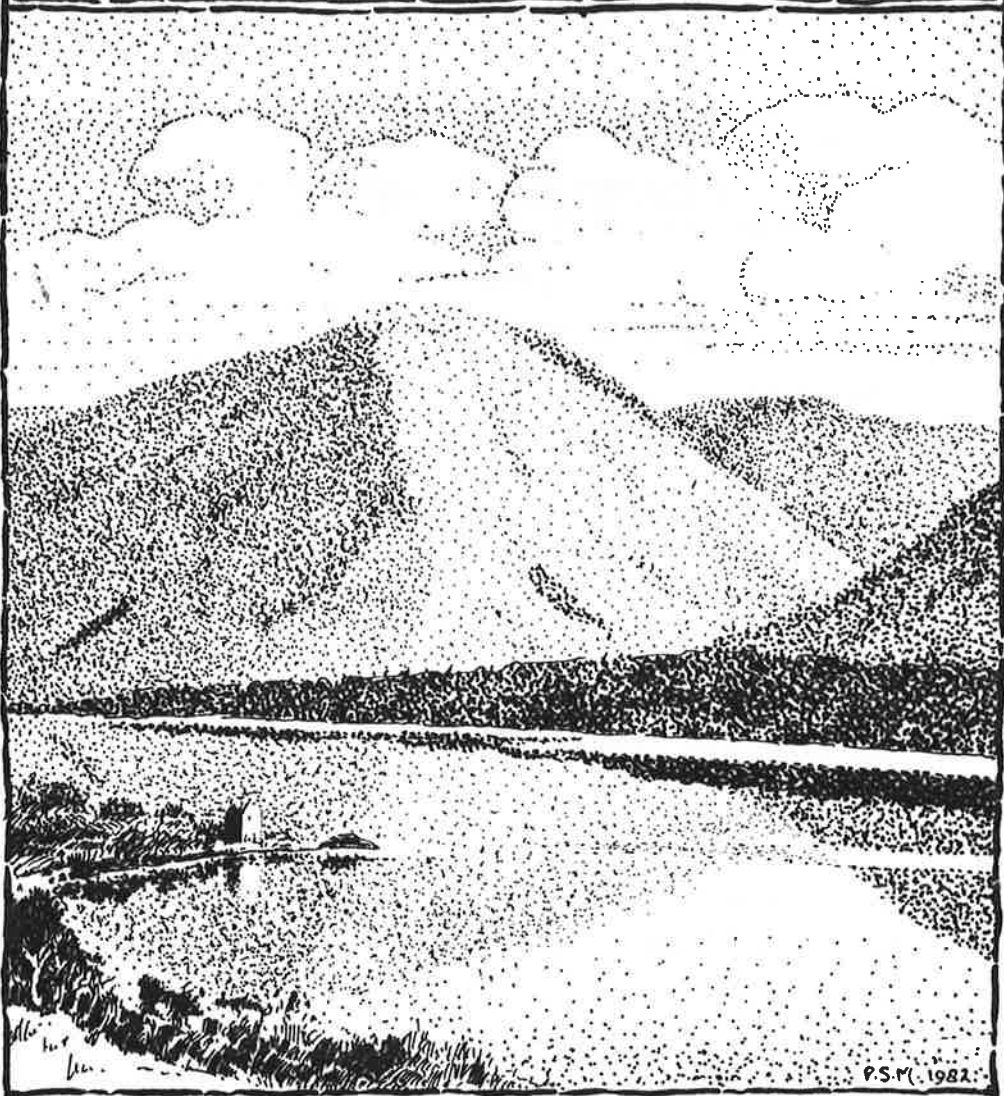


Dunderave from Strone hill:-



P.S.M. 1982

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# T H E K I S T

The Magazine of  
The Natural History & Antiquarian Society  
of Mid-Argyll

President: Miss Campbell of Kilberry, FSA. FSAScot.  
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NUMBER TWENTY-FIVE: Spring 1983

Editor: F.S.Mackenna, MA. FSA. FSAScot.

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Price: 60p (postage extra)

THE ROMANTIC STORY of the FOREFATHERS  
of Dr DAVID LIVINGSTONE

P.A.Macnab

The great mssionary-explorer Dr David Livingstone was born in Blantyre; but while it is known that his forefathers were connected with the island of Uiva, off Mull, few people know that they originally came from Ballachulish; still fewer that his grandfather was involved in the aftermath of the hanging of James of the Glen. Still earlier, the family tree can be traced back to a Macleay who lived in the 15th century.

Now, the name Livingstone is in the Gaelic Mac-an-Leigh, son of the physician, anglicised to Macleay. The Macleays were descended from the famous Beaton doctors of Pennyghael, in Mull, physicians first to the Lords of the Isles, then to the Macleans of Duart. They were designated Royal Physicians after a visit to Edinburgh where they so impressed the King of Scotland that they were so described and given a grant of land. Their skills, especially in herbal remedies, had been handed down by the monks of Iona. A cairn commemorating the two most famous of the Beatons stands beside the road a mile beyond Pennyghael in Mull. It is surmounted by a plain cross bearing the initials - now nearly obliterated - GMB 1582 IMB. The Beatons came originally from Béthune, in France - hence the name, as well as the names of other descendants such as 'MacBheathan' anglicised to MacBeth or MacVean.

In fact, there were three families of Livingstones in the Appin area. One, in the days of Charles I, was given certain ecclesiastical appointments and settled in the old seat of the Bishops of Lismore.

Another family, in Benderloch, was once hereditary keeper of the Royal Forest of Dalness, at the head of Glen Etive. Members of this family became bodyguards to the Stewarts of Appin, with marriage connections, and one of these Livingstones saved the Stewart banner at Culloden and returned it to the chief at Ardshiel.

However, it is the third Livingstone family which concerns us, from which David Livingstone was directly descended, less distinguished in the past, but of long lineage.

In the first half of the 15th century two men were felling trees in Nether Lorne. A bitter quarrel started,

ending by one of them, John Macleay, striking a blow at the other which proved fatal. Fearing drastic punishment John fled and hid in the woods and caves, living on roots and whatever he could find. Some time later he was cornered and captured by a Stewart hunting party, by that time more like a curious hairy animal than a human being. In fact he was nicknamed 'Am Beathach Molach', or the Hairy Beast. He was taken back to a Stewart household, where he was made a servant and settled down happily when he found he was not to make atonement for his crime. He married one of the servant maids and lived for some time near Ballachulish, raising a family, until one day he was recognised by a friend of the man he had killed who had sworn vengeance, and slain on the spot.

However, eight generations of John Macleays followed him at Ballachulish. The ninth Macleay had five sons, Hugh, Neil, Donald, John and Angus. The ninth John, with Neil and Donald, followed their chief at Culloden, where the father was killed. By this time the family name had been changed from Macleay to Livingstone for some reason.

But now to James of the Glen :-

When Stewart of Ardshiel's estates were forfeited after the Jacobite uprising, his son, James Stewart, was living in Glen Duror - Seumas a'Ghlinne, or James of the Glen. The estates were factored on behalf of the Commissioners of Forfeited Estates by Colin Campbell of Glenure, known as the Red Fox, although he was not at all a harsh man: in fact he was friendly with James Stewart to a point where he was reproved by the Commissioners for undue leniency (Glenure's mother was a Cameron of Lochaber, a family friendly with the Stewarts.).

However, as you will read in Kidnapped and Catriona, the Red Fox was shot and killed in the wood of Lettermore by an unknown person - at least, one whose name has never been publically revealed. In the absence of any likely culprit, James Stewart, although not near the scene of the crime at the time, and in any case friendly with the dead man, was apprehended and sent off to Inveraray for trial. Word was conveyed to him secretly that a rescue attempt would be made on the journey, but James, confident in the outcome of his innocence, refused the offer. He is said to have known who fired the shot but would not reveal the name of the man. This man had to be tied up in his own

house to prevent his confessing to the crime as soon as he learned that James Stewart had been accused and was prepared to take the blame.

Alas for the hopes of James of the Glen. Before a prejudiced Campbell judge and Court the outcome was inevitable. James was sentenced to death by hanging, and on 7th November 1752 he was hanged from a gibbet set up beside what is now the road bridge crossing Loch Leven. Under strict military guard the body was left hanging, wired together as it fell apart, until by 1756 only the bones swung from the gibbet.

Disgusted by this unchristian degrading of the remains of a brave man the three Livingstone brothers, Neil, Donald and John had a secret discussion on how best the bones could be removed for decent burial. Accordingly, one evening at dusk Neil - Niall Mòr he is often called - and Donald concealed a rowing boat on the shore at Lettermore just below the present hotel. Taking with them the necessary tools they might require they settled down within sight of the gibbet. In the meantime, John, the third brother, ostensibly out for a stroll, began to chat with the bored sentry, and after a while suggested that they should both adjourn to the nearby inn for a drink. Glad to relieve the tedium, for hardly anyone ever passed near the scene of the hanging, the sentry readily agreed.

They were hardly out of sight than the two brothers slipped out of hiding. They tore the gibbet up and carried it down to the boat, and with due reverence the bones of James of the Glen. The tide was running so strongly in the narrows that they were unable to reach their destination, St. Munde's islet, but landed instead on Eilean-na-h'Ìubhraca, where the last remains of James of the Glen were laid to rest in a grave dug in the grassy hollow that lay between the rocky knolls at each end of the island. The bones may have been moved later to the Church, and a small brass tablet was fixed on the inner wall of Old Duror Church. The gibbet, which they flung into the sea, was washed up below Clovullen on a spit of land later called Rudha na Croich, 'Point of the Gibbet'.

Knowing that they would be chief suspects and that for such a flouting of authority there would be dire and vindictive punishment, Neil and Donald left the district at once and rowed down Loch Linnhe to Morvern. We do not know what happened to the third brother, but doubtless he,

too, would not be slow to disappear. Feeling that Morvern was still too near Appin they crossed to Mull and ended on the fertile island of Ulva, off the west coast.

Here they took over a croft and in due course Neil married a Mary Morrison and Donald a Mary Beaton. When the croft became too small to support their growing families, Donald - with the threat of retribution now much faded - went back to Morvern and settled there. Neil (Mòr) remained in Ulva. He was at Leitermore in 1776-77, at An Uamh in 1779-83; then in 1788 at Fearann an àrd-àirigh. Neil Beag (= small), who was to become the father of David Livingstone, was born and baptised here.

However, in 1792 there came a dispute with the factor following a false accusation laid against old Neil by a neighbour who had his eye on Neil's croft. He was ordered to vacate the land at the next term, and was so arranging when one day the factor called on him and (as apologetically as any such dignified person could) admitted that he had learned the true facts and that of course Neil Mòr could retain his tenancy.

Neil, his pride cut to the quick by the whole affair, told the factor that he 'could never live under a man who would believe a defamatory story against me and condemn me without as much as hearing my defence . . . I am ready to go, and go I will.'

Neil Mòr, much respected in the Ulva community, arrived in Glasgow carrying with him the most excellent references. Later the family moved to Blantyre where they found permanent employment. There his son Neil Beag married Agnes Hunter, a woman of sound Covenanting stock. Their second son, David, who was to become one of the nation's great men, was born there on 19th March 1813.

His life was a tribute to the loyal traditions of his forefathers, and he had all the integrity and strength of character inherent in his Celtic-Highland heritage.

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Editorial Note: We are very glad to have been offered this contribution by Mr Macnab, the noted Mull historian and author, whose books and writings are widely known and very highly regarded.

## THE TRIAL of JOHN McSWINE of JURA

Peter Youngson

During the years 1660 to 1687 the Presbyterian Church in Scotland was supplanted by an Episcopal form of Church government, and in that period Episcopalian incumbents were placed in Scottish parishes. Among these was the Rev. John McSwine, and as such he came to the Island of Jura sometime before 1688.

There were of course no Presbytery records from these years and we know little of John McSwine besides that he held Wadset or tenancy of lands in Jura, and that he had a daughter Catharine who married the son of Duncan Campbell the first Baillie of Jura, and whose gravestone lies to this day in the Campbell mausoleum in Jura..

Martin Martin, the noted traveller in the Western Isles, was impressed by John McSwine, and quotes him on several matters - in one case relating a lengthy description of an apparently mythical island to the south-west of Islay, and in another quoting an inscription on a gravestone in Relig Oran in Iona, relating to the burial of John Turnbull, Archbishop of Canterbury - "This I deliver upon the Authority of Mr. Jo. Mack-Swen, Minister of Jura, who says he read it."

The Presbytery of Kintyre, however, were not impressed by Mr McSwine, and early in the resumed record of that court he makes his appearance.

"Campbeltown - 21st January, 1691. The presbytery being informed that Mr John McSwine, prelatorial incumbent in Gigha, Jura and Colonsay is guilty of frequent scandalous drunkenness - negligence in discharging ministerial duties, namely in exercising of discipline, examination, visitation, collections for the poor - and designing to process him upon these heads to refer the matter to the next synod now approaching, for advice anent the most effectual methods in processing him."

Neither the Synod nor the Presbytery seem to have been able to get to grips with the problem, however, and it was not until 1697 at a meeting at Kilarrow, the Parish of the town of Bowmore in Islay, that the Presbytery of Kintyre were able to call John McSwine to account. The minute of the meeting of 11th November reads as follows:- (I have somewhat modernised the spelling and usage to make the

minute easier to read.)

"Appeared Mr John McSwine, Episcopal incumbent of Jura, and being questioned why he appeared not the ninth instant in conformity to a citation left at his dwelling house, answered that the boat was not at home he designed to ferry in, and so he could not come over at that time. The Presbytery holds the excuse relevant."

(The preliminaries of the case follow, Mr McSwine craving a copy of the charges against him, and time to study them, and pleading not guilty on all counts. There follows the list of charges, which are presented here in full.)

The Articles of the Lybell against the foresaid Mr John McSwine are as follows -

1st. It is alleged that he is guilty of supine negligence in the exercise of his ministry, particularly that for several years preceeding now, he neither catechised nor visited his parish.

2nd. That he hath no ordinary collection for the poor on the Lord's Day.

3rd. That he doth not regularly exercise discipline; that he hath not a Session Book, or records of Baptisms and Marriages.

4th. That he is guilty of frequent and scandalous drunkenness, - particularly -

1st. In July 1691 when he was infest (tenant) in his wadset lands in Jura, did in Corran House, a Changehouse there, drink to excess, and so scandalously swear that one Ronald's daughter, a profligate woman did reprove him for it.

2nd. At another time he was so drunk in company with his cousin McSwine and another gentleman of the name of Campbell, that he was carried by the said McSwine and the other said gentleman from the Changehouse to his quarters in Balnile, which, when he noticed said - "What devil brought a Campbell here?"

3rd. In Colonsay, in presence of several gentlemen and others, after drinking of aqua vite (whisky) to excess, and the bottle ending sooner than he desired, chapped on it with his hand and said - "The devil put the bottom out of it."

4th. Coming aboard a bark on the coast of Jura, he was so drunk that he threw a silver dish overboard, and was on that account seized by the owner until



he made satisfaction.

5th. In July '91 he was so drunk that he alleged the bushes were rebels, and was carried from the shore by Austine Rosse sometime in Lirabus in Ila and some others.

6th. That one day landing in Jura from Ila, he was carried out of the boat by one Charles McArthur, an indweller in Kilarrow in Ila, and some gentlemen meeting him, and taking notice of his drunkenness, challenged him on it - at which he took up a stone, and throwing it from him, said - "I pray God that stone be a witness against me on the Day of Judgment if I be drunk!" To which the gentleman replied - "Poor man - You know not but it may be so."

7th. Another time, coming from Gigha on a Saturday night, he drank all night, and on Sabbath morning he desired to be covered with many clothes, that he might sweat before the people did gather as a cure of his drunkenness.

5th. That he is guilty of swearing, cursing, imprecations, and rash judging - particularly by God, and by His Soul.

As for instance at Ballathroy in Ila, the 15th July 1693, he swore by God.

As also in the house of the deceased Mertol McNeill of Ardvalla in Gigha, in prayer he did imprecate destruction on the Baillie of Jura, his family and children, at which two of the auditors, being stumbled, did remove.

Likewise in August '93, he swore by God, and threatened John Keir Campbell in Port in Elland that he would pray God to blow him up in the air - and moreover he affirmed the same day that Ballonaby was in hell - and this beside the particular instances in the preceeding article of drunkenness, at which time he also was guilty of frequent swearing.

6th. That he is guilty of profane and irreverent behaviour in time of prayer. Particularly at the marriage of one Coll McDugald in Ballocharty in Ila, whom he married in his own house, - and, in the midst of prayer, a girl knocking at the door, he desisted, and ordered a person to open the door, and, after her coming in, made a second pause, and desired the girl to sit beside himself, which made the auditors suspect he was intoxicate with the drink they drank immediately before the marriage.

(This concluding the charges, the Presbytery proceeded to call in witnesses to appear before the meeting on the next Monday - the 15th, to give statements on oath. After this the meeting was closed.)

#### John McSwine Answers the Charge.

The Presbytery reconvened on the 15th as appointed, and John McSwine gave in a written paper entitled - "Answers to the Lybell against Mr John McSwine."

The contents are recorded in the minute as follows:-

1st. That he has exercised and used the function of his ministry preceeding November 1696 by preaching of the Gospel, catechising of his parish, and visiting the sick, according to what strength and ability the Lord has bestowed upon him without any supine negligence.

2nd. That when any poor strangers that were not of the natives of the parish came to the parish he caused collect publicly for them in the church. And the Elders and parishioners of the parish by an act of Session choose rather to maintain our poor at their seal(?) houses and dwellings than make any public collection for them.

3rd. That he does regularly exercise discipline and kept a session book for his whole parish since his serving the church, which book was with the rest of his books and plenishing in the '90 burnt in his house, and since that time he kept particular minutes with records for baptisms and marriages.

4th. But he altogether denies the article concerning his drunkenness which is only a mere aspersion, and for instance he was infert in his lands in Jura long before July 1691, and that Ronald's daughter, a very profligate woman was for her misdemeanors long before the year '91 banished by act of session from Jura, and that he only allowed to the Notary and witnesses one peck of meal and some cheese and went home himself without drinking to excess.

5th. The article concerning his swearing is altogether an aspersion and very unbecoming any Christian, but more especially any minister of the Gospel.

6th. It is answered to the 6th article that he ever did and does go to prayer with reverence, and in the fear of the Lord, without any profane or irreverent behaviour. according to what ability the Lord bestowed on him, and that before Coll McDugald's marriage he did not so much as

touch aquavite to his remembrance, nor use any such irreverent behaviour in the time of prayer.

The Presbytery considered that this amounted in the main to a flat denial of the charges and proceeded to call its witnesses. The accounts of their testimony are given at great length. The following are the more interesting passages.

Adam McDugald confirmed the general account of the marriage, and being interrogated as to the swearing said he heard the said Mr John more than once swear by his soul - ar anam fein - particularly Spring three years before, at Port Askaig, where John McVurich seeking marriage of him, he said by his soul he would not marry him - and yet afterwards married him.

John McLean of Corran House said the said Mr John and Archibald Stewart, Notary were drinking, and one Ronald's daughter being in the company, he heard the said Mr John say unto her - ar anam fein - by his soul, he would put her out of Jura, and that she said it was not fit for a man of his coat to swear so - but cannot say positively that he was drunk, but by his merryness he knew of him that he drank more than ordinary.

John Campbell recalled the Colonsay saying, and gave it in the Irish tongue.

Alexander Campbell said he frequently was in company with him, but cannot say positively that he ever saw him drunk, only that drink might be known on him, by more than ordinary mirth and discourse.

Duncan McIntyre being called - the foresaid Mr John objects against his being received as a witness in regard the said Duncan's brother's son did wrongously interfere with some of the said Mr John's sheep - and it was thought did so by the said Duncan's order, which Mr John did pursue before the late Baillie of Jura.

(John fails to prevent Duncan's testimony - his brother minister David Simpson of Kilarrow urging that there was no evidence of malice against him.)

Duncan Simpson in general did not support the charges - only that once at the ferry boat of Jura he saw him concerned in drink - so far that he was forced to sleep before he could go forward.

(The Presbytery suspended its sitting for half an hour

and moved to the house of one Hugh Duff in the town, in regard of the excessive lateness of the night. On reconvening they gave their judgement as follows:-)

The Presbytery maturely considering the depositions of the several witnesses and finding that the foresaid Mr John McSwine is guilty of frequent scandalous swearing to that height that it was taken notice of by many, and challenged by a known profligate woman.

As also that he is guilty of irreverent, profane and offensive carriage in prayer, particularly in stopping in the midst of his address to Almighty God and taking notice of so frivolous a thing as to desire the door to be opened to a person knocking at it, and again to stop and desire that person to come and sit down beside him, which certainly argues either his being intoxicate with drink, there being two marriages in the house that same day, before, and so no doubt drinking of aquavite as is usual at such occasions, or then a very profane and irreligious temper of Spirit.

Moreover, albeit his drunkenness was not positively proven, yet that his intemperance and excess in drinking was such as did engage him to more than ordinary mirth, and speech, and indisposed him for doing or going till after sleep, and was taken notice of by spectators, which was scandalous and offensive in any Christian, and more especially in one who pretended to the ministerial function.

Likewise that he is guilty of imprecations.

As also that he is guilty of scandalous lying, in swearing by his soul that he would not marry a party, yet within one hour he actually married them.

Finally by his own confession he has no ordinary public collections for the poor on the Lord's Day, contrary to divine institution, and the practice of this church.

For which causes the Presbytery after mature deliberation have suspended and do suspend the said Mr John McSwine ab officio et beneficio until the mid-summer synod, which is to sit at Inveraray on the third Wednesday of May next, 1698 years.

To which synod he is hereby summoned and appointed to go.

And this without prejudice of what further sentence the said synod or presbytery shall think fit to inflict for the causes aforesaid, when they shall have access to the examination of the rest of the witnesses who are now providentially out of the country, or whom the presbytery is cred-

ibly informed will prove the rest of the lybel.

And appoint Mr David Simpson, minister of Kilarrow in Ila to intimate the said act of suspension at his parish church in Jura the 2nd Sabbath of December next, 1697.

The presbytery, considering that it is now late in the night, and being informed that the said Mr John is retired to his quarters, refers the intimation of the foresaid judgement till the next diet. Adjourns the Presbytery till tomorrow at nine of the clock.

On the morning following battle was joined again. The Presbytery called John, and intimated their act of suspension. He in turn gave in a lengthy paper in which he appeals to the Synod of Argyll and gives all his reasons for the appeal. His arguments are of a technical nature and concern, not having been given sufficient notice of the proceedings - not being told in advance of the evidence of the witnesses, or even the names of the witnesses in order to have time to prepare objections to their testimony being heard.

The Presbytery considers the Reasons of Appeal and dismisses them out of hand. They end by stating that it is incompetent for John to appeal to the Synod, since it is to that very court that they have sentenced him to go and be put on trial further. They intimate their findings to John McSwine, "....Which being intimated to him, he insolently replied that he would make bold to preach notwithstanding the said sentence."

Subsequent history reveals that he did just that - surviving in office a further six years until he was finally deposed.

I must confess a very strong liking for John McSwine, and no little sympathy. It seems clear that the Presbytery were out to get him from the beginning - led apparently from the outset by the minister of Bowmore. There is no doubt that his trial was most irregular in terms of church law - and that his many procedural objections were swept aside in a quite arbitrary manner. Few indeed of his own people can be found to give evidence against him, and in view of his advancing years and poor health at the time, it seems a pity he had to be driven out of his living.

Where he went, and where and how he died is unknown to me. Perhaps some reader will have heard of his family or his descendants.

## WHEN THE YEARS WERE YOUNG: APRIL SHOWERS

Mary Sandeman

My heart broke when I was quite young. I know exactly where I was at the time, on the landing at the head of the stairs. I overheard someone say "The Lady died this morning". The pain rushed up and choked me and I let out such a wail that Mother was up the stairs and on her knees beside me in an instant, her arms round me, her hand on the side of my head pressing it onto her shoulder, saying nothing but wisely letting my tears wash the wound as she grieved with me.

How I loved the "Lady", she of the brass fish and the parrot. I knew she was ill and that Father had been with her all night and wasn't home yet, and I knew about the inevitability and finality of death, but utter loss I hadn't known. Why I loved her so much I cannot explain. She gave me a lovely doll with a fur muff and tippet, she took me for picnics tucked up in a rug in the dogcart which she drove, and she had lots of treasures to show but it wasn't that. She wasn't a titled lady, just the "Lady" of the Big Hoose. I don't remember whether she was beautiful or even what she looked like, just how lovely it was to be with her.

The parents were a bit disconcerted by my grief, not that they weren't grieving too but they found a comfort for me. We all went out and gathered baskets of primroses and Mother made a moss-covered cross and I stuck primroses into it until it was a solid mass of yellow. Father took it up to the house with him and told me afterwards that it had been given a place on the grave and I was much comforted.

I remember the day of the funeral. We all drew the curtains as we did for any funeral that was to pass the house, and watched from an upstairs window. First a farm cart full of flowers, followed by another with the coffin and more flowers and then the Laird and his two sons, in the kilt of course, and then rank on rank of men four abreast. Near on five miles they would walk to the graveyard by the laughing burn amongst the golden whins.

There was a set ritual about funerals. Young boys came round to every house telling the time of the funeral - "crying the funeral" it was called, usually "two o'clock"

or "on arrival of steamer" if relatives were coming from away. The neighbour women would make funeral bakemeats, especially oatcake farrels, so that the bereaved family would have plenty to give to those who came; some would have walked many miles. There was a service at the house, the women remaining inside and the men outside if there wasn't room for them. The women didn't go to the grave until next day but the men would be given whisky and cheese and oatcakes at the graveyard gate after the interment, when the departed would be given a last toast - a kindly communion in remembrance.

I remember too being taken in by a mother to see her daughter lying in her coffin in the best room with an open bible on the table beside her and wreaths all round. The other little girls who were with me were rather taken aback but I didn't mind. I didn't know the daughter although the rest of the family I knew well. I wonder whether the mother simply had to show someone or whether since the whole community took a part in the upbringing of the young she felt that this was a part of it that she could do. I am grateful to her anyway. I hope we behaved properly. I don't remember what we said or did, just the peaceful beauty of the face and the flowers and the dignity of the mother's grief.

Never shield a child from death. A child's heart breaks easily but with care mends fast and never will the pain be so great again although later grief may last a lifetime. Primroses will bloom again and the sun may seem brighter after, and because of, the showers.

...oooOooo...

EDITOR'S NOTE: A New Book of Drawings.

We take this opportunity of announcing a third selection of our pen-and-ink drawings, "Wayside Sketches from Mid-Argyll". In this instance the views - 14 full-page and 12 smaller - are taken from or near various roads in our area. Most will be familiar but one or two are off the beaten track. Each has its accompanying descriptive text. This new production is declared by those who have seen it, to be a very distinct advance on the earlier offerings, popular and successful though they have been.

From Mrs Kahane, price £1, post extra.

## THE SMALL LAIRDS of SHIRA GLEN

Duncan Beaton

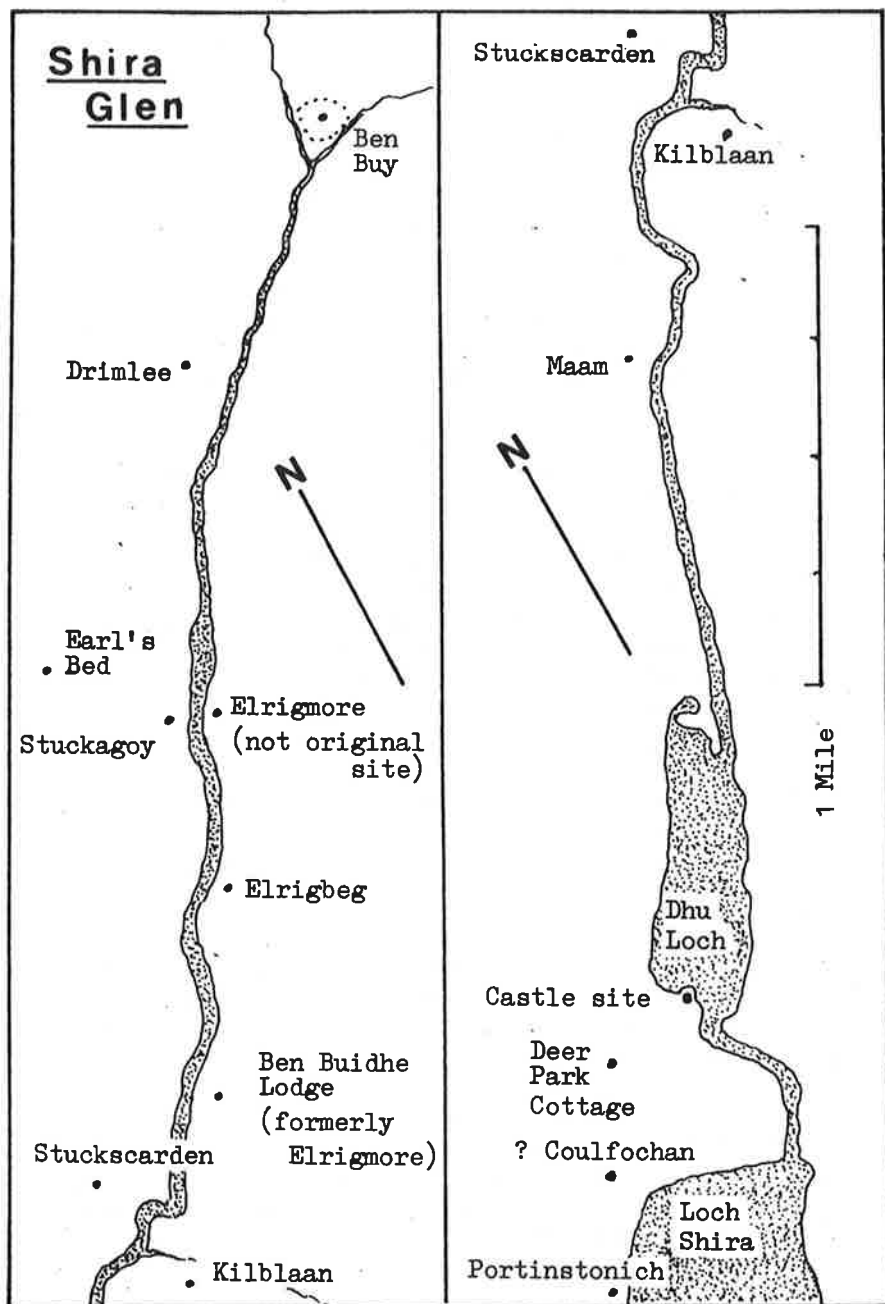
The ubiquitous Clan Mac can sometimes do its reader a great disservice. An exile of Scots descent in some far-off part of New Zealand or America - Munro, Macnicoll or Sinclair by name - would find from consulting the map that his clan lands lay in Easter Ross, Sutherland and Caithness respectively. Thus this homecoming Scotophile would spend his hard-earned money on visiting the northern counties, never dreaming that his true ancestral origins were perhaps in Argyll.

All three families flourished for several generations in Shira Glen, about a mile north-east of Inveraray, in the company of two other more local families, the Turners and the MacKellars. The feus with which they held their farms were of great antiquity and possibly even predated the arrival of their eminent neighbours, the Campbells, in Mid-Argyll. Once that family became firmly established at Inveraray, however, these "small lairds", as they appear to have been, became close adherents of the MacCailein Mòr.

Prior to the arrival of the Campbells the Clan MacNachten had lived in Shira Glen (Siaradh Gleann - a topographical description of the glen; oblique, sloping westwards). A grassy knoll by the Dhuloch at the foot of the glen is all that remains of their castle today. In 1346 Alexander Macnachten received a Charter of lands from David II and mentioned are his three sons, Duncan, Gylchryst and John. In 1403 Margaret, daughter of Gylchryst, resigned to Colin Campbell, Lord of Lochawe, her share of Shira Glen, being a sixth part. In 1473 Gilbert Macnachten obtained a charter from Colin Campbell, 1st Earl of Argyll, "of the lands of Dunderave" and it was at Dunderave Castle they remained until the 18th century.

By 1529, the year of the 4th Earl's accession, the lands of Shira had been his property by Royal Charter for three years and Earl Archibald granted them to his first wife, Helen Hamilton, daughter of the late Earl of Arran. They were named as Bailze, Mawm, Stukachardane and Drumle, in the Barony of Lochow. In 1541 they were regranted by James V to Earl Archibald, apparently after the death of his wife.





Later in the century Archibald the Grim, 7th Earl, appointed Alexander McNaughten as Keeper of the Forest of Benbuy for the period 1596-1615, and traditionally it was during this period that the Turners were first in Drimlee. Benbuy Hill was a deer forest and was unfit for much else in the days before sheep. In 1563 Queen Mary hunted there during a visit to her half-sister, the Countess Jane. Tradition has it that she shot a stag near Drimlee, one of the highest dwellings in the glen.

Turner the Forester became Turner the hill farmer in the early 18th century and during the next generation the farm was split between two brothers in what was known as the portioning of Drimlee. As the 18th century developed the old system of land tenure waned. During the time of the 5th Duke of Argyll, Lieutenant-General John Campbell (1770-1806) the two portioners were Donald and Martin Turner. Donald sold his portion of Drimlee to the Duke and his son John became Argyll's tenant at Maam, further down the glen. Martin exchanged his portion for Blairgour on Lochaweside but remained living at Drimlee as the Duke's tenant until his death in 1805.

It was Charles, a son of Donald the portioner, who was the most famous of the Turners of Drimlee. The 5th Duke being a military man, was instrumental in obtaining commissions for many young men of his parish. Young Charles was placed in the army where he fought in the Irish Rising of 1790, losing part of his arm in the process. He later rose to the rank of Major-General, became a C.B., and was appointed Governor of Sierra Leone. He died there in 1826, one year after his two sons, and his body was brought home by his daughters to rest in the old graveyard of Kilmalieu, Inveraray.

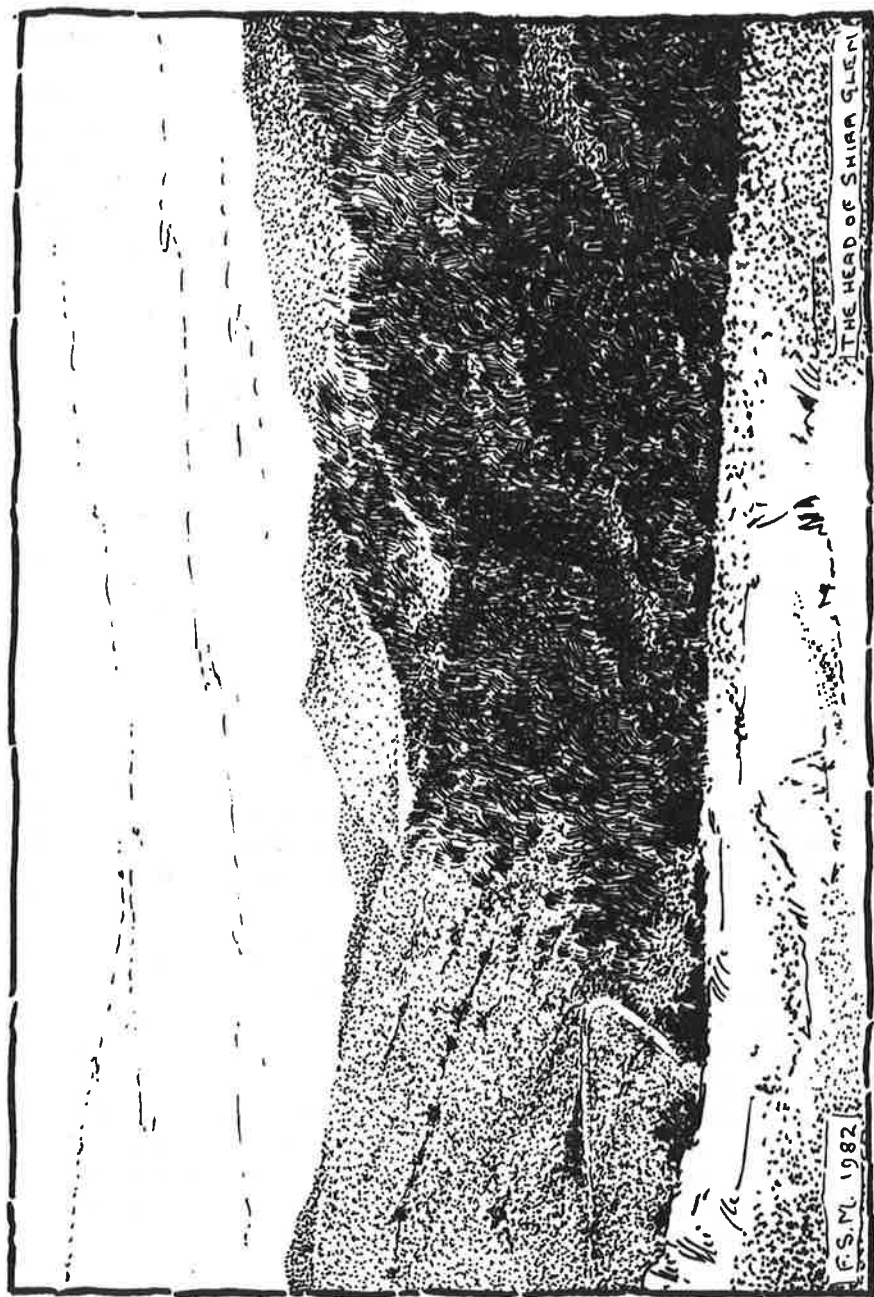
About one mile down the west side of the glen, by the old road which can still be faintly traced, lies the site of Stuckagoy, home to generations of a family of Munros. How this family came to Argyll is still a mystery, but is the subject of several traditions. In 1666 Donald McNorovich (a local by-name of uncertain origin for Munro) of Stuckagoy sat on an assise at Inveraray. In 1670 it was a Duncan McNorovich and by 1677 it was another Donald Munro of Stuckagoy. This Donald was the subject of a tale involving the young 10th Earl's escape during the Atholl

raids of 1685. Apparently the young laird had gone into hiding after his father's capture at Inchinnan and had chosen a cave near the white rock of Stuckagoy. Munro and his sons had kept the Earl supplied with victuals until one day the Atholmen, armed to the teeth and with information of Argyll's whereabouts, approached Stuckagoy. Munro successfully got the Earl away over the hill passes thereby eluding his would-be captors. For this the family earned the undying gratitude of the Campbells and the undisputed right to Stuckagoy. In this family too there was a military connection; Lieut-Colonel William Munro, who died in 1828, was a great-grandson of Donald of Stuckagoy. Two nephews of Col. Munro were Lieut-Col. James Fleming and Captain James Johns, who, as a Lieutenant of Marines on H.M.S. Shannon, distinguished himself in the action with the Chesapeake off Boston in 1813.

The Munros also passed from the glen during the 5th Duke's time. Hugh Munro, a great-great-grandson of Donald, exchanged Stuckagoy for the farm of Barnaline near Dalavich in 1794. Barnaline eventually passed to Hugh's nephew Archibald, a timber merchant in Australia, in 1901 and he disposed of the property the following year.

Less than half a mile below Stuckagoy lay the two farms of Elrig which are long associated with a family of MacNicolls. In 1599 Alexander Campbell of Kilbride was served heir to his father in the yearly revenues of 8 bolls of oatmeal and 28 marks "from the six merklands of Ellerigmoir". The total extent of Glenshira at the time was 30 merklands. By 1644 a Nicol MacNicoll was living in Elrigmore and apparently also held the other farm which was known as Elrigbeg. He was followed by a procession of Nicol MacNicolls, generation after generation, probably descended, like the Glenorchy families, from a late 16th century Nicol living in the shadow of Ben Lui. Before the 18th century was over the Nicol of the time was in financial difficulties and sold out to an Islay family. They in turn sold the Elrigs to the 5th Duke. MacNicoll's old thatched house was removed and replaced by an estate tenant's farmhouse which was in turn demolished to make way for the present Ben Buidhe Lodge in the 19th century.

On the same side of the river is Kilblaan, by name a



holy place and once the home of the MacKellars. On the hillside across the river is the cottage of Stuckscarden, also associated with the MacKellars. Today they are joined by a fine double-arched bridge but once there was a ford. The MacKellars became hereditary harpers to the Earls and Dukes of Argyll and are said to have practised playing their clarsach by the banks of the Shira at what became known as the Harper's Ford.

In the mid-18th century MacKellar of Kilblaan moved to Inveraray to find work and allowed the farm to pass into the Duke's hands. A cousin was Patrick or Peter MacKellar who, in 1764, had a lot of Tunns in Glassary. Under his landlord, Campbell of Knockbuie, a noted "improver" of the period, he became an extensive sheep farmer. Tradition has it that Patrick approached his cousin about the title deeds of Kilblaan, but MacKellar preferred to let the farm pass to the Campbells.

In the 5th Duke's Estate Census of 1779 a family of MacKellars remained as tenants of Stuckscarden; Robert aged 60, and his wife Ann Turner.

MacKellars also lived at Maam, whose lower fields edge the north shore of the Dhuloch. This family could claim descent from Robert III through the mother of John MacKellar of Maam, c.1700, whose ancestors were the Campbells of Auchenbreck. The next generation of this family had a Patrick MacKellar too. He was born in 1717 or 1718 and went on to become an architectural and military engineer. Serving in Minorca until 1754, he completed the defences at Fort Mahon. Later he served under General Wolfe at Quebec and worked at the building of Forts Ontario and Oswego. He died in 1778, having attained the rank of Colonel. During the lifetime of Col. MacKellar Maam was sold to the Campbells and the new tenants were the Turners, formerly of Drimlee, as already mentioned.

The fifth family was the Sinclairs of Coulfochan, at the foot of the glen. Their land stretched from the south end of the Dhuloch to Portinstonich, where the salmon for the table at Inveraray Castle was netted. The house of the Sinclairs has long since disappeared but was probably sited near the present-day lodge house at the Boshang Gate, entrance to the Castle avenue.

This family were not really Sinclairs at all, but

McNokaids. The "Mac-na-Cearda" were an ancient Argyll family, "sons of the metal workers", the old craftsmen in precious metals of the early Celts. Later, with the decline of the people's industries, these artisans became armour-makers and tinsmiths. Later still, with a continuing decline in light metalworking, their output was confined to the making and patching of cooking pots and pans.

How long this particular family of McNokaids had Coulfochan is not easy to ascertain, but the name is mentioned in the 16th century. A tradition has the heir dying during the civil wars of the mid-17th century, but "Duncan McNokaidd in Coulfochan" sat on an assise at Inveraray in 1664. An Archibald McNokaidd was a merchant burgess of Inveraray in 1664, but of course he may not have been of the same family.

The land of Coulfochan eventually fell to the Argylls who set about enclosing it to make a deer park. For many years fallow deer thrived there. Today few locals know of the old name Coulfochan but the name Deer Park remains.

Over the years since the Second World War this area has changed more than any other part of the glen, except perhaps the head, where the hydro-electric dam was built in the 1950s. During the building of the dam a camp was erected on the Deer Park, on the site of an earlier military camp. The new Inveraray cemetery was also opened, nearer the Dhuloch. Here recently a new bridge and road was cut across what is left of the Deer Park, to relieve traffic congestion on the Garran Bridge, built in 1749.

Despite all this activity at the lower end, and the dam at the top, a walk along the glen is a walk into the past. It is more than 200 years since radical changes in ducal policy swept the people from their ancestral footholds. In the mid-1750s the population numbered more than 250; by 1779 it was no more than 46 on the 5th Duke's lands. The great "improvers" were having their day and a large agricultural population was a thing of the past.

So it stands to reason that somewhere in the New World there are Munros, MacNicolls, Sinclairs, MacKellars and Turners who, on considering a trip to their ancestral homes, might find that they are descended from the small lairds of Shira Glen.

## A KILBERRY PUZZLE

The remarkable object shown full-size in the two drawings, on pages 22 and 23, is recorded as being found in 1850 by 'Old Kilberry', then aged about 6, protruding from the ground near a tree by the bowling green in front of the Castle.

The family had just moved back on the completion of a major re-building and the little boy would be exploring every corner of his new surroundings. The bowling green had been constructed in the 18th century from part of the pre-Reformation Parish Church graveyard, and the surrounding trees, many of which still survive, had been planted before 1745 (information contained in Kilberry's Diary). The bizarre circumstances leading to the establishment of the bowling green on that particular site form an interesting chapter in the history of Kilberry Castle, and it is hoped that our President may find time to let us have the story in a future issue.

The object is of cast bronze, and three of the eight rivets on the back retain their bronze washers. Also on the back can be seen a number of short projections which afford evidence of the casting technique, indicating as they do the site of the small vent-holes necessary in running the molten metal into such a large flat area.

The thickness varies greatly, owing to the moulding of the front, but at the edges an average of  $\frac{1}{8}$  inch can be accepted. The tallest rivet is  $\frac{3}{8}$  inch.

The piece is complete in itself, so far as it goes, and has not been broken off a larger casting. Obviously it was fixed to a backing of leather or metal, for the rivets are too short to answer if wood had been the material, and their varying height indicates leather rather than metal of presumably regular thickness. What was its use?

When he saw it for the first time Mr J.G.Scott suggested that it might be a Benin bronze, and this seems to be a very likely identification. A pair of these 'paws', one on the back of each hand, and an accompanying mask would suffice to scare the wits out of an African audience. The piece could have reached Kilberry as a 'curiosity', only to be thrown out after fire destroyed the castle in 1772; it had certainly be acquired before that date.

Is it then perhaps part of an African ritual outfit?

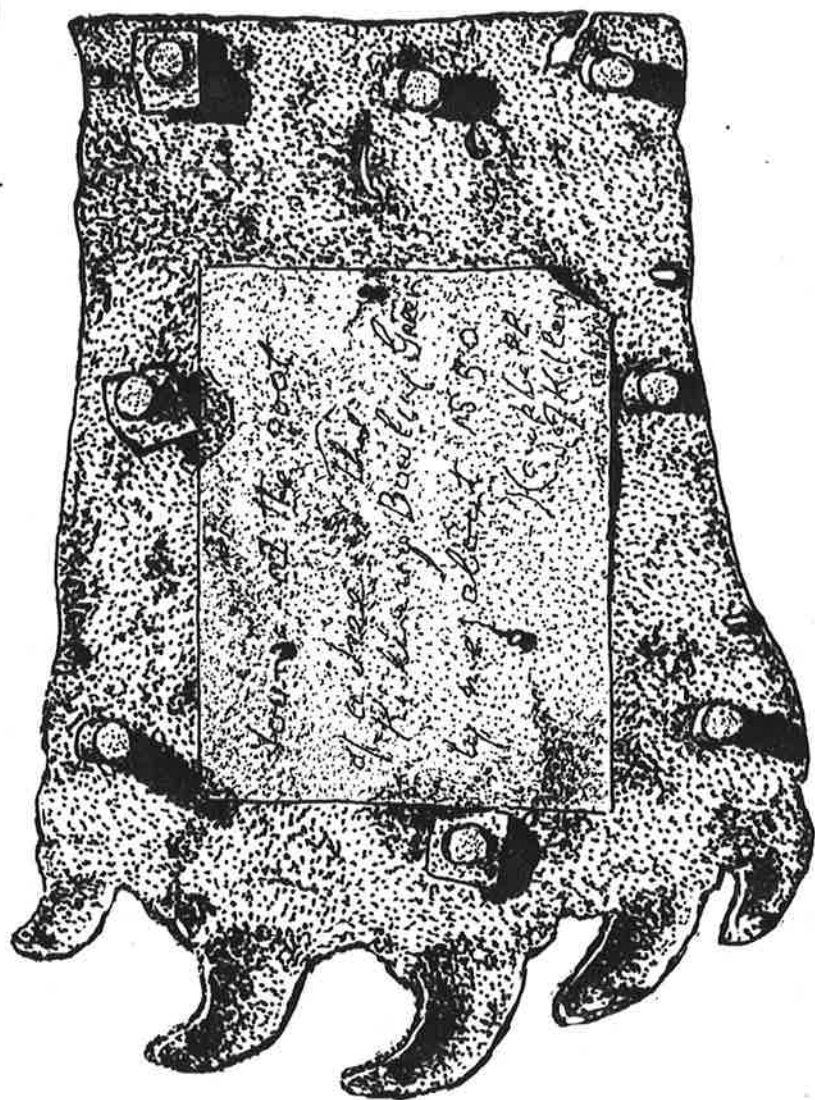


F.S.M.

Scale 1:1

1982





F.S.M.

Scale 1:1

1982

WILD LIFE NOTES from JURA - 1982

Peter Youngson

Some entries from my diary indicate where my interests lie.

9th January: Still a very hard frost - some folk here say its the coldest they can remember. Went up to Knockrome crofting township to look for Snow Buntings. Found a party of 24 on the long rigs. Very tame and allowed me within a few feet. Beautiful shades of pale brown. Watched till my fingers froze. Coming home came upon a Buzzard picking at a duck carcass by the roadside at Jura Forest. It glared at me, and hunched its shoulders, only soaring away rather weakly when I bent down to see if it was alright. The duck was a Red Breasted Merganser.

17th January: Never remember seeing so many birds of prey as I have during the past few days. A Buzzard has been in a pine tree at my back door every morning when I go out. A male Hen Harrier was scavenging along the high tide mark in my bay yesterday. A Barn Owl quartering the Glebe fields. Kestrel, Merlin, Sparrow Hawk, Tawny Owl, Short Eared Owl - all in odd places and seen at odd times. Everything is having a hard time in this severe weather.

23rd January: Maybe my life style as parish minister is making me morbid, but I seem to be surrounded by the dead and the dying. A Snipe dead by my doorstep yesterday, and today it was a Heron, standing on the thick ice which is usually a boggy, froggy place by the burn. I brought him home and tried to interest him in various delicacies. He used his little strength bringing up everything I got into him, and finally expired. He turned the scales at a little under 2lb, and his keel was sharp as a scythe. I felt saddened, but handling him gave me a strange sense of intimacy, and a feeling that I knew a little more about herons than I did before.

11th March: Sudden heavy snowfall today. A flock of 85 small brown birds materialised in the stubble in front of my Manse. Busy on the ground, packed and wheeling in flight. Absolutely no idea what they could be. Perhaps a rare and exotic "birds of passage". Took a firm grip of myself and applied Youngson's first Law of Wildlife Observation, which states - "Anything I personally find will turn out to be Common". Thus motivated, stalked the

flock from the car, finally getting right amongst them. When viewed one at a time at point blank range, each of the 85 turned out to be a Meadow Pipit. The first Law triumphs once again. But are not Meadow Pipits the weakly fluttering roadside birds that impale themselves on my car radiator in summer? Never could have imagined them flying in a strong flock, and going somewhere? Still - late afternoon and they've all gone away.

15th April: Emerged from a pleasant social evening in a house in the village to find considerable numbers of moths around the light over the door. Confirmed my reputation of eccentricity by insisting on capturing them in borrowed jam jars for identification. I suppose this means I should start running the Light Trap again. So Soon? And I haven't finished writing up last season's captures.

14th July: Seem to be in the middle of holiday makers' reports and sightings. How I envy them the time to get about and see all the things they come and tell me they've found. But I have to be content with 2nd hand accounts. Like the sighting of a Humming Bird Hawk Moth in a village garden. A first record for Jura, and nicely described. Like the tracking down and photographing of the beautiful metallic-winged Damselfly - Agrion Virgo - where it was reported many years ago far up the remote Lealt Burn. The photos will be some consolation, and I've been promised copies. Like the report of the first sighting of a White Tailed Eagle in the Loch Tarbert area. Perhaps the much hoped for overspill from the Rhum experiment. Like a local keeper's account of walking through a pack of Stoats which he estimated at between 30 and 40 individuals. I have always wanted to encounter one of these often-documented parties of stoats, but I don't suppose I ever will. Like - Oh, like many more!

10th September: A session with an experienced bird watcher on holiday from Anglesey has sharpened up quite a few status reports for Jura's birds. At long last we have reliable confirmation of Great Spotted Woodpecker nesting in the woods at the north end of the island. Greenshank in the same general area. One of the great benefits of visitors is that they are often familiar with certain species from their home area. This man for example was able to sort out Jack Snipe at Lowlandman's Bay, and indicate to me

how to tell it from Snipe. This reminds me of other odd sightings during the year. A Dotterel at Lealt by an R.S.P.B. officer - so presumably reliable. Wood Warbler at Lagg. Occasional Whimbrel and the odd Scaup also by reliable spotters.

27th September: Have been doing one of my "hanging on the coat tails of a specialist" again. This time on Fungi. Two experts for the price of one - a married team who consulted on each toadstool and had to agree before telling me. Having always felt out of my depth with fungi, I was delighted to be able to recognise some diagnostic features, when they were pointed out. Also delighted to find they consider Roger Phillips' Pan Book a good beginner's guide, as I had a copy already. The most notable site we visited was Craighouse Ravine, one of our four S.S.S.I.s - listed for its atlantic communities of mosses and liverworts. This moist gorge contained huge colonies of Armillaria mellea - Honey Fungus - among the 22 species noted. The infant list for Jura amounts to 44 species. A small start but something to build on.

#### RE-DISCOVERED CUP-and-RING MARKS

J.A. Johnston

Cup-and-ring marks are an enigmatic but important part of our ancient Keltic heritage.

In the Kilmartin valley we were returning from a day's outing [1982] along the farm road that skirts the Nether Largie Cairns [i.e. Kilmartin Cairns - Ed.] I happened to notice a small outcrop of rock, over the dry-stone wall and just to the west of the northernmost cairn [i.e. Glebe Cairn - Ed.]. Upon investigation I detected 3 small cup marks; thinking it fairly probable that some more lay under the turf I set to work. Some twenty minutes later a grouping of 12 cup-marks lay exposed. As the rock strata continue both north and southwards from the small exposed section it is quite possible that other similar marks lie buried awaiting re-discovery and their place in the overall distribution picture.

Two days later we made our way to Kilmichael Glassary. After having gazed at the really impressive variety in this large group of 141(?) cup-and-ring mark carvings we

recrossed the enclosing fence to notice 16 other carvings on a nearby exposed outcrop of rock. Removing a section of turf revealed more, so I undertook a major excavation. After removing turf, earth and rubble amounting to several barrow-loads, and crowbarring a massive obstructing boulder out of the way, a grand total of 41 re-discovered cup-and-ring marks saw the light of day. A section of this grouping stood out prominently as it formed a most interesting 'T-shape'. As the number of carvings in this group now totals 57, it can be rated as a site of quite major importance, worthy of official recognition and protection. What is more, I am quite certain that the group continues farther down the rock surface perhaps to join up with the carvings inside the fence.

Hearing that another carving lay to the rear of an adjacent house I walked over to investigate. On a sheep path just outside a garden fence lay a large concentric ring carving (5 rings and the central cup). Various cup marks lay below and to the left of the main circle. Although this concentric carving - of nearly 2ft diameter - is one of the most impressive carvings at Kilmichael Glassary, archaeologists who had visited the site had merely noted its presence. A small investigation revealed another large concentric circle going off under the soil and remains of a dry-stone dyke to the right.

I reported these findings to Miss Campbell of Kilberry, who suggested that a note of them might be sent to Kist.

EDITORIAL NOTE: It remains to be established how many of these carvings are already recorded, a possibility implicit in the author's re-iteration of "re-discovery". They are so obvious and good archaeologists leave so few traces of their activities, with turf meticulously replaced, that it is unlikely that all are discoveries as opposed to carefully covered-up sites. It is impossible to overstress the need for restraint and discretion on the part of members of the public on these occasions. We inspected the above-mentioned sites on receiving Mr Johnston's paper and the residual impression was not entirely uncritical. Landowners can look askance at haphazard activities, and local Societies can fear for their professional reputation. At the same time we would not wish to seem unappreciative of Mr Johnston's zeal.

THE THANE of CAWDOR'S PERSONAL  
and TRAVELLING EXPENSES. 1591  
 (from Cosmo Innes's "Thanes of Cawdor")

xxi day of September being Tysday

- Item. giffin to the gall boyis wyfe in Innereray for  
your denner in meit vs.
- Item. fyve quartis aill viijs.
- Item. ane quart wyne xiijs.iiij.
- Item. thrie muskingis aquavitie xvs.
- Item. giffin to the gardiner for peiris and plowmis  
he brocht unto yow in that hous iijs.iiij.
- Item. giffin to the puire ther xxviij.
- Item. giffin to the ferrioris for taking yow to  
Doundaraw fra Innereray vjs.viiij.

xxiij day of September being Wednesday in Doundaraw

- Item. giffin to the portar ther vjs.viiij.
- Item. giffin to the woman that maid your bedis ther
- Item. to the cuik ther vjs.viiij. /vjs.viiij.
- Item. to the boyis that ferreit owir out of Doundaraw vs.
- Item. giffin in Lochgyllisheid to the puire xvij.
- Item. to the men of the boat that come with yow to the  
Carrik out of Lochgyllisheid xiijs.iiij.
- Item. giffin to the boy that ye send out of Doundaraw to  
Lochgyllisheid to provydane boat for yow vjs.viiij.
- Item. to ane boy of your awin ye send back to Doundaraw  
for the venesone, to be his expensis to Striveling  
/vjs.viiij.

.....  
Editor's Notes: Some interpretation may be helpful, especially regarding "gall boy". This was a problem until Mr Youngson suggested that it was a combination of Gaelic and English - 'gall' equating with 'foreigner' and often applied to a Southern Scot; this adequately settles the point as 'boy' is used elsewhere in the text for a youth.

Muskingis = mutchkins, a Scottish liquid measure of 4 gills. Aquavitie = aqua vitæ (whisky or brandy). Peiris and plowmis = pears and plums. Ferrioris = ferry-men (literally ferry-ers). Cuik = cook. Lochgyllisheid = Lochgoilhead. Carrik = Carrick Castle, at the entrance to Loch Goil. Striveling = Stirling.

All the sums mentioned are of course Scots, which was one-twelfth the value of Sterling.

### NOTE ON THE COVER

Although the drawing shows an area at the head of Loch Fyne outwith the boundary of Mid-Argyll, the hill from which it is taken comes under that district. After running northwards up the centre of Loch Fyne, our boundary takes an unaccountable turn westwards, comes ashore a mile and one third beyond Strone Point, climbs the hill and turns northwards again as it continues along the heights above Dunderave before finally heading west towards Loch Melfort, a caprice which means that the fort and castle of Dùn dà Ràmh are removed from our territory. This need not preclude the enjoyment of climbing Strone Hill and looking down on the little promontory with its prehistoric fort and 16th century castle, and across the loch to the hills above Cairndow and Glen Kinglas.

The castle was built in 1560 by the MacNachtdans of Glen Shira. Originally they had been on Loch Awe, with their stronghold on Fraoch Eilean (see Kist 22), but continual feuding with their neighbours eventually decided them to 'flit', so a castle was built on a promontory at the Dubh Loch, north of Inveraray in Glen Shira. To this establishment came a huckster selling plague-infected linen. The lady of the castle was amongst those who succumbed and this resulted in a new home being erected at Dùn dà Ràmh, to which the survivors repaired. It is possible that the family were already unsettled by the death of their chief, Sir Alexander MacNachdan, at Flodden. It is claimed that the graves of the plague victims can be seen beside the Dubh Loch, but Miss Campbell of Kilberry and Miss Sandeman failed in positive identification. Before 200 years had passed the Dunderave castle had become ruinous - in 1753 it was reported that "it has not been inhabited by any person for more than twelve moneths past". The Thane of Cawdor stayed there in September 1591. It is, as most readers will know, the Doom Castle of Neil Monro's novel.

It was restored in 1911 and has remained in occupation.

The modern rendering of the name is a mutilation of the Gaelic Dùn dà Ràmh. The translation is perfectly simple - Fort of the Two Oars - but the reason for this designation is utterly lost. It must have arisen from some local incident, no doubt important at the time. A vast proportion of Gaelic place-names are similarly now without obvious explanation.