

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

VOLUME 2  
THE LANDS OF OUR FATHERS  
PART 2

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for the errata noted by Dr. MacPhee.

## THE LIVES OF OUR FATHERS

### PREFACE TO VOLUME II

In Volume I the author has established the surnames of most of our Clan and has proposed the sources of the peculiar name by which our Gaelic compatriots defined us. In this examination we have examined alternate progenitors of the family.

Any reader of Scottish history realizes that Highlanders like to move and like to set up small groups of people in which they can become heads of families or chieftains. This was true in Colonsay and there were almost a dozen areas in Scotland where the clansman and his children regard one of these as 'home'. The writer has tried to define the nature of these homes, and to study their growth. It will take some years to organize comparative material and we have indicated in Chapter III the areas which should require research.

In Chapter IV the writer has prepared a list of possible chiefs of the clan over a thousand years. The books on our Clan give very little information on these chiefs but the writer has recorded some probable comments on his chiefship.

With this background which tells us who we were, by name, and where we were, Volume II elaborates the political, racial, religious and social customs of Scotland as it affected our Clan. In the centuries from the early Christian period we get rough glimpses of these environments in the myths, legends and traditions of these people. As we move into history we can see what we did, where we did it and, occasionally why we behaved as we did. These are the "Lives of Our Fathers".

Only a very few persons of our clan were phenomenally successful; we were the "protecting, firm, hardy, well-enduring" clan. Few of our people were interested in politics but all Scots must expect to be familiar with this science or art. Generally speaking Volume II carries our people to the end of the seventeenth century.

In the 18th century members of the clan moved from Scotland and Ireland to Europe and then to United States, to Canada and the Pacific. This will be the subject matter of Volume III.

Earle Douglas MacPhee

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## CHAPTER I

### POPULATION MOVEMENTS IN SCOTLAND AND ULSTER

Four successive ice ages swept across the northern part of Europe and North America before Scotland and England came to be the type of land we know. Britain started out as a part of the continent with the lower part of the land being joined to Belgium, Holland, Germany, Denmark and southern part of what is now Sweden. When the ice melted the earth became successively warmer, the sea rose, and an English channel joined a North Sea and an Atlantic ocean.

At least eight or nine thousand years ago groups of people moved from the Mediterranean and the Near East hoping to make a living in hunting and fishing. They hunted the red deer and the elk with bows and arrows tipped with flint. Alwyn and Brinley Rees in "Celtic Heritage" state that there were people who moved into Britain between the ice ages.<sup>1</sup>

Not all the pioneers moved for economic reasons alone. Some moved across Europe from the Mediterranean to Sweden, and some from the Caspian Sea to France, Spain, Germany and Britain for other reasons - to escape from oppression, to carry out a political or religious doctrine to gain land or fame, to engage in warfare or just to see what was at the end of the rainbow.

One gathers the impression that Ireland was invaded by other groups before "The Flood"; that immediately after the Deluge persons came from various parts of Europe, Africa and Asia, to Ireland at a much earlier date than to Scotland; and that there were considerable movements of people who were located in the areas we know as the British Isles. Whether one accepts the idea that Scotland was originally called Albanactus, (a son of Brutus, hence Britain) or that the Scotie race took possession of Ireland before moving to Kintyre and conquering the Picts in Alba is a fascinating story<sup>2</sup> but one to which we can give no attention.

Dr. James Browne, Alwyn and Brinley Rees, Dr. T.F. O'Rahilly, Dr. F.T. Wainwright, Professor Stuart Piggott, Dr. Worsaae, W.F. Skene, Symington Grieve, the Venerable Bede, Dr. I.F. Grant, Dr. Isabel Henderson and many others have discovered and interpreted the few evidences we have as to the characteristics of several groups of people who moved into the area.

All we can do in the present volume is to review a collection of writings in this field with particular reference to the origins of our clan. We will make references to the broader movements of the people in both Scotland and Ireland because we do not know - and probably will never know precisely- the extent to which our forefathers participated in these excursions.

Because much of the stories of the early days had been gathered in monasteries the reports of many of the events were destroyed by the Norwegians and the Danes.

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1 Alwyn Rees and Brinley Rees, Celtic Heritage, Thames & Hudson, London 1961, p. 28 et seq.

2 Keating, G. history of Ireland. Vol. II, p. 375.

The Druids, with their insistence on oral tradition, and their refusal to write any history of their activities meant that their mythologies and traditions became local and circumscribed. The writers referred to in the preceding paragraphs had to evaluate the myths and the traditions and to report on the persons who carried out these events. It is claimed that all data developed prior to the 5th century must be suspect.

Before we examine the history of the movements of people it may interest our readers to know that these new groups, when arrived, brought with them stories of oppressions in Greece, in Bothnia, in Spain or from Ireland.

### To Scotland

Who were the original people in the west coast of Scotland? One recognizes that the "original people" is, and probably will continue to be a matter of speculation. Browne thinks that the Celts were the first inhabitants of Scotland, and called them "Cimbri" or "Cimmerii". As mankind moved from legend into history these Celts were in the north and west parts of Europe. Later on, when the Gauls came, the Cimbri forced them to move into Ireland.<sup>1</sup> Browne debates whether the Scots who came to Alba in 258 were a new group from Gaul or from Scandinavia. Looking over the literature of those times he proposes:

1. The Gaul-gaels were the second inhabitants of the western isles and of Argyle.<sup>2</sup>
2. Caesar, Tacitus and Agricola are brought into testimony. Agricola reports on the inhabitants, about 81 A.D., to say that the "Crones" were located in Inverness, Ardnamurchan, Morvern, Ardgowar from Lochduich in the North, Linnhe in the south. The Epidii was the tribe in Scotland from Loch Linnhe to Loch Fine and Kintyre.<sup>3</sup>
3. Dr. Isabel Henderson describes the Picti as the "name given by Classical writers from the late third century A.D. to the tribes in the far north, who along with the Scotti from the west invaded the Roman province of Britain". Prior to 300 A.D. she uses a proto-Pictish or "Pritenic" as being equivalent to the Irish names as "Cruithne".<sup>4</sup>
4. Browne refers to two groups of the Scots-Irish settlers in 503 A.D. when Dalriada was formed:
  - a) Draonich - cultivators of soil, who lived on the plains.
  - b) Scuit or Scoecit, pastoral people who were happy to work in mountainous regions. He implies that it was this second group who moved to Dalriada. Conceivably this was the origin of "Scotland" as a name for this land.<sup>5</sup>

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1 Browne, James, The History of Scotland, Vol. I foreword,

2 Browne, James, op. cit., Vol. VIII, pp. 205-206

3 Browne, James, op. cit., Vol. I, p. 7

4 Henderson, Dr. Isabel, The Picts, Thames & Hudson, London 1967, p. 15

5 O'Rahilly, T.F., Early History and Mythology. Dublin 1946.

The evidence we have accumulated here implies that the Pritenic came to Caledonia from Belgae; that several groups came to Scotland and remained there for ten centuries as Picts; that other Celts who came from Gaul went to Ireland and settled in a small area on the north east corner. From there they moved to Galloway, and then to Kintyre, calling themselves Scoti, and that finally they conquered the Picts.

### To Ireland

The Irish were much more concerned with immigrants to their land, and in their Annals of Clonmacnoise, of the Four Masters, the Annals of Tighernac, the Annals of Ulster and others - they have portrayed legends which O'Rahilly has defined in his book on Ireland's immigrants. If we accept the Dalriadic tradition we must be concerned with this examination.<sup>1</sup>

1. Following "The Flood" we learn of a group of persons, called by the name of their leader "Partholon", a parricide who came from Greece to Spain then to Ireland.
2. Another group called "Fomoir" appeared in the same area in Ireland but they were defeated by Partholon. Partholon died in a plague.
3. Another leader called "Nemed" fought for a period against the Fomoir but he apparently left the country.

By this time, according to tradition (circa 3500 B.C.) farmers with the equipment of the New Stone Age arrived in Britain from Mesopotamia, Greece and the Near East with seed corn and with domestic animals. At a later date they moved to Ireland and southern Scotland carrying on their agricultural traditions with the growth of wheat, barley, sheep and cattle.

4. Another group of people, whose name runs throughout the mythology is the "Fir Bolg". Some translate the name as meaning people associated with fairies, as people who developed the kitchen midden and built "sithean". Others identify this group as living underground and working in the mines of Cornwall. Others report the Fir Bolg as people who lived under the Greeks, and were oppressed, and who went as far as they could from Greece. Dr. Skene reports that the sons of Partholon, were among the leaders of the Fir Bolg, The arrived in Ireland about 1600 B.C. Their origin was probably Belgae.<sup>2</sup>
5. Still another group, known as "Erainn" were of the same stock as the Britons.<sup>3</sup> They may be "Gael Eirinnich", Gaels of Ireland.
6. Dr. Worsaae<sup>4</sup> states that the early Stone Age in Denmark and southern Scandinavia appeared about 3000 B.C. and the New Stone Age about 2000 to 1000 B.C. The people of both the Stone Ages entered Denmark from the southwest, namely France, Belgium, Holland and Western Germany. At this time the lands of the Mediterranean basin were in the Bronze Age.

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1 O'Rahilly, T.F., Early History and Mythology. Dublin 1946.

2 Browne, Dr. J. The History of Scotland, Vol. I. Foreword p. LXV

3 O'Rahilly, T.F. Early History and Mythology, Dublin 1946, p. 16

4 Worsaae, I.I.A. (Dr.), The Pre History of the North, translated by H.F. Morland, Simpson. Quoted by Grieve, op. cit. I, p.4

The discoveries at Caisteal-nan-Gillean in Oronsay by Grieve<sup>1</sup> have been identified by such great authorities as Sir William Turner and Dr. Joseph Anderson as belonging to the later Stone Age. The Bronze Age people arrived in Ireland about 1800 B.C.

7. At about 1400 B.C. the "Tuatha da Danaan,(the peoples of the Goddess Danaan), otherwise known as "Siabhras"<sup>2</sup> arrived. They came from the north of Scotland, worked their way down the west coast of Scotland to Ireland. The Tuatha de Danaan were Celts. Grieve calls them Cruithne or Picts. These people according to Grieve "have a much greater knowledge of magic than their neighbors". Alwyn and Brinley Rees consider the Danaan as "a people of magic, wonders and wizards".<sup>3</sup> To them would be ascribed the interest of the Celt in 'fanciful romance'. They had persuaded the inhabitants that they "came through the air"; that they were demons or fallen gods. They defeated the Fir Bolg in Ireland by "mystery and magic". The Fomorians and the Fir Bolg then went to Ila (Islay), Connacht, Arran and Man and to Recca (Rathlin), and Lough Neagh.

At a second battle of the Tuatha de Danaan and the Fir Bolg and the Fomorians, the Tuatha de Danaan were again victorious. Their treatment of other tribes was that of compelling the losers to live in a 'sithean' or green mounds around the coast.

8. Dr. O'Rahilly raises the question as to whether persons named as Leginian invaders, the Galioin, the Domnainn or Fir Domnann or the Dumnonii of Devon or Dumbarton or Ayr are different groups or are spellings of the same name in mythology or even as to whether such people existed.
9. Another group was supposed to come to Ireland from Miletus. Dr. O'Rahilly is doubtful as whether this group existed.

### The Picts

There is a tradition that the Cruithne of Ireland who are called Picts by Keating, Grieve and others, came to Ireland from Thrace. The King Gud, had a beautiful daughter and the King of Thrace and later the King of France demanded that she be a concubine of his. Gud moved to Ireland and challenged the King of the Scots in Ireland. They were told to go to Alba under their leader Reuda and we find them in many parts of Scotland. These Picts would probably be the second immigrants into Scotland.

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1 Grieve, S., *The Book of Colonsay and Oronsay*, Oliver & Boyd, London 1923, I pp. 4-5

2 Grieve, S., *op. cit.* Note, I p. 6

3 Alwyn & Brinley Rees, *op. cit.*, p. 28 et seq

Browne describes the twenty first divisions of the Caledonians in 81 A.D. The Albani lived in Atholl, Lochaber, Appin and Glenorchy; the Caledonii proper inhabited the ridge of mountains from Inverness to Ross; the Creones lived on the west coast of Ross and on the west coast of Inverness in Ardnamurchan, Morvern, Sunart and LochLinne; the Epidii were on the southwest of Argyleshire from Loch Linnhe south to Mull and Cantyre. There is no mention of Colonsay<sup>1</sup>. In 200 A.D. the Picts were divided between Caledonii and the Maetae; by 310 they were called Caledones and alii Picti; by 368 there were Dicalydones and Verturiones; if Bede is correct from about 400 A.D. to 600 A.D. there were Northern Picts and Southern Picts.

Dr. Isabel Henderson in "The Picts", Thames and Hudson, 1969 comments. . . "Virtually no records have survived and modern scholars can still not provide neat answers to such basic questions as who they were, what language they spoke, what they called themselves and what happened to them after the Scots took over. . . There are no surviving Pictish laws, annals, charters, lives of native saints, calendars, martyrologies or collections of native stories and verse. These gaps . . . the lack of a complete sentence written in the Pictish language."<sup>2</sup>

Dr. Keltie considered that the Caledonians and the Picts of Scotland were the same people. He believed that they came to Orkney and Shetland from Europe about the 3rd century B.C. They moved south, found themselves in Ireland, where the Scots refused to allow them to remain, and returned to Alba.

Wainwright considers that by 685 A.D. the Picts had been consolidated into a single kingdom and lived from the Orkneys and Shetland down to the north to England.

The name Picts has been a matter of controversy for many centuries, Julius Caesar had written that "all the Britanni paint themselves with woad which produces a bluish covering" Chadwick thinks that Picti is only a term used by the Romans for a "painted people".<sup>3</sup> This is familiar to a North American who recalls how our native population, the Indians, bedecked themselves before going into battle.

The Pictish round towers are found in Lewis and Mull but not in Colonsay or Jura or Islay.<sup>4</sup>

Grieve proposed<sup>5</sup> that the Cruithne, or Picts as he calls them, of Ireland, moved to Colonsay and Oronsay and used it as a centre for the cult of Druidism; that a stronghold was erected at Dun Leithfinn and Balnahard, and that the Druids worshipped at the Stone Circle at Kilchattan.

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1 Browne, J. The History of Scotland, Vol. I. Chap. 3

2 Henderson, Dr. I. The Picts pp. 12-13

3 Chadwick Dr. N. Quoted by "The Picts" by Dr. Henderson, p. 33

4 Loder. op. cit. p. 18

5 Grieve, S. op. cit. Vol. w pp. 341-343

We now turn to the inroads of the Gaels. There is still much controversy about them. Browne, repeating the Venerable Bede, indicates that "Britain, after the Picts and Scots received a third nation, that of the Scots in that part belonging to the Picts" and debates the source of this arrival - whether the Scots were the original Scotti in Ireland or whether they were a special arrival in Ireland. Father Innes favors the latter and claims that they came from Gaul; Browne does not.<sup>1</sup> Keating defines their origin as from Egypt. The fore runners was Niul and Scota. The King of Egypt, Pharaoh, banished them from Egypt to Crete. In the next three hundred years they went for short periods to Scythia, to Gothia, to Spain, to Scythia again, to Egypt, to Thrace, to Gothia, to Spain, to Ireland. Small wonder that Father Innes regarded them as a wandering people".<sup>2</sup>

O'Rahilly, writing of the Gaels under the heading of the Goidels describes their invasion of Ireland as occurring not many centuries before the introduction of Christianity into Ireland. He proposes that they reached Ireland direct from the continent i.e. not through England, and brought with them members of the Q-Celts.<sup>3</sup>

Grieve reports that the Gaels had arrived several centuries before, and that they had driven the Cruithne (Picts) out of Ireland.<sup>4</sup>

If the Gaels came from Scandinavia to the north of Scotland or from anywhere else in Europe - they might have left people at various places in Ross, Sunderland and Caithness. MacMillan proposes that the MacPhees (MacDuffies) had been in Easter Ross before going to Colonsay-Oronsay.<sup>5</sup> Dr. Grant believes that the MacDuffies came from Scandinavia.<sup>6</sup>

I have followed Dr. Wainwright in his contention that what the Romans and the British called Picts were a number of racial and cultural groups. Grieve maintains that they had been in Colonsay, in the Orkney, in the Shetland Isles and in England. Whether we had a tribe with a name corresponding to MacDuffie might have been determined if they had had a literature.<sup>7</sup>

Allen MacDuffie is concerned as to whether there was an ancient relationship of the Clan MacDuff and the MacDuffies. The MacDuffs were Picts; I am not sure that the MacDuffies were of that group.

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1 Browne J. Dr. op. cit. Vol. I pp. LXXIX - IXXXVLL in Foreword

2 Keating, G. op. cit. Vol. I p. 37

3 O'Rahilly, T.F. Early Irish History and mythology, Dublin Institute for Advanced Studies, 15

4 Grieve, S. op. cit. I, P. 19

5 MacMillan S. Rev. Bygone Lochaber p. 96

6 Grant, I. Dr. Lordship of the Isles p. 152

7 Henderson, I., The Picts, Thames & Hudson, London 1967, pp. 29-31

From the Book of the Deer we learn that there were already Clans and all organized land system before the eleventh century.<sup>1</sup>

The Scots who came from Ireland at the end of the fifth century (498-503 A.D.) would not have recognized a Clan of our name, but we are told that a McDuffe was involved in a battle at Allone, circa 720 A.D. and that he was sufficiently important to have his name recorded in the Annals of Clonmacnoise. Certainly he was a Chief to have his name recorded in the Annals. This report would be our authority to claim that our Clan, in Ireland and Scotland is over 1,250 years old!

The statement by Dr. Gillies<sup>2</sup> that MacDuffie, in Gaelic MacDhubhshith, does in "its plan and concept go far away beyond those of even our old names". Obviously the judgement of Dr. Gillies, repeated by Dr. Black<sup>3</sup> means that the Clan name cannot be interpreted.

### Colla Uais

Movements of people from Ireland to Islay and to Colonsay was easy. Grieve suggests that the Cruithne inhabitants of Colonsay were probably a mixed race of Tuatha de Danaan and Fir Bolg and that Colla Uai who went from Ireland to Colonsay in 326 A.D. found their kindred in Colonsay.

Dr. Grant regards the Collas as being historic and not a matter of legend and refers to many chronicles which portrayed their activities in Ireland - but with little information on their activities in Colonsay. She and Grieve agree that Colla Uais came back to Colonsay "where he had great lands on the mainland and in the islands".<sup>4</sup> Colla Uais' son Eoachaidh is, according to the sennachies, the progenitor of Somerled and Donald I, and was one of the early Scots-Irish Kings of Scotland.

According to Grieve, Colla Uais and his brothers came to Colonsay from Ireland between 315 A.D. and 326 A.D. They had been insubordinate to the High King or, as O'Rahilly reports, they slew him. Their uncle Cormac sent them to Colonsay. Grieve reports that the Chiefs of the Clan Cholla continued to rule Colonsay for many centuries. Grieve reports that even with the disturbances caused by the Danes and the Northmen they wielded considerable power.

Mr. Grieve considers that Colla Uais was the founder of the Clan Donald or MacDonald. Dr. I.F. Grant relates that this "rests only on tradition but it was firmly believed in by the Clan. In the Gaelic revival that began in the Western Islands after the decline of the Norse power, "they were proud to call themselves the Children of Colla".<sup>5</sup> Colla, and then the Clan Donald, owned the land of our ancestors of Colonsay and Oronsay until the Crown of Scotland took it over by purchase in 1266.

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1 Adam, F., op. cit., p. 97

2 Gillies, Dr. C., Place Names of Argyllshire, p. 82

3 Black, Dr. G.F. The Surnames of Scotland, p.493, New York Public Library

4 Grant, Dr. I.F., The Lordship of the Isles, p. 22

5 Grant, Dr. I.F., Clan Donald, Johnston's Clan Histories, p. 6

Grieve admits that for six centuries from the 5th century, and for many centuries "we know almost nothing regarding the Celtic rulers of Colonsay".<sup>1</sup> Which of these invaders were in charge of Colonsay cannot now be known. The island was on the road from Ireland to the north and the movement of Scots in the sixth and succeeding centuries to Kintyre., and of the Norsemen from the end of the eighth century did not pass them by. It is reported that St. Columba in the middle of the 6th century built all establishment in Oronsay on the foundations of an older Church. According to Grieve,<sup>2</sup> when St. Columba arrived in Colonsay-Oronsay, the Picts were in possession of the island.

### Dalriada

During the fifth century another group of young Gaelic men, Loarn, Fergus and Angus, sons of Erc, from the area known as Dalriada in County Antrim, invaded the west coast of what is now known as Scotland with an army sufficient to establish themselves in all the western part of Argyll in 498 B.C. From this invasion came the formation of the Scottish Kingdom of Dalriada, founded 503 A.D. They made settlements in Kintyre and what is now called Argyll. They spoke a different language to the Picts and the Britons and it is from this language that modern Scots Gaelic are descended. They were a Celtic race and were Christians.

When Erc went to Alba he called his new kingdom by its Irish equivalent. Gabhran, with whom as a Clan we are claimed to have been associated in Colonsay, became eventually, the King of Dalriada.

### St. Columba

Another event took place in 562 A.D. when a Christian missionary, Columba, from Ireland, arrived with an intent to Christianize the Northern Picts. He landed in Oronsay but found that his vow never to return to his homeland was too much to bear and went further north to Iona.

The kings of Dalriada and Pictland on the Ness were in constant warfare. In 542 A.D., the Picts, under Bridei, defeated the Scots of Dalriada, Gabran (or Gabhran) the King of the Scots, died in the same year to be succeeded by Conall.

In 574 Conall died, and his first cousin Aidan became King of Dalriada. Aidan enlarged the Scots empire in Argyll. St. Columba was an Irishman, related to the Royal Family of Niall. He thought that the Picts would probably destroy the Scotti. He undertook a mission to the King of Pictland, converted him and secured his pledge to leave the Scots alone. When Columba died in 597 A.D., the wars continued and for a period, Dalriada became a Pictish province. In 726 A. D. Oengus, one of the greatest Pict leaders was now the King of the Picts and in control of Dalriada until his death in 761. The Scots regained Dalriada by 778 for a few years but the Picts took control from 789 to 820.

But again fate intervened. The Norsemen were attacking France, England and Scotland and the Picts on the east coast were forced to fight, over and over again, to retain their land.

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1 Grieve, S., op. cit. 1, p. 191.

2 Grieve, S., op. cit. 1, p. 112.

Taking advantage of this situation, Alpin led a rebellion against the Picts. In 836, the Pictish king was slain with a great number of his followers by the Scots. Alpin too was slain but his son Kenneth claimed inheritance through his Grandmother, over the land of the Picts, and became King of both Scots and Picts as the first king of Alba, in 850 A.D., with his capital in Scone. Our Clan belongs to the Siol Alpin. Robert Bain in his "Clans and Tartans of Scotland" explains that "Siol Alpin is a name given to a number of clans widely separated and having no apparent connection with each other. It is said to include the MacGregors, Grants, MacKinnons, MacQuarries, MacNabs, MacDuffies or MacPhees and MacAulays. The history of the MacAlpins is uncertain and very illusive; the traditional home was Dunstaffnage, Argyll. The race is claimed to be a Royal one, descended from King Alpin".<sup>1</sup>

Clan MacGregor has a motto "Royal is my race". It claims descent from Griogar, son of King Alpin. Grants claim to be descended from Kenneth MacAlpine; MacKinnons from Fingon, a great grandson of Kenneth. How they came together, how they worked together, why they ceased to have a strong leader is one question to which authorities have no answer. Kenneth moved his capital to Scone and was crowned on the Stone of Destiny; the Stone is now in Westminster Abbey.

### The Norse

The next visitors to Colonsay and to other parts of Scotland came from Denmark and Norway. They were pagans. They raided the western Isles before the end of the eighth century. Some settled there, married native women, were invaded by other Norsemen during the ninth and parts of the tenth century, and built a settlement on Urugaig. Loder states that for four hundred years the Hebrides came to be known as Innsigall the "Isles of the Strangers".<sup>2</sup>

In 794 these Vikings invaded Rathlin, killed many monks, took some monks to be sold as slaves, ate the cattle and stole jewels and sacred emblems. It is reported that the Danes went to eastern Britain and Ireland and that the Norwegians went to the Orkneys, Shetland, the Hebrides and to Argyll where the Scots were fighting with the Picts for possession of the land. Here again there was no communication from about 800 A.D. to 1100 and Colonsay was again "the Isles of Strangers".

It was in 1102 when Magnus Barelegs commanded his soldiers to carry him, on a ship, across Kintyre claiming the southern portion as Norwegian.

The Collectanea de Rebus Albanicis (p. 63) states that the history of Scotland in ancient chronicles, previous to the 13th century, was in fact only the history of the southern part. The monks on the mainland and on the west coast knew nothing beyond their area. The important events could only be found in the Norwegian Sagas - the stories of King Harold who first became King of all Norway, of Rognvald, Sigurd, Thorstein, Olaf the White, Audur the wealthy and Ketill and Thorfin. The editor of Collectanea was satisfied that these Sagas were correct on both internal and external evidence. We reported on this matter in Volume I pp. 41-44.

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1 Bain, Robert, Clans and Tartans in Scotland, Collins, 1961 p. 142

2 Loder, J. de V., Colonsay and Oronsay in the Isles of Argyll, Oliver & Boyd 1935, p. 27

They narrate many battles from Shetland to the Isles of Man; under Rognvald and Sigurd they invaded Caithness and Sunderland down to Loch Linnhe; they destroyed many Vikings who were marauding the western isles; under Ketill and Thorstein they divided Scotland into two parts over which Thorstein ruled in the north.

Dr. Grant contends that "according to tradition (the family of MacDuffie or Macphies) came from Scandinavia at the time of Donald, grandson of Somerled"<sup>1</sup> This opinion, incidentally, would throw out much of what Skene, Grieve and Loder commented upon in the relationships between Ireland and Scotland as outlined above. Donald died about 1249 A.D. This alternative can only be resolved when further research work is done but meantime we must admit that there are two alternatives for our genesis, - the Scots tradition from Ireland, and the Scandinavian probably from Norway. Little has been done to develop the Norwegian origin story in either the Scandinavian or the Gaelic language. I have used the Sagas, as reported in *Collectanea de Rebus Albanicis* as a beginning in introducing ourselves to this tradition.<sup>2</sup>

Professor MacKinnon, stated that "the inhabitants of Colonsay showed more traces of Norse blood than those of any surrounding islands".<sup>3</sup>

Dr. Keltie recognizing that the population of Colonsay was, inevitably, a mixture of Celtic and Scandinavian blood, points out that the Hebrides, although long subject to Norway do not appear to have ever formed part of the possessions of that land.<sup>4</sup>

Grieve does not think that MacDuffie's were Danes.<sup>5</sup> He considers that they were "an Irish Sept who, with their Chief were reliable allies of the Danes". Whether MacDuffie of 1208 was an "ancient Dane of Scotland" or "ancient Dane of Colonsay" is not clear.<sup>6</sup>

Adam maintains that "the Danes never obtained a footing in the Highlands."<sup>7</sup> This need not refer to Colonsay but does refer to the areas of Inverness, Ross, Sunderland, Caithness, Argyll and the Northern Isles. Grieve says that the Danes had a settlement in Colonsay at Uragaig.<sup>8</sup>

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1 Grant, Dr. I. *The Lordship of the Isles*. p. 152

2 *Collectanea de Rebus Albanicis* pp. 63-68; 327-356

3 Loder, op. cit., p. 29

4 Keltie, J.S., *History of the Scottish Highlands* 11, pp. 131-132

5 Grieve S. op. cit. I, p. 283

6 These notes are taken from a "Fragment of a Manuscript History of the MacDonalds, written in the reign of Charles II by Hugh MacDonald. It is published in *Collectanea de Rebus Albanicis* pp. 282-304

7 Adam, Frank. *The Clans, Septs and Regiments of the Scottish Highlands*, Eighth Edition, 1970, p. 13

8 Grieve, S. op. cit. I, p. 197

The first information we have appertaining to Colonsay is that of Hugh MacDonald, which is published in the Collectanea de Rebus Albanicis.

I have found, in Grieve, a tremendous amount of work on the Norse Sagas. His interest in them were as interlopers in the Celtic development of Scotland. In the next three centuries the Kings of Alba fought with the Maormar of Moray, with the Norsemen, with Norway and Denmark and with the Kings of England. In 1018 A.D. the borders north of the Tweed were ceded to Scotland by King Cnut, England, and "Scotland" became the designation instead of "Alba".

### Relations with the MacDonalds

The MacDuffies were friendly with the Clan Donald from whom they leased the land and with whom they maintained good relationships through the years of the Lords of the Isles. Some persons have proposed that they were a Sept of the Clan Donald. Of course this depends on what is meant by a "Sept".

We have, as yet, no indication of the date at which the MacDuffie tribe arrived in Colonsay. The impression has been growing on the writer as his study has progressed that the Firbolg or the Picts were not alone in moving to northern Scotland. If MacMillan's surmise is correct in asserting that our Clan was probably in Easter Ross before they went to Colonsay-Oronsay; if Browne and MacMillan are clear that we have common progenitors with the Rose, the MacKenzie, the McNab and others then our Clan should carry more of its research work above Loch Linnhe. Grieve places the arrival of the Gaels into Ireland between 1080 B.C. and 534 B.C.; O'Rahilly proposes that they arrived nearer to the introduction of Christianity into Ireland. In either case there were many centuries in which our people could have spent decades, or even centuries, before their appearances were noted by Donald, son of Reginald.

When they moved to Colonsay-Oronsay, it is assumed they found that the land was under the control of the successors of the Picts or Cruithne. The reader will remember that for centuries there was little or no communication between the islands and the mainland. A date has been given at which a number of Scots from Antrim County moved to Whithorn in south west Alba (258 A.D.) A date has been given for the settlement in Kintyre (503 A.D.) From Whithorn to the final evacuation of the Norse was about 1000 years and during that time many changes in the locations of persons had taken place.

We have assumed that our Clan was a Scots-Irish tribe in Dalriada; that some of them were involved in raiding the islands and mainland as Gall-gael, while others gave their attention to Iona, to Oronsay and to many other religious places above and to the east of Ardnamurchan; that they joined the Scot Alpin for reasons of defence in both the north and the south of Ardnamurchan; that they were in Colonsay during all or part of the Norse raids; that they would have sought the strength of the Donald of Islay and gave to them some help in the administration of the affairs of the Lordship of the Isles.

It seems probable that the MacDuffee Chief was in charge of the island up to the end of the 16th century without being a vassalage or Sept.<sup>1</sup> The tradition is that Coll Cietach was responsible to the Crown for a period and that the Campbells and the MacNeills were in charge of the island from there forward until the end of the 19th century.

Capt. Graham Donald (Domhnall Gruamach) in his Chapter XXII of the House of Islay, refers to our Clan as "Members of Clan Donald". In his text, however, he says - "In the neighbouring Isle of Colonsay were the MacPhees or MacDuffies of Colonsay, men of an ancient Celtic name who were likewise lieutenants of the same high standing and also hereditary Keepers of the Records".<sup>2</sup> Being a small Clan they found support in the great power of the MacDonalds until 1493, and gave support to the reigning Lord of the Isles.

In what way our Clan "after they lost Colonsay were more dependent than ever on the MacDonalds in Islay, Kintyre and mainly in Antrim," as MacMillan has suggested, will require further investigation.

Adam refers to MacFie (MacDuffie) as another of the branches of Clan Alpin and comments "after the forfeiture of the Lord of the Isles the Macfies followed the MacDonalds of Islay . . . After the Clan Macfie had lost their ancestral territory some of them settled in Lochaber and followed Cameron of Lochiel".<sup>3</sup>

We have noted that our Clan had been "dependent on the MacDonald" for all of their time during our occupation of Colonsay. In Gregory we read "Donald MacDuffie or MacFie of Colonsay witnessed a Charter of John Earl of Rose In 1463. . . The Clan Duffie, after the forfeiture of the Lordship of the Isles followed the MacDonalds of Isla". This is in keeping with what is said and will be said about the MacDonalds of Islay, and their Lordship of the Isles. If the words "continued to follow" had replaced "followed" there could be no debate with MacMillan, Adam or Gregory.

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1 Domhnall, Gruamach, The House of Islay p. 51

2 Adam, Frank. op. cit. P. 244

3 Gregory, D. History of the Western Highlands and Islands. Hamilton, Adams & Co. Glasgow 1881 p. 81

## CHAPTER II

### RELIGIOUS LIFE OF THE CLAN

The Highlander and the Islander of Scotland have always believed in God; he has equally well supported the organizations through which he maintained his belief by debate, by legislation and by the sword if the latter were required.

We cannot be sure of the arrival of our Clan and it has seemed to me to be the better part of valour to name all the religious instruments by which man chose to support his idea of his Maker. If our Clan is of ecclesiastic stock we would naturally place the religious life as the first condition to be investigated.

#### 1. Pictish Paganism

Dr. Isabel Henderson points out that "the tribes who eventually came together to form the Pictish nation would almost certainly have practised some form of idolatrous pagan religion, the rites and personae varying from group to group".<sup>1</sup> She concludes that the nature of Pictish Paganism or paganisms will have to wait for cult objects, of which only a few have been found. Adamnan in his *Life of Columba* describes the Gods as being concerned with human affairs but his description leaves the reader nonplussed in his effort to understand the forms and devotions of this large group of people.

#### 2. The Druids

Sir Thomas D. Kendrick<sup>2</sup>, Dr. Chadwick<sup>3</sup>, Professor Stuart Piggott<sup>4</sup>, Adam and Innes<sup>5</sup>, and Dr. Wainwright have been the sources of my information on this important topic of the organization and operation of the Druids.

Professor Piggott describes their origin.<sup>6</sup> They started in Central and Western Europe, 2nd to 4th century B.C. They moved into Iberia, to the Carpathians, Ukraine and Greece, to Galatia in Asia Minor, North Italy, and to the British Isles including Ireland. The Teutons, the Slavs and the Finns held up their development. They mined ore; they developed spears and swords; they used copper and tin, grew grains, made houses and fortifications.

7 Cormac - Scottish Bishop of Dunkeld, 1177, 3rd in line. Followed Richard de Praebenda 1169. Followed by Gregory.

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1 Henderson, Dr. Isabel. *The Picts*, Thames & Hudson, London 1967

2 Sir Thomas D. Kendrick, *Druids*, Methuen & Co., London 1927, pp. 21,31.

3 Chadwick, N.K. *The Druids*, Univ. Wales Press, Cardiff 1966

4 Piggott, Stuart, *The Druids*, Thames & Hudson, London 1968

5 Adam, Frank with Inner of Learney, *The Clang, Septs and Regiments of the Scottish Highlanders*.

6 *The Prehistoric Peoples of Scotland*. Ed. by F.T. Wainwright. Routledge & Paul, London, 1962.

Gaul and Ireland were the major centres for the Druids. Kendrick notes that the Germans (p. 21) and Anglesey (p. 31) were important in their growth. In Colonsay, Grieve reports that there were Stone Circles on Ben Arniceil, (98 feet in diameter), a small Stone Circle near Scallasaig, and at Kilchattan, a burial cairn at Carn-nan-Bharraich, and a few stone crosses such as "The Sleepy Figure".<sup>1</sup>

The Druids were concerned with divine worship. Souls are immortal; they do not die but after death the spirit passed to other bodies. Education was in their hands and they were concerned with 'touching the stars, the size of the universe and of the earth, the order of nature, the strength and power of the immortal gods'. (Kendrick). Worship God, exert courage, abstain from evil - these were their doctrines.<sup>2</sup>

The Druids had a King, Chiefs, and a Priesthood including bards (poets), Vates (Priests) and DeoPhaisten (instructors in religion and law).<sup>3</sup> Persons who became one of the members of the Druidic order might spend twenty years in training. They believed in animal sacrifices; The Romans, under Caesar, accused them of allowing human sacrifices.<sup>4</sup> Piggott refers to such sacrifices in Gaul (p. 117). They forbade written records and trained memory in those events when the bards repeated thousands of lines of poetry.

As Dr. Yonge has pointed out their dependence upon oral tradition satisfied the Picts and the Scots,<sup>5</sup> "in celebrating the glories of its race; very strong was the pressure before the bards recorded anything in writing, even the long genealogies hitherto preserved in each clan's accumulated names". Dr. Yonge seems to feel that this attitude has left the Keltic race with only "fancy romance" without any growth in literature.

Druidism, for a period of time, replaced much of early paganism. Caesar, ostensibly a Pagan, claimed that Druidism allowed human sacrifices and tried, successfully, to banish it from the Roman area.

### 3. Pictish Churches - Candida Casa

The Pictish Churches were supposed to have been developed by St. Ninian in the areas beyond the Solway Firth. Gordon Donaldson<sup>6</sup> describes St. Ninian as a Romanized Briton, settled next to Hadrian's wall who tried to convert the Picts to Christianity. In Wigtown Bay "he began possibly in 397, to build Candida Casa - "the white house" - the first Christian church to be erected in Scotland". This was in the area of the Southern Picts.

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1 Grieve, op. cit., II 342

2 Laertius, Diogene, Reported Browne J. The History of Scotland Vol. I p. 14

3 Bain, Clans and Tartans in Scotland p. 12

4 Caesar, De Bello Gallico VI

5 Yonge, Dr. Charlotte M., History of Christian Names, MacMillan 1884 New Edition, p. 220

6 Donaldson, G. MacKie's Short History of Scotland. Oliver & Boyd 1962 pp. 8-9

It is supposed that he travelled as far as Aberdeen and Northumbria. Four sculptured stones in Kirkmadrine, Wigtownshire have been discovered, dedicated to priests of this church or priory. They were built of clay and wattle. The Priory was certainly disturbed by the Norsemen in 823.

When Columba moved to the western islands he came intending to move to the Northern Picts.

#### 4. Celtic Catholics - Columban

Capt. Graham MacDonald (Domhnull Gruamach) states that in 562 St. Columba (520-597 A.D.), with his twelve monks stopped on the west coast of Islay to establish a "cell of Ciarin" known as Cill Chiaran at Kilchiaran Bay, on his way to "Oronsay" and Iona.

It is a tradition that St. Columba landed at Port na Iubhraich (Barge Creek) in Garvard, Colonsay and the local Chief gave him a meadow where the Temple of the Glen stood. From there he went to Oronsay where a monastery was built, with its termonn, with its exemptions from rents, tributes and exactions.

Again it is a tradition that St. Columba used his life in the conversion of the northern Picts while St. Ninian's missionaries worked in converting the southern Picts. St. Columba became the head of the Dalriadic churches.

The influence of Queen Margaret, wife of King Malcolm Canmore; a decision by the Kings of the Picts and Scots to support the Roman Church instead of the Celtic Church; the failure of Chiefs and Lords of the Isles to support the Celtic Church meant that St. Columba's Church declined.

The Danish and Norwegian Vikings were pagans until the end of the 10th century.

The Chiefs and other leaders assisted in the building of Monasteries, Pories and Nunneries and in the founding of Churches.

Some of the many establishments built in Colonsay-Oronsay were a Church, Cille Bride at Machrans; Cille Cainmech, in Ardakenish Glen for Kenneth, a friend of St. Columba; Cille Catham and Kilchattan Priory was dedicated to St. Cathan; in Port Lobh were founded a religion! settlement for St. Chiaran; a "Temple of the Glen", dedicated to St. Columba, is an area to which all visitors are directed; St. Columba Is reported to have established a church, sanctuary and a "termonn" on existing Priory ruins.

The "termonn" provided that anyone who needed a refuge could reach the shore of Oronsay half way across the Strand. It was holy ground as Donald found at the end of the 12th century. Churches were founded in the name of St. Oran at Kiloran, Uragaig and Balremin-More; three were dedicated to the Virgin Mary and a Church of the Trinity and Black Nun of the Order of St. Benedict were established at Cille Cairine. Reginald of the Isles established an Abbey and Monastery at Kiloran.

The few hundred of the population was well taken care of in these little islands.<sup>1</sup>

The Vikings, in 794 A.D. made an attack upon the island of Iona. In 802 A.D. and in 806 they plundered and destroyed sixty eight of the monks. Further massacres occurred in 825 A.D. and in 986 A.D. The Abbot of Iona moved the relics to Kells, to Knapdale, to Dunkeld and finally to the Abbot in Derry, Ireland in 849.

The author must ask the reader to divert attention to a matter of great importance to the Clan. In "Bygone Lochaber" MacMillan describes our stock or stem as being "of ecclesiastical stock" descended from Murdoch, son of Ferchar, son of Cormac, first diocesan bishop of Dunkeld.<sup>2</sup>

I have been in communication with the Bard of the MacMillan Clan and he has provided me with the basis on which he described us as being "ecclesiastical".

MacMillan, Dr. James Browne and others have claimed that approximately our tribes had a common ancestor from whom all differing branches or clans are descended according to the old genealogies. Browne has named them as the descendants of Cormac MacOirbertaig (sons of Oirbertaig) and has grouped together the Rosses, MacKenzies, Mathisons, MacGregors, MacKinnons, MacQuarries, MacNabs and MacDuffies.<sup>3</sup>

MacMillan confirms this classification but goes much further. he points out that Cormac, son of Airbeartach, son of Muredach, son of Ferchar Og was the son of King Macbeth who married Grouch, the daughter of Boete.<sup>4</sup> The Collectanea de Rebus Albanicis<sup>5</sup> in reporting the review by Chiefs of the existing Clans (MSS 1450-1467) lists the Chiefs -Cormac, Oirbertaig, Fercharfada, Federach.

Cormac was a Celt and according to MacMillan was appointed to the position of Bishop of Dunkeld in 1107 by Alexander I. This appointment was distinctive because the royal family would naturally claim this honour. He was still the Bishop of Dunkeld in 1132.

Cormac had at least six sons which he distributed to the Church lands in each area in the centre of the Clan.

1. Guaire, progenitor of McQuarries, in Ulva and Inch Kenneth
2. Fingon, progenitor of McKinnon in Mull
3. Gilchrist, progenitor of MacMillan in Old Spynie and Kilmallie (Lochaber)
4. Gille-Adhamhnan, progenitor of Lamonts in Skipness (Kintyre)
5. Anrias, progenitor of MacGregor in Glenorchy
6. Ferchar, progenitor of Rosses, MacKenzies, MacPhees, MacNabs, Mathesons in Applecross, Wester Ross

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1 Grieve, S. op. cit. In Vol. II. pp. 126-246. Mr. Grieve describes the development of Abbeys, Churches, Monasteries, Nunneries and Cells in the Islands of Colonsay, Oronsay and neighboring lands.

2 MacMillan, S. op. cit. p. 96

3 Browne, J. The History of Scotland. 8 Volumes Vol. VIII. p. 203

4 MacMillan, S. A Vindication of Macbeth. Private, 7 High Caliside Paisley, Renfrewshire, Scotland.

5 Collectanea de Rebus Albanicis, op. cit. p. 55

Ferchar descendants (perhaps Murdock) went to Oronsay.  
The MacNabs - had a descendant in Glendochart  
The Mathesons - had a descendant in Lochalsh  
The Rosses - had a descendant in Fearn, Easter Ross  
The MacKenzies - had a descendant in Applecross<sup>1</sup>

Professor Derick S. Thomson in his "Gaelic Learned Orders and Literati in Medieval Scotland" reviews the hereditary positions of the learned orders - law, medicine, the church - as well as scribes or record keepers, musicians, historians, genealogists and poets.

We have seen that the Chiefs of each clan acted as judges, "a judge in every isle for the discussions of all controversies, who had lands from MacDonald for their trouble and likewise the eleventh part of every action decided. But there might still be an appeal to the Council of the Isles"<sup>2</sup> Thomson reports that "judices" were normally attached to a province, e.g. Caithness, Buchan, Fife.

In medicine there were three medical dynasties; one was that of the Beatons, MacBeths or Bethunes; a second was MacLachlans of Kilbride; the third was that of MacConachers, or O'Conachers, of Lorn.<sup>3</sup>

In the Church, as Thomson reports "the detailed study of the Church in Gaelic Scotland in Medieval times has still to be written and the most important sources in the Vatican archives are gradually being made available".

We have referred above to the interest in churches maintained by our Clan. When Donald (MacDonald) of Islay in the first half of the 13th century went to Rome to be punished for his murders of his uncle and others and to regret that he had built a Dun on Oronsay he came back from Rome to build a monastery of Saddell in Kintyre and added to the island of Hesker a nunnery. This became the tradition of the successors to Somerled.

Thomson is interested in the fact that temporal power and ecclesiastical preferment tended to go together, and as to whether the ecclesiastical or the secular office came first. He refers to Rogellus Obrolchan a priest, Secretary to the Lord of the Isles who asked to be given a church in Morvern. Thomson says: "I do not know whether the same should be said of Nigel Makduuhie (Makduwhie/Macdwwfye/Machoffye who is referred to in 1420 as the late rector of Kilmionivaig, having "died on his way to the Roman Court".

"Whether they held the archivists or keepers of the records of the Lord of the Isles first or as ecclesiastical first is not clear." I have prepared a small list of Pryors to the Church in Oronsay. (See Vol. I, pp. 57-58)

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1 MacMillan, S. A. Vindication of MacBeth, p. 13

2 Grieve, S. op. cit. I. pp. 257-258

3 Thomson, Derick, S. Gaelic Learned Orders and Literati in Medieval Scotland, Scottish Studies, Vol. 12, 1968 pp. 57-78.

Dean Munro, in 1549 says of Colonsay: "This Ile is brukit (owned) be ane Capitane callit McDuffyhe and perteinit to Clan Donald of Kintyre of auld."<sup>1</sup>

### 5. Roman Catholics

The Roman Catholic Churches and the Celtic Columba Catholics began their troubles early. It is reported by Bede that Necton, King of the Picts began by expelling all the Columban Clergy who would not follow Rome in tonsure, marriage and other behaviour. Around Circa 717 the expulsion of the Iona priests was the cause of great grief because the Picts had given the Isle to St. Columba.

The support by Queen Margaret led to a Priory of Canons Regular of Augustine at Kiloran which was dependant on the Abbey in Holyrood.<sup>2</sup>

By 1203 the Order was Benedictine. It is not clear whether the monks were expelled or were absorbed into this Order. These changes were not accomplished quickly in remote areas and many old churches became ruins. In the time of King James VI any Catholic who assisted at the offices of his religion could have all his goods, movable or immovable, personal or real, seized; if he repeated his offence he could be banished; if he repeated it again death might be his reward. By 1690 only a few thousand were left. The Roman Church started a mission at that time and it is estimated that about 15% are Catholics.

There are some references to an order of Catholic anchorites called the Culdees in Hebridean history. They began in the 8th century. Grieve reports that a Culdee cell had been in Kiloran. There is a tradition that a Culdee Church developed in Colonsay<sup>4</sup> by Good John and Amie MacRuari, the wife of John, Lord of the Isles had founded one in Uist. They worked in the vernacular; they were recognized even by the Roman Church for their good works. Bain describes the Culdees as being the most self denying and zealous of the missionaries".<sup>5</sup>

### 6. Presbyterianism

From August 24th 1560 A.D. when Presbyterianism replaced the Roman Catholic church as the "official" doctrine in Scotland, most of the Highlanders and Islanders changed to Protestant worship. South Uist and Barra remained Catholic. During the next one hundred and fifty years few of the smaller isolated churches had any Presbyterian Minister and Baptist and Congregationalist groups were formed.

The translation from English to Gaelic was a matter of importance to the people. The Prayer Book (Knox's Liturgy) was translated by Carswell between 1566 and 1572; Calvin's Catechism, 1631; the New Testament in 1767 A.D.; and the first Gaelic Bible was published in 1783 – 1801.

3. Grieve, S. op. cit. I. p. 140

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- 1 Munro, R.W. Munro's Western Isles of Scotland, Edinburgh, 1961 p. 60
  - 2 Grieve, S. op. cit. II. p. 157
  - 4 Grieve, op. cit. I. p. 240
  - 5 Bain, R. The History of Ross p. 55

The scarcity of trained Ministers for the Presbyterian Church in the 16th and 17th centuries was a tremendous handicap for those Protestants who lived in the Isles. Colonsay started a church or chapel in 1812 or 1813, Bowmore (1819 Baptist), Mull (1810, Baptist), Paisley (1795), Keiss (1750), Bristo (1765), Uig (1807) as Baptist churches.<sup>5</sup> Congregationalists developed churches in Dundee (1769), Aberdeen (1797), Newburgh (1778), Dumferline (1801), Leith (1805), Perth (1794), Campbell-town (1802), Elgin (1804), Stirling (1804) Oban (1805), Arran (1806).<sup>6</sup>

Loder provides extracts from the Presbyterian Book of Kintyre showing the difficulties experienced from 1655 in providing preaching in Jura, Colonsay and Islay.

The Stewart Kings tried hard to transform Presbyterianism into Episcopal government. By 1690 Presbyterianism won over Episcopalianism; Westminster was denied the right of interference in Church affairs in Scotland by 1707; Patronage was allowed - it had been abolished. This was the cause of secession in 1843. There were three groups - the Church of Scotland, the Episcopal Church of Scotland and the Free Church of Scotland. They had many doctrines in common and union of the three had been a goal for the last century.

The MacDuffies in Colonsay were originally Columban Catholics then Roman Catholics and after the Reformation they became Protestants. In South Uist many remained Roman Catholics. A decision on this choice was obviously affected by legislation and by the attitudes of the Chief.

#### School

A Tigh Searmonachaidh, a "preaching house" was built near Machrins farm house and it was here that the earliest known school was developed. By 1748 there were twenty five boys and five girls in the school. The numbers rose to 66 boys by 1781; by 1827 the numbers were 46 boys and 16 girls. Thereafter the number of boys decreased or spent only a few days each year and the number of girls increased to 30.<sup>3</sup>

#### 7. Baptists and Congregationalists

,The writer has examined books by Rev. Derek Murray<sup>4</sup>, George Yuille<sup>5</sup>, Rev. Harry Escott<sup>6</sup>, and others to discover the reasons for a change from other denominations and to survey the growths of these two bodies in Scotland.

In 1650 some of the Roundheads under Cromwell were Baptists. Cromwell opposed them and by Order-In-Council gave an instruction "to s that no Baptists holds any office of trust, nor

1 Loder, op. cit. pp. 241-260

2 Martin, M. Description of the Western Isles of Scotland, pp. 246-249 Pennant, Thos. A Tour in Scotland and Voyage to the Hebrides, 1772, Vol. I. 235-240.

3 Loder, op. cit. p. 175

4 Murray, Rev. Derek. The First 100 years, The Baptist Union of Scotland

5 History of Baptists in Scotland. Editor, Rev. Geo. Yuille, Baptist Union Publications Committee, Glasgow, 1926.

6 Escott, Harry. A History of Scottish Congregationalism

practises at law, nor keeps a school". This regulation did not apply to the Congregationalists and many officers and men were of that persuasion. Despite Cromwell groups of Highland and Lowland Scots formed some Baptist Churches at Leith, Perth, Cupar, Aberdeen and Ayr. In 1733 a Secession Church, from the Presbyterian Church, was formed and the movement spread to Keiss, under Mr. Sinclair. John Glas, Old Scots Independents, Old Scots Baptists, and the Bereans created church groups in most shires in Scotland.

#### Destruction of Churches

The intrusion of local Chiefs and Chieftains added to the destruction of the religious houses. A.O. Anderson in his *Early Sources A Scottish History* refers to an attack on the Monastery at Iona. "A monastery was made by Cellach in the middle of the sheepfolk of Iona without any law, in violation of the rights of the community at Iona and he damaged the place greatly. As a consequence clergy from Ireland Firconnel, Armagh, Derry and others destroyed the monastery."<sup>1</sup>

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1 Anderson, A.O. *Early Sources of Scottish History*. Vol. I P. 363

## CHAPTER III

### SOCIAL CUSTOMS OF THE CLAN

#### The Clan

Probably one of the most significant social patterns in Scotland is that of the Clan, its political membership, its organization, its succession and particularly the philosophy of its members.

#### 1. Political Membership

It was a patriarchal form of government; it had its own laws of succession and of tenure of lands. People followed their leader as the head of their race, and as representative of the ancestor, not as in the feudal system as tenants of a landed proprietor. It is at once, a group of people tied by common blood and usually having a common habitat and a system of filial devotion to a Chief, indicating, not a subservience but a mutual respect between the Chief and each member of his Clan.

When surnames began to be introduced in Ireland, the head of a tribe selected some ancestor and called himself the grandson, or Ua (Anglicized into "O", - as in O'Connor). All the tribe then used the surname, and the chief used no Christian name. In Scotland the practice became one of forming surnames with Mac (son) instead of Ua.

It gradually became assumed that all persons bearing the same surname were kinsmen, - hence clan became synonymous with tribe. Both uses occur in Scotland to denote a particular tribe occupying a land e.g. Colonsay, and in the sense of many tribes claiming descent from a common ancestor.

#### 2. Organization

Keltie remarks that:<sup>1</sup>

- a) The Highland Chief was the hereditary Lord of all who belonged to his Clan, wherever they dwelt or what lands they occupied even though the chief has lost his estate.
- b) Originally the clan recognized a "Ri" or King controlling several provinces, but from the 12th century the head was called the Tois, each with the "Maormar" as chief steward.
- c) Each tribe formed a number of communities, fines or septs, of which the head was an "aire". An aire, whose family held the same ground for three generations was called a "flaith" or "Lord".
- d) The headship of a tribe was practically confined to the members of one family. This does not mean that succession went to a son, but could go to a brother or to other relatives of the chief to the fifth degree. Succession was confined until recently (cf. MacLeod) to the male line. The rules of Succession to the Chiefship was known as the law of tanistry; succession to property or land was controlled by the law of gavel.

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1 Keltie, J.S. History of the Scottish Highlands, Vol. II, p. 120

- e) The Chief was governed by the aid of a council (sabaid). He possessed, as did several of the flathis, the power of life and death over members of his Clan.
- f) Malcolm Canmore (1057 - 1093) was persuaded by his wife, Queen Margaret, to introduce feudalism to replace the Celtic Patriarchal system.

### 3. Operation

- a) Robert Bain in the 1961 revision of "Clans and Tartans of Scotland",<sup>1</sup> comments "The clan organization consisted of the chief, the tanist, the chieftains, the daoin-uaisle (the gentlemen) and the general body of the clan".

"The chief dispensed the law in times of peace, led them in times of war. . . he divided the land in such a way that each member had a portion sufficient for his needs. . . he protected his followers".

"The tanist was the person next in succession to the chief according to the laws of tanistry. . . the chieftains were the heads of houses into which the clan was divided. . . the oldest cadet was next to the chief. . . the Captain was usually the Chief. If the Chief was set aside the Toiseach generally bore the title of Captain. The offices Tanist and Toiseach were often borne by the same individual".

"The judicial system was administered by a Brieve or judge; the laws were a survival of the older Celtic law. This office was hereditary".

"The Chief was no despot. Every tribesman had an undisputed right of access to his Chief. Alternately the highest virtue every tribesman has is his loyalty to his Chief."

"The social customs of the Clan were evolved largely from Celtic sources, e.g. fosterage, hand fasting, women were held in high esteem".

The total number of clansmen, in all the Highlands and Islands who were able to bear arms in 1745 was probably 22,000; this gave a Highland and Island population of 132,000 to 200,000. Up to one-half of the male population could be summoned to fight. St. Columba had forbidden the use of women in levies.

- b) The lenn or kilt showed rank by the number of colors. A slave (slavery was common in Ireland and Scotland) wore clothes of one color; a ri had five and an ollash or superior king had six.
- c) The clan system was practically disbanded after the 1745 rebellion. Use of the tartan was forbidden in 1746; when this order was repealed in 1782, few people returned to its use.

Dr. Agnes Muir MacKenzie<sup>2</sup> in a speech to the Celtic Congress in July, 1937, on the theme "The Old Stuarts and a Celtic Ideal of Kingship", said that "the government of a Clan represented discipline of the highest order. The Chief was a man born of the Clan; he did not inherit an area but he inherited representation of a people to whom and for whom he was responsible. The Stuarts were merely the heads of a party".

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1 Bain, Robert. Clans and Tartans of Scotland. William Collins, 1961

2 MacKenzie, Ur. Agnes Muir, from Oban Times, July 24, 1937.

I have drawn especially on Frank Adam<sup>1</sup> whose discussion was ample, clear, with historic notes coupled with a degree of awareness that the "Clan" was more than a "tribe".

The Chief was either an heir at law by right of succession under the principal of tanistry or an heir by tailzie under a specific designation or by a nomination of the preceding Chief. Even as early as 1672 the Lord Lyon held that the assumption of Chiefship without his permission was unlawful.

The Clan was originally a biological group. The Head of the central family was normally the Chief of the Clan. Therefore a childless Chief is "a sorry organization". The Lord Lyon had not Suggested that a Chiefship could not pass to a woman; it has in the case of Dame Flora MacLeod.

The next person, the Tanist, would be male and might be a brother instead of a son. "Under old Scots Law every landowner was required to possess arms. not only peers and lairds but business men, professional men, burgesses, commissioned officers in the Armed Forces of the Crown, and so on have been accustomed to registering arms. . . or by applying for new grants".<sup>1</sup>

Mr. MacKinnon<sup>2</sup> has published in Scotland's Heraldry (Appendix A) a list of 76 Chiefs of the Highland Clans and great Lowland Houses who are members of the Standing Council of Scottish Chiefs (pp. 111-116). In Appendix B (pp. 118-120), he breaks down the titles by their nobiliary degrees - Dukes, Marquesses, Earls, Viscounts, Lords, Baronets, Knights and Esquires. Our Clan, under any spelling, is not represented. A Chief would be required to "matriculate" or bear arms. The Chiefship is a title of dignity even though no higher nobiliary rank is held than that of Esquire.

Below the Tanist there can be Chieftains, the Heads of Houses or Septs. Next to the Chieftains came the Daoin-uasail or gentry.

The Chief felt that it was his obligation to compel the Clan to provide for even the lowest member of the community. On the other hand a highlander would be disgraced if he could not name his Chief. General Wade reported to his government that "they think it is a most sublime virtue to pay servile and abject obedience to the commands of their Chieftains. . . They are treated by the Chiefs with great familiarity". The Chief kept open house for the members of his Clan. The honour of the Clan was a common property to all.

"O" names (as in O'Donnell) were more numerous in Ireland than "Mac" in Scotland. The "O" names began to drop out in the 17th century.<sup>3</sup>

It should be remembered that hereditary surnames were scarcely started before 1000 A.D. Ireland was one of the first to adopt this practice.

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- 1 Adam, Frank, Clans, Septs and Regiments of the Scottish Highlands, revised by Sir Thomas Innes of Learney, 5th Edition, W. & A.K. Johnson, pp. 579-586
  - 2 MacKinnon of Dunakin, C.R. Scotland's Heraldry, Collins 1962, p. 55
  - 3 MacLysaght, Dr. E. Surnames of Ireland, Irish Univ. Press, Shannon

Adam refers to procedure in the selection of a Chief (if none has been named), to the installation of a Chief, to Manrent when a clan was too small or weak to defend itself, to the use of arms and to the development of Clans from about 1100.<sup>1</sup> The King opposed Manrent and Parliament opposed it in 1425.

Sir Thomas Innes of Learney defines the distinction of Primogeniture under the late English law of peerage and of tanistry in this way, that the outstanding feature of the Chiefship is that it is heredity in the stem, in the family of the Clan, but that it is individual subject to the selection of the fittest member.

There are many interpretations of the origin of Clans in Scotland. Dr. James Browne<sup>2</sup> reviews the proposals.

1. Scottish-Irish: the Collectanea de Rebus Albanicis represents this position. Chiefs of various Clans reviewed evidences of the age, Land use and other circumstances of those who claimed to be a Clan. They recognized that many of the accepted Chieftains were descendants of Fearcher Fada.

Our Clan name is a Gaelic personal name whose origin is a mystery. We claim to have a special relationship to Cavran (Circa 557 A.D.), to Cormac MacOibertaig (Circa 1060) and to Alpin (Circa 836)

2. Heroic: Browne points out that many Clans have located a king or other famous personage whom they regard as the progenitor -MacDonald from Conn and Colla; McNeill from another King of Ireland; MacGregors from King Kenneth; MacKintosh from MacDuff; MacKenzie from Colin Fitzgerald.
3. Norwegian-Danish; e.g. MacLeod from a King of Man; Cameron from a Dane Cambro; Grant from another Dane, Acquin de Grandt.
4. Skene: He assumes that the Northern Picts, or Caledonians, gave some tribes a Clan with its Maormars.

A historic reason is the fact that when Kenneth moved his court to Scone and when his successors moved it to Edinburgh the Highland people talked of the Crown as a foreign agency such as England. This allowed the ambitious princes to become Kings, such as MacDonald of Dunnyweg, Moray, Huntley and others.

From the Book of the Deer we learn that there were Clans and an organized land system before the 11th century.

The MacLeods and the MacDonalds have salutes, marches and laments. Our Clan has none.

#### Other Customs

- 1 Social customs change with race, time and social opportunity. Dr. W.D. Lamont relates such events in "The Early History of Islay,"<sup>3</sup> and John and Lucy Ramsay of Kildalton in the

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1 Adam, Frank. op. cit. Chap. IV. The Law of the Clan pp. 141-201, 1970 Eighth Edition

2 Browne Dr. J. op. cit. Vol. VIII. Chap. II

3 Lamont, Dr. W.D. The Book of Islay, Burns & Harris, Dundee

"Book of Islay".<sup>1</sup> They refer to the Old Stone Age (Paleolithic) when relics from the years before the Ice caps were discovered and that in the Mid-Stone (Mesolithic) kitchen middens began to appear. In the New Stone Age (2700-1300 B.C.) agriculture became a major activity; in the Bronze Age (1300-200 B.C.) skill and artistry became significant. In the Early Iron Age (200 B.C. to 500 A.D.) the arrival of the Celts with their Duns and their skill fortifications appeared.

2. A rural community has to develop music, dancing, games and competitive athletics. The ceildh was an old form of social life; the mod is still a competitive display of the finest art with its dancing events - the Fling, strathspeys, lilt. jigs; with its piping, its drumming and band events. The world still maintains the outside activity of the Scot - leaping, wrestling, putting the stone and throwing the hammer.
3. "Fosterage" was accepted by both the Celts and the Norse. It involved sending a child of either sex to a family who kept the child until the age of puberty. In return for this participation the foster child was expected to maintain his foster mother and father if they needed help in sickness, old age or when trouble came their way. A feud such as is reported between the Chief Malcolm and Coll Cietach MacDonald when Coll who was a foster child to MacDuffie murdered his father was an unforgivable event.
4. There were many times in the Highlands and Islands where turmoil and dissension was the regular life of the people. It would be improbable that learning received little encouragement until long after the Education Act was passed in 1496.
5. Housing in many islands were of the "black" variety when the one room provided for all men, women and children; there was no use of stone.
6. Venison, fish, seals, milk, cattle and sheep provided the food stuffs. The potato was introduced into the Highlands in 1743.
7. Thomson in his important report on Gaelic Learned Orders and Literate reports on the Clans who were involved as hereditary harpers, such as the MacCrimmons, the MacArthurs, the Rankins, and such as Giolla Criost Bruilingeach - who probably belonged to Galbraith, the MacSenash, the MacShannons and Roderick Morrison.<sup>2</sup>
8. Historians and Genealogists were represented by Muldonich McEoin, The Red Book of Clan Ranald and MacMhuirich.
9. The poets were the "leading bardic family, the MacMhuirichs, the MacEwans, the Dean of Lismore (James MacGregor).
10. Military: The very small number of our Clan and the size of the units involved makes participation of our young men as important soldiers and sailors quite infrequent. The MacDonalds, the MacLeans, the MacLeods and a few others made participation in the Black Watch, the Seaforths, the Seventy-Third, the Cameron Highlanders and many other regiments and fencibles a natural thing in which promotion could be assured.

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1 Ramsay, John & Lucy, The Book of Islay

2 Gaelic Learned Orders and Literati in Medieval Scotland; Derick S. Thomson, Celtic Department, Glasgow.

11. Education: On the other hand educational work had always Attracted a few young men of our Clan. We have referred to the Lector of Iona in the 12th century as being a forerunner of this type of activity. Initially such educational effort was carried by religious denominations and was selective. The Act of 1496 compelled country gentlemen to send their eldest sons to a grammar school to study Latin and then to a University for law.

The Reformation did not help immediately the educational effort. The Protestant Churches did not provide lands or rent to replace the Catholic schools and even as late as the Act of 1865 there were about one third of the country children who had no school provided and in Glasgow, only half of the children were at school. The rural areas in which our family lived meant that competent teachers were as scarce as ministers.

From 1872 parliamentary grants to schools, admission of females, the abandonment of Latin as a medium for instruction, the bringing of the Church of Scotland and the United Free Churches schools within the system, the devotion of teachers and parents to a rigid instruction have made the Scottish educational system a matter of great pride.<sup>1</sup>

12. Economics: Dr. Loder, in his examination of the three centuries ,of economic life in Colonsay notes that the populations had increased, that the distribution of land had been slowly changed from a tacksman-cottar-tenant plan to a joint tenant plan where individual houses are built with gardens ,with fields for crops and a machair for pasture. These changes led to a Crofter economy.

Most of the members of our Clan were in agriculture in each area, some went into fishing cod, ling and shell-fish. Cattle could be sold to England and prices advanced steadily. Potatoes, turnips and barley became the chief production. Wool and Flax and their manufacture were the employment of women; kelp which started in Tiree provided much employment for men. The volume rose to 5,000 tons in 1768. The disappearance of kelp as an additional source of income affected most of our people; the memories of the hardship contributed to the delay in reviving "tangle" as an extra crop for the Crofter, in 1944-45, when the writer was building up Alginate Industries in South Uist. The potato famine of 1846, and the Clearances made life very difficult for many of our Clan and the migrations to United States in 1739 and later to Canada after 1758 became inevitable.

The author who introduced the collection of tangle and of ascophyllum in South Uist and North Uist, as the source of alginic acid and alginates in 1944 believes that this event has maintained the population of these islands.

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1 Donaldson G. MacKies Short history of Scotland p. 283-285.

## CHAPTER IV

### EVENTS AND PERSONALITIES OF THE CLAN

Volume I suggested that the MacDuffies or MacPhees were living, in small numbers, in Colonsay, Islay, and several areas early in the 13th century. They had been a tribe of Clan Alpin. It would appear that the MacDuffies were prominent in the Colonsay story from at least 1207 A.D. and that their chief was recognized as the leader of his clan for some centuries before that time. Siol Alpin was formed by such people long before 1207 A.D. For the next centuries the clan apparently continued in possession of their lands, usually acknowledging the MacDonalds as owners of the land, to the end of the 16th century.

#### 794 A.D.

From 794 A.D. the Norsemen invaded Scotland destroying churches; they invaded Iona searching for beautiful parchment of the Gospels in gold and silver cases. In 802 they sacked Iona; in 806 they killed all the monks; when a new monastery was built other Norsemen destroyed the building and again killed all the monks.<sup>1</sup> There is no reference to the destruction of Oronsay, but there was no communication from Colonsay to Edinburgh.

The Danes and Norwegians invaded all the British Isles, including Scotland, and invaded each other at home in Europe.

Professor MacKinnon, a native of Colonsay who occupied the Chair of Celtic Languages in Edinburgh stated that "the inhabitants of Colonsay showed more traces of Norse blood than those of any surrounding islands",<sup>2</sup> but that our Clan is not Norse.

Dr. Keltie recognizing that the population of Colonsay was, inevitably, a mixture of Celtic and Scandinavian blood, points out that the Hebrides, although long subject to Norway do not appear to have ever formed part of the possessions of the Danes.<sup>3</sup>

The development of Highland Clans was probably hastened by the action of Margaret, a grand daughter of King Edward of England. She married King Malcolm Canmore in 1069 and persuaded him to import the feudal system, the discontinuance of Gaelic as the language of the Court, the substitution of the Catholic practices in place of the Celtic practices initiated by St. Columba, and in many other ways. She regarded Lanfrance, the Archbishop of Canterbury, as her spiritual advisor. To some writers these changes led to the alienation of the Gaelic subjects and to the breaking up of large tribes e.g. Siol Alpin, into Clan districts, e.g. MacDuffies in Colonsay, MacKenzies in Ross. It is doubtful whether Margaret and Malcolm could have caused this change without other assistance, but two things did happen. Firstly, Clanship thereafter was the principle governing the Highland people until 1745; and secondly,

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1 Donaldson, G. MacKie's Short History of Scotland, Oliver & Boyd, 1962 P. 18

2 Loder J. Colonsay and Oronsay, pp. 28-29

3 Keltie J.S. History of the Scottish Highlanders, Vol. II pp. 131-132

in 710 A.D., the King of the Picts joined the Roman Church; he was followed, a few years later, by the ruler of Dalriada. As a result the Celtic Church declined.<sup>1</sup>

In the next three centuries, the Kings of Alba fought with the Maormar of Moray, with the Norsemen, with Norway and Denmark and with the Kings of England. In 1018 A.D. the borders north of the Tweed were ceded to Scotland by King Cnut, England, and "Scotland" became the designation instead of "Alba".

### 11th Century A.D.

Grieve reports that one of Colla Uais successors was Gillebride MacGille Adamnan, King of Colonsay. He was, it is said, also the Coarb of Iona and Colonsay, under the Bishop of Armagh, Ireland. Grieve also reports that Adamnan had married Earl. Sigurd's sister Nereida.<sup>2</sup> Loder regards part of the story of the marriage with the sister as being improbable or fanciful.<sup>3</sup>

All seem to have agreed that Adamnan had a son, Giolla Bride; the legend is that Adamnan had been driven out of Argyll by the Norsemen. MacMillan points out that the MacDuffies were not in Colonsay when Adamnan and his son Gille Bride were there.<sup>4</sup> This proposal sets the earliest date at which the MacDuffies lived on Colonsay - probably the 12th century.

Gille Bride's son, Somerled, is perhaps the greatest contributor of the western isles to Scotland.

### C. 1050

Gillebride MacGille Adamnan, the grandfather of Somerled was forced by the Norse to leave Scotland. He went to Ireland taking with him the MacQuarries and MacMahons to assist in the recovery. Eventually his son, Giolla Bride, and Somerled went to Morvern. Somerled drove the Danes out of Scotland "except the Innsigall".<sup>5</sup> Somerled died in 1164 A.D.

### C. 1127

Our Clan is especially interested in Dunkeld. MacMillan claims that the progenitor of our tribe was "Murdock, son of Ferchar, son of Cormac, first diocesan Bishop of Dunkeld". There are widely disparate dates and conflicting reports on Dunkeld. MacCulloch reports that there was a monastery of the Culdees at Dunkeld. Mylne asserts that the Pictish King, Constantine established a religious foundation there in 729 A.D. Gordon Donaldson reports that, from 850 to 900 A.D. Dunkeld remained the ecclesiastical centre in Scotland until a new foundation took its place at St. Andrews.

MacCulloch says that the first Bishop in Dunkeld was Gregory who died in 1169. Other traditions assert that Cormac was Bishop at the time of Alexander 1st, who reigned from 1107 - 1124. MacCulloch reports that after Gregory or Cormac there is a recorded succession of thirty eight Bishops.

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1 Loder, op. cit. p. 26

2 Grieve, op. cit. I pp. 31-32

3 Loder. op. cit. pp. 35-36

4 MacMillan, S. Private communication

5 Grant. Dr. I. The Lordship of the Isles. pp. 164-172

Our interest, of course, is in connection with the appearance of the MacDuffies in Colonsay. On this basis they had not arrived until, at least, near the end of the 12th century or later.<sup>1</sup> The Irish Annalists, Tigernac and Innis fallen have reported that "Feredac the son of Cormac died in 880." His son, Murdoch, would be in Applecross for a period before sending his children to Oronsay in the 10th or 11th centuries.

#### 1156

A sea battle was fought between Somerled and Godred, a Norse, in the area between Colonsay and Islay. Somerled was victorious and Godred ceded to Somerled the whole of the islands south of Ardnamurchan, as well as Kintyre.<sup>2</sup> The Scottish Crown retained their interest in Argyll. On Somerled's death he owned Lorn, Jura, 'Mull, Coll, Tiree, Kintyre, Islay, Arran, Colonsay, Bute.

#### 1164

The Annals of Ulster reported that "Dignitaries of the community of Iona, namely, the great priest Augustine and the Lector, Dubside" went on a deputation to Ireland. Skene suspects that the name of our Clan, MacDhubside, may have derived from the Lector, Dubside.<sup>3</sup>

Somerled recovered Morvern, Lochaber and most of Argyll. On his death he gave Mull, Coll, Tiree, Jura and the district of Loarn to Dougal. To Angus he gave Bute and part of Arran. To Reginald he gave Islay and Kintyre and probably Colonsay.

#### C. 1200

Even though Somerled has been responsible for the reduction of Norse power in Western Scotland the Crown retained their interest in Argyll. Alexander II of Scotland offered to turn the northern part of Somerled's territories into an Earldom of Ross - which he did - and the southern part including Argyll into a Sheriffdom.

#### 1203

Despite the destruction by the Norsemen the Roman Church maintained its mission. Pope Innocent III gave the Abbey of Iona to Celestine, his brethren and successors, lands, islands and churches with the collection of rents. The Pope explicitly forbade "any ecclesiastic or layman to interfere" with the threat of ex-communication. It was in contravention of this instruction that led Donald to build a Dun on the holy grounds of Oronsay. This event brought MacDuffie into the forefront of Colonsay politics.<sup>4</sup>

#### 1207-1249     MacDuffie as Consul

Donald had succeeded his father Reginald and went to see the King of Denmark taking with him "many of the ancient Danes of the Isles such as the MacDuffies and MacNagils".

On his visit to King Haco, MacDuffie was given a Consulate, to report directly to the King;

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- 1 MacCulloch, Dr. John. The Highlands and Western Isles of Scotland, 4 Vol. 1824. Vol. I pp. 21-22
  - 2 Grieve S. op. cit. I p. 237
  - 3 Annals of the Kingdom of Ireland, Four Masters, edited by John O'Donovan Dublin. Vol. II. p. 1164
  - 4 Loder, J. op. cit. pp. 193-194

Donald gave up his Dun Evan home in Colonsay and established himself in Islay. Donald accepted this position and went on with his duties as the Lord of the Isles. This mention is the first comment on the MacDuffie Clan.

Loder reports that "there is no evidence of any kind of tenure by which the MacDuffies held Colonsay from the Lord of the Isles; their tenure was one of immemorial occupation". This circumstance is one of the evidences that wherever the Clan had been prior to living in Colonsay the sennachies must have believed that the MacDuffies had been there from time "immemorial". Grieve reports that they were "an Irish Sept who, with their Chief were reliable allies of the Danes".<sup>1</sup> Whether MacDuffie of 1208 was an "ancient Dane of the Isles" or "ancient Dane of Colonsay" is not clear.<sup>2</sup>

This circumstances under which MacDuffie was appointed to be the head of Colonsay, with the tacit approval of Donald has intrigued many of those who have read this document by Hugh MacDonald. This action was not in keeping with the MacDonald Clan's outlook and activities. The close of the 12th century found Godred dead in 1187, with Reginald, Olave and later another Godred, warring for position in the western isles, including Man. The King of Norway could not be sure that control of the islands could be maintained when the MacDonalds were building their kingdom in the west. The old rule of 'divide and conquer' might be the King's choice and MacDuffie was a man the King could trust. In the last half-century of Danish rule, until 1266, in Scotland, Donald of Islay had more troubles to conquer than the passing over to the MacDuffies a small section of the empire of Somerled. If the King of Norway could restrict his interest to Colonsay, Donald would be satisfied.

#### 1207 - 1249

Donald liked building and erected a Dun nearby the Oronsay chapel. This use of church lands, even by the proprietor of the rest of Colonsay, was always "bad form" but it had happened to many places in the Catholic Church and the Prior required Donald to defend himself to the Pope. In addition he and his uncle Dougall became enemies and Donald had killed him. He quarrelled with King Alexander claiming that his right to own Colonsay was "by conquest and not from the King of Denmark or other Kings" (including Alexander). Later he killed Callum Alin, his brother-in-law, and Sir William Rollox, a representative of his Majesty sent to demand allegiance of Donald.

Why Donald changed his mind is not known - perhaps it was excommunication - but Donald eventually went to the Pope asking for forgiveness "even though they burned him in a caldron of lead". The Pope was satisfied that Donald was sorry and gave him absolution. He built a monastery at Saddell and gave it lands. He gave an island of Hesker to the Nuns at Iona. He was, however, removed from his position as "Coarb of Columcille".<sup>3</sup>

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1 Grieve, S. op cit. 1. p. 283-284

2 Collectanea de Rebus Albanicis. Hugh MacDonald, Fragment of a Manuscript. History of the MacDonalds. It was written in the reign of Charles II. pp. 282-304

3 Grieve, S. op. cit. 1. p. 249

### 1263

King Alexander III of Scotland fought a great fleet from Norway, near Arrane, in 1263 at a famous battle of Largs, and obtained an indecisive victory. In 1266, by the treaty of Perth, the isles of Man (Sudreys) and the Hebrides were sold to Scotland for 4000 marks plus an annual payment of 100 marks. And so the Hebrides became a part of the Kingdom of Scotland "under a Lowlander". It made no difference to Highlanders and Islesmen; they fought the King of the Scots in 1411; and 1426 with James I; in 1450 with James II; in 1476 with James III and in 1493 with James IV.

### C. 1314

Robert I gave land to Angus Og - a "footing in Lochaber". David II allowed the MacDonalds to establish themselves in Lochaber and Glengarry.

### 1314

When Clan Donald, now called of Islay, led the Islesmen and Highlanders at the battle of Bannockburn against the English invader, a Malcolm I, the 11th Chief, "MacDuffith, Lord of Colonsay" was one of the chiefs who rallied to his banner in support of Bruce. Sir Walter Scott in "The Lord of the Isles" depicts the rallying of groups of Islanders from Mull, Colonsay, Jura, Islay and Staffa to the great battle for the independence of Scotland. In Canto 6, XXXII Colonsay's fierce Lord, a MacDuffith, had been pierced by an English knight, de Argentine. MacDuffie rose against the spear that held him and swung his broadsword; de Argentine was fatally struck and the Lord of Colonsay "laughed in death pang that his blade the mortal thrust so well repaid".<sup>1</sup>

In the Oban Times, April 3, 1886, a writer was commenting on this story of McDuffith, Lord of Colonsay. Sir Walter had made of him "one great fact in the history of the Clan". Scott, he said, was a genealogical 'dealer in antiquities' who was like a man 'Maoldomniach, servus Domini, who wrote almost five centuries ago on the Lord of Colonsay in similar terms. This bard, like Sir Walter, was equally "proud of the virtues of lofty lineage".<sup>2</sup>

### 1335

Edward Balliol granted Golwenche (Colonsay) to John (MacDonald) of Isla, first Lord of the Isles. During the reign of David II of Scotland (1329-1370) the MacDuffies of Colonsay, armed only with thorn staves fought the King's troops over some invasion of Colonsay. They lost and were buried where they fell on the strand. Until recent years superstitious island fishermen would refuse to dig bait at this spot for fear of evoking a curse from the dead.<sup>3</sup>

In 1335-1340 John, the son of Angus Og, despite his Father's loyalty to Bruce, supported Edward Balliol as an alternative to David. The King of England supported Balliol. John of Islay had been given, through his father, Colonsay, Islay, Gigha, Jura, Mull, Skye, Lewis, Kintyre, Knapdale and the wardship of Lochaber. David II finally routed Edward Balliol in a second war of independence. David II forfeited John when this happened but restored the land in 1343.<sup>4</sup>

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1 Loder J. op. cit. p. 42

2 Oban Times. April 3, 1886

3 Loder J. op. cit. p. 46

4 Loder J. op. cit. p. 46

1336

Edward III of England, Balliol's supporter, confirmed the grant.<sup>1</sup>

1341

David II of Scotland gave Colonsay to MacIain of Ardnamurchan but he did not take possession. He gave Mull, Morvern and part of Lochaber to Angus Og forfeiting the Comyn family.<sup>1</sup>

1343

David II returned the islands to Angus, son of John, and in the same year gave them to John, First Lord of the Isles.<sup>1</sup>

1346

John, Lord of Islay had married the sister of Ranald of the MacRuairis. When Ranald died following a quarrel with the Earl of Ross over possession of Uist, Barra, Eigg, Rum and Garmoran, John seized the land for himself.<sup>1</sup>

#### 1354 Lordship of the Isles

A "Lordship of the Isles" was held by the MacDonald Clan from 1354 to 1493 and was accepted by the King of Scotland. John was followed, as Lordship of the Isles by successors, Donald, Alexander (who was given the title as Earl of Ross) and John. He established a parliament at Finlaggan, in Islay, erected or seized a number of castles on the west coast as residences, and managed the affairs of his kingdom with energy and prudence.<sup>1</sup>

As far as we know, MacDuffie of Colonsay was the hereditary Keeper of the Records and Archivist from a very early date in the 14th Century. He was Judge on Colonsay and Oronsay, with his court at Garvard, Colonsay. It might be that Dugal Mor or Malcolm would have been the first Recorder.

#### C. 1360

Malcolm MacLeod, son of Malcolm (1296-1370), the fourth son of the 3rd Chief, married a daughter of MacDuffie of Colonsay. They settled in Argyllshire. The Malcolm's and the MacCallums claim to have families of which they were the progenitors (Dr. D. MacKinnon, MacLeod Chiefs of Harris and Dunvegan, p. 11. The MacLeod Society. 1969)

1376

John forfeited the Island to King Robert II who granted it anew to John and Margaret Stewart, his wife, and his heirs by her. The Lord of the Isles was married twice and this purpose behind this transaction was to dispossess his first family (Amie MacRuairi) of any interest in Colonsay.<sup>2</sup> John gave an assurance of his loyalty to the Crown.

1380

"Good John", Lord of the Isles died. Succeeded by Donald. Donald claimed the ownership of the Earl of Ross. Donald took 10,000 men from Ardtornish to a famous battle at Harlaw, 1411 in which both sides claimed victory. Donald withdrew his claim on Ross (until 1437).<sup>3</sup>

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1 Loder J. op. cit. pp. 46-49

2 Loder, op. cit. p. 46

3 Loder, op. cit. p. 48

1388

Godfrey, Eldest son of John and Amie became Lord of North Uist.<sup>1</sup>

1400

Clan Ian Vor (MacDonald South) headed by Allastair Corrach, formed Clan de Lochaber.<sup>2</sup>

1411

Donald, Lord of the Isles, after the famous battle at Harlaw, abandoned his claim to the Earldom of Ross.<sup>3</sup>

1426

James I held a Parliament in Inverness applying the Committee of Articles to the Highlands. Under this legislative Committee war between private persons was prohibited; if such took place the rebels would lose their goods, to the Crown, and their lives; persons knowing of such an event must tell the King or they could lose goods and life. This procedure obtained in later years even to the rebellion in 1615 when our Chief Malcolm joined Sir James MacDonald in a rebellion in Kintyre. To make sure that the Highland Chiefs meant what the law said he beheaded some by hanging or by beheading, banished several.<sup>4</sup>

1430

Alexander, third Lord of the Isles, gave Colonsay to MacLean. This was a settlement which continued to add strife in Colonsay.

1431

The Clan Donald, the MacLeans and the MacDuffies under Donald Balloch defeated the King in a naval battle at Inverlochy. MacFee (Angus) fought under banner of Donald Balloch in Inverlochy. At this battle many Highland tribes had assembled - the MacDuffies, MacGees of Isla, MacIain of Ardnamurchan, John MacLean of Coll, MacQuire of Ulva, Allen Laird of Moldart and others. MacMillan claims that the Clan began to settle in Glendessary, Lochaber. They became a member of Clan Chattan and held lands under MacKintosh until 1665. They claimed that their family home had been Colonsay.<sup>5</sup>

1450

MacMillan reports that two of Angus MacPhee's daughters made successful marriages in Lochaber. "One of them became the second wife of Alexander, 3rd Lord of the Isles and was the mother of Celestine of Lochalsh" Loder (p. 51) reports that Alexander's son John had "a natural son begotten of MacDuffee of Colonsay's daughter" whose name was Celestine or Gillespie or Archibald. The Book of Clan Ranald makes identification difficult. It would look as if Angus' daughter married Alexander and that an Angus MacDonnell, whose mother was a daughter of MacPhee had a son "but she was not married to him".<sup>6</sup>

1460

Neil M'Duffy leased lands in Arane (Arran).

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1 Gregory, D. op. cit. p. 31

2 Gregory, D. op. cit. p. 32

3 Loder, J. de Vere, op. cit. p. 48

4 Gordon, Donaldson, op. cit. pp. 87-88

5 MacMillan, S. op. cit. p. 96

6 Loder, J. op. cit. p. 51

1463

Donald MacDuffie as Keeper of the Records witnessed a charter by the Earl of Ross and Lord of the Isles, at Dingwall on 12th April, 1463. Allen MacDuffie has a copy of the charter. It is spelled "Donaldo McDuffee".<sup>1</sup>

1472

Donald, as Keeper of the Records, witnessed a charter granted by Celestine to Alan, son of Donald Duff. Allen MacDuffie has a copy of the charter. It was witnessed by "Donaldo Cristini Madduff".<sup>1</sup>

1475

John, the "inefficient", fourth and last Lord of the Isles, forfeited Colonsay to the Crown of Scotland. He gave up the Earldom of Ross and Kintyre, was made a Baron.<sup>2</sup>

1476

The Island of Colonsay was restored to the Lord of the Isles but Lochalsh MacDonald created an army in Lochaber and fought a battle of Blairnepark.

1476

Knapdale lands from MacDonald to Argyll.

1493

The Island eras again and finally forfeited to the Crown, James IV. James IV in his effort to enforce his royal authority over the MacDonalds and their associates entrusted Argyll in the south with administrative powers on behalf of the Crown.<sup>3</sup>

1495 Campbells, MacLeans and Coll Cietach

John MacIan took a number of MacDuffies to Ardnamurchan instead of to Islay, or Jura or Mull where he had lands. The reasons for this dispersal are not clear but it may have been associated with the termination of the Lords of the Isles.<sup>4</sup> The Chief, Malcolm, Lord of Dunevin in Colonsay had married MacIan's sister and it would be natural for Malcolm and MacIan to have arranged a pact to ask the Crown to give Colonsay to the Clan. They did not do so; MacIan must have felt that he could use the Clan in his northern home particularly when Argyll was charged with more administration in Colonsay, Islay and Jura.

Grieve makes a strong case for the appellation given to the MacDuffie Chieftains and their followers: "The protecting, firm hardy, well enduring MacFies".<sup>5</sup>

When the Southern Hebrides came under the Norwegians (as against the Danes) they did not interfere with the MacDuffies. When Donald went to see the Norwegian King at the beginning of the 13th century he took with him an "ancient Dane", MacDuffie. When the King directed that this MacDuffie and his successors should replace Donald as his Consul, Donald regarded him as "firm, hardy, well enduring". MacDuffie and MacDonald obviously held each other in high esteem and continued to do so. The Chief was singled out as the Keeper of the Records of the Lords and Parliaments of the Lords of the Isles. When the Norse relinquished

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

2 Grant, Dr. I. op. cit. p. 223

3 Loder, J. op. cit. p. 53

4 Gregory D. op. cit. p. 67

5 Red Book of Clan Ranald p. 210 or Reliquiae Celticae pp. 259-260.

authority the Chiefs of the Clans did not interfere. They continued as Judges in Cnoc-an-eadraiginn at Garvard.

If the last Lord of the Isles, the "inefficient" John, had agreed to submit to James III and IV at an early date and if the Clan Donald had accepted the forfeit of the land of Colonsay in 1476 many things might have been avoided. Instead John and his son Angus were in bitter conflict over an attempt to recover Ross to the MacDonald family in 1484. The effort failed and the battle in Bloody Bay, near Tobermory, in 1490, confirmed the fear of John. If the lease by the Crown to Malcolm Makoffee in 1506 had been continued we might have been given, by the Crown, a land that was more than a rented land. Perhaps this was unavoidable. The MacDonalds who looked after the small MacDuffie tribe for several centuries were being challenged by the Crown, the MacLeans, the Campbells in the Colonsay area and by the Camerons in Lochaber area. They were strong and violent and each one could have directed the future of our Clan with much less friendliness than the MacDonald's had shown to us during our centuries together.

Several things happened forthwith. In 1496 MacIain killed Sir Alexander MacDonald in the Prior's House, Oronsay. In 1496, Archibald Campbell, 2nd Earl of Argyll was appointed Lieutenant of the Isles. In 1506 a clansman Malcolm Makcoffee leased Colonsay for one year. Donald Dubh, a grandson of John, the last Lord of the Isles, escaped and was supported by MacDonalds of Glencoe and MacLeods in an effort to regain the Lordship. The MacDuffies did not support Donald Dubh in spite of our relations with the MacDonalds. In three battles, led by Argyll, that rebellion was finished.<sup>1</sup>

#### 1538

MacFie of Colonsay did not appear in the Council of the Isles, designed to bring Henry VIII to Scotland to support Donald Dubh.

#### 1543

Donald Dubh escaped from Edinburgh Castle, went to the Isles and became a source of trouble. He died unexpectedly in 1545.

#### 1545

Colonsay was granted to Sir James MacDonald of Dunnyveg, (Islay) and the Glens, by Mary, Queen of Scots. The Clan remained in possession under "immemorial occupation"; Colonsay was included in "The Bar" (a freehold) and was given to Sir James because he did not support Donald Dubh.<sup>2</sup>

#### 1554

Sir Malcolm MacDuffy, Vicar of Killarow died in Islay.

#### 1558

Lochaber was the scene of many battles between contending tribes, - the Frasers, Huntleys, Chattan, Clan Ranald, MacKenzies.

Dugald Og McPhee of Colonsay "turned the tide of victory" when Sorlinus MacDonald defeated Lord Clandeboy at Glenshesk in 1558 in Antrim.<sup>3</sup>

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1 Loder, J. op. cit. p. 58

2 Loder J. op, cit. p. 64

3 MacMillan, S. op, cit. p. 95

1560

Rev. Somerled MacMillan and Dr. Geo. Black report that in the 16th century a man, Nigel McPhee left Lochaber where he was living and moved north to Loch Assynt, west Sunderland. He became a progenitor of a small sept of Glenorchy MacNicol. Black's comment is "they are properly called McPhees". The Chief of the clan, during the regime of the Lord of the Isles was one of the Council. In West Sunderland and Skye they are now generally called Nicolson (Black, op, cit. p. 551)

1561

Malcolm McDuphe appears as the "Commendator" of "Ormsay". (The Commendator was a lay prior, who held a life rent). By this time the Catholic Church Monastery was being slowly dissolved. Malcolm Macilfie still was "pryor of Colonsay" in 1583 and probably lived until 1592.<sup>1</sup> In 1592 Malcolm gave lands in Knapdale. The King approved.

1570

Coll, son of Randal, born in Dunluce Ireland. He was a grandson of Sir James MacDonald.

1571

Coll, son of Archibald and O'Quns or O'Cattan of Ireland was called Coll Ceitach (left handed), was brought up by the MacDuffie's.<sup>2</sup>

1590

MacLean of Duart, MacIain of Ardnamurchan, Angus MacDonald of Islay and Donald Gorme MacDonald of Sleat were induced to come to Edinburgh. They were imprisoned and fined. Two John Campbells, one of Ardkinlass and one of Calder had advised the King of their misdemeanors.<sup>3</sup>

1592

The King confirmed a charter of feudi-firme by Malcolm M'Duphe, Commendator of Ormesay, with the consent of Archibald Campbell, M'Duthie Vekdonill and his heirs masculine of certain lands in Knapdale.

In 1587 an Act was passed "For the quieting and keeping in obedience of the disordourit subjects inhabitants of the Bourdouns, Hielandis and Iles of Scotland". It was sent to the "Landislordis and Baillies" of the realm and was called the "General Band" or Bond. This first list comprised one hundred and one names and includes the Dukes, the Erles and many Chiefs of the Clans called Lairds; McFee of Colonsay was included in this list. At a later period in the same year thirty-three more were added with a note that these clans "that has Capitanes, Cheiffis and Chiftanes qu home on that depend, oft times aganes the willis of their landis-lordis, and of some specials personis of branches of the saidis clannis". This second list included Clan Gregour, the Campbells, the Stewarts, the Clan Camroun, the Clan Rannal, and many others of the northern islands and highlands.<sup>4</sup>

In 1594, in continuation of his pressure for relief of theft and oppression, the King published a Roll of Clans and "broken men" who persisted in the "barbarous cruelties and daylie heirschippis of the wickit thevis". He named Clan Gregour, Clan Chamron, Clan

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1 Grieve, S. op. cit. 1. p. 298

2 Loder, J. op. cit. pp. 64-65

3 Gregory, D. op. cit. pp. 241 ff

4 Collectanea de Rebus Albanicis pp. 35-44

Chattan, and others; he referred to "broken men" of the surnames of Stewarts in Atholl, Lorne and Balquedder, to the Galbraiths, to Menzies, Rosser, Grants and Frasers amongst others and to "utheris inhabiting the Schiref domes" of Argyll, Bute on the south and to Inverness on the north. The "McFee of Collowsay" did not appear in the 1594 list either as a "Clan" or "Broken Men". This is important as indicating that McFee (MacDuffie) was still regarded as an established Clan, and not one of Broken Men, at that time.<sup>1</sup>

The MSS reported in *Collectanea* (p.55) was based on the awareness that many families had developed family branches and that it was aware that the "Clan" should be restricted to tribes who had had a lengthy history. The *Collectanea* lists chiefs of thirty five Clans. Bain consolidates a list of over eight hundred and fifty family names under eighty five Clans in 1961. "MacFie" was the Clan's name for the study by Bain, perhaps because no other spelling became armigerous.

#### 1596-7

Bond by Gillespie Macdophie in Illay and John Gruame McVicaicharn in Collonsay acceptive as Master "Sir James Mackconnell of Knokrunsay Knycht, Meister of Kintyre.

#### 1598

Sir Lauchlan MacLean of Duart and the MacDonalds of Dunnyveg fought a battle at Gruineart, Islay. Sir Lauchlan was killed by an arrow. The man who killed Sir Lauchlan MacLean was a Shaw, "a well known form of MacDhubhsith". He was sometimes called a MacDuffie. William Livingston of Islay described him as a "dwarf hatched by the Devil in the hollow of Jura". He had offered to join MacLean's army but being refused agreed to join the MacDonalds. MacDonald won the battle and burned thirty MacLeans in Kilnave Chapel.<sup>2</sup>

#### 1600 (circa)

The MacDuffies moved from Dun Evan to Kiloran. Coll Ceitach became a pirate in the Hebrides.

#### 1605

Bond between Malcolm Makfeithe of Collinsaye and Ronald Campbell of Barrish. This had been forbidden by the Committee of Articles.<sup>3</sup>

MacLeans invaded Colonsay at Balnahard. They brought with them a "cust" or cuckoo weapon. A fight between the MacDuffies and the MacLeans at Bails Mhaide ensued in which all the MacLeans were killed except the young chief. he was drowned in attempting to reach his ship.<sup>4</sup>

King James awarded Kintyre and Islay to the Campbell's of Cawdor. There was no-reason for this move except that the Crown believed that they could increase control by keeping all areas in turmoil. The events of 1614-1616 were designed to defeat the MacDonalds.

#### 1609

Murdoch MacDuffie killed a MacLean in Colonsay and the MacLean's sent a group of men to avenge this. Murdoch with his men-servants, MacMillan and Bhaxter, and with his black dog went to Uragiga to hide in a cave. The MacLeans went to Murdoch's home to find where the chief had gone, abused his wife and were set upon by a MacMillan with his sword. He slew

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1 Bain. op. cit. pp. 290-299

2 Domhnull, Gruamach, *The House of Islay*, 2nd Edition, p. 85

3 Loder, op. cit. p. 218

4 Grieve, op. cit. I, pp. 311-316

sixteen assailants before he was killed. The MacLean's found a hole in the roof of the cave and shot Murdoch.<sup>1</sup>

#### 1609

The Statutes of Icolmkill drawn up by many chiefs at Iona. They were very important.<sup>2</sup> They established a regular clergy, abolished temporary marriages, set up inns, suspended vagabondage, expelled beggars, restricted the import of liquor and prohibited firearms. Every possessor of an estate had to send his eldest child to school in the Lowlands, and learn to speak, write and read English. This statute was signed by Donald MacFie, in Collonsaye. Donald is believed to have been killed while visiting relatives, the MacLeans of Lochbuy in Mull. Loder notes that the Statutes were revised in 1616.

#### 1610

The Crown granted Colonsay as part of Ardnamurchan barony to the Earl of Argyll. This meant to the MacDuffies that from 1610 the rights of "immemorial occupation" of Colonsay were removed from the Clan and that its future as far as land was concerned were left to the tender mercies of Argyll.

#### 1613

Sir Ranald MacDonnell, afterwards Earl of Antrim, was given a lease of Islay. He appointed Coll Ceitach to "restore" Islay by destroying Angus Og and besieging Dunnyveg. Coll had hardly begun when the Crown gave Islay to Calder (Campbell). Coll then seized a royal yacht and began acts of piracy up and down the west coast.

#### 1614

Grieve reports that Murdoch MacDuffie "was the last of the MacDuffie Chiefs who ruled upon the island". Elsewhere he repeats the comment "except for a MacDuffie who is a fugitive in Lorn," and dates this conclusion "about the year 1620".<sup>4</sup>

These statements by Grieve must be interpreted to mean that by about 1614 the family which by inheritance supplied the Chief had been exhausted. By this time the Campbell had moved into possession and appointed Campbell tacksmen. In point of fact the MacDuffies spelling In Colonsay was the chief spelling in the Parochial Register for many decades after 1614.

#### 1615

McFie of Collinsay went to join Sir James MacDonald in a rebellion in Kintyre. Sir James and Coll met in Eigg, moved to Colonsay and went to Islay. McFie took forty men from the Isle. These facts were known to the Crown and to Argyll. Donald Gigache took 24 men from Jura. The rebel group was 700-800 men.

After preliminary skirmishes Coll decided that the Crown would win and betrayed his associates by promising to bring in the ringleaders. This included McFie, as "one of the principal leaders". McFie was imprisoned until 1618 A.D.

3 Loder, J. op. cit. p. 88ib

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1 Grieve, S. op. cit. I, p. 314 ff.

2 Grieve, S. op. cit. I, pp. 317-318, Loder, Chap. IX

4 Grieve, S. op. cit. I. p. 286

1615

His Majesty announced that the property of all "who communed with or assisted the rebels "should belong to the Earl of Argyle.

1618

MacFie claimed that participation by him and his men was by force.<sup>1</sup> Loder implies that MacFie had not been above giving away some of his associates.<sup>2</sup>

MacFie returned to Colonsay but met with Coll and his associates who threatened him. There are several areas in Colonsay-Oronsay where MacFie hid away from Coll.

It is reported that the Scottish government accepted Coll MacDonald as the Chief or Maormar in Colonsay. Perhaps this is the reason for the statement that the MacDuffies were a sept of the MacDonalds.

1623

In February, 1623, Malcolm McPhie was hard pressed by Coll and swam from Oronsay to a small rock which was named Eilean nan Ron (Seal Island). Here he stayed until his location was disclosed by the gulls, which circled around his hiding place. The followers of Colkitto took Malcolm back to Colonsay and killed him at Baleromin Mor.

A few months later, 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 Ewir Bayne, alias Quhyte, committed in February last".(1623)

The signatures were Marie McDonald, the relict; Donald Oig McPhie as son; Katherene, Anne and Fynwall as Dochteris; Murdoch McPhie in Islay as brother to Donald Oig; Dougal McPhie as next of kin to Johnnie and Ewir.

1623

Coll was summoned to appear but he ignored the demand. The Court denounced Coll as rebellious Lord and directed that he be escheated of his land. This again was not done.<sup>3</sup> Loder claims that Coll gave up brigandage after 1623.

An Act of Parliament gave some income from Colonsay to Coll's grand daughter in 1661. In 1662 Bishop Wallace gave a Charter and title deeds to Sarah on behalf of her Grandfather and in 1686 she was given further recognition. But meanwhile no one had restored lands, titles or compensation to the victims of the murder.<sup>4</sup>

It was said that Marie and her son moved back to Islay until the boy grew up. Another story is told by Campbell: - "MacPhie of Colonsay left a son who was a child at the time when his fattier perished. It was known that Colkitto was anxious to get hold of the child to destroy him, lest he should later revenge the death of his father whom Colkitto had killed.

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1 Malcolm MacFie's Remission in 1618 is reported in Registrum Magni Sigelli, Vol. VII, No. 1751

2 Loder, J. op. cit. p. 128

3 Loder, J. op. cit. p. 132

4 Calendar of the Laing Charteris, Charter of James VII & II to Sarah MacDonald, Oct. 22, 1686.

In Jura there was a Forester of the MacDonald's who had a great regard for the MacPhies or MacDuffies of Colonsay, and so it was planned to send the child to Jura to be cared for by the forester who was called Yellow-haired John of the Deer. The child was hidden first in Colonsay by a man named Currie who then brought the child to Jura. The Forester agreed to take charge of him and brought him to a cave at Beinn an Oir where he put up a bed and slept at nights with the child held to his breast.

So in his absence the child was happy and lie grew up to be well and strong. lie was afterwards removed to Kintyre where he was brought up."<sup>1</sup>

#### 1623 Campbell

Lands at Oronsay and Garvard changed hands frequently at this period. Bishop Knox rented Oronsay for a period; Stirling, Lord Lyon's son, Neil Campbell and even Coll Keitach lived on the islands,<sup>2</sup> and obtained legal titles to some property.

#### 1626

Thomas Knox, Bishop of the Isles reported that Colonsay belonged to Earl of Argyle and that Malcolme McDuffie was reider to two isles Jura and Gigha as well as Colonsay.

#### 1630

The King gave the isle of Oronsay to Lord Lorne Campbell.

#### 1632

A lease of Colonsay to Coll MacDonald for Garvard and Oronsay at 480 pounds per year rising to 560 pounds in 1643. Dugald MacDuffie was the tenant.

#### 1636

All the old leases of Colonsay were declared void. A new lease was drawn to produce from Colonsay and Oronsay to Lord Lorne, 880 pounds per year.

#### 1639

Argyll obtained possession by charter of Colonsay and turned out Culkitto. Coll Ceitach was forced to leave Colonsay about 1639, and was executed in Dunstaffnage. From 1610 the Earl of Argyll was granted the "barony" of Ardnamurchan in which Colonsay was included. For various reasons Argyll could not take possession legally until 1639. The Campbells appointed Factors<sup>3</sup> such as Donald M'Ewan.

#### 1644

Donald Balloch, a Factor at Colonsay destroyed by Angus, son of Coll for unfair treatment.

#### 1651

Donald MacFie rented the Isles from Argyll (probably Donald Oig of 1623).

#### 1653

John Campbell held a lease and was Baillie for Marquess of Argyll.

#### 1656

Donald MacDuffie in 1656 was required by the Presbytery to give a certificate for the good behavior of Archibald MacDuffie.

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1 Campbell, J.F. Popular Tales of the West Highlands, pp. 193-194

2 Loder, op. cit. p. 133

3 Loder, op. cit. p. 136

1661

The Parliament under Charles II rescinded the Act of 1639 by which Argyll obtained Colonsay and Oronsay and Sara, the only lawful daughter of Coll Keitach was given possession in 1662. The writ did not hold with some of the Campbell's who assaulted Sara's tax collector. James II in 1686 issued a Charter to Sara and her husband Aeneas MacDonald, declaring that Colonsay, Oronsay and four other islands now belonged to the Crown.

1667

Charles II gave a new charter to the Earldom of Argyll, including the Isle of Colonsay.

1674

Argyll annexed Mull, Morvern, Tires Coll.

1681

The Earl of Argyll was condemned for his efforts to impose Episcopacy in Scotland. Eventually he was executed in 1685.

1685-1686

Lawless groups from the soldiers of the Duke of Gordon, the Marquis of Athol and the MacDuffies raided the Clan Campbell and their followers.

The Central Public Library of Edinburgh has a copy of "An Account of the Depredations Committee on the Clan Campbell and their Followers, during the years 1685 and 1686, by the Troops of the Duke of Gordon, Marquis of Athol, Lord Strathaven and others." They were taken by: Malcolm MacDuffie in Pennymoire; July - Donald Oig McDuffie, Islay and his accomplices from Knap; June - Donald McDuffie, Islay, Ballequhan in Glasserie; July - Knapdale

1686

The Islands of Colonsay and Oronsay became Crown property by the forfeiture by the Earl of Argyll in 1685.

1689

Highlanders defeated at Dunkeld.

1695

Neil McNeill rented the Isles for 19 years. The Islands were returned to Argyll about 1700 in return for his support.

1701 McNeill

The first Duke of Argyll exchanged, with MacNeill of Tainish and Gigha, Colonsay and Oronsay for lands in South Knapdale and other considerations.<sup>1</sup>

1709

Malcom McDuffie and Nancy Patterson had a son, Donald, in Brosdal, Jura. He could have been a chief in the period 1623-1786. Jura was obviously a "home" of the Clan during this period.

1715-1745

The Clan Ranald was one of the most active Clans in 1715 and 1745 and would have used our Clan in Lochaber and South Uist. It does appear that Prince Charlie landed in Eriskay, in 1745. He was unwilling to stop the rebellion. After Culloden he and Flora MacDonald came

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1 Loder, op. cit. p. 149

to Benbecula for a period. The Clan in Lochaber and Perthshire joined in the '45 and "did noble deeds" under Clan Cameron and Clan Ranald. Ewen MacFie and his brother Alexander, tenants of Kerrowgair joined the Prince in 1714 5. The Chieftain in Lochaber, the Head of the McPhees in Glendessary, is believed to have been killed in Preston.

### 1700-1800

The MacNeills were good proprietors and the population Increased very substantially - even to the point where the island could not support the inhabitants. It went up to almost a thousand; it is now about 140. In the days of the 18th century Colonsay suffered many famines - 1709, 1740-41, 1767-68, 1781-82.

One of the reputations our Clan had, after the '45's, was that we were noted cattle thieves. How far this was done by persons who had no other means of livelihood is a problem which the Camerons, the MacMillans and ourselves had no firm answer. At any rate our Clan "had a reputation for non-softness".

Malcolm McNeill, followed by his son, Donald, and by his grandson, Archibald, held the islands for almost a century. In 1805 Archibald sold Colonsay to his first cousin John McNeill. John, the "old Laird" died in 1846, at 79 years of age. He was one of the foremost agriculturists in Scotland, raised large crops, improved his herds of cattle, sheep and horses, encouraged development of linen for the women, and of kelp for the men, provided two schools in one of which Gaelic was taught and English at the other and provided a Presbyterian minister.

The "old Lairds" eldest son, Alexander, succeeded for a year, and sold Colonsay to his brother Duncan, who became Lord Colonsay as Lord Justice, General. and Lord President of the Court of Session. he died, unmarried, in 1874 at the age of eighty-one. Conditions had deteriorated from 1850 to the end of the century, and population had decreased from 979 in 1841 to 313 in 1901. The death of Lord Colonsay was followed by a sale to Sir John McNeill. He died in 1877. His nephew, John Carstairs McNeil, paid too much for the property and sold it to Lord Strathcona in 1904, he died in 1914.

### C. 1625

There is a tradition that many of our Clan left Colonsay after Coll MacDonald had killed Malcolm. It seems unlikely. Coll was accepted by many men, not as a Chief, but as the leader of the men who ruled the island. While he was a MacDonnell or MacDonald there had been no invasion by this latter clan. It was a personal matter as far as Coll was concerned and Malcolm V was inadequate to deal with a rebel.

Mr. Neill MacDuffie, a Vice President of the MacDuffee Clan of America has provided me with the early records of many Parish Registers. We could not use these data as a census but they do provide information concerning "families" whose children were registered in that area. We have examined these lists and found new "families". If there were no "new families" we assume that the area is not growing. Let us look at the ninety four registrants who between February 5, 1696 and November 11, 1761 had qualified for such a record in Bute.

The ninety four had a specified father and mother, named in the registry. We were not concerned with the numbers of children born to a named family. On this basis we found that thirty families were new families. We recorded these findings by decades as follows:

1690-1699	1 family	1720-1729	5 families
1700-1709	3 families	1730-1739	8 families
1710-1719	4 families	1740-1749	9 families

With these data we recognize that Bute became an increasing family home for our Clan.

I have noted the following from Mr. McDuffie's records.

1. Perthshire: From 1650 to 1700 there were twenty registrations. It was not until 1670 that new families appeared when the weaving of linen attracted people from the isles.
2. Inverness-shire: From 1780 - no registrations of our Clan until after 1818.
3. Edinburgh & Leith: Five families between 1711-1784
4. Renfrewshire: Port Glasgow, 1699-1793 3 registrations  
Innerkip, 1725-1797 4 registrations  
Greenock, 1698-1797 10 registrations  
Paisley, 1738-1788 2 registrations  
Renfrew, 1673-1741 1 registration
5. Dumbartonshire: 1691-1800 4 registrations
6. Lanarkshire: 1672-1807 6 registrations
7. Argyllshire: Kilmallie, 1773-1785 21 registrations  
Jura,  
Bowmore, 1770-1800 18 registrations  
Kidaltan, 1723-1800 9 registrations
8. Ayrshire: West Kilbride, 1691-1804 10 registrations  
Stevenston, 1700-1799 6 registrations  
Dundonald, 1673-1800 1 registration  
Largs, 1723-1820 2 registrations  
Ardrossan, 1734-1819 5 registrations
9. We have reported other movements in Vol. I. Chapter 3.
10. Almost all the registrations of new families were from 1710 1800. The reasons for these movements are found in the economic, religious and political situation of Scotland in the 17th and 18th centuries.

Probably the transfer to Perth in the second half of the 17th century was from Colonsay. The Covenanters were in full bloom in the Highlands and Islands, and the struggle was on between the Presbyterians and the Episcopalians in all of Scotland. Whether our people left to join the Camerons- what is called by Gordon Donaldson "the irreconcilable Camerons" - lived in that neighborhood. Alternately weaving of flax became a way of life 'in Glasgow, Paisley, Dundee, Dumferline and Perth. The manufacture of cotton goods drew our Clan to Renfrewshire and Lanarkshire; the MacFies went from Colonsay to Innerkip and became involved in sugar. The American Revolution interfered with imports of tobacco. After "The 1715" the military roads established in the Highlands by General Wade were maintained.

#### 1747

Legislation was passed prohibiting the kilt or plaid as follows: From August, 1747, "no man or boy within that part of Britain called Scotland. . . shall wear or put on the clothes commonly called Highland clothes, that is to say the plaid, philabeg or little kilts, trowse, shoulder-belt or any part whatsoever of what peculiarly belongs to the Highland garb and that no tartan or parts-colored plaid or stuff shall be used for greatcoats or upper coats". First offense - six months. Second offense - transported for seven years. Repealed 1782.

C. 1786-88

No Parish Register has been found but it would appear that here Malcolm McPhee of Jura was born, Ann Paterson of Tobermory became his wife. Malcolm was held to be a direct descendant of Malcolm slain in 1623. He died in Colonsay in 1854.<sup>1</sup>

1800

John McNeill of Colonsay, the "Old Laird" (1767-1846) had done so much for his people that they stayed in Colonsay when others were going to America and Canada. Loder reports that only one family had gone before 1772. The population had increased from 718 in 1801 to 979 in 1841

1814

Malcolm McPhee and Ann Paterson had a son John in December 1814.

1847

By 1847 nature did what the Old Laird declined to do. A potato famine in the island led many tenants to search for an escape and many of them moved to Canada. Included among them was the ostensible Chief of the Clan, John McPhee (Vol.1 p.56). The population of Colonsay (Census), 1841 - 979, 1851 - 837, 1861 - 598, 1871 - 456, 1901 - 313, 1971 - 138. Professor MacKinnon reports that many more than almost 400 persons who had left would have gone by 1871 if money could have been found.

C. 1905

Strathcona

Lord Strathcona purchased Colonsay, Oronsay and the Islets.

1914

Lord Strathcona died. Lady Strathcona, his daughter, succeeded until replaced by her son, who became 3rd Baron in 1926.

1959

Ewen, 4th Lord of Strathcona, succeeded as 4th Baron.

Presumably the MacDuffies never "owned" Colonsay, but operated it for centuries on a use-and-wont principle; one that for a long period insured continuity. Little importance was attached to Alexander's grant in 1430 of the island to the MacLeans. This policy of giving the lands of an hereditary owner to another with whom some political alliance was formed was a fairly frequent stratagem (and not confined to Scotland), and was practised even on members of the MacDonald family by the Lord of the Isles. The only immediate effect on MacDuffie was that the MacLeans repeatedly raided the Island, and around these raids many legends of family courage (and treachery) were built up. When the Lord of the Isles was no longer in position to protect the MacDuffies against the MacLeans, a numerically stronger group might have pressed their attacks with more success but the Campbells had a vested interest in its welfare. Thus, the grant of Alexander to the MacLeans was and remained nullified. The misfortune of the MacPhees was that they lost their clan territory at the very time-when the Clan system was at its height.

The island of Colonsay and Oronsay could not support a large population - in 1970 it was estimated at about 138 of all ages.

The Clan held lands in other places such as Jura and Inverness.

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1 Parochial Register in Mull.

## MacDuff and MacDuffie

1207

The fact that MacDuff (Mac, son of, Duff - race of Duff) and MacDuffie (son of black peace) have two syllables the same and the frequent errors in the writing of our surname has raised the question of whether they are of the same race. I have been emphatic that they are not and especially with genealogists who follow Shakespeare's interpretation of MacDuff as the Thane of Fife. I have brought together evidences that they are quite distinct.

The MacDuffs were Picts; the MacDuffies were Scots.

Frank Adam and the late Sir Thomas Innes, the Emeritus Lord Lyon says, "The Kings of Fife, chiefs of a race entitled the "Clan MacDuff" claimed descent from Connall Cerr, a son of Eochaid Buidhe, King of the Picts". (605 - 621 A.D.) (Connall or Kenneth - See Table A, Vol. Vol. I) "Their provincial Kingdom was from about 1100 A.D. styled an earldom which they set forth as held "By the grace of God" (i.e. allodially) and not from the King of the Scots. Traditionally "the Great MacDuff" was vanquisher of MacBeth (1039 - 1056) and probably was a supporter of Malcolm Canmore", (1057 - 1093) and he is said to have given his name to the Clan. Anyhow Constantine MacDuff was the Earl of Fife by 1107.<sup>1</sup>

Dr. Black, formerly of the New York Public Library, regards "MacDuff, a Thane of Fife, a half or wholly mythical parentage. . . Of his existence there is not a particle of proof" Gillemichel seems to have been the first earl of the race of MacDuff".<sup>2</sup>

Dr. Henderson refers to the origin of Fife as Fib; he was the eldest of the sons of Cruithne who reigned before the historical period and had his seven sons succeed him.<sup>3</sup>

The family played an important role in the early and medieval days - they had the right to crown the King of Scotland, to lead the Scottish army, to provide sanctuary at the cross of MacDuff in Fife. In 1353 the Earldom was forfeited but in 1759 the titles of Earl Fife and Viscount MacDuff were given to William Duff of Braco. The Duke of Fife married the Princess Royal, Princess Louise, the eldest daughter of King Edward VII.<sup>4</sup>

When the Scots moved from Kintyre to the other parts of Scotland they generally fought the Picts. Now and then the Picts and Scots invaded England as partners. Chapter III, Volume I, reports that members of the MacDuffie Clan had moved to Inverness, Dunkeld, Ross and Caithness, the original home of the Picts by about 1000 A.D. The Picts and Scots lived in the same villages. Neill McDuffie has sent me information that James McDuff, James MacFee and James MacPhie of Leith were entered by the Parochial Register as being of the same Clan.

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1 Adam Frank and Innes Sir Thomas, op. cit. p. 242

2 Black, Dr. G. Surnames In Scotland 1946 p. 488

3 Dr. Henderson. The Picts. pp. 35 and 53

4 Robert Bain. Clans and Tartans of Scotland. op. cit. p. 170

A statement that "King Malcolm gave a tract of land in the county of Fife, and added "ee" to his name, thus the name MacDuff became MacDuffee "must be compared with these statements by Adam, Innes, Black, Henderson and Bain.

### Priory at Oronsay

Rev. Somerled MacMillan proposes that the Colonsay family came from Easter Ross when the progenitor of the family accepted an appointment as "Chaplain of Oronsay from the Lord of the Isles".<sup>1</sup> The Lord of the Isles, a MacDonald, owned a large portion of the western isles of Scotland and some parts of the west coast counties. His suzerainty was from A.D. 1354 to 1493.

Loder points out that "very very few names associated with the (Oronsay) Priory have survived"<sup>2</sup> Donald Brichi, an illegitimate son of a Prior, Maurice Brichi sought confirmation of his election in 1405. The friction in the Priory was paralleled by schism in the Papacy and Pope Martin V in 1426 ordered that Donald should be removed.

There are of course many traditions of the Priory and other churches in Oronsay and Colonsay. (See, Vol. 2 Chap. 2) St. Columba is supposed to have established a monastery in Honour of St. Oran. Loder has a brief but helpful account of reports by Brockie, Dean Monro and others. Grieve reports that St. Columba "got possession of Oronsay and made it a termont or sanctuary and founded a church therein"<sup>3</sup> The concept that the McDuffies had not gone to Colonsay until after 1354 contradicts many of the traditions of our family.

MacMillan, reporting on the Clan history says "they are of ecclesiastical stock and are descended from Murdoch, son of Ferchar, son of Cormac, first diocesan bishop of Dunkeld." Dunkeld had been established circa A.D. 825, after Iona monastery had been attacked by the Norse a second time. Gordon Donaldson reports<sup>4</sup> that Dunkeld, first established by King Constantine, remained the ecclesiastical centre of Scotland for half a century. Murdoch, who is regarded by us as being the King of the Scots-Irish from about 1120-1150, was the sixth son of Cormac, circa 1060-1090.

Rightly or wrongly I have regarded the experiences of MacDuffie, the King of Norway and Donald as being in substance the correct history of the events in the 13th century and am persuaded that the Colonsay MacDuffies had moved from Ross to the south before in the eleventh or early in the twelfth centuries.

The Prior was one of the three most important leaders in the community - the Chief, the tacksmen and the leader of the religious community. In Colonsay the Prior was perhaps number two because Oronsay was an island under the full control of the Columban and then of the Roman Catholic Churches. We have found the following Priors in the texts.

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

2 Loder, op. cit. p. 69

3 Grieve, S. op. cit. 1, p. 355

4 Donaldson, G. MacKies. Short History of Scotland, p. 18

1498

Prior Colin was in office when MacIlan of Ardnamurchan entered his parsonage in 1498. Sir Alexander MacDonald of Lochalsh had gone to refuge in this sanctuary after an incident with King James IV. MacIlan, in an effort to ingratiate himself with the King, and despite termnonn, slew Sir Alexander - a crime for which he was not forgotten. One of the most beautiful of the crosses in Scotland was erected to Prior Colin who died in 1510.<sup>1</sup>

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 re-entry in the death of his successor. He died shortly after retirement. He was buried in the Prior's Chapel, close to Murdoch and Mariotta McDuffie.<sup>2</sup> Grant points out that in a side chapel the MacDuffie rod of office as a ruler was placed.<sup>3</sup>

1555

There were reasons (probably John Knox) for a delay in a replacement. Robert Lamont was appointed to "Orosai". This may have been the last of the Roman Catholic ecclesiastics appointed.<sup>4</sup>

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.<sup>5</sup>

1583

It was reported that Donald MacIfle became Pryor in 1583, and that he died in 1592.

1592

Donaldus Dufaclus (Donald MacDuffie) was appointed to "Orvinsay",<sup>6</sup> to succeed Malcolm or Donald MacIfle.

1609

Donald Macfie of Colonsay was at Iona for Statutes of Icolmkill.<sup>7</sup>

1626

Malcolm MacDuffie: "Colonsa is servit be Malcolm M'Duffie, Reider."<sup>8</sup>

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1 Grieve, S., op. cit. I, p. 293, 373

2 Grieve, S., op. cit. I, 296

3 Grant, Dr. I., op. cit. 155

4 Grieve, S. op. cit. I, 296-297

5 Grieve, S., op. cit. I, 299-301

6 Grieve, S., op. cit. I, 301

7 Grieve, S., op. cit. I, 316-318

8 Grieve, S., op. cit. I, 324

### MacFie of Langhouse and Dreghorn

It is not the intention to publish information concerning a particular individual member of the Clan unless he contributed especially to the activities of the Clan.

There are good reasons for noting a family who moved from Colonsay to Innerkip, Ayrshire, about 1700, who called themselves MacFie. Robert MacFie, 1680-1749 and Mary Lyon had one son, William, 1710-1789. William's grandson Robert (1746-1827) moved to Renfrew, prospered and bought an estate, Langhouse, in Renfrewshire.

Robert married Mary Andrew in 1772 and they had twelve children. Four boys and four girls grew to maturity. Robert MacFie and William Thorburn of Sweden became partners in a business in Glasgow; John (1783-1852) married Alison Thorburn and William Thorburn married the youngest daughter of Robert, Jessie.

John and Alison had nine children, the eldest of whom was called Robert Andrew, 1811-1893. "R.A." as he was called had a distinguished career. A graduate of Edinburgh (M.A.B.Sc.) at 27 years of age was sent to develop MacFie and Sons, Sugar Refiners in Liverpool. At 11 years of age his Father, Baillie MacFie of Leith had "R.A." at the ceremony welcoming the King on his arrival in Scotland. In Liverpool he became one of the Directors of the Liverpool Chamber of Commerce and a Trustee of the Liverpool Exchange.

In 1868 he was elected Member of Parliament for Leith, he bought Dreghorn Castle, near Edinburgh. He became armigerous in 1867 and became an Esquire. Three other members of his family group also matriculated, one in 1864, one in 1925 and another in 1926.

The surname spelled MacFie is better known to geographers than any other spelling and ancient maps describe Colonsay as the home of the MacFie's. The crests and shields which many of us have bought in Scotland and elsewhere, are properly owned by the MacFie of Dreghorn and should be notified as such. How did it happen that the geographers used this name in this way?

In Table A (Vol. I p.2) I cited the uses of McPhee at being 1592 and MacFie as being 1596.

The author has received an extract from the Weekly Scotsmen October 7, 1899. It is a letter signed by "A Greenockian" who was interested in discussions in the Scotsman of the names M'Guffoy, M'Guffy, M'Kuffie - all related to our Clan. He considered the origins of McPhee and MacFie and wrote as follows:

" The first of the name that I have been able to trace is a Lachlan M'Phee of Ardnaclach, who is mentioned in the "Ragmans Roll" in the year.1431. He married Greas (Grace?) the third daughter of Fergus Mac Kinnon of Ardinhergie, whose uncle was abbot of Iona circa 1397. He was knighted by King James I after the suppression of the rebellion of Donald Balloch, kinsman of Alastair MacDonald "Lord of the Isles". His arms were as stated by "Gallovidian", a lion rampant, gules & c.

His son, Ian Dhu, followed the fortunes of Archibald Douglas, Earl of Moray, and was killed in 1455 at a skirmish at Arkinglas, in the valley of the Esk. His descendants settled as petty barons near Sanquhar and the best known was Robert M'Phee, of the Craigie Knowe,<sup>1</sup> who was hanged for sheep-stealing in 1573.

After this misfortune the family seem to have fallen into poverty, and we next hear of a Dugald M'Phee, who was either a grandson or a g. grandson of this Robert, and who was parish minister of Colonsay. He was buried in Oronsay in 1615 and his tombstone can still be deciphered. This Dugald's eldest son, Hamish, married Margaret M'Neill in 1610. Her brother was a M'Leod of Uist,<sup>2</sup> and in the family bible she is described as a "bean wee wifie with a throng family". His son was known as Hamish Mohr was said to have been over 7 feet high, and a "grand player on the pipes". This Hamish's great grandson, William migrated to Greenock and seems to have been the first of his family to spell the name MacFie."

Loder has produced the evidence of a date, 1596, more than a century before Hamish's great great grandson claimed the title

The reply of "A Greenockian" hardly qualifies as an answer to the question.

And now to return to R.A. MacFie's contribution to the Clan. It was he who initiated the practice of becoming armigerous. It is to be hoped that other members of the Clan will endeavor to assist in the procedures to be notified in Chapter V and to establish a new Chief.

Brigadier-General Andrew Laurie MacFie, C.B. became armigerous in 1926: Dr. John William Scott MacFie matriculated in 1925.

This family whose names appear in Burke's Landed Gentry, had their shield in various locations, a two-handed sword, pointing downwards to a boat, in sail, with a demi lion rampant, and the motto "Pro Rege".

No other spelling of our Clans' names than MacFie have become armigerous.

There is a register of lands and heritages of Scots of 1 acre and up. A record, compiled in 1872-73, shows lands owned by the family.

<u>Owner</u>	<u>Address</u>	<u>Acreage</u>
<u>Argyllshire</u>		
McFie, Rev. Daniel	Portnahaven, Bridgend	6
Macfie, Dougald	Gairhallow, Dunoon	3
Macfie, Robert of Airds	Airds House, Appin	6,700
Macfie, Mrs. Agnes Farrie	Dalnashean Villa, Appin	3
McPhee, Daniel	Newton Bank, Innellan	1
<u>Bute</u>		
Macfie, Hector	Ardbeg, Rothesay	1
<u>Edinburgh</u>		
Macfie, Claud of Gagarburn	Cogar Burn, Carotarphine	58
Macfie, David J. of Kilmux	Kilmux House, Kennoway	2,336
Macfie, Robert Andrew of Dreghorn, M.P.	Dreghorn, Slateford	968
Macfie, William of Clermiston	Clermiston, Corstarphine	124
<u>Fifeshire</u>		
Macfie, David Johnston of Kilmux	Kilmux, Windygates	607
Macfie, David Johnston of Kilmux	Kilmux, Windygates (Minerals)	-
<u>Lanarkshire</u>		
McHaffie, Alexander	48 Lansdowne Place, Brighton	46
McHaffie, William	Tranmare Park, Cheshire	18
<u>Renfrewshire</u>		
Macfie, Robert	Airds, Appin Argyllshire	114
Macfie, Robert	Airds, Appin Argyllshire (quarries)	-
McGuffie, Trs. of Thomas	Juniper Bank, Langbush	4
McHaffie, Reps. of John	Glasgow	197
McHaffie, Reps. of John	Glasgow (quarries)	-
McHaffie, Robert	9 Blythswood Square, Glasgow	209
McHaffie, Robert	9 Blythswood Sq. Glasgow (quarries)	-
<u>Wigtownshire</u>		
McHaffie, George Wm. Gordon of Carsmalzie, Bladnoch, Wigtown	Carsmalzie	3,420
McHaffie, Wm. Jas. of Tarhousemuir	Tarhousemuir, Wigtown	761

## CHAPTER V

### TARTANS AND ARMORIAL BEARINGS

#### Introduction

Frank Adam and the late Sir Thomas Innes of Learney have prepared a chapter in their book<sup>1</sup>, the Highland Garb. The comment by way of preface is that its origin "in its primitive state is lost in the mists of antiquity, . . . a costume evolved to meet the needs and habits of a pastoral race of mountaineers."

They quote the historian John Major who wrote, in 1512 saying (p.352) that "at the period to which Major alludes the lower ranks of the Highlanders wore tartan kilts. The habit (costume) of the upper ranks was plaid (mantle) and leine-chroich, saffron-coloured shirt", "The leine-croich usually contained twenty four yards of material but sometimes more". (p. 353) The shirt resembled a very ample plaid of saffron-colored linen, fastened round the middle and formed of sufficient breadth to fall below the knee when required". (p. 353). "The plaid and the hose (trews) appear to have been from the first form of dress in tartan worn by the Celts of Chieftain grade in Scotland.

The untanned shoe, the brog, was worn to below the knee. "In time of war they cover the whole body with a shirt of mail of iron rings" They carry a bow and arrows, a very broad sword with a small halbert, a large dagger sharpened on one side". "The defensive armour consists of an iron headpiece and a coat of mail -- frequently reaching to the heels. (p. 355) Stockings were made of tartan.

#### Tartan or Breacan

"Every Isle differs from each other in their fancy of making Plads as to the stripes in breadth and colours"(p.363). "The humour is as different thro the mainland of the Highlands in so far . . . to guess the place of his residence".

"The ancient way of fighting was by set battles and for arms some had broad two-handed swords and head pieces and others bows and arrows. When all their arrows were spent they attacked one another with sword in hand." (p. 364)

In "The Scottish Tartans"<sup>2</sup> Sir Thomas Innes points out that "in each of the clan districts the local weavers produced a distinctive local tartan pattern. Thus members of the same clan probably wore the particular tartan woven and dyed in their own neighborhood. It would be misleading, however, to raise this practical convenience to a rule and say that in the 17th century each clan had its own special tartan, and wore it as a uniform. The distinctive Sett adopted by the Chief and his relations became traditionally the "Clan tartan". There is a tartan which is widely distributed as a Clan tartan. It is not listed in Adam and Innes' descriptions of Clan tartans.

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- 1 Adam, Frank. Revised by Sir Thomas Innes of Learney: The Clans, Septs and Regiments of the Scottish Highlands. Johnston & Bacon. Eighth Edition. 1970 p. 624 ff.
  - 2 The Scottish Tartans, Johnston E. Bacon. p.5

D.C. Stewart reports that "The use of specific tartans as cognissances of clans and families developed during the seventeenth and eighteenth centuries but was never built up into a rigid system. No formal record of the designs such as we have in heraldry was kept."<sup>1</sup>

Sir Thomas Innes comments that when a tartan "occurs in armorial bearings Lyon Court takes evidence and defines such tartan, the system of definition adopted being (after careful consideration of "threads", etc.) the Logan orn system of 'one-eighth inch proportions' as Cite only reliable one".<sup>2</sup> The MacFie tartan was probably based on an earlier tartan used in Colonsay for some centuries. Murdoch IV and Malcolm V (1623) and his predecessors in the sixteenth and early seventeenth centuries would not likely be agreed on a sett that could bear the mark of Colonsay. Unfortunately we have no evidence on this problem.

The official statement of the Court of the Lord Lyon is as follows: "The Court and office of the Lord Lyon deals only with tartans and Septs when these matters are brought up on Petition (or steps incidental to Petitions) for judicial or official pronouncement on which the relative Government dues are exigible and detailed evidence and proof is required." When representatives of our Clan have agreed that the MacFie tartan should be a Clan Tartan we should follow the advice of Adam and Innes in "remitting to the Tartan Committee of the Scottish Manufacturers Association" particulars of the sett. When our Chief has been selected and when he applies for matriculation he would obtain the permission of the Lyon Court to a genuine clan tartan. The Clan tartan does not relate to any particular spelling or to a matriculant as does the armorial bearings. The tartan or breacan we are talking about is a material of which Kilts, plaid, trews, neckwear, scarves, and women's full dress including the arisaid, can be manufactured.

George Buchanan, an historian, writing in 1582 says that the Highlanders delighted "to wear marled clothes, specially that have long stripes of divers colours, sundry-ways divided." Heron in his History of Scotland states that "In Argyle and the Hebudae, before the middle of the fifteenth century, tartan was manufactured of one or two colours for the poor, more varied for the rich."<sup>3</sup> Before 1747, when tartan was universally worn, the yarn was spun and dyed by the women and was woven by a weaver in that area.

#### Other Articles of Wear

The clothing included a kilt, a blue bonnet, hose, brogues from a sole of a deer or cow or horse, a sporran, garters, dirks, sgiandubliq, and buckles. The jacket and waistcoat were made from tweed. In the battalion in which I served in the First World War from Nova Scotia, we had a feather in our bonnet for all officers and ranks. Possession of a crested cap badge which had come to him from some ancient member of the clan was one of the reasons why a certain

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1 Stewart, D.C. Setts of the Scottish Tartans, 1950 p. 16  
2 Adam, Frank and Sir Thomas Innes, op. cit. p. 394  
3 Quoted from Adam and Innes, op. cit. p. 386

Australian believed that he was the Chief of the MacFies.<sup>1</sup>

"The Crest-badge of the Chief is worn by all members of the Clan and of approved Septs and followers of the Clan within a strap and buckle surround bearing the Chief's motto. This is for personal wear only, to indicate that the wearer is a member of the Clan whose Chief's crest badge is being worn. The badge or crest is not depicted on personal or business stationery, signet rings or plate, because such use, would legally import that the tea-pot etc., was the Chief's property".<sup>2</sup>

Dr. A.W. Rogers, Q.C. has drawn my attention to the book by James Logan<sup>3</sup> with seventy four sketches by R.R. MacLan (1803-1858). A firm in Edinburgh<sup>4</sup> has produced over forty of the Maclan drawings "in battle, or in ceremonial dress, at work and play". Simpson Bell do not now include a print of one of our Clan. We have been enabled to have a print of the Maclan edition done about a hundred years ago of the Clan MacPhee. They regard this reproduction as "not viable".

The drawings made of the MacPhee was of interest, as Dr. Rogers has said, for several reasons. "It was a drawing of a Chief in a Leine crotch garment with a long saffron shirt which the Chiefs and wealthy clansmen wore as a status symbol, probably devised by the Gauls. Sometimes it contained 24 yards of linen or other cloth. Over it he wears a long coat of chain-mail, and a conical metal hat with an eagle wing attached by a leather thong. In one hand he held two throwing spears or darts and at his waist hung a long sword."

Dr. Rogers believes that the saffron shirt was worn before the adoption of Clan tartans.

### Armorial Bearings

Adam and Innes attribute the science of Armoury, or Heraldry to the twelfth century. In order that leaders should be recognized by their followers devices were planted on the Leine crotch or saffron shirt. A son used the same device and it became inherited and "younger brothers had to bear marks of cadency to distinguish them from the head of the house."

"Since armourial bearings are for distinguishing individuals, Scottish Clans as such have neither arms nor crests, though the Chief's arms form the basis of the arms to be accorded to all members of the Clan and a chieftains' arms the basis of arms accorded to all members of his branch. . . A clan society has no right, as such to the chief's crest (in any form) or cap-badge, or to any flag. . . right and property in such insignia cannot be conferred by them on others or on Associations."<sup>5</sup>

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1 See Vol. I, Chapter 4, p.

2 Quoted from "Court of the Lord Lyon; Genealogy, Heraldry and Tartans" p. 3, 1971

3 Logan, James. The Clans of the Scottish Highlands. 1945

4 The reproductions of Maclan's Costumes are produced, in the original colors, by Simpson Bell of 91-93 Hanover St. Edinburgh 2, Scotland

5 Adam & Innes, op. cit. Chap. XV especially p. 484,502.

As far as I can discover the only members of our Clan who have matriculated and have approved armorial bearings are the House of MacFie of Dreghorn. It is registered as "Lyon Register, VII 89." They became Esquires; they were not Chiefs but were regarded as important Chieftains.

The heraldic description of the Armorial Bearings is as follows.

Arms: (House of MacFie of Dreghorn) Per fess nebully azure and or, in chief a two-handed sword, argent hilted and pommelled of the second, and in base a lymphad sable under sail of the third. Crest: A demi-lion rampant proper. Motto: "Pro Rege" (For the King)<sup>1</sup>

Allen MacDuffie has suggested that Robert MacFie of Langhouse who was the first to matriculate (Nov. 18, 1864) may have "got his idea from the cast of Murdoch's tomb, which may have been in the Edinburgh Museum of Antiquities".<sup>2</sup>

Allen Mac Duffie designed a pin of the MacDuffie Clan of America. It does follow a cast of the tombstone of Murdoch MacDuffie III Chief of the Clan from 1530 to 1539, reported in Loder, J.<sup>3</sup> They have not prepared a Crest badge. There is no conflict with the MacFie arms: the Association has not endeavored to register it in any area in Scotland.

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1 Adam & Innes, op. cit. p. 502

2 MacDuffie, Allen, Private correspondence

3 Loder J. op. cit. p. 65

## CHAPTER VI

### LEGENDS AND FOLK TALES OF THE CLAN<sup>1</sup>

There is little that is unique or peculiar to our Clan in the stories that have been published. Most of these I have selected have been attributed to several other Clans or families in various parts of Ireland and Scotland. They are included here however because they are not well known in Canada and because they help to show the type of mental world in which our forefathers lived - not the rugged, barren land of their island home, but one peopled with myriads of people, doing amusing and exciting things, performing deeds of great valor, and coping with a world of the supernatural with firm determination. The world as they knew it was not a simple one, it was very complicated and uncertain, and many a ceilidh would last until the small hours as the stories would be retold.

#### 1. Origins of the Clan

Of all the legends concerned with family origins the most romantic and fanciful is concerned with the seals. These are found in almost the same form in Ireland, the Hebrides, the Orkneys, Norway, and Iceland. In Donegal natives still speak of their seal ancestry, and they are unwilling to injure a seal in any way.

The legend is that these are reincarnated humans who have either by punishment or by witchcraft been made into seals. Apparently they retain many of their human traits, including the removal of outside clothing before taking a bath. One of these ladies came ashore at Colonsay, removed her furry coat, and laid it on the rocks while she bathed in the Atlantic surf. When she came to dress again she found that one of the Clan was in possession of it, and he refused to give it up until she had spent a night with him in his croft. From this union came the family; it is presumed that the spell on the lady was somehow broken and that she remained ashore as the companion of this ancient clansman.

But there is also a tradition, as well authenticated as the former one, that a seal woman captured one of the MacPhees and kept him in her cave. Came a day when the lady was temporarily absent, and MacPhee escaped to his home and the protection of his inevitable black dog. The good lady-gave pursuit, and would have recaptured the beloved one had not the dog defended him. They do say however, that the contest between the seal and the dog continued until each had killed the other!

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1 I have reviewed many source books such as the following:  
Celtic Society of Inverness, Transactions of the Gaelic Society, Vol. XXXVIII, 1962, pp. 206--216 by Alastair Cameron (North Argyll);  
J.F. Campbell, Popular Tales of the West Highlands Vol. II, pp. 367-378 (1890 edition);  
J.G. Campbell's, Superstition of the Highlands and Islands of Scotland, P. 109 ff;  
Oban Times, Jan. 5, 1935  
Loder, Chap. IX contains many legends of flits Clan.  
John L. Campbell and Trevor Hall; Strange Things. Routledge & Kegan Paul, 1968

## 2. An Affair with St. Columba\*

One Erc (Eric) Mac Druidi from Colosa (Colonsay) crossed to Mull with the intent to kill and steal seals. St. Columba learned of this and sent two men to seize Erc. They found him doing what the Saint had feared, seized him and took him to Iona. St. Columba then warned the evil man that stealing was an offence to God, and a transgression of the law, and that if he needed food a request for it would be granted. He sent Erc away with one fat sheep and four pecks of grains, but Erc apparently overate, died on the day of his return, and his trip only produced a funeral feast for the mourners. (Anderson, A.O. *Early Sources of Scottish History*, A.D. 500, to A.D. 1286. 2 Vol. Oliver & Boyd and from Adamnan. *Life of Columba*, Book I. Chap. 41; Grieve Vol. 2 pp. 221-222.

## 3. The Daoine Shith

The Daoine Shith or Shi' (men of peace) was one of the mythological stories which were widespread in the Highlanders. Keltie<sup>1</sup>, comparing the stories of fairies in England (e.g. *Midsummer Night's Dream*) and in the Oriental literature on these imaginary persons and quotes Dr. Graham<sup>2</sup> as saying that the original superstition was retained "as the most beautiful and perfect branch of Highland mythology".

These 'men of peace' or 'good men' had some important characteristics which differentiated them from the fairy groups in Shakespeare.

They were a 'peevish' race who coveted the success of other persons; they lived in subterranean recesses, or on grassy knolls; they wore green "and were supposed to take offence when any of the mortal race presumed to wear their favorite color". Their daughters were more beautiful than the mortals. If a man or a woman joined himself to a Shi by eating or drinking the food they offered or by cohabiting with the other sex, they disappeared from mortal ken. They could achieve what we call a "sixth sense" or "second sight". Dr. Johnson<sup>3</sup> in his *Journey to the Hebrides* and Martin in their reports narrate these ancient superstitions. Sir Walter Scott, in the fourth Canto of the *Lady of the Lake* narrates a story of Ethert Brand who had been drawn into the "men of peace" but who was saved by his sister who "crossed him thrice, that lady bold" and saw him return to mortal man.

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1 Keltie, op. cit. pp. 304 et seq.

2 Graham's *Sketches*

3 Johnson, Dr. S., *Journey to the Hebrides*, p. 166

4.

Story is told by Campbell and Hall concerning Iain Mac Uisdein' Iain (p. 267). Second sight, uncanny noises, premonitions, haunted houses, lights at sea and phantom ships were all parts of the life these fairies introduced into the Celtic brain. (Campbell, John G.)<sup>1</sup>

5.

A Glaisrig (Grey Slinking One) and a Gruagach (Long Haired One) were originally human to whom fairy natures had developed and were frequently present in the mythology of ancient Colonsay, as were "little people" who had the Temple of the Glen as a meeting place.<sup>2</sup>

6. The Fairies

At several places on Colonsay and Oronsay, along the lower lying parts are mounds which appear to be of artificial origin. These are known as "Sithean" and legend has made them the homes of the fairies (sith). These fairies, witches, or hags loom large in the tales of the older island folk. Sometimes these witches are evil giants, sometimes they interfere with the dairy, or the water wells - all things associated with the daily life of the people.

The belief in fairies is deep-rooted among these island folk, and the origins are as multiform as the legends. The story of the existence of pygmy people who inhabited these sithean probably brings us closer to the facts. A dark, low stature people called the Firbolg lived in or alongside these mounds. The "fairies" are probably the legendary inhabitants of the land.

But such heresy would not be accepted by the ancient islander. Their world contained fairy men and women, little people who wore green clothes; who played bagpipes, who kept fairy dogs and fairy cattle. They knew and occasionally saw the little brownies, who herded cattle, kept the house clean and tidy, and whose sensitive natures imposed restraints on the other occupants of the household. They knew the Glastaigs - thin grey women with yellow hair reaching to their heels, who worked at night at household duties. They were believed to be able to warn the inhabitants of impending good or ill. (Loder, p. 5, 12, 13, 14)

7. "Cherchez la femme"

The arrival of a McNeil from Barra gave rise to an amusing incident. McNeil married a daughter of the Chief, and was granted a piece of land adjacent to that of his father-in-law. But when MacPhee's cock began to crow, McNeil's answered it; Mrs. MacPhee, thereupon, resented this "Assertion of independence and equality", and McNeil was required to move to a place now called Aird-an-Diun.

2. Cave Lore\*

"There is a cave at Urkaig Beag in Colonsay of which the following story is told. The last of the MacPhee lairds of Colonsay had been defeated by his enemies, the MacNeils, and took refuge with his three dogs in this cave, which had an entrance from the sea, and another

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1 Campbell, John G. Superstitions of the Highlands and Islands of Scotland 1900. pp. 109-116

2 Loder. op. cit. p. 134

from the land. At the sea end MacPhee placed his three dogs. He stood in the cave at a point where one had to get down on all fours to pass through. MacPhee cut the head off each man in turn as he crawled through. Presently those MacNeils who waited outside suspected trouble and started to dig an entrance through the roof, whereupon MacPhee went out the sea entrance and swam across the bay to a rock still known as the Black Skerry of the MacPhee." (MacGregor. p. 171)

#### 9. The Flitting Well

Martin in his "Description of the Western Isles of Scotland" speaks of a well in Islay called 'Tonbir in Knahar' which may be translated as "the well that sallied from one place to another". He says "It is a received tradition among the vulgar inhabitants of . . . Colonsay that this well was first in Colonsay until an imprudent woman happened to wash her hands in it, and that immediately after, the well being thus abused came in an instant to Isla where it is to continue." (Grieve S. Vol. I. p. 251)

#### 10. Lochaber

Another legend concerns the Chief of Colonsay who was visiting in Lochaber. They were hunting and as night came on they found a bothy. They walked in but were told by the Mother of the family, "Shelter you cannot get". MacFie replied, "Shelter I mean to have". The Mother replied, "We'll see, when Mor (Big) comes home." Mor returned. She picked up MacFie and dropped him outside the door. MacFie retaliated and picking Mor up heaved her back at the fireside. Mor then said, "You are the first person I have met who did what you have done to me". She thereupon invited him to stay for the night. In due course a son was born. North Argyll continued his story: "MacFie's grandmother, realizing that a young man whose Father was a Hercules and whose Mother was an Amazon told the boy that she had planted a tree in the front of her house. Every seven years the child was asked to pull out the tree by its roots. He tried at 7 and again at 14 but could not do so. At 21 years of age he accomplished the task. His Mother told him of his Father and allowed him to go to Colonsay where his Father welcomed him." "And", says North Argyll, "that is how the first MacFie got a foothold in Lochaber".<sup>1</sup>

#### 11. The MacLeans

S. MacMillan has provided me with a proverb (3) from Nicolson's Gaelic Proverbs, in which a Mull resident said that MacPhee, Chief of Colonsay went to a feast at Duart Castle, Mull where his hospitable friend MacLean intended to kill him. The door-keeper being of friendly mind asked the Chief "if he had come down Glen Connal?" MacPhie said he had. The door-keeper replied "Did you see my horses and your own there?" MacPhie took the hint and escaped with all speed.<sup>2</sup>

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1 Cameron, Alastair, "MacFie's in Legend and Romance", Oban Times.

2 McInnes, Malcolm, Nicholson's Gaelic Proverbs, 1950.

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SUPPLEMENTS

Electronic version note:

This volume has been corrected for the Errata listed in the original hard copy. (May 2009)

- p. 4 Authorities disagree as to whether the Priteni, (P-Celts) became the Cruithne, or whether the Caledones preceded the Priteni as the population of Alba. Eventually the Cruithne lived in the whole of Alba north of the Clyde-Forth. They were the legendary ancestors of the Picts of Scotland.
- p. 6 The Scots became Christians in Ulster before the Northern Picts in Alba.
- p. 12 It would appear that the lands of Colonsay, excluding Oronsay, had been passed from the successors to Colla Uais to a family which became MacDonalds. Oronsay was owned by religious bodies until the Crown took it over at the end of the fifteenth century.
- p. 14 Pictish Churches.  
Skene reports that by 500 A.D. a great seminary and religious instruction were established. (Bede)
- p. 15 Celtic Catholics.  
The Scots were supposed to be Christian but they left it to St. Columba to convert the northern Picts.
- p. 15 1) Under 4. pars 3:  
Circa 700.  
Iona was the primary church for at least 57 churches in Scotland and 42 in Ireland. (Alan, New Catholic Encyc.)
- (2) Under 4, pars 7 and 8:  
A Culdee establishment had been founded in Colonsay, called Killouran, where the mansion house now stands.  
In Oronsay there had been erected a Priory, a church, a monastery.  
In Colonsay there were churches in Ardskenish, Balnahard, Kilchattan, Kiloran, an Abbey at Kiloran, a chapel to the Virgin Mary, a chapel In Risag Butdhe and others. (See Loder, Colonsay & Oronsay, 280-293 and Chap. VII).
- p. 25 Fosterage  
A famous incident concerned "John of the Ocean". He was the son of McNeill, Chief of Barra. He was born in a little boat. As the weather became cold a cow was killed and the cow was gralloched. They put the mother and babe into the cavity and reached Colonsay. The child John was fosteraged to the MacDuffie. A young MacDuffie of Colonsay, born at the same time was placed in fosterage with McNeil of Barra.
- p. 32 Circa 1369.  
On the shore of Dun Callan, Machrins, Islesmen fought King David's troops on a fiscal policy initiated by him. They lost and their bodies were buried in the Strand.

- p. 34 1506.  
When Colonsay was forfeited to the Crown in 1493, the right to "immemorial possession" was withdrawn. Malcolm III was the Chief and "Malcolm MaKoffee" held a lease from the Crown in 1506. Malcolm had married MacIain's sister. Trouble was brewing with the Campbells of Calder. We do not know many of the persons who leased land but Archibald McFee, the 19th Chief, (Vol. 1, p. 75), was given a three year lease in 1541. Alexander of Dunnyveg joined with Archibald I in supporting the MacLeans instead of Calder.
- p. 35 1524.  
Quarrels between the Chiefs led to a "criminal burning of Colonsay". In 1524 Sir John Campbell of Calder and twenty-four other persons obtained a remission for this event (Spalding Club, "Thanes of Cawdor" p. 147)
- p. 36 1560.  
Semple (J.M. Semple, Stones of Iona, 1964, p. 16) reports that the Reformation and dissolution of the Monastery in Iona allowed the Records of the Isles, written by our Clan, to go to the Treahnish Isles, for MacLean, to other Monasteries on the continent and to the Vatican, but that others were destroyed by a mob. 1587. Murdoch IV was imprisoned in Kiloran by the MacLeans.
- p. 37 1609.  
This incident probably took place but not in 1609; the famous dog belonged to Murdoch IV, died 1593.
- p. 43 1701.  
Colonsay and Oronsay were sold by the 10th Earl of Argyll to Malcolm McNeill, eldest son of Donald McNeill of Crear, Knapdale (not Barra).
- p. 44 c.1800.  
(Grieve, I, 287) reports that John of Cornabus, son of Alexander of Balremin - More, Colonsay, placed a new staff instead of one that had decayed.
- p. 49 The names of those who became armigerous were: Robert Macfie, 1864; Robert Andrew Macfie, 1867; John Wm. Scott Macfie, 1925; Andrew Laurie Macfie, 1926.
- p. 52 1969.  
Lt. Col. Gayre, Gayre and Nigg in his book "Roll of Scottish Arms", The Armorial, Darnaway St. Edinburgh reported that no one of our Clan was in the Roll of 1969.