

THE
MYTHOLOGY, TRADITIONS and HISTORY
OF
MacDHUBHSITH — MacDUFFIE CLAN
(McAfie, McDuffie, MacFie, MacPhee, Duffy, etc.)

VOLUME 1
THE LANDS OF OUR FATHERS
PART 1

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To
MY WIFE
Jennie Minerva MacPhee

This 2009 electronic edition Volume 1
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Dr. MacPhee created Volume IV by combining and revising
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MACDHUBHSITH CLAN
(McAfee, MacDuffie, MacFie, MacPhee, Duffy)

INTRODUCTION

Our Clan was called, in very early Scots and Irish traditions, MacDhubhsith. The sounds of the Gaelic syllables made this name Macduhe or Macdoohe. When it became necessary or useful to express this name in English it naturally became Macduphie or MacDuffie. If the prefix were omitted it became Duphie or Duffie or Duffy. The choice of most of the early members of the tribe was MacDuffie in Scotland and Duffy in Ireland.

The intention in this present work is to provide a history of the clan MacDhubhsith (MacDuffie, MacFie, McAfee, MacPhee, etc.) in Scotland from its beginnings of almost a thousand years ago to the last two centuries when one of the greatest of the world's migrations moved millions of persons from Scotland, England, Ireland and Wales to United States, to Canada, to Australia and New Zealand and to other lands.

It is our plan to collect such information as is available in the literature concerning events in which our clan, with over fifty spellings of the name, developed from the shadowy world in which migrations took place into Scotland and to examine the events and circumstances in which they lived in their homelands.

Later we will follow these groups to new homes and in new surroundings.

I began to realize that our Clan, though small in numbers as MacDuffie, or MacPhee, or McPhee and/or MacFie were a much larger group when we added forty or fifty names of those who shared a common ancestor, the MacDhubhsith.

I have brought together many of the names of our Clan. I have given the name and the date at which it appears in a source book - legal, parishioner, and so on. This table follows in Vol. I, Chapter I.

It was not until 1943 that I was able to examine the books of Gregory, Skene, Grieve, Loder and Dr. Grant. I had been told in my childhood home in Canada that there were "Scots" MacPhees as against "Irish McAfees" and that there was no relationship between the two. I found in these books that we had had a wide variety of spellings but that we were alike in our ancestry.

1. The clan is registered as Clan MacFie. (or Clan Macfie)¹
2. No other name of the clan has made application to be armigerous.
3. The Armorial bearings of the Clan MacFie was given to MacFie of Dreghorn, not as a Chief but as an important Chieftain (Lyon Register VII, 89) P. 502.
4. The Clan MacFie has four Septs: Duffie, Duffy, MacGuffie, Machaffie (p. 557).
5. There is a Tartan for MacFie of Dreghorn. This tartan is sold as being proper for all members of the clan. The Lord Lyon has not been asked to determine this acceptance as a clan tartan. (p. 617) 1.

1 Adam Frank. The Clans, Septs and Regiments of the Scottish Highlands, Johnston and Bacon. Edinburgh and London. 8th edition, 1970.

Changes from MacDuffie to other spellings is not peculiar to our Clan; some clerks were indolent - and some clergy; ph sounds like f; the explanation of "MacDhubhsith" was as mysterious as it is today. Regionally adopted surnames that retained only a significant part remained as common in the 16th century as it is today. Black¹ gives many evidences of this fact of history. Many people abbreviated the name of MacDuffie to McPhee, MacPhee, MacFie, McFee.

The movement of some of our people to Ulster in the seventeenth century created some spellings which were not of Colonsay origin, e.g. McAfee, MacAfee, Mahaffy. We will deal with this problem in later Chapters.

Another reason for concern is the fact that our Clan is one of the most ancient Scottish Clans; the MacDhubhsith is "one of the oldest and most interesting Gaelic personal names we possess. Its plan and concept go far away beyond those of even our old names" Dr. C. Gillies.²

The author has prepared, in Volume VI, a study of the areas in Scotland and Ireland from which our Clan came. The people who led them, their Chiefs and Heads, have been brought together with such information as has been recorded in the history, traditions and myths of our Clan.

The contents of Volume VI are an answer to many of our readers who have not had an opportunity to become familiar with the Scottish background. I have endeavored to bring together some of the literature of the "beginnings" of these lands, some of the history and legends of the men who "went to the west" from continental Europe to build Scotland and who retained it against many invaders. The people, their religions, their community life, and the operation of the Clans constitute part of this volume.

MacDuffie men and women in U.S.A. have created a Society named the "MacDuffie Clan of America Inc." Col. Ralph Pearson is preparing a source book on the Fees which includes persons named Fee, MacDuffie, McAfee, MacFie, MacPhee, McPhee and others. Publication of books, on Woods - McAfee, on the Fees, on the McGuffey's and other restricted Family Trees have been published covering regions of North America; others are in progress.

Dr. Loder (Lord Wakehurst) in his monumental study of Colonsay, with the collaboration of the 3rd Lord Strathcona, provided all residents of the Island with a priceless book on the history, flora, fauna and topography of Colonsay and Oronsay. Grieve, Skene, Grant, Murdock McNeill and John McPhee have each contributed to our knowledge of Colonsay.

Those who have the time and interest will find other sources of information in libraries in Canada, the United States, Australia and New Zealand, where our Clansmen have founded and developed a home, a business, a profession, a society.

I recognize that this volume is borrowed from these and many sources and I am very grateful to those who have done the research work that will enable us to make available the myths, legends and history of our Clan in these pages. I have tried to indicate the sources of information used here.

1 Black , George F.; Surnames of Scotland.

2 Gillies, Cameron; In Black. op. cit. p. 493.

Especially during the last hundred years the romance of Scotland, has become a major issue to populations overseas. Highland costumes, Highland songs, the poems of those who stayed at home, like Robert Burns, and of those who wrote the Canadian Boat Song; the great heroism of her soldiers and sailors; all these have drawn many people to be concerned with the "lone shieling of the misty islands' and to be proud that "the heart is Highland".

And so the MacDuffies, MacPhees, McPhees, MacFies, McAfees Duffies and "others of the ilk" are trying to establish their linkage with Scotland and Ireland. Many who have regarded the spellings of the names as being sacrosanct will have discovered that this spelling is a matter of the custom of the place where they are living. They will have learned that most other Scottish Clans were developed after ours and that we formed a small but significant part in the growth and welfare of that land.

Many persons have helped me in the collection of the material we are presenting in volume VI. The Librarians in the University of British Columbia, Vancouver, in the British Museum in London, in the National Library in Edinburgh and in the Public Archives of Canada in Ottawa have found books and bulletins in my search for useful material. To these I am grateful. Dr. Allen MacDuffie, Convener of the MacDuffie Clan of America has contributed very significant data and has raised many research problems. The Reverend Somerled MacMillan, the Bard of the Clan MacMillan, and the writer of *By Gone Lochaber*, has given much information, on Lochaber and on the Northern Isles of the Hebrides. I am especially grateful to these two men. Mr. Glenn McDuffie has provided me with many Tables, reporting Parochial Registers in many places. I have been told of several incidents in which these reports have assisted clansmen in their search for their forefathers.

PREFACE TO THIRD EDITION

The original Volumes I and II contain Chapters relating to the Lands of our Fathers. It has seemed useful to merge them in one Volume, numbered as Volume VI. Volume III has been reprinted, with some supplementary data, and is named as Volume VII.

These volumes deal with the origin and names of our clan, our chiefs, the religious life, social customs, events and personalities in Scotland, and the factors causing the dispersal from our homes in the Old World.

I am completely responsible for the collection and organization of all the materials involved in this study and for the opinions expressed.

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CHAPTER I

THE MacDHUBHSITH /MacDUFFIE CLAN

"The protecting, firm, hardy, well-enduring MacFies".¹

If it be true that that nation (or family) is fortunate which has no history, our Clan has been much blessed. What is known with certainty as to their origin, their growth and development in their island home, and their subsequent dispersal can be stated very briefly. But since this is true, with few outstanding exceptions, of most of the families who claimed the western and southern isles of Scotland as their home, one searches the more diligently for those few details which can provide a framework of the story.

What then, is known of our beginnings? Are we Gaels or Norse, or both? When did the name first appear in the history of the island? - not of necessity as MacDuffie or even as MacFie or MacPhee, but in any form in which it could be recognized. What could be its meaning? Why so many changes in spelling? In a Clan history what outstanding men were there who determined the Clan's activities? Who were the Chiefs of the Clan down to the present time?

THE CLAN NAME – MacDhubhsith

The name that appears most frequently in the days of the Clan history is one or other form of "MacDuffie" in English. If the prefix is elided the word became "Duffie" or "Duffy" as has happened in Ireland. Whether this elision is responsible for the large number of Duffy's or whether changes of other names have produced surnames of Duffy and Duffie we cannot be sure.

The author regards Dhubhsith and Duffie as being synonyms. We could have been called the Clan Duffie but there is no evidence that this form was used. The "MacDuffee" was the proper designation but "MacFie" was used by many writers, including geographers. We have decided to use the original names with five chosen alternatives shown in brackets. These whose names do not appear in the brackets will regard themselves as being part of our Clan in accordance with Table 1.

At this stage we will note the surnames of persons who comprise the Clan MacDuffie - McAfee - MacFie - MacPhee and Duffy. At a later stage in our story we will examine some mythology and traditions of the source of our name.

Incidentally 'Mac' is "son of"; Nighean, an abbreviated form of the Gaelic "Nighean mhic", is "daughter of Mac". Nic or even N' is a contraction and is quite proper.

1 The Red Book of Clanranald, Reliquiae Celticae. "A prose poem which probably was written describing the forces of John, last Lord of the Isles (Dr. Grant. p. 206)

TABLE I

Membership in
THE "MacDUFFEE" CLAN
(McAfee, MacDuffie, MacFie, MacPhee, Duffie, etc.)

1st Syllable	2nd & 3rd Syllable	Spelling of Names
	Achopich	McAchopich (Black 1569)
	Affeith	M'affeith (Black 1512)
	Afee	McAfee, MacAfee (Black 1595)
	Afie	McAfie, MacAfie, McAffie
	Aphie	McAphie (Black 1681)
	Caffrey	McCaffrey, McCafferty
Mac	Coffee or Koffee	Makcoffee or McKoffee (Black 1506)
	Cuish or Cowls	MacCuish or MacCowls
	Diffie	McDiffie (Creaghan 1779)
<u>or</u>	Doffy	Macdoffy (1296)
	Duffe, Duffy	McDuffie, MacDuffie, (Original), MacDuphie (Black 1703), Makduffie, Duffy (Grant 1200, Duffie Duthie Loder 1431)
Mc	Duffie	M'Duffe (1532)
	Dufacius	Dufacius (Loder 1592)
<u>or</u>	Duphaci	Duphaci (Loder 1553)
	Duffphie	McDuffphie (1615), Makduffie, M'Duffe (Grieve 717)
	Duffyhe	McDuffyhe, Mcduphe (Loder 1615)
M'	Dhubsithe	MacDhubsithe (1734, Registrar in Jura)
	Dubside	Dubside (Black, Iona, 1164)
	Dufthi	MacDufthi (Black 1214) Duthie, Duffie
<u>or</u>	Duphe	Mcduphe (Loder 1615)
	Feithe	McFeithe, Makfeithe (Black 1605)
	Fie	McFie (Loder 1609), MacFie (Loder 1596, Bain)
Mhic	Feye	McFeye (Black 1585)
	Fee	Fee (part); Makfee (Loder 1555), McFee (Black 1541)
	Goffin	Magoffin
<u>or</u>	Guffie	McGuffie, MacGuffie (Bain)
	Haffie	HacHaffie, Mahaffy (MacLysaght)
	Ilfie	Mcllfie (Loder 1583)
Vich	Iphle	McIphle (Black 1609)
	Phe, Phee	Phe, McPhe (Black 1531), Phee (Black 1545), Makphe (Loder 1531), McPhee (Loder 1592), MacPhee (1615)
	Phie	McPhie, MacPhie (Loder 1615), MacPhie (Loder 1652), Mac-a-Phi (Ancient)
	Pheir	McPheir, Registrar
	Phietric	MacPhietric
	Phied	MacPhied

Surnames

It would appear that most of those whose name appears in Table 1 are members of the Clan. We have noted some exceptional cases following the Table.

COMMENTS

Sir Robert Matheson, His Majesty's Service in Dublin, reported in 1909 evidences of surnames in Ireland.

- a) Duffy - was forty fifth in a list of one hundred surnames listed, in Ireland in 1890. They occurred chiefly in counties of Donegal, Monaghan, Tyrone, Mayo, Roscommon and Dublin. - (Matheson)
- b) McAfee - principally in Co. Monaghan. The numbers were not large.
- c) Sir Robert collected information on "Ancient Families in the counties in which they were located". No mention is made of McDuffie, MacFie or McPhee.
- d) Fee - with its development of Fees and Feese is an ancient name in Ireland. Gentry describes its origin as coming from faoi (faith). The name was used in England, Scotland, Ireland and America, and used independently of its relationship with our Clan. Occurs in Antrim, Cavan and Fermanagh (Matheson) but they were not in the first 100 names in Ireland.
- e) McFee - is a "son of faith". It was used in Colonsay in 1785 in a marriage license and in Islay in 1838. Fifty per cent of the Parish Registers in Colonsay between 1785 and 1818 were spelled McFee or MacFie. Some would have had an Irish connection but most persons would have simply abbreviated MacDuffie.
- f) Cuish - Mr. D.J. McCuish of Malaglate, Lochmaddy, North Uist, writing to the Oban Times, Feb. 2, 1935, reported that some of the Clan found their way to North Uist, "and according to the old Rent books the North Uist Sept of the Clan spelled their name Macowis, modernized as MacCuish. I, myself, am a great grandson of one of the Clan named 'Dubsith'." There were six marriages of McCuish 1832 - 1852.¹ In Chapter IV, in discussing Uist, we referred to Dugall MacDuffee, a servitor of Margaret MacDonald and described his signature as MakDushie. We might consider this family to be related on the basis of spelling.

Their Tartan has the red check very prominent with narrow green and dark lines and their badge is the whortleberry. They have several mottoes such as "God helps", "God helping". Their Clan music is Cumha mhic Dhuibhphi - otherwise MacPhee's Lament. These are the heraldry of MacDuff.

The information given would indicate to me that the McCuish is a member of the MacDuff Clan, not of MacDhubhsith. Bain¹ allocates the MacCuish to a Sept of the MacDonalds.

1 Parochial Registers, North Uist, 1832 - 1852, Edinburgh.

1 Bain, R., Clans and Tartans of Scotland, Collins Edinburgh, p. 294 ff.

I am sure that an eminent genealogist such as Mr. McCuish will decide for himself the Clan to which he belongs. We will accept McCuish as a member of the Clan.

- g) Mahaffy or Machaffie - This collective name was given to all persons who had had a MacDhubhsith background in Ireland by Edward MacLysaght. ¹ The Mahaffy's include MacFie, MacFee, McFee, McAfee, MacAfee, the Duffies, Duffy and others.
- h) McVey - Some persons regard McVey, McVie, McVee as parts of our Clan. Bain regards these names as parts of the MacLean or MacDonald Clan. It would appear that there is no evidence that they belong to MacDhubhsith.
- I) Mac-a-Phi - This name is registered on a tombstone in Colonsay. It was placed by his relatives on the death of Malcolm MacPhee, a nephew of Chief John, 1854 - 1906. I believe that Malcolm was the writer of a letter to the Oban Times in 1935 concerning the successors to Malcolm (1623). Malcolm was an authority on the history and traditions of our Clan. Those who went to the hotel at Port Sonachan, Loch Awe, Argyle will always remember this cadet in full regalia when he was asked to display the honors of his Clan.

My niece, Barbara MacPhee, reports that in her study of the microfilms of Colonsay, Oronsay and Jura, she found MacPhied, Mac-Dhubhsith, McApheir and McPhietrie. In one instance four children of one family spelt their names as MacFee, McFie, Mcafee and McAfee. In Charlottetown, P.E.I. one famous hostelry was operated by Donald McAfee.

It is reported that when members of the Clan moved to Galloway, Scotland, some took the names of MacGuffie. When the Hebrideans went to Ireland as part of the Ulster Plantation, they dropped the Scottish prefix of "Mac". N.M. Woods in his book "Woods-McAfee Memorial" (1905) says that "the first ancestor of the Ulster branch of the MacAfees was John MacPhee . . . who was born in Colonsay . . . He moved to County Antrim in Ulster". They were in trouble with the Catholics whose land they took on lease and, eventually, with the Protestants, when the church forbade Presbyterian ministers to marry them. A number retained the names of McFee, MacFee, McAfee, McPhee. A small number in the 17th century, and in large numbers in the 18th century, moved to what became the United States and Canada.

It is the intention that Associations have been or will be formed into Societies in Scotland and elsewhere. The MacDuffie Clan of America includes membership of several spellings of the name. This plan will be extended to all persons whose history reveals that they were by inheritance members of the Clan.

And now that the population of Colonsay and Oronsay has dropped from 979 in 1841 to 138 with no McPhees living there, there is only a memory of those persons who for upwards of four centuries were "the protecting, firm, hardy, well-enduring MacFies".

1 The Surnames of Ireland, Dr. E. MacLysaght, Irish University Press Shannon. 1969.

CHAPTER II

THE CLAN NAME

The search for a progenitor, chiefly among Kings, is an important duty for a genealogist. Grieve declares that the MacDonalds owe their origin to the Collas who now and then were Kings of Ireland. Dr. Grant found that being "a child of the Collas" was satisfactory to many people of the Clan Donald. The MacGregors claim descent from Griogar, son of King Alpin. The MacLeods claim descent from Leod, son of Olive the Black, a great and destructive warrior King of the Norse.

The Clan Duffie has a number of alternative proposals as to our progenitor. We will look, first of all, at claims of personal founders. Then we will look at the etymology of our name to see if there are any indications of time or place of this very unusual name of MacDhubhsith.

Dr. Cameron Gillies states that the name MacDhubhsith has in "its plan and concept go far away beyond those of even our old names" Dr. Black confirms this judgment in his book, *The Surnames of Scotland*. The MacDuffie name goes back beyond the history of Scotland and Ireland back to the sennachies of ancient worlds, where legend remains history.

1. Possible Progenitors of Clan

- a) Mythology - The Clan was started by a man who inveigled a female seal to spend some time with him in Colonsay. Seals were primarily drowned human beings and they liked to wander on shore at night take off their coats and spend some time bathing. This myth is found in Orkney where the seal is called a "silkie".⁴
- b) 550 (Circa) - Columba sent a Pict to a friend of his called Feredach in Islay for protection. It is claimed that he is supposed to have started our Clan.²
- c) 600 B.C. - An unusual tradition of the origin of our Clan concerns the arrival of a man named Phee, who came to Colonsay about 600 B.C. He was a Celt who came to Wales or England before the Romans entered Britain. It is claimed that he was not of the Dalriadic tribe but that he became a Chief of the Clan.³
- d) Grieve suggests (1,286) that the progenitor of our Clan was probably the head of a Clan "before it arrived in Colonsay". On p.283, Grieve reports that at a battle of Kyndealgen "there was slain a man Duff Dakrich M'Duffe". He concludes that "Duff was one of the O'Neale's of the west and south"¹ of Ireland. Allen MacDuffie has pointed out that the battle was probably at Allone about 720 A.D. he was sufficiently important to have his name recorded in the Annals of Clonmacnoise - probably a Chief.

4 Grieve, S. op. cit. pp. 283-286

2 Lamont, W.D., *The Early History of Islay*, 1966, p.11

3 MacGregor, Alasdair Alpin: *Summer Days Among the Western Isles* Nelson 1929.

1 Gregory D. *The History of the Western Highlands and Isles of Scotland* Hamilton Adams 1881.

- e) Those who maintain an Irish-Celt background claim that our Chief was of the Gabhran tribe of the Scots, from which came the famed Kenneth MacAlpin. No other intermediate names are given.
- f) In the MSS of 1450, when the genealogy of the Clans were examined, one "Duffie" was noted, coming between Dougal and Murdoch. In a table prepared by the writer Duffie would have been Chief in the first half of the 13th century (1210 - 1240). This was the time when Donald, son of Reginald of the Isles took "an ancient Dane" to see the Norwegian King; he came back to Colonsay as a Consul, in charge of the people in that island and replaced Donald in Dun Euan, the "royal" home. It could be that Duffie had been the "head of the tribe" but he did what Donald did in Islay, when he described himself as "MacDonald" as the head of Clan Donald. Duffie may have felt that he was now in a position to describe his tribe as a Clan and might have called his son MacDuffie.¹
- g) A deputation from Iona (Iona) to Ireland included one "Dubside". Skene, W.F., reports that "the Clan Macduibhside may have derived from Duibhside who appears in the Annals of Ulster in 1164 as Ferleighbinn or Lector of Iona".² The Annals reported that "Dignitaries of the community of Iona - namely the Arch priest Augustine and the Lector, that is, Dubsidhe, and the dissertach, that is, MacGilladuff and the head of the Culdees," to ask that the Abbot of Derry would take charge of Iona.³ The Lector is described as "the man of learning", the dissertach was the hermit. J.M. Semple describes our progenitor as "traditionally descended from the "Son of the Black Fairy" a 12th century scholar in Iona".⁴
- h) Rev. Somerled MacMillan in his very useful book "By Gone Lochaber" has a most interesting proposal. In his text (p. 96) and in private communication he states that "the MacPhees, the MacNabs, the Rosses, the MacKenzies and the MacPhersons are descended from a common stock, namely from Murdoch, son of Fearchar Ruadh, son of Cormac, the 1st Diocesan Bishop of Dunkeld. All these families were placed in churchland owing to their association with the Celtic Church. The MacPhees or MacDuffees were very early in Easter Ross before they became Chaplains of Oronsay.
- "The Clan derives its name from Duffy (Dubshithe), third in descent from Murdoch, son of Cormac".⁵

1 Grieve Op. cit I p. 283 - 286.

2 Skene W.F. Celtic Scotland. Volume 3. p. 363.

3 Giant Dr. I.F. Lordship of the Isles. p. 112

4 Semple, J. Mack. The Stones of Iona. Iona Pub. Co. Glasgow 1963 p. 16.

5 MacMillan S. Rev. By Gone Lochaber, K&R Davidson, 1971 Glasgow. p. 96 and personal correspondence

Macmillan continues "We have good reason to believe that the early ancestors of the MacPhees were at one time in Easter Ross and no doubt, the progenitor of the Colonsay family came from that area when he received his appointment as Chaplain of Oronsay from the Lord of the Isles. Latterly the office of hereditary keeper of the records of the Lordship of the Isles was held by the Colonsay family."

- i) Is our name Norse? Dr. Grant says "MacDuffie is a Gaelic word . . . but according to tradition they came from Scandinavia at the time of Donald, grandson of Somerled".¹

The Danes and the Norwegians invaded all the British Isles including Scotland - and invaded each other at home in Europe. Professor MacKinnon reported that these Norsemen had a much more important place in Colonsay-Oronsay than they did in adjacent islands - but that our Clan is not Norse.

They invaded all churches, looking for the beautiful parchment of the Gospels in gold and silver cases. In 787 they sacked Iona; in 806 they killed all the monks; when a new monastery was built they again killed the monks and destroyed the buildings. This behavior has no relationship to our clan name; the name is Gaelic and the remarkable thing is that during the four centuries or more that the Norse were in Colonsay they had but little influence on many of the social customs, on religion and even on names. Their visits had been occasions of great distress and havoc, and the island folk would naturally try to forget these unpleasant visitors - or at least to disavow any connection with them.

In addition the Islands were in constant contact with Erin; to it they owed St. Columba, St. Oran, St. Cormac; from Ireland they brought their culture, their music and carving. From Erin they drew their folk tales, and above all their religion. These facts make it difficult to trace any cultural contributions by the Norse.

Even if the MacDuffies had been Norse they would probably find their Norse background overlaid by the strong Gaelic culture of the "Southern Isles". The fact that the name is Gaelic, it is claimed, proves nothing as to origin. It is a tradition that the dark complexioned, dark haired and small build were Danes or "Dubh Gaels" and that the light complexioned, light haired and good average height were "Finn Gaels". The light complexioned people were the majority. The mystery of the name Dubh (black, in Gaelic) raises a suggestion that "blacks" were Danes not Norwegians. No one has made any useful suggestion as to the meaning or origin of "the son of the black peace".

The second syllable in our name is "dhubb". The Gaelic uses it to describe a black, or dark object. Alternately it means peace, quietness, tranquility.

1 Grant Dr. I.F. op. cit. p. 152

Who were we?

MacMillan says: "The MacPhees, the MacNabs, the Rosses, the MacKenzies spring from the same progenitor, Ferchar Ruadh, son of Cormac, Bishop of Dunkeld. All these Clans had an ecclesiastical connection - the Rosses in Fearn, Easter Ross; the MacKenzies in Apple-cross; the Mathesons in Lochalsh; the MacNabs in Killin; the MacPhees in Oronsay. Dr. Dugald Mitchell hit the nail on the head when he emphasized the ecclesiastical connection in citing such names as Gillecoluim (the servant of St. Columba) and Gillechrist (servant of Christ) ."¹

Several authorities have indicated that the Clan appeared early in the history of Ireland before it appeared in Colonsay as Priest or tenant or as Chief.

Other writers have speculated on the odd arrangement of our name. Bowman² considers "MacFie or MacPhee has the poetic, if slightly obscure interpretation "son of dark of peace". Gentry³ (p. 36) refers to the origin of McFee in Ireland. He defines it as being "son of faith" being Mc (son) Faoi (genitive of faoi) faith. Other derivatives are Faye (a person of faith, a believer); Fein (to feign); Feyer (one that has faith).

John McPhee interprets our name as "people of peace" or "still folk" or even "silently moving people".⁴ I have known that there is a Sept in Clan Cameron, called McOvie or MacOnie. Andrew Lang in discussing the Old Tribes says of MacDuffies: "The McOvies whose chieftain lives on the west end of Locharkieg. 8

Dr. James Browne comments that the real origin of the Highlanders may be lost (p. 194)⁵ but even with Clan Donald there is very little history before 1266. My impression is that we spent some time north of LochLinnhe before moving to Colonsay.

Etymological - We have examined a body of etymological texts which have interpreted our surnames (in Gaelic and in English). Dr. Geo. F. Black, in his book "Surnames of Scotland, Their Origin, Meaning and History" has provided us with a very valuable guide on Scottish surnames. He says "MacFee, MacFie, MacPhee, MacPhie, MacDhubhsith, (is) one of the oldest and most interesting Gaelic personal names we possess".⁶

Dr. Cameron Gillies recognizes that "Mhic a Phee" is "one of oldest personal names in existence. It is dubh plus sith (the black (one) of peace). It is, in Irish names, common as Duffy."⁷

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- 1 MacMillan, Somerled Rev. A Vindication of Macbeth. Published privately from 7 High Calside. Paisley Renfrewshire Scot. 1959.
 - 2 Bowman. "The Story of Surnames, R.G. Routledge, London 1931
 - 3 Gentry, T.G. Family Names, Burke and McFetridge, 1892
 - 4 McPhee, John. "The Crofter and the Laird, Farrar, Straus and Giroux, New York, 1970 p. 138
 - 5 Browne, J. History of Scotland 8 Vols. Vol. VIII, p. 194 and p. 223
 - 6 Black, Dr. Geo., The Surnames of Scotland, New York Public Library p.49.
 - 7 Gillies, Dr. Cameron, Place Names of Argyllshire, p. 82

Grieve interprets our total name as "son of the little black".¹

The Editor of Skene's, *Highlanders of Scotland*, says that "the old Gaelic name was MacDubhsithe, meaning "black of peace".²

Another syllable is 'sith' which means 'peace, quietness, tranquility'.³ or alternatively a fairy or the resorts of fairies. As an adjective it means 'spiritual'. Dwelly⁴ gives the same interpretations. In Long's book on "Personal and Family Names" he uses the word "syth" as a "man of peace" e.g. Forsyth.⁵ The word "sid" is used in personal names in Ireland with the same significance. In the *MacAlpine, Gaelic Dictionary*, 'sith' means 'spiritual'. D. Mitchell says that the MacDuffies were an ecclesiastical family. So does MacMillan. Mitchell cites as evidence that they used such names as Gillacolium, Gillachrist, Gillaespig in their genealogy.⁶ Gillie is a West Scandinavian personal name 'a servant' or 'a youth' to a saint, to God, Christ, the Virgin Mary.⁷

The MacDhubhsith or Duffie Clan were, then, as independent a clan as any other clan. For over four centuries they functioned as any other clan. They had close associations with the MacDonalds of Islay and the murder of Malcolm cannot be attributed to the MacDonalds as a clan. As a matter of fact, the MacDuffie's-MacPhee's were at the height of their influence under the Lords of the Isles and held an office which gave them a position out of all proportion to the extent of their lands or the number of their followers. Malcolm's wife was a MacDonald from Islay and it is reported that Malcolm's son who lived in Islay after the murder changed his name to MacDonald.

It is probable that during the period when it was the "home" of the clan, the number of MacDuffies was not more than, say three hundred including the "gentlemen" who were maintained as soldiers by the tribe. Had they been placed on a more fertile soil or on a large island, they might have grown to a larger or more important family. But located as they were, the clan was always a small group, whose fighting strength could be numbered in scores instead of hundreds, and members of their families were inevitably caught up in allegiance to the larger tribes with whom they were intermarried. They were not sufficiently numerous in any one area for them to have established, as did the MacDonalds, the MacLeans and the MacNeills, several strong family groups. Perhaps in the outcome it was well they did not, for the western highlands and islands had enough turbulent folk, seeking to build their little empires.

My personal opinion is that on the data available at present the MacDuffies were originally Scots Gaels; they were not Picts; they were not Norwegians;

1 Grieve, S., co. cit. I, 283 - 284, *The Annals of Glonmacnoise reports*.

2 Skene, W.F.

3 *MacAlpine Gaelic Dictionary*.

4 Dwelly, *Illustrated English Dictionary*

5 Long, H.A. *Personal and Family Names*, Menzies, 1883, p. 29.

6 Mitchell, D. *History of the Highlands and Gaelic Scotland*, 1900.

7 Black, Dr. G. op. cit. p. 302.

that they were few in number; that they came over from Erin at various times in small contingents and settled in various parts of the isles and western highlands; that their loyalties were probably divided between the houses of Gabhran (descendants of Fergus who ruled in Kintyre) and of Angus who controlled Islay and Jura; and they sought the protection of stronger native-born (i.e. Gaelic) chiefs; that they were previously members of Clan Alpin; that in the 12th and 13th centuries a family was built up in Colonsay and Oronsay under the protection successively of Somerled, Reginald, Donald, Kings of the Isles and Angus's Mor and Og of Islay. And so it came that the MacDuffies were recognized by the King of the Isles, and the Lords of the Isles, as holding by historic right Colonsay and Oronsay.

I have been searching for suggestions as to how "MacFie" or "MacFee" came to be so widely used in Argyllshire, Bute and to some extent in Islay. I learned some time ago that geographers used it, i.e. Colonsay was the isle of the Macfie'. I finally wrote to John Bartholomew & Son in Edinburgh, who published most maps in Great Britain, asking their opinion on the problem. Mr. P.H. Bartholomew, Chairman of the Company replied, December 20, 1972:

"We regret that we are not able to give you much assistance regarding the various forms of the clan Macfie. Our clan map gives a note that "The lands coloured for each name indicate general spheres of influence, usually about the time of King James VI, but taking the history of each district or family as a whole" (P.H. Bartholomew).

King James VI of Scotland became King in 1567. He reigned in Scotland from 1567 to 1603 and then became King of Great Britain 1603 - 1625. The events we are talking about took place in his reign, and the "spheres of influence" would indicate that the MacFie was dominant at that time. It was Archibald MacFie who signed a bond with Sir James MacDonald; it was Donald MacFie who was involved with the Statutes of Icolmkill in 1609. Loder who uses Macfie in the latter half of his book, still attributes to the old royal family of McDuffies the duty of being the Keepers of the Records in the Lord of the Isles.

The Prior was called McDuffee or McDuffie in the early years. McDuffe was used to refer to the Commendator of Oronsay and was used in Ireland.

In general a wide variety of spellings were used in the south of Scotland, but from Appin northwards a limited variety was used from generation to generation. While Allen McDuffie is correct when he says that the minister, priest or scribe was not careful in his spelling there is evidence that many of these changes were initiated by the members and were dictated by them to the scribe.

CHAPTER III

LANDS OF OUR FATHERS

The phrase "Lands of our Fathers" is intended to convey the fact that there are many areas in Scotland (and perhaps more than one in Ireland) in which members of our Clan resided for a sufficient length of time to have regarded it as "home".

Most historians and geographers define Colonsay as the home of the MacDuffie or MacFie Clan. It is true, as far as we know, that Colonsay was the major and principal home while our Clan was building itself up in Scotland.

We will report the evidence from Skene, Grieve and Loder that our Clan probably came from Dalriada, County Antrim, Ireland; we will also report that Dr. Grant believes that the MacDuffies came from Scandinavia. Both groups agree that our Clan, very early, became associated with the MacDonalDs of Islay and the Lordship of the Isles and that we stayed with them through their rise to eminence and through their decline at the hands of the Stewarts and Argyll. This association brought some of our people back to Antrim at the beginning of the fifteenth century, to Lochaber and Ardnamurchan at approximately the same time, to Skye, Mull and South Uist and Benbecula at dates which will be discussed in this chapter. We are therefore naming our "home" in eleven areas.

We will start our investigations in Colonsay.

1. Colonsay and Oronsay

Colonsay is a name, as John McPhee has said, which "seems to hang suspended in the minds not only of my immediate relatives but also of collateral clansmen in scattered parts of the United States and Canada".¹

The ancestral home of the MacDuffies – McAfee - MacPhee's is Colonsay and Oronsay - two Islands and some very small islets, south of Mull. For a period of approximately four hundred years, from the beginning of the 13th to the first quarter of the 17th century, they were recognized by other clans or tribes and by the Crown as tenants of the island of Colonsay. The ownership of Oronsay was vested in the Church. Our tenancy became an "immemorial occupation" by the MacDonalDs and later under the Lord of the Isles. Ownership was vested in the MacDonalDs up to the end of the 16th century; then by political intrigue, it passed to the Campbells, and in 1799 by purchase to the MacNeills. At the beginning of the 20th century, it was purchased by Lord Strathcona, by whose successors it is now held.

The area of Colonsay is about 20 square miles, its length about 11 miles and breadth 1 to 3 miles; that of Oronsay about 2 square miles. At each ebb tide the seas leave, uncovered for a few hours, a sandy portion known as the Strand.

1 McPhee, John. The Crofter and the Laird, Farrar Strauss & Giroux 1969, pp. 9 - 10.

The highest point is 470 feet. The coast is rockbound and much of the land is covered with stones. Only a man such as the "Old Laird" (MacNeill) could make the land a fertile land. The Atlantic swells beat heavily on the coast. Rainfall is abundant; trees lean eastwards because of westerly gales. Two large valleys provide pasturage for cattle and sheep - especially on the Scalasaig farm in the north of the Island and the Machrins farm near its middle.

The two main islands, Colonsay and Oronsay were described by David Douglas "Collonsa and Orandsay are baith ane Ile except that the full area of the flwde flowis in betwix thame".¹ Grieve reports eighteen different spelling of the word Colonsay e.g. Coloso, Colvansay, Colonsay, Eilean de Chowna, Kollisnay, Collinsay, Colvansei, Colbhansaigh, Golwonche. It may be Gaelic; some writers call it Norse, such as the writer of the New Statistical Account. Colonsay has been the home of the chief and clansmen from the twelfth century. The Highlanders used the name Eilean Tarsuing - oblique island.²

Oronsay had been known as Oransay, Orosa, Orfrisey, Orisoi, Hornesay, Orvansa, Orandsay, Oruansei and several others.³ It is Norse. Loder describes its name as coming from Orfiris-ey "ebb-tide island". The Great Cross, erected in memory of Prior Colin who died in 1510 is here.⁴ There are small islets off the coast; Bird Island (Eilean-nan-Eun), Seal Island (Eilean-nan-Ron), Pigs Island (Eilean-Goid-a-Mal).

There is a tradition that when Columba started on his travels to Christianize the Northern Picts, he stopped at Oronsay but found that on a clear day he could see the land of his Fathers and decided to go still further north - to Iona. Oronsay was regarded as second to Iona in the church history of the Columbian church. Adamnan, in his life of St. Columba mentions "Hymba" (i.e. Oronsay,) as being the island in which the Saint resided before going to Iona. "Colonsay may therefore boast of being the first of the western islands in which the Christian church was established".

Professor MacKinnon, (1839 - 1914), as reported in the Oban Times, Feb. 6, 1886, said, "It is our misfortune and not the fault of the people of Iona that the hill of Oronsay is so high" or the people of Oronsay might have built the sacred church instead of Iona. He continues "For centuries the princely house of MacDonald ruled with sovereign sway in Islay. Mull was the seat of the powerful Clan MacLean. These potentates visited each other, sometimes as friends, sometimes as foes. They rarely passed without landing and conveying all the cattle and grain available to their respective places of abode. . . They must needs insult as well . . . used to speak with great contempt of the place which they plundered as the "scabbed island" . . . the black defiant rock with which the island fronts the fury of the Atlantic on its west side.

1 Skene: Celtic Scotland, Volume III, Land and People

2 Grieve S. op. cit. I p. 338

3 Grieve S. op. cit. I p. 353

4 Grieve S. op. cit p. 373 - 374

Your Mull wits used to speak of these cliffs rather profanely as having been "overlooked at the creation". The Colonsay people accused both of these in Gaelic "your ancestors robbed our stock yards, railed at our scenery and corrupted our language".

Ptolemy had described the Hebrides as Hebudes or Ebudae as "Isles on the Edge of the Sea". Murray in his colorful book describes "Colonsay, with a silver spoon in her mouth", as against Jura which because of rack formation was given a "wooden spoon".¹

Compared with Islay of the MacDonalDs and Mull of the MacLeans, Colonsay - Oronsay has few pasture lands but it was to many people "a romantic land, a land of poetry and song, rich in myth and legends, in tales and traditions".

May I warn the reader that we are dealing with myths and traditions up to about 500 A.D. In Colonsay, we are told that 500 A.D. should be about 1200 A.D.

Colonsay had been the home of other groups before the MacDuffies arrived there. Grieve and Skene reported that the Cruithne (northern Picts) were in possession of the island having taken over from the Britons.² Cormac Finn had moved from Ireland to Kintyre, and probably to Colonsay, in the third century. Grieve considers that the Collas, who had been Kings in Ireland but were defeated and expelled went to see Cormac in Kintyre. Cormac advised Colla Uais, the senior of the three brothers to go to Colonsay about 360 A.D. and for some centuries the island, or part of it, was held by this family. It was not long, perhaps fourteen or fifteen years before Colla Uais was summoned back to Ireland to assume the position of Ard-Righ, the High King of Ireland. He stayed at Tara until his death³ but his successors remained.

When the Scots came, in 503 A.D. to Kintyre they had to face the Picts. Grieve quotes O'Flaherty as saying that "the Scotch and Picts began to make new incursions into the bounds of the Roman province", i.e. Britain.⁴ In Volume I, p. 114, Grieve states "As to the Scots of Dalriada they probably did not arrive until 498 A.D. in Kintyre and do not appear for centuries after this time to have had any territorial tights in Colonsay or Oronsay".

During the period of 503 to 800 A.D. the Picts and Scots battled with each other for possession of the mainland and islands of Scotland. Colonsay became an "Isle of the Strangers" and no information was provided to the sennachies. The Collectanea de Rebus volume published by the long Club provides much information on the Scottish scene but reveals no data regarding Colonsay.

Dr. Browne⁵ has provided some stories regarding these times. He regards this age as the dark era of Scots history. It was a period of civil war and disputed succession

1 Murray, H.W. The Bebrides p. 40 and p. 522

2 Grieve S. op. cit. Vol. I p. 111-114

3 Grieve S. op. cit. Vol. I p. 185-186

4 Grieve S. op. cit. I P. 113 is from "Oxygia Vindicated" p. 88

5 Browne, 3. History of Scotland Vol. I Chap. III

between the House of Fergus and the House of Loarn; a period of strife between the Picts of Scotland and the Saxons from Northumbria in which Bridei and Elpin and Angus tried in battle after battle, to decide the suzerainty of the Scotch of Northumbrian Picts; there were struggles with the Irish Cruithne; the law of tanistry which meant that succession could be determined within wide limits meant that many chiefs were ready to have their rights ignored. Assassinations were very frequent and the law of reparation by which a payment in kind of cattle and horses, was accepted. But again we find no reference to Colonsay.

With regard to ancient home of our Clan, Grieve was concerned about the origin of the Clan and offers this statement: the Clan had been about two hundred and fifty five years on Colonsay when, Donald MacDuffie, above-mentioned, lived. As he was of the fifteenth generation given in the genealogy of Feredach, the progenitor first mentioned in the list was probably the head of the Clan at some time before it arrived in Colonsay".¹

Assuming a generation of thirty years the MSS to which Grieve refers, taken from *Collectanea de Rebus Albanicis* (p. 55), the Clan would have been formed at about 1000 A.D.

MacMillan's comments are significant. In his "Bygone Lochaber" he says that "the early ancestors of the MacPhees were at one time in Easter Ross and no doubt the progenitor of the Colonsay family came from that area when he received the appointment as Chaplain of Oransay from the Lord of the Isles. They are an off shoot of the Colonsay family".² Loder, claims that the family stemmed back to the eleventh century; "Duffie in the 1450 MSS may have given his name to the Clan".³

Dr. Grant describes the MacDuffies as a Norse group sent by the King of Norway to keep an eye on Reginald and his successor".⁴

The MacDonalds owned Colonsay when the MacDuffies became a Consul for this island in the 13th century. Throughout these four centuries (C. 1208 - 1600) the MacDuffies "followed" the MacDonalds of Islay, in the sense that a small tribe would look for support from the strongest Clan on the west coast. We were not vassals in the feudal sense but they helped us when the MacLeans, the Campbells and other large Clans attacked our shores. We helped them when our small contribution might even the balance or as evidence of the rapport existing between friends. We were associated with the "Clan Ian Vor", or the "MacDonald'- South". Despite the fact that our Clan was a Keeper of the Records of the Lord of the Isles we did not support Donald Dubh in his attempt to restore the Lordship.

1 Grieve S. op. cit. I p. 286.

2 MacMillan S. Rev, *By Gone Lochaber*. K&R Davidson, Glasgow. 1971 p. 96

3 Loder J. op. cit. pp. 30 - 31.

4 Grant Dr. I.F. *Lordship of the Isles* p. 215.

The MacDuffies lived initially in Dun Evan, a house supposed to have been built by the Collas. The Chief then moved to Kiloran, once a monastic establishment.

In Grieve there are reports of forty battles in some of which the MacDonalds organized and directed our Clan but for most of 'local' affairs e.g. when the MacLeans invaded us, the Chief of the day took charge of the battle. The Battle of Bannockburn, of Harlaw in 1380, of Inverlochty in 1431 are typical of the former; the battles at Baile Mhaide, or of Deabhaidh indicate that "following" which we did do was not a "vassalage" when our clansmen defended their coast from invasion.

When did our Chief and his clansmen arrive in Colonsay? MacMillan¹ suggests that Donald of Islay invited a son of Murdock, son of Cormac, the first diocesan, Bishop of Dunkeld, a son of Oirbertaigh. Dunkeld was established in the 800's and had received part of the relics at Iona after the Norsemen had destroyed, for the second time in thirty years, the monastery which St. Columba had created about 250 years before. St. Andrews, Dunkeld, Moray, Aberdeen and Ross were created as Bishoprics and, initially, prior to Alexander and David as Kings, by English bishops subject to Canterbury or York. Semple, however, argues that "the little Austin Priory in Oronsay only arose about 1350 A.D."

It may be that members may wonder that Cormac should have "legitimate succession". In the Celtic Church the priests did not take the vow of poverty; they married; the office of Abbot became hereditary. Cormac will be mentioned in Chapter IV, Table B. Reference is made by Dr. Browne to the fact that he was the progenitor of the Ross, MacKenzie, MacNabs, MacQuarries, MacDuffies and others.²

Skene and Grieve believe that our Clan come from Ireland. Grieve believes that our Clan was "an Irish sept who with their chief were reliable allies of the Danes". The "Danes" (perhaps Norwegians) could have come to Ireland in the beginning of the 9th century. By 794 they destroyed the monastery at Iona. For several centuries Colonsay and other islands became the "land of Innsigall". Colonsay was on the way to Ireland, but one cannot discover when the Danes or the Norwegians landed in that area.

In 238 A.D. a group of Antrim people moved across the strait to Wigtownshire. We will explore this problem under "Antrim". Browne refers to the fact that "old Highland families entertained a belief of their descent from the Picts" (p. 201). Grieve, Loder and Dr. Grant maintain the Dalriadic tradition that the island of Colonsay had been peopled with Cruithne or Northern Picts when Fergus and his three sons moved into Kintyre, in 503 A.D. bringing many Scots soldiers with them.

1 MacMillan, Bygone Lochaber, p. 96

2 Browne, J. The History of Scotland. Vol. VIII, p. 203

Enough has been said to indicate that there is no answer to the question of the arrival in Colonsay of MacDuffie.

Loder has prepared a table reporting the population of these islands from 1724 (Presbyterian Records) to 1931.¹ It was circa 450. In 1764 (Walker) reported it as 790. We have no basis for the building up of the population from, say, 1000 A.D. By 1764 the movements of people to Lochaber, to Skye, to the Uists, to Ulster had taken place and the "great migrations" to United States, Canada and Australia were beginning.

There was a time when the MacDuffies raided Ross in Mull, when the Chief claimed that he could raise one hundred men. In 1615 Malcolm raised forty men. The "rules of the game" were that half the mature male population of fourteen or over could go on a draft. In 1615 this would have required at least a population of 500. It is claimed that a lot of Colonsay folk left the Island when Malcolm IV was killed. There seems to be a doubt on this statement. The Clan who stayed under the McNeills found an excellent landlord and the reports show that the population dropped significantly only after 1841. Dr. Norman MacLeod wrote me that in 1919 there were only three families left of our Clan.² In 1910 there were no heads of families left.

With Coll Cietach taking control of Colonsay the MacDuffies or MacFies lost the important anchor of Chiefship - some territorial possession - to the MacDonalds. This was a short-lived acquisition but this chain had been broken.

It would appear that these two islands were the "mother-lode" of the clan from about 1200 A.D. Until further research is done we can only use the tradition that our clan had been in Ross, Cromarty and Inverness until that time.

From this date forward we have called on other evidence as to their existence and performance. From Colonsay went Angus MacPhee to Glenpean to fight, under the banner of Sir Donald Ballaig, a MacDonald from Dunnivaig in Islay, at Inverlochy, in 1431. There could easily be MacPhees in this territory for many decades but our history starts a record of the daughters of Angus to the 3rd Lord of the Isles and to 2nd of Keppoch. In 1495 John MacIain took a number of the MacDuffie's to Ardnamurchan, changing the name to McPhee or MacPhee. At some time early in the 16th century Dool Oge (Donald, Junior) went with the MacDonalds to hold areas in Antrim from other Scots, English or Irish soldiers, and incidentally to start a family or continue the growth of a family in Bally rashane, Lisnisk or Londonderry. In 1634 Donald MacDuffie went as servitor to Margaret MacDonald when she left Dunnivaig to go to Benbecula to marry the Laird of South Uist and Benbecula, and to start a large family in those islands. Perhaps some MacDuffies went to Dunbarton after Malcolm IV had been assassinated. Probably some McDuffies went to Ulster in the latter half of the century despite the instructions of James and his successors against bringing Highlanders to Ulster.

1 Loder, J. Colonsay and Oronsay, p. 180

2 Dr. Norman MacLeod, Personal correspondence

In this latter half of the seventeenth century Robert Macfie moved to West Kilbride from Colonsay or Islay, and at about the same time, 1670 Andrew Macfie moved to Wigtownshire to take over a farm at Glentriplach in the Parish of Mochrum.

The Parish records of Colonsay have been commented on by Loder. The Minister was expected to make the records. The great difficulty in obtaining a Minister during the 17th and 18th centuries has been cited for the delay in starting records, in Colonsay, of Baptisms, Marriages and Deaths until 1796. When this situation was corrected by the McNeills records were still uneven.

The people who lived in the western isles were principally farmers; some were fisherman. The family of McNeills, - Malcolm, Donald and Archibald, - were "good proprietors". John McNeill, the "Old Laird" who operated the land from 1806 to 1846 was one of the most outstanding agriculturalists in Scotland. He was highly successful during the Napoleonic wars, he trained his tenants in the care of cattle, sheep and horses; he encouraged developments in kelp for the men and in weaving linen for women; he obtained a Presbyterian Minister for Colonsay alone; he built roads and a pier at Scalassaig; he reconstructed houses, with fireplaces and chimneys.

This activity meant that people remained on the island. In the first Statistical Account, 1792, the population was recorded as 718.

In the census of 1841, only fifty years later it had risen to 979.¹ This would have been a rapid rise of 36 percent. Lord Teignmouth reported that only one family had moved from Colonsay, presumably as an emigrant until 1826.³ Sir John Sinclair in the Statistical Account of 1794 states "A few emigrated from Colonsay to America, summer 1792; but in summer 1791 a considerable proportion of the inhabitants crossed the Atlantic". They were Protestant, I have not been able to discover where they went in either Canada or United States.² In 1826 and in 1832 some families left. When the "Old Laird" was replaced by a less competent leader in agriculture the effects were to encourage young men to move to the New World. John, the 31st chief and his wife Hester Galbreath and two children moved to Canada in 1846, the year when the Old Laird died. There were other circumstances that affected this choice e.g. the potato famine in 1846-49. Chief John told his people in Canada that more than 40 percent of the population left Colonsay between 1840 and 1860. The population dropped to 456 in 1871, to 313 in 1901. In 1919, when I wrote to Rev. Dr. Kenneth MacLeod, he reported that only three families carrying any of our names lived in the islands, with more people in the female line who had married other names. John McPhee reported that in 1970 there were no families with our clan names on the island and that the population in 1970 was 138.

As indicated in Chapter I I have recorded some names in each area to which successors can refer in the hopes that they can locate some predecessor. It is clear that there was continuity in Colonsay.

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- 1 Loder J. Colonsay and Oronsay in the Isles of Argyll, Oliver & Boyd, London, 1935, p. 180.
 - 3 Lord Teignmouth, Sketches of the coasts and Islands of Scotland, London, 1836, p. 346.
 - 2 Sinclair, Sir John. The Statistical Account, 1794, Vol. XII pp.327-330

TABLE II - MARRIAGES IN COLONSAY

February 8	1801	John McDuffie and Bety McNeill
December	1805	James Currie and Annie McDuffee
August	1809	Duncan Shaw and Mary McDuffee
January	1810	Duncan McDuffie and Peggy Bell
January	1811	Neill McDuffie and Jenny MacFarlane
January	1812	Neil Darroch and Flory McDuffie
February 14	1818	Duncan Campbell and Catherine McDuffie
February 14	1818	John McDuffie and Catherine McEwen
January	1828	Donald McDuffie and Mary Martin
January	1828	Hector Martin and Peggy McDuffee
February 28	1831	James McNeill and Margaret McDuffie
August 19	1837	Neill McPhee and Catherine Bell
July 3	1838	Hugh McFee and Peggy McFee
January 14	1839	Donald Doherty and Janet McFee
June 6	1845	John McFee and Hester Galbreath
June 17	1846	Duncan Marveill and Peggy McPhee
January 20	1849	John Read and Mary McPhee
March 3	1849	Donald McPhee and Mary Buchanan of Mull
February 16	1850	Archibald McPhee and Flory McNeill

When did the MacDhubhsith arrive in Colonsay? We have no answer. Grieve reports that the Collas who after they had slain Flachaith Straibhthine in-Ireland moved to Colonsay in the fourth century. Presumably the Cruithin (Picts) had settled in the islands. St. Columba in the second half of the sixth century, according to tradition, landed in Colonsay and Oronsay, decided that it was too close to his beloved Ireland and moved to Iona. Being a missionary he probably established a church in one or both islands. In the ninth century the Vikings came to Colonsay and remained there for five hundred years. In the twelfth century Somerled began his drive to oust the Norwegians from the lands south of Ardnamurchan.

But the family who controlled the island has no starting date. My guess is that they came from the north of Loch Linnhe - Dunkeld, Applecross, or even Iona in the twelfth century.

TABLE III

THE CLAN IN COLONSAY (1796-1851)

The table is a summary of Baptisms recorded in the Genealogical Society of the Church of Jesus Christ of Latter Day Saints. It is not claimed that all baptisms were included but it is the most authentic table we have of families of our clan living in Colonsay from the time when the Parish Registers were started in 1796 to the year in which Parliament decided to take charge of a census. It may be that this Table will enable readers to discover possible ancestors in Colonsay.

FATHER	MOTHER	DATE OF BAPTISM	CHILD	OTHER CHILDREN
Neil Darroch	Annie McDuffie	Sep 10 1796	Peggy	-
Archibald McDuffie	Marion MacMillan	May 20 1797	Mary	-
Donald HcOuffie	Marion McNeil	Aug 10 1799	Effie	-
Duncan McDuffie	Flory McEacham	Sep 20 1802	John	-
James Cutiie	Anne McDuffie	Feb 23 1806	Mary	-
John McDuffie	Betty McNeill	May 10 1808	Margret	-
Duncan McDuffie	Peggy Bell	Jul 2 1810	Malcolm	Jeny, Sep 10 1814
Donald McPhee	Catherine McCole	Mar 3 1810	Mary	Angus, Sep 15 1811
Angus Buie	Sally McPhee	Mar 3 1811	Flory	-
Niel McDuffie	Janet McFallen	Jun 29 1812	Malcolm	Mary, Jul 2 1816 Peter Feb 10 1818
Donald McDuffie	Ann McLugash	Feb 5 1815	Dugald	Mary, Mar 5 1817 Jeny Feb 11 1823
Malcolm McPhee	Ann Paterson	Dec 28 1816	Niel	-
Donald McDuffie	Peggy McPhee	Apr 28 1816	Marion	-
John McDuffie	Catherine McEwen	Feb 10 1818	Archibald	Marion, Feb 18 1822
Neil Darroch	Flory McDuffie	May 17 1818	Marion	-
Duncan McDuffie	Peggy Brown	Jun 10 1818	John	-
Donald McDuffie	Peggy McLugash	Apr 21 1825	John	-
Donald McFee	Mary Martin	May 19 1833	Neil	-
- McNeil	Peggy McFee	May 19 1833	Donald	Neil, Dec 11 1955
Hector Martin	Peggy McDuffie	Mar 14 1835	Mary	-
Angus McFee	Jane Buie	Jan 21 1840	Donald	Duncan Aug 7 1842
Hugh Mc Fee	Peggy McFee	May 3 1844	Marion	Neill, Mar 22 1846
Keralus McPhee	Flory McNeil	Apr 12 1845	Alexander	Annabelle, Mar 12 1851 John, May 8 1855
Hugh McFee	Jean MacMillan	Apr 14 1841	Jean	John 1841
Donald McMillan	Peggy McPhee	Sep 21 1849	Anne	-
Donald McPhee	Mary Buchanan	Mar 7 1850	Flory	Hugh, Aug 1 1851 John, Dec 1855
Archibald McPhee	Flory McNeil	Aug 1851	Duncan	Janet, Dec 16 1855

2. Galloway

Galloway was a province of Northumbria for many centuries. Roman authors talked of efforts "to repel the Caledonians and Picts" as late as 306 B.C. A little later Maximus, a Roman General, reports the efforts made by the Picts to get rid of the Scots in 376 A.D. They had crossed the north Channel and were establishing themselves there.

About 1670 a boy Andrew Macfie was born in a farm in Glentripleoch, Mochrum. There is no evidence of the parentage and origin of his Father but the tradition is that he came from Colonsay. This was about the time when Robert McFie was born who moved to Ayrshire and started another leading family.

Andrew Macfie married Janet Murray of Kirkiness. He had two boys, Andrew and a step brother James. Andrew, who married a local girl, Janet McCormac, had three sons Peter, William and Andrew and a daughter Elizabeth. These were days when the British Navy in Scotland roamed the streets looking for youths to be forced into their forces. Peter was pressganged into the Navy and died at sea. His brother William (1750-1810) who probably stayed on the farm at Mochrum married Margaret Beggs (1748-1838). Andrew went to Greenock.

William and Margaret had three children, Thomas (1783-1803) William (1788-1869) and Elizabeth. The experience of Peter must have weighed heavily on William but when Thomas was in a seaport town he also was pressganged and sent to a ship in the Mediterranean, (1798) Thomas was bought off and married, but was again pressganged and was involved in the Battle of the Nile. When the French ship "Guillaume Tell" was trying to get back to France she was seized and her name was changed to "Malta". Thomas was killed by falling from a masthead on the Malta. Six generations lived at Mochrum, at Killantrae and at Mandeville. Later generations moved to Glasgow and Helensburgh; General J.M. Macfie, and Emeritus Professor Alec L. MacFie live in Dumbarton.¶

William, brother of Thomas, has created three Memorials in the Mochrum Kirkyard, one of which was in memory of his Father, Mother, Thomas, Thomas' son, William's son, his wife and three others.

General MacFie reported that in 1972 he and his brother visited Mochrum Parish Church, - a "very pleasant old world village". They found a tombstone to "William McGuffie, died 28, December, 1846, aged 89." Another was "Erected by Mary and Agnes Fee in memory of their father, William Fee, late tennent in Skeat, who died 1st of March, 1852, aged 87 years, also of Jane Biggan their mother who died 24th April, 1851, aged 82 years, also of Agnes Black, grand daughter of the said Mary Fee who died 30th November 1868, aged 5 years" .1

The McGuffies are quite numerous in south west Scotland; John Macfie in a report to Col. Pearson says that "by the 19th century they had long since drifted south and became Lowland farmers".

3. Ayrshire

Paterson describes an area, called Alcluyd in Northumbria owned by the English crown.

1 Data supplied by General J.M. Macfie in private correspondence.

In his study of Ayrshire Paterson makes a comment which may account for our continued existence in the north of Scotland. "The continued descent of the Northmen induced the Picts to move into Lochaber and Badenoch".¹ It may be that the Scots learned that the Danes and Norwegians, whose highway was the sea, would not trouble them as much in Lochaber and in the inner parts of Scotland.

We cannot be sure when the McFees - McFies or as the scribe wrote it, McFFies - Mcffie, moved from Colonsay to these parishes. I have indicated in Chapter I that there was no reason to assume that our clan remained in one spot. Colonsay, for hundred of years. There were many reasons why they did not do so. Children left home, as do all children, because of strife with parents and priests; men left their wives to go to war, or to other jobs on the sea; some went to places where they had found a wife or a community they enjoyed; some followed a leader, political or religious, who promised them what they wanted. To some of them the old ties were relevant - names should be the same, religion the same; to others the change meant that both names and religion should be changed.

There was continuity in Ayrshire as seen in Table IV. These tables were sent to me by Glenn McDuffie.

TABLE IV

RESIDENTS IN AYRSHIRE - 18TH CENTURY

1. Dundonald Parish	- Andrew McFie married Janet Thomson. 1765
2. West Kilbride Parish	- Robert Mcfie and his wife and 6 children -William*, John, Daniel, Anna, Katherine, Robert. 1708-1725 - John McFie, his wife, Janet and Jean - William's son called Robert McFFie and child William 1737 - Archibald with his son James McFee, 1753 - Son Robert McFFie, Catherine 1766 - David McFee - daughter Jean 1769
3. Innerkip Parish	- William Mcfie, son of Robert, West Kilbride - William 1736 Robert 1746 - owner of Langhouse - John 1740 John 1748 - Anna 1743 William 1765 (5 children)
4. Largs Parish	- 4 marriages recorded - 1708, 1721, 1724, 1731. - 2 named McFee; 1 named Mcffie, 1 named McFie
5. Ardrossan Parish	- Mary McFie married James Hill - Daniel McFie married Jean Watson - 3 children - Mary Mcffie married Charles Watson - 1 child - One marriage, 1742
6. Steveston Parish	- Donald McFie married Jane Watson - 5 children - Daniel McFee married Mary Fraser - 9 children - Daniel McFee married Janet Smith - Archibald Hair married Margaret Mcfee, 1760. ²

1 Paterson, James. History of the County of Ayr. Volume I. Ayr 1847
2 Parochial Register. Supplied by Glenn McDuffie.

4. Islay

It will be remembered that Angus, the son of Erc who took possession of Ila or Islay and of Jura had developed a Cineal Angus which operated over the next three and a half centuries (498 A.D. - 850 A.D.)

St. Columba, it is reported by Domhnall Gruamach, visited in 563.² The Picts were in possession at that time and there was intermarriage between the houses of Angus and the Pictish Royal family. When the Norse invasion, which reached Islay about 850 A.D., the Clan Angus was driven out to Argyll. Somerled of the house of Angus kept on defeating the Norwegians (1125 - 1135 A.D.) at first in Morvern, then on the islands down to Islay where he defeated Godred in a naval battle off the coast of Islay in 1156. Godred left the islands south of Ardnamurchan to Somerled.

Somerled was murdered in 1164. He was succeeded by Reginald, who in his forty-three year reign built many churches, established hereditary judges and was considered a wise and fruitful King of the Isles. Donald, who succeeded Reginald in 1207, was the King who brought forward MacDuffee as an "ancient Dane" to the King of Norway and who agreed to have MacDuffee become a Consul to report directly to the King of Norway on Colonsay.

When Donald was required to give up Colonsay to the MacDuffie Chieftain, Duffie, he retired from Dun Evan, the ancestral home to Oronsay and then to the family home in Islay. Perhaps Donald and Duffie, who were and continued to be friends, found the transfer from a small rockbound island to the wider areas in Islay a useful thing to do. At any rate Donald began to build, not only monasteries and churches but to build an empire. He had told Alexander II that he held Colonsay not by authority of a lowland King but, through Somerled, by force of arms and by the authority of the King of Norway. The odds were down; the Crown recognized that this Chieftain of the Donald Clan would be a strong competitor for the leadership of the Isles and made his plans accordingly.

Donald established a castle at Dunnyaig not merely for his family but to protect the little ships or Nyvaig built by Somerled, his grandfather. (Dun Nyvaig Fort of the Little Ship)³ Donald needed maritime power as did his grandfather. He gave his title to the Clan as MacDonald. He had brothers and cousins who might share with him areas of power. Failing that he could find young people in Mull, in Skye, in Lewis, in the Uists, who would rather serve with him than with a Lowland Scot.

1 Adam Frank. Clans, Septs and Regiments of the Scottish Highlands p. 557.

2 Domhnall, Gruamach. The House of Islay. 2nd Edition. 1967

3 Domhnall. op. cit. p. 24.

Donald was not the Chief of the MacDuffies Clan but had three relationships with that group. He owned the lands of Colonsay - Oronsay for most of the time. He supported MacDuffie in his relationship with other Clans and MacDuffie joined the MacDonalds in many of their ventures. And finally, when MacDonald became the Lord of the Isles he selected MacDuffie as the Hereditary Keeper of the written records of the Parliament of the Isles in Finlaggan in Islay. Presumably, as Domhnall points out, some "vandals of 1615 - 16" destroyed these records for their own purposes.¹

Islay was home to some MacDuffies before Donald I moved to Finlaggan and there were numbers of MacDuffies who were associated with his Court.

Donald (1207 - 1249 A.D.) was succeeded as the King of Islay by Angus Mor (1249 - 1294). King Haco of Norway was unhappy over the position of his dependencies on the west coast of Scotland and decided to make a bold effort to show Alexander III of Scotland that he was still the King of the Western Isles. He insisted that Angus Mor should join him. Unfortunately King Alexander learned of this and took Angus' son to the palace as a hostage. When Haco arrived he informed Angus that unless he joined him, in an attack on the Scottish King every person in Islay would be destroyed - "put to the sword".

Angus did finally go with Haco but at a battle at Largs in 1263, the Norwegian King was defeated and the hostage was returned to his father. In 1266 the two Kings decided that 4000 marks and a royalty of 100 marks per annum would satisfy Haco's successor. Thereafter the Hebrides were parts of Scotland.

Having got rid of one trouble, at the battle of Largs, other people, including Alexander of Islay, Lord Lorne and the Chief of the Clan Dougall were engaged in advancing the cause of John Balliol as the King of Scotland with the support of Edward I of England. There were many candidates but Edward I, who was acting as arbitrator on behalf of the nobles and prelates, chose Balliol. He made it clear to Scotland, that his price for the judgment was a promise to acknowledge him as an overlord. Balliol was installed, in 1296; the English army invaded Berwick and Dunbar; then came Wallace; and then Bannockburn. This first battle for independence from England was fought successfully.

Meanwhile Angus Og the second son of Angus Mor became the MacDonald Chief. He it was who gave Robert de Bruce support, shelter and encouragement for many years until he became Robert I of Scotland in 1329. Both died in that year. What Donald of Dunnyveg had planned a century before now could be achieved and Angus Og's son, John, was elevated by the Crown, to the "Lord of the Isles". He now had the power he needed; he would bring together loyal and true friends and in the long run he would produce children who would run his "empire".

John of Islay and Ranald MacRuairidh held a large part of the possessions Somerled had left to his children. The House of Lorn, as was natural, had been forfeited by the Crown when Robert became King; Man had become independent and joined England; Bute, Arran, Kintyre

1 Domhnall, Gruamach. The House of Islay. 2nd Edition 1967 p. 32.

and Krapdale had gone to the Crown or were given to other people. Then under David II (1329 - 1371) Scotland was again invaded by the English. Tragically John of Islay supported Balliol.

In 1335 John received from Edward III of England much of the land he had owned as Lord of the Isles but in five or six years David II had driven Balliol out of the country. John was forfeited; David gave Islay, Colonsay, Gigha and Jura to Angus MacLan of Ardnamurchan. Another development occurred when John refused to obey the forfeit imposed by the Crown of Scotland on him and on his cousin, Ranald MacRuari. King David II had decided to lead a force against Edward III in England and David needed the support of John and Ranald. He now pardoned them and returned much of their lands to them.

John, the 1st Lord of the Isles also created difficulties with his marital problems. He married Amie, the sister and heiress of Ranald MacRuari and when Ranald died in a quarrel with the Earl of Ross, John claimed the lands of the MacRuaris - Eigg, Barra, Uist, Rum and Garmoran. John and Amie had three children: - John, who died before his father did; Godfrey, who was given Uist (Clan Gorrie) and Ranald, who was given Garmoran (Clan Ranald of Moydart, Morar, Glengarry, Knoydart.) John and Amie separated soon after 1350. This strong military Leader soon left Scotland to join the Hundred Years War in France, fighting on behalf of the French King. Following the French defeat in Poitiers in 1356 John was brought to England as a captive and for whom a ransom was demanded. In 1360 he married Lady Margaret, daughter of Robert the Steward, who presently became King Robert II and Lady Margaret became Princess Margaret. It was John who nominated MacDuffie as the hereditary Keeper of the Records of the Isles.

An arrangement between John, Margaret and King Robert reserved the land and property of Amie MacRuaridh to Amie's sons; MacDonalds of Dunnyveg, including Islay, was reserved for the sons of John and Princess Margaret; John ceased to be the "King" of the Isles and became "Dominus de Insulis" (Lord of the Isles); Ranald was told that he could not become Lord of the Isles, that this was reserved for Princess Margaret's family. John died in 1380 to be succeeded by his son, Donald of Isla. John the 1st Lord of the Isles is described by Dr. Grant as "one obtains the impression of an able, enterprising man, not over-scrupulous, and out for his own immediate interests."¹

Donald's brother, John Mor Tanaister, became the centre of an interesting contact in Ireland. We have dealt with this in our story of Antrim. A younger brother of Donald's Alasdair created several incidents such as the seizure of Urquhart Castle, and a raid on Elgin, and Donald was required by the King to be responsible for his behavior. Donald, from his castle in Ardtornish, in Morvern tried to prevent the Duke of Albany's seizure of the Earldom of Ross by burning Inverness and travelling through Aberdeenshire until he met with the Earl of Mar in Harlaw in 1411. The MacDuffies were probably a part of the 10,000 men

1 Grant, Dr. I.F. Lordship of the Isles. p. 178.

whom Donald used in an indecisive victory. Incidentally King James I finally gave the Earldom to MacDonald. In 1520 Alexander MacDonald allowed Sir John Campbell to rent part of Islay for five years¹ and "some land is in Collisna".

It would appear that the Crown gave a Charter, in April 1545 to James MacDonald, granting him the Barony of Bar, Colonsay, with lands in Kintyre, Islay, Jura and elsewhere. This form of freehold was not given to MacDuffie. From 1545 the MacDonalds did not interfere with the position of the MacFie's who continued to be "Lairds of the Islands".² At some stage the Earl of Argyle entered the picture. Gregory points out that in 1615 "Malcolm MacDuphie or MacFie of Colonsay who had likewise, of late years, been compelled to hold his lands of Argyle".³ Malcolm brought Sir James's troops from Eigg to Colonsay enroute to Dunnyveg in 1615. Coll Keitach was living in Kiloran Colonsay at that time, or at least his family was; Coll was a pirate roaming up and down the islands when he joined Sir James' party.

When the Lordship of the Isles was terminated (1354 - 1495) the lands of Colonsay was brought back under the Crown who moved its ownership at will especially towards the Earl of Argyll and his followers. The Clan Ian Vor was in trouble with the King because of an affair at Dunaverty, in 1495. MacIlan of Ardnamurchan was asked to bring John of Ian Vor and his son John Cathanach to punishment and both were executed. MacIlan may have served his King well but thereafter he was not welcome to the Chief at Colonsay. MacIlan took friends of his from Colonsay to Ardnamurchan⁴. In Oronsay he was also excluded because he had destroyed Sir Alexander Lochalsh in the Priors House. The ocean was a roadway for these island folk and some of the youth treated this highway in a search for wealth, power and love. Ranald MacDonald of Benbecula found Margaret MacDonald in Islay. They were to be wed in Benbecula and Donald MacDuffie or MacDuphie travelled with her as her secretary, bodyguard or "tail", as Somerled MacMillan has reported⁵. Incidentally MacMillan reports the arrival of Donald as the advent of a new tribe in Uist.

Donald Gallda

Sir Donald, a son of Alexander, grandson of Celestine of Lochalsh, claimed the rights of the Lord of the Isles. He was in the battle of Flodden (1513) when King James IV was killed, and returned to the North seeking assistance from them. He could not expect to be helped by Alexander MacDonald (South) because Alexander had pledged his support to Donald Dubh. The Red Book of Clan Ranald reports that MacLeods of Lewis and other nobles went to the

1 Loder J. op. cit. pp. 60-61

2 Gregory, History of the Western Highlands and Islands, p. 376

3 Gregory, History of the Western Highlands and Islands, p. 376

4 Loder, op. cit. pp. 57-58

5 MacMillan, S., Bygone Lochaber p. 95

Point of Ardnamurchan to meet Alexander of Islay.¹ Loder describes the death of Maclan in 1518 or 1519 brought about by Sir Donald who was seeking revenge for the murder of Sir Alexander in Oronsay, by Maclan.² Maclan died in 1519; his tomb erected by his sister Mariota, wife of Malcolm MacDuffie, Lord of Colonsay is erected in Iona. Sir Donald lies in the Clan Donald Chapel of Finlagan.

In 1971 I learned that Alexander MacPhee and a Mrs MacMillan, formerly MacDuffie, were the only persons left of our name on the Island of Islay. There were many who lived in other areas than Colonsay who regarded the two islands as being their home. Grieve reports that Alexander MacDuffie, a tenant of McNeill moved to Islay about 1850. Late his son John of Cornabus went back to Oronsay brought a new staff to replace the ensign staff that had become decayed at the MacDuffie tomb. This was a Clan right; it was a holy rite to John.³

Domhnall Gruamach narrates the story which led up to the battle of Gruineart Strand on August 5th 1598. It was James who led the forces which destroyed the MacLeans but his Father, Angus, resented his son's interference, locked himself and his wife in a Long House of Mulindry and set fire to it. Angus was rescued but the Earl of Argyle persuaded Angus to make a charge of attempted murder against his son Sir James. The Earl of Argyle and John Campbell of Calder were each secretly trying to get control of Islay.⁴ Meantime Sir James was sent to prison awaiting trial. After five years James was sentenced to death in 1609. G. Gregory Smith contains many documents pertaining to Islay. One is a petition by a number of Islay tenants in favor of "Angus MacDonald of Dunnvege". (Antrim had been lost). It said to James VI in part:

"Angus MakConnell of Dounnevege has his forbearies has benne native superioris above Ws undir his Maiesties . . . asks "Lordship is for thee caus of God to left us have our awine nature said maister your subject during his lyftetyme and thereafter his eldest sonne and air Sir James . . ."

Signed Neill McKay, officiair of the Rindes, with my hand Neill McKay, younger. Hector Makcaus in Kinibos. Archibald Makduffee in Ballejous. Donald Makduffee in Killicolnane. Neil Neenache Makduphee in Migirnes. Archibald McDuphie of Kerolsay. Malcone Makphersone in Mullindrie. Lauchlane Makirair. Levin in Groutizort. Neil Makpheter of Kepposiche. Donald MacCaus of Arddacheiche. Hew McKy of Killikeran. Donald Makquin of Eskins.⁵

It is worth while at this stage to see what had happened to the MacDonalds in their search for an empire. I have felt that they were good friends to our Clan. Whether we developed from all Antrim family, of from a Scandinavian family; whether were invited to Oronsay as a

1 Red Book of Clan Ranald. Vol. 11 p. 165

2 Loder. op. cit. p. 60.

3 Grieve. op. cit. I. P. 287.

4 The House of Islay, Domhnall Gruamach, 2nd Edition Chap. XXX to XXXIV.

5 The Book of Islay, G. Gregory Smith. (Ed.) Edinburgh 1895.

Church family as Rev. MacMillan proposes, or became more important through longer periods of time in Colonsay may never be known. What we can say is that the Dhubhsithes's had indicated to the Donalds that we were solid, substantial people, whose advice might well be sought and whose integrity was recognized. We were not militaristic; very few of the leaders of our Clan looked for glory and renown. As MacFie of Dreghorn summarized his interpretation of the Clan, we were "Pro Rege" - for the crown.

During the period 1200 to 1495 these things happened to MacDonalds. Members of our Clan were involved in the fighting which took place; as the Keeper of the Records of the Lords of the Isles our families were present.

1. John of Islay (1329 - 1380) from his marriage with Amie MacRuaridh planned that his second son Ranald would be Chief of Garmouran, Moydart, Morar, Knoydart, Glengarry Keppoch, - he was called Clan Ranald.
 - a. His eldest son Godfrey should become Lord of Uist, with the title of Chief of Clan Gorrie. After Godfrey's death Clan Gorrie fell into decay and Clan Ranald took over Uist, Barra, Eigg and Rum.
2. John of Islay from his marriage with Lady (presently Princess) Margaret Stewart established
 - a. Donald of Dunnyweg and the Glens became Lord of the Isles.
 - b. John Mor Tanastear became MacDonald of Ian Vohr and the Glens to be followed by Sir Donald Balloch.
 - c. Alexander or Alasdair as Lord of Lochaber and the MacDonalds of Keppoch.
3. Alexander, 3rd Lord of the Isles established
 - a. MacDonalds of Sleat as Chief of Uist and Benbecula.
 - b. House of Lochalsh, with Celestine as Chief, Mother, daughter of Angus MacPhee.
4. Ranald Bane, son of John Mor Tanaistear, became Chief of MacDonald's of Largie, Kintyre. He was slain by his Clansmen because of cruelty.
5. Alastair, son of Angus Mor became Chief of McAllisters of Loupe.

The dream had come true, but probably the men who were Lords of the Isles were inadequate to deal with the Crown, the Earls of Argyle, Mar, Huntley and others, and with the pressures of other Clans which had been developed during the regime of the Lord of the Isles. Many groups such as the MacLeans, the MacLeods, the Camerons had required the Lord to give up power as well as land. When Parliament passed an attainder in 1495 they made it quite clear to the Lord of the Isles that there could be no control of the MacLeans, the MacLeods, the Camerons, Clan Chattan, Clan Neill, Clan Finnon (MacKinnon) Clan Guarie (MacQuarries), Clan Duffie and the MacKays of the North.

(Original in possession of C. Fraser-MacKintosh, Esq.)

Allen MacDuffee who had advised me of this petition states that "the petitioners represent the last hard core-followers of those who supported the MacDonalds, Lord of the Isles".

In 1686 the tenant rolls showed eleven McDuffie names. In 1733 the rental role showed eight McPhie names living in two parishes, Killarow and Kilmenic. Numbers of MacDuffees

moved from Islay to Carolinas in 1739.¹

Angus McDuffie was one of the "Gentlemen, Heritors and Tacksment of Islay who met regularly to Stent the Cess and Contingencies of the Island". His term of office was 1776-1791. John McDuffie succeeded him and, with a few breaks, John's name appears from 1792 to 1825. Archibald McDuffie signed the register on alternate days from 1798 to 1804.

These men were described as being "on parliament". In addition to determining the "cess and contingencies" of this municipality they had some other areas of responsibility e.g. postal service, church yards and so on.

Sir John McNeill, who owned Colonsay from 1870-1877 told Mr. Loder that "For many generations the MacFies continued to regard Colonsay as their homeland. The renewal of the ensign staff in the McFie chapel at Oronsay has already been mentioned . . . He was with an old gillie when he observed some men cutting the grass. On being asked why they were doing this the gillie replied that they were MacFies from Islay "shaving the graves of their ancestors". It could be that John of Cornabus who was "in Parliament" at that time was, or considered himself the representative of the Clan.²

There is a tradition that Marie MacDonald was from Islay and that she took her son Donald Oig and the three girls back to Islay when her husband was executed.

R. Gregory Smith in his book, *The Book of Islay*, discusses the quarrels between the various children of Somerled.³ It would appear that while Reginald wanted the best lands of Islay for himself and his family he was much more determined to hold Ardnamurchan and Moidart.⁴ This quarrel cost Muchdanah his life, by John, and the life of Dugall by Donald de Insulis or Donald de Yla.

It would appear that Islay had had a substantial population in the sixth century. Angus Beg a son of Erc, had 300 houses, with 500 men; Gabhran held 460 houses with 300 men. Lorn had 420 houses.⁵

Dr. Grant comments that after the forfeiture by MacDonald of Islay in 1493 the MacDonald of Lochalsh took the lead but by 1565 the MacDonalds of Islay were again the most powerful. The "Lords of the Isles" had disappeared with John. Those who were the leading chiefs were MacDonald of Islay (Clan Ian Vor), MacDonald of Sleat, Captain of Clan Ranald, MacLeod of Harris, MacLean of Dowart, MacLean of Coll, MacLean of Lochbuy, McKinnon, McQuarrie and Macfie.⁵ Macfie had become the chief following Murdoch IV. Donald the 24th and Malcolm the 25th were probably called Macfie (I, p. 49). In 1733 there were several men, called MacFie or MacPhie- Alexander, Archibald, Dugald, Duncan, John, Malcolm and Murroch. The list of marriages in the Parochial Register in one parish (Bowmore) indicates that there were numbers of our clan resident in Islay in various spellings.

1 Allen MacDuffie - correspondence

2 Loder, op. cit. p. 132.

3 Smith, R. Gregory; *The Book of Islay*. 1894

4 *Collectanea de Rebus Albanicis*. p. 288

5 Grant, Dr. T.F. *Social and Economic Development of Scotland Before 1603*, Edinburgh. pp. 493, 515

TABLE VI

- a) Parish Records in Bowmore disclose the following:
Charles McPhee (1747) and Mary Campbell (1751) had 7 children born in -¹
Margaret, 1773; Susan, 1775;
Malcolm, 1777; Hugh, 1780;
Hugh, 1780; Sarah, 1784;
Donald 1786
Angus McPhee (1752) and Agnes Wellmoons (1756) had a daughter Flora, 1784
John McPhie (1773) and Catherine MacEachern (1777) had a daughter Mary, 1800
Alexander McPhie or McFie (1769) married Charlotte Gilfillan (1778(had 14 children
Charles, 1795; Alexander, 1797;
Elizabeth 1798; Catherine, 1800;
Archibald 1802; Charlote, 1804;
Angus, 1807; John, 1809;
Charlotte 1813; Jane, 1815;
Campbell, 1817; Charlotte, 1820;
James, 1822; Charles, 1825;

Dr. W.D. Lamont states that the MacFies in Islay occurs back as far as 1541.²

- b) Marriages in Bowmore (Kilarrow) Parish.³
1785 Donald McFee and Florence McKay (daughter Oct. 22, 1797) and
1785 Donald McFie and Christian Shaw
1787 Charles McEwen and Catherine McDuffie
1794 Donald MacFie, widower, Cornabus to Catherine Cameron (1 daughter)
1797 Donald MacFie, widower, Cornabus to Mary MacArthur (3 boys)
1798 John MacFie and Catherine McEachern
1805 Charles McDuffie and Agnus McArthur
1806 Peter McGilvora and Mary McDuffie
1807 Neil McFee and Martha McKechan
1811 Finlay Smith and Flora McAFee
1814 John Mcfee and Kath Smith
1815 Neil McDuffie and Christian Sinclair
1815 John McDuffie and Marg. McLergan
1815 Dougald McFadyen and Kath. McDuffie
1818 John McDuffie, widower, Janet McEachern

The depopulation has been continued. In 1831 it was recorded is about 15,000; in 1964 it was 3,850.

1 From Parochial Register
2 Lamont, Dr. W.D. The Early History of Islay, p. 40.
3 Supplied by Glenn McDuffie.

5. Jura and Gigha

Glenn McDuffie has provided the table obtained by the Latter Day Saints in Film 14505, part 446, being a photostat of a Parochial Register of Jura 1704-1734 and 1810-1819. My niece, Mrs. Barbara MacPhee has provided me with data prepared by her. They have been consolidated by Allen McDuffie.

In the eighteenth century the 34 names were almost all McDuffies. In the nineteenth century about 80 percent of the registrants were McPhees.

Obviously the clan used Jura as a home for the clan and continued to use it after emigration had taken its toll of the population.

It should be noted that Donald, the son of Malcolm McDuffie and Nancy Patterson was born in 1709. They lived in Brosdal. On June 9, 1819 another Donald was born, son of Malcolm McDuffie and Nancy Paterson, in Brosdal. I asked the Scottish Ancestry Research Society whether these two were in conflict and was told that they were not. In the 1819 event the name of the father was called McPhee, and Nancy became Anne when a daughter Jean was born in 1821. In 1824 the father was called McFee.

This circumstance is of importance to us in that the husband whose son Donald was born in 1819 was, probably, the 30th chief of the clan. Your attention is drawn to points 4 and 30 in Table VII.

In Table VII we have selected a list of christenings of children born in Jura. I have indicated that Malcolm V (1786-1854) was born in Jura, and lived as a fisherman, until he moved back to Colonsay in 1826.

Probably many families had moved from Colonsay to Jura in the 17th century - at least a dozen families were involved in the first twenty years of 1704-1720.

Jura has been a place where red deer abound and the island is popularly called Deer Island. It is the land where the Corrieveckan whirlpool rides its destruction to careless boatman.

A Shaw or a McPhee from Jura was the name of the man who slew Sir Lachlan MacLean at the battle of Ghruineard in Islay. MacKechnie has stated that Jura was on the trade route of the western isles and that it was in the hands of the MacDonalds of Islay. Lachlan had made a bargain with Queen Elizabeth I to prevent mercenaries going by this route to Ireland. Prior to the battle a dwarf, who was an extremely skilful archer offered his services to Sir Lachlan. He was rejected and immediately offered to join the MacDonalds.

MacPhee waited until he could cast his arrow at MacLean and shot him through the heart.¹

"Jura, an Island of Argyll" has been described by Donald Budge.² When Erc died at the beginning of the 6th century Angus was given lands in Islay and Jura.³ When Somerled died Jura was given to Dugall, while Angus took Bute, a part of Arran and lands north of Morvern to Glenelg.⁴ In 1520 a bond of gossipry and manrent was granted by the Thane of Cawdor to Alexander of Dunnyveg for five years in which Alexander was to have fifteen Merklands of Jura.⁵ In 1549 the lands were held by Clan Donald of Kintyre, partly by MacLean of Duart, partly by Macgillane of Kinlochbuy and in part by McDuffithe of Colonsay.⁶ This was the Ardlussa Estate - where caves provided resting places for the dead to be sent to Oronsay or Iona.

Donald Gigach Maclan was the principal man of Jura. He and Chief Malcolm of Colonsay joined the revolt under Sir James MacDonald against James VI and I.

In 1605 there was a bond between Malcolm MacFie of Colonsay Ronald Campbell son of Donald Campbell of Barrichbeyan and Johne Mc Vc. Kechern to maintain and defend each other.⁷

This bond was subsequent to a minute of the Privy Council 1607. (Vol. VII, p. 750) in which the Earl of Argyll took over lands in Kintyre, Islay, Jura, Colonsay (Colonla) Sunward and Ardiva for 10,000 marks.⁸

Budge has this comment on Barrichbeyan; "The Earl of Argyll sent across to the Island of Jura as his baillie, first Ronald Campbell of Barrichbeyan and at a later date Duncan Campbell of the house of Lochnell". Budge reported that while Ronald Campbell's group remained for half a century,⁹ the Campbells of Lochnell remained indefinitely in Ardlussa.

There was strife between the Shaws, leading to a murder of the brother of Ronald Campbell, of Dubhsith Macillesheathananch whom Budge describes as a McDuffie Shaw who assisted Coll Ceitach in getting rid of some Craignish (i.e. Barrichbeyan) Campbells at Knockcrome; and of the MacLeans and the MacFies in a Battle with Craignish Campbells.

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- 1 MacKechnie J. The Clan MacLean. W. & A.K. Johnston & G.W. Bacon, Edinburgh pp. 10-12.
 - 2 Budge, Donald. Jura an Island of Argyll. John Smith & Son, Glasgow 1960
 - 3 Grieve S. op, cit. p. 189.
 - 4 Grieve S. op. cit. p. 237.
 - 5 Grieve S. op. cit. P. 263.
 - 6 Grieve S. op. cit. p. 263.
 - 7 Loder. op. cit. p. 218.
 - 8 Loder. op. cit. p. 219
 - 9 Budge, Donald Jura, an Island of Argyll. John Smith & Son, Glasgow 1960 p. 43.

The Campbells families of Barrichbeyan became known as Craignish.¹ The first few years of the 17th century showed that the Campbells of Barrichbeyan, Angus McDuffie of Dunnyveg and John and Neil MacDonald Shaw were in continuous strife. In 1604 they signed a truce.

Glenn McDuffie has examined a Mormon film 14506, Part 446 being a Parochial Register of Jura 1704 - 1734; 1810 - 1819. No Register was kept 1734 - 1809. A summary follows:

Males of our Clan as parents	Female parentage (married outside Clan)
1700-1709 - three children	one child
1710-1719 - -	five children
1720-1729 - one child	nine children
1730-1734 - one child	two children
1810-1819 - two children	three children

Allen MacDuffie who has collected most of the material on Jura has drawn attention to a village called Leargybreck on the east coast of Jura above Craighouse. One of the persons who was slain by Coll Ceitach and his "four others" in Colonsay was "Ewir Bayne, alias Quhyte." He points out that one of the signatures on the 1604 truce was "Ewir MacGillespic vic Ewir Bane of Lergonochy", and that one of the witnesses against Coll was Archibald Campbell, Macgillespic Viceane (or Baine) in Kilmory. Dr. Black refers to Bayne as possibly a branch of the Clan MacKay. They lived in Dingwall, Edinburgh, Inverness.²

Gigha is an area on the west coast of Kintyre peninsula which has always been associated with Colonsay. A chief interest in Gigha is the fact that a family named Galbraith or Galbreath has been associated since ancient times as a producer of whiskey. John McPhee, our Chief who moved to Canada in 1847 took, as a bride, Hester Galbraith or Galbreath.

1 Budge. op. cit. p. 180.

2 Black, Dr. George. op. cit. p. 61

E. 1. Jura

TABLE VII - CHRISTENING IN JURA

The following data are in Register House Edinburgh or in Film 14505

DATE	CHILD	PARENTS	COMMENTS
5 Mar. 1704	G	daughter of Angus McDuffie and Eril	in Knockeroome
10 Nov. 1708	Donald	John Shaw and Arnval McDuffie	in Tarbert
3 May 1709		Neil McAphier or McPhietrie	
1709	Donald	Malcolm McDuffie and Nancy Patterson	in Brosdale*
Mar. 1712	Dougall	Alan McPhaden and Catherine McDuffie	in Knockeron
Jul. 1712	Son	Duncan Campbell and Finnial McPhied	
Jul. 1716	Neill	John Shaw and Florence McDuffie	
1719	Mary	Dougald Thompson and Margaret McDuffie	
Jun. 1719	Mor	John Shaw and Arnval McDuffie	
1720	Neill	John McArthur and Isobell McDuffie	in Krock- efoolomane
1721		Alan McPhaden and Catherine McDuffie	in Knockeron
20 Oct. 1722		Malcom Gillis and Margrat McDuffie	
13 May 1722		John Shaw and Arnval McDuffie	in Tarbert
Dec. 1722	Donald	Duncan McDuffie and Margaret McDuffie	
21 Apr. 1723	Catherine	John McArthur and Isobel McDuffie	in Knockeron
21 May 1723	Margaret	Alan McPhaden and Catherine McDuffie	
26 Dec. 1726		John McArthur and Isobel McDuffie	in Knockeron
2 Apr. 1729	Son	John Campbell and Janet McDuffie	
Jun. 1733	Dugald	James Campbell and Katherine McDuffie	
26 May 1734	Archibald	Donald McDuffie and Arnval McDuffie	in Kilornadee
26 May 1734	Katherine	Neill McCufie and Ann McDuffie	
3 Mar. 1810	Mary	Donald McPhee and Catherine McColl (2B, 3 G.) Angus, Flory	
1811	Peggy	Peggy McPhee and Donald McColl	
1811	Flory	Angus Buie and Sally McPhee	
1813	Angus	Donald MacPhee and Catherine McColl	
1818	Christian Flory	Donald McPhee and Catherine McColl	
1815		Harry Hamilton and Ann McPhee	
19 Jun. 1819	Donald	Malcolm McDuffie and Nancy Patterson	in Brosdal*
12 Aug. 1821		Donald MacPhee and Catherine McColl	
28 Oct. 1821	Jean	Malcolm McPhee and Anne Paterson	in Brosdal
12 Jan. 1823	Archibald	Angus Bui and Sarah McFee	in Crackaig
3 Mar. 1823	Peggy	Dugald McFie and Flory Bui	in Corronhouse
18 Mar. 1824	Margaret	Malcolm McFee and Anne Paterson	in Brosdill
18 Sep. 1826	Mary	Malcolm McFee and Anne Paterson	
10 Aug. 1828	Catherine	Donald McColl and Margaret McPhee	

The absence of a clergyman and the indifferent work of others, make this Register of less value. Jura was obviously a homeland for the clan in both centuries.

6. (a) Kintyre

John Mor Tanistear inherited from John (Good John of Islay, of the Isles) the Castle of Dunnyveg and lands in Islay, together with lands in Kintyre and the castles of Saddell and Dunaverty in the fifteenth century. The battles of the Crown and the Lords of the Isles, Clan Ian Vor must not detain us, but in 1545 James MacDonald was given the Barony of Baf which included Kintyre, Islay, Jura and Colonsay. It would appear that our Clan did not continue to be represented in Kintyre; they went to the islands of Jura and Bute.

The Genealogical Society of the Church of Jesus Christ of Latter Day Saints has published Archive Records of five families in Kintyre:¹

James McPhie and Janet Thomson: son James, 1750

Donald McPhie and Mary McDugald: son Patrick, 1755

John MacPhee and Sarah Cunningham: Twins Marion, Flory (1789) Mary 1791

William McPhee and Rachel Black: William 1799, Katherin (1801)

John McPhie and Flory Campbell: Duncan 1783

6. (b) Bute and Inch

I was in error in omitting from Volume I, Bute as one of the principal lands of the clan. Glenn McDuffie has provided me with a report on Rothesay Parish for the period from 1691 to 1762.

John Macfie² has loaned me a two volume work on the "Isle of Bute in the Olden Time" by the Reverend James King Hewison.³ It is obvious that from the end of the seventeenth century almost as many McFies or MacFees lived in the island of Bute, south of the Kyles of Bute, with Rothesay as its centre, as in Colonsay.

The Gaels called the district owned by a tribe a "Tuath". The Tuath was divided into Bailies, or Bals, as in Ballicurry, the home or land of the Currie's. M. Martin commented on the "isle of Boot" with Rothesay as the principal town of Arran and Bute. Dr. I.E. Grant⁴ in her discussion of the activities of Somerled's sons comments that Roderick or Ruari claimed Bute and Arran as his share. Ruari supported Macbeth as the rightful heir to the throne of Scotland. The King drove Ruari out of Scotland into Norway about 1221. Ruari came back to the North Isles, Moidart and Glengarry.

The Stewarts held Bute from 1314.

John B. Macfie's ancestors farmed Ballycurrie from 1810 but before that had been in Bute for at least one hundred years or more. John B. Macfie's father, Thomas Girdwood Macfie was born in Ballycurrie 1865. He was a Magistrate in South Africa. He moved to Georgia and died in Sharon.

1 From Glenn McDuffie

2 MacFie, John; Personnel correspondence

3 Hewison, Rev. J.K. Isle of Bute in the Olden Time, Blackwood, Edinburgh 1893.

4 Grant, Dr. I.F. Lordship of the Isles. Moray Press, Edinburgh 1935 pp. 253-254

About 1810, during the Napoleonic war, one of his ancestors was fishing from a small boat in St. Ninian's Bay on the west coast of Bute "when a navy frigate came into view and pressed him into service. Captured by the French later he spent months in prison. Released after Waterloo he was landed at Southampton. He then walked all the way back to the Clyde, and from Rothesay to Ballycurrie." This trip of about 500 miles was indicative of this young clansman's loyalty to Bute and to home.¶

The Parish Registers were made up by the Minister or his clerks. In Rothesay Parish our clan used McFie or McFee; In Kingarth there were many spellings. From 1728 to 1750, he used Macfee; in the period 1750-1820, McPhee, McFee and McPhie were used. For a period of 10 years the Register in Rothesay Parish used McFee. Kingarth followed Rothesay from 1830 with the use of McFie.

Kingarth produced almost double the children per family as against Rothesay Parish from 1728 to 1775.

We have built up a Table showing the Father and Mother of children christened in Bute from 1702 to 1755. In Table IX there is a summary of christenings in Kingarth Parish, by years, showing spellings of the Father. Table X is included to show that marriages continued in numbers even after immigration had taken its toll.

Rev. J.K. Hewison reports that Robert Glass accused James M'Phie of frequenting the company of a lemming among the fairies. Glass was summoned to a session; he claimed that another had told him that James had a fairy lemming and was involved in witch craft. The Session ordained that Glass was wrong and he was required to apologize to God, and then to James M'Phie on the Church steps. (Hewison p. 265)

TABLE VIII
From Photostats in The Genealogical Society of the Church, Latter Day Saints.
Children born 1702-1755.

FATHER	& MOTHER	BOYS	GIRLS	CHILDREN BORN BETWEEN
James McFie	m. Bessie McKeegan	5	3	1702-1722
John McFie	m. Agnes Martin		1	1704
Hector McFie	m. Geils Spence	1	2	1706-1711
Neil McNeil	m. Janet McFie	1	1	1708-1712
John McFie	m. Ann Martin (Agnes?)	1		1711
Donald McFie	m. Margaret McKirdie	1		1712
John McFie	m. Elspeth McInish	5	1	1713-1727
Robert McFee	m. Catherine McCurdie	2	2	1715-1723
Robert McFie	m. Mary McKirdie		1	1718
John McFee	m. Mary MacTye	1	2	1723-1734
John McFee	m. Janet Stewart	1	1	1733-1734
John McFee	m. Margaret McFee	5		1734-1741

1 MacFie, John; Personal correspondence

TABLE VIII (contd)

FATHER	& MOTHER	BOYS	GIRLS	CHILDREN BORN BETWEEN
William McFee	m. Anne McGilchenn	1		1735
Alexander McFee	m. Margaret McThomas	2	2	1738-1748
Hector McFee	m. Catherine McFee	3	4	1740-1754
James McFee	m. Mary Stewart	7	1	1741-1759
Donald McFee	m. Mary Glass	1		1744
Donald McFee	m. Mary McConachy	3	3	1744-1761
Robert McFee	m. Janet McGilchaltan	2	1	1747-1755
John McFee	m. Mary Geily		1	1748
William Hymand	m. Florence McFie	1		1749
John Kindy	m. Margaret McFie	1		1750
Hector McFie	m. Margaret McKenzie		1	1750
John McFie	m. Mary Gellie	3	1	1750-1759
James Gellie	m. Ann McFie	1		1750
Alexander McFie	m. Margaret Thomson	2	2	1152-1761
Donald McFie	m. Mary Duncan	1		1753
Hector McFie	m. Margaret McTyre		3	1754-1761
Bruce McFie	m. Mary Gellie	1	2	1755-1761
John McFie	m. Janet Tosh	3		1759 (Twins) 1761
John McPhee	m. Mrs. John McPhee	4	4	1773-1800

There were more female children, named McFie, than appears in this list.

TABLE IX

Compiled from Photostats of the Parochial Registers, of Kingarth Parish, obtained by the Genealogical Society of Latter Day Saints, Film 14505 reports the following:

NAMES OF MALE PARENT IN ROTHESAY AND KINGARTH

Dates of Children Christened	Families	Male Names of Male Parent	Married	Deaths
1727-1729	3	Macffee		
1730-1739	23	Macffee		
1740-1749	14	Macffee		
1750-1759	30	Macffee to 1753 McFee-McFie-McPhee		
1760-1769	31	McFee-McFie		2
1770-1779	17	McFee-MacFee- MacAfee		10
Gap in Parochial History				
1820-1829	34	McFee		
1830-1839	29	McFee-McFie	2	
1840-1849	24	McFee-McFie	4	
1850-1854	19	McFie	11	
			<hr/>	<hr/>
			17	12
<hr/>				
Other Names than our Clan	37			

TABLE X
MARRIAGES, 1838-1854 IN BUTE

1838	Robert McFee	Kingarth	Mary McFee	Cumbrae	Mar. 13
1819	Daniel McFee	"	Janet Jameson	Erskine	Aug. 6
1842	Thomas McFee	"	Mary Galbraeth	Kingarth	Nov. 27
1846	Janies Fullerton	"	Mary McFie	"	Dec. 3
1848	John Duncan	"	Janet McFie	"	Jun. 6
1348	James McFie	"	Marg. Reid	Rothsay	Jun. 13
1950	Matthew McFie	"	Mary Boag	Kingarth	Jun. 28
1850	Robert McFie	"	Grace Patterson	Rothsay	Nov. 14
1850	Robert McFie	"	Mary Reid	Kingarth	Dec. 30
1851	John Currie	"	Jean McFie	"	Apr. 8
1851	Daniel McFie	"	Mary Ann Crawford	"	Oct. 6
1852	John Duncan	"	Amelia McFie	"	Jul. 14
1853	Alex. Brown	Mariner	Marg. McFie	"	Apr. 14
1853	Robert McKay	Kingarth	Mary McFie	"	Nov. 3
1854	Lachlan McInnes	"	Janet Blair McFie	"	Feb. 9
1854	Robert MacDougall	"	Jane McFie	"	Aug. 31
1854	John Duff Smith	Glasgow	McFie	"	Oct. 6

6. (c) Arran and Cumbraes

Some families were maintained in Arran and in the Cumbraes. The Parochial Register reports some records of baptisms from 1742-1804; John McFie has supplied supplementary data on Clan families.

TABLE XI

Archibald McPhee -	Katherine, July 18, 1742; James April 5, 1747; Jean, Oct. 25, 1749; Archibald, 1751.	
Robert McPhee - Penmachree	John, Nov. 28, 1742; Margaret, Sept. 14, 1746; Colin, June 5, 1753; Ann, Sept. 1744.	
Donald McFie - Kirktown	Margaret, May 3, 1747; John, April 8, 1749; Alexander, Sept. 6, 1751; Agnes, May 18, 1754; Colin, Nov. 5, 1756.	
Robert McFie -	Joseph, Aug. 1753.	
James McFie - (McFea)	Robert, Dec. 20, 1772; James, Nov. 12, 1780; William, May, 1783; John, Dec. 1787.	
John McFie -	Archibald, Sept. 1773; Elizabeth, Nov. 1777; Robert, Dec. 13, 1779; Hugh, Sept. 22, 1782; Margaret, 1791; Jean, 1793; Catherine, 1795; John, 1800.	
Archibald McFie - (McFea)	John, Mar. 8, 1778;	Feb. 1781; Margaret Dec. 29, 1782.
Donald McFie -	Archibald, April 15, 1781.	
John McFee - (McFea)	Margaret, Oct. 5, 1791; Jean, Dec. 16, 1793; Mary, May 22, 1802.	
Robert McFFie - Marg. Glenn of Mickle Cumbray	William, Nov. 5, 1737	
Daniel McFFie - Christian MaClachlan of Big Cumbray	Colin, June 7, 1753	
John McFFie - Gilzes Hutchinson of Cumbray	Catherine, May 23, 1766	
David McFee - Elizabeth McCor of Cumbray	Jean, June 12, 1769	

Margaret Adam in her examination of the movement of Highlanders to North America comments that "The Arran exiles found a new home in Megantic County", Quebec. 1

On April 25, 1829 a sailing ship, the Caledonia, from Greenock carried 86 adults and children to Quebec for Megantic Co. By 1833 these emigrants rose to 222 per year. 2

6. (d) Glasgow

In a city of close to 150,000 people members of our clan were involved in the activities of the city of Glasgow but the number was small.

- William - a spirit dealer in Glasgow
- William - a merchant in Glasgow
- Malcolm - an engineer in Anderston
- Robert - a seaman in West Greenock
- William - a plumber in Greenock with his partner, another William, who married two sisters, Agnes and Ann Swan
- John - a blacksmith in Glasgow
- Alexander - a ship's carpenter in Greenock

The photostats obtained by the Latter Day Saints has provided us with other data:

1. Hugh Cameron and Annie Cameron, a son Colin (1838)
2. Alexander McPhie and Margaret Harvey, 2 boys, 3 girls (1832-1842)
3. Angus McPhie and Jean (or Jane) Bell, 2 boys (1841-1843)
- 4.(a) Kinalus McPhie and Flory McNeill, 2 boys, 1 girl (1845-1852)
5. Bengamin McPhee and Jeanie Jack, 1 boy, 2 girls (1898-1901)
6. Alexander McPhee and Jessie Warnock, 6 girls (1904-1911)
7. John McPhie and Maria Martin, 5 boys, 3 girls (1848-1862)
8. Charles McPhee and Margaret Anderson Kerr, 2 girls (1 boy 1847-1853)

(a) Also reported in Colonsay Parish Records: The Father was named Keralus McPhee (instead of Kinalus); the Mother was described as "of Kilchattan". The children's names were Alexander (1845), Annabelle (1851) and John (1855).

These parishes would not be "the lands" of our clan; obviously some men broke away from the islands and became technicians, artisans, shopkeepers, engineers in the city, but Glasgow was not a clan town.

6. (e) Renfrewshire

The Parochial Registers - Port Glasgow shows Baptisms, as follows:

1. Lacklin McFie and Margaret Mc Lardy Wallace, Sept. 8, 1782
2. John McPhie and Margaret Robinson Mary, January 22, 1786
3. Ginian McPhie and Isabel McGundy John, August 6, 1786
4. No marriages were recorded.

1 Adam, Margaret. The Highland Emigration of 1770. Scot. Hist. Rev. XVI 1919
2 MacKenzie W.M. The Book of Arran, History and Folklore, Vol. 11, Arran Soc. of Glasgow, Glasgow 1914, p. 218

5. Marriage William McFFie of Largs and Mary Neilson, July 11, 1735. In Paisley Parish - a Daniel McFee, a shoemaker, had three children Archibald, William and Margaret.
6. In 1771 Marion McFee was, born in Renfrew Parish. Port Renfrewshire was not a clan district.

6. (f) Lanark

We can hardly claim that Lanark was an original home of the family but cotton spinners and weavers had assembled in that area. When machines took over these operations they were forced to move to America.

The spellings of these artisans were MacDuffie, Duffie, Mcfie, McFee, McPhie with Mcfie being most prominent in the eighteenth century. Dougal McDuffie was a cotton spinner and his children became spinners in Anderston, Calton, Shettleston and Parkhead districts.

1710 John Mcfie married Susan Marion

1713 John Mcfie married Abigail Muckle ¹

In the period 1800-1850 the name McPhie was used more and more frequently, but it was not a clan town.

6. (g) Greenock Parish

The earliest records we have in Greenock Parish of our clan were:

1. Archibald, son of John Mcffie and Agnes Kelso, born on April 25, 1699
2. Apparently no records were being kept for over sixty years. Ann, the daughter of Hector Mcfee, a quarrier, and of Marie McLean was christened as on January 2, 1761 or April 26, 1766. Rebekah, son of Hector Mcfie and Sara McLean was registered September 27, 1770.
3. Houston and Killelan Parish recorded a marriage of William Mcffie of Largs and Mary Neilson, July 11, 1735.
4. Two other marriages are recorded in 1768 - the names recorded are McFFee.
5. A child was christened in 1782
6. Two other children were christened in 1786.

Few people of our clan were christened in Greenock parish.

6. (h) Stirling - Is McVey a clan Name?

The Parish Register contains a number of McVey. Bain considers that they are part of the MacDonalds or MacLeans² and Black who defines the Gaelic surname as Macbheathain would not regard McVey McVean, M'Bean, M'Vane or M'Wean as being part of clan MacDhubhsith³

6. (i) Dunbartonshire

I have regarded Dunbartonshire as one of the areas to which individuals moved from other areas in Scotland but not as a "Home" for the clan.

1 Glenn McDuffie has provided this information from the Parochial Registers of the Barony from 1710 to 1828 from Film 14505 of the Genealogical Society of the Jesus Christ of Latter Day Saints.
2 Bain, R. Clans and Tartans of Scotland, 1961, p. 297
3 Black, G.F. 'The Surnames of Scotland, pp. 457-458, 568

6. (h) Stirling

Its population grew from 20,710 in 1801 to 27,311 in 1821. In old Kirkpatrick Parish John McFee and Sarah McLaughlane of Littlemiln were married and had a boy named Hugh, born March 1, 1790. Another John McPhee and Agnes McPhee had a son, Alexander horn July 10, 1791. In New Kilpatrick Parish, Dougall MacDuffey and Mary McDougall were married June 3, 1788.

The Parish Registers in both Old and New show only three children were baptized in the Presbyterian Church.

Sarah, daughter of Angus McDuff and Ann Taylor, August 4, 1772

Hugh, son of John McFee and Sarah McLaughlane, March 7, 1790

Alexander, son of John and Agnes McPhee, July 12, 1797.

Between 1798 and 1803, 15,000 Irish persons who had moved to Scotland made an attempt to form an Irish Republic in Dunbartonshire.

William MacPhee: The Dumbarton authorities were told that these Radicals would seize Dumbarton Castle. The Fencibles seized eight local radicals "in their beds" including William MacPhee. It would appear that the Radicals carried pikes and for some strange reason a blacksmith bellows. The arrests were called the "Battle of the Bellows".

Some persons were acquitted by the Grand Jury including William, on the ground that he had not turned up at a rising in Strathaven or elsewhere.¹

Peter Alexander in the "Scottish Genealogist", Vol. XX, No. 1, March; 1973, pp. 1-2, states that the rising of 1820 was entirely the work of Government spies who "planned, carried out and betrayed" the rising. Alexander reports that three were executed, and fifteen men were transported to Sydney, some for life and some for fourteen years.

TABLE X11
In Stirling the Parish Records show births of children.²

FATHER	CHILDREN	DATES OF BIRTH OR CHRISTENING
Malcolm McPhie	2 boys, 3 girls	1704-1715
James McPhie	- 2 girls	1701
William McPhie	2 boys, 1 girl	1716- 17 30
Andrew McPhie	2 boys, 2 girls	1783-1790
Alexander McPhie	4 boys, 3 girls	1790-180 1
George McPhie	2 boys, 1 girl	1807-1812

The Parish Register shows: Malcolm McDuffie and Nancy Patterson at Brodale - son Donald. How this record was transferred to this area is not clear. Donald was the second son of this family, a brother of John I. ³

1 Ellis, P. Berresford and Seumas Mac A'Ghobhainn; The Scottish Insurrection of 1820, Gollancz, London, 1920.
2 Glenn McDuffie. Film 14505
3 See MacPhee, Volume I. p. 53.

7. Lochaber and Ardnamurchan

Somerled MacMillan states that one legend is that "the early ancestors of the MacPhees were at one time in Easter Ross, and, no doubt the progenitor of the Colonsay Family came from that area when he received his appointment as Chaplain of Oronsay from the Lord of the Isles".¹

The standard works on Colonsay reported that in 1495 John Maclan took a number of our Clan from Colonsay with some retainers to Ardnamurchan and Lochaber. The extent of this transfer was not indicated but it was only a part of the history of the Clan in that area.

(b) Rev. Somerled MacMillan has recently published a book 'Bygone Lochaber' which is one of the most interesting and helpful books in the field of genealogy. Included in this rich lode is a summary of the MacPhees in Glendessary, of the MacMartins, MacMillans, MacGillionie, MacSorlie and of others in Brae Lochaber or otherwise associated with that area.

Rev. MacMillan proposes that the MacPhee's "held their lands of Glenpean prior to the forfeiture of the Lordship of the Isles". . . they are an offshoot of the Colonsay family. . . are of ecclesiastical stock and are descended from Murdoch, son of Ferchar, son of Cormac, first diocesan bishop of Dunkeld."

MacMillan reports that Angus, who had fought under Sir Donald Balloch became MacPhee of Glenpean after the first battle at Inverlochy In 1431. By 1464 the Lord of the Isles granted Glenpean to the MacKintosh and the MacPhees were placed in Glendessary in sword service to them.²

The Lochaber MacMillans and the MacPhees had threatened to "exterminate" the Camerons when Sir Ewen Cameron was building his "Empire". The Earl of Argyle tried to take the Gillechattan lands in Lochaber. Sir C. Fraser MacKintosh reported in the Celtic Magazine, August 1888, that three groups of land, of one or two pennies rent, in Achnasaul, Muik, Ark and Glendessary were seized from the MacPhees. He attributed this raid on the lands of Lochiel in Glenluy and Loch Arkaig to the family of Argyle, with Cromwell and General Monk as supporters. The bulk of the land was seized from members of the Cameron Clan.³

One characteristic the Camerons had in common with many of these tribes:- they required that any men of our tribe who planned to marry a Cameron girl should change his name to Cameron.

Angus MacDonald was given a grant in Ardnamurchan by Bruce in repayment of his support in the War of Independence in 1285. The MacDonald's held it through many years. It is not clear whether any of the MacDuffies went there prior to a struggle between the MacDonald, the MacLeans and the MacDuffies with King James I at Inverlochy in 1431.

1 MacMillan, Rev. Somerled, Bygone Lochaber, K.&R. Davidson, Glasgow 1971. p. 96

2 MacMillan. S. Rev. op. cit. p. 96 - 99.

3 C. Fraser. MacKintosh (August 1888) The Gillechatton Lands in Lochaber p. 465 – 472. (Celtic Magazine)

Our Clan is supposed to have been a member of the Siol Alpin but in 1466 Angus and his family became subservient to Clan Chattan. At one time the Camerons were an important part of this Siol but they withdrew and became independent when the MacKintosh became the dominant group in 1499.

Rev. MacMillan reports that the three families in Achnasaul, Muick and Sallachan have a common ancestor, Angus. Angus' great grandsons Duncan and Angus started the families in these three areas; another great grandson terminated in 1678 at Glendessary. He reports two families in Glendessary in 1642 and three MacPhees in Achnasaul, Muick and Sallachan. In both of these groups "Ewan" appears; probably adopted from the Cameron Clan, where Ewen was the 1st of Lochiel.

MacMillan comments that the "Chiefship of the Lochaber MacPhees was vested in the eldest son of the Achnasaul family". I assume that the "Chiefship" was really a "Chieftainship". He reports the activities of "John Cameron, alias McPhee" in Glendessary, a Wadsetter who apparently had made some money, in 1717, and his sons Ewen and John, three families at Coull Farm, three families at Muick and others at Sallachan in the latter part of the 18th century. Some MacPhee's are living in Fort William and Lochaber.¹

The Clearances took their toll in this land. Glen Pean, where Angus grew and passed over his charming daughters - one to Alexander, Lord of the Isles, and another to a Chief of the MacDonnell, Glendessary from Loch Nevis and Glenkingie were all cleared and "the people were driven to wretched hovels on the moss at Corpach" on Loch Eil.²

Alastair Cameron (North Argyll) has produced a life story of John Cameron, called Chorrychoillie, in which one of the McPhee's played a stellar role.

John had been brought up in a Toll-house in Lochaber where drivers of cattle and sheep told their stories. John, quite early, began to buy and sell cattle and placed them on rented farms. One of these farms was in Glen Kingie, where the MacMillans, MacPhees and Camerons had their homes.

Ewen McPhee, a bachelor, roamed the hills with a gun, shooting game and sheep when he needed provisions for his larder. "Corry", as he was called, found himself providing much of the food for Ewen. He tried to persuade Ewen to abandon his outlaw tactics but with no avail. He asked the Chief Lochiel to intercede but Ewen continued to find other people's sheep adequate for his own use..

Ewen then removed to Loch Quoich and was now regarded as the "outlaw of Quoich". He decided to obtain a wife. This he did by finding a satisfactory girl, lifting her on his back and travelled back to the island in Loch Quoich. The minister felt that something should be done to rescue the girl but she was as good a shot as her man and that program faded. Eventually they were married.

1 MacMillan, Rev. Somerled, *Bygone Lochaber*, K.& R. Davidson, Glasgow 1971, pp. 96-99.

2 Prebble, John. *The Highland Clearances*, Penguin 1963.

McPhee was finally arrested after another episode of shooting and was sent to prison where he ultimately died.

Chorrychoillie became one of the largest livestock holders In Scotland.¹

I have examined Archive records from Lochaber and Ardnamurchan printed from parochial Registers for the period 1780 to 1880. These were in the Church of Jesus Christ of Latter Day Saints, Inc. at Salt Lake City. Many of the returns were prepared by Maria McPhie Keddington, who spells the Clan name in her own name as "McPhie". The Parish Register uses McPhee throughout the period 1773-1785.

The intent of the survey was to discover how many persons bearing our name were residing in that area and bearing children. Almost one hundred families are in this list. It should be described as: "Lochaber-Ardnamurchan Families of McPhie 1780-1860".²

Obviously the numbers of our Clan increased substantially in this area from 1800 onwards. The families did not have large numbers of children - an average would be just about two. The experience of Lochaber was similar to that of Colonsay where the peak population was in 1821. Emigrants were usually registered as "Mull Emigrants".

The males were generally called McPhee in Kilmallie, Fort William, Strontian and Glendessary; some were called McPhie.

8. Mull

Many Clans developed themselves in Mull.

- 1) MacLean of Duart headed initially by Lachlan Lubanach.
- 2) MacLeans of Lochbuie (Lochbuidhe) with Hector as its Chief.
- 3) MacLeans of Dochgarroch and Glen Urquhart with Charles.
- 4) MacKinnon - land in Mull and Skye. Intimately concerned with Iona.
- 5) MacQuarrie - lands of Mull and Ulva. Followed MacLeans.
- 6) Beaton - some were MacDonald, some McLean, some McLeod.
- 7) MacDiarmid - a Campbell Sept.

With all these groups contending for position the number of our Clan was small.

1 Cameron, Alastair; Corrychollie, Oban Times

2 Archives, Church of Jesus Christ of Latter Day Saints from Glen McDuffie

In 1779 a Census was taken of the "Inhabitants of the Argyll Estate, 1779". Eric Cregeen has prepared this document.¹ It was one of the first census taken in Britain.

It involved listing the Heads of Families in all parts of his Estate - Inverary, Morvern, Mull, Ross-in-Mull, Killipool Barr and other areas. For each Head there was a description of his position e.g. bowman, cottar, tenant; Children were recorded with some ages given. I have recorded surnames of our Clan.

Morvern	Aulistine	3 family groups	9 in total
	Barr	3 " "	22 " "
	Laudle	2 " "	9 " "
	Achagaval	2 " "	10 " "
	Finary	1 " "	7 " "
Killipool		1 " "	2 " "
Crossapoll		1 " "	1 " "
Ross-in-Mull Fidden		1 " "	4 " "
	Knocknafennaig	2 " "	12 " "

Baptisms in Mull

TABLE XIII

1791-1792. Cregeen reports serious crop failures in these years in Tiree followed by heavy migration. This disaster spread to the Highlands and affected immigration to Ontario and Nova Scotia.

1810	Neil McPhee and Ann McAutay - Donald
1811	Donald McPhee and Marion McKinnon - Catherine
1812	Robert McPhie - 2 boys, 1 girl
1812	Malcolm McFee (Jura) to Ann Paterson (Tobermory) 30th chief. (Ann was from Tobermory and may have been married there).
1813/14	Donald McPhee and Marion McKinnon had two other daughters, Annabelle and Margaret.
1814	Duncan McPhee and Peggy McPhail - Isabel
1810	Alexander of Iona and Ann McPhie had 10 children in Kilfinichen over the years.
1799-1815	Malcolm McPhee of Torosay had 7 boys and 1 girl
1837-1840	John McPhie and Mary McCall - 1 girl, 2 boys
1830-1835	John McPhie and Isabella Livingston, 2 boys, 1 girl

Tobermory, on Mull was an Atlantic shipping port from Morvern, Lochaber and Ardnamurchan.

Tiree and Coll

In 1821 Tiree had 4181 inhabitants, Coll had 1264, Canna had 436; Muck, 321; Rum 394. These islands are parts of Argyllshire. Tiree and Coll sent large numbers of people overseas. In 1831 the population was 4453; it is now under 1000.

¹ Cregeen, E. Inhabitants of Argyll Estate, 1779. J Skinner & Co. 1961.

Coll

Coll in 1806 had at least three families of McPhies.

1. Lauchlin McPhie and Mary McKinnon. They had six children - Neil (1806); Catherine, (1809), Margaret, 1812; Lauchlin, 1816, Alexander, 1818; Janet 1821.
2. Angus McPhie and Isabel McLean, had 5 children - Mary, 1814; Marion, 1817; Hector, 1819; Donald, 1821; Flora, 1824.
3. Neil McPhie and Marion McLachton had 2 children - Marion, 1816; Duncan, 1819.

Obviously the McPhies had been there before 1780 when Lauchlin, Angus and Neil were born in Coll. In 1841 Coll had a population of 1442. Between 1841-1861 one half moved to Canada and Australia. Coll and Tirie were one of our "homes" in Scotland.

9. Skye

This area was divided between MacLeods, MacKinnons, MacDonalds and MacQueens.

By the end of the fifteenth century the MacLeods were given their lands directly by the Crown. For the next century the MacDonalds, Frasers, MacKenzies, Camerons and MacLeans fought each other in small and large battles. Strife with the MacDonalds of Islay ceased at the end of a battle in 1601.

In 1841 in Skye the census showed:

- Ronald (70), Christy (65), Margaret (30), John McPhie (30)
- John (30) and Mary McPhie (25) and two young children
- Janet McPhie (40)
- John McPhie (15)
- Angus McPhie (20)
- In Snizort - Christy McPhie (20)
 - Peter (55), wife Christy (55), 3 children (Bernisdale)
 - John (55), wife Margaret (50), 6 children (Lyndale) (Kenneth 15, Mary 15, Lachlin 10, Donald 10, Malcolm 5, Janet 5.

In 1841 Eigg had one Mary McPhee, aged 70. Muck, Rhum, Canna - no registrations.

Numbers of our Clan moved to the Island of Skye, over many years; some twenty families are still there in 1970. They spelled their names MacPhee or MacPhie. Some members moved to P.E. Island in the "Skye" ship.

Rev. Kenneth J. MacPherson, wrote to me as follows:

"The Harlosh district of Dunvegan seems to be the one in which the MacPhees abound and I enclose a list of the households in the Parish of Duirinish of people of that name.

Dunvegan: Mary MacPhie, Murdo MacPhie, Donald MacPhie, Angus A. MacPhie, Donald MacPhie, John MacPhie, Murdo MacPhie, Annie MacPhie.
Harlosh: Effie MacPhie, Angus MacPhee, John MacPhie, Margaret C. MacPhee, Margaret MacPhee, Peggy MacPhee, Donald MacPhie, John MacPhee.
Feorlig: Murdo MacPhie, Angus MacPhie.
Roskhill: Murdo MacPhie
Vatten: Alex MacPhie

"North Argyll" of Oban, has sent some information gleaned from his long list of marriages and baptisms in Skye.

- 1825 Hugh McPhee, Ann Cameron. Children were Duncan (1836), Sarah (1829) Alexander (1831), Hugh (1836)
- 1829 Donald McPhee, Callinmede McPhee, Ornsay, Skye, John (1829) Donald McPhee, Catherine McPhee, Ornsay, Skye, Sara (1836), Duncan (1838), Colin (1840), Christina (no date)
- 1829 John,McGregor, m. Cirsty McPhie at Camassuloch, a daughter (1829) daughter in 1830, Isabel 1831, Janet 1833
- 1833 Donald McPharin, m. Katerine McPhee, daughter Mary, 1834
- 1835 Allan McMartin m. Isabel McPhee in Morvern, a daughter
- 1838 Donald McLauchlan m. Mary McPhee in Latidle, Marvern (Donald)
- 1843 Donald McPhee m. Kate McPhee in Corsglea, (Donald)
- 1851 Duncan McLean m. Mary McPhee in Aulistine, Morvern, (Effie)

In 1841 the population of Skye was 23,074. The great migration from this area reduced it to 7,400 in 1969. 700 persons moved from Skye, 1850-59, with assistance from the Highlands and Islands Emigration Society.¹

TABLE XIV - Skye
Numbers of Children - Parochial Register

Norman MacPhee, Annabelle MacKinnon,	2 boys,	(1807-1809)
Malcolm MacPhee, Margaret Morrison,	3 boys, 1 girl	(1808-1815)
John MacPhee, Meron Chisholm,	1 boy	(1816)
Donald MacPhee, Catherine MacDonald,	1 boy	(1809)
Malcolm MacPhee, Ninon Monson,	1 girl	(1829)
Malcolm MacPhee, Marion Morrison,	1 boy, 1 girl,	(1813-1815)

10. Inverness, Ross, Cromarty, Sutherland, Caithness

The reader will have recognized that while Colonsay became the island on which the clan matured, and on which the Chief of the clan had his ancestral dwelling, the Heads of Families in many areas took responsibility as sub-chiefs.

During the years in which I have examined the records of the Scots I have come to a conclusion that in the first few centuries after their landing in Kintyre many of them moved north to Inverness, Ross, Cromarty, Sutherlandshire and the islands of Mull, Skye and the Outer Hebrides. When they arrived in Dalriada they found the Picts, the English and, shortly, the Norsemen prepared to do battle with them, particularly in the Lowlands and Northumbria. The glens of the north still held the Picts but to take on both parties seemed to me to be ill conceived. They became Highlanders with their quaint methods of war, play and work, but they dealt chiefly with the Britons in their early years.

My personal opinion has been that our clan, from about 1100 A.D. were given the chance to develop in the little island of Colonsay, but that in the 15th century members of the group

1 Scots Donaldson G., The Overseas. p. 53

moved out of Colonsay to other areas. We know that Donald Balloch headed an insurrection in 1431 at Inverlochry, and that Angus MacFee remained in that neighborhood. (II, p. 32-34). In 1460 Neil M'Duffy leased lands in Arane (Arran) and, as far as we know, Arran continued to be a "home" of our clan. We also know that John MacIain "took a number of the clan to Ardnamurchan", in 1495. It is probable that Uist had members of the clan long before Dugall MacDushie acted as servitor to Margaret MacDonald to Benbecula to marry Ranald in 1634.

The reader will have noted that most of the clans who claimed to be of the clan Alpin had their seats in the north and/or west of Loch Linnhe with the exception of the MacGregors and the MacNabs. Colonsay was too small an area in which to develop a major clan; the fact that early in our clan history groups of people went, or were sent to other islands, or to the mainland where they could not join the Colonsay group in fighting for extensions of their territory, kept the clan small in total and forced us to look for leadership in the MacDonalds and the Camerons.

These areas (Argyll, Inverness, Ross and Cromarty, Sutherland and Caithness) comprise the ones from which evictions took place. Residents of these shires moved from 1770 A.D. to North Carolina, Nova Scotia, to Mohawk Valley in New York and to Prince Edward Island, from Appin, Dornoch, Knoydart, Lewis, Lochaber, Glengarry, Glen Morison, Strathglass, Sutherland, Skye, Sleat, Urquhart, Thurso. In the following decades these shires sent the bulk of emigrants to Glengarry, Ontario, to Cape Breton and Nova Scotia, to Prince Edward Island, to the Ottawa and St. Lawrence Rivers and to Quebec (Lower Canada) province.

Argyll and Inverness

In 1730-39 these villages sent 150 members of the "clan MacKintosh and a few other Scots" to Georgia; 200 colonists went from Inverness to South Carolina; a famine in 1740 sent many hundreds on the way to America; the Treaty of Paris meant that many ex-servicemen from Inverness decided to return to Canada. Knoydart, Fort William and Lochaber sent men to North Carolina in 1773. The first large clearances in Glengarry was followed in 1785 when men moved with their families to Glengarry. 3000 tenants were moved from their houses in 1801, to be followed by ships to Nova Scotia and Upper Canada. Professor MacDonald comments that up to 1815 it was the Glens of Invernessshire which produced most immigrants - Glen Moriston, Glengarry, Glen Urquhart, Keppoch, Glenelg and Knoydart.

Ross and Cromarty

The Hector carrying 179 passengers moved men and families from Lochbroom, in 1773, to Pictou carrying emigrants from Ross, Inverness and Sutherland. 250 persons were moved from Dornoch Firth to New York. From Stromness about 775 persons moved from Ross, Sutherland and Caithness. In 1840-49 Glencalvie was evicted. Hundreds of persons moved to Canada and Australia. Between 1840 and 1860 substantial numbers moved from Strathconon.

Sutherland and Caithness

The period 1770-79 began major migrations to America even before clearances were

instituted. In 1772 four vessels moved to America. Sir Wm. Johnson moved Catholics to Mohawk Valley, just prior to the Revolutionary war. In 1800-1809 evictions were heavy in Sutherland - Farr, Lairg, Dornoch, Golspie, Strathglass and others. In 1810-1819 evictions took place in Assynt, Kildonan, Strathnaver. 150 persons were moved from Assynt to Cape Breton; a party from Helmsdale moved to the Red River valley in Manitoba.

In 1820-29 there were evictions in Culrain, Strath Oykel and Gruids.

As the pressure for emigration built up in these shires, men women and children moved to any port. In 1774 for example 6 ships sailed from Fort William, 5 from Skye, 2 from Gigha, 4 from Stromness, 2 from Stornoway, 1 from Thurso, Greenock sailed 6 ships, Jura, Dunstaffnage and Glasgow, 1 ship. In 1801-1803 twenty two vessels, carrying about 5000 passengers moved from these shires to North America, largely to Canada. Lord Selkirk collected about 800 persons from Skye, the Uists, Ross, Argyll and Inverness who moved to Prince Edward Island.

Miss Cowan reports that almost one million persons left Britain between 1815 and 1855 to go to the North American continent. From 1840 U.S.A. immigration from Scotland became dominant over Canada. From 1851 Australia and New Zealand also became more prominent than Canada.

11. North and South Uist, Benbecula, Eriskay

The fact that South Uist held such a group of our clan was quite a surprise to many members.

We must be content, at present with the finding that Dugall MacDuphie went to Benbecula in 1634, and started a family. I would assume that Dougall was not the first to set up a home in the Uists when we have noted that MacPhee went to Lochaber at or before 1431 A.D. Amie MacRuari, who married John, the Lord of the Isles, was repudiated by John who married the daughter of Robert II. Grieve¹ reports that Iehmarc was the King of North Uist and probably of the Northern Hebrides in 1031. The story of the MacRuaris: is very complicated but somehow the MacRuari obtained Bute and Arran until the family quarrelled with the Scots King. The MacRuaris lost Uist, Barra, Eigg, Rum, Moydert, Arisaig, Moray and Knoydart. They were passed to the Lord of the Isles, MacDonald of Islay.² Dr. Grant outlines the family quarrels in the MacRuari in which the eldest son Godfrey was replaced by Ranald. Their descendants, called clan Ranald of Garmoram, held the area until the nineteenth century.³ Rev. Somerled MacMillan has been doing researches on South Uist and Barra and we hope that he will do for this area what he has done, so magnificently on Lochaber.⁴

1 Grieve, S. The Book of Colonsay and Oronsay, Vol. I. p. 192

2 Grant, I.F. (Dr.). Lordship of the Isles, Moray Press Edinburgh 1935 p. 176

3 Grant. Op. cit. p. 475

4 MacMillan S. By Gone Lochaber, Glasgow. 1971.

Uists, Benbecula and Barra

MacMillan, in private correspondence, reports that the first MacDuffie settler was a Dugall MakDushie or MacDuphie, a servitor to Margaret MacDonald. Margaret was the daughter of Angus MacDonald of Dunnyveg and the Glens of Antrim. Dugall went to Benbecula at the time when Margaret married Ranald in 1634. His signature was "Dugall Mak Dushie".¹

John MacDonald of Clan Ranald gave a "discharge" to Margaret when she became a widow, October 11, 1639. The document was dated at Island Begram, with Dugall McDuphie as witness.

From my personal knowledge of South Uist I know that there were several crofters in south Uist. They worked in a factory I had established when I was Managing Director of Alginat Industries in 1945.

I wrote to Dr. Alex J. McLeod, at Lochmaddy, N. Uist and learned from him that there are few MacPhees in North Uist and that they are all recent incomers.

MacMillan who knows these islands well gave me some persons to whom to write. Amongst these persons was one at whose home I visited in my search for possible crofters in the collection of tangle, Mr. Donald A. MacEachen of Benbecula. His report as follows is gratefully acknowledged.

1. There are rental rolls show MacPhie, MacPhee, MacFee, Duffie, Dushi.
2. The Clan was in the Uists long before the rebellions of 1715 and 1745. Two "Duphies" were convicted at Nunton along with two of Clan Ranalds (MacDonald) sons and others, totalling 16 in all, for the looting of a French merchantmen "Susanna" in 1636, on the west shore of Griminish. These MacPhees were likely servants or tenants of Clan Ranald.
3. There are at least three lines of the MacPhees in Benbecula -Archibald, Donald and Neil or Angus.
 - a) Neil's forefather was Francis, a tenant of Hestamul, west of Creagorry on the south Ford. Not a few of this line had second sight and it still continues; the features and skin of this line can be easily detected.
 - b) Donald came from Colonsay.
 - c) Archibald and Hector went from Gramsdale to Manitoba and Saskatchewan.

I have a report on the families who moved to Moosomin and Wapella, Saskatchewan. We will report on this movement in a later volume.
4. Dr. MacEachen remembers one household in North Uist. They went to Barra.
5. Father James McGregor kept a record of births in 1830-31. About 25% of the births were MacPhees; the father, the grandfather and in some cases the great grandfathers were in our Clan genealogy. They intermarried, but the fourth degree of kindredship was strictly observed.

1 Gaelic Society of Inverness. Gleanings from Charter Chests of the Isles. Vol. XXXVIII p. 357 - 406.

6. There is a line of MacPhees in South Uist, near North and South Boisdale. They are supposed to be the descendants of Iain MacPhee who came from Skye to be a forester (Gardener) to Clan Ranald (MacDonald). These were the people who worked for my Company, Alginat Industries, in Boisdale, collecting tangle and operating a seaweed processing plant.
7. There is a tradition that some persons calling themselves MacPhee were survivors of a wrecked galleon of the Spanish Armada and the fact was that two galleons landed there in a channel near Ardvachair Point and the other at Horinish. How these Spaniards became members of our Clan is probably a matter of love rather than genealogy!
8. Rev. Somerled MacMillan has been at work on South Uist and Benbecula and we can expect another significant contribution from him in that area. He has sent me many data which are included in these books.

I have visited McPhees who lived at Big Pond, P.E. Island. They planned to move, about 1800, from Lochboisdale to Ontario. The boat was late in arriving in the St. Lawrence basin and ice had formed for the winter. With their very small boat they were in danger of being crushed. A man named Joseph Archibald McPhee assisted the Captain of the ship, and moved it from Gaspe to Charlottetown. He and his family have operated 640 acres in an area near Souris.

Father James MacGregor's reports to which Mr. MacEachen refers in paragraph 5 above will be significant. I wrote to Mons. Neil McKellaig of St. Peters, Daliburgh and asked his assistance in discovering this document. He had been of great assistance in persuading Crofters to forget the days of the Kelp industry and join up with the development of Alginic acid based on their raw material. Mons. McKellaig has found that Father MacGregor's report is in the Registry in Edinburgh where they may continue to publish Catholic births, marriages and deaths data.

Rev. Somerled MacMillan has provided us with a list of families and totals of our Clan for Benbecula, South Uist, Barra and some islands, in the 1841 census.

1. Benbecula and South Uist	53 families	233 persons recorded
2. Eriskay	4 “	14 “ “
3. Barra	8 “	32 “ “
	<u>65</u>	<u>279</u>

If we remind ourselves that Colonsay and Oronsay had a total of 979 persons recorded, including all family names, as against 279 for our Clan names only it will be clear that the Mists maintained themselves in the Outer Hebrides.

The research workers in the field of dispersal of the Highlands always refer to the fact that the Uists emigrants went to North Carolina and to Prince Edward Island. We have been informed by Mr. J. Campbell of Wellington New Zealand that more than 120 members of the MacPhee clan had gathered from various parts of New Zealand to hold their first clan reunion. Neil McPhee went from the Uists to the South Island to be joined by his brother Allan. We will report on movements of Uist people to Ontario, to Alberta and to Saskatchewan in Chapter IX.

I have not listed the population of North Uist since few of our clan were present. If we accept the statement that the MacCuish are members of the clan we should note that Mr. MacCuish reports that six weddings took place in North Uist between 1832 to 1850 and that they are still prominent in many parts of Scotland.

In 1840-1849 Sollas in North Uist was "cleared" for sheep growing by Lord MacDonald in the same way as Sleat in Skye. A McCuish, with other three men were in trouble with the Lord. They were sentenced to four months. In 1850 they moved to Australia. In 1851 Col. Gordon cleared South Uist and Barra, including Benbecula and Mingarry. 1500 persons were sent to Quebec of whom 600 were paupers. They were forced to beg food and clothing in Quebec and Hamilton.

TABLE XV

Some readers may find their ancestors in the 1841 census of these Islands

Benbecula	- Hugh and Anne MacPhie, Catherine and Mary McPhie, Jean McFie - Archibald, Mary McPhie and 3 children (Neil, Mary, Charles)
Liniclett	- Angus, Cathann McPhie and 2 children (Catherine, Marion) - Angus, son of Malcolm
South Hacklett	- Alexander, Catherine McPhie, and 6 children
Uskavagh	- John, Mary McPhie and 8 children
Creagorry	- Murdoch, Mary McPhee, 6 children, Donald McPhee
Ardivachar	- John, Anne McPhie, 2 children - James, Ann, McPhie, 2 children - Neil, Ann, Angus, Mary, Archibald McPhee, 1 child - John, Mary McPhie, 5 children
Liniquie	- Angus McPhie - Niel, Euphemia, Angus McPhie - Lachlan and Katie McPhie, 2 children
Balgarva	- Angus, Katie, Donald, Marion, Euphemia, Francis McPhie - John, John McPhie, 2 children Widow McPhie, 2 children
Arnamoinie	- James, Chirsty McPhie, 1 child
Buaile-dhubh	- John, Marion McPhie, 2 children, Marion McPhie - Francis Marion McPhie, 4 children - John, Flora McPhie, 3 children - Widow McPhie, 3 children
Carnan	- Donald, Flora MacPhee 2 children (Donald son of Michael son of Donald from Colonsay)
(Iochdar)	- Mary McPhie, 6 children - Donald, Marion McPhie, 4 children. Marion McPhie

TABLE XV (contd)

Hestamul	- Archibald, Mary McPhee 2 children (Archibald, son of Francis) Francis, Flora McPhee, 1 child
Grogarry	- Donald MacPhee
Dremisdale	- Barbara McPhee
Balliloch	- John, Donald McPhee
Stoneybridge	- Lachlan, Una McPhee-John Margaret MacPhee, 5 children
Upper Bornish	- Mary, Mary, Donald MacPhee - Roy, Ann MacPhee, 4 children - Angus Mary MacPhee, 4 children - John, Mary MacPhee 2 children, Mary MacPhee - Alexander, Catherine MacPhee, 6 children - Archy, Sarah, Margaret MacPhee - Archy, Catherine MacPhee 2 children
Lower Bornish	- John, Ann MacPhee 1 child
Kildonan	- Angus, Mary, MacPhee, 6 children
Milton	- Norman, Hector McPhee
North Frobost	- Niel, Christina McPhee, 4 children - Donald, Alexander, Janet, Mary McPhee
Kilpheder	- Ranald, Mary McPhee, 1 child - Niel, Annie, McPhee - Angus, Marion Donald MacPhee, 5 children
North Boisdale	- Niel, Catherine, MacPhee, 7 children, Donald McPhee
Garrynamoinie	- Niel, Mary, McPhee 4 children, John McPhee
Smerclott	- Alexander, Euphemia MacFie, 7 children
Eriskay (Sound)	- Archibald, Christian, McFie, 1 child
LochEynort	- Archibald, Isabella, Mcfie, 6 children
Usinish	- Hugh, Mary, Norman Mcfie
<u>2. Barra and Islands</u>	
North Bay	- Hector, Janet MacPhee
Bruernish	- Alexander, Flora Mcphie, 7 children - Alexander, Mary, Mcphie, 3 children - Rory, Mary, McPhee, 1 child - Allan, Marion, Mcphie, 1 child
Clead	- Donald, Marion, MacPhee, 5 children
Breivig	- Marion, Donald, Mcphie
Hellisay	- Marion Mcphie, 2 children
Mingulay Island	- Donald, Anne, Mcphie, 5 children
Pabbay Island	- Hector, Catherine, Mcphie, 4 children - John, Marion Mcphie, 4 children, Flora McPhee

Lewis

In 1840-59 about 2000 persons moved from Lewis and Harris¹. The Highlands and Islands Emigration Society provided payments of £1 or £2; the proprietors were required to give the balances of costs to the master of the ship. The tenant was allowed his transportation when he provided the proprietor with a promissory note for this difference.

3500 colonists went to Canada under these conditions, 1410 moved to Australia.²

1 Carruthers, W.A. Op cit p. 175

2 Donaldson, G. The Scots Overseas, pp. 76-78

12. Mingulay, Pabbay

There is a story about Mingulay which may be true. There were more MacPhees at the beginning of the 20th century than of any other surname. A long time ago, it is said that the MacLeods had been wrecked in Eigg and had made a request for a beef for food. Instead of providing this necessary assistance the Clan Ranald destroyed all but three of them. They despoiled these by cutting off their hands and by other indignities and set them adrift in an oarless boat.

A little time elapsed in which the MacLeods returned to the island of Eigg. They drove all 395 men, women and children into a cave, Sir Francis Cave and smothered almost all with smoke.¹

One Coinneach Mor (Big Kenneth) MacPhee reached Uist and Barra. The Chief wondered why there was no fishing or other activity in Mingulay and despatched a group of people, including Big Kenneth to discover the reason. Big Kenneth went ashore first and discovered that the plague had taken all its inhabitants. He returned to the boat to find that his rowers refused to allow him to rejoin them when they learned of his discovery. They left him there for a year in case he had contracted the plague. He had lived in the open on a hill, now called Ben MacPhee.

The Chief finally sent him two McNeills, a wife and some food. In 1841 one family of McPhie, with five children was the total contribution to our Clan.

McGregor reports that in 1861 the population was 139 in Mingulay.² The Island is now deserted.

Pabbay

Donald MacPhee, a descendant of Kenneth reported to Seton Gordon a tragedy of the sea in which the entire able-bodied men from Pabbay were destroyed, in 1897, in a storm at sea. In 1841 Hector McPhie and his wife and four children and John MacPhie, a Crofter, his wife and sister and four children comprised the members of our Clan. Donald does not appear in the lists of children but their parents were in the 30's and a Donald could have come along.³

1 MacGregor, Alasdair Alpin. Skye and the Inner Hebrides. Hale London 1933. p. 41
2 MacGregor, Alasdair Alpin. Summer Days Among the Western Isles
3 Gordon, Seton. A Half-forgotten Tragedy of the Sea, Country Life. June 30, 1950.

13. The Land of Ulster

Circa 500, A.D. a relatively large group of Scots came from Ulster to Kintyre (Cantyre). These Celts had been living in the south half of Antrim and much of Downe and called their area Dal Araidne; the area to which they came in Kintyre was called Dalriada.

The tradition that this area in Ireland was called Dalriada was called into question by Robertson¹ and by David Douglas in Vol. 1 page 3 of Skene. Douglas claims that it was called 'Scotia' prior to the 10th century; a new name 'Dalriada' was added and in Ireland the name Dalriada was accepted on both.

An acceptable tradition is that the sons of Erc, who established Dalriada in Scotland came from a small area in Co. Antrim and Co. Down.² Knowing that a previous attempt to live in Galloway these Scots moved to Kintyre from 503 A.D. with a large body of soldiers to fight the Cruithne, or northern Picts, who lived there. Fergus, Loarn and Angus were supported by the older Dalriada in Ireland and they and their successors paid a tribute to the older colony until the reign of Aldan (575-609 A.D.)

The counties of Antrim were: North Clondeboy, Island Magye, Brian Caraghe's Countrey, Glynnnes and the Route. Our interest in this area arises from the fact that John Mor Tanistear MacDonald, (killed 1427) was the second son of John of Islay, Lord of the Isles and Princes Margaret. The title "Tanistear" meant "Successor" but Domhnall Gruamach adds to this a stipulation that if any weakling appeared in the line that a successor should be found in John Mor, de Insults. The "Mor" appealed to Margery Bassett, heiress of the Lords of the Glens of Antrim and the marriage transferred to John a large property outside of Scotland. As a first result the MacDonalds of Islay described themselves as of "Dunnyveg and the Glens".

John Mor was probably born in the last half of the fourteenth century. Donald Gregory comments that "John Mor" is so styled in a writ of 1400 (Rotuli Scotiae, 155). He was mentioned as an ally of the English in 1389 - 1396. He was killed in 1427".

Bagnal's description of Antrim in 1586 is as follows.

"The Glynnnes, so called because it is full of rockie and woodie dalles; it stretcheth in length 24 miles (on the one side beinge backed by a very steepe and bogie mounteyne and on the other a parte with tile sea); on whiche side there are many small creekes between rockes and thickets where the Scottish gallies do commonlie land; at either end are very narrow entries and passages into this countrey which he directlie opposite to Cantire (Kintyre) from which it is 18 miles distant".

"The Glynnnes conteyne 7 Baronyes whereof the Ile of Raghlin is counted half a barony; the names of the Baronyes are these: Larne, Park, Glenarm, Redbaye, Lade, Cary and Mowbray."

"The Route was a pleasant and fertile country, lyinge between the Glynnnes and the river of Band and from Clondeboy to the sea".³

1 Robertson. Early Kings, Vol. 11. p. 305

2 Gregory, Donald. History of the Western Highlands & Isles of Scotland London 1881, p. 63.

3 Hanna, C.A.; The Scotch-Irish, Vol. I, p. 481-2.

It has been the former inheritance of the MacQuillans. The Clan Donald (South) regarded the Route as "the most powerful and prosperous in the western isles".

Many Scots had come from this area to the land where the Picts lived; eventually the Scots had been the conquerors and the land was called Scotland. Conversely many persons from Scotland and from England had gone to Ulster long before Elizabeth I of England endeavored to establish a Plantation there, sometimes as friends, sometimes as enemies.

When John Tanistear MacDonald and his sons moved from Islay to the Route or Root they would have taken with them some members of the MacDuffie family as soldiers, servants or farmers. At the same time there were people living in Co. Donegal with a "Scottish Gaelic name MacDhuibhsithe, the Gaelic name of the tribe in Scotland". Dr. MacLysaght, in his book "The Surnames of Ireland" (1969, p. 154) uses "Mahaffy" as a collective noun bringing together MacHaffy, MacFie or MacFee and MacAfee. His book refers to the Clan of O'Duffy's on the south west coast of Donegal and in Co. Roscommon. He agrees that the name Duffy occurs all over Ireland except Munster where the word is spelled Doochie or Duhig. Dr. MacLysaght has no record of any study of the Duffy's or Duffie's.

Rev. Archibald MacDonald D.D. reported to the Gaelic Society of Inverness a most intriguing communication on Donald Og McDufie (McFee) and his sons "Archibald, Nell, Federagh, Daniel (Domhghall) and the oldest Aeness". Dool (Dugald) Oge went to Antrim with Alexander of Dunnyveg and the Glens. Alexander went to the Glens in 1494. (A Fragment of an Irish history of the MacDonald Vol. 37. 1934-36 (pp. 282-284).

Dr. MacDonald says "Dool (Donald) Og MacDufie and his five sons were down right soldiers and stubborn fellows to their adversaries, the McGees of Iyla and the inhabitants of Cary and of the Glens". The Irish thought that they were fierce combatants. Dool Og was the son of Red Dugall, a Maor in Islay. Alexander came back to Islay in 1520, found that the father of Dool was not getting along with the Magees and sent him back to Antrim to join Dool Og.

Dr. MacDonald repeats a story then accepted in Antrim that the founder of the race of MacDonald was Angus Mor, son of Donald of Islay (1207-1249), "he being the one who took MacDuffees with him on a visit to the Denmark King". The legend continues "for the first that was called MacDonald was "fostered" by Dushi Mac Murphy, and many others of the name of MacDonald fostered by the McFees (the MacFees were old lairds of Colonsay and Recorders of the Isles)".

"Dushi the son of Murphe" (or Murphy) indicates that Angus Mor (C. 1249-1294) was the first MacDonald. Dr. MacDonald's notes that Angus who was fostered by a Murphe or Murphy son of Dubhsith indicates that from the beginning the relationships of the MacDonalds and the MacDhubhsith, were cordial and constructive.

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- 1 MacDonald, Rev. Archibald; Gleanings from Charter Chest of the Isles, Gaelic Society of Inverness, Vol. XXXVIII, 1937-1941 pp. 357-406.
 - 2 Derry Cathedral. (St. Columba) Parish of Templeme, Londonderry.

MacMillan claims that Dool Oge (Dugald Og MacDuffie (Macfee) was at the battle of Glenshesk in 1558 when with Hugh McIlveall (MacMillan) as a personal servant. "The tide of victory turned in favour of Sorlinus MacDonald when he slew Lord Claneboy, leader of the MacQuillans".

Dr. MacDonald reports that the Earl of Antrim, Ranel McDonnell "settled Daniel Chogy (or Domhnall a 'Chogaidh, i.e. Donald of the War) on the Clogher and gave him eleven quarters of freehold and four quarters of leasehold; Archd. McSufie two quarters in leasehold, Neil McDuffie ,two quarters lands in freehold and the courts of the four Baronies. Ferdaragh MacDuffee four quarters lands in freehold. Eneas McDool Oge who was the oldest of the children and always served James McSourl (James, son of Somerled, sometimes rendered McShomhairle, hence McCurly and Curly) and after James' death came to Scotland and was put to death wrongfully by Argyle along with Gilespuig Dhu son to Eneas McDonald of Kintyre."¹

It would appear that Eneas, Daniel (Domlinall), Archibald, Neil, and Ferderagh were the five son of Dugald Og McDuffie, who were given 1/2 quarter of land in Lisrusk in 1707.

Members of the MacDuffee Clan of America have been on work on the children and successors of these five sons of Dool Oge.² Eneas (Angus) McFee, as reported by Dr. MacDonald went back to Scotland and was put to death by the Earl of Argyle. Daniel was given a substantive share of Dool's estate. Daniel (sometimes called Donald of the war) and a second Daniel were reported by Mrs. Patricia McAfee Green, as leasing other property in 1663-1669 (as McDuffee) and in 1707 (as McFee).

Archibald McDuffie was shown in 1637 as leasing town land in Kilmalle (Kilmoyle) in Ballyrashane Parish. Neil (Neale) added to his estate in 1663-1669; his successor Neale Roe McFee leased additional property in 1707. Ferderagh was given a body of land freehold. He added, along with another Eneas, 1/2 quarter land in Lisnisk, and still another in Knockertotron, Ballywillin Parish, near Coleraine.

Mrs. Green, Mrs. Veeder and Glenn McDuffie are concerned as to the areas to which these people came in United States, when many came in the 18th century. Glen McDuffie refers in his study of deeds to a John McDuffie, Gent of the Barony of Glenarm in Antrim, selling a property in the Barony of Carey (Cary), in 1715 and the sale of land in the Barony of Carey by Daniel McDuffee to Archibald McDuffee of the parish of Ramoan, Antrim.

Obviously Dool Oge and his children held their possessions in Antrim much longer than the Clan Ian Vor.

1 MacDonald, Rev. Archibald; Gleanings from Charter Chest of the Isles, Gaelic Society of Inverness, Vol. XXXVIII, 1937-1941 pp. 357-406.
2 Derry Cathedral (St. Columba) Parish of Templemere, Londonderry.

G. 2. Plantations by Elizabeth I - The Tudors

Antrim and Down counties were "planted" by Elizabeth I. These counties were, as Hanna puts it, "of an ancient and olde making", whereas Dunegall (Donegal), Monachan (Monaghan), Fermanagh, Tyrone, Coleraine (Coleraine) and Armagh were new political divisions. Antrim "stretching from the haven of Knockfergus to the going out of the Bann" was a principal county and had Belfast as its growing city.

The Tudors in Ulster

In the reign of Elizabeth I (1558-1603) a Scot, Hugh Montgomerie of Braidstone, Ayrshire, enquired from his friend, Con McNeale McBryan Fertagh O'Neill (Con O'Neill) where he might find "an eligible settlement in the north of Ireland." O'Neill advised Down County, as the northern half of Down was ruled by him. Con behaved badly with some English officers and in "the trouble" that followed Con was arrested and was to have been shot. He now appealed to his old friend Montgomery who made an 'arrangement' with the Court to release O'Neill from his prison at Carrickfergus. Another friend James Hamilton was prepared to help Con, but both offers were dependant upon Con giving up most of his share of Down to these 'friends'.

One of the Islay Scots, McDonnell, (formerly called MacDonald in Islay), and the supporters of Elizabeth I were antagonistic but felt that a conciliatory meeting should be held with the chancellor of Ireland. Both sides agreed on the treatment of Con O'Neil, but the McDonnell turned up at the meeting with "six or seven score of bowes"¹ Later Ronald or Randell McDonnell decided to change his allegiance to support the Queen and to bring Scotch or English settlers to work in Antrim. In consequence 1000 persons moved to Ulster, circa 1584, with names of MacConnell (MacDonald), Campbiles, (Campbell), Magalances, probably McFees and others.

The Root, which the MacDonald of Islay occupied in 1400 A.D., was occupied by the McQuillanes. Coll MacDonald,(he of Colonsay fame), led his troops to do battle with Tyrconnel and was required to pass through McQuillan's property. Winter had set in and the MacDonalds were invited to spend the rough weather with the McQuillanes. Perhaps they were so crowded in their little hovels, or for other reasons, strife began to appear and the MacDonalds seized and held their hosts, lands and possessions.

The leading families of Antrim at about this time - around 1580-1590, were the McDonnells (or MacConnells or O'Donnell), the McQuillans who had owned the Root, the O'Neil, the Chichesters who owned Belfast in Lower Clondeboy and Carrickfergus, the Conways and Mcgees.

Dickson reports that Chichester got the Kingdom of Dalriada under his control, "from the Cutts of Coleraine to the Curran of Larne", fobbed off lands in Co. Antrim on MacQuillans. The Montgomeries, the Hamiltons and Moses Hill took the balance of O'Neil's property. Both died penniless.²

1 Hanna, C.A. The Scotch-Irish, Putnam, Vol. I, Chap. XXXII.
2 Dickson, R.J. Op cit.

When James I became King in 1603, and was early persuaded to continue Elizabeth's program of a large scale of a Plantation in Ulster, he had several things to deal with. The MacDonalds continued in the Root and, despite McQuillans protest, James I agreed to let his Scots friends have the Root. Hamilton, (who became Viscount Claneboy,) was left with the west portion of Down; Montgomery held the eastern portion of Down, and both decided to divide the remainder when Con O'Neil was forced to sell. Antrim was divided between the Chichester, who bought Belfast and its castle when Elizabeth was alive, in the south, with MacDonnells in the north. Chichester obtained Carrickfergus; Sir Randall was given the northern half of county Antrim from Larne to Portrush. Scots, headed by Montgomery and Hamilton took possession of Londonderry and Coleraine, and leases were given to acceptable Scots from Lough Neagh to Coleraine.

G. 3. Plantation in Ulster by the Stewarts

James VI of Scotland who became James I of England seized 3,785,059 acres of land, including 511,465 of cleared land, from the Ulster Earls, Tyrone and Tyrconnel, in Tyrone, Derry, Donegal, Fermanagh, Cavan and Armagh. Antrim and Down had already been settled by English Lords and Scottish Chiefs.

King James, in his Proclamation of 1609, offered the land to Lowland Scots (Highlanders were not invited), to English, Welsh, and a limited number of Irish. The conditions were:

- a) that they were Protestants,
- b) that they accepted communion according to the rites of the Anglican Church, and the use of the Prayer Book,
- c) that they had not joined, or would renounce the National Covenant,
- d) that they would never take arms against the King.¹

Colonists moved across the North Channel in 1610.

The 3,800,000 acres was to be divided into small estates, with an upper limit of 2000 acres; the undertakers were to live on the land; each undertaker must build houses, bawns, churches and fortifications; the native Irish were not allowed to mix with the undertaker group and were given the poorest of the land. Ford believes that much of the land was not taken up by the undertakers.²

Twelve English Guilds were given 409,309 acres as Undertakers in Londonderry. Each was required to pay to King James Treasury £3333,6.8., and to provide, by All-Saints Day in 1611, twenty four able bodied men of 18 years of age and over, being English or inland Scots (to provide against island Scots and Highlanders). The sons or brothers of Lairds and Burgesses were the original Undertakers.

1 Ford, H.J. The Scotch Irish in America. Princeton, 1915
2 Hanna, C.A. Op cit. Vo. I. Chap. XXXV and p. 580

Professor Ford records that on September 14, 1609, the first list of applicants were from Galloway, Ayrshire, Dunbartonshire, Renfrewshire, Lanarkshire, Dumfriesshire, Edinburgh, Haddington, Berwick, Aberdeenshire and Invernesshire.¶ After 1688, and by 1715, the number of Scots had increased by 50,000, despite the fact that Presbyterians were joined with Catholics in Parliament's refusal to allow them to hold civil and religious offices. Argyllshire was practically excluded as a source of Undertakers in the early movement.

Parliament kept strict control of the migration. A year after the movement, in 1610, a survey showed that there were no Celts in the group of Undertakers and that they were all Protestants. A second survey in 1611, and a third in 1619 showed that many had started in the linen industry; that some had failed to provide suitable personnel and had their properties escheated; a fourth survey was made in Londonderry and both Londonderry and Coleraine were escheated until 1662.

Later Migrations to Ulster

Hanna states that the "Scotch Presbyterians poured into Ireland" between 1690 and 1698, by 1715 there were not less than 50,000 families, almost entirely in Ulster. Sir William Petty in his "Political Survey of Ireland says that " a very large migration had taken place after Cromwell had subdued the rebellion (England and Scotland) and many settlers from England and Scotland had been planted."

Hanna reports that by 1658 the Scotch and English population amounted to 40,651, the Irish 63,272 but Protestants owned three fourths of the whole country.

I have searched in the books on the Plantation of Ulster and have the following comments.

- I. Nicholas Pynner, The Inquisition of Ulster, 1619 (Quoted from Hanna, C.A. Vol. I. Chap. XXXV)

Hanna has collected extensive records on the Plantation. No one of our clan is mentioned in the Ulster Plantation from 1610 to 1630. On pages 544-5145 of Hanna's Volume I there are records of persons who might have been in Ulster in this period. They are as follows:

"The-whole content of the Six Colonies"

Freeholders	334	
Lessees for lives	99	
Lessees for years	<u>1013</u>	1446
Families		1974

A few have supplied the names of their tenants, but not all. If our people were included in the Plantation they would have come from Ayrshire, or would have been 'cottagers', probably single. At any rate there is in these books no mention of McDuffie, McFee, Fees or McAfies.

2 Hanna, C.A. Op cit. Vol. I Chap. XXXV and p. 580

1 Ford, H.J. The Scotch Irish in America, Princeton, 1915

II. Carey Manuscripts (from Hanna)

They contain no reference to any members of our clan. There are no records of freeholders or tenants, but reference is made by Sir Arthur Chichester to "Deserte Hartyne", a place in Glanconkey, on the Bishop of Londonderry's land, which became a fort to serve travellers between Coleraine, Tyrone and Armagh. John McDuffie Sherman reports that his family's ancestors came from Desert Martin.

III. Hamilton Manuscripts contain Rent Rolls in Co. Down and Donegal 1681-1688 rolls. 1606 David Duffe who lived "north of the Mourne mountains".

Widow McIllduffe (Co. Down)

1618 Caffer McHugh Duffe O'Donnell, lease 128 acres (Co. Donegal)

Hugh Neene O'Donnell, lease of 1000 acres (Co. Donegal)

Nene Duffe Neene O'Donnell, widow of Hugh, son of Marcus, daughter of James MacDonnell, lease of 596 acres. (Co. Donegal)

Dowaltagh McGillduffe

III. Some McDuffies lived in Londonderry. Martha, called "Matchless Martha", had kept a storehouse of food which she distributed to the starving population when Londonderry was besieged. In 1619 Derry had only 92 houses. Daniel McFee (McDuffie) in 1718 joined a delegation to Boston to find new homes and was followed by John and "Matchless Martha" in 1720.

IV. Elsewhere I will report proposals that "McAfee" or "McFee" had moved to Co.

Armagh, Ireland, about 1672 and that a family of some sons and daughters moved to Pennsylvania in 1739. A family called "Fee" moved to Maryland from Co. Fermanagh about 1703. The Duffy family were in Pennsylvania, New York, Maryland, Virginia, North and South Carolina and New Hampshire by 1790. It would appear that the "McPhees", "MacPhee", "MacFie", "MacPhie" were not in the 1790 census but "McFee" was used in several districts in United States.

Hanna had proposed a statistical procedure by which he could determine the number and locations of Scottish families in Ireland and Ulster in 1890.

1. McAfee had 493 families, 493 were in Antrim.
2. McCafferty had 1120 families, in Donegal, Londonderry and Antrim.
3. McCaffrey had 2737 families, of which 2512 were in Fermanagh and Tyrone.
4. Duffy had 13,644 families of which 5,644 were in Monaghan and Donegal.
5. Fee had 1020 families of which 931 were in Antrim, Cavall, Fermanagh.

Other spellings in the clan could not be handled statistically.

B. Antrim, Down and other parts of Ulster

One of the most interesting books I have read is Dickson, "Revolt in the North".¹ Our concerns, as a Clan, lies in the fact that the Scots moved from Antrim to Kintyre C. 503 A.D. and because Dool Oge (Dugald, Jr.) MacDuffie settled his five sons in Ulster (Vol. I pp.16-19).

Dickson reports the story of the gift of Ireland to Henry II of England by Pope Adrian IV, 1154-1159, the fact that O'Neill killed Walter de Burgo, the King's Lord Lieutenant in Ulster and drove the English out of the territory; that a Biset (Bissett), a fugitive from justice in Scotland and a MacQuillan moved to Ireland about 1278; that John Mor Tanistear MacDonald married Marjorie Bissett in 1399 and Inherited some of the Glens and the Route; that the MacDonald fought the MacQuillans in 1560 at Glenshesk.

I have pointed out that Daniel, Archibald, Neale and Federagh McFee (McDuffie) and their successors settled themselves in Ballyrashane Parish, Ferderagh, in Knockertotron, near Coleraine by 1700.² St. Columba's Cathedral, Londonderry reports that:

- 1) Jane, daughter of Dougall McFee, Baptised January 8, 1660
- 2) Elizabeth, daughter of Matthew and Barbara McAfee, Baptised October 31, 1683
- 3) Deaths are recorded:
Thomas, son of William Mansfield, March 30, 1657.
Susanna, wife of James MccOfee, September 5, 1698.
William and John, sons of William Mansfield, June 5, 1662.
Robert, son of James MccOfee and his wife Sara, May 22, 1703.
- 4) A marriage is recorded by Dr. Archibald MacDonald:
Margaret, daughter* of Dool Oge MacDuffy, Co. Antrim, married Cathall (Charles) O'Hara of the Route or Root. They had two sons. Charles died May 23, 1639.³
They inherited the estate of Hugh O'Hara.
*Presumably Margaret was the daughter of the Dool Oge who was involved in Glenshesk in 1558. Each generation could have a junior called Og or Oge.
- 5) Prof. O'Hart comments on the Duffy (Duffe) family. The family of Kilcrow, County Monaghan, were in the Landed Gentry.⁴ Their descendants were outstanding in Ireland and in the Colonies. Sir Charles Cavan Duffy had been an M.P. for New Ross. He became the Prime Minister in one of the States in Australia; another became General Sir John Duffy of the British Army; a third became a noted physician in South America. The Duffe's, as they called themselves, were in Drogheda, Longford, Bargo, Ross and other places. Some of them forfeited provisions of the Ulster Covenant with the Proprietors and were treated by Cromwell in his usual fashion.

1 Dickson, R.J. Revolt in the North. Antrim and Down in 1798. London, 1960.

2 MacPhee, Volume I, pp. 16-19.

3 Ford, H.J. The Irish and Anglo-Irish Gentry. Irish University Press, Shannon, 1969 p. 142.

4 Ford, H.J. Op cit. p. 210.

It should be noted that Professor O'Hart makes no mention of Mc or MacDuffy, nor of McAfee, or Fee or Mc or MacPhee.

Dr. Black comments that Duffy or O'Duffy is the Anglicized form of Dubhthaigh. It is "rendered Duhig in Co. Cork, and Dooye, Dowey, Duhy in Ulster". They are prominent in Ayrshire and Southwest Scotland. Duffy provides the largest single name of our clan in the telephone directory in Scotland.¹

I have believed that the Scots who moved to Armagh and Antrim were from the MacDhubhsith-MacDuffie family. On the other hand John O'Hart believed that there were "Irish MacFies" who claimed descent from "Dunch, seventh in descent from the Hy Facha clan, whose founder was Eoacha Hag Ulamonon, King of Ireland, ca 350 A.D. in the Horomonian Milesan Dynasty of Scythian nobility".² This much more illustrious past has attracted several writers but we believe that the "lower road" is more likely to be the fact.²

The original intention was to exclude Argyll and the Islands from providing an Undertaker or a Planter. Ford records that in September 14, 1609 the first list of applicants were from Galloway, Dumfries, Berwick, Haddington, Edinburgh, Lanark, Renfrew, Dunbarton, Ayrshire, Aberdeen and Inverness.³

The names of Planters have been published and contains no name of our clan. If our clan went in the early stages they might have gone as tenants but most of them have not been printed.⁴

There was an extensive immigration to Ulster between 1690 and 1698 (after the Battle of the Boyne) and Hanna claims that between 1688 and 1715 the number of Scots had increased by about 50,000 souls. He comments that "the Scotch Presbyterians poured into Ulster". A series of bad harvests in Scotland increased the flow of both Highlanders and Lowlanders and of other denominations than the Presbyterian.

Glenn McDuffie is surprised that he finds no evidence that the McDuffies in North Carolina were Presbyterians. He found that in the area of McDuffie "gentlemen" in Ulster there were members of the Church of Ireland. He has raised the question of the religious affiliations of the clan in Scotland. I have suggested that they might be Congregationalists as in New Hampshire.

1 MacPhee, Telephone Installations in Scotland 1970-71.

2 O'Hart, John, Irish Pedigrees, the Origin and Stem of the Irish Nation 3rd Edition, Dublin. 1969.

3 Ford, H.J. The Scotch-Irish in America, 1915 p. 555

4 Hanna, C.A. The Scotch Irish. Vol. 1. p. 614

CHAPTER IV

Kings, Princes and Earls in Scotland

Whatever may be the origin of the tribe of Scots in Alba (by tradition a Gael), it was claimed that a Cairbre Riada (red-haired) purchased land in the colony of the Cruithne in Ireland. Later on he decided to go to Alba and landed in Argyll in the early part of the third century. They were driven back to Ireland in 446 A.D.

In 503¹ the sons of Erc, the ruler of Dalriada in Ireland, again moved to Kintyre. This time they were more successful in the early stages. St. Columba gave the Scots tribes his support (563-597) in their battles with the Picts or Britons, who were already established in North Britain.

The writer has assumed that a progenitor of the Dhubhsith tribe came over to Kintyre during the long wars with the Caledonians, the southern Picts, the Britons and others. They, too travelled up and down the western coast ravaging and destroying those who lived in those areas.

Dr. James Browne has presented a Genealogical and Chronological Table of the Kings of Dalriada in North Britain to Kenneth MacAlpine.^B A second table portrays the Kings of Scots-Picts from the death of Kenneth to the end of the eleventh century.^C The Norwegians lived in various parts of Orkney, Shetland and the western Isles. We have prepared a table from available data. They were important to Colonsay, to the Isles and to our culture.^D In 1450 the Collectanea de Rebus Albanicis has presented a table showing the Chiefs from the latter part of the tenth century to 1450.^E We have put together records from Skene, Grieve, Loder and other writers covering the period of 1450 A.D. to 1623 A.D.^F

An anonymous writer, called Dhushibh, has provided us with a list of Chiefs from 1623 to 1788.^G The Scots Ancestry Research Society has discovered information on Malcolm, 1788-1854.^H Malcolm's son John moved to Canada in 1847. His son and grandsons were ostensible Chiefs from 1854 to 1970.

The Kings and Princes mentioned below in (B) were not Chiefs of any Clan but ruled over Chiefs of the tribes. We mention them because we will refer to them at a later date.

Table B. Browne Dr. James, op. cit., pp.123-124

Table C. Browne Dr. James, op. cit., pp. 150-151

Table D. Collectanea de Rebus Albanicis, Grieve, Grant, Gregory

Table E. Collectanea de Rebus Albanicis p. 55

Table F. From Skene, Grieve, Loder, Grant

Table G. Letter to Oban Times, March 25, 1935 by Dhushibh

Table H. Scots Ancestry Research Society, Private Correspondence

Table I. Private Correspondence

1 Browne, Dr. James. The History of Scotland, 8 Vol., Vol. I, p. 96 et seq. Alternate dates are given: A.D. 461, A.D. 495, A.D. 503. Dr. Browne uses 503 A.D.

TABLE B1

Chronological Table of Scots-Irish Kings of Dalriada	Reign	
Fergus and Loarn, sons of Erc, jointly until Loarn died	503	3
Domangart, son of Fergus	506	5
Comgal (Comgell), son of Domangart	511	24
Gauran, son of Domangart	535	22
Conal (Connally, son of Comgal)	557	14
Aldan, son of Gauran	571	34
Eoacha' - Bui, son of Aldan	605	16
Kenneth-Gear, son of Eoacha'-Bui	621	1/2
Ferchar, son of Eogan (Race of Lorn)	621	16
Donald-Breac, son of Eoacha'-Bui (Fergus)	637	5
Conal II) grandson of Conal I (Fergus)	642	10
Dungal) with Conal	-	-
Donal Duin, son of Conal	652	13
Maol Duin, son of Conal	665	16
Ferchar Fada, son of Ferchar (Lorn - Expelled)	677/681	21
Eoacha Rineval, son of Domangart, grandson of Donal-Breac	702	3
Ainbh cealach, son of Ferchar Fada (Lorn-Expelled)	705	1
Selvach, son of Ferchar Fada (Over Lorn 702-729)	706	23
Duncha Beg (over Argyll & Cantyre until 720) (Fergus)	706	15
Eoacha III, son of Eoacha Rivenal - Cantyre 720-729	721	12
(Alpin I died in this battle) Lorne 729-733 (Fergus)		
Muredach, son of Ainbhcealach (Lorn)	733	3
Eogan, son of Muredach (Lorn)	736	3
Aodh-Fin, son of Eoacha III (Fergus)	739	30
Fergus, son of Aodh-Fin (Fergus)	769	3
Selvach II, son of Eogan (Lorn)	772	24
Eoacha' Annuine IV, son of Aodh-Fin (Fergus)	796	30
Dungal, son of Selvach II (Expelled. End of race of Lorn)	826	7
Alpin, son of Eoacha' Annuine IV (Fergus)	833	3
Kenneth, son of Alpin (Fergus)	836	7

These sons of Erc (or Earc), sons of Eochaidh Muinreamhar, of the race of Cairbre Lithfeachair, of Antrim, quarrelled continuously over the throne of Dalriada² Alba. Fergus's line whose sons were the Kings for over one hundred years were the first and the last kings of Dalriada. Lorn occupied Argyll, Angus was given Islay and Jura. There is little evidence of the disposition of Colonsay-Oronsay. The Alba Scots paid tribute to DalRiada in Antrim for supplies, manpower and boats. Some of the Kings require comment.

- a) Clan Alpine: Two Scots Alpines are famous in Scottish history: One was killed in Galloway circa 727 A.D.³, the other father of Kenneth was killed at Laicht Castle, near Ayr, in 836.
- b) The legendary connection of those who claimed to belong to the Siol Alpin, and the origin of the motto "Remember the death of Alpin (Cuimrach BasAlpin) has no meaning to us.
- c) A tradition that there is a common descent from Kenneth finds no other evidence than Sir Walter Scott.

1 Browne, Dr. James; Op. cit. Vol. I. pp. 123-124
 2 Keating, G. History of Ireland. Vol. IV. p. 286
 3 Wyntoun, Original Chronicle

Fergus (Feaiglitis Mor), first king of the Scots in Alba asked his brother to send to him the LiaFail for his inauguration. The LiaFail is now the 'Stone of Destiny' in Westminster Abbey, London, having been transferred from Dunadd to Scone to Edinburgh to London.¹

Domangart	506 - 5 years	Progenitor of Kenneth MacAlpine
Gauran (Gabhran)	535 - 33 years	Picts became dominant. Killed in battle. The MacDuffies were part of Gabran's tribes (Skene).
Conal	557 - 14 years	St. Columba a cousin of Conal landed at Port-no-ti-lubhraich, Colonsay (Port of the Barge) m. 563 A.D.
Robertson claims that the Dalriadans first fought the Britons, not the Picts -and initially fought for possession of land southward of LochLinnhe ²		
Aidan	571 - 34 years	St. Columba consecrated Aidan at Iona. Became first King of Dalriada and paid no tribute to Ireland.
Donald Breac	637 - 7 years	Ferchar may be a sub-king (Bannerman).
The Kingship moved to the House of Lorn, with interruptions by the House of Gabhran (Fergus)		
Ferchar Fada	681 - 21 years	(Or 677) Son of Ferchar. After a great Pictish victory at Dunnichen, Forfarshire the Picts became the major power in Alba. ⁴ Claimed to be progenitor of Clan Duff.
Selvach	706 - 23 years	Angus, son of Fergus destroyed Dunadd. Dungal, son of Selvach desecrated termonn at Oronsay. Became a monk.
Duncha Beg	706 - 27 years	Over Kintyre and Argyll. Called the "Violent" was "cast from his Kingdom". ⁵ Bill, son of Alpine became the first Alpin In the reports.
Eocha III	720	Member of Gabhran's tribe over Kintyre 720-729, over Lorne 729-33. At this time King Drust of the Picts was "cast from the Kingdom of the Picts and an Alpin reigned in his stead". ⁶
Foacha Annuine IV	796 - 30 years	The Danes began piracy, they ravaged churches, built forts. Married Urgusia
Alpin	833 - 3 years	Line of Gabhran. Killed in Galloway.

Exact dates are disputed by other writers.

1 Keating, C. Op. cit. Vol. IV. p. 350

2 Robertson, E. William; Scotland Under Her Early Kings, Edinburgh 1862 p.5

4 Henderson, Dr. I.; The Picts. pp. 57, 58, 61

5 Browne, Dr. James; Op. cit. Vol. I. pp. 150-151

6 Annals of Clonmacnoise. See Grant, I, Lordship of the Isles, p. 33

Kenneth 836 - 22 years Father a Scot, Mother a Pict through his grandmother Urgusia. Became King of Scots and Picts. Line of Gabbran. Restored Columban clergy. MacKay reports that Kenneth was called "King of the Scots", then "King of Alba" but that King of Scotland was not used for more than a century.¹

Exact dates are disputed by other writers.

TABLE C
Chronological Table, 843-1097²
Scottish Kings

<u>King</u>	<u>Reign</u>	
Kenneth	*836-859	
Donal, uncle of Kenneth	859-863	
Constantine, Son of Kenneth	863-881	Danish pirates.
Aodh (Hugh), Son of Denneth	881-882	Troublesome reign.
Grig & Eoacha, jointly	882-893	
Donald IV, son of Constantine	893-904	Infested with Danes
Constantine II, son of Aodh	904-944	Danes, Raided Humber
Malcolm I, son of Donald IV	933-953	Constantine at Brunanburg
Indulf, son of Constantine III	953-961	Danes. Strathclyde added
Duff (Duf), son of Malcolm I		961-965
Culen, son of Indulf	965-970	
Kenneth III, son of Malcolm I	970-994	Poisoned
Constantine IV, son of Culen	994-995	
Kenneth IV, son of Duf	995-1005	
Malcolm II, son of Kenneth III	1005-1034	Danes, Attacked Iona Canute visitation.
Duncan, grandson of Malcolm II	1034-1040	Danes. Slain by Macbeth
Macbeth, son of Finlech	1040-1057	Inaugurated at Scone. Slain
Lulach, son of Gruoch	1057-1058	Slain
Michael Canmore, son of Duncan	1058-1093	Married Princess Margaret
Donal Bane III, son of Duncan I	1093-1097	Deposed in first reign
Eadmund, son of Malcolm II	1097-1107	Unmarried

Kenneth had many enemies and few friends. The Norse Vikings had been at his gate from 794 where they ravaged Iona. In 795 Rathlin and Skye suffered; the Danes invaded Man in 802; in Iona 48 monks were killed, and in 806 the Norwegians destroyed another 68 persons. They then attacked Ireland and took over Dublin. Three kings of Alba perished in the fighting with the Vikings, Constantine, Donald IV and Indulf. Man became a headquarters for the Vikings.³

1 MacKay, Rev; History of the Province of Cat. Edinburgh. 1949, p. 49

2 Browne, Dr. James; Op. cit. Vol. I. p. 203

3 Bremner, R.L.; The Norsemen in Alban, Macle hose, Glasgow. 1923

It is probably true that Kenneth's real opponents were princes and nobles of the Picts. O'Curry in "The Treachery of Scone" says that a peace conference was held to discuss succession to the kingship. The banquet chairs were suspended by bolts. They were withdrawn and the guests were assassinated.¹ It took years before this merging of the Scots and Picts took place in all areas but eventually the Picts became merged in "Scotland".²

Donald Bane reigned for six months, 1093-1094 and for three Years 1094-1097. His nephew, Duncan II, was the son of Canmore and Ingibiorg. Duncan II was slain by his half-brother Eadmund after 6 months of reign. Donald Bane at the end of his second reign was imprisoned and deprived of eyesight.²

Thereafter the descendants in "Scotland" continued to fight the Norse and England. Let us look first at the Norse.

The Norse

The Irish writers divided the Norse into two groups, the Fiongall, White foreigners from Norway and Dubhgall, black foreigners from Denmark. The Dubhgall marauded England and Dublin; the Fiongall went to the Orkney's, Scotland and down the west coast of Scotland to the Isle of Man.

The reasons for this behavior may have been economic but there were other causes. One was a pressure by the Norwegian Crown to make Norway, at least, a single state. This was achieved during the reign of Harold Harfager (Fairhair) who forced all tribes to submit to him. The Norwegians were pagan but the early Vikings knew the monasteries and churches of Britain had beautiful silver and gold ornaments worked by the monks. Greed was part of the reason for larger and larger numbers to embark on these missions; the persons who had to acknowledge King Harold were added to the list. Scotland was a place for them to live during the winter but when spring came they raided Norway and Paris as well as the lands around Scotland. King Harold came to Scotland to repay the punishment given to Norway by these emigrants and the North Sea became a battle ground for the Norwegians, the Danes, the Anglo-Saxons, the Picts and the Scots.

Most of the original story of the Norse in Scotland is contained in the Sagas of Iceland, translated into English by Prof. Hermannsson, Sir George Dasent (Njal's Saga), Mrs. Muriel Press, Thorstein Veblen (Laxdaela Saga) and others. Priest Ari Thorgilsson, in "The Book of the Islanders" points out that Iceland was first settled in A.D. 870 by Norway. Members of the aristocracy of Norway, Sweden, Britain, Ireland, Scotland, the Hebrides and Orkney moved to Iceland and by A.D. 930 had a imputation of 20,000. Among those who went from Scotland, and, according to Grieve, from Colonsay was Aud, the daughter of Ketil Flatnose who married Olaf the White and who lived in Colonsay.

1 MacKenzie, D.A.; Scotland, the Ancient Kingdom, London 1930 p. 207
2 Dunbar, Sir Archibald; Scottish Kings. 1005-1625, Edinburgh 1906.

Olaf is regarded as being the King who supported Christianity. They were the parents of Thorstein, one of the great leaders of the Norse in the ninth century. The Norse were pagans until circa 1000 A.D.

Prof. MacKinnon, of the Celtic Department, University of Edinburgh, was born in Colonsay. He reports that the Colonsay people were more involved in the Norse invasions than any other island group, in the sense that Colonsay inhabitants show more traces of Norse blood than is found in surrounding islands.¹

This may be so and it would account for the fair hair and blue eyes which has been transmitted through centuries to the MacDhubhsith. It should be pointed out that Professor MacKinnon believes that our Clan came from Dalriada and not from Scandinavia.

Lochlonnaigh is used for Norsemen; Dubhlochlonnaigh were Danes; Fionnlochlonnaigh were Norwegians. Turgesius was the leader of Danes; he was defeated and drowned by Maoilseachlainn. He was followed by the Norwegians. They were defeated at Clontarf near Dublin in 1014 A.D. After the battle of Largs in 1263 A.D. King Haco (Hackon) ceded all the Western Isles and the Isle of Man to Alexander III by a Treaty of Perth 1266. The Scots defeated the inhabitants of the Isle of Man in 1275.

Norway did play an important part in the history of Scotland from about 800 A.D. to A.D. 1263. Orkney and Shetland fell almost immediately to these voyageurs, and were given by King Harold Harfager to Earl Rognvald, (Ynglinga Saga) who gave them to Sigurd, in payment of a tribute. Another friend of King Harold, Ketil Flatnose (815-883) had been given other areas to control. He tried to become independent of Norway; the King seized his property in Norway as a retaliation. His grandson Thorstein, as many successful battles showed, took more than half of Northern Scotland - Caithness, Sutherland, Ross and Moray. Sigurd, the Norse Earl of Orkney was responsible for the control of this area.

In 904 Ivar laid waste as far north as Dunkeld; in 905 they fought Scots in Strathearn and in 912 in Dunblane. Constantine was forced to help Bernicia against Rognvald and Ottar in 913. Eric (Blood Axe), Haakon the Good, Maccus (Magnus) MacArait and Goffra (Godfrey) MacArait and Ragnal, the son of Godfrey, were visitors to Islay and Arran, with Murderous intentions. After a naval battle on the "night of Epiphany, Jan 6, 1156 Angus gave up Islay to Hakon.

In 1014 the Earl of Sigurd was killed in Clontarf, Ireland and the estate was divided between the three boys Bruisi, Einar and Thorfinn. (Njala Saga) Both of the older boys lost their portion for various reasons but Malcolm II made Thorfinn the Earl of Orkney, and gave Sunderland and Caithness to Thorfinn. Before Thorfinn died in 1064 he had nine (or eleven) Earldoms in Scotland, and land in Ireland.

Magnus Barelegs, in 1098 had an agreement with King Edgar to invade Scotland unless he was allowed to hold any land in the west of Scotland "between which and the mainland a helm-carrying ship could pass", and forced the Scot to give to him a large part of the Mull of Kintyre by forcing his soldiers to draw him on a helm-carrying ship across the isthmus at Tarbert.

1 Loder, J. Colonsay and Oronsay, Edinburgh, 1935 p. 29

Kintyre, Uist, Skye and Anglesey were all invaded - but not Iona. The period from 1103 to 1263 is not of importance to our Clan, but in 1263 King Haakon Haakonsson decided to force the Scots back to their places as a colony. King Alexander of Scotland tried to buy back the lands, but King Haakon answered "I am aware of no such urgent need of money that I need to sell the lands" Alexander waited until the end of September when equinoctial gales might destroy Haakon's fleet. In fact a great storm arose, near Largs, and Haakon withdrew his ships; another offer to purchase the lands was accepted by the Norwegians when Haakon died.

The Norse culture destroyed a lot of the Picts and Scots culture. They added some practical additions to the Celtic culture e.g. penny system of rental values. Grieve believes that both the Danes and the Norwegians were in Colonsay but the Danish invasion was small, at Uragajg and it was with the Norwegians that the populace had to settle.

It is quite possible, if MacMillan is correct that the Norwegians were not invited to Oronsay until near the end of the Norwegian regime. If the Dalriadic tradition was factual then some such event of the "Battle of the Sheaves" when Colonsay people fought the Norsement at the beaches with thorn branches, sticks, and stones as depicted by Loder took place.

Because of the long duration of the occupation by the Norse most of our Clan have a record of both the Celtic and Norse blood, not only in Colonsay but everywhere through the northern areas of Scotland and in any of the western isles we regard this as a rich heritage.

Those who wish to pursue this problem will find comments in (a) Gregory, D. History of the Western Highlands, (b) Collectanea de Rebus Albanicis (c) Grant, Dr. I; Lordship of the Isles, Loder; Op, cit. pp. 32-33; Brenuier R.L.

The Fiske Collection in English will be known to most Librarians, published by Professor Hermannsson.

CHAPTER V

Chiefs of the Clan MacDhubhsith

The author must say in advance, that there has been no previous attempt in the literature, to draw up any lists of our Chiefs, save in Collectanea. This is the first attempt to do so. It should be explored by other writers.

The struggles to which we have referred between the Cinel of Fergus, Loarn and Angus were prime examples of the wars between families in every other part of Alba, whether for land or position or political prestige. The isolations of glens from each other, the large number of islands on the west and north of Alba, the difficulty of passage through wooded valleys all produced the strong man, the Mor, who kept his family close by him, who allocated lands and houses to them, led them to church, or was the leader in the strife with other families or with the Crown. In an area, such as Lochaber, the senior members of the Clan were regarded as "Heads of the Tribe". In other Clans they were given "Chieftain" titles.

Dr. Skene¹, Dr. James Browne² and especially the revision of Frank Adams book by Sir Thomas Innes are of great value to persons not familiar with the legendary growth and distribution of the Clans in the Highlands.³ The very important book published by the Iona Club⁴ has been the major reference to most students of the Clans. Sir Iain Moncreiffe, Albany Herald, in the Lord Lyon's Court, has presented alternative conjectural trees in his book.⁵

Several aspects of the legendary history of our Clan should be examined. Are they of Irish, Norwegian, Danish or Scottish descent? At what point did they warrant, the appellation of a Clan? Who were the Chiefs of the Clan? What events circumscribed the development of the Clan? With what other Highland - Island groups were they associated? What activities did the Clan carry out on their behalf and on behalf of Scotland?

The tradition is that about 1450 a number of families had claimed the right to be Clans. The aristocrats of the Highlands, the established Clans, decided to examine the evidences for such a claim. The MacDhubhsith or MacDuffie Clan was studied and on p. 55 of the Collectanea a report is provided as follows.

"Donald, Neill and Malcolm, the three sons of Gillespie, son of _____, son of Gilchrist, son of Malcolm, son of Dougal Mor, son of Duffie, son of Murdoch, son of Finlay the Rash, son of Murdoch, son of Ferchar, son of Cormac, son of Oirbertaig, son of Ferchar Fada son of Feredach".

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- 1 Skene, Dr. W.F.; Celtic Scotland. 3 Vols. 1876-1880
 - 2 Browne, Dr. James; The History of Scotland, 8 Vols., especially I and VIII, Edinburgh, 1909
 - 3 Adam, Frank; The Clans, Septs and Regiments of the Scottish Highlands, Revision by Sir Thomas Innes, 8th Edition, Edinburgh, 1970.
 - 4 Iona Club, Collectanea de Rebus Albanicis, Edinburgh, 1847
 - 5 Sir Iain Moncreiffe of that Ilk and David Hicks; The Highland Clans. Bramhall House, New York. 1967.

Whatever facts there are, would indicate that our Clan are descendants of Cormac Mac Oirbertaig, along with "the old Earls of Ross, the MacKenzies, the Mathiesons, the MacGregors, the Mackinnons, the MacQuarries and the MacNabs,* (Brown, Vol. VIII, p. 203), and that they originated with Cormac, the son of Oirbertaigh.

Rev. Somerled MacMillan in his booklet "A Vindication of MacBeth"¹, proposes that there were six sons of Cormac, Bishop of Dunkeld, 1107-1147. Cormac was "the son of Airbeartach, (Oirbertaigh), the son of Muredach, the son of Ferchar Og, the son of King MacBeth", who was the King of Scotland from 1039-1057.¹ Cormac was the Bishop of Dunkeld, one of the great religious institutions in early Scottish story. Cormac had been a Bishop without a See in 1121 and 1124. When Dunkeld suppressed the Culdees and created a Bishop and Canons regular Cormac was very likely to have been made the first diocesan bishop of Dunkeld. His son, Fingon, 1070-1147 became a Bishop. I have noted the bishopric of Dunkeld as 1127-1135.

The opinion expressed in the 1450 examination listed many tribes whose progenitors were sons of Cormac or Oirbertaigh. These men were of royal blood through MacBeth, Malcolm I and Kenneth MacAlpine.

MacDuffie, son of Cormac, son of Oirbertaigh, son of Ferchar Fada, son of Feredach

MacIntosh, son of Erc, son of Ferchar Fada, son of Feredach

MacNab, son of Ferchar of the red eyelid, son of Feredach

Gregor, son of Cormac, son of Oirbertaigh, son of Ferchar, son of Ferchar Fada, son of Feredach, the White

MacMillan, son of Gilchrist, son of Cormac

Andres, son of Ferchar, son of Cormac, son of Oirbertaigh, son of Feredach

MacQuarries, son of Ferchar Fada, son of Feredach, son of Fergus

MacKinnon, son of Cormac, son of Oirbertaigh, son of Murdoch, son of Ferchar Og.²

It is surprising to find that these progenitors were, intact, all members of the Lorn family even though the Cinel had ceased to be prominent in Scots-Irish Kings of Dalriada after the eighth and ninth centuries.³

Browne notes that the opinions stated did not prevent members of the Clans searching for more important forebears. The MacLeods were honored with a descent from the Norwegians Kings of Man and the North Isles.; Somerled, King of the South Isles and founder of the MacDonald race under Donald (1207-1249) divided into three divisions each of which had a background of great merit; the Camerons regarded Cambro, a Dane as their progenitor. With so much uncertainty one can only find a strategic answer and build on that foundation.

4 Moncreiffe, Sir Iain, Conjectural Tree (The Galley)

1 MacMillan, Rev. Somerled; A Vindication of MacBeth. Private, published Ipswich, Mass.

2 Collectanea de Rebus Albanicis pp. 51-57.

3 See Table E pp. 74-75.

1. I have come to the conclusion that the MacDuffies came to Scotland from Antrim-Down. Dr. Grant and Sir Iain Moncreiffe regarded them as Scandinavian. Moncreiffe regards them as being a branch of the MacKinnons of Strathairdale, who, through their daughters, became the progenitors of the Macfies of Colonsay¹ and McQuarries of Ulva. Dr. Grant reports that the MacDuffies were descendants of a Norseman sent by the King of Norway to keep all eye on Reginald, son of Sumerled. As we will see the whole north of Scotland, and the Isles were invaded, over and over again, for some centuries by the Danes and Norwegians. It is certainly true that many of the Highlanders were mixtures of Celt and Norse.
2. The style of the Chief of our Clan is variously recorded. He was a chief who by use and wont occupied an area for centuries. Whether in the Council of sixteen of the Lords of the Isles, which met at Islay, at Finlaggan, he ranked as a Thane or Lord, does not appear. His hereditary function as Recorder of the Parliament of the Isles is a matter of history but whether this function carried with it a title is also not known. They were not a sept of the MacDonalds though they occupied land owned by the MacDonalds. Scott in "Lord of the Isles" describes him as "MacDuffith, Lord of Colonsay". Elsewhere he was simply styled MacDuffie, or MacFie, or McPhee of Dun Evin.
3. It is usual to describe a thirty-year interval between generations unless there is evidence of a longer or shorter period, e.g. killed in battle. In the Mss. of 1450 there were seventeen names noted and this would indicate that the origin of the Clan would have been circa 950 or 1000 A.D. There are other traditions.
4. The Clan is supposed to have begun under Cormac, the son of Oirbertaig. (Skene). There were many Cormacs in the Irish and in Scandinavian literature; MacMillan has indicated that his son, Ferchar (Fearchar), born in Dunkeld was our progenitor.² This Cormac who was the Bishop, without a See, for a number of years finally became the Rishop of this great institution at Dunkeld about 1128 A.D. His Father would have established the Clan about 1100 A.D.
5. The names with which the recital in Collectanea begins are Feredach and Ferchar Fada. These names appear in Ireland and Scotland. Ferchar appears as members of the Loarn Cinel in Table B, in their incessant struggle with the successors of Fergus to be the high King of Dalriada. My notes on the Loarn (Lorn) Kingships indicate that they were intolerable but, strangely enough, those who decided on the succession of Chiefs, in most Clans, chose chiefs of the Loarn family.

Grieve points out that "Feredach was probably the head of the Clan at some time before it arrived in Colonsay"³. I have examined Vol. IV of Keating⁴ to see if there was a possible Feredach in Ireland who could have become a King of Alba; Fearadhach Fion could have been but he would have been some time before 950 A.D.

1 Moncreiffe, Sir Iain, Conjectural Tree (The Galley)
2 MacMillan Somerled, A Vindication of MacBeth, 1959 pp. 13-14
MacMillan, S. By Gone Lochaber, Glasgow, 1971 p. 96
3 Grieve, S.; op. cit. I. p. 286
4 Keating, G.; History of Ireland. Translated by Rev. F.S. Dineen, London 1914

In Scotland Anderson notes that a grand son of Muiredach's, called Feredach, "had twenty houses" in Argyll.¹ This Feredach, son of Eochaid, son of Muiredach could possibly be the progenitor, but the Annals of Clonmacnoise would suggest that Muiredach, the King of Argyll, was the son of Loarn, with his grandson being the head of his family in the 6th century. Incidentally Anderson reports that the members of the Cinel Loarn included one hundred from "the people of Oriel". This 'tribe were the Airgiallis men who had been developed in Ardskenish, of Colonsay, or in Loch Awe by the Collas in the 4th century. This is the first reference I have found concerning the Airgillas in the history of Colonsay save that of Grieve. In 727 a battle took place in Rosfoichne between Selbach (727) and the family of Eochaid", "where two Airgialla's fell". Whether this battle was in Ireland or Scotland Anderson does not relate.²

6. Ferchar Fada is listed in Table B as being King of Dalriada from A.D. 681 for 21 years. This gives another date but a long time before Cormac of Dunkeld.
7. Another Feredach is reported in Adamnan's Life of Columba³. He dwelt in the isle of Islay. Circa 565-597. Still another Feredach is reported in the Annals of Ulster.⁴ This was a comment that "Feredach Cormac's son Abbot of Iona, reposed", about 880 A.D. This is another indication that our tribe was associated with the religious life of the community.

With all these choices before us, we will have to decide whether Feredach and Ferchar fata are to be included as Chiefs of the Clan or whether they are placed in the 1450 MSS, as a matter of prestige. In the first edition of this volume I included them as being our progenitors and proposed that the Clan started in the tenth century. It may be true but I am obliged to recognize that "Cormac Mac Oirbertaigh" indicates that our tribe became a Clan through Cormac in the eleventh century or later. It will still be one of the oldest clans in Scotland.

8. I have moved the date of Cormac's death to 1147. This has changed the dates for Ferchar, Murdoch I, Finlay and Murdoch II. I have kept Feredach, Ferchar and Oirbertaig as progenitors because Collectanea has noted that they are part of the Clans history.
9. In 503⁵ the sons of Erc, the ruler of Dalriada in Ireland, tried again and moved to Kintyre. This time they were more successful in the early stages. St. Columba gave the Scots tribes his support (563-597) in their battles with the Picts or Britons, who were already established in North Britain.

1 Anderson, A.O. Early Sources of Scottish History, Vol. I. pp. C1 ii -C1 iii, London. 1922

2 Anderson, A.O. Op cit. Vol. I. p. 223

3 Adamnan, Life of Columba. Bk II. C. 23 from Anderson

4 Annals of Ulster, Vol. I, p. 396

5 Grieve S. Op. cit. Vol. I. p. 286

10. Iona was placed under a Norwegian diocese. Miss McNeil says that there had been little if any communication with Iona until 1164 when representatives went to Derry to see if the Abbot of Derry would take charge of Iona. In this delegation went Dubsidbe "a man of learning" called the "Ferleighinn". The fact that the Abbot of Derry refused the request made it possible to establish Benedictine Monks and Black Nuns in Iona in 1203.¹

In the following Tables I have listed the possible Chiefs of the Clan.

Table E - From the Collectanea de Rebus Albanicis, to 1450 (p. 55

Table F - The names have been found in Loder, Grieve, Grant etc.

Table G - From a document prepared by Dhushibh, Oban Times, March 25, 1935

Table H - Obtained from the descendants of John McPhee, son of Malcolm McPhee, of Jura and Colonsay, the great-great-great grandson of Malcolm IV, killed in 1623, by Coll Keitach MacDonald.

I have used Duffie A.D. 1210-1240 as the reference point in the calculations, as he was probably the Chief of the Clan when Donald of Yla (according to tradition) passed over the Consulship of Colonsay to Donald, died in 1249.

TABLE E
Chiefs of the Clan MacDhubhsith

From Collectanea de Rebus Albanicis, p. 55

1.Feredach	-	Named	
2.Ferchar Fada	-	as	
3.Oirbertaigh	-	Progenitor	
4.Cormac	First	1100-1125	Alexander I
5.Ferchar	Second	1125-1150	David I
6.Murdoch I	Third	1150-1170	Malcolm IV
7.Finlay	Fourth	1170-1190	William
8.Murdoch II	Fifth	1190-1210	William
9.Duffie	Sixth	1210-1240	Alexander II
10.Dugald Mor I	Seventh	1240-1270	Alexander III
11.Malcolm I	Eighth	1270-1300	Interregnum
12.Gilchrist	Ninth	1300-1330	Robert I
13.-	Tenth	1330-1360	David II
14.Gillespie	Eleventh	1360-1390	David II, Robert II
15.Malcolm II	Twelfth	1390-1420	Robert III, James I
16.Neil	Thirteenth	1420-1450	James I, II
17.Donald	Fourteenth	1450-1480	James III

1 McNeil, F. Marion, Iona. Glasgow. 1954

TABLE F

From Loder, Grieve, Grant, etc.

18.	–	Fifteenth	1480-1490	James III
19.	Malcolm III Lord Dunevin of Colonsay	Sixteenth	1490-1520	James IV-V
20.	Donald II	Seventeenth	1520-1530	James V
21.	Morphe, Murdoch III	Eighteenth	1530-1539	James V
22.	Archibald I	Nineteenth	1539-1549	James V Mary
23.	Murdock IV	Twentieth	1549-1593	Mary, James VI
24.	Donald III	Twenty-First	1593-1605-1609	James VI
25.	Malcolm IV	Twenty Second	1605-1609, 1623	James VI

TABLE G

From Death of Malcolm – report by Dhushibh (1935)

26.	Donald IV(Org)	Twenty Third	1623-1665	James I - Charles I
27.	Dugald II	Twenty-Fourth	1665-1710	Charles II, William II
28.	Donald V	Twenty-Fifth	1710-1760	–
29.	Angus I	Twenty-Sixth	1760-1788	–
30.	Malcolm V	Twenty Seventh	1788-1854	

TABLE H

Emigrants to Canada

31.	John I	Twenty Eighth	1854-1906	–
32.	Angus II	Twenty-nine	1906-1922	–
33.	Malcolm VI	Thirtieth	1922-1932	–
34.	John Wallace II	Thirty One	1932-1970	–

At one time the Chief was called MacDuffie. The dates of transfer to Macfie, or to McPhee, or possibly to Mcphie are unknown. Very few dates are known with certainty prior to 1800. The destruction of the records of the Lord of the Isles probably makes it impossible to discover directly the names and dates of events up to 1500 A.D. The disturbance in the Clan at the end of the next century, followed by the murder of the Chief in 1623, forces any investigator to depend on indirect evidences.

We have recorded what is now known concerning our Chiefs.

- As indicated above we regard the names of Feredach and Fercharfada as possibly giving prestige to the clan - one a member of a royal family, another a leader of Loarn. It could be that Ferchar was son of a man called Federach.
- Oirbertaich see p. 72 above.
Many clans named this man as one who became a progenitor of their clan. He was a person, not a tradition.
- Cormac - C 1100-1125
He was the first Diocesan Bishop of Dunkeld. We are told by MacMillan that being of ecclesiastic stock Cormac distributed his children around Scotland. Browne considers Cormac MacOirbertaig -Cormac, son of Oirbertaig - to have brought together under his

sponsorship the Earls of Ross, the MacKenzies, the Mathiesons, the MacGregors, the MacKinnons, the MacQuarries, the MacNabs and the MacDuffies. How this grouping came about is uncertain - they are largely northern clans.

4. Ferchar - the 2nd, C 1125-1150
5. Murdoch I - the 3rd, C 1150-1170
6. Finlay, the Rash - the 4th, C 1170-1190
7. Murdoch II - the 5th, C 1190-1210
8. Duffie or Duffy or Dubsith - the 6th, C 1210-1240,

The tradition is that Duffie replaced Donald as Consul for the Norwegian King and took over his residence Dunevan. Donald moved to Islay. He was likely a descendant of Dubside, of Iona.

9. Dougald More - the 7th, C 1240-1270
10. Malcolm - the 8th, C 1270-1300
11. Gilchrist - the 9th, C 1300-1330

Perhaps this was the "MacDuffith Lord of Colonsay" who fought with the Argentine at the battle of Bannockburn (Sir Walter Scott, The Lord of the Isles). This struggle gave Scotland some years of independence from Edward 11 of England. The King gave Angus MacDonald the forfeited lands from the Comyns after Bannockburn.

12. _____ - the 10th, C 1330-1360.

At this time John, First Lord of the Isles had a strong party defending Lochaber from other Clans. I assume that MacDuffies were there.

13. Gillespie - the 11th, C 1360-1390
14. Malcolm II - the 12th, C 1390-1420
15. Neill - the 13th, C 1420-1450

Married the daughter of Normand Obelon, a grand daughter of Patrick Obeolan, Abbot of Carlsbay in Lewis.² Grieve reports that one of Neill's daughters was a concubine of Alexander, 3rd Lord of the Isles. MacMillan describes this daughter as having "made an excellent marriage to Alexander".³ Both agree that the beautiful lady was the mother of Celestine or Gillespie of Lochalsh..³⁴

A battle at Inverlochry in which MacDuffies joined against King James I in 1431 included Angus McPhee, whose family settled in Lochaber.⁵ MacDuffee of Colonsay is mentioned as one of the commanders under Donald Balloch.

16. Donald I - the 14th, C 1450-1480

Was the Chief when the MSS, was written about 1450 A.D. He was the Keeper of the Records of the Lords of the Isles and witnessed a charter between John, 4th Lord of the Isles and the Earl of Ross, April 12, 1463. In 1472 he witnessed a Charter granted by

1 Anderson, A.O. Early Sources of Scottish History Vol. I. p. XLV and CXXXI

2 Collectanea de Rebus Albanicis, p. 305

3 MacMillan, Rev. S., op. cit., p. 96

4 Murray, Frances, Summer in the Hebrides, Glasgow 1887

5 MacMillan, Rev. S., Bygone Lochaber, p. 96

Celestine of Lochalsh to Alan, Captain of the Clan Cameron.¹ Only a few of the minutes and records of the Council of the Lord of the Isles have been found.²

17. _____ - the 15th, C 1480-1490

In *Reliquiae Celticae*, Vol. 2, p. 211, "The Red Book of Clan Ranald" reports that Celestine or Gillespie died in 1473. Grieve reminds his readers that Celestine was the son referred to in events that took place in the Chiefship of Neill the 13th, and guesses that Celestine's Mother was "a daughter of MacPhee of Lochaber, who probably was Chief of the MacDuffie Clan who went from Colonsay at the instance of Maclan of Ardnamurchan".³ May have been son of Donald I but no indication in Loder, Grieve or Grant. We prefer MacMillan's proposal.

18. Malcolm III - 16th, C 1490-1520

Called MacDuffie, Lord Dunevin of Colonsay.

The Act of Forfeiture, 1493, was objected to by Malcolm. The King directed that the land should be given to the Crown and that leases should be issued from the Crown. In 1506 a first Crown lease was given to Malcolm Makoffe for one year but it was not continued. (Loder, op. cit., P. 56). His wife Marriotta, sister of Maclan, erected two monuments in Iona. She was the wife of Malcolm (Loder, p. 56).

In 1495 Maclan moved some of the MacDuffies to Ardnamurchan. Why did not the Chief do, as so many others did, ask the King to give him Colonsay? It had been promised to him before, and he was popular with the King. It could be that Maclan tried to persuade him (the Chief) and when he found this impossible to achieve moved some MacDuffies north to Ardnamurchan. In 1506 Maclan participated in a lease of Colonsay to Archibald McCachan "for the part of Malcolm Makoffe". What does this mean? When Maclan died in 1519 his sister Mariota, the wife of Chief Malcolm MacDuffie created two tombstones to be placed in Iona. One says "Here lies John Maclan, Lord of Ardnamurchan and Mariota MacLean his sister wife of Malcolm MacDuffie, Lord of Dunevin in Colonsay bought this stone for her brother".

19. Donald II - the 17th, C 1520-1530

20. Morphe or Murroch - the 18, C 1530-1539

Called Morphe Makphe or Mcphe as he is also styled. Summoned for treason 1531. Charge dropped. He was supposed to have oppressed his people and it is claimed that he was executed by order of the Lord of the Isles. Loder doubts this event. Died 1539. Tombstone in MacDuffie Chapel, Oronsay, is a cross. An ensign staff, as Chief, was located there on the tomb (Loder, p. 61). On the tomb there is an inscription in Latin "here lies Murdock MacDuffee of Colonsay who died A.D. 1539 and Mariota MacLean caused me to be made".

21. Archibald - the 19th, C 1539-1549

Allen MacDuffee reports that Dugald Roy MacFie was Chieftain in Islay. A 3-year tack in 1541.

1 Collectanea de Rebus Albanicis, p. 305

2 Domhnull, Gruamach. The House of Islay. p. 32

3 Grieve, S., op. cit. I, p. 293

22. Murdoch IV - the 20th, C 1549-1593

One of our greatest Chiefs. Cited in 1580 for non-payment of rent previously charged against Oronsay and Colonsay and now demanded by the Sessions of the Presbyterians. Held that he did not need to pay. Summoned for murder of Earl of Moray. Charge dropped. In 1586 the King promulgated a General Band which required Chiefs to find sureties against strife between Clans (Grieve I, p. 304). During Murdock IV's Chiefship many people endeavored to take over Colonsay - MacDonalds whom he trusted, the MacLeans who used some old grants to claim a right, the Campbells whom he did not trust but were more acceptable to the Crown than either of them. In 1587 captured by MacLeans and released. MacLeans invaded Urugaig. He was shot at Slocha-Dubh-Mhic-a-Phi (Urugaig). Had sons Malcolm, Donald, Murdoch, probably John. May be the "gentle capitane called M'Duffhye" to which Sir Donald Monro refers. (Grieve I, pp. 303-313). Grieve refers to Murdoch IV as being "the last of the MacDuffie Chiefs who ruled upon Colonsay and who was killed at Urugaig". I have not been able to understand this sentence as it affects the MacDuffie Chiefs. Perhaps another family had to assume responsibility for the Chiefship.

23. Donald - the 21st, C 1593-1609

Donald was a witness to a bond between Malcolm and Ronald Campbell in 1605. May have been prior in 1592. Grieve claims that tie was chief in 1609. May have been a "vassal of Argyle". There is contradictory evidence of his death. A bond between Archibald MacFie and Sir James MacDonald, 1596 in which Archibald accepts Sir James as our only Lord and Master is one document preserved for the future. Hosting of "gentlemen" by crofters began to disappear. Killed by Mac-Leans, between 1609 and 1615² on a "friendly visit at Lochbuy".

24. Malcolm IV - 22nd, C 1605-1623

Son of Murdock IV (Loder, p. 95)

Bond with Ronald Campbell. By 1610 (Grieve I, p. 319 ff.), the Crown had given the land to Argyle who leased lands to "Makfeithe" and appointed tacksmen. Grieve is of the opinion that by this time the Scottish government had recognized the MacDonalds as the Chiefs of Colonsay" and they no doubt considered themselves as the overlords of the MacDuffies". Coll Keitach was raised in Colonsay, knew Malcolm well and lived in Kiloran. Coll had his supporters, as against Malcolm, and they worked with him to destroy Malcolm. It was obvious that Coll, who was a pirate, would like to use Colonsay as his headquarters. When Sir James MacDonald decided to rebel against James VI and I he used Loch Sgoithaire in Colonsay as his headquarters. Malcolm and Coll went to Kintyre to fight. When it was clear that the King would win Coll became a traitor and helped Argyle to arrest other insurgents. Malcolm was released In 1618. Coll forced Malcolm to hide, finally found him and killed him and four other men with him, They were Donald Oig McPhie, Dougall McPhie, Johnne McQuirrie and Ewir Bayne, alias Quhyte.

1. Grieve, S., op. cit. I, p. 293

2 Grieve S., op. cit. I. pp. 316-317

After Malcolm was murdered in 1623 Coll MacDonald continued to control Colonsay for a number of years. He was not a representative of the Clan but an usurper who hoped to seize the islands. Coll continued his piracy on the islands. The Campbells disposed of him within two decades (1639). By 1701 the Duke of Argyll (Campbell) exchanged Colonsay and Oronsay for lands in Knapdale with Malcolm McNeill of Crear and the McNeills provided good ownership for the MacDuffies – MacFie – McPhee – McFee who remained on the islands.

The report concerning the death of Malcolm in 1623 was as follows:

"Malcolm's widow and family made a formal declaration against Coll Keitach, his son Archibald and four others, charging them with the " crewall slaughter of umquhile Malcolm McPhie of Colonsay, Donald Oig McPhie, Dougall McPhie, Johnne Mcquharrie and Ewer Mayne, alias Quhyte committed in February last".

"The signatures were Donald Oig McPhie as son, Katharine, Ann and Fynwall as dochteris; Murdock McPhie in Islay as brother to Donald Oig; Dougall McPhie as next of kin to Johnnie and Ewer".¹

Loder (pp. 219-220) recites a Charter giving lands to the Earl of Argyll, March 30, 1610. Loder reports January 13, 1618, a remission of Malcolm MacFie (p. 223-233) for his offense in the rebellion headed by Sir James. He was called "Malcolm McDuffphie of Colonsay".

Strangely enough after the murder Coll was given a lease of "the teinds of the parsonage and vicarage of the parish of Kilchattan in Colonsay and of the whole lands of that island" (Argyll Inventory, 1632, p. 184, reported by Loder, p. 227).

Also strangely enough, a grand daughter of Coll was given a charter for Oronsay and Garvard rents but as far as we can discover Coll refused to appear in court and Marie McDonald the relic had no compensation

There are many stories of Donald Oig the son. One seems to be plausible. There were reports that Donald Oig went with his mother to Glasgow when proceedings were taken against Coll and that Marie had left Colonsay and returned to Islay. The story is told in Campbell, John G.2 and was attributed to "Yellow-Haired John of the Deer." It told that John, who had admired his chief Malcolm, felt that Coll Cietach would be likely to kill Donald Oig and offered to protect the boy. I have recounted Campbells story at length in Chapter V of volume Two.

It is likely that Donald Oig was very young at the time of his Fathers death. It is likely that he was kept away for about fifteen years and until Coll was driven out of Colonsay by the Campbell - circa 1639. During this period he was likely a laborer in Jura and depending on the relationships with the Campbells he may have stayed in Brosdal. At least we know that prior to 1709 Malcolm McDuffie had married Ann Patterson in Brosdal and had a son in that year 1709 called Donald.

1 Robert Pitcairns "Criminal Trials in Scotland Vol. III, p. 553

For over two centuries there were no reports on the Chiefs of the Clan, and many wondered whether the Clan had disappeared in Scotland. In Volume II, Chapter IV we will give some evidence of the Interest taken by a Robert MacFie of Innerkip. Co. Ayr. This family, Robert MacFie, came from Colonsay during the latter part of the 17th century to County Ayr and then settled in Co. Renfrew. They became known as sugar-manufacturers in Glasgow and Liverpool.

Roberts great grandson purchased Langhouse and Airds. Another cousin Robert Andrew became a member of Parliament from Leith. Four members of the family became armigerous and I have reviewed the data provided to the Lord Lyon. They appeared formerly in Burke's Landed Gentry. An Application was made in 1864 when Robert became armigerous; in 1925-26 John William Scott MacFie and Andrew Laurie MacFie were granted this privilege. A study of the Role of Scottish Arms, published by Lt. Col. Gayre does not indicate that any MacFie is now armigerous. Obviously these gentlemen did not seek the Chiefship or were refused it by the Lord Lyon.

The next episode was not long in appearing.

Major Ross, F.S.A. wrote a book on the Highlands and Islands, The Land of the Gael, which he dedicated to Harold Campbell MacFie, of Sydney, Australia as "Chief of the Clan MacFie of Colonsay and the Isles". Major Ross brought in no MacDuffies. Harold MacFie left school at 15 years of age, went to western Australia, wrote as a journalist, and became an accountant. He believed that he held in his possession a green bonnet heavily decorated with the crest of the MacFie's. The bonnet he claimed, was a symbol of authority as a Chief; it had been passed from Chief to Chief for over 260 years (in 1934).

The book, The Land of the Gael, was reviewed by the Oban Times. Dr. MacFie of Essex wrote to the Editor on January 5, 1935 commenting on Major Ross' dedication. Dr. MacFie asked two pertinent questions: - Who is the Chief? Is a story of a Highland bonnet accepted by the authorities? In January 27, 1935, Mr. I.M. MacFie of Edinburgh asked that representatives of Harold MacFie should give his readers evidence that "the wide publicity which was given to the claim should be substantiated". If he could do so "every MacFie will be glad to learn that ours is not a broken clan".

In 1934 Mr. Harold MacFie died and is buried at Hillingdon Cemetery, Uxbridge, aged 61 years. It was this correspondence which induced Dhushibh to write the Oban Times in March, 1935. I have read many more issues of the Oban Times but have not found any further reference to this claim. This is not the way the Lord Lyon approves a Chief-designate!

A letter published in the Oban Times, on March 25, 1935 reports that four persons were the Chiefs from 1623 to 1788.

"March 25, 1935.

"Sir:

A short time ago some letters appeared in the Oban Times asking for information about this Clan. Perhaps the following will be of interest.

-
- 1 Gayre, Lt. Col. of Gaye and Nigg. Roll of Scottish Arms. The Amorial. Darnaways, Edinburgh, 1969.
 - 2 Ross, Major F.S.A. The land of the Gael.

About the year 1840 John MacPhee and his young wife left Colonsay for Canada. He was the son of Malcolm, who was the son of Angus, son of Donald, son of Dugald, son of Donald, son of Malcolm, the Chief of the Clan who was killed at Eilean non Ron in 1623.

John MacPhee settled in Ontario and had a number of children, several sons and daughters. One of his grandsons, Malcolm MacPhee fought. in France in the last war.

I am, etc.
"Dhushibh"

"Dhushibh", whom we think was Malcolm MacPhee, was a Resident Proprietor of the Port Sonachan Hotel in Argyll. He had lived for some years in Colonsay in charge of two farms. His father Donald lived in Colonsay throughout his life. His grandfather Malcolm lived in Jura until his children were born and then moved to Risag Buidhe as a farm laborer. Donald was a brother of John, titular Chief of our Clan. Malcolm (Dhushibh) was inevitably involved in an environment where matters of inheritance were being discussed regularly. The four persons who were chiefs from 1623 to 1788 as shown in Table IV required as average of over forty years as a chief. Malcolm who died in 1854 could have been a chief for fifty years. Malcolm's son John who moved to Canada in 1847 was titular chief from 1854 to 1906.

Donald Oig was a boy, probably five to ten years of age when his father was killed. Marie MacDonald may have taken Donald to her family in Islay; I have repeated another possible legend concerning Donalds upbringing in this chapter. If the family kept out of the 1715 and 1745 wars, as we suggest they did from Colonsay, - the periods of 1623 to 1788 would be acceptable.

Donald Oig - the 23rd, 1623 –

If Dhushibh is correct several things should have happened between 1623 and 1846.

One would be that elder members of the Clan would have been concerned to establish a continuous line of succession. This is what Highlanders do. John of the Deer regarded Donald Oig as "Donald of Colonsay". Where Donald lived cannot be known, but the family believed that Donald had a son or other representative called Dugald; that Dougal had a son called Donald, that Donald had a son named Angus, that Angus had a son named Malcolm and that Malcolm son, John, had moved to Canada in 1847. This had been the tradition or history, as Dhushibh records it, in Colonsay or in other parts of the family. It may be of interest that from 1935 to 1938 I found no further reference in the Oban Times to the letter from Dhushibh.

Anyone who is familiar with Parish Registers knows that there were years when no record was kept prior to the census. Loder says "The register of marriages and baptisms have been kept so negligently in Colonsay that, however defective this account may be without extracts from them, they cannot be admitted." The fact that there was no record in Jura from 1704 to 1810, and in Colonsay prior to 1796 would make it difficult to establish births and deaths of the names mentioned by Dhushibh.

TABLE H

Reports on Chiefs following Malcolm's Death 1623
(Malcolm IV to John Wallace II)

Name	Birth	Death	Chief	Children	
Malcolm IV		1623	1605 – 1623	Marie McDonald	Donald Oig, Dougall (surviving)
Donald IV Dugald II Donald V Angus I			1623 – 1788		
Malcolm V	1786*	1854*	– 1854	Ann Paterson	*John, Neil, Donald, Jean, Margaret, Mary
John I	1814*	1906	1854 – 1906	Hester H. Galbreath	Angus, Malcolm, Annie, Katherine, John, Neil, Alex
Angus II	1846	1922	1906 – 1922	Sarah Buchanan	Florence, Malcolm, John W.
Malcolm VI	1889	1932	1922 – 1932	–	No Children
John Wallace II	26 Dec 1892	1970	1932 – 1970	Miss Milligan	Douglas

* Scots Ancestry Research Society Reports

1 Loder, 231, Particulars of leases of Colonsay and Oronsay, registered in Register House, Edinburgh, for 1651, to Donald McPhie

We used Dhushibh letter of March 25, 1935 as the source of information. The letter indicated only that a John left Colonsay for Canada and indicated that his Father was Malcolm, presumably from Colonsay.

With these data available the Scots Ancestry Research Society took over the hunt. Since there were no Parish Registers kept in Colonsay before 1796, the area was limited. Eventually the Society found that Malcolm whose names were McDuffee or Mc Fee, was in Jura, not Colonsay; that he married Ann Paterson of Brosdal in 1812; that they had six children; that later they returned to Colonsay where Malcolm died at 68 and Ann at 84.

Malcolm had been a fisherman in Jura. At some stage he removed from Jura to Risag Buidhe, an obsolete fishing village near Scalassaig, Colonsay. He became an agricultural laborer. When John was thirty three he and his father agreed that the famine of 1846 forced John to find a better home for his wife Hester Galbreath and son Angus. They agreed that he could carry the title even though he was in Canada.

There is very little mention of the Clan in Colonsay after the murder of Malcolm IV. In 1626 Malcolm McDuffie was a "reider" in Jura and Gigha. In 1651 Donald MacFie rented Colonsay and Oronsay from the Duke of Argyll for two years. In 1656 Donald McDuffie was required by the Presbytery to give a certificate for the good behavior of Archibald McDuffie. We may find other information in other areas such as Lochaber and Mists. Members of the clan could help if other evidences are reported to the author.

The Society could not find any records in Colonsay or in Jura of the birth of Malcolm. The Parish Records in Jura started in 1704, was interrupted in 1734 and began again in 1810. We abstracted the records of the census of 1841, 1851 and 1861 of Jura and Colonsay.

From these records we are able to determine the vital statistics of Malcolm and John. We obtained information in Canada of John's history, of his children and grand children and are able to bridge the gap from 1786 to 1970. We have found that Malcolm was Chief from the death of his father to 1854 and that John was Chief for 52 years to 1906.

Dhushibh named four people who were Chiefs from 1623 to some date near the end of the eighteenth century, when Malcolm could have been made titular Chief, at say, 1800. Could it have been possible that all of this period was covered as Dhushibh says?

Beginning with 1623 up to the death of Malcolm in 1854 we have a period of 1623-1854, a period of 231 years, for whom Dhushibh claimed an average of 46 years as a Chief. Alternately we could look at the period 1623 to the beginning of Malcolm (f) in 1788, a period of 165 years divided by Donald, Dugald, Donald and Angus, or an average of 41 years. To this should be added 14 years to maturity of Malcolm V and the average date would again be about 45 years.

This period is a lengthy span. We would have felt that another one or two Chiefs should have been mentioned but we must remember that Donald Oig was a minor in 1623 and could have been a Chief for over fifty years as did John I. They probably lived as agricultural workers throughout this period. They did not join the rebellions of 1715 and 1745 from Colonsay - that was left to the Lochaber, Perthshire and Uist.

I asked the Scots Ancestry Research Society to look for other sources of information within five spellings of the names, MacDuffie, MacFie, McPhee, MacPhee, McFee. In their reply July 27, 1971, they had studied the following factors, no one of which recorded any documents.

1. Retours of Heir, Argyllshire, A.D. 1600-1800: none was found.
2. Register of Sasines (land transfers) in Argyll, 1617-1780: no entries.
3. Window Tax, 1748-1786 In Colonsay, Oronsay, Jura, Ardmensh, Lungs and Kiloran: no MacPhee/MacDuffie entries.
4. Hearth and Poll. Tax for Argyll: no reports for Colonsay in 1693-94.²
5. Wills (Argyll Testaments) and Inventories: no relevant McPhee's were found.

Possible Chiefs 1623-1788

There is, as yet, no evidence of Donald Ogs successors, except to say that there was a Dugald who married a local Jura girl, Nancy Patterson of Brosdal, Jura. They had a son, Donald McDuffie. This Donald lived in Brosdal and presumably had several sons including, Angus, who may have moved, as some other McDuffies did, to the new world of North Carolina. The accepted tradition is that Angus remained in Scotland and was the father of a Malcolm whom I have described as Malcolm V, 1786/88 – 1854.

Gruamach Domhnull points out that while many would have expected that the expectation of life of the chiefs would be short, in fact, the six rulers from Reginald forward to and including Donald II reigned for 256 years - Reginald - Donald I, Angus I, Angus II - John I - Donald II, as the head of the southern MacDonalds. It was only with the Lowland Kings of this era that the Kings lasted an average of 18.3 years. Even in modern days the Kings of England lasted only 21 years. (House of Islay, p. 49).

Donald Og IV – 23rd, 1623-1665
Dugald II – the 24th, 1665-1710
Donald V – the 25th, 1710-1760
Angus I – the 26th, 1760-1900
Malcolm V – the 27th, 1800-1854
Malcolm V was noted in two Parish Registers.

In Colonsay: Malcolm McPhee married Ann Paterson
In Mull: Malcolm McFee of Jura and Ann Paterson of Tobermory, married Mull, 1812.

1 The Window Tax, started in 1748 and related to persons whose house had more than eight windows. The McNeills of Colonsay-Ormsny, the Campbells of Jura and Kiloran and a few others were taxed but our Clan lived in much more straitened circumstances in Argyll.

2 Glenn McDuffie has found 35 Hearths in Colonsay and Oronsay and has provided the names of the owners.

John I – the 28th, 1854-1906 called McPhee.

John was born in Risag Buidhe, Colonsay, December 1, 1814. He joined his Father as a fisherman for a period and later worked on the mainland. He married Hester Galbreath on June 11, 1845. Two children were born in Scotland when John and Hester moved, by sailing vessel over thirteen weeks to Mariposa, Victoria Co., Ontario, in 1847. In 1852 he moved to a six hundred acre farm in Bruce Co., near Paisley. They had seven children, five boys and two girls.

Angus II – the 29th, 1906-1922.

Angus, born in Scotland, March 23, 1846, came with his family. He married Sara Buchanan. They had two sons Malcolm and John Wallace and one daughter.

Malcolm VI – the 30th, 1922-1932.

An engineer. Unmarried. Died in a motor car accident.

John Wallace II – the 31st, 1932-1970

A banker. Succeeded his brother Malcolm . Married Bertha Milligan. One son.

There is no titular Chief since April 1970. Relationship to the previous Chief, a person of substance, and descent, in the paternal line, from persons with an appropriate background in Scotland are factors which must be evaluated by the Lord Lyon and his Court before one can claim to be a possible Chief.

An ad hoc derbhfine consisting of what the regulations call "principal landed men" who have or are entitled to have armorial bearings from the Lord Lyons Court would select one of their members to be proposed to the Lord Lyon as a candidate. Acclamation by members of the Clan is part of the procedures indicated, but the final decision is in the hands of the Lord Lyon either to confirm or reject.¶

Clan members can apply to the Lord Lyon, Register House,Edinburgh for permission to obtain armorial bearings.

I have been convinced that John (Wallace) II was the Chief in 1932-1970. The fact that his son is unwilling to have his name put forward as the next chief to the Lord Lyon is a separate matter.

1 Adam, Frank. The Clans, Septs and Regiments of the Scottish Highlands (Revised by Sir Thomas Learney, Emeritus Lord Lyon King of Arms, Eighth Edit. Edinburgh. 1910.

A second proposal has come from Australia. The story comes through Rev. Robert S. Hill of Glenshee, Perth as an extract of the Memoirs of Mr. Robert Hill of Kilmacolm. The McNeill's of Barra attacked, unexpectedly, the house of the chieftain of the Macfie in "Little Colonsay" in 1768. There had been no quarrel between the two clans at that time unless it was financial and there was no reason for anticipating the onslaught. During the massacre the home of the chief was stormed and all were killed with the exception of the chief, who was injured, and his son Alexander. The chief ran to the beach and hid among the reeds but was discovered by the McNeills and was killed. A clansmen took the young Alexander to Oban. He was educated for the Ministry, married an Argyllshire beauty named Mary Sinclair, and had a family of five children, as follows:

George, 1787-1870, a Minister, of the Church of Scotland, lived in Bute, Glasgow, Birahop Craig in Northumberland, went to Australia in the Portland as a Bounty migrant in 1837, went to a church called Ebenezer at Portland Head for thirty years. He died in Australia.

Mary, 1792-1802

Alexander, 1795-1818

Catherine, 1797-1882

Christian, 1800-1806

Alexander McFie Sr. died in 1823, his wife in 1828. ¶

Unfortunately the Parochial Register for Bute had no record for the period 1780 to 1820. Dr. Chatfield, with whom also I have been corresponding, and who uses Grieve as his reference recognizes that the story of a Macfie who tried to hide in the seaweed in 1623 and again in 1768 "probably represents the same incident, more likely at the earlier date of 1623. I agree with Dr. Chatfield in his interpretation of the incidents.

I have pointed out that I have not found any evidences of the "massacre of the Macfies" by the McNeills; the information I have collected indicates that in 1768 Donald McNeil was a good Laird, that the output of kelp in the islands provided employment for several thousand men in the Isles, including Colonsay.² The memories of those who continually attended Ceiligh in the Highlands were sure of the events but they did mix up decades or even centuries.

There is no titular chief since April 1970. When members of the clan have organized themselves in societies it will be possible to submit to the Lord Lyon proposals as to the 35th chief. Readers of this history should organize themselves to present this case to the Lord Lyon, the only Court in which a decision can be made.

1 Hill, Robert, Rev. Extract from Memoirs of Robert Hill, late of Muirburn, Kilmacolm. Little Colonsay is not Colonsay; it is a small rock between Ulva and Staffa.

Prior in Colonsay – Oronsay

The Prior was one of the most important leaders in the community; the Chief, the tacksman and the leader of the religious life.

I have data compiled by Grieve and Grant beginning with Prior Colin in 1494, Allen McDuffie has provided further information.

- 1405 Donald Maricii, son of Maurice, son of Brichus, removed by Rome in 1426. (McDuffie)
- 1426 Dugald, son of Alexander Maclan (McDuffie)
- 1433 Duncan, son of Dominius
- 1498 Colin was in office when Maclan of Ardnamurchan slew Sir Alexander MacDonald in the Prior's house, in termonn. Presumably he did so to ingratiate himself with James IV. A beautiful carved cross was erected to Colin in 1510, the "Great Cross" of Oronsay.¹
- 1549 Sir Donald MacDuffie was a brother or uncle of the Chief, Murdoch the 23rd. He was a university graduate, M.A. He resigned in 1554 with a promise of life rents and a right to reentry in the death of his successor. He died shortly after retirement in 1554. He was buried in the Prior's Chapel, close to Murdoch and Mariotta McDuffie.² Grant points out that in a side chapel the MacDuffie rod of office as a ruler was placed.³
- 1553 Donald MacMurick Duphaci
- 1555 Donald McKfee. Died suddenly
- 1555 Robert Lawmont. Grieve suggests that this appointment was the last Roman Catholic appointment before the Reformation.⁴
- 1561 Malcolm MacDuffie was appointed "Commendator" of Oronsay. In 1583 the Commendator (still called the "Pryour of Colonsay") with two others appeared in court in Glasgow to refute charges that they stole wine, swords, bullets, etc. to a value of £666 from merchants in a boat in Lochfoyle. The Court absolved them.⁵
- 1592 Donaldus Dufacius (Donald MacDuffie) was appointed to "Orvinsay".⁶
- 1597 Donald Makduphee was called Prior.⁶
- 1609 Donald Macfie attended at Iona and signed on behalf of the Clan the Statutes of Icomkille.⁷

1 Grieve, S.; Op. cit. I. p. 293, 373

2 Grieve, S.; Op. cit. I. p. 296

3 Grant, I. ; Op. cit. I. p. 155

4 Grieve, S.; Op. cit. I. p. 296-297

5 Grieve, S.; Op. cit. I. p. 299-301

6 Grieve, S.; Op. cit. I. p. 301

7 Grieve, S.; Op. cit. I. p. 316-318

CHAPTER VI

A SEARCH FOR NEW HOMES

The traditions of our clan, and for that matter, of the Scots as a race would indicate that we had moved many times; from the eastend of the Mediterranean to Ireland, and then to Alba; that in Alba and later in Scotland we had moved from Kintyre to Inverness and Ross, then south again to Argyll and Ayrshire - Galloway, then in small numbers back to Antrim, Down, Armagh and in other areas in Ulster. With the seas as our highway we had lived within the total limits of Great Britain and continental Europe. Now we are to examine a further exodus to New Worlds.

These New Worlds were lands in which many nations sought places for their sons, and from which they expected to find great wealth. One needs to be reminded that as early as 1002 A.D. Madoc, a Prince of North Wales found several islands in the West Indies; that very many years later Columbus, on behalf of Spain discovered other areas in 1492, including Cuba. Vespuccius travelled from Cadiz to Paraguay, noting areas we now call the Gulf of Mexico, the Antilles Islands, Guiana and Venezuela in the years 1497 - 1499 A.D. He visited Brazil in 1503.

John Cabot, an Englishman, stopped at Newfoundland in 1497 and sailed along the coast from Labrador to Florida. Jacques Cartier and Verrazini travelled from St. Malo in France to Bonavista, Belle Isle, Gaspé, the St. Lawrence river and Hochelaga and laid the foundations of the French colonial group in North America.

Walter Raleigh in 1583 and Grenville in 1584 spent some time in Florida and moved northward to Cape Fear, Hatteras and Virginia. John Smith, from 1607 stayed long enough to establish Virginia as a British Crown Colony. Juan de Fuca began the explorations of the west coast of America in 1592.

On the east coast of North America Samuel de Champlain was both a navigator and a colonizer. In 1603 he explored the St. Lawrence River; in 1604 - 1606 he founded a colony in Port Royal, Nova Scotia. he made surveys south to Cape Cod. In 1608 he founded Quebec. Henry Hudson made three voyages westward, looking for a route to China. On his fourth trip he entered Hudson Bay. Since this did not give him a road to China, a mutinous crew set him, his son and seven ill members on the ice where they perished in 1611.

Vasco da Gama sailed around the Cape of Good Hope and found that Portugal controlled much of the east coast of the continent of Africa.

Britain purchased South Africa in 1795 from the Dutch; in the nineteenth century the rest of Africa was divided among European nations.

A land, Terra Incognita, reported by Ptolemy in the second century, was really an unknown land until the beginning of the seventeenth century 1606, when a Dutchman surveyed part of the west Pacific and southern coasts and called it Australia. He described it as 'arid and barren'. In 1688 William Dampier explored the north west coast which was also arid, and barren, and

Europe lost interest until 1768 when Captain Cook noted that an area near Sydney which he called "Botany Bay", caused Cook to claim possession for Britain.¹

The transportation of convicts who had been sent earlier to Barbados, St. Christopher and areas in North America led the British Government to approve a plan for a penal colony at Botany Bay. Tasmania was discovered by Abel Tasman in 1642. Captain James Cook visited many of the islands in what we call Australasia. Captain Cook visited New Zealand, in 1769 and 1774. It was not until 1840 that a treaty was made by England with some Maori Chiefs under which they recognized the British Crown.

Spain and France were the opponents in the struggle for English control of the seas. In Chapters VI and VII and VIII we will watch the control of both countries being transferred to England and after 1709 to Great Britain.

These were the areas to which eleven million people from the British Isles passed to North America between 1770 and 1890,² and smaller but significant groups to Australia, New Zealand and South Africa, by choice and occasionally by law.

This was an exciting time to men who lived in ships; to the Kings and Queens who hoped that great wealth of gold and silver could come to their treasuries; to importers who wanted the silks and the perfumes from Asia and the furs from America. The men who told their stories in Europe were followed by many others who were searching for freedom, for wealth and for new opportunities for themselves and their children.

We will ask, more specifically, why, who, when, and how did members of our clan join this exodus?

What situations led a body of rural and semi-rural men and women, whose attachment to their homeland was of tremendous value - to move themselves, and their children to unknown lands, with the known probability that they would not be able to retrace their steps to the homes of their childhood? A few of them would welcome the excitement of viewing a new land, but to most Highlanders and Islanders, who had lived in the glens, and on the misty islands, the threat of being moved even to the next glen or out of the island where his friends resided, would cause him dismay and heart break.

The events which caused old and middle aged men and women to move over seas must have been of major significance. In point of fact there were many developments affecting the lives of many people, which led the Scottish people to move in great numbers - to leave families, parents, children, relatives and friends, churches, and social customs while they moved into an arena where the rules and practices could be different. We will examine these in Chapter III.

1 Belknap, J.D.D. Biography of Early Discoveries, 1798.

2 Guillet, E.C. The Great Migration. Toronto. 1963. P. VII.

PRESSURES FOR DISPERSAL

Volume II of this series will recount most of the events in which the clan was engaged to about 1600 A.D. There were other events in which Scotland and Ulster participated which, eventually, had a profound effect on the lives of the clansmen. I will deal with these in this Chapter. Not all of these factors imposed themselves equally on all people, but all of them helped to provide reasons for the members of our clan to leave the lands of their birth and find new homes.

A. Rapid Rise in Population

After many centuries of occupation the total population of Scotland, in 1801, was 1,608,420.

The continued strife with England, and, for almost five centuries, with the Scandinavian populations, were only part of the slowness of the growth. Donaldson in a very effective sentence has added another dimension to this problem. He says: "Recurrent plague caused large numbers of deaths in the fourteenth and fifteenth centuries" as did "smallpox at the end of the eighteenth century, fevers in the nineteenth and tuberculosis in the twentieth century".¹

Famines were prevalent in the Highlands and Islands in 1740, 1756, 1778, 1782, 1783, 1799-1800 and especially in 1845-46.

When the rebellion by the Pretender in 1715 was over and even when "Prince Charlie" created the sanguinary battle of Culloden more persons stayed at home and looked for a livelihood on their crofts. Lands were divided in order to allow a young man to start a home. Obviously this procedure could not continue for many decades but it helped increase the population.

Colonsay had a total of 805 having risen from the First Statistical Account, 1792, of 718 persons. By 1841 it had risen to 979. Other areas increased their growth even more rapidly.²

In spite of these events from 1801 to 1871 the population of Scotland was more than doubled.

The increase in population was uneven. Loder comments that despite the large emigration from the Highlands and Islands of 20,000 persons the total population showed no decrease between 1763 and 1775 while that of the Isles had increased from 52,200 in 1755 to 75,466 in 1795, "an increase of nearly 50 per cent in forty years".²

Lumsden's book reports changes from 1801 to 1821 for 32 areas - an increase of 13 per cent.³

Margaret Adam in a notable article dealt with some of the changes in the population of the Highlands.

1 Donaldson, G. The Scots Overseas, 1966. p. 14

2 Loder, J. Op. cit. p. 160

3 Lumsden, J. Enumeration of the Population of Scotland. 1823.

TABLE XVI
Population of Certain Areas ¹

AREA	1750	1809
Sutherland	20,774	22,961
Inverness	64,656	73,979
Argyll	61,291	76,101
North Uist	1,836	4,021
South Uist	1,958	5,500

Cregeen, in a Report to the Duke of Argyll gives information on changes, within a very short period, of population in Mull and Morvern.

TABLE XVII
Population ²

AREA	1779	1792
Morvern	887	1,113
Ross in Mull	1,061	1,479
Aros Mull	939	1,035
Torosay Mull	360	420

As far as Colonsay is concerned some people moved to Ayrshire, Galloway and elsewhere in the seventeenth century. The Statistical Account refers to the fact that in 1791 "a considerable proportion of the population crossed the Atlantic" and that many were anxious to go overseas in 1793.

I had expected that Colonsay men and women who went overseas in the 1790's and early 1800's would have gone to Prince Edward Island or to Cape Breton. The census of 1798 of Prince Edward Island does not indicate persons from Colonsay. I have not found these persons in Cape Breton. During 1826-30 some emigrants left the island, but Lord Teignmouth's comment that many of the emigrants wished to return to Colonsay ³ indicates that John tried to find employment for the sons of his crofters.

Carrothers points out that many owners, when the kelp industry began to fade away, in 1825-1841, refused young people in the isles permission to marry unless they had a "holding"

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- 1 Adam, Margaret I.,: The Causes of the Highland Emigration of 1783-1803 Scot. Hist. Rev. XVII, No. 66. Jan. 1920
 - 2 Cregeen, Eric R. Argyll Estate Instructions, Mull, Morvern, Tiree, 1771, Scot. Hist. Soc. Edinburgh. 1964.
 - 3 Loder, J. Colonsay & Oronsay, pp. 160, 161, 176.

on the estate; should they do so they had to leave the estate.¹

The British Government recognized that there was a surplus of population. W.S. O'Brien, in Hansard Parliamentary Debates noted that "the population of areas in Scotland greatly exceeded the number for whom profitable occupation could be provided".²

B Rapid Rise In Rents

The landowners in Scotland (and they were not many) and their tacksmen - who often, were related - found landowning in Scotland not very profitable, with small crofts.

Prebble indicated the stages by which an owner could substantially increase his income by the use of sheep instead of cattle. This meant that the owner could raise the rents every time a lease became due. If the estate was for sale the change was equally important.³ Instances of these changes have been recorded:

Ownership in Argyll	1760	-£	20,000
	1837	-£	192,000
Glengarry	1787	-£	800
	1824	-£	80,000
Chisholm	1783	-£	700
	1837	-£	5,000
Orkney	1791	-£	5,000
	1837	-£	70,000
Hebrides Up 5 times			
Duke of Argyll. 1743-1761 - Increase of 40% ⁴			
Mull, Morvern, Tiree 1703-1770. Rent tripled ⁵			

Consolidation of farms was inevitable to allow a shepherd to cover several areas of sheep-runs. Tacksmen found that they could not obtain these increases; the owner evicted the tenants and sub-tenants and collected the revenue himself. The farmer tenant lost his croft and the use of land as a means of maintaining his family. Some owners forced the tenant off his property by destroying the home and its pitiful furniture.

The Scots Magazine kept on insisting that increases in rents were the major causes for emigration.

MacLauchlan pointed out that until 1745-46 the power of a Highland Chief depended upon the number of men he could raise. When the British destroyed the clan system, one great effect was that money and not men became the most valuable return which the property could obtain

1 Carrothers W.A. Emigration from the British Isles. 1929, p. 172.

2 O'Brien, W.S. Hansard Parliamentary Debates, Vol. LIV 3rd Series 1840. pp. 835-839

3 Prebble. The Highland Clearances Penguin 1963

4 MacDonald, Dr. N. Canada 1763-1841. Immigration and Settlement, Longmans 1939. p. 295

5 Cregeen, E.R. Scottish Historical Society, Edinburgh 1964. Vol. X11.

As a consequence money values became the measure instead of men.¹

Clearances

Agnes Muir MacKenzie, John Prebble and others have written the story of the Clearances, when the Highlands moved into sheep farming, when men lost their jobs, their crofts and their homes. There are many aspects of the question but the fact remains, that substantial numbers of families were evicted from their homes sometimes with grievous and callous overtones.

It is claimed that the chiefs of the clans demanded much more return on his investment.

There is little doubt that these evictions led to massive emigration.

The "sheep" with which Highlanders fought for 50 years was the "Cheviot" sheep. It reached Ross in 1790, in 1792 to Caithness. Mr. John Prebble in his book "The Highland Clearances" has traced with great skill and persistence, this development. The events of the "Hen of Ross" vs. the Cameron men of Lochaber was being told to the men of Sutherland, to the Sheriff Deputy of Inverness and to the magistrates at Dingwall.

The "Men of Ross" had ringleaders of whom five were arrested as leading "a seditious mob", and disturbing the public peace. One was sent to Botany Bay for seven years, two were banished from Scotland for life, one was given three months in goal, and the fifth a fine of £350.

TABLE XVIII
Evictions

1782	First eviction ²
1785	Eviction in Glengarry (Prebble)
1785	Evictions in Loch Quoich
1787-88	More evictions
1801	3,000 evicted in Inverness (A.M. MacKenzie)
1801	Evictions from Strathglass (Prebble)
1800-06	10,000 evicted from the Isles
1804	Evictions from Lochiel in Lochaber (Prebble)
1807-09	Many more Sunderland families were evicted including Dornoch, Farr, Lairg, Loth, Clyne, Golspie (Prebble)
1811	Sleat, cleared, (A.M.M.)
1812-13	Evictions in Assynt and Kildonan in 1813 and 1815 (Prebble)
1814-19	Evictions for Strathnaver (Prebble)
1820	Evictions in Culrain and Strathoykel (Prebble)
1821	Evictions in Ross (Prebble)
1828	Lochmaddy cleared (A.M.M.)
1842-45	Evictions at Glencalvie (Prebble)
1849	Evictions in N. Uist (Sollas)

1 MacLauchlan, T. The Influence of Immigration on the Social Conditions of the Highlands. Trans. of Nat. Assoc. for the Promotion of Social Sciences 1863, pp. 605-610.
2 Prebble, John. The Highland Clearances. Penguin, 1963, (Chap. I)

- 1851 S. Uist and Barra evictions (Prebble p. 266)¹
- 1851 Strathaird (Skye) evictions (Prebble p. 267 & 271)¹
- 1853 Evictions at Boreraig and Suishnish (Prebble p. 272)¹
- 1853 Last sub-tenants
- 1854 Evictions in Strathcarron² (Prebble)

Graham claims that it was high rents and not the clearances that produced such an exodus from the Highlands.³ Adam in a very important paper suggests that 1763 was the beginning of the "violent outburst" when probably 20,000 moved from the Highlands to Carolinas, Albany and Nova Scotia. Graham claims that Ross and Sutherland, Argyll and Inverness suffered depletion after evictions but it was really Skye, the two Uists, Lewis, Arran, Jura, Gigha and Islay which sent these large numbers of people. There had not been evictions before 1770 but there had been pressure for high rents for decades.

Young considers that the clearances were infamous but goes back to their beginnings. In 1680 some seven lairds in the Border Forest of Etrick found that when the wars described in Volume V, had finished and surplus men were not needed on the farm, landowners evicted families and made some money in sheepfarming. In the 1720 the clearances spread to Galloway and much later to Inverness and northern areas as shown in chart called Evictions (Table XVIII).⁴

John Prebble in his "The Highland Clearances" refers to the behavior of Gordon's Factor in loading the "Admiral" at South Uist for despatch to Canada in 1851. He reports that Catherine MacPhee of Lochdar, South Uist had seen "the big strong men, the champions of the country, the stalwarts of the world, being bound on Loch Boisdale quay and cast into the ship as would be done to horses and cattle".

C. Religion

The struggle between Rome and Knox-Melville which divided the whole Scottish nation was fierce and uncompromising. Some chiefs took one side and favored Protestantism, others remained loyal to Roman Catholicism, especially in the rural areas. It affected most of the traditions of the common people - even their loyalty to the King or Queen.

When the people at Perth became Protestant all Queen Mary could do was to order the Provost to "make them Catholic again".⁵ In 1560 the Scottish Parliament met in Edinburgh to repudiate the supremacy of the Pope, to forbid the celebration of the Latin Mass and to adopt a "reformed confession of Faith".⁶

1 Prebble, John. The Highland Clearances. Penguin, 1963. p. 266--272

2 MacKenzie, Agnes M. Op. cit.

3 Graham, Ian. C.C. Op. cit. pp. 1-5

4 Young, Douglas: Scotland, Cassell, London, 1971, pp. 171-174.

5 Donaldson, Gordon: MacKie's short History of Scotland. Oliver and Boyd, 1961, p. 134.

6 Donaldson, G.: Op cit. p. 137

Donaldson reports that "by the early seventeenth century Roman Catholic effort in Scotland was virtually extinct".

A later immigration from Ireland increased the Catholic population substantially¹ but, most of the Scottish Isles became Protestant over the next two centuries.

King Charles I published in 1637, a new service book. The people were convinced that the King intended to restore the Roman Church. This led to riotous scenes in many areas. A "National Covenant" was formed to defend the King, to have nothing to do with his service book, and to repudiate the whole structure of Episcopacy.

D. Scotland's Union with England, 1707

Scotland spent many years in resisting the invasion of her land by the English and it must have seemed as if the fates were against her when a Scot became the King of both lands. Agnes Muir MacKenzie defines the event: by 1720 "she had been fought to a standstill - sick, humiliated, hopeless, helpless".² James VI of Scotland became, as well, James I. of England but initially with separate Parliaments, Privy Councils, ecclesiastical organizations, and separate laws. The steps by which he and his successors, Charles I, Cromwell, Charles II, James II, William and Mary and Queen Anne finally agreed to give to Scotland the English trading privileges, a rough representation in the House on her population and the assurance that there should be no alterations in the Church of Scotland must be studied elsewhere. On March 6, 1707 the Royal assent was given by Queen Anne.

Both the religious and the economic aspects of the Union weighed heavily in the relationships of the Scot toward a "Great Britain".

George Pratt Insh, in his survey of Scottish Colonial Schemes³ remarks that "the Union between the two countries was one of Crowns only -- all conducted to lead the Scots into military service of countries which were at war with each other".

E. Transportation of Covenanters

England had adopted a policy of exporting rebels and convicts to Barbados and St. Christopher and the Union brought this practice into Scotland. I have mentioned the use of Barbados, Jamaica, some colonies in North America and later in Australia in Volume IV. J.C. Hotten in his book⁴ refers to an event in Charles I reign when a forced loan was passed through parliament; many persons of quality objected and were imprisoned or sent to Barbados and St. Christopher. Hotten refers to the names of persons who were sent in 1635; they were largely English. Transportation was frequently used, after the Union, not merely for assault and battery, but for those who held political and religious convictions on the losing side.

1 Donaldson, G. Op. cit. p. 265

2 MacKenzie, A.H. Scotland in Modern Times, 1941

3 Insh, George Pratt, Scottish Colonial Schemes, 1620-1686, MacLehose, Glasgow, 1922

4 Hotten, J.C. The Original Lists of Persons of Quality, 1600-1700, Baltimore.

One of the groups who were subject to transportation were the Covenanters. The National Covenant in 1661 A.D. meant, to its supporters that there should be no bishops. About three hundred ministers refused to accept the authority of Bishops whom Charles II had appointed. Protestors marched to Edinburgh in 1666; the dragoons defeated them; the courts hanged thirty and the rest were sent as slaves to Barbados. Then came, in 1679, a rebellion, near Glasgow. When they were defeated by the Duke of Monmouth there were about fourteen hundred prisoners. A few were executed but most were released on condition that they would never take up arms against the King. Three hundred would not sign and were ordered to be transported to America (probably Barbados).

Hanna refers to these Scotch Covenanters. One "William McHaffie, sick of a fever" was shot by Captain Bruce and his men in Stratoun Carrick, January 1685.¹

Richard Cameron led the party in a rebellion; he was defeated and again men were sent to America. Hanna refers to a "Trial, without process of law," and reports many instances.

- 1666 Hanna, in Volume 2, Appendix R, page 253 gives a "List of the Banished"; six or seven went to Holland, seven or eight went to France; others went to Barbados.
- 1678 were sold as slaves in Virginia (60 men, 3 or 4 ministers)
- 1679 250 men were sent to America, Hanna gives a list of names; I have examined this list and found no names of our clan.
- 1684 James Gibson carried Covenanters to Carolina new Jersey and West Flanders. No members of our clan were included.
- 1685 Fourteen were sent to Barbados - names not included.
- 1687 Thirty nine men and women to Barbados - none of our clan were involved. In the time of this rebellion two hundred men and women were transported.

On a stone in the church yard of Stratoun, there is an inscription on the tombstone of Thomas McHaffie:

"Though I am sick and like to die
Yet bloody Bruce did murder me;
Because I adhered to my station
To our covenanted Reformation.
My blood for Vengeance yet doth call
Upon Zion's haters all" 1 (Hanna Vol. 2 p. 271)

In the American colonies resistance was building up at the end of the seventeenth century against English colonial laws regarding the transportation of convicts and rebels.

On April 20th, 1670 Virginia forbade the landing of any convicts in the colony, saying that it was "not permitted to bring and land any jail birds". They proposed that the Captain of any transport ship should know of "countries where they might be better secured".²

1 Hanna, C.A. Op cit. Vol. 2, pp. 253-255

2 Butler, James D. American Hist. Rev. 1896, pp. 12-33

Maryland passed an Act against "The Importation of Convicted Persons" that if a Captain allowed this to happen he would be fined 2000 lbs of tobacco. Pennsylvania discussed the problem. Franklin petitioned the British Government, in 1767-68, asking that they repeal all acts for transporting felons; if this could not be done he asked that this not be done with felons from Scotland. Delaware required that all Masters and Merchants must pay £5 for each convict allowed to land and became bound for such person in an amount of £50. Provision must be made to return any infant, lunatic, maimed, aged, impotent or vagrant person.

The motive as can be seen in Delaware, was primarily economic since the colony had expenses in connection with these convicts. Pennsylvania wanted to be rid of felons for security reasons.

Australia was used by Britain at Botany Bay (Sydney, New South Wales) and in Van Siemen's Land (Tasmania). Between 1788 and 1820 A.D. 22,217 males and 3,661 females were sent out from Britain. New South Wales was closed as a penal settlement in 1820; Swan River, West Australia was used until 1868. Van Diemens Land was operated from 1820 to 1853.

F. Economic Control by England on Scotland

Many of those who lived in larger centres were hand spinners of cotton or wool or were weavers on hand looms, as a source of livelihood. When machinery was invented the wages paid to weavers dropped from 25 shillings a week in 1805 to 5 shillings in 1819. In the House of Commons the debate on December 5, 1826 was as follows:

"Lord A. Hamilton presented a petition from the weavers of Glasgow and of the County of Lanark. Many of them, they said were without any employment at all. They said that most of them had worked for fourteen to sixteen hours a day and at the end of the week earned only six, five and some as little as four shillings and sixpence. ... That he also knew to be the fact that they asked for the means of emigrating from their native land".

Secretary Peel said that an expense of £20 was to be incurred for each emigrant ... it could not be expected that the excess of the population could be sensibly relieved by emigration.

Mr. Bennett contended that it would be better to put the waste lands of England under cultivation, and that they would have been if in "the embargo of tithes and taxation which were laid for them "rather than to cultivate the woods and deserts of Canada".¹

In 1828 "poverty and wretchedness of means led to want of accommodation of supplies and they arrived in Quebec in a very distressing manner 1 (p.73). This comment applies to 3000 weavers from Renfrew, Lanark and some Highlanders, who went to Canada. From-1830 ten to fifteen thousand weavers left Belfast and other ports for America. 1

1 Hansard parliamentary Debates, Vol. XVI, 2nd Series, 1826-27, pp. 227-229 quoted from Dean Abbott, Historical Aspects of the Immigration Problem, Select Documents, Univ. Chicago. 1926 pp. 65-75.

G. Economic Control by England on Ulster

Hanna reports that in 1665 and again in 1680 the British Government "absolutely prohibited the importation into England from Ireland of all cattle, sheep and swine, of beef, pork, bacon and mutton and even on butter and cheese".¹

He claims that the navigation Act did not bring Ireland's shipping rights to the colonial trade despite the claim to the contrary.

Ireland had built up a trade in woollens by 1699. The English manufacturers persuaded Parliament to increase tariffs from Ireland to England, and to prohibit export of any woollen garment to any country save to England.

The Test Act, the destruction of woollen and linen manufacturing and higher rentals all led to major emigration.

Rev. James MacGregor stated that they left Ulster

- a) to shun persecution
- b) to avoid oppression and cruel bondage
- c) to withdraw from idolators
- d) to worship God according to the dictates of conscience and His inspired word.

It would be easy to build up an antagonism to England on their behavior toward the Scot and the Ulsterman. For a period of years England required that any ship proceeding to a colony must have two thirds of the crew of English birth. The effect was to destroy Irish and Scottish shipping.²

H. Culloden

One of the events which has never been forgotten by the Scots was Culloden. Only a few Highland groups were involved but the behavior of Cumberland, once the battle was over, besmirched England, as it did with Cromwell with the Irish.

Dr. William MacKay, in his collection of articles published in book form in Inverness, 1925, brings Cumberland behavior and attitudes into sharp relief by comparing the instructions to the "Judge Advocate of the Kings Army in Scotland", July 5, 1746 with the instructions given by General Wolfe at Point Levis on July 6, 1759, when he defeated France at Quebec. General Wolfe was a Major under Cumberland in Culloden, aged 19; Cumberland was 25 at that time.

MacKay reports that after the battle at Culloden was won Cumberland and Wolfe were riding over the field when a wounded highlander "smiled defiance at Cumberland, where upon the latter, turning to Wolfe said, "Wolfe, shoot me that Highland scoundrel who dares to look at us with such contempt and insolence." Wolfe replied "My commission is at your Royal Highness's disposal, but I never can consent to become an executioner".

1 Hanna, C.A. Op cit Vol. II, p. 172.

2 MacKay, William, LL.D. Sidelights oil Highland History, Inverness, 1925 pp. 395-405

Among many events was the disregard of promises, Dr. MacKay reports an event in which 68 Glenmoriston men and 16 Glen Urquhart men surrendered on a promise of pardon at Inverness. Instead they were sent to London and from London to Barbados. Three years later only 18 were alive.

Wolfe on his part in his instructions to Col Fraser in Quebec stressed the importance of the protection of women and children.

In Culloden Prince Charles army was probably around 8000. Opinions differ as to the number of people killed (1000 to 2000), and as to the prisoners (550 upwards). Forbes thought that a total of 4000 were killed or made prisoners of war.

The Scottish History Society, in Volume VIII reports that the number of "Rebels" was 2520. The clan Ranald men of Moidart were not included nor were those who came from "Wigton, Ayr, Kilmarnock, Argyle North, Lanard, Perth, Haddington, Jedburgh, Dumfries and Lithgow districts; it was stated that these returns could not be procured".¹

Lochiel. was supposed to have 1400 men in the field, but they do not appear to have been reported. Only one of our clan was listed.

In 1929 the book, "Prisoners of '45" was published by the Society. This volume reports that three persons became prisoners:

- 2178. M'Phee, Ewen or Owen, Lochiel's Regiment transported on Pamela 31/3/47 (Servant to Donald Cameron of Clunes)
- 2379 M'Phie, Hugh, transported on Lancaster Castle, to Antigua, 8/5/47 (Laborer)
- 2380 M'Phie, Murdoch, clan Ranald Reg't, transported on Pamela, 31/3/47 (Farmer, Eigg).²

Professor Donaldson reports that "of the three thousand five hundred prisoners taken during the campaign one hundred and twenty were executed, over eleven hundred were transported or banished; almost seven hundred died as a result of their confinement in filthy and overcrowded prisons".³

1. White Servitude in the Colonies

Dr. Cheesman has written a story of servitude in which those "remanded by law, custom or accepted practice were" for a period of years, sold themselves, or were sold". Many emigrants had no money to pay for transportation to America and agreed to work for a period to pay the ship's captain or the man who bought the "servitor". It was usual to become a servitor for three or four years or up to seven years to pay for the passage.

Others were sent by the Courts as white slaves for a period of years, as convicts. Americans

1 Scottish History Society. Vol. VIII, University Press, Edinburgh 1890

2 Scottish Historical Society, 3rd Series, Vol. XV, Prisoners of the '45 Vol. 111, p. 174

3 Donaldson, G. A Short History of Scotland, 1961

preferred white indentures from Scotland, Northern Ireland and Germany.¹ Negro slaves were used in agriculture but white indentures were used in manufacturing ships, textiles, sugar and so on. Some McDuffies in North Carolina had negro slaves.

In Virginia and Pennsylvania there were few negro slaves in the 17th century. Maryland used negro slaves as did the Carolinas.² Quakers allowed indentured servants but objected to "slaves".³ Acadians would not become indentured and believed that they should be treated as prisoners of war.⁴ Convicts who were sent from Britain for 7, or even up to 14 years, dissolute persons, political prisoners such as those who lost in the quarrels with Monmouth and with the National Covenant created problems in all of the Colonies in the last part of the seventeenth century.

At the end of the period for which they had been sold they were free to move back into society even to Great Britain.

A most pernicious event which took place in Britain as late as the nineteenth century was the seizure of young persons in Scotland by press-gangs. They were used in the Napoleonic wars by the navy and as white slaves in America. Major General MacFie has reported that two of his forebears were press ganged; another MacFie was seized in St. Ninian's Bay in Bute.

J. Advice of Soldiers and Emigrants

One employment the Scottish young man could use was enlistment in one of several regiments who served in Europe, later in the Colonies of America, and still later on in Australia, New Zealand, India and elsewhere. In most cases they wished to remain as colonists in the land when their service was concluded and as we move into Chapters VIII and IX, we will find that when a soldier was released from service he would take up a lot of land earmarked for his Regiment. Over and over again we will find that the soldier would urge his family his Father and Mother, or his sweetheart, or a Parish Priest or Minister to move to his new world.

The development in Canada which attracted most attention was the fact that Britain was successful in defeating the French in 1755 - 1758 in Annapolis and Louisburg, and Quebec in 1759. The fact that the Fraser Highlanders led the assault in Quebec was a matter of pride in Inverness; that they were offered land in Murray Bay was a feather in their cap. In the Annapolis Valley, in Cape Breton and in the Ile de St. Jean (Prince Edward Island) farm lands had been developed by the French and were being offered to disbanded officers and men. The eastern part of Ontario was settled by Loyalists from the Revolutionary war in America; almost immediately soldiers came to Glengary County in Ontario, to New Brunswick, and to Hants County in Nova Scotia. Cheesman, A. Herrick, Ph.D., LL.D. *White Servitude in Pennsylvania*, J.J. McVey, Philadelphia, 1926

1 Cheesman. Op cit. p. 19

2 Cheesman. Op cit. p. 21

3 Cheesman. Op cit. p. 27

4 Cheesman. Op cit. p. 110

K. Kelp Industry

Carrothers comments that after the failure of the Kelp industry, by 1841, young men were not allowed to marry by the proprietors of some estates, unless they had a tenancy, or were a sub-tenant or otherwise had a holding in the estate. If they had no holding, but did marry they were required to leave the estate.

L. Famines and Nutrition

Hamilton-Edwards comments on the statistics of prisoners captured in 1745 and reports that the average height was only 5 feet, 4 inches." These Highlanders, although sturdy and hardened by their adverse circumstances, because of their poor living were ill-nurtured and small in physique".¹

Famines of major dimensions have been noted in 1740, 1756, 1778, 1782-83, 1791, 1799-1800, 1817-1819 and 1821. The great potato famine, which struck Scotland as well as Ireland, led many persons to seek the New World, including our Chief, John McPhee who came to Ontario.

M.

Dean Abbott of the University of Chicago in her evaluation of the Scottish colonists has this to say, quoting from Timothy Dwight.²

"The Scotch colonists preserve, unaltered, the character which they brought with them. They are industrious, frugal, orderly, patient of hardship, persevering, attached to government, reverent to religion, generally moral and often pious. At the same time they are unwarrantably self-complacent, rigid in their dispositions, unbending in their opinions, sequestered, avaricious ready to unchurch those who differ from them and to say, "Doubtless we are the people"

Dwight does say: "they are better citizens than any other class of immigrants."³

Dean Abbott notes that in 1866 a study was made of the background of persons engaged as common laborers in New York. The Englishman provided 27,184 persons, the Irish 75,046 but the Scots were only 4,012.⁴

N. Frequency of Pressures

These pressures did not fall equally on all persons. The woollen and linen industries in Ireland were distressed by the British government; technological change drove many tens of thousands of spinners and weavers to the United States and Canada. In Colonsay there was no serious pressure for rental increase by the Old Laird, John McNeill, but Lord MacDonal of Skye helped build a psychological climate which made dispersal inevitable. The potato illness brought famine and disease in Ireland and some parts of Scotland, and the "Great Migration" from 1847 took place from Ireland when more than half the population left its coasts.

1 Hamilton Edwards, G. In Search of Scottish Industry, London, 1972 p.20

2 Dwight, Timothy. Travels in New England and New York, New Haven, 1822, p. 469-471; 529-534

3 Abbott, E. Historical Aspects of the Immigration Problem. Select Docwnents Univ. Chicago Press. 1926

4 Abbott, F. Op cit. pp. 348-352.

O. Pressures to Emigrate from Ulster

In Ulster the factors which induced the Protestants, recently immigrated from Scotland and England, to make a migration to America has been summarized by Hanna.

1. Religious persecution by the Episcopal authorities.
 - a) An attempt was made in 1704 to prevent Presbyterians being married by their own Ministers; if they were married by Presbyterians Ministers they were accused of immorality in the ecclesiastical courts. Fortunately this was ruled to be out of order, but
 - b) Tithes were charged to be given to the Episcopal Church.
 - c) No Presbyterian could hold any office in the Army, Navy, Customs, Excise, Post Office, Courts of Law; all public offices must take sacrament according to the Episcopal Church.
 - d) From 1713 every Presbyterian Minister became liable to imprisonment for up to three months if he taught in Church or Schools. If they did so, both Presbyterians and their Ministers were sent to the West Indies; Hanna reports that 4,200 were sent within three years from Ireland from 1726-1728.
2. They claimed that owners of land had turned their acreage into pasture for sheep.
3. Throughout the years England had deprived Ulster of many foreign markets. Ireland had built up a trade in woollens which were being sold on the Continent and in the Colonies. The English Parliament was persuaded to require that all woollens should be sold through England and many thousand spinners and weavers were thrown out of work.
4. By 1718 rents had doubled because Catholic men were prepared to pay more than the usual price.¹
5. When the Presbyterian Ministers were officially debarred from performing marriages it was natural that many Ministers led their congregations to another land. Rev. William Homes and his brother-in-law moved from Londonderry in 1714 to America. The news spread and the Rev. William Boyd, Minister at Macosquin (elsewhere referred to as Macasky, Vol. 4, p.) was sent to New England, "to spy out the land" Ford refers to the fact that 322 persons signed the petition to Governor Shute including nine Ministers from Co. Cavan, Co. Antrim, the Route, Coleraine, Bushmills, Ballyrashane, and Co. Down. Bolton reports that five ships arrived in America in 1714, two in 1715, six in 1717, fifteen in 1718, ten in 1719, and thirteen in 1720, many to Pennsylvania. I have no indication of what happened to these earlier boats, but in 1718 one hundred and twenty families, with four Ministers arrived in Boston, but the Puritans refused to allow them to stay in the city. They were given an area in Londonderry, New Hampshire. One of the fifteen boats carried Daniel McDuffie.²

1 Hanna, C.A. Op. cit. Vol. 2. pp. 15ff

2 Ford, H.J. Op. cit. p. 165

Other Scotch Irish moved to South Carolina and started Williamsburgh. In 1736 groups moved from Ulster to Duplin Co. North Carolina. Rev. Thomas Clark of Monaghan brought 300 persons to New York and to South Carolina.

Glenn McDuffie reported that he had not found members of the McDuffie family in Presbyterian rolls of Carolinas and Georgia. Professor Ford carries many names of Presbyterians, but a careful study of Ford's book reveals no contact with the Presbyterian Church; the Rochester (N.H.) McDuffies were Congregationalists.¶

I would draw to the persons who are investigating the arrival of McDuffies into Ireland the statement made by Hanna, Vol. I, Chapter XXXII to the effect that Circa 1584 approximately 1000 persons had moved under Elizabeth I to her Plantation in Antrim and Down. When conditions warrant it we must enquire further on this plantation if "the trouble" has left some data for the enquirer.

I would suggest that McFees or McDuffies went over to Coleraine as part of the Elizabethan Plantation; that some had joined the National Church of Ireland before or during the application of James Stewart (James VI and I) Plantation. Even if there were difficulties during the seventeenth century for a Highlander, Islander or any kind of a Celt entering Ulster this problem disappeared after the Battle of the Boyne.

1 Ford, H.J. Op. cit. p. 165

CHAPTER VII

THE DISPERSAL FROM SCOTLAND AND ULSTER

A. Extent of migration

Cowan¹, Johnson², and Carrothers³ have reported the annual migration from the British Isles, with their intended destination, from 1815. Johnson reports that from 1815 to 1960 there were 9,798,934 to the United States and 2,918,328 to other areas, including Canada, with a total of 12,717,262. They all report that until 1853 the records of Customs did not distinguish the nationality of those who sailed from Britain's ports. Alternately there is general agreement that some boats did not report to their Customs that they had sailed without permission. Francis Morehouse, in the Canadian Historical Review, reports that the officials of the two ports at Quebec and Montreal and in the Maritimes "Kept careful records and seem usually to have caught those migrants who, purposely or accidentally, evaded the officers at British ports, or who left from ports at which there were no port authorities."⁴ This illegal sailing of ships continued through the 1850's but the ports of original entry were more assured of their entry. The comment by Morehouse probably included the reception centres in United States, Australia and New Zealand.

Subject to these considerations these Tables do show the steadily increasing volume, rising from 2081 in 1815 from British ports to 20,634 in 1817 when the war with France was over, to a peak of 103,140 in 1832. There were substantial changes from decade to decade, with a low level of 33,222 in 1838 to a volume of 299,498 eleven years later, in 1849, and to a peak in 1852 when 368,764 left these little isles, largely by sailing vessels, to go to the United States of America, to Canada, to Australia, to New Zealand and to others. We will examine these data as our story progresses.

Guillet recognized that long before 1815 British emigrants had gone to lands overseas, had explored many areas, and had laid the foundations for large growths of population in North America. He has provided estimates of emigration from Great Britain for the period from 1770, to 1814 as follows:

To British Provinces	- 500,000	
To United States	- 400,000	900,000 ⁶

5 Donaldson, G. The Scots Overseas, Hale 1966

1 Cowan, H.I. British Immigration Before Confederation, p. 288

2 Johnson, S.C. Emigration from the United Kingdom to North America, 1763-1912, Cass, London, 1913, pp. 50, 176

3 Carrothers, W.A. Emigration from the British Isles, P.S. King & Son. London, 1929, p. 305.

4 Morehouse, Frances, Canadian Migration in the Forties, Can. Historical Review, Vol. IX, 4, pp. 309-329.

6 Guillet, E.C. The Great Migration, Univ. of Toronto Press. Rev. Edit. 1963, p. 246.

Guillet is careful to point out that these are estimates. We will note that emigration started in the early part of the seventeenth century.

We will see that thousands of ships travelled westward from Skye, North and South Uist, Lewis, Arran, Bute and other areas in which our clan resided - to the Carolinas, to New England, to Canada.

We will note that Ulster lost many thousand Scotch-Irish Protestants to Virginia, to Pennsylvania, the Carolinas and the West Indies.

It would be easy to over-estimate the early movement, but the fact that in the years 1816-1820 an average of 24,000 people had left Britain for Canada and United States, implies that prior to 1814 some substantial movements had taken place.

I had not realised the quantity of migrants who left their homeland until I began to envisage the extent to which small ports in Scotland and Ulster were forced by the urgency of their people to create policies and practices which were so very foreign to them. I think it worthwhile for us to learn some summaries of this movement.

B. Summaries of the Dispersal

1626	3,000 soldiers left Scotland to join the armies of Emperor Gustavus Adolphus in his war with Poland (Chap. V)
1636	140 sailed from Groomsport and Belfast to colonize New England ¹
1649	Cromwell ordered convicts sent to Barbados from Ireland ²
1650	About 3,000 Scots people were ordered by Cromwell to go to America 2
1666	Covenanters sent to American Colonies 2
1714-1720	54 vessels brought Scotch-Irish from Ulster to Boston.
1715	Ford records that between 1688 and 1715 50,000 Scots had gone to the Ulster Plantations. 1
1727	3,000 sailed from Ulster to North America. ³
1729	6,000 sailed from Ulster to North America. 3
1720-1776	200,000 left Ulster to go to America. ⁴
1746-1775	20,000 Highlanders and 65,000 Scotch-Irish came to Pennsylvania (Hanna)
1769-1774	40,000 had left Scotland for America (Carrothers)
1769-1774	In 5 years no less than 43,720 sailed from Londonderry, Belfast, Newry and Portrush to the Atlantic seabord of America. ⁶
1770	54 emigrant vessels left the Highlands and Islands to go to America (Carrothers) ⁵

1 Ford, H.J. The Scotch Irish in America. Princeton. 1915

2 Donaldson, G. "The Scots Overseas pp. 66, 78

3 Glasgow, F.M. The Scotch-Irish in Northern Ireland and the American Colonies, 1936 p. 156

4 Hanna, C.A. The Scotch Irish p. 621-622

6 Gentleman's Magazine. Vol. 44. p. 192, 322

5 Carrothers, W.A. Emigration from the British Isles. 1929

- 1771-1773 Emigration from Ulster to America 30,000 of whom 10,000 were weavers.¹
- 1763-1775 54 vessels left the western isles (Prebble)²
- 1790 Hanna estimates Scots and Scotch-Irish parentage of 385,000 in United States. (See Chap. IX – Statistical).¹
- 1786-88 Rev. Alex MacDonnell brought "most of the parish" to Glengarry Ontario.
- 1787-1867 Convicts sent to Australia were in total 137,161
- 1783-1803 25 vessels left from Skye alone. 20,000 persons moved from Scotland, the majority of which were Highlanders.³
- 1802 The first shipload of Highlanders went to Bras d'Or, Cape Breton. By 1836 30,000 had come.
- 1815 19,000 left Scotland to go to Ireland because of famine.
- 1819-20 3,569 left Ulster to go to Cape Hope.⁴
- 1817-20 20 shiploads to Maritimes in Canada
- 1819 Quebec received 12,000 colonists in this year
- 1821 3,000 weavers from Lanark, Dumbarton, Stirling, went to Ontario
- 1825-1846 Cowan reports that 600,000 left Britain for America
- 1840-1849 Cowan reports that 912,000 moved from Britain to United States
- 1840-1854 The second clearance affected North and South Uist, Barra, Sollas, Strathaird, Stratlicarron, Glencalvie, Glenelg, Borerगाig, Sushnish (Prebble)
- 1830-1840 Cholera affected three million in Ireland and 16 per cent of emigrants died in the passage, in quarantine and in hospitals (Cowan, 177)
- 1830-1839 Donaldson reports an "extensive exodus" from Armagh, Monaghan, Cavan, Fermanagh, Antrim and Down. Of the 2,389,263 population in Ulster in 1841, this decreased by 15.69 per cent in ten years (Schrier).⁶
- 1841 More than 85,000 Scots and their descendants lived on the shores of the Gulf of St. Lawrence.
- 1851 Ulva, Tiree and Coll lost half of their people by 1851
- 1966 Donaldson believes that 800,000 moved from Scotland in total.

It is quite possible that 54 vessels brought many thousands from Belfast, Newry and other ports, to Boston (1714). The phrase "54 vessels" keeps recurring in connection with transfers from Britain to America. Carrothers estimates for the years, 1769-1774, of 40,000 seems high.

5 Cowan, H.I. *British Emigration to British North America*, pp. 1.77, 185, 190, 193.

1 Hanna, C.A. *The Scotch-Irish*, p. 621-622

2 Prebble, J. *The Highland Clearances* 1963. Penguin. Chap. 5

3 Donaldson, G. *The Scots Overseas* pp. 66, 78

4 MacDonald, N. *Canada, Immigration and settlement, 1763-1841* p. 250

6 Schrier, A. *Ireland and the American Emigration, 1850-1900*. Minesota 1958.

Hanna provides a smaller estimate of movement from Ulster. None the less the quantities reported are so high that Guillet is quite correct when he says that the Atlantic migration must be compared with only two other migrations: "the Barbarians who swept over Europe and captured Rome, and the Mongols under Genghis Khan".¹ If he were writing today he might quote the transfer of people in India, when she became independent. Since this Anglo Saxon colonization created America, Canada, Australia and New Zealand in its movement we must regard the movement as being of tremendous importance.

There are a few notes one must make in connection with these dispersals.

C. Regulations

1. How did the small Civil Service staff control these areas? They passed rules and regulations and created very severe punishments for any one who departed there from. For example no one could depart from the British Isles until he had taken the oath of allegiance and supremacy to the King and had indicated that he or she had subscribed to the discipline of the Church of England. If a person being from 1 to 15 years could not take the oath a record should be kept that he had not done so. In Ulster, the Presbyterians before embarking, according to Hanna, were faced with demands that they had accepted communion according to the rites of the Anglican church; that they renounced the Scottish Covenant and League; that they declared it was unlawful to use arms against the King, and that they would use the Prayer book. No Minister could perform a marriage unless he was an Anglican.²

2. The number of people who were sent to Barbados, St. Christopher, New England, Virginia and Guiana can probably be guessed after one has read J.A. Hotten's book "The Original Lists of Persons of Quality" where he provided the names of persons who had been sent to these areas by the courts in little more than a year.³ How many people chose to come to live in Barbados is another story.

D. Financial Competency

3. In the early days of the dispersal those who had made savings comprised the passengers. Many others who wanted to move "sold" themselves to Captains and became a great bulk of "white servitudes" in the colonies. Those who had never owned a block of land responded to the American offer to be given land of their own. As the numbers grew, drawn from the poorer people, there was a need to provide furniture, tools and equipment for farming, and some allowances for food and clothing for a period of a year or two. These demands created private and/or public subscriptions to funds for these purposes. Donaldson summarizes the activity of the Highlands and Islands Emigration Society in Scotland.

1 Guillet, E.C. The Great Migration p. VII.

2 Hanna, C.A. The Scotch Irish

3 Hotten, J.C. The Original Lists of Persons of Quality. List of Emigrants to America, 1600-1700 A.D. Baltimore

They assisted passages as follows:

- Ross - Strathcarron, Glencalvie
- Inverness - Glenelg, Knoydart
- Perth - Glenquaich
- Argyll - Glenorchy
- Skye - About 700 persons
- Lewis - Over 2000 persons
- Harns - 1000 from Harris, Uists, Benbecula
- South Uist - 1500 from South Uist and Barra to Quebec (Gordon).
They had no money to support themselves on arrival at Quebec.
- Lewis - On the other hand Mr. Matheson paid £ 11,855 for passage and equipment for 986 persons.¹

As the growth in the demands for transportation to Australia, New Zealand and South Africa grew and when the poorer elements in Britain needed to be satisfied Bounty schemes were offered by the government. The efforts by the governments of both the despatching and receiving nation were very small.

The difference in the attitude of the owners of estates was as exemplified by Col Gordon and Mr. Matheson.

We are restricting the Tables concerning immigration. Those who wish to get a more complete picture should study the references mentioned on pages 60-62, at the beginning of Chapter V.

E. Scottish and Scotch-Irish Emigration to America

Guillet estimated that in the period to the middle of the nineteenth century more Scots had gone to British colonies in America (including Canada) than to the United States. After that period the Scots planned their destinations to United States much more frequently. The Scotch-Irish, from the first, chose the American colonies and States rather than Canada.

Many reasons have been given for these differences. It is probably true that the Scots wanted land and were prepared to farm; the Irish, and even the Scotch-Irish, wanted an urban life. While the Appalachian chain of mountains confined the immigrants in U.S.A. to the Atlantic side the abundant rivers and lakes allowed the Scots to move into central Canada at an earlier date as Fur Traders and farmers. Johnson has provided us with a very useful table,² which indicates that after the period 1853-60 when Iowa, Illinois, Indiana and Minnesota were beginning to be developed the Scots moved their attention to the west and left Canada with a meagre portion.

There is no doubt that the invasion of Canada during the Revolutionary War and during 1812 did create a sentiment against the Republic in Canada and in Scotland.

1 Donaldson, G. Op cit. pp. 71-76

2 Johnson, S.C. A History of Emigration from the United Kingdom to North America. London. 1913. p. 347. (Table XIX)

The initial statement to Customs in either Scotland or in America did not convey the ultimate intention of the emigrant to stay in Canada or United States. Many crossed the border; some found that it was cheaper to come on a freighter to New Brunswick, and find their way by walking to some point in United States.

I plan that we might follow this dispersal by century periods. In the sixteenth century Scots moved to Europe as soldiers and as merchants. In the seventeenth both government and private individuals moved to Ulster, the Caribbean area, and to the Atlantic seaboard in North America. As England moved into possession of America, from France, the western states and provinces were opened up to Scotland, Ireland and Wales as well as England. A period of 1775 to the early half of the nineteenth century provided the framework for the Great migration to the Pacific in North America, to Australia, New Zealand and South Africa in the nineteenth century. Our analyses, therefore, will start with the United States as a colonial program, and then to the land as a republic.

CHAPTER VIII

DISPERSAL FROM SCOTLAND TO EUROPE

Unless representatives of our clan were in senior ranks the names of members of our clan would not likely be reported in a history of the Scots in continental armies in Europe.

Very frequently Scotland has faced unemployment of substantial proportions and her sons and daughters have been forced to find employment in some foreign land, including that of being mercenaries. John Hill Burton points out that while economics were present as a basis for the Scots emerging as a mercenary "the Scots generally enjoyed the respectability of being engaged in their own quarrels as they were fighting the sworn enemy in a foreign country".¹ The Scot could easily be in conflict with other Scots in war, politics, religion or trade.

There were no regular Scots armies before the union with England. What had happened prior to that time was that the King or Chieftain called up his clansmen to defend or attack a specific objective; when that was accomplished the clansman went back to his home.

Lowland Scots to Lewis

One of the refreshing things, which Lewis people vouch for, is an internal strife between Scots. Lewis was forfeited to the Crown about 1600 A.D. Some Lowlanders decided to "colonize" them. The reception of these people lacked nothing in vigor, enterprise and determination by the island folk and the Lowlanders were forced to "retire" by 1607. 1

THE CLAN IN EUROPE

A. Sweden, Norway and Denmark

All Scots, and especially our clan had many and varied experiences with the Norsemen when they invaded the Western Islands.² They were pagans when they raided Iona, Colonsay and Oronsay. As the years went by they became Christians due to English, Irish and Scotch missionaries.

The Norwegians who spent many days in Colonsay left many place names which have persisted since their withdrawal in 1263.

It would appear that the Danes who invaded, and conquered, Dublin and the North Sea coasts of Britain, the Norwegians, the Swedes and the Finns were in constant turmoil with each other. Each invaded the others as well as Britain and France. Some historians use "Norsemen" as being a collective noun which embraces all of the northern Vikings and we cannot be sure to which national group the MacDuffie belonged (MacDhubhsith, an "ancient Dane") in the early part of the thirteenth century when he was appointed by the King of Norway to be his Consul.³

1 Burton, John Hill,: Op. cit. Vol. II, p. 147

2 Donaldson, G.: Op. cit. p. 29

3 MacPhee E.D.: Vol. I. pp. 41-44

Professor Th. A. Fischer has reported in his book on "The Scots in Sweden" that the first Scottish troops in the Swedish Army was in 1502. They were in the Danish service, fighting Sweden. Scottish names occur in Malmo 1518-19.¹ In 1520 a number of Scots participated in the capture of Stockholm.²

This is not the place to relate the stories of the four lands. It will suffice to say that Gustavus I Vasa led a rebellion on the Scandinavian Union, liberating Sweden and became the King from 1523 to 1560. He used Scots Mercenaries. There were, at least, two influences at work in the land, the struggle for the Swedish crown, and the struggle for power by the Catholic church. Gustavus I became a Lutheran, "humbled" the Catholic clergy, excluded the Archbishop from political power, and prevented a return to an elective monarchy.

The Scottish government allowed mercenaries, until James VI, In order to provide employment. The second reason lies in the fact, as Donaldson has pointed out that "Scotland was confronted with an apparently insoluble problem ... in those days there was no Canada to beckon to the workless Scot." One is surprised to know that famine conditions occurred most frequently.

Gustavus I Vasa was followed by sons and other relatives for the next sixty years. Efforts were made to reestablish the Swedish-Danish Union under King Eric XIV and King John III. Scots troops fought on behalf of the Crown in 1565, 1573 and 1575. John III found relations with Russia strained and added about 4000 men to fight in Esthonia and Livonia. 3

Gustavus Adolphus (1595-1632) became the General of his Army, in 1613, when just under 17 years of age. King James VI and I forbade the levying of troops for Sweden and Norway but his instructions were by-passed on many occasions. Hanna reports that "a strong Brigade fought with much glory in the armies of Gustavus Adolphus, King of Sweden, while others entered the service of Austria and Italy."⁴

Gustavus used 13 regiments of Scots infantry; he also placed Scots officers in charge of Swedes, English and German mercenaries. "Our Scots officers, not being used to be beaten, advanced immediately and the work was accomplished."

Two reasons may account for this migration. Many Lowlanders and some clans had given support to Protestantism, while others remained Catholic. It was therefore easy to attract people of both groups to a part in the Thirty Years War (1618-1648) on behalf of Gustavus Adolphus as a Protestant, or on behalf of Ferdinand II of Bohemia and Austria to join with other Catholics of France, Spain and Italy. They drew 3000 in 1626 and 6000 more in 1631 to Gustavus Adolphus.⁵

2 Baring, Gould, S. Family Names and Their Story, London, 1910. p. 387

1 Fischer, Th. A., The Scots in Sweden, Edinburgh, 1907

3 Berg, Jonas and Bo Lagercrantz, Scots in Sweden, 2nd Edit. 1962. p.7-14. Publ. for the Exhibition Scots in Sweden, Royal Scottish Museum, Summer 1962.

4 Hanna, C.A. The Scotch-Irish, Vol. 1. p. 433

5 Donaldson, Gordon. MacKie's Short History of Scotland, 1962. p. 189

In 1611 King Gustavus Adolphus asked for 3000 foot soldiers. Only 350 men arrived in Norway, and most of these were slaughtered in Norway in 1612. He concluded a war with King Charles of Denmark in 1613 but carried on a war with Russia in 1617 on the election of a Czar. Then he fought with Poland until 1629. (See VI,B.). The suspension of hostilities led Gustavus Adolphus to invade Germany, and then to invade Smolensk., he died in 1632.

Whether our clan was involved must be uncertain. We know that clan members who called themselves MacFie had moved to Ayrshire. The Scots provided both cavalry and foot soldiers. They quarrelled with the Swedish and German cavalry and this led to events in which treason was charged against Archibald Ruthven in 1578.

Gustavus Adolphus had 34 Scots Colonels, 50 Lieutenant Colonels in his service. He made 60 Scotsmen Governors of Castles and towns in the conquered provinces of Germany. The Hamiltons and Cunninghams who lived in Ayrshire raised an army of 6000 men in Scotland and England in support of King Gustavus Adolphus. When they were still living on the Oder River at least 2000 men died from "a pestilential disease". All we can say is that we were in the area in which Hamllton's army was raised and that some of our clan might be in Sweden. By 1637 Scots officers began to return to Scotland "The returning soldiers were of all ranks, from Field Marshal (Alexander) Leslie and Patrick Ruthven downwards".²

Not all emigrants were soldiers. In Sweden and Denmark they taught glove making and wool and linen manufacture. Berg and Hamilton-Edwards point out that friction developed between the Scots and the Scandanavians when as early as 1612, three hundred Scots were massacred. In 1635 the magistrates were indignant because the Scottish artisans seemed to "draw all the best trade to themselves".

Jonas Berg refers to merchants in Stockholm and in Danzig; to Colin Campbell and the Swedish East India Company in Gothenburg; to Dr. Alexander Blackwell who became a Cabinet Minister in Denmark; to the Tottie family who were in tobacco; to David Carnegie who was outlawed after Culloden in Gothenburg as a wholesale dealer. Berg says that in the 18th century all the principal merchants of Gothenburg were Scotsmen.

In the nineteenth century Berg refers to William Thorburn whose family lived in Leith, a wholesaler of tea, and who married Jessy Macfie. They moved back to Kasen, near Uddevalla. We will report on this extensive family group. Of the many programs with which William Franklin Thorburn was involved with R.H. Jobson and W.A. Macfie one was the introduction of curling about 1846 when "the game was played in furs and silk hats often to the accompaniment of music by the Regimental Band."

There is another story of the relationships which has existed between Scotland and Sweden that of the Thorburn-Macfie Family Union of Sweden. In this case we are on very firm ground, with adequate records from about 1790 a report follows.

1 Berg, Jonas and Bo Lagercrantz; Scots in Sweden, Stockholm. 1962

2 Berg and Lagercrantz, Op cit. p. 46, 58-65, 74-75.

On of the brothers of Jessie (Jessy, Janet) was Alexander. He came from Sweden to Canada and United States.

The Thorburn-Macfie Family Union

I am greatly indebted to Ulf MacFie Hagman of Uddevalla, Sweden, a great great grandson of William Andrew Macfie and Jessie (Janet or Jessy) MacFie. He is the Secretary of the Association or Family Union of the Thorburn-Macfie in Sweden. Mr. Hagman is an Engineer and is on the staff of the Research plant in the Volvo Airplane Motor Company. He had provided me with charts of the families, copies in Swedish and English of the family bulletin called: "Slaktkronikan"; with two crests, the Thorburn and Macfie; pictures of the Father and Mother of this family who married in 1818; some pictures of the family which are on exhibit at Huntley House, Tolbooth, Edinburgh; drawings by Gordon Macfie of brigs; "Verses Grave and Gay" by John MacFie of Clarenceville, Quebec, re-published in 1909, including "Jacky MacFie, and a poem entitled "Ardmore" written by William Andrew Macfie and many others-, notabilia William Thorburn, born in Greenock (1780-1851) married Jessy, (Janet or Jessie) Macfie (1790-1863), born in Leith - the daughter of Robert Macfie of Langhouse, in 1813. These are the forerunners of the Thorburn-Macfie Family in Sweden, to which Mr. Berg refers.¹ William was advised by his father or grandfather to learn weaving but after a period in farming he decided to start a grocery business in Leith. His father had become a major tea importer and distributor. On one of his trips to Norway and Sweden he noted a beautiful home, Kasen in Uddevalla, and determined to buy it and to move there from Leith. This he accomplished in 1823. Meantime the family began to appear; Mary in 1814, Marion Isabella in 1816, Robina in 1817, Jessie in 1818, William Franklin in 1820, Ann in 1822, Margaret in 1824, Alison in 1826, Robert in 1828, and Mary Barbara in 1830.

William added another "string to his bow" and bought and sold oats from Swedish farmers.

In 1838, when Jessie Thorburn was twenty years of age, she visited Scotland and fell in love with her cousin William Andrew Macfie of Leith. They married in 1839. They returned to Kasen for a few years but his father William bought a new farm Anfasterod near Uddevalla in 1846. William and Jessie had eleven children; Robert 1842, Margaret 1844, William Andrew 1846, Jessie 1848, Marion 1850, Mary 1851, John 1854, Janet 1856, Edward 1857, Marion Isabella 1859, and James Washington 1860.

Robert MacFie married Emily Jacobi and had five children, Jessy, Robert Andrew, Violet, Arthur, David.²

Violet married Agard Hagman, the father of Sidney and the grandfather of Ulf. Andrew became a sea captain on the Bohuslan coast. Andrew was the father of Harry who became a trapper and gold digger, in Alaska and who wrote hunting and travel books. (I have enjoyed "Wasa-Wasa" a story of travel in this land). His son Gordon MacFie was an artist and author (1910-1971). he became a sailor at 14, in an American motor ship the 'Utowana', in the top-sail

1 Berg and Lagercrantz, Op. cit. pp. 74-75

2 See pp. 200-201

Ragnar, the S.S. Nippon, the four masted barque Passat. His sketch book was always at hand. He helped his Father, Harry, to introduce the Canadian canoe in Sweden. I have referred to Gordon in Chapter X.

James Washington Macfie (1860) the brother of Jessie moved to Canada in 1887. In the Slaktkronikan there is a memorandum which deals with Washington, written by his daughter Mabel. He was brought up to say that " Robert his eldest brother should be called by himself, as well as others "Mr. Macfie". He was known in the family as Washington but the coachman and workers used "Sir" to him. He travelled by train to Brandon, Manitoba, intending to take up a quarter of a section (160 acres). He operated the farm for some four or five years. He married Sara Cooper Tito in Vancouver in 1892. He moved to The Fraser Valley, then to Vancouver, to Sweden, Vancouver, Okanagan Valley then back to Vancouver, and retired to Burnaby Lake. His son John Andrew Macfie was awarded Military Medal, Distinguished Conduct Medal and the Croix with Star in North Russia in 1918-19.

Edward, another brother of Jessie's became an engineer, spent some time in Hawaii, and after a lengthy visit to Sweden returned to Hawaii to live.

The Thorburn-Macfie Family Union has held a meeting every three years in Uddevalla. Some Canadians have visited the family.

SCOTS IN POLAND AND RUSSIA, 1576-1793

B. Poland

Highland Scots and Lowland Scots moved across the North Sea to Old Poland from the middle of the 15th century. They were largely from the east coast and were an excess of the population from small Laird's district's. They brought with them skills, such as chemists, brewers and weavers; others worked as tinkers and peddlars; others joined the army; others were doctors. They settled in Poznan, Cracow, Warsaw Danzig, Lublin, and other areas. Fischer reports that many had come from Aberdeen. They were accepted by the Poles and there is an estimate of 30,000 Scots in Poland; some were Protestant, some were Catholic.¹ They changed their name from "Arthur" to "Erdthur", from "Beaton" to "Bethon", "Agnew" became "Agnitz". Baring-Gould tells of the enthusiasm with which Ladislaw Jagellon, King of Poland decided that all of his subjects should be baptised. The men were divided into two groups to be named Peter and Paul; the women were to be named either Catherine or Margaret.² The names of the girls are typical in the Highlands.

In 1576 King Stephen (Bathory) issued instructions that the Scots "who always follow our Court, (we) cannot be without them that supply us with all that is necessary", should be protected. They sold cloths, woollen and linen goods, tinware and in addition were bankers.

1 Scots in Old Poland. W.B. Scottish Polish Society, Oliver & Boyd. London.

2 Baring-Gould S. Family Names and Their Story. Seeley and Co. London 1910.

They were given a Charter of Privileges in 1568. They were under no pressure to nationalize. They provided bursaries and other benefaction benefactions.¹ Poland went through an unruly period from 1572 onwards being engaged in a Crusade against Lithuania and Ermeland.² The King depended upon Scots soldiers in 1618 and 1621 to control his enemies.³ By the middle of the seventeenth century many Scots returned to their homeland.

C. Russia and Lithuania

Fischer reports 3, that Scots had joined a crusade against Lithuania in the cause of Christianity in the fourteenth century. Stewart believes that the first Scot in Russia was a Master David Herald. At the end of the 15th century the King of Denmark had designs on Sweden and Finland and had knowledge that Russia was interested in Lithuania.⁴ James IV sent his emissary in 1492 to investigate and report on this matter. The Scots joined the army; A Scot (Samuel Gray) developed the Russian Navy; others worked as traders and merchants. Professor Fischer reported that a large emigration from Scotland to Prussia and Poland had occurred during the 16th and 17th centuries.³ We have no information concerning the activities of our clan in these episodes; the Czar used Keith and Patrick Gordon to help him build and control an expanded Russia.

D. Scots in Germany

Professor Th. A. Fischer states that even in the thirteenth century the Scot had been recognized in many parts of Germany in the army, in commerce, in the church in teaching and in political life. I have examined his book but could not find any reference to the activities of any clansmen.⁵ McGee, commenting on the great destruction by the English on the woollen and linen trades in Ireland claimed that 100,000 persons were unable to sell their services as operatives in Ireland and that many of the Protestants went to Germany; the Catholics went to Spain.⁶ The Scotch Brigade, under John Hepburn were involved, under Gustavus Adolphus, in such memorable battles as the storming of Frankfurt on the Oder in 1631, through Thuringia, the Rhineland and Bavaria.

1 The Scots in Poland, 1576-1793. Scottish History Society 1915

2 Burton, J.H. The Scot Abroad, Vol. 2. Edinburgh 1864.

3 Fischer, Th. A. The Scots in East and West Russia. Otto Schultz, 1903

4 Stewart, A. Francis. Scottish Influences in Russian History. MacLehose Glasgow. 1913.

5 Fischer, Th A. The Scot in Germany. 1902.

6 McGee, T. D'Arcy: A History of the Irish Settlers in North America, Boston, 1852, p. 24

E. Scots in Holland

The "Scots Brigade", in the middle of the eighteenth century, was a member of Marlborough's campaigns.¹ Donaldson estimated that the number of Scots in Rotterdam might be 1000. An incident, reported in the history of the Scots Brigade, is as follows:

"Jannet McPhee, daughter of John McPhee, a soldier in Captain Hume's companie, and John's wife, Marran, were baptized in the camp nigh Liege".

Sir Andrew Grey assisted the Dutch against Spinola; the Scots Brigade then joined the King of Denmark.²

F. Scots in France

When James V died in 1542 his wife, Mary of Guise, had her daughter Mary (later Queen of Scots) used in the way young princesses were used to support, or challenge, or deny closer affiliation with England or with France. Mary was pledged to Prince Edward of England in 1543. By 1548 she was to go to France for her marriage with the Dauphin. In 1552 her brother the King of France needed help against Spain and possibly England. Mary, the Regent, agreed to "support the Maist Cristinct King of France by sending two regiments of Highlanders with other Lowland forces complete with "Jack and plait, steillbonnett, sword, buckclair, new hois, new doublets of Canvouse at the lest anti sleeves of plait, or splentis, and ane speir of sax elne lang or thairby". Lord Huntley was in charge". Those who avoided registration were to be treated vigorously.³

Gordon Donaldson reports that in the Thirty Years War France agreed to support the Protestants, and the brother of the Earl of Argyll raised several thousand men. When the war was over some soldiers remained in France.⁴ I have wondered whether the "Fee" who are reported to have been in Switzerland and France and, in part, moved to England, then to Scotland and then to Ulster were part of this group whose name was altered from McDuffie or McFee to Fee. The Scots Guard of France were a Papal guard - formed by Charlemagne with 100 gendarme and 200 archers. They were with him all the time. When James VI became as well James I these "faithful fellows" became French but they were still regarded as La Garde Ecosais.

G. The Scots in Bruges, Belgium

Bruges in Belgium was the home of James I in the first half of the fifteenth century. James IV estimated that there were about 1500 Scots in Bruges. They worshipped in the St. Ninian's Chapel elected 1366.

5 Gardiner, Leslie. The Scots in Bruges

1 The Scots Brigade in the Service of the United Netherlands. IJniversity Press, Edinburgh. 1899.

2 Burton, J.H.; The Scot Abroad, Vol. I, pp. 47-59. 132

3 Collectanea de Rebus Albanicis, Op. cit. pp. 156-157

4 Donaldson, G.; Op. cit. pp. 124-137

CHAPTER IX

CARIBBEAN AND WEST INDIES

Cuba, Jamaica, Porto Rico and Hispaniola (Haiti and the Dominican Republic) were seized by Spain in the sixteenth century. England and France seized small islands in order to have some hold in the Caribbean. These, small islands, are known as the Lesser Antilles, including St. Kitts (formerly St. Christopher) Antigua and Barbados.

Barbados was claimed by the British in 1605; St. Christopher, founded by Columbus in 1493, was divided between Spain and Britain in 1623. It is claimed that in 1624 or in 1625 the first English colony in the Antilles was started in Barbados. In 1627 France, Spain and Britain fought for its possession but Britain proclaimed it as a colony in 1628. Nevis was occupied in this same year; Antigua and Montserrat in 1632. Nevis was used for the production of sugar, molasses and rum; the owner's used Indians and Negro slaves.¹ To these were added indentured whites convicts and rebels from the courts, political prisoners, persons seized by press gangs, and even some independent labor. It was largely English. Bolton and Marshall state that more than one-third of the persons who left Britain to go overseas in the seventeenth century went to these islands.

Hotten has done a valuable piece of research in a study of the lists of men and women who left Britain in 1634-1639 to go to Barbados, to St. Christopher as well as to Virginia and New England.² In 1649 Cromwell banished the first of the Irish colonists to Barbados. McGee reports that 45,000 were transported to these areas or to colonies of France or Spain. From 1666 to 1687 Scots who supported the National Covenant were sent to Barbados. Along with them were sent "strong, idle beggars and gypsies". In 1678-1679 tickets were given to those who had passed the servitude or banishment period; some went to the Carolinas, some even to London.

Hotten refers to Elizabeth Fee as being buried on July 27, 1678. We know nothing about her. Barbados had free persons who chose to live there. Gordon Donaldson reports that following the rebellion of 1715 six hundred convicts were banished to Antigua, South Carolina, Maryland and Virginia. After the '45 rebellion about 794 more Jacobite prisoners were sent to Virginia, Maryland and South Carolina. In 1627, 1635 and 1636 some were transported to Antigua. Barra sent 600 in 1715 and a further group was sent in 1747-48.

In 1643-1667 some Barbadians left the Island because of bad administration and went to Jamaica, Trinidad, Tobago, New England, Virginia and Carolinas.

3 McGee, Thomas D'Arcy; *A Story of the British Settlers in N. America*, Boston, 1852.

4 Donaldson, Gordon, *The Scots Overseas*, Hale, London, 1966. Chap. V

1 Bolton and Marshall, *Colonization of North America*, New York, 1927. pp. 132-133, 252, 206, 207.

2 Hotten, J.C.; *The Original Lists of Persons of Quality, 1600-1700* Baltimore, 1962, p. 2, p. 428.

B. BERMUDA

Sir George Somers (or Sumers) discovered this island in 1609 and claimed it as a British possession. For some time it was called Summer Isles. He sold it to the Virginia Company.

1609 - The 60 colonists who were with him and who had planned to go to Virginia decided to remain on the Summer Isles.¹

1610 - 600 persons moved to Summer Isles.

1625 - 2500 persons moved to Summer Isles.

1647 - 700 convicts from Ireland to Bermuda (Cromwell)

1648 - Further convicts from Ireland to Bermuda (Cromwell)

1652 - Cromwell sent 250 convicts from Scotland.

Graham claims that only a small percentage of the groups of 1647-48-52 reached America. Cromwell did not insist on such action.²

C. JAMAICA

Discovered by Columbus in 1494 - a colony of Spain until 1655, when Admiral Penn brought it under control of Britain.³

One of the first uses made of Jamaica was that Cromwell sent prisoners of war (whom he called rebels) there.⁴ In 1665 Jamaica was being used as a recipient of "strong idle beggars and gypsies", as well as Barbados.⁵

D. MIDDLE AND SOUTH AMERICA - GUIANA

Hotten records that the second colony in America was in Guiana, "between the river Amazons and the Essequibo" founded in 1604. Efforts under Captain Lea were abandoned as were other attempts. e.g. 97 men in 1608 and 120 in 1620.⁶

Professor Donaldson reports that in 1651, 1500 prisoners of war were sent by Cromwell to British Guiana to work in the mines.⁷ There is no evidence that our clan was involved.

E. DARIEN

The Scots were incensed by the Navigation Acts under which any boat to the Colonies must be manned by Englishmen. In 1695 a Corporation was formed, chiefly in the Lowland towns to find a place in America where a Scottish colony could be found. The place was Darien in the isthmus of Panama. As far as I can discover no member of our clan was involved. It was a complete failure.

E. VENEZUELA

In 1825, 260 colonists largely Scottish went to Caracas, Venezuela. After a few months the group broke up. Some went to United States. Eventually some members found themselves in Canada. No member of our clan was involved.

1 Hotten, J.C. Op. cit. Introduction, p. XXXII

2 Graham, I.C.C. Colonists from Scotland, 1707-1783. Amer 11ist . Assocn. Cornell Univ. 1956 p. 10

3 Donaldson, Gordon; The Scots Overseas, Chap. S.

4 Bolton and Marshall; Op cit. page 153

5 Donaldson, Gordon; Op cit. pp. 38-41.

6 Bolton and Marshall, Op cit. pp. 116-119.

7 Donaldson, G. Op cit.

MacDhubhsith - MacDuffie Clan

(McAfee, MacDuffie, Macfie, MacPhee, Duffy, etc.)

The initial publications on the first history of the clan have been exhausted. The executives of the clan societies have asked that they be continued. I have been anxious that these volumes should be made available with the lowest inflation cost. This has been accomplished by some reorganizations of the material.

The costs of the Volumes I to V have been as follows:

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