opened the reunion. Peter McGilvray of Wyoming, NSW, gave the Address of Welcome.

Pupils of the Barbara Lamb School of Highland Dancing, of Gloucester, NSW, gave a display of Highland Dancing, and the Presbyterian Ladies Dancing Group from Taree, NSW, gave a display of Scottish National Dancing.

Visitors came from near and far, some from Brisbane, Queensland.

As a tribute to the late Pipe-Major James Ross Jackson, Dr Patterson play the MacGillivrays March, a tune almost forgotten until our Jimmy resurrected it from oblivion and made it part of his repertoire.

There must be a lesson to be learned from the phenomenal success of the McGilvrays' Reunion as compared with the relatively poor turn out at the last official MacGillivray Gathering. Could it be in the better attitudes of country communities as compared with those of the metropolitan areas? If so, perhaps we might do well to consider having our gatherings in a more rural atmosphere. Does anyone have any ideas on this?

WHAT'S IN A NAME ?

Your editor whose name is MacGillivray-Elder, often used to wonder why the Elder family is always listed as a sept of the Clan MacIntosh. Careful study of the MacIntosh history failed to find a single mention of the name of Elder.

However, when I put the question to Lachlan MacKintosh of MacKintosh, he was able to provide me with the most intriguing answer -- Elders are in fact MacIntoshes! Here is how it came about:

It seems that sometime way back in the 1600's, two MacIntosh brothers were involved in a very nasty bit of blood-letting and had orders of fire and sword issued against them - in other words, they were outlawed. They both fled south to Perthshire and took refuge with the much-respected family of McRitchie of Stormont.

To hide their identity, they became known as Elder and Younger, and both it seems, married into the McRitchie family.

Some generations later, the Elder family settled in Leith, from whence my ancestors on that side of the family migrated in 1855.

What became of 'Younger', I don't know. I sometimes wonder whether he migrated to America and became the progenitor of that rather nasty gang who terrorised the wild west in the late 1800's -- or was he the fellow who founded the firm of the name which brews the finest beer in Scotland? Perhaps he changed his name. Younger is not listed as a sept of the Clan MacIntosh.

Anyway -- not to worry -- both sides of my family, MacGillivray and Elder (or should it be MacIntosh?) belong to Clan Chattan!

I.MacG.E.

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 OUR HONORARY CHIEF WRITES
 

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In this, our 1984 Journal, I shall confine my comments to two matters: Firstly, our Society, and its on-going health and strength. At our 1983 meeting in Sydney, when Founding Secretary-Treasurer, John D. found it necessary to stand down from active office due to ill health, there was no one immediately ready to take on all of John's heavy load. As an interim measure, we appointed joint Secretaries; Ian took on NSW & Queensland and overseas (in addition to his editorship of the Journal and various other activities), and David is Secretary for the southern and western States. I am handling the Treasurer's job.

Despite the problems of distance, this team arrangement is working quite well, and now that he is feeling better we are able to call on life-member John for his advice and guidance. Membership lists and finances are in good shape. Our main activity, apart from our Annual Gathering, is, of course, our Journal, and I know that Ian intends to make this issue his best ever.

There are many hundreds of Australians with our name who are not yet members, not to mention the descendants from the distaff side. What about each present member trying to recruit at least one new member during 1984?

Separately in this issue I have reported on the Golden Jubilee Gathering of the Clan Chattan Association in Inverness during August, 1983, and our attendance at this was a fitting finale to a lovely four-weeks tour of north-west Scotland. Leila and I were so proud to be able to represent Australia and the Clan MacGillivray Society in such distinguished company. With no less than five chiefs of other Clans actively taking part in the proceedings, one could not help feeling a sense of loss in that there is no longer a Chief of Clan MacGillivray. It was a pity also that ill health prevented Col. George Macgillivray (Patron of our Society, and a vice-president of C.C.A.) from making the journey to Inverness from Canada, but many MacGillivrays played a major role in the organising and conduct of the Gathering itself.

Whilst in Scotland we spent some time in the Forres/Rafford area, where my grandfather was born, and in Strathnairn, the heartland of our former Clan Chiefs, but we also thoroughly explored the Islands of Skye, Mull and Iona, all of which have historical significance to some of our Australian members.

I send good wishes to all,

- Peter McGillivray

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 OUR SECRETARY - TREASURER  
 RETIRES
 

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It was with universal regret that the Committee accepted the resignation of John Duncan MacGillivray from the Office of Secretary-Treasurer, at our last Annual General Meeting.

Since he founded the Clan MacGillivray Society some eleven years ago, Jack has always been its driving force. Despite failing health he has worked as nobody else could, or perhaps would, to expand our activities and to increase our membership. In fact, the Society became for him a full-time job, which he tackled with complete dedication. Now it he feels it necessary to retire to the 'back-benches' where he can enjoy the fruits of his labours in a more relaxed manner.

His duties of Treasurer have been taken over by our Honorary Chief, Peter, and his duties as Secretary are now jointly in the hands of David McGillivray of Seaford, Victoria, and your present editor.

As one who has thus 'inherited' only a portion of the work formerly carried out by Jack, I am made even more aware of the enormous work load which Jack took upon himself for so many years. Hopefully, I will execute my share of that workload in a fairly efficient manner - but there is one area of Jack's activities which I could never emulate -- his unique gift for organisation.

Jack has been a skilled piper in his day, but that is probably the least of his many accomplishments. Above all, he understands show business, in which he had been involved over many years, most recently as leader of the band at the Harbord Diggers Club.

Now, a knowledge of show business is quite a valuable asset to have if one wants to organise Clan Gatherings, and the phenomenal success of our gatherings has been in no small part due to that vast knowledge which Jack possesses and has always put to use on our behalf.

He always knows how to find artists and performers, pipers and dancers. He knows how to negotiate the hire of halls as venues. He has that subtle knack of being able to bargain with business people - always to the advantage of our Society.

And, above all, he knows how to keep the Committee on its toes! I should be ashamed to admit it, but there have been many times when my efforts would have slackened had I not been stirred out of my lapses into lethargy by Jack!

Now that he will be able to move at a more relaxed pace, let us all hope that his general health will improve accordingly, so that he will be a long time with us, imparting at least some of his unique know-how to the Committee.

I.MacG.E.

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 D U N M A G L A S S
 

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Dunmaglass, as all MacGillivrays know, is the slogan of our Clan. It is also the name of the estate, at the head of Strathnairn, held by our people from probably the 13th century until it had to be sold in 1890. For over six centuries it was the centre of the MacGillivrays, nourishing them and becoming the source of their lore. Now, although no one of the name is to be found there, nor even in Strathnairn, the name is well remembered and highly regarded locally. It came as a surprise, therefore, when on one of my early visits to the district, my enquiries on the location of the old house of Dunmaglass were met with blank stares. No one knew! There is, of course, the fine stone shooting lodge some two miles from the main road, but that dates only from the second half of last century and therefore has no connection with the Clan of old. Where is the 'dun', the place of eminence or fortified mound, that gave us our revered name?

I took up the search, not in the Highlands, but in Edinburgh where records are so accessible. Early maps were too rudimentary to place the old house with any precision, but several did record it. Pont's map of 1654, Aaron Arrow-smith's map of Scotland dated 1807 and Thomson's map of 1830 all showed it; on the east side of the river Farigaig. The present lodge lies on the west side of the river. But there were no obvious signs of an old house on the ground that could be related to the seat of our chiefs.

The clue to the exact location of the house was to be found in the works of Charles Fraser-Mackintosh. How much we MacGillivrays are indebted to him for our knowledge of our Clan! Until publication of the MacGillivray History in 1973 the only account of any size was the paper on 'The MacGillivrays of Dunmaglass' given by Fraser-Mackintosh to the Gaelic Society of Inverness in December, 1894 and published in Volume XX of the Transactions of that Society. It was then serialised in the Celtic Monthly during 1896-97 and later formed the main subject of a book, 'The Minor Septs of Clan Chattan' published in 1898. The significant extracts from these works are as follows, in order of publication. First from the TGS:

*Dunmaglass, the earliest possession of the family, is a fine estate of some 17,000 acres, with a great mass of tableland on the summit, from whence the water runs eastward to the Findhorn, and westward to the Farigaig. The old mansion house was built towards the close of the 17th century, and is picturesquely situated on a level ground, the western sides dropping rapidly to the river. I have transversed the estate, but though it is impossible to forget this fact, I can hardly say I saw it, from an unlucky losing of our way. Some 30 years ago (i.e. in the*

*1860's - Ed.), accompanied by a youth, now a respected solicitor in a northern city, we started from Dunachton in Badenoch, not too early in the day. We had no proper guide, and in place of ascending from Newtonmore, went up the Guynack, and to avoid the precipitous heads which guard the sources of the Dulnan River, kept to the south and west, undergoing many obstacles before we reached the north or Findhorn watershed. Then, thinking we had gone too far south or west, we kept to the right, and got into the deep and precipitous valley, through which runs the Crodach, after being strengthened by the waters of the Elrick, which we had much difficulty in crossing. By the time we reached the Findhorn it was getting late, and we were pretty well used up. A guide here met us by appointment, who hurried us up a stream, but by the time we reached the tableland it was dark; the wind rose, and there having been dry weather for some time, the gigantic scoops of the many peat bogs had also become dry, and sent forth quantities of dust. Our guide, wishing to make a bee line, went apparently on through the vast tableland, broken up by deep dry bogs - the real "Mona-liath" and on coming to the head of a streamlet we thought we were all right, and joyfully descended. Our guide soon discovered that it was not the stream intended, but we had descended very considerably before he became satisfied that we were going backwards to the Findhorn. Nothing for it but to re-ascend, cross dry bog after bog, while the wind rushing along in severe gusts, shaking the bog sides, raising quantities of peat dust, and roaring like thunder, was enough, with our extreme fatigue to depress us to the lowest. At length we came to a stream undoubtedly going in the right direction, and the guide now sure of his ground, kindled a fire, round which we lay. My companion and I could go no further, so the guide said he would leave us, and go to Mr Angus Macgillivray of the Mains of Dunmaglass for assistance, but we were on no account to sleep. In a couple of hours assistance came, and we were helped to a point where a cart was waiting, driven as far over the dry moor as was possible, in which we were ingloriously carried, more dead than alive, to the old house of Dunmaglass about 2.00 a.m. Mr Angus's kindness I will never forget, nor the grin which generally pervaded his honest face when we happened to meet occasionally in after years, and he remembered my first and last visit to Dunmaglass.*

That passage was drastically abridged for the Celtic Monthly and only this remained:

*Dunmaglass, the earliest possession of the family, is a fine estate of some 17,000 acres, with a great mass of tableland on the summit, from whence the waters flow eastward to the Findhorn, and westward to the Farigaig. The old mansion house was built towards the close of the 17th century, picturesquely situated on a level ground, the western sides dropping rapidly to the river; but since the*

*sale of the property has been wantonly destroyed.*

In 'The Minor Septs of Clan Chattan', some further editing had been done, and the final sentence of the above replaced by:

*The old mansion house, in which I slept a night after a weary tramp from Dunachton in Badenoch over the Monalith mountains and across the Cro Clach and the Findhorn rivers, was built towards the close of the 17th century. Since the sale of the property the old house has been wantonly destroyed.*

These all confirm the location of the old house on the eastern side of the River Farigaig. More especially they enable the date of the 'wanton destruction' to be placed closely as 1895 or '96 and confirm tales I have heard locally that the new English owner set out to wipe all traces of the MacGillivrays from the estate. The house would have been built to replace that destroyed by the Keppoch Macdonnells in 1690.

It only remained to compare the second edition of 1901 of the Ordnance Survey map with that of the first edition 1870, to determine which building had been 'removed' in the intervening period. Sure enough, there was the amendment, none too skillfully made, which provided further confirmation of the location of the old house - some 100 yards north-west of the Mains of Dunmaglass farmhouse. Later a search of the site revealed some stones at and below ground level and the present farmer was able to tell me that they had obtained lime from the old foundations, although they had not realised the significance of the remains.

The final query was - what had the old house looked like? This could have been surmised, for the old houses in the district are all similar in appearance. Fortunately, however, I had made some notes earlier when studying the Ordnance Survey manuscript name books. There, the old building had been described in 1870 as "a very large farm house two stories high with outbuildings attached, the former entirely thatched and the latter quite new and slated, the whole in good repair". Mention of thatch struck a chord, for I remembered being amused at a letter I had seen from Lachlan MacGillivray (father of Alexander of the Creek Indians) written towards the end of the 18th century, in which he complained that the thatch over his bedroom leaked and that his room was damp; this after he had returned from America and was living at Dunmaglass.

The conclusion to the search for Dunmaglass was quite unexpected and fortuitous. As the MacGillivray History was in the final course of preparation, George Macgillivray discovered in Canada a pen-and-ink sketch of the house and was able to include it in the published History (page 14). From the foregoing description the building on the right

of the sketch was new and the old house is that in the centre. How this sketch came into being can be conjectured. When the Chieftainship was successfully claimed by the family then in Canada it would be only natural for a sketch to be sent back to their kin to show the inheritance.

There is a postscript to this story: During a trip to Inverness in 1983 to attend the wedding of our friend Ian MacGillivray, my wife and I were presented with a water-colour realisation of Dunmaglass as it would have been about 1850. Fittingly, it had been painted by Peter MacGillivray an architect in Inverness, whose father was born on the Dunmaglass estate. It now graces our livingroom wall as a reminder of our Clan's roots in Dunmaglass.

ROBERT MacGILLIVRAY,  
Edinburgh.

*The Sketch -*



*The Watercolour -*



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 A GOOD FRIEND PASSES
 

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Those of our members who attended our 1980 Gathering at Albury will remember the address by our distinguished guest on the day, the Hon. Thomas Walter Mitchell, MA. To call this man 'distinguished' is probably an understatement considering his many achievements. He had been a noted explorer and mountaineer, a champion skier in 16 countries; a prominent barrister and grazier, war historian and writer of many works noted for their poetic prose. He had been Attorney-General and Solicitor-General of the State of Victoria, and President of the Shire of Upper Murray.

His efforts to rescue an old skiing friend from the Nazis just prior to World War II, his exploits as officer-in-charge of a bomb-disposal unit, and his three-and-a-half years as a prisoner of war of the Japanese in the infamous Changi prison were just a few of his adventures briefly recorded in our 1981 Journal.

Tom, as he preferred to be called, was an authority on Scottish Highland history, and it was upon this subject that he addressed the Albury Gathering.

It was with deep sadness that we learned that Tom passed passed away on 4th February, 1984. He left us all with memories of a jovial, scholarly gentleman who loved all things Highland, and displayed a keen interest in the Clan MacGillivray Society.

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 OBITUARY
 

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One of our earliest members, Alf Overend, of Healesville, Victoria, passed away on 17th April, 1984.

The Society expresses its deepest sympathy to his wife, Ethel, son Ian, daughter Glennis, and their families.

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 LETTER TO THE EDITOR
 

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So the Editor is in a grumpy mood, having a quiet whinge, at the bottom of the barrel for copy and worrying about the content of the next edition, is he?

What's new? Few, if any editors of clan magazines are blessed with the support they deserve and most constantly fret over lack of material. Yet these self same magazines continue to appear and to delight their memberships and it is the constant lot of their editors to make bricks without straw.

Reading avidly through Vo.1, No.5, the issue in which the editor voices his dissatisfaction with his weird, I found myself continually reminiscing. The editorial itself recalled happy memories of the time spent with Ian and Simone during their visit to Scotland some years ago. The message from the Honorary Chief followed closely after Pauline and I had had the pleasure of entertaining Peter and Leila in our home for all too short a time prior to us all attending the Clan Chattan Jubilee Celebrations in Inverness.

The article on the Skye headstones stirred fond recollections, for the first named was to John MacGillivray whom we were privileged to have visited on several occasions in his home in Sleat. John was a fascinating man to listen to. He was deeply interested in, and knowledgeable about his heritage; indeed he was prizeman in Celtic at Glasgow University in his student days. He had been a devoted headmaster at Achtercairn School, Gairloch, and later lived for a time at Moy in Strathdearn when his wife was headmistress of the local school. He knew the Clan Chattan country well and wrote an interesting article about it for the Clan Chattan Journal. The remaining years of his long life were spent back in his beloved Skye, in the family croft where his widow, with whom we still correspond, still lives. He was saddened by the changes which had taken place there in more recent times and summed up his feelings in the closing verse of his poem on his native district (see 'A History of the Clan MacGillivray', page 230):

*Caite a bheil an oigridh  
Bha leamsa na m'oige  
Sinn a 'ruidhe is a cluanais  
Air bruaichean gu'n sgrìths  
Chaidh cuid dhùbh thar saile  
Tha fo'talamh a cnamh ann  
'Is coigrich a tamh  
Far na arachaidh og iad.*

(Where are the youth, companions of my early days; together we ran and played on the brae timelessly. Some of them have sailed across the sea and are buried there, and strangers dwell where those people used to live.)



Sadly, these sentiments now apply to Strathnairn where few of the old stock remain and not one MacGillivray is to be found. Holiday homes with their many incomers, increase apace and the lore and memory of our Clan are fast fading. The second headstone given in the article is obviously that of John's father, but the family home is Burnbank, not Burbank, at Camuscross.

The editor rightly draws attention to the growing list of publications on the Clan. He might have mentioned 'Van Dunmaglass tot Djoti Roenggo', the fascinating account of the Dutch branch by Edwin MacGillivray. I hear it is proving so popular in Holland that it may go to a second edition. But I was glad to see advance publicity for 'The MacGillivrays of Skye' by Hal and Doris Steiner - a well researched and readable book which will be a valuable addition to the published work on our Clan.

What particularly pleased me was the successful conclusion to Carol Tebbutt's 'treasure hunt' for the commemorative plaque to William MacGillivray in Aberdeen University. Some 15 years ago, having seen a photograph of the plaque in Vol II No 4, 1903, of 'Scottish Art and Letters', I too tried to locate it but without success. Further enquiries which I put in train came to nought, and I am glad to learn now that not only is it still in good hands, but it is being put to meaningful use. At the same time I located William's grave in Edinburgh. The headstone was then legible and I was able to include the inscription in the MacGillivray History (page 98): 'In memory of William MacGillivray, M.A., LL.D. born 1796 died 1852. Author of British Birds and other standard works in natural science. Professor of natural history and lecturer on botany in Marischal College and University of Aberdeen from 1841 to 1852. Erected in 1900 together with a memorial brass in Marischal College Aberdeen by his relatives and surviving students who affectionally cherish his memory, and by others desiring of doing honour to his character as a man and to his eminence as a naturalist.'

Finally, can I make a plea for accuracy in the spelling of Scottish place names? This can be of particular importance for anyone visiting this country and hoping to trace their forebears. In this issue I spotted 'GLENLIVIT', which should read 'GLENLIVET'; 'TIMINDOUL', which should be 'TOMINTOUL', and 'LAGGIN' which should be 'LAGGAN'.

Sir, when you can produce an issue of the Journal which can stir memories and evoke much interest, as this one has done for me, there is nothing wrong with your efforts. I look forward to the next.

Robert McGillivray  
Edinburgh.

Your point about misspelt place names is well taken,  
Robert. It seems to me that over the years the

anglicised forms of Gaelic names have had many variations, and I am sure that I have seen Tomintoul spelt Tomindoul, somewhere; likewise Laggin. In future I'll consult only the latest gazeteers. I am afraid that Glenlivit is a mistake for which I can blame nobody but myself, and consider myself justly chastised! Our genial printer, who considers my copy to be so badly typed that he always retypes it, also seems to be at times not above committing some typographical transgressions - but as he claims to be a scion of the world's oldest clan, I have never had the heart to admonish him. His name is Adams!

- Ed.

The above is the first 'Letter to the Editor' we've received. Does anybody else have any ideas, suggestions, etc., that he/she would like to bring to the editor's notice? Let's have them. 'Letters to the Editor' could become a major feature of our Journal.

Does a Donkey Brae? The Printer strikes back ....

For a Clan which has 76 or 189 ways of spelling its name, to expect better than 99.9% perfection in the art of reproduction, is beyond my ken (Scottish for 'apprehension'). Try typing verses in Garlic (sorry, Gaelic), in which every word is obviously a typographical error, and see what I mean. My fellow-Sassenach proofreader now takes holidays when the Clan MacGillies Annual (!) comes around. And you, sir, Mr McGillivray of Edwin's Borough, did you know the correct spelling of the Sydney suburb of WOOLLOOMOOLOO before you saw it here? Or how to pronounce 'GOONOO GOONOO'? Or spell it if you heard it? What about all the words we did get right? A vast majority. And all we get is a kick up the kilt for our Miss D. Meaners. Och & Ach! (Gunna G'noo.)

- Printer  
Sideny .. sorry, SYDNEY.

#### I N F O R M A T I O N   S O U G H T

On 28th July, 1853, the good ship 'BLOOMER' arrived in Sydney. On board were John McGILLIVERAY, and his wife, Mary Anne (nee Hillman). A daughter of this couple was Isabella Maria, who married Richard Peisley, and had a son, Walter, who married Hilda Florence Mary Sparkman. Of this marriage, a daughter, Grace Ellen, became Mrs Alfred Urane, and their daughter, Robin, married Mr Alan G. Cocks, of 5 Newlands Place, Baulkham Hills, NSW, 2153.

Mr Cocks has sought the assistance of our Society in his attempts to establish contact with other descendants of John McGilliveray and Mary Anne, and would appreciate any information sent to him direct.

"THE PIPERS' REST -  
A HOSTEL WITH A DIFFERENCE

Rory McCabe who, with his family of pipers and drummers, has enlivened our gatherings in the past, is the proprietor of a rather unique hostel at Tenterfield, NSW, known as "The Pipers' Rest".

The object of the hostel is not only to provide holiday and overnight accommodation for pipers and drummers, but for anybody who has a love of the pipes, and Scots-Australian culture.

The hostel, while not pretending to be palatial, is certainly friendly and cosy, with 20 bedroom units with all facilities, and bed & breakfast only costs \$8.00 per night.

Tenterfield and the surrounding area is well-known for the fact that it was originally settled by Scots who have kept up their traditions over the years. There are probably more families of Scottish origin in the area than anywhere else in Australia. For the last 95 years this town has had a great New Year's Day Highland Gathering, and on that occasion always plays host to the Pipes and Drums of Scots College, Sydney.

Situated as it is in a most delightful rural setting, the "Pipers' Rest" should prove to be an ideal place for a holiday. So, if any of our members, pipers or not, travelling north from Sydney or south from Brisbane wish to spend the night in a hostel with a difference to the usual hotel or motel, this might be just the place for you.

Just drop a line to Rory at 189 Pelham Street, Tenterfield, 2372, or ring him on (067) 36 1232, and discover for yourself that Highland hospitality is still alive and well in Australia as it has always been in Scotland.

Rory and his family, at some later date, intend turning the place into a Pipers' College - I believe the first of its kind in Australia.

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*The Printer Again - (to fill in a space) ... Come on you, MacGillivrays - there's a song about 'The Tenterfield Saddler'. What's wrong with one about 'The Tenterfield Piper'? We'll start you off --*

*"The Tenterfield Piper parades in his sporran  
The sounds that he makes are definitely forran;  
A Scottish corroboree is something that's new  
As the sounds are soon echoed by a didgeridoo."*

*A prize of proofreading the next Journal is offered for the best song. Send your entries to the editor who would appreciate anything - anything at all!*

A U S T R A L I A N T A R T A N  
D E S I G N C O M P E T I T I O N

The Scottish Australian Heritage Council (Comhairle Oighreachd Albannach) is conducting a competition for an Australian tartan design, and offering a first prize of \$1,000.00.

The tartan is intended to be worn by all Australians of Celtic descent. The idea of a country so far removed from Scotland having its own tartan is not without precedent. There are several such tartans in existence, for example, the Saskatchewan and the Johore tartans and, while we of the Clan MacGillivray Society will no doubt prefer to wear our own distinctive tartan, there are many people of highland descent with names which cannot be associated with any known tartan, and must content themselves with the Caledonian or some regimental tartan. The introduction of an Australian tartan therefore has the support of the Clan MacGillivray Society.

The judging panel will consist of -

Mr P.C.Alexander, CMG, OBE (Council for Scottish Gaelic)

Mrs Rosemary Nicolson Samios (Scottish Australian Heritage Council)

Mr John Vicars (John Vicars & Co.Ltd)

Ms Clare Dunne (Celtic Council of Australia).

An entry fee of \$2.00 per entry should accompany any design submitted, in colour, on paper, not exceeding foolscap size. Width of colours must be indicated. Technical details of threads, setts and pivots are not essential, and will be worked out by the manufacturers.

Further particulars may be obtained by contacting Mrs Samios, 3 "Rosemont", 410 Edgecliff Road, Woollahra, N.S.W., 2025.

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O U R

N E X T

G A T H E R I N G

OUR NINTH ANNUAL GATHERING WILL BE HELD ON  
SUNDAY, 11th NOVEMBER, 1984... IN VICTORIA,  
at the Southern District Umpires Hall, McCulloch Avenue,  
Seaford (next to the Kananook Oval Reserve). This is only  
three minutes walk from Kananook Railway Station, on the  
Frankston line. Good parking is available - enter from  
Kirkwood Avenue.

The hall will be open from 12.00 noon. The Annual General Meeting of the Society will be at 1.00 pm, followed by the official opening at 2.00 pm, afternoon tea, and, finally, a smorgasbord tea to finish the day. Items of entertainment have been arranged for during the afternoon.

CATERING ARRANGEMENTS: A slight change from previous gatherings: Please bring a plate for afternoon tea and a contribution for the smorgasbord table, such as salads, cold meats, et. Tea and coffee will be provided.

BYO liquor, plus cordials/soft drinks, if required for the children or for mixed drinks.

NOW - THIS IS IMPORTANT !! Please advise David & Heather McGillivray of your intention to attend and the number in your party...11a Stawell Street, Seaford, 3198. Telephone (03) 786 5218.

Each year we ask you for this notification, but few bother to give it. Without this information our Secretary has to rely on guesswork, AND THAT IS NOT GOOD ENOUGH!

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T A L E S   F R O M   T H E   P A S T  
T E N   W E E K S   I N   A   F L O O D E D   H U T

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On one occasion, my son Aleck, myself, and two black boys were beset with great floods on the upper Thompson River, where we were stuck up for ten weeks in a small grass hut about 6ft by 10ft. It then rained, as it can only rain in the tropics, for seven weeks almost without stopping; and during the last three weeks of the rain the water was 4ft. up in the hut, and a very strong current was running. We expected every night that our hut would be washed away. We slung our bunks up with stirrup leathers to the tie beams of the hut, and there we lay for many a weary day and night until the rain ceased and the ground again appeared. All the ration supplies we had when the rain set in was about half a bag of flour; and it was very bad, quite bitter, and full of great and small grubs. It used to make us quite sick whenever we used it - it was so nasty. At last we decided that we could not eat any more of it, so we tossed it out into the flood water.

During the first few weeks of the flood we had four milch cows and their calves with us on the small bit of ground. We killed two of the calves at different times, and ate as much of the meat as we could before it got bad, and that was very soon as the weather was very close and sultry, and we had no salt to preserve it with. The flood, however, kept rising slowly but surely and at last covered our island to a depth of 3ft. on the shallow part. It swept the cows and

the remaining calves away, and we saw them no more until the flood subsided, when they one day returned from a point about ten miles down the river, where they had got ashore along with about sixty head of others that were washed down the same night from higher up.

After the cows and calves were taken away from us we had to live on rats and snakes which were floating down in the floodwater, and which made for the roof of the hut and came inside the roof, where we found generally three or four snakes and some rats every morning. We had then no means of making a fire. Sometimes they got away from us, as we could not stir from our bunks, hung as they were to the cross beams: and when we sat up in our bunks with our legs dangling down, our heads would touch the ridge poles and rafters, so that we used to think we were uncomfortably near the snakes, let alone trying to catch them for raw food. We found, however, that they were generally pretty well numbed from long exposure in the water, and we did not generally have much trouble in catching them.

When the water subsided enough to leave considerable patches of ground bare about the hut and the yard, a mob of about a dozen of our riding horses, which we had seen for some days across the main channel of the creek to the east, took to the water and swam right across to us, which was fully half a mile through the strongest part of the current. We were so glad to see them near us again, and they seemed to know too. At this time the rain had ceased for about a fortnight and the days were quite hot with bright sunshine. Next morning we saw a dozen or so of the straggling cattle coming up the plain outside the flood water to the west.

We at once determined to have some meat, and the boys got the horses into the yard and got their saddles on, and, with Aleck, started away to intercept some of the cattle. They had to swim over three blind creeks, very wide, ere they crossed the two miles of water and got ahead of the straggling cattle. Every step in and out of the water was boggy up to the horses' knees. They, however, managed to bring in a couple of beasts, and when we got them into the yard we were so thankful for we were all but starving.

Aleck and I were too weak to do much, but the black boys were in good fettle, as they had feasted on snakes and rats all the time of our imprisonment, and had not fallen off much and were well able to kill and dress a nice fat heifer. That night we sat up till near morning cooking tit-bits and eating away all the time. No salt, no nothing, only appetites sharpened by long weeks of starvation. What we did not eat that night and next day was all bad by evening. The weather was then so muggy and so many flies were about, and everything was against keeping beef fresh.

- From the manuscript of George MacGillivray, c.1870.

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 OUR ROOTS AND BRANCHES
 

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 FROM SKYE CROFT TO CHARLTON, VICTORIA
 

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My late mother, Florence nee McGillivray, was one of a family of 15 Australians. Her father, Charles, had arrived as an 11-year-old boy, in grief. On the eve of departure from Birkenhead, his father had died. This left widow Christine with six children in confusion and worry during the long voyage on the ship "Poictiers". Arriving in Melbourne on 6th January, 1854, the McGillivrays dispersed to various jobs as farm labourers.

Charles eventually established a farm near Charlton in the Wimmera district of Victoria. With constant toil and energy land was cleared and a home built in a promising grain area.

But the McGillivrays' transfer to Australia was not a voluntary planned excursion. They were amongst the thousands of Highlanders who were uprooted during the 'clearances' of the 1800's.

A decaying economy in which tenant families were replaced by Cheviot sheep, resulted in evictions. Rents were increased beyond capacity to pay and the defaulters were easy victims of forced emigration. Many of the croft homes were burnt, so that repossession was impossible.

According to John Prebble, author of 'The Highland Clearances', the Skye Emigration Society was formed in 1851. It issued a public statement - that people who were peaceable, orderly, moral and hard-working, would be welcome in Australia and Canada; the Highlands could no longer offer them either employment or sustenance.

Thousands of dispossed families accepted the offer of emmigration. Little was known of the alternatives - the blizzards of Canada or the heatwaves of Australia. Despair and desperation made easier the decision to leave the poverty of survival on a few bleak acres, where every stone, fish or bird legally belonged to the Clan Chieftain.

Tenants had provided the fighting forces and departure weakened the defences; but Cheviot sheep were a much better economic asset than mere people. So the Highlands and Isles were bared with pressure from bailiffs and police.

In 1982 I visited Skye and located the old abandoned croft at Aird of Sleat. The impossibility of survival on an area no larger than an Australian football ground, makes the question of emmigration seem easier. The little croft in Skye, with earthen floor and thatched roof was no ideal place for a large family, but with the cheer of a fireside and adequate food, it could have been a happy home without opportunity.

The McGillivrays proved energetic, ambitious and adaptable. On reflection, they made the right decision to move to Australia.

Sandwiched between decks for three months of uncertainty, the McGillivrays put adventure and courage into adversity.

- NEIL McDONALD

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 A FIRST FOR CLAN MacGILLIVRAY  
 IN AUSTRALIA
 

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No doubt many of our members occasionally attend some of the colourful Highland Gatherings held in various Australian cities during the summer months, and have noted the meeting points set up there for the convenience of members of some of the Scottish Clans.

Now Clan MacGillivray Society has made its presence felt, with a 'tent', at the Annual Ringwood (Victoria) Highland Games, held in conjunction with the Australasian Highland Dancing contests on Sunday, 1st April, 1984.

We felt that the only way to assess the value of having a focal point for our Clan at a big public gathering was to 'give it a try', and, thanks to Joint-Secretary David, who provided and set up his caravan with annexe, this became a reality. The Clan MacGillivray tent was one of about a dozen set up in a row just outside the main arena, with Clan Maclean on one side and Clan Murray on the other.

A background of our tartan and suitable large banners created a pleasing and eye-catching display, whilst callers were invited to browse over copies of our Clan History and other appropriate literature, back copies of our Journals, information bulletins, etc. The stand was manned throughout the day by David and Heather, assisted by Leila and myself, and we were encouraged by the number of folk who visited, many claiming descent from MacGillivrays or from some other Clan Chattan Confederation name.

With a large banner featuring our Clan crest carried by two pretty lassies, Michelle McGillivray and Suzanne Lewry, David and I proudly took our places in the March of the Clans which preceded the official opening of the Games by Sir Rupert Hamer.

Obviously, we can't hope to do this sort of thing at every Highland Games, but we were sufficiently encouraged by the results of our first effort to say that we hope to do it again at Ringwood and probably at some other venues

also. Any members who would like to be associated with our next Clan 'tent' or who feel they would like to try a similar thing in another State, should contact David or myself for details.

- Peter McGillivray  
Hon. Chief

*Pictured below:*

*Suzanne Lewry, wearing our tartan, holding the Clan MacGillivray Society's banner, for inspection by Sir Billy Sneddon.*




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" WE WANT NOTHING BUT JUSTICE ! "

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The Americans have made many films about their legendary folk heroes - General Custer, William (Buffalo Bill) Cody, Davey Crockett, Daniel Boone, and many more. Yet, they have never made a film about Alexander McGillivray, High Chief of the Creek Nation, and this seems to be an unpardonable oversight since, as a colourful character, this man stands head and shoulders over most of the history-makers of his era.

Space does not permit a detailed account of the life of Alexander of the Creeks in this journal. Those interested who have copies of 'A History of the Clan MacGillivray' will find a brief account on page 114. For a more detailed study, there are two books: "MacGillivray of the Creeks" by John Caughey, and "Diplomat in Warpaint" by Arthur Orrmont.

Born in 1759, Alexander of mixed French-Indian and Scottish blood, took his place as a member of the Council of the Creek Nation at the age of 22, in the year 1780. American settlers appropriating Indian lands were already feared and hated by the southern tribes. For years the British had been the Indians' only friends. But recognizing that England could not win the War of Independence, McGillivray shrewdly urged his people to remain neutral in the struggle.

Not only did he bring the Creeks safely through the revolution, but in later years, dealing masterfully with both Americans and their arch rivals on the continent, the Spaniards, he enabled his small, loosely-knit nation of 30,000 to hold their own better than any native race against the greedy and ruthless white man.

It is said that Alexander held commissions and drew pay as a French Lieutenant-General, a Spanish Colonel, a British Colonel, and an American Brigadier-General - simultaneously! Yet whilst playing one country off against another, his only real interest was the welfare of the Creeks. There is some doubt about whether Alexander held all those commissions at the one time, and it would appear that the American rank of brigadier-general was conferred upon him later, as recompense for his personal losses when the Creeks were finally shifted westwards to Oklahoma.

The following interchange of correspondence between the American authorities and Alexander will probably give some insight into his character. It was a thorn in the side of the United States that McGillivray had made a treaty with the Spaniards, and was assured of arms and other assistance in the case of conflict. It was hoped that Alexander could be persuaded to renounce this treaty:

Charleston  
10 June 1785

To the Kings, Headmen and Warriors of the Creeks  
FRIENDS & BROTHERS

The war being over the United States in Congress assembled have ordered their swords to be sheathed, and they have appointed three of their trusty and beloved men to meet you, the kings, headmen and warriors of the Creek Nation, to treat with you for the purpose of making peace with you and receiving you into their favour and protection and for removing between us all causes of future contention and quarrels.

FRIENDS

We are the three beloved men and according to the power given us we have appointed Galphinton on the River Ogeechee to be the place where we will meet you on the 24th day of October next. We shall provide provisions and other things proper for your accommodation.

FRIENDS

The United States of America are a great and brave nation. They have a great many warriors and have conquered all their enemies, and are now desirous of peace with all the world. They remember that you were once their friends and they intend to forget that you were their enemies in the late war. But you must forget it also, and we will take you by the hand.

BENJAMIN HAWKINS  
ANDREW PICKENS  
JOSEPH MARTIN

Alexander McGillivray found this letter amusing. Did these men know no better than to address him as if he were a credulous savage? His reply to Pickens in its ease and polish was meant to embarrass the commissioners and put them in their places'.

Little Tallassie  
5 September 1785

Sir: I am favoured by your letter by Brandon who, after detaining it near a month, sent it by an Indian a few days ago.

The notification you have sent us is agreeable to our wishes, as the meeting is intended for the desirable purpose of adjusting and settling matters, on an equitable footing, between the United States and the Creek Nation. At the same time, I cannot avoid surprise that a measure of this nature should have been so long delayed. At American Independence we expected that the new government would have taken some steps to make up the differences

that subsisted between them and the Indians during the war; to have taken them under their protection, and confirmed to them their hunting grounds.

Such a course would have reconciled the minds of the Indians and secured the State their friendship. The Georgians, whose particular interest it was to conciliate the friendship of this Nation, have acted in all respects, to the contrary.

I am sorry to observe that violence and prejudice have taken the place of good policy and reason in all their proceedings with us. Their talks with us breathe nothing but vengeance, and being entirely possessed with the idea that we were wholly at their mercy, they never once reflected that the colonies of a powerful monarch nearly surrounded us to whom in an extremity, we might apply for succor and protection.

How the boundary and limits between the Spaniards and the States will be determined a little time will show. We shall pay no attention to any limits that may prejudice our claims that were drawn by an American and confirmed by a British negotiator. Yet, notwithstanding that we have been obliged to adopt these measures for our preservation, we sincerely wish to have it in our power to be on the same footing with the States as before the late unhappy war, to effect which is entirely in your power. We want nothing from you but justice. We want our hunting grounds preserved from encroachments. They have been ours from the beginning of time and I trust that, with the assistance of our friends, we shall be able to maintain them against every attempt that may be made to take them from us.

To convince you of my sincere desire to restore a good understanding between us, I have taken the necessary steps to prevent any future predatory excursions of my people against any of your settlements. I could wish the people of Cumberland showed an equal good disposition to do what is right. They were certainly the first aggressors since the peace, and acknowledged it in a written certificate left at the Indian camp they had plundered.

I have only to add that we shall meet the commissioners of Congress whenever we shall receive notice in expectation that every matter of difference will be settled with that liberality and justice worthy of the men who have so gloriously asserted the cause of liberty and independence, and that we shall, in future, consider them as brethren, and defenders of the land.

I am, with much respect, sir,  
Your obedient servant,

ALEXANDER MCGILLIVRAY

The southern Indian was to be driven eventually from his home and hunting grounds. But no man was as brilliantly effective as the 'Tallyrand of Alabama' in fighting for his people throughout the colourful, complex, and often tragic era that witnessed the birth of the United States.

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THE CLAN CHATTAN

JUBILEE CELEBRATIONS - 1983

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Fifty years ago, on December 15, 1933, a small group of clanspeople gathered together in the St Andrews Club, London, to revive in some manner a loosely-knit organisation which first saw the light of day far back in the depths of time - the Clan Chattan Confederation. In these days of relative peace in the Highlands of Scotland, the new Association was not intended as a continuation of the earlier military alliance; rather it was to be a common ground for those whose ancestors once formed the body of one of the largest fighting groups in Celtic Scotland.

The headquarters of the Association are now in Edinburgh, but it was Inverness, the capital of the Highlands and on the edge of the old Clan lands, that was chosen as the site for the Golden Jubilee celebrations on the weekend of 12-14 August.

More than 130 members attended - over 50 from Scotland, 21 from England, 40 from the USA, six from Canada, eight from the Netherlands, and two each from Australia and Denmark - and they indeed have much to remember in the years to come. Of the 130 I counted at least 28 MacGillivrays, a fitting representation in view of the significant role played by our ancestors in Clan Chattan affairs, not least being their contribution to the Clan Chattan Regiment in the Jacobite uprisings.

For the opening dinner on Friday evening, the delegates in full dress were piped into the Craigmonie Hotel, by Bruce Macpherson. There to meet them were five of the seven extant chiefs; Lachlan Mackintosh of Mackintosh, Sir William Macpherson of Cluny, John Shaw of Tordarroch, James McBain of McBain, and Donald Maclean of Dochgarroch.

Following a superb, and appropriate dinner of smoked 'River Ness' salmon, cock-a-leekie soup or consomme 'Tomatin', roast saddle of roe buck with venison sauce, fresh strawberry 'Culloden', coffee and mints, there was Scottish dancing led by the four chiefs and their ladies, with Robert McGillivray calling the sets. Archie Maclean gave a rendition of Gaelic songs, some of them of special

significance to Clan Chattan.

The Annual General Meeting of the Association was held on Saturday morning with the President having a special word for the many overseas members present. They in turn welcomed the opportunity to say what the Association meant to them and what they wanted from it.

After lunch two coaches with couriers Robert McGillivray and Ed. Meldrum took the delegates on a tour of Strathdearn, the central valley of the ancient Clan territory. Firstly we visited Moy Hall, the seat of the Mackintosh chiefs for the past 600 years, and disembarked to the strains of Rona McGillivray's pipes, to be met by Mackintosh, his gracious wife, Celia, and children Louisa, Bridget and John.

On behalf of the Association, Edwin McGillivray of the Netherlands, a long time life member of CCA, with some well chosen words, presented Mackintosh with an inscribed teak bench to mark the Jubilee. For an hour in the sun we wandered about the policies of Moy Hall, into Mackintosh's personal museum, along the rhododendron-lined drive and about the history-swept shores of famed Loch Moy; and all the while there was the sweet sound of Rona's pipes with a well-chosen selection of Highland airs.

The other two main points of call for the coaches were Dalarossie Church (many MacGillivray graves to be seen here) and the home of Meta (McBean) Scarlett, and her husband Jamie, where tea, scones and shortbread were enjoyed. In his stone byre, Jamie Scarlett, world-reowned for the quality of his tartan weaving and the author of several books on the subject, gave a continuous demonstration of his fine art to the appreciative members and friends.

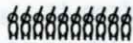
Saturday evening was reserved for almost three hours of Highland entertainment arranged by Mackintosh and introduced by him as 'not a ceilidh!'. The Inverness Fiddlers led off, to be followed by vocalists, story tellers, minstrels, a flautist, a pianist, and a clarsach player.

Sunday morning, under a blue sky and warm sun, saw old Moy Parish Church packed for a service conducted by Allan Maclean of Dochgarroch, younger. The lessons were read by Mackintosh and Cluny, and the collection was taken by two Iain McGillivrays, using the old long-handled wooden ladle from Dalarossie Church. Allan's sermon was particularly apt, a fitting conclusion to a memorable gathering.

Informally, Sunday afternoon was devoted to tours of our own choosing, e.g., the McBeans joined their Chief at McBain Memorial Park at Kinchyle above Loch Ness, whilst many others toured Dunlichity Churchyard, burial place of MacGillivray and Shaw chiefs, before joining John and Sylvia Shaw at their beautiful home, Tordarroch.

Leila and I will always treasure the memory of this weekend, and count ourselves fortunate to have been the only Australians in such distinguished company.

- PETER MCGILLIVRAY



C L A N M a c G I L L I V R A Y

G L A S S W A R E A G A I N A V A I L A B L E

Remember those drinking glasses we had on offer a few years ago - you know, the ones with the badge of the Clan MacGillivray on them?

They were most popular and sold very quickly.

Now, our Hon. Secretary, David, has negotiated with a Victorian firm for the supply of goblets and wine glasses similarly decorated with the MacGillivray badge. These glasses are most attractive and worthy of a place in any home.

They are -

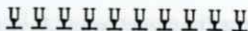
- the REGIS, 365ml goblet (beer glass) at \$14.50 per half-dozen
- the BACCHUS, 145ml wine glass, at \$15.70 per half dozen.

Orders must be placed with David McGillivray, 11a Stawell Street, Seaford, 3198, no later than 30 September. (Sorry, late orders cannot be handled.) Orders must be accompanied by payment (cheques to D.McGillivray).

The firm supplying the glasses requires a minimum order of six dozen of each type of glass. If we do not receive enough orders, money paid will be refunded.

MOST IMPORTANT:

Orders can be picked up at the Gathering, or later at the home of David & Heather at Seaford; but glasses being fragile, will not be freighted!



B O O K R E V I E W -

"CLANS AND CHIEFS" - Dr Ian Grimble

(Bond & Briggs)

Perhaps one of the things we must try to avoid in a Clan Society is the ever-present tendency to over-romanticise the way of life of our Highland ancestors who lived in times when violence was the accepted order in all countries including Scotland.

In an earlier Journal we reviewed the book 'Scottish Clans and Tartans' by Dr Ian Grimble of Aberdeen University. The same Dr Grimble has written another book - a dry, academic but revealing history of 'Clans and Chiefs' which is hardly flattering to our much prized Highland heritage.

Firstly, he debunks the kilt, the tartan and the haggis - not one of which, he says, is truly Scottish. The modern kilt was designed by an Englishman, and even the ancient one was inspired by the Roman knee-length tunic and the plaid by the Roman toga. Tartan derives from a French word; the sporran was common throughout Europe during the Middle Ages; the bagpipe was developed in many countries including Italy and Germany, and haggis was, until the 18th century, eaten in the north of England.

Many Scots names came from France: McWilliams are named after William the Conqueror, Hayes after the Norman knight William de la Haye, Frasers after a certain La Frezeliere, Sinclairs after Henri de St Clair, Grants after William le Grand. Even Robert the Bruce was named after the town of Brix in Normandy, and, although the Queen is Chief of Clan Stewart, she has no more royal Stewart blood than any other Scot.

So how did the whole business of kilt, sporran, tartan, bagpipes and haggis become such a world-wide Scottish badge?

Mainly due to Sir Walter Scott's imaginative and romantic novels about noble Highland people that became immensely popular in the early 19th century, despite the fact, Dr Grimble points out, that 'Scott had learned little about the people of the Highlands and Hebrides and had not attempted to understand their language'.

One contemporary complained that Scott had 'ridiculously made us appear to be a nation of Highlanders, and the bagpipe and the tartan are the order of the day'.

But equally to blame was George IV whose German ancestors had not only brutally slaughtered Jacobite clansmen but had actually outlawed the bagpipe and Highland dress. In 1822, George IV turned up in Edinburgh for a royal visit, the first for nearly 200 years, that became, in Dr



Grimble's words, a 'pantomime'. For the king astonished the sober citizens of Edinburgh by decking himself out, all 128kg of 60-year-old Teutonic flesh, in 'Sir Walter Scottish tartan', kilt, the lot.

Since cultured Edinburghers then considered Highlanders decidedly smelly and uncivilised and the kilt and bagpipe utterly barbarous, the sight of this gross Hanoverian in his 'outlandish costume' had for them the same shock effect, says Dr Grimble, as if the king should 'sail away to the tribal reserves and as it were live in a wigwam wearing the fancy dress of the aboriginal'.

Things had been hard enough for Edinburgh's citizens during the Jacobite rebellions, when they 'had not enjoyed the experience when the aboriginals had swept into their capital out of their mountain fastnesses, speaking their unintelligible language and wearing their wild costume' and even now here was the fat Anglo-German king himself cavorting about in it. Even Scott's son-in-law, Lockhart, grumbled that 'kilts and bagpipes were to occupy a great deal too much space' and insisted that the Highland Clans 'had always constituted a small and almost unimportant part of the Scottish population'.

But the 1822 show went on (even the Lord Mayor of London, a Wapping biscuit manufacturer, appeared in full highland gear), and it still goes on, all over the world.

Dr Grimble makes it plain that the good folk of Edinburgh had reason to be dubious about the merits of the Highland 'aboriginals'. His gory history of the clans does indeed have its occasional heroes and moments of nobility, but in general it is a brutish catalogue of bloody horror, vicious torture and terrible death, genocide, treachery, cunning and lies.

For centuries Scots clansmen tortured and butchered their kings, chiefs, fathers, brothers, and each other (and each other's wives and children), even when their victims were meant to be honored guests. The sly welcoming smile of a Highland chief must have chilled that spot between the shoulder-blades.

Even Robert the Bruce murdered his rival for the throne, the Red Cumming, at the very altar of the church where they met to discuss the matter, an appalling act of sacrilege that did not prevent the Scots bishops from turning out in force for Bruce's coronation a few weeks later even though he was excommunicated by the Pope.

As for Rob Roy (whose body was covered by a thick coat of red hair and whose ape-like arms were so long that he could tie his garters 5cm below his knees without bending), he robbed fellow-farmers who had trusted him and was cunning enough to back both sides during the 1715 rebellion. He was

however, undoubtedly more heroic than his son, Robert, a murderer who escaped justice until he was eventually hanged for rape for which he needed the assistance of his two brothers.

And then there was one memorable chief who caught his wife with her lover, hounded him to death, and then served the wife a meal consisting of certain of her lover's organs.

ohohohohohoh

Well, that's the lowdown on the Highlands, according to Dr Grimble. Of course, we know he refers to certain barbaric clans, but not the Clan MacGillivray, surely!

XXXXXXXXXXXXXX

The Printer, having found a bit of spare space, finishes his "Tenterfield Piper" entry ....

The Tenterfield Piper parades in his sporan  
The sounds that he makes are definitely forran.  
A Scottish corroboree is something that's new  
For the sounds are not quite like a didgeridoo.

The Tenterfield Piper is known as 'Old Rory'  
To the drums and the fifes he struts in his glory.  
The bower birds dance but the cranes known as  
'brolgas'

Give Rory a stare as stoney as 'Olgas'.

So, Scots wi' hae  
The Tenterfield Piper,  
The sassenachs say  
Will be felled by a sniper!

The Tenterfield Piper and all kith and kin  
Keep piping and drumming and making a din,  
The locals all say that the time is the best  
When the Tenterfield Piper gives up for a rest!

!!!!!!!

Rory, my old friend, I'll be going through Tenterfield next Boxing Day - I'll be the one doing 200kph in a red Commodore which I won't be driving because I don't own one. Or perhaps I'll go via the Newell Highway - it might be safer .....

A CONSTITUTION FOR THE  
CLAN MacGILLIVRAY SOCIETY

When our Society was first established, a Constitution was drawn up for presentation at our next Annual General Meeting.

Whether or not a written constitution serves any real purpose can be, and has indeed been argued. Certainly, not once have we found it necessary to refer to it - yet, in a legalistic sense, it can also be said that no Society can consider itself properly constituted without a constitution.

Once a constitution is drafted it is proper to present it to a representative majority of members for debate, possible amendments, rejection, or eventual ratification. Our draft constitution has never been so presented because our membership is so scattered over such a large area that we can never hope to have a representative majority present at the one meeting.

To overcome this problem it has been decided to present our draft constitution in this Journal, so that all members can read it.

In drafting the constitution, the aim of the Committee has been to produce a document which, while fulfilling all the constitutional requirements, would still be sufficiently flexible to allow for revision at a later date, if found necessary.

All members are invited to submit suggestions or objections to the Honorary Secretary no later than 1st October, 1984. If no comments are received, then it would be presumed that the Constitution meets with general approval, and it can be placed on the agenda for ratification at our next Annual General Meeting.

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CONSTITUTION OF THE  
CLAN MacGILLIVRAY SOCIETY, AUSTRALIA

1. The name of the Society shall be "The Clan MacGillivray Society, Australia".

OBJECTS

2. The objects of the Society shall be:
  - (i) The cultivation of social activities among its members;
  - (ii) The publication of or distribution of any literature, especially that which is relevant to the Clan MacGillivray, which, in the opinion of the Council, may be desirable;
  - (iii) To establish a repository of historical documents

- and muniments, a registry of family genealogies, and a library of Clan literature;
- (iv) To co-operate with other Clan Societies with special emphasis towards those within the Clan Chattan Confederacy, throughout the world;
  - (v) To initiate activities designed to keep alive the culture and traditions of our Highland ancestry, and to foster pride in their contributions to Australia;
  - (vi) Such other objects as the Council may from time to time determine as suitable additions, whether permanent or temporary.

MEMBERSHIP

3. The membership of the Society shall be determined on a strictly non-political and non-sectarian basis, and shall consist of:
  - (i) Ordinary members
  - (ii) Associate members
  - (iii) Honorary members.

QUALIFICATIONS FOR MEMBERSHIP

4. (a) Ordinary Members
  - (i) All persons bearing the name of MacGillivray, McGilvray, or any other variation of spelling of the name;
  - (ii) Ladies who bore the name of MacGillivray or any of its variants prior to marriage;
  - (iii) Any person descended from a MacGillivray, whether in the male or distaff line;
  - (iv) A person married to any ordinary member.

(b) Associate Members

Any person bearing the name of a clan within the Clan Chattan Confederacy, or of a sept thereof. Associate members will not be entitled to vote for election of Council members.

(c) Honorary Members

The Council will have the right, by majority vote to award Honorary Membership to any person of any name, in recognition of services rendered to the Society. No membership fees shall be required from such honorary members.

APPLICATION FOR MEMBERSHIP

5. (i) Application for membership shall be made on a form obtainable from and returnable to the Honorary Secretary, together with the required fee.

- (ii) Applicants for membership may be asked to show proof of their right to join the Society.

#### RESIGNATION OF MEMBERS

6. Any member intending to resign his or her membership of the Society shall signify his or her wish in writing to the Honorary Secretary within one month of the beginning of the year; otherwise he or she shall be liable for payment of subscriptions for the ensuing year.

#### EXPULSION OF MEMBERS

7. The Society may expel any member whose conduct is such as shall, in the opinion of the Council, be injurious to the character of the Society, or render that member unfit to associate with other members of the Society. Before a member is expelled, his/her conduct shall be investigated by the Council, and the member shall be given full opportunity to defend himself/herself and to justify or explain his/her conduct.

If a two-thirds majority of the Council present when the matter is inquired into is of the opinion that the member has been guilty of such conduct as aforesaid, and that the member has failed to justify it satisfactorily, the Council may expel the member.

#### SUBSCRIPTIONS

8. (i) There shall be no joining fee.  
 (ii) The annual subscription for each ordinary member shall be \$5.00.  
 (iii) Family membership, which includes all children under the age of eighteen (18) years, shall be \$8.00.  
 (iv) The Council shall have the right to vary the fees in accordance with changes in costs, and to waive or reduce any fees in the case of special circumstances.  
 (v) Payment of annual subscriptions shall be considered as tantamount to acquiescence in the rules of the Society.  
 (vi) All subscriptions shall be due on the day of the Annual General Meeting and the Annual Gathering (usually in late October or early November of each year).

#### THE COUNCIL

9. (i) Apart from the office of Patron, which shall be permanent, and which is at present held by Colonel George Brown Macgillivray, B.A., C.D., K.L.J., of Thunder Bay, Ontario, Canada - the

co-author of the Clan's official history, and at present the only armigerous member of the Society, the Council may comprise:

- (ii) The Honorary Chief: Whereas it is customary for Clan Societies to accept the hereditary Chief of the Clan to be automatically Chief of the Society, the Clan MacGillivray has been without a chief since 1914, and, until the question of the dormant Chiefship shall be resolved, a prominent Clansman who must bear the name of MacGillivray (or a variant of that name), shall be elected as Honorary Chief of the Society.
- (iii) An Honorary Chieftain for each State of Australia where membership numbers justify such an office.
- (iv) The Honorary Secretary. Additional Honorary Secretaries may be appointed on a State or regional basis, from time to time, when it is felt that membership within that State or region is of sufficient numbers to justify the appointments.
- (v) The Honorary Treasurer.
- (vi) The Press and Publicity Officer.
- (vii) Other office-bearers as may be decided from time to time, such as regional representatives, assistants to the Honorary Secretaries or Honorary Treasurer, members of the Ladies' Auxiliary, Librarian, Research Officer, bards, pipers, etc.
- (viii) A maximum of six (6) ordinary members.
- (ix) All the concerns, business and general affairs of the Society shall be under the management of the Council, who shall have full control of the property of the Society, and be responsible for the conduct and administration of all the affairs and business of the Society, except insofar as is otherwise provided by this Constitution.

#### ELECTION OF COUNCIL

10. All members of the Council shall retire at the Annual General Meeting and shall be eligible for re-election. Any two members may propose any other member for the Council, in writing to the Honorary Secretary at least fourteen (14) days prior to the Annual General Meeting.

In the event of any vacancy occurring in the Council after the election of office-bearers, the Council itself shall have power to fill any such vacancy until the next Annual General Meeting.

#### DUTIES OF OFFICE-BEARERS

11. (i) The Honorary Chief shall preside at the Annual General Meeting, and shall represent the Society on social occasions.
- (ii) The Honorary Chieftain shall, in the absence of the Honorary Chief, carry out the duties of the Honorary Chief.
- (iii) The Honorary Secretary shall generally represent the Society in its executive business. He will keep all records of the Society's affairs. He will attend to all the Society's correspondence. He will collect and receive all subscriptions and donations and hand over such moneys to the Honorary Treasurer. He will prepare a report of the Society's affairs for presentation at the Annual General Meeting. He will record the Minutes of each meeting.
- (iv) The Honorary Treasurer will receive all moneys from the Honorary Secretary, and will deposit all such money's in the Society's bank account. He will supply the Honorary Secretary with sufficient petty cash. He will assist the Honorary Secretary to prepare the Annual Statement of Affairs. He will keep proper records of all moneys received and paid out, which record shall be patent to all members of the Council.

#### REMOVAL OF OFFICE-BEARERS

12. Any office-bearer, who, in the opinion of the Council, does not carry out his/her duties in a satisfactory manner, may be removed from office by a vote of two-thirds of the Council present. Such office-bearers, on receipt of such decisions in writing signed by the chairman of the meeting, shall, within forty-eight (48) hours, hand over all properties and/or assets of the Society that he/she may have in his/her keeping to such persons as the Council may designate in the notice. The Council may elect a member to carry out the duties of the removed member until the next Annual General Meeting.

#### MEETINGS

13. The Council shall hold an ordinary meeting whenever necessary but at least once per annum, to transact the business of the Society. Five (5) members of the Council shall form a quorum, and the Honorary Chief or the Honorary Chieftain, or a person authorised by them to preside, shall have a casting vote in addition to his own vote, wherever there would otherwise be an equality of votes.

The Annual General Meeting of the Society shall be held at such places as the Council may from time to time determine, but shall where possible, be held no later than the end of October or early November of each year, for the following purposes:

- (i) To receive from the Honorary Secretary and Honorary Treasurer, statements and reports showing the state of the Society's affairs during the preceding year.
- (ii) To elect members to the Council, in accordance with this Constitution.
- (iii) To decide on any matter which has been submitted to such meeting. The Council may at any time and for any special purpose, call an Extraordinary Meeting at such place as the Council may determine; and it shall do so forthwith upon the requisition in writing of any twenty (20) members stating the purpose for which the meeting is required.

At any general meeting whether ordinary or extraordinary, the question before the meeting shall be decided by a majority vote of those present, except where it is otherwise provided by this Constitution.

#### QUORUM

14. The quorum at all meetings whether annual, ordinary or extraordinary shall be as follows:

For motions proposing any repeal, addition to or amendment of this Constitution, twenty (20). For all other business, seven (7), provided two Council members other than office-bearers are present.

#### EDUCATIONAL, LITERARY AND OTHER PURPOSES

15. The Council may vote such sums as it considers proper for historical research and for the preservation of any old records, relics or other articles relating to the Clan, and for the printing of such literature as may promote the interests of the Society.

#### AMENDMENTS TO THE CONSTITUTION

16. This Constitution may be added to, repealed or amended by resolution at any Annual or Extraordinary General Meeting provided that no such resolution be deemed to have been passed unless carried by at least two-thirds of the members voting thereon.

Notice of such resolutions shall be given to the Honorary Secretary thirty (30) clear days before the holding of the meeting at which they are to be discussed.

## S U P P L E M E N T

From time to time, members have requested copies of our back-numbers which, unfortunately, are out of print. Many requests have been made for our first two editions, 1979, 1980, which, it seems, have become collectors' items. These were type-written sheets, photocopied and stapled together, and of a size not very convenient for keeping; yet, as crude as they were in presentation, they contained some of the best articles we have been able to publish.

This Supplement is a reprint of a selection of those articles which, it is hoped, will prove of interest to those members who were not with us from the beginning; also, it will provide a means of keeping these interesting articles in a more convenient format.

## C L A N N I S H - A N D W H Y N O T ?

Strange how over the years the adjective 'clannish' has come to be used by non-Highlanders in a generally derogatory way, as a synonym for cliquish, exclusive, partisan and self-interest. A great pity, for the real meaning of the clan system becomes lost. The strong sense of family, the provision for the bereaved and weaker members, the caring for the welfare and comfort of the aged and infirm, the mutual action for the benefit of the local community, and the general sense of belonging, all go unrecognised. Even stranger is that those who scoff at the clans and their modern expression in Clan Societies are so often those who bemoan the breakdown of the family in modern society and the lack of respect between generations.

As one who has been a member of a Clan Association, for nearly twenty years, I have yet to experience the inward-looking, self-interested cliquishness that some would have us believe is implied for such membership. Rather has it been a time for widening my horizons, for enlarging my circle of friends, and, in this instance, writing for readers, most of whom I have never met, on the other side of the world. I can do no better than wish that members

of this new MacGillivray Society get as much satisfaction and pleasure from it as I, and my family, have found from similar membership in our native home. We have greatly enjoyed being 'clannish' and we hope that we will all go on being so for many years to come.

But what is this Clan we are being clannish about? Did it have one eponymous ancestor? Was it one Clan? Did it

## Supplement (ii)

have its own territory? Did it always act as one? These, and many other questions, have occurred to me over the years, and half a lifetime of study has failed to produce all the answers. There was a great trend among the Victorians to provide simple, self-gratifying accounts of many of the Highland clans, tracing them back to single ancestors. These are still found in print and give the ready answer the casual enquirers seek. However, history is anything but simple, and these accounts rarely give the true position. Where surnames are derived from a patronymic, it cannot be assumed that all bearers of that name belong to the one clan. Not all the MacDonalds, for instance, belong to the Clan Donald, for an eponymous Donald may have been anything, even a MacGillivray! Where the surname was descriptive such as Dow, then any clan might be involved. Similarly, where the surname comes from a trade name, it is unlikely that there is only one clan despite any long-held belief that such is the case. A good example is Macpherson where 19th century writers would have us believe that all of this name descend from the one 'parson', whereas modern opinion is tending towards several or many ancestors from this profession.

The MacGillivrays could be an exception. If, as their name might suggest, they are descended from the deemsters (judges) of the rulers of the Western Isles, and if these deemsters held an hereditary position, then they could have belonged to one family and have a common source. But that period lies beyond recorded history. It was also before the break-up of the ancient Lordship of the Isles, when it is suggested that MacGillivrays were scattered and became several distinct branches coming under the sway of other, more powerful clans. When these 'branches' are found on record it is as distinct groupings in widely separate parts of the Highlands, acting in their own fashion and having little connection, other than a notional one, with each other.

The best known, and probably the largest branch of the name is that which settled in Upper Strathnairn, to the south of Inverness. Tradition has it that in about 1268, Gilbrae, progenitor of the MacGillivrays of Dunmaglass, took protection for himself and his posterity from Farquhar, fifth Chief of Clan Mackintosh. For the next five centuries they faithfully followed the Mackintoshes and were the oldest clan 'not of the blood', in the unique and powerful confederation of Clan Chattan. In 1626 the MacGillivrays obtained a feu of Dunmaglass although by that time they had already had 'immemorial possession' of the estate. They prospered, grew in numbers and extended their holdings in Strathnairn and the surrounding districts which they shared with the other clans of Clan Chattan. Always they played an important role in Clan Chattan affairs, their most significant contribution being during the rising of 1745. At

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the fateful Battle of Culloden, Alexander MacGillivray of Dunmaglass led the Mackintosh Regiment for the Prince. He and many of his followers fell in the brunt of the battle and to this day the name MacGillivray is one of the commonest on the stones commemorating the slain.

The family of Dunmaglass experienced fluctuating fortunes before the main estate had to be sold in 1890, and the last recognised chief, John William XIII of Dunmaglass, died destitute in a London workhouse in 1914. The decline of the Clan in Strathnairn was completed in 1972 with the death, at the age of 93 of Duncan MacGillivray, the last of his name to reside in Strathnairn. The sole memorials to the name there are to be found in the little churchyard of Dunlichity, long the burial place of the Chiefs.

Another important branch is that which still has remnants in the south of the Isle of Mull in the Inner Hebrides. There is an interesting reference by a 17th century senachie, to MacGillevray in Mull as being a member of the council by which the MacDonalDs governed the early Lordship of the Isles. When the Lordship was forfeited in the early 1500's, the MacGilvrays (as the name came to be spelled here) transferred their allegiance to the Macleans of Duart. In 1618, "Donald McIlvrach of Pennygyll" was named as one of the chieftains and principal men of the Clan Maclean. The leaders of this branch, several of whom were doughty characters, were the MacGilvrays of Pennygael, a property which they held until 1802. During the rising of 1715, the MacGilvrays were 'out' with the Macleans and took part in the final, indecisive Battle of Sheriffmuir. They did not, however, meet up with their distant Strathnairn kin who were engaged in the campaign deep into England before being forced to surrender at Preston on the same day as the Battle of Sheriffmuir. This branch too, fell into decline and many of its members were forced to emigrate to America in the 19th century following a series of famines and other hardships.

Other, lesser contingents of the name existed. In Islay, also in the Inner Hebrides, there was a significant body. As early as 1541 a Neil McGilrewe appears on records and strong families are found throughout the 18th and 19th centuries. In Skye, many MacGillivrays made a tenuous living in farming the rugged contours of the Sleat Peninsula. Perhaps these contingents maintained the early links with the MacDonald overlords. In both islands clansfolk are still to be found. Not now, however, in Glenelg on the adjacent mainland to Skye, where recent research has established the presence of a sizeable number of MacGillivray families in the late 1700's and early 1800's, but has so far not identified their origins. They have now passed on, several of them having emigrated in 1794 to Glengarry County, Canada, where their descendants now live.

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From this it will be clear that any clansman seeking his roots in the Scottish Highlands will find it difficult to trace the district formerly peopled by his forebears. Nor shall he expect to find any such district occupied solely by those of his name. The clan territory, where it can be identified, was shared by people bearing other names, not just those of Clan Chattan in Strathnairn, nor those of Maclean in Mull. At Culloden, for instance, the Clan Chattan Regiment was not composed entirely by men of its constituent clans. The next man, save one, to Alexander of Dunmaglass, was Bernard Mackenzie; and others included Malcolm Masterton, John Grant, William MacDonald and Douglas Maclea. Now we are beginning to see that there was not one place peopled by members of one united clan alone; the answer is much more complex than that.

Likewise there is a similar problem with which tartan our kinsfolk should wear. The well-known MacGillivray sett is, in fact, a version of the Mackintosh tartan differenced by the blue stripes, and used by the MacGillivrays of Clan Chattan. Assuredly it would not have been used by the MacGillivrays of other branches in earlier times. These others, if they wore any distinctive tartan, probably adopted the tartans of the major clans they followed. Nevertheless, it is right at the present time that all MacGillivrays, of whatever spelling, should wear with pride the tartan which over the years has come to be associated with their name. No matter how far-flung clansmen have now become, it is in this tartan that they are so readily identifiable. And, when recognised by their kin they can be assured of a heartfelt greeting; for ties which have been forged over seven or eight centuries are indeed hard to break.

From one clansman in the homeland to those at the opposite end of the earth, I would simply repeat the opening verse of the emigrants' song composed in 1838 on the occasion of a large number of people setting out from Kingussie in Badenoch for the five-months hazardous passage in the good ship 'St George' to Australia:

Gu'm a slan do na fearaibh  
Theid thairis a' chaun  
Gu talamh a' gheallaidh,  
Far nach fairich iad fuachd.

A health to the fellows  
Who'll cross o'er the sea,  
To the country of promise,  
Where no cold will they feel.

Having just come through the coldest winter in many years, I find the last line particularly apt!

- Robert McGillivray (Edinburgh)  
Vol 1, No 1, 1979

Supplement (v)WHO WAS THE FIRST MacGILLIVRAY TO ARRIVE IN AUSTRALIA?

Does anybody know who was the first MacGillivray to arrive in Australia? A check of all the convict lists shows nobody of the name. While many people are proud to have had a convict ancestor - and the harsh penal system of the time makes such a distinction no disgrace - MacGillivrays may take pride in the fact that, in spite of wretched poverty in many cases, none of those who arrived here had resorted to crime. Most appear to have been strict churchgoers, whether Catholic, Presbyterian or Church of Scotland.

Ships' passenger lists are not reliable indicators either. In fact, few are available except those of 'bounty migrants' whose passages were sponsored by governments or institutions. Some may have arrived with Governor Lachlan Macquarie's regiment, and taken their discharge here because of land grants; but this cannot be ascertained because the regimental records returned to Britain when the regiment went home.

The earliest mention of the name I have been able to find so far is on the death certificate of one Anne McGilvery, of Short Street, Hunters Hill, NSW, who died at the age of 103 after 100 years in the colony and State of New South Wales - on 7th February, 1925 - so she must have arrived in Australia in 1825 at the age of three years, presumably with a family. The death certificate states 'names of parents unknown'. She was unmarried. Although buried in the Presbyterian cemetery at Rookwood, the minister officiating was F.V.Pratt, of the Congregational Church.

Perhaps a gentleman mentioned in 'The Sydney Herald' of 14th November, 1831, belonged to the same family. Under the 'Police Incidents' heading appears:

"Wednesday November 9 - James Golding was fully committed to take his trial for stealing a horse, the property of Mr M'Gilvery, which he sold for the sum of £12. When taken into custody he had spent all the money save £3.12s. He said by way of defence that Mr M'Gilvery had ordered him to sell the horse, but not finding him at home, he had spent the money".

The the 'Law Intelligence' column of 'The Sydney Herald' dated 28 November, 1831, the case is referred to again, with different spellings of both names:

"James Goulding was indicted for stealing a horse, the property of James L. M'Gilvirie, at Sydney on 6th November. The prisoner was found not guilty and remanded."

But, in the same column, a few items down, we read:

"James Goulding was indicted for embezzling the sum of £12,

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'the property of his master, James L. M'Gilverie, at Sydney on 6th November. The prisoner was found guilty and remanded for sentence."

The sentence as recorded in 'The Sydney Herald' of December 5, 1831, was that he was 'to be worked in irons on the public roads for twelve months'.

James M'Gilvirie, M'Gilvery, M'Gilverie - must have been a free settler of sufficient affluence to have owned a horse and to hire a servant.

In the records of the Presbyterian Church Library at Sydney, we find a James Lachlan MacGillivray, aged 30 years, was married on 31st July, 1830, to Jane Bradley, aged 18 years, by the Rev. James Dunmore Lang.

In the same archives we find that James Lachlan MacGillivray died (or was buried) on 17 April, 1863, and his wife, Jane, on 17 December, 1864. Both were buried at the Devonshire Street Cemetery, later removed to Bunnerong Cemetery to make way for Central Railway Station.

Of the marriage, only one child has been identified. In the 'Maitland Mercury' of 8th February, 1854, we find:

"BELL, David, of Bergen-op-Zoom, New England, was married to Margaret, eldest daughter of James L. MacGillivray of Sydney, at Sydney, 28 January, 1854; the Rev. Alex Salmon officiated."

(The town of Walcha, NSW, now occupies the property once known as 'Bergen-op-Zoom'.)

I.MacG.E.  
Vol1 No2, 1980.

CLAN MacGILLIVRAY IN HOLLAND

On March 23, 1781, William MacGillivray, a short stocky fellow, five feet and five inches tall, blue-eyed and with a ruddy complexion, joined the Scots Brigade bound for the Netherlands.

He might have worried over the situation in the Highlands as it presented itself after Culloden. He might also have had a presentiment of the 'clearances' which were about to begin. Anyway, in his 29th year he left his birthplace, Elgin, and started a new life on the Continent.

He was the eldest son of John MacGillivray, a drover in Elgin, and Margaret Stephen. John was the eldest son of Benjamin (or Bean) MacGillivray, a tacksman in Cluny and

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Spynie, and Margaret Clark. This Benjamin was mentioned in the litigation papers of 1860 as 'an immediate younger son of the House of Dunmaglass', which would mean the second son of Farquhar VII, of Dunmaglass.

William's brigade fought bravely against the French revolutionary troops invading the Netherlands, in the Battle of Nijmegen in 1794. Wounded, he was taken back to the city of Zwolle. Here, he settled as a teacher of English.

In his 43rd year, this staunch bachelor succumbed to the charms of one of his pupils, Elizabeth Landevelt from Emmerik, just over the border, and 22 years his junior. Soon after the wedding, the first child, a daughter, was born. The second, a son, Hendrik, followed in due time.

On 3 March, 1816, in his 19th year, Hendrik left for the East Indies. These colonies had been restored to the Dutch Government after a British interregnum under Sir Stamford Raffles.

The voyage from Flushing to Batavia took, at that time, a few months; plenty of time to make the acquaintance of, and to fall in love with, Anna Theodora Maurisse, a beautiful dark-haired girl of French extraction, who was on board with her parents and a younger brother. They were duly married on 15 August, 1819, in Batavia, much to the satisfaction of his father-in-law, Dr Pieter Simon Maurisse, a very important gentleman in the colonial government, being a Counsel Extraordinary to H.M. the King.

Hendrik's capacity and no doubt also the influence of Dr Maurisse, provided for a brilliant career. At the incredibly young age of 26 he was appointed H.M.'s Governor at the Court of the Sultan of Souracarta on the Isle of Java. He did his job very well, particularly during the great insurrection which began in 1825, and he was awarded the knighthood of the Lion of the Netherlands.

He died most unexpectedly in 1835, in his 38th year, of cholera, leaving his wife and six children, and a seventh to come, in very difficult financial circumstances.

There were four sons with posterity. On the eldest, Willem Johan Julius, fell the full burden of the care of the incon-solable mother and his brothers and sisters. He was only 15 then, and he missed the opportunity of university study in Holland, which his younger brothers did have. He was forced to accept a modest position as secretary of an orphan's court. He had numerous issue; half of the about 250 relations now living are his descendants.

They had small chances in the colonial society, assimilated with the native population, and held most positions as civil servants of lower rank or as overseers on estates.

The second son, Henri Pierre Theodore, studied Theology at

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the University of Leyden, gave it up after some time and returned to Java where he acquired a sugar factory, and later and estate where he cultivated cocoa, rubber, coffee and nutmeg. It was called 'Djato Roenggo' and was situated in the exact middle of the Isle of Java. For many decades it was to be the centre of family life in the colonies.

One of the members of this branch started a cigarette factory next to the said property, which developed into an enterprise which almost held a monopoly for the sale of cigarettes in the archipelago during the first world war. In 1933 the factory was sold to the British American Tobacco Company Ltd, and cigarettes under the name of H.D. MacGillavry were, until recently, produced in South Africa and Australia.

The third son, Robert Jacob Wijnand, was inspector of the Colonial Treasury, a very high-ranking post in the colonial service. His wife died very young - only 35 years of age - nevertheless leaving her husband with six children. A year later he followed her into death aboard ship on his way to Holland. The orphans were received into the home of the youngest brother and his wife, who took care of their education, together with his own seven children, and with great success. The only son, Hope Robert, became a four-star general in the colonial army, and was awarded the military Order of King Willem, for conspicuous bravery in combat. Three of the daughters married university professors.

Hendrik's youngest son, Theodorus Hendrik, born after his father's death, was by far the most gifted of all his children. He was professor of medicine at the University of Leyden, a friend and confidant of King Willem III, and an outstanding scholar. Many of his descendants and 'in-laws' won high scientific honours; among them were four professors, and a famous surgeon in Amsterdam.

The second world war has brought unspeakable misery to our family, particularly for those members who were in the East, which was the majority. Having Dutch nationality, they were all sent into captivity by the Japanese, and what that means, any Australian would know.

There were many casualties both in the East and in the West. Some died bravely fighting and were mentioned in military despatches.

In 1958, all Dutch nationals were forced to leave the then independent Indonesia, at very short notice, being allowed to take with them only the most necessary clothing. The greatest shock was, of course, for the members of the eldest branch, who belonged in appearance, body and soul far more to the country where they had lived for four or five generations, than to the cold, grey land far away where they had never been and to which they were forced to go into exile. They have adapted themselves very bravely and remarkably well to the new



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and strange circumstances.

These unfortunate events had nevertheless one advantage. The menacing cleft between the relations in the East and in the West caused by the separation has disappeared. We are now one big happy family. We meet each other very regularly, which has led to some inter-marriages and other close ties of friendship. We have a yearly gathering with, as a rule, some eighty participants and we have our written contacts by our family Journal, called, of course, "DUNMAGLASS", which appears three or four times per year. Be convinced, clansmen and clanswomen in Australia, that any one of you will be more than welcome to our gatherings and to our homes, in the spirit of real kinship, whenever you might be in this country!

- Edwin MacGillavry  
The Hague

(Vol 1 No 1, 1979)

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MAC ON THE TRACK

- A Portrait of our Secretary-Treasurer as a young man ...

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In 1930, at the height of the depression, I was leader of a stage and show band, working in Perth, Western Australia, at a theatre which the advent of the talkie film decided to go over to the new entertainment medium. The band received one week's wages in lieu of notice, and thus we were stranded and broke, 2400 miles from Sydney.

Three of us, Fred Tuller (Sax & Clarinet), Hec Rene (Banjo & Vocals) and myself (drums), decided to 'jump the rattler' back home, busking in the main towns on the way.

We packed our best clothes and instruments and left them in charge of the ship's band in M.V. Manoora, then at Fremantle and bound for Sydney where we would eventually pick them up. The drummer of this band informed us that there was very little work for musicians in Sydney, but if we could get to Bowen in Queensland, he had an aunt there, a pianist and a band leader until her players had deserted her and left her without a band.

A look at the map showed Bowen to be situated midway between two flourishing ports - Mackay, a sugar town to the south, and Townsville with meatworks as well as being the sea outlet for the Mt Isa Mines, to the North. We decided to give it a try.

After buying a groundsheet, a blanket, and a pair of bib-and-brace overalls each, we were left with £15 between us and a journey of some 4,000 miles ahead of us. Naturally, I had to leave my drums behind on the ship, but I carried my pipes in

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a sheepskin bag. Scouting through the railway marshalling yards at Perth, and with the help of a sympathetic shunter, we found a train already assembled - destination Kalgoorlie - boarded it and bedded down for the first leg of our journey.

Two days and one night and 560 miles later, we found ourselves in the railway yards at Kalgoorlie, filthy and hungry. After a clean-up and a meal, we obtained permission from the local police station to play in the streets; a procedure we were to follow throughout our long journey. After three days' busking, we were ready for the next stage of our journey -- 1050 miles across the Nullarbor Plain.

Each week a supply train called 'The Tea & Sugar' leaves Kalgoorlie for Port Augusta, and stops at the fettlers' camps which are spaced at 40 to 60 mile intervals. This train has a grocery van, butcher's shop and bakery van. It also hauls trucks loaded with sleepers, rails and other material required for the maintenance of the line.

Local musicians had warned us not to attempt to board this train at Kalgoorlie, because the police would be waiting at Golden Ridge, the first stop, and would unload us and bring us back to the lock-up at Kalgoorlie, where we would be charged with fare evasion. Instead, two of their number took us by car to Coonana, about 100 miles down the line where we 'jumped' the train the following day. This train travels during the daylight hours and at night pulls into a siding to allow faster trains to use the main line.

We were by no means the only free passengers to ride the railways in those days. At a siding called Rawlinna, about 30 of us who had dodged the police and the railway officials, were camped in the bush around a roaring log fire. We decided to give an impromptu concert and a sing-song. Then, taking out the pipes I was soon playing marches and highland music to a most appreciative audience; one of whom, a boy of about 10, approached me when I had finished playing and said, in broad Scots: "Mr Piper Man, my dad wants to see ye at our hoose".

The lad's father was a ganger who introduced himself as Dougal Munro and demanded to know "what the de'il are ye doing on the track?" When we told him we were 'battling' our way home, he said: "Get your two mates and forget about 'The Tea & Sugar'. We'll get ye across!"

Taking the motor rail-trike out of its shed and laying some tarpaulins on the floor, he soon had us a good camp. The families of other fettlers arrived and we had a party which lasted till early morning.

Dougal explained that his gang went by trike to a point about halfway to the next camp where they would meet the gang from that camp, boil the billy, have a yarn, and would then return to their own camps, inspecting the line on the way. By passing us along to each gang in turn, we were finding our-

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selves each day to be about 40 to 50 miles nearer our destination.

At Forrest, we met Major Brearley who had pioneered an air service from Adelaide to Perth, and at Ooldea, we met the legendary Daisy Bates, who had spent most of her life among the Aborigines. With straw hat and blouse buttoned to the neck, long sleeves and ankle-length skirt, in a temperature always around the century mark, we didn't know how she survived!

Arriving at Port Augusta, we had a brief moment of anxiety when the police sergeant insisted on examining our swags; & on seeing my pipes, formed the opinion that they were undoubtedly stolen from the Kalgoorlie Caledonian Society. "If they're yours", he said, "let's hear you play 'em!"

I obliged, and the music must have done something to his dour Scottish soul, because he issued us with three times the authorised 'track rations'.

We arrived at Broken Hill railway yards after two days in an empty iron-ore truck from Port Pirie - really filthy, covered with red iron-ore dust; but luckily we met another sympathetic shunter who led us to an out-house with hot showers and laundry tubs, so that, having washed our clothes as well as ourselves, we were able to present ourselves to the local police station looking almost respectable, to collect our track rations and to ask permission to busk the town. Luckily, our arrival coincided with pay week at the mines, and over the next three days we increased our fortunes by £50, plus another £10 gift from the local Caledonian Society, handed to us while having a drink at the Workers' Club. With so much in hand, we were able to cut our planned busking stops between Broken Hill and Sydney to two - Parkes and Bathurst.

Arriving at Parramatta, we left the 'rattler' and purchased our first rail ticket (1/6d) to Central, after travelling 2476 miles in eight weeks.

We spent a week in Sydney, busy retrieving our belongings and instruments shipped by the 'Manoora', and repacking them for the trip north to Bowen. One sad casualty was Hec's beautiful string bass, which had been damaged beyond repair.

We bought tickets to Hornsby and from there, jumped the first freight train to Newcastle. One unrewarding day busking, then on the next train towards Brisbane by the New England route, stopping to busk in Tamworth, Armidale, Glen Innes and Tenterfield. Then over the Queensland border to Stanthorpe.

One of the locals advised to keep going. "We have a cranky Irish sergeant here", he said, "and you'll end up in the clink." We decided to take a chance and opened up with Hec singing a bracket of sentimental old Irish favourites, with Fred on the clarinet.

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We caught occasional glimpses of the 'cranky old Irish sergeant' standing in doorways with a most soulful expression on his face. Music surely hath charms - we were not arrested. Instead, we had a visit from the local priest who bought us a couple of rounds of drinks and asked if we would help out at a church dance the following night. We agreed, and played most of the dances on the program. The good father then organised a collection which brought us £13.0.0.

Another unrewarding day at Warwick, thence a lift by truck to Brisbane, where we bought a rail ticket to Cabulture - then once more on the 'rattler', with stops at Gympie, Maryborough, Rockhampton, Mackay, and finally our goal - Bowen! We had travelled a total of 3,900 miles in 14 weeks - at a total cost in fares of about four shillings each!

After making ourselves presentable, we set about locating the lady who needed a band - Ann Delaney. We found her playing piano at the Queen's Beach Hotel, and invited her to inspect her new band. Ann dissolved into tears. "Nearly four thousand miles!" she said, "I never thought you b....s would make it!"

After a few weeks rehearsing, we opened to a packed house. We continued to play to packed houses for a full year before we left with an augmented band of seven musicians to open in Mackay where we stayed three years.

.....

Looking back on our epic journey after the passage of so many years, I often wonder if those Australians who spend all their lives in the capital cities actually realise the immensity of this vast continent; or can possibly appreciate the isolation and loneliness of life in some parts of the outback, particularly the Nullarbor Plan.

At a time when even radio was a novelty, those families of railwaymen must have regarded the visit of a trio of musicians as a most memorable event, and it pleases me to think that possibly we brought a little pleasure into their lives during our stay with them.

- John D. MacGillivray  
(Vol 1, No 2, 1980)

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"O V E R   T H E   S E A   F R O M   S K Y E"

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On 27th November, 1852, the 694 ton barque, 'Ontario' arrived in Sydney and was immediately quarantined. She had left Liverpool with 309 passengers, all 'bounty migrants', and, except for one Liverpool widow named Rachel Heath, all Highlanders from the Isle of Skye. On arrival, her passengers numbered 273 - 36 had died on the voyage. About a third of the ship's crew had also

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died on the voyage, including the master, Captain Jackson. The McRae family had all perished except an infant son. Of those still living, many were extremely ill and many were to leave their bones in the cemetery at the North Head Quarantine Station.

There are 29 surnames on the passenger list, a fact which gives weight to Robert McGillivray's article in this issue, and clearly shows the diversity of Highland names to be found in a small area which one might have expected to find inhabited only by the MacDonalds, Macleods, MacKinnons, MacQueens and MacNichols. Of those who sailed, the largest contingent was the seven families of MacDonalds totalling 41 souls, followed by the Campbells (25), Munros (19), MacInnes (17), Grants (16), Camerons (16), MacAlisters (14), MacKintosnes (14), Macleans (12), MacKinnons (11), MacLennans (11), Frasers (10), Gillies (10), Shaws (9), MacFarlanes (9), MacGilvrays (8), MacLeods, Buchanans, MacSweens, MacAskills, MacCauleys, Rosses, each seven; Mackays (6), McRaes (6), Nicholsons (6), Kellys (2), Dingalls (2), Mackenzie (1).

The Rev. John MacKinnon of the Skye Parish of Strath, writing for "A statistical Account of Scotland" in 1845, regretted that the people had little regard for cleanliness, housing their cattle and poultry under the same roof as themselves, separated only by a wattled partition a few feet high. "They wear homemade woollen clothes and are very expert at dyeing all colours. Their diet chiefly consists of potatoes and herrings, occasionally varied with meal and milk. They are, however, contented with their condition, and singular to relate, contemplate with uneasiness a permanent removal from their native soil". Good farm servants could earn from £6 to £10 per annum; women from £2/10/- to £3/10/-; carpenters and masons two shillings per day with victuals. Shepherds, instead of money, were given a 'house', 6½ bolls of meal, the grazing of two cows and about 50 sheep per annum. By contrast, the Rev. John MacKinnon received a stipend of £271/2/6 per annum, with accommodation allowance of £15 per annum; but nevertheless felt justified in criticising the life-style of the less fortunate.

The principal reason for people leaving Skye at the time was the result of the terrible famine of the 1840's, a disease in the small black cattle of Skye, and the failure of the potato crop. People were desperately poor, and the ministers petitioned the Government to supply ships to take the population overseas before they died of starvation. The 'Ontario's' passengers embarked of their own free will - the 'clearances' with the horrible tales of the burning of houses, the forcing of families aboard ship, the old and the feeble left to die to make way for sheep grazing - were to come later.

The Rev. MacKinnon particularly urged his flock to emigrate

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to Australia. "Within the last three years," he wrote, "about 200 souls have emigrated to Australia from this parish. It is earnestly hoped that the favourable accounts of those who have settled there will induce many of the people to avail themselves of the great boon which is now available to them, viz., a free passage, with every necessary and desirable comfort during the voyage." To prove his sincerity, he packed off four of his own sons.

A sad commentary on the stark poverty and lack of opportunity which Skye offered is the fact that so many of the passengers are described as extremely poor, under-nourished and ill-clad; that of 309 aboard, only 39 are listed as able to read and write. Only a few could speak English, a fact which hindered communication between them and the ship's officers, and probably explains why the ship's papers report scarcely a complaint about their treatment.

The Colonial legislature and the local press had much to say about the appalling conditions aboard the 'Ontario'. 'The Empire' of December 2, 1852, in an editorial stated: "It has been said that the Liverpool ships are generally proverbial for their filthiness and that they are consequently more frequently than others the scenes of contagious disease. Certain it is that no more pestilential place can be found than the hold of a ship putrid with bilge-water and refuse;" which 'The Sydney Morning Herald' likened to a vast cess-pool in a constant state of agitation.

Skye folk, being used to privations, were generally a tough breed. Both of the McGilvray families came ashore in sound health. There were two brothers, Charles and Donald, described on the ship's papers as a herdsman and a shepherd respectively, although in the census of the Parish they are listed as crofters. Their names, like many on the passenger list are misspelt and are shown as McGillary. Charles was married to Flora Graham and had a daughter Ann (or Nancy) aged four, and a son Neil, aged 15 months. Donald, the writer's great grandfather, was married to Anne MacLean, and had two sons, Neil, aged seven, and Alexander, aged two. Charles had had a basic education, could read and write, and speak English. Donald had had no schooling and could do none of these things. To the day he died he spoke only Gaelic and signed his name with a cross.

Both families, like most others from the ship, lost no time in 'going bush'. At first they settled at Millers Forest, but in the disastrous floods of 1857, lost all their property and had to begin anew elsewhere. Charles's family eventually settled in the Quirindi district at Jacob and Joseph Creek, and increased their members by three more children. The four daughters eventually became Mrs Williamson, Mrs David Barnett, Mrs George Porter and Mrs Jim Porter. The son, Neil, married an Eliza Webb. Between the five children were born 47 grand-

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children and numerous of their descendants still live in the Gunnedah and Quirindi districts. The family property, 'Broadford', has long been in other hands, but the family is well remembered and respected to this day.

Donald's family settled on a farm at Fordwich near Singleton. In 1862, his wife, Anne, while baking bread on the open fire-place, accidentally set fire to her clothing and was so badly burned that she died within four hours. When Donald took to himself a second wife in the following year, Mary Munro, a fellow-passenger in the 'Ontario', his two sons, Alexander and Neil, left home and eventually settled at Tumbulgam. Neil married a Sarah Dinsey and had eight children all girls except Alexander named after Neil's brother, who died unmarried at Tumbulgam.

Meanwhile, Donald and his new wife and newly-born son, Charles, moved to the Clarence River district, where a large community of Gaelic-speaking Scots, including the Munros, had already settled. He died at Harwood Island in 1895. His wife, Mary, died in 1896, only four months later, and both are buried at Maclean cemetery.

Although both families prospered in Australia, it seems that Charles, being the 'educated' one, did better for himself than did Donald. His grave and that of his wife, Flora, at Quirindi, are surmounted by monuments suggesting affluence whereas, the graves of Donald and his wife remained unmarked until 1977, when the writer had a suitable stone erected.

Nevertheless, the progeny of Donald's son, Charles, have left their mark in Australia. All received sound educations and today include in their numbers, doctors, lawyers, journalists, academics and other professional men and women, some of whom you may read about in our 'History'.

There are tales told such as the one about Flora's grave being sprinkled with earth brought to her from her native Skye; which may be true, and may be just a romantic story. Certain it is that whatever lingering sentiment there may have been for the land of their birth, nobody ever expressed a desire to return there. They had left serfdom, starvation and squalor behind, and had, by hard, diligent toil, won for themselves, not 'crofts of one acre', but properties of several hundred acres - larger, in many cases, than the estates of their former overlords. What was more, they were their own masters, vassals to none.

But what was good in the old country, they brought with them. Their cherished traditions, their pride in their Highland heritage, their love of Highland legends and Highland music and dancing, were all given a new dimension in their new land.

I.Mac.E.  
(Vol 1, No 1, 1979)

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If you are unable to attend the Gathering,  
please send your cheque or money-order to either of  
the two joint-Secretaries. If you live in Tasmania,  
Victoria, South Australia or Western Australia -

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In spite of increased costs, fees remain the same as  
last year: \$5.00 for individual membership, and \$8.00  
for family membership, which includes all children to  
the age of eighteen (18) years.

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

NOMINATIONS FOR COUNCIL

Members are reminded that on the day of the Annual  
General Meeting (which is the same day as our Gathering)  
ALL POSITIONS ON THE SOCIETY'S COUNCIL ARE DECLARED  
VACANT, AND NOMINATIONS FOR SUCH POSITIONS ARE NOW OPEN  
AND SHOULD BE LODGED WITH EITHER JOINT-SECRETARY AT  
LEAST THREE WEEKS PRIOR TO THE ANNUAL GENERAL MEETING.

ALL MEMBERS ARE ENTITLED TO ATTEND THE  
ANNUAL GENERAL MEETING.