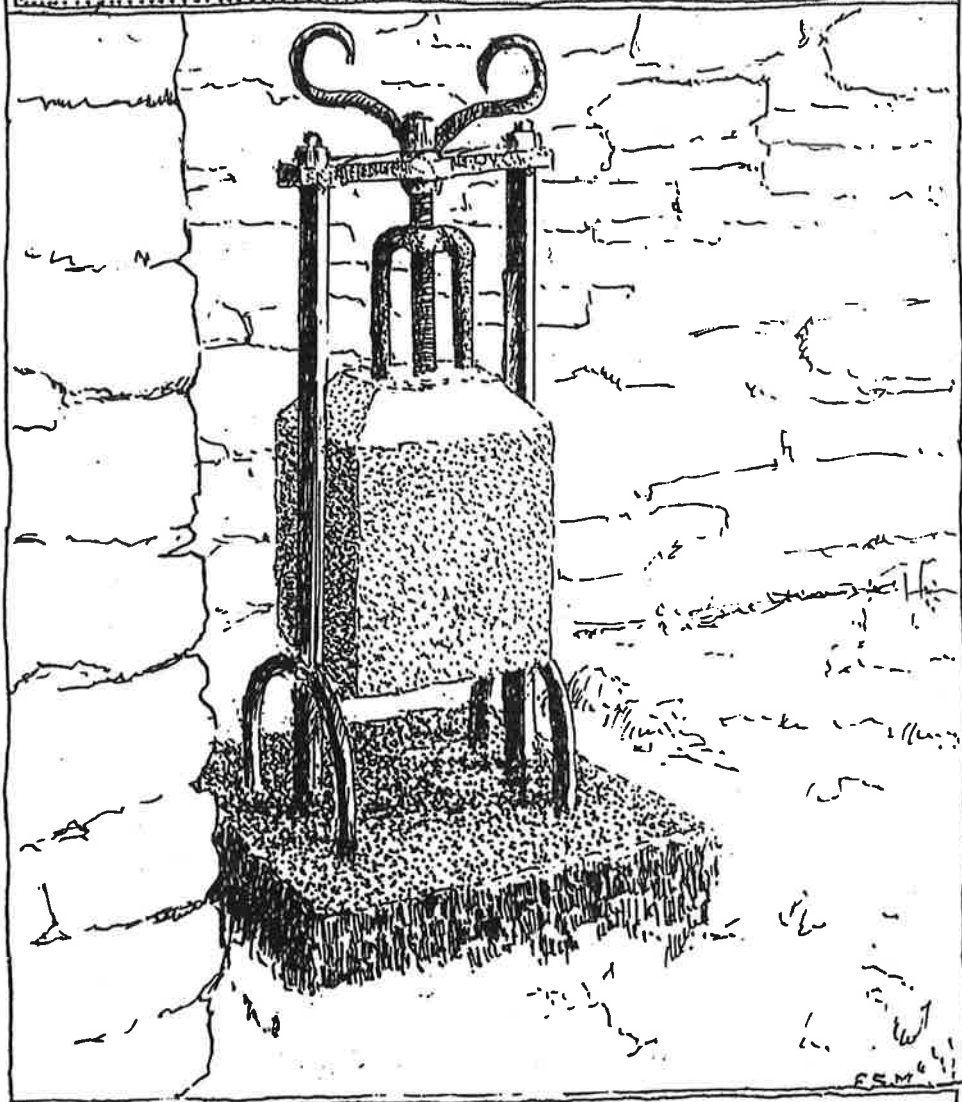
Cheese Press at Pitcur Castle,
Coupar Angus.



The KIST·60

T H E K I S T ISSN 0307-529X
The Magazine of the
Natural History & Antiquarian Society
of Mid Argyll

President: Miss Lynne Farrell

NUMBER SIXTY. AUTUMN 2000
Editor: Mrs A.O.M. Clark MA, FSAScot.

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The Society's year runs from 1st September to 31st August. Subscriptions (including two issues of Kist) are £4 single, £6 for a couple. Cheques payable to N.H.A.S.M.A.
Price of Kist: £1 (postage and packing extra).

Full list of office-bearers on back cover.

MARION CAMPBELL OF KILBERRY, F.S.A., HON.F.S.A.Scot.

All Argyll mourned the death in June of Marion Campbell. The extensive obituaries in the national and local press recorded her life and achievements - her wartime service in the WRNS, her running of the Kilberry estate, her service as councillor and eventually chairman of the old Mid-Argyll District Council, her distinction in archaeology, history and literature, her Fellowship of the Society of Antiquaries, her Honorary Fellowship of the Society of Antiquaries of Scotland. We in our Society have special cause to grieve, and also to give thanks. She founded the Society in 1953, she was our first and long-serving President, and the first Editor of Kist. She was largely responsible for the setting-up of Auchindrain Township Museum, and seeing that the Society took the initiative in raising funds for the purpose. She was a constant support and friend to us. In all, she was unique.

[Ed.]

MARION CAMPBELL. A PERSONAL ACCOUNT OF A FRIENDSHIP

Joanna Gordon

It was Marion alone at Druim a 'Bhuinne whom I came to know well; because her grandfather "Kilberry" had known my grandfather "Skipness" and my mother had preserved her deep-seated passion for her Argyll birthplace we were able to converse with equal freedom and, on my part, great profit and delight.

I first became aware of Marion as archaeologist and historian through her correspondence with my uncle Angus Graham who was Secretary to the Royal Commission on the Ancient and Historical Monuments of Scotland; he used to read me her letters when, after his retirement, Kintyre, Vol.1 of the seven Argyll Inventories, was produced. (Marion used to say that she functioned as "native guide" to the Commissioners); and of course "Campbell & Sandeman" are credited throughout in Argyll Vols. 6 and 7 (Mid Argyll).

Marion did not often leave Kilberry. She suffered chronic back pain, the result of an injury received during the Clydebank blitz; the damage to her spine was not identified, and when years later a correct diagnosis was made the distorted vertebrae had irrevocably fused together, leaving her in increasing pain for the rest of her life.

Eventually Marion left Kilberry Castle where she had lived so long (and for many years quite alone) and moved with Mary Sandeman to Druim a 'Bhuinne, having entrusted the Castle to the safe care of her cousin and his family. Some time later she suffered a heart attack, through which she was nursed by Mary. Then quite soon afterwards Mary died suddenly. Alone, but valuing her independence, Marion remained in the small house. She lamented her inability to work in the garden for more than a few minutes at a time but she never abandoned it; her recent letters were full of spring flowers, and plants ordered for the summer.

On two visits I was able to do enough about the house to enable Marion to work long uninterrupted hours on her biography of Alexander III. She used to start immediately after breakfast, stop briefly for lunch and continue through the afternoon (no siesta) and early evening. Then she would come into the kitchen and tell me exactly how to cook supper, as well as giving me a resumé of any part of the work I enquired about. Recently, by telephone, I had to ask her for historical facts about post-Columban Iona; she complied at once, fetching books for precise references - and also conveyed the unique enduring holiness of Iona. She herself, despite the Episcopalian connections of the generation before her own, chose membership of the Church of Scotland. She took pride in Mary Sandeman's long service as an elder of the Kirk; she grew and provided flowers for Kilberry Church, built by an earlier Campbell of Kilberry on a hill at Lergnahension, even when she could no longer walk up to it. She was an habitual Bible reader with a linguist's joy in words, and a love of the Word.

If she had taken her opportunity to go to Oxford at the outbreak of the Second World War instead of, as she saw it, serving her country in the tradition of her family, she would have read Modern Languages, keeping, no doubt, all her childhood's fluent Gaelic. Her command of many tongues, largely self-taught, enriched her scholarship; among her awards her election to a Fellowship of the Society of Antiquaries of London convinced her most thoroughly that her lack of a university degree had failed to blight her reputation with the best academics in her field.

She knew the language of children; and, in her own mind, that of farm animals, of birds and wild creatures. She went out into the garden very early each morning to feed "the friends". They will miss their "friend".

...oooOooo...

LANDSCAPE, TOPOGRAPHY AND PREHISTORIC MONUMENTALITY: KILMARTIN GLEN LINEAR CEMETERY

Duncan Abernethy

In his Rhind Lectures delivered to the Society of Antiquaries of Scotland in 1992 Richard Bradley discussed how prehistoric monuments often utilise and embellish prominent natural features in the landscape that may have already been imbued with special significance. Natural features such as caves, prominent rocks and viewpoints can be a focus for specialised deposition of artefacts or for decoration that can change the meaning of such locations without major alteration of the topography. Colin Richards noted that complexes of prehistoric monuments are often located in highly visible positions in the landscape such as on the floors of natural basins. These characteristics are particularly evident for the prehistoric monumentality in the Kilmartin area; there is a distinct preference and ordering as to where sites are located.

Within the wider Kilmartin landscape the Ballymeanoch monuments relate to a fluvioglacial outwash terrace that forms a low plateau overlooking the flat expanse of a former marine embayment to the south and west, while on the northeast it backs on to steeply rising and rugged hill terrain. The Nether Largie monuments relate to what would have once been a low island in the post-glacial flood plain, surrounded by meandering melt-water channels. Before the embellishment of this landscape by monumentality these areas would have provided easily accessible, low-lying dry land in commanding locations between the estuarine and upland environments.

The Ballymeanoch plateau, in particular where there are additional topographical features and natural route-ways leading from the lower ground up to the plateau and across it,was the main focus for the location of monuments. The approaches to them appear to be by controlled routes designed to instil a sense of awe and to manage the sequence of movement and the experience of the visitor. As one approaches the monuments via gullies overlooked by rock art sites one's view is limited to the interior of the gullies until the tops of the standing stones gradually come into view. The Ballymeanoch monuments were discussed at a recent presentation to the Society, so in this short article the focus is on the Nether Largie sites and the linear cemetery.

At Nether Largie the earliest of the upstanding monuments are located around the edge of a low ancient island and adjacent to where there were abrupt meanders in the surrounding watercourses - these features can be identified on aerial photographs. The sites include the Temple Wood circles, the single standing stone between Temple Wood and the Nether Largie standing stones, and the Nether Largie South chambered cairn. These are deliberately placed to enhance the prominence of their location and feelings experienced by people approaching them. As well as incorporating monument construction into topographical features it may be the case that, as at Ballymeanoch, the monument builders altered some of these too. Aerial photographs show an unnatural rectilinearity to the course of some of the water channels on the perimeter of the ancient island, whereas natural meandering is observed in other channels immediately to the south of this. Geophysical survey suggests deliberate enclosure of this group of monuments, and though the rectilinearity may be the result of drainage and peat-stripping during the 19th century, it is possible that the monument builders conducted it in order to enhance the perimeter of the island and create a stronger boundary around the site. As well as embellishing a naturally significant location, the placing of the monuments within an enclosed area highlights their importance and imbues the site with a sacredness, distinguishing between everyday usage and usage of a more specialised nature.

Using architecture to restrict access to space can be viewed as a metaphor for restricted specialised knowledge being necessary for physical access. In prehistoric architecture this is most evident in some of the monument design of the Late Neolithic/Early Bronze Age period. Studies carried out on the Late Neolithic monuments of Southern England by numerous authors including Julian Thomas and John Barrett emphasise that the placing of deposits in closed and concealed areas within monuments means that practice and knowledge associated with the deposits and reproduced through ritual would have been socially restricted. A common form of Neolithic tomb design is to have the chamber opening on to a façade, as at Nether Largie South. There would have been a distinction between those who might observe practices in front of the façade and those who were actually able to enter the chamber. The latter, select individuals in positions of responsibility and power who also held sacred knowledge, might mediate on

behalf of an audience with the contents of the chamber.

The idea of practices and knowledge associated with the inner areas of monuments being socially restricted is emphasised by the architecture of henges , timber circles and stone circles. If particular ceremonies were considered so important as to be sacred then an area of equal importance in which to perform them would be essential. This would require some delineation of space, such as a boundary around the sacred area. This can limit access to the monuments because it acts not only as a physical but a psychological barrier with access via a transitional zone. This is particularly evident in the control of space at Stonehenge and Avebury, where the architecture represents an initial boundary with a concentric definition of inner space, implying a hierarchical relationship between its spatially successive zones, and orchestrating degrees of participation during ceremonies;it is important for visitors to know what their role is and where and when to place themselves.

Even though the boundary around the Neolithic monuments at Nether Largie would always be present, the perception of it could change, as the amount of water within the channels would vary throughout the year;this might affect the types of ritual dramas enacted there. Water, like fire, is an important medium in cleansing rituals both before and after participation in further ceremonies. The wading through or bathing in these channels for purification purposes may have been necessary before participating further. The crossing of water in itself is traditionally symbolic of moving from one world to another. It is suggested by Colin Richards that the ditches enclosing the Stones of Stenness and the Ring of Brodgar in Orkney were full of water "representing both a natural architecture and a potent symbolic agent of transition and division".

The suggestion I wish to put forward is that the ancient island discussed above already held a special significance for the people who inhabited and moved around a much wider landscape. This area then became a focus for monument building whose architectural design reflected a control of access to space which may have legitimated a ritual authority.

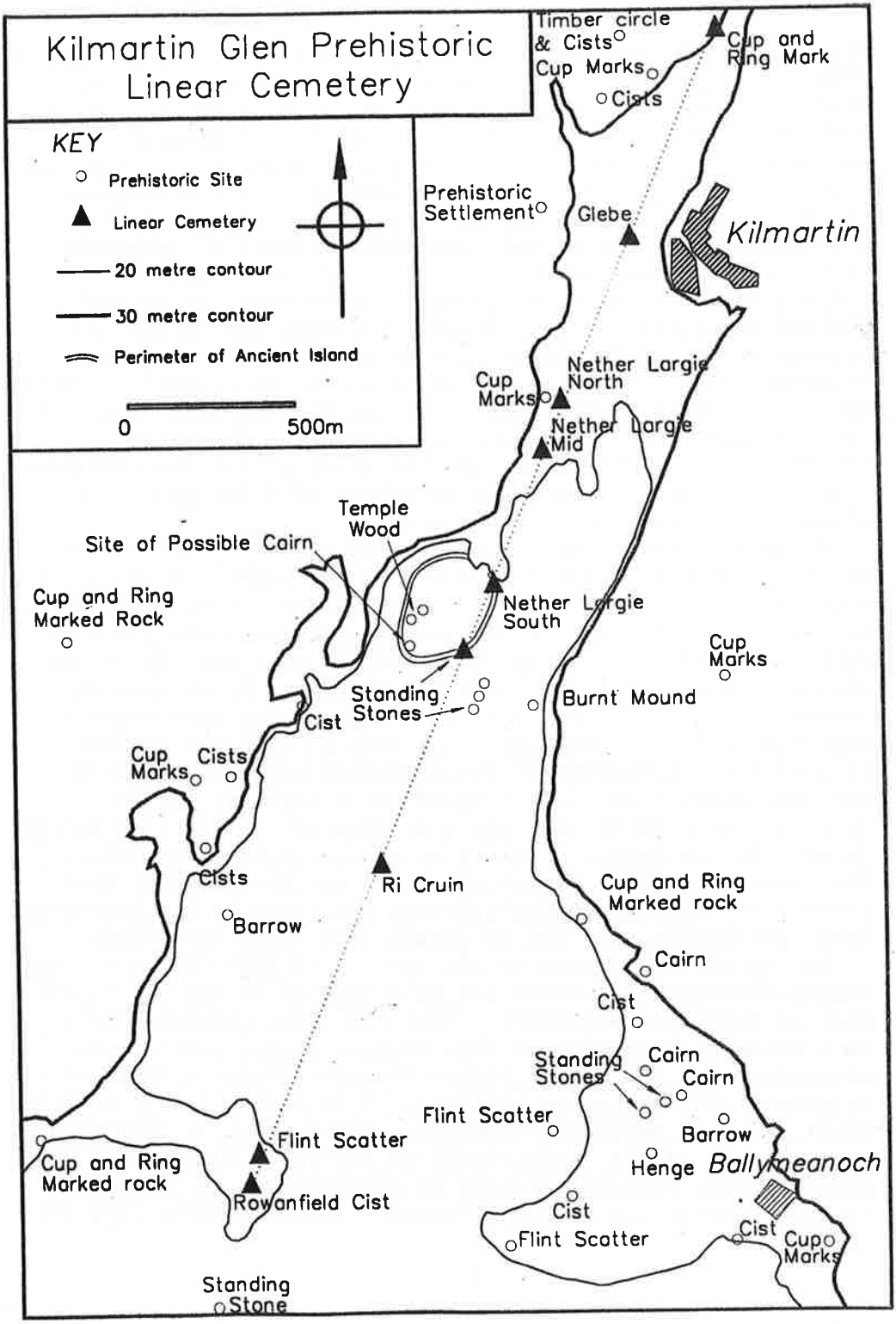
The earlier circle at Temple Wood was apparently uncompleted. It may be the case that it was inadequate for the role of controlled group participation,so a larger circle was constructed in a more prominent location. Some time after this change the excavation of trenches further defined the perimeter of

the island. These events would have taken place over several centuries, and although the island was probably one of the most important areas for ceremonial activity, monument building was also being conducted in the surrounding landscape.

Some researchers have commented on the importance of intervisibility between monuments in the linear cemetery, and have questioned how far into the landscape the cemetery would have extended. Jack Scott suggested that the line of cairns possibly extends from the Glebe Cairn to the site on Crinan Moss over five kilometres to the southwest, and that the sites were intervisible. [It should be remembered that the cairns were very much higher than they are today. Ed.] Carn Ban, above Carnasserie, is sometimes included in the line.

It has been suggested that some Bronze Age cairns in the linear cemetery are constructed on top of earlier sites. For example, Jack Scott pointed out that the Glebe cairn may be on top of an earlier stone circle as, when it was excavated by Canon Greenwell in 1866, two circles of stones, one enclosing the other and with a cist at the centre, were encountered. [See Kist 55, and the cut-away model in Kilmartin House Museum. Ed.] Richard Bradley suggested that Nether Largie North cairn lies on top of an earlier site, possibly a stone circle, and that the famous cist cover in this monument with its cupmarks and carvings of axeheads was originally a standing stone. He also noted that when the site was excavated in 1930 features that pre-dated the construction of the cairn were encountered.

Length, intervisibility, linearity and the reuse of earlier sites appear to be important components of this arrangement of sites. In the Glen these criteria apply to the Glebe cairn, Nether Largie North, Nether Largie Mid, Nether Largie South, the single standing stone 175m southwest of Nether Largie South, Ri Cruin and Rowanfield cist. All of these form a straight line across low-lying ground of the Glen, but on prominent mounds above the flood plain. Two other sites, with probable Neolithic or earlier origins, are also on this line, and would have been intervisible with the other monuments. 650m northeast of the Glebe cairn is a prominent rock outcrop with a single cup and ring mark; the outcrop has undergone quarrying in the past, so may have at one time contained additional carvings. This location commands a view along the line of the cemetery to the southwest. At the opposite end of the alignment, 100m northeast of the cist at Rowanfield, a


Kilmartin Glen Prehistoric Linear Cemetery
KEY
Prehistoric Site
Linear Cemetery
20 metre contour
30 metre contour
Perimeter of Ancient Island
0
500m
Timber circle & Cists
Cup Marks
Cists
Cup and Ring Mark
Prehistoric Settlement
Glebe
Kilmartin
Cup Marks
Nether Largie North
Nether Largie Mid
Temple Wood
Site of Possible Cairn
Cup and Ring Marked Rock
Nether Largie South
Cup Marks
Standing Stones
Cist
Burnt Mound
Cup Marks
Cists
Cists
Barrow
Ri Cruin
Cup and Ring Marked rock
Cairn
Cist
Standing Stones
Cairn
Cairn
Flint Scatter
Barrow
Henge
Ballymeanoch
Flint Scatter
Cup and Ring Marked rock
Rowanfield Cist
Cist
Flint Scatter
Cist
Cup Marks
Standing Stone

Neolithic flint scatter was discovered during field work in 1994. Geophysical survey revealed an anomaly at this point, which is directly on the alignment and suggestive of a fairly substantial circular earthwork. The cist at Rowanfield rests on the northeast side of the summit of the rocky spur and commands a view along the monument alignment from the southwest. There is a possibility that the cist may be located on top of a decorated rock sheet that would have originally commanded this view and paralleled the location of the rock art site at the opposite end of the alignment. In Northumbria Richard Bradley noted that a small number of Bronze Age cairns are located on top of decorated rock sheets. The Nether Largie alignment of monuments is 3.6 km in length so conditions would have to be particularly special to see the complete length of the alignment; the views from the rock art sites may be the important ones. The views from the sites within the alignment itself would allow a far greater degree of intervisibility along the entire line of monuments.

There is strong evidence to suggest that most, if not all, of the monuments on the alignment were originally a focus for much earlier activity, and were then reused for Bronze Age burial. Even the site of the single standing stone may have contained a cairn or barrow that has not survived; the stone stands near to the summit of a low mound on the western perimeter of the island and the edge of a meander in a channel, thus enhancing its position. The only prehistoric surface find from the programme of field-walking conducted in this area was discovered on this mound. A geophysical survey suggested that there had been some form of construction associated with the mound, possibly an enclosing bank and ditch. The concentration of single grave art and the reuse of Neolithic rock carvings in Early Bronze Age cists in the Kilmartin area, particularly in the alignment, has often been noted.

The suggestion I wish to put forward is that the Bronze Age linear cemetery is a reuse and extension of an earlier alignment of Neolithic monuments. Thus the single standing stone is a monument belonging to this earlier phase, and not the main complex - the Nether Largie Standing Stones - to which it is usually classed as an outlier. It is probably only coincidental, but the earliest monumental construction on this alignment (Nether Largie South chambered cairn) is situated in the exact centre; also potentially of significance is the possibility of either end of the alignment being marked by rock art,

particularly if these carvings were executed early in the sequence of monument construction. This closely aligned and easily intervisible arrangement of monuments could be involved in extending the sacredness and power associated with the island into the wider landscape and could even be representative of the beginnings of a change in perception from cyclical to linear time. The conception of cyclical time is associated usually with a reliance on nature as in a hunter-gatherer economy, whereas linear time is usually associated with future investment and a reliance on the work of past generations as in farming economies. John Barrett views the establishment of Bronze Age linear cemeteries in Southern Britain as representing a new way of writing out genealogical histories that link ancestral lineages to the land.

Once the earlier sites of the Glen were established they were embellished and altered, and other monuments were added as a different understanding of the landscape and time came about. In his Rhind Lecture Richard Bradley said:

"Both farming and monument building involved new relationships between culture and nature, and together they amount to a process of altering the earth, but for that transformation to be thinkable at all required a quite different attitude of mind. That is really what constitutes the Neolithic."

The Nether Largie monument complex represents the possible beginnings and expansion of the domestication of the landscape, of how a mobile population, who perceive a landscape as a series of paths and route-ways, begins to put greater emphasis on places of significance, and could change to a more sedentary one, which puts a greater emphasis on the perception of boundaries. As monuments become more open and more viewable, control of access shifts emphasis from monuments to landscape. It also appears that in Kilmartin the population may have returned to a more mobile lifestyle with the increasing control of the landscape, as a number of possible Neolithic settlements have been discovered, but evidence for Bronze Age settlement is still lacking.

The relationships, associations and locations for these sites are not rigid, and this medium of expression was open to negotiation and reinterpretation by the people that used it. Throughout prehistory monuments were constantly modified and reinterpreted; but it should be stressed that it is not just the monuments that were redefined , but entire landscapes and the lives of people who operated among them. It is through

agencies such as this that social change, new power structures and different attitudes of mind can come about. There was great diversity in how prehistoric populations used and manipulated the cultural resources at their disposal, and the above interpretations are very much an over-simplification of a series of complex events and activities that may have taken place in one particular locale.

Unabridged copies of this article containing full references are available from Duncan Abernethy via the Editor, or a list of the references only from the Editor.

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THE CLAN MACKELLAR Part 4

Duncan Beaton

Admiral John Mackellar

Young John Mackellar, born in 1768, was only nine years old when his father Lt Col Patrick Mackellar died on active service on Menorca. [See Kist 55 pp6-10] His brother Neil was even younger. It was natural that the two boys should pursue military careers at an early age.

John entered the Royal Navy on 6th January 1781, as A.B. on board the Romney Captain Roddam Home bearing the broad pennant of Commodore Johnstone. During that same year he was wounded in the leg in an action with a French squadron under M.de Suffrein in Porto Praya Bay.

In April 1782 he transferred to the Enterprise, under Captains John Willet Payne and the Hon.William Carnegie. While aboard this vessel he acted as midshipman at the capture or destruction of two valuable Spanish polacres, a privateer of sixteen guns and 70 men, the Compte de Grasse of twenty guns and 120 men, the Mohawk of twenty-two guns and 125 men, and six other vessels, all in the West Indies. On another occasion he was present when a privateer of sixteen guns was destroyed despite the close attentions of several French men-of-war in nearby Boston harbour.

When peace was restored the Enterprise was back in the West Indies to take possession of Montserrat, Nevis, Saint Kitt's, and Dominica, these islands having been restored to Great Britain by the Treaty of Versailles. Between September 1784 and 22nd November 1790,the date of his promotion to lieutenant Mackellar worked on the Home and Newfoundland stations, aboard the Edgar, Hebe, Phoenix, Alcide, Barfleur, Salisbury,and Victory, the last being flagships of the line; the last named was the flagship of Lord Hood at that time but is now more famous as the flagship of Lord Nelson at Trafalgar in 1805.

As a lieutenant his appointments were: in 1791 to the Circe Captain George Oates, patrolling the English Channel and off Cork; in 1793 to the Assistance Captains Sir Richard Bickerton and Henry Mowat;in 1797 as acting commander of the sloop Rover until superseded in May of the following year. While serving on the Assistance he visited the Cape of Good Hope and shortly afterwards assisted in the capture of the French 36-gun frigate Elisabeth off Cape Henry.

After returning home a passenger on the Saint Albans he was given a captain's commission; in 1798 he took command of the frigate HMS Minerva, part of a force sent to destroy the locks and sluice-gates of the Bruges Canal. He was taken prisoner at Bruges, the unfortunate result of being left ashore with a detachment of sailors who had no other officer with them at the time. He earned the particular commendation of the Commander-in-Chief, Major General Coote, for his actions. On his release seven months later promotions followed, first to command of the sloop Wolverene, then the Charon. While captain of the latter on the Home and Mediterranean stations he was advanced to Post-rank in 1799. In 1800 he was given command of the Jamaica, escorting merchantmen to and from the Baltic ports. This involved capturing one or two privateers, and a famous duel with the ship of the notorious pirate, Captain

Blackeman, which required the latter to lighten his large ship of her guns in order to effect an escape.

On assuming command of the Terpsichore in 1801 Captain Mackellar was employed in the blockade of the French ports of Boulogne and Calais,and later went to the West Indies. While on the latter station in December 1801 his ship was under repair and he volunteered to take charge of an expedition to assist Britain's Portuguese allies. The plan was to take the 48-gun Marquis Cornwallis and several HEICS vessels to transport 1000 troops to the Portuguese settlements of Demaun (now Daman) and Diu on the west coast of the Indian Continent. The expedition was an outstanding success and earned him the grateful thanks of the Bombay Government, which was controlled by the Honourable East Indies Company. The subsequent conveyance of a body of 3000 men from Goa to the relief of the Governor of Bombay, the Hon. Jonathan Duncan, when he was under attack at Surat, also gained him a similar acknowledgement.

He returned to Britain in 1802, after being involved in the blockade of Goa, and in 1804 was appointed to the Governorship of the Naval Hospital at Halifax, Nova Scotia, a town well known to his late father. He was there for about six years, and in August 1815 he was back in Britain to take command of his old ship the Romney, which was then lying at the naval dockyard at Chatham; in December 1815 he was given the charge of Salisbury, the flagship of Rear-Admiral John Erskine Douglas at Jamaica; in 1817 he was put in command of the Pique, also on the Jamaica station; in 1818 he returned home with an illuminated address signed by the mayor and the heads of the trades houses of the island.

Captain Mackellar was promoted to the rank of rear-admiral in 1825, and in 1847 made a full admiral. He was awarded a pension of £150 per annum by HM Government to supplement his halfpay in 1851. He retired to Cheltenham, where he died on Friday 14th April 1854 at Brandon Villa a "brave old officer, who had been resident in Cheltenham for the last four or five years", and was buried at the church of St Philip and St James further along the Grafton Road. Among the possessions left in his will were family portraits by Sir Joshua Reynolds and Allan Ramsay. These have descended through the family. He married late in life; there were several children; his wife Mary died in Kensington in 1866. His second daughter, Jessie Victoria, married in 1839 the Reverend George Osborne Townshend, brother of the 4th Marquis Townshend. She died in 1897

and has descendants living in London today (1993).

Colonel Neil Mackellar

Admiral Mackellar's brother Neil appeared in the Army Lists where in 1797 he was a captain in the 1st Regiment of Foot (Royal Scots) having attained that rank in 1794 and joined the Regiment in 1795. As Captain Neil Mackellar of the 1st Battalion of The Royals he married in 1804 Janet, daughter of the deceased Glasgow Merchant Robert Barbour. Their son Robert was born in Glasgow in 1806. By 1812 Neil was a lieutenant-colonel in the same regiment, and in 1829 he was appearing in the Army Lists as " Colonel Neil Mackellar, late of the 1st Regiment" among the military officers awarded the Order of the Bath. Not much else is known of him, but he plainly had a successful career in the Army. His son Robert matriculated as a student at the University of Glasgow in 1820, but there is no record of his having graduated.

The Later Maam Family in Argyll

The uncles of the admiral and the colonel were Neil and John, younger brothers of Patrick the engineer. They seem to have stayed at home, as their appearances in history all occur in papers concerning lands in the Parish of Glassary. After appearing with his father John Mackellar of Maam in the subset of Kenchraggan in 1749,Neil himself had a tack of the hill and the grazing of Benbhuidhe, at the head of Glenshira, in 1751.

However the Mackellar family's tenure of Maam was now nearing its end. The 1749 subset is the last mention in the records of John Mackellar of Maam. He may have died about this time, but the decorated tombstone commemorating him and his wife Isabel Campbell at Kilmalieu bears no date.

The Journal of Transactions kept in the Argyll Archives for the year 1753 contains the following:

Feb.23rd: "As my Lord Duke has ordered that Maam and Kilblaan be voided of tenants against Whitsunday next, there will be a good many cows wanted for the outfield grass of them, as the tenants of both of them have ploughed the ground the infield grass cannot be fed until the crop is off the ground...."

Feb.25th: "Niall (sic) Mackellar has ploughed the lands in Maam tho' soon after His Grace left this, he seemed willing to take payment as birlawman [Birlaw was local customary law; the Mackellars were empowered to implement these laws] would comprise his loss by not ploughing that year; tho' he said that would be inconvenient."

Apr.28th: "Niall Mackellar in Maam's dogs were found worrying my Lord Duke's sheep."
May 15th: "This day was waged Duncan Campbell to be herd at Maam, at 40 merks Scots yearly of wages, a hyde of leather, the milk of a cow from the dairy, he being obliged to rear the calf, and two pecks of meal weekly to commence from 26th this month."

Neil left the Inveraray area that same year and took a tack of Achaghoyle (sic) by assignation as tutor to the heirs of Duncan Fisher of Durren, a son of the Provost of Inveraray. A relative of Archibald Campbell of Knockbuy (his grandmother and Knockbuy's mother were both Grahams), Fisher had held the tack from 1743 but had died in 1747 or 1748. Rather ominously considering his later financial affairs, Neil was recorded as paying 18 pounds "per draft on the new Bank of Glasgow" on 22nd January 1754.

Neil Mackellar held the tack of Auchagoyle until 1763, when by that time he had acquired the old MacIver property of Stroneskar in the Vale of Glassary. The exact date of his acquisition is unclear, as a bond of 1757 has him as "Niall Mackellar of Daill, now designated "of Stroneskir."

He was a cattle dealer, which probably stood him in good stead with his new landlord Campbell of Knockbuy, a noted "improver" of the period. He eventually had extensive lands in Glassary, some in conjunction with his brother Patrick. His other brother, John, is mentioned as making payment of monies due by "Collr McKellar or his broyr" ("Collecter McKellar" is a term used in the Knockbuy Rentals post-1763, when Neil was first mentioned in connection with a tack of Upper Carron) during the period 1775-80. Carron was a cattle stance on the junction of the droving routes across the Leckan Muir from the market trysts of Kilneuair and Kilmichael Glassary, where the drovers purchased the cattle brought from Islay, Jura, Kintyre and Knapdale,and took them on the week-long journey via Inveraray to Falkirk and the southern buyers. Kilmichael in particular was an important tryst in the cattle droving days, and the stock was rested at stances such as Carron before the drive east.

Neil Mackellar was a Commissioner of Supply 1765-72, and his name features in the minutes of that body on several occasions, mostly in connection with his business.
1763
4th May: Mr McKellar in Auchgoyle tacksman of Arivickintyre,

the first stage in driving cattle from Kilmichael to the low country, is appointed to complete his enclosures at public expense - the grass to be preserved three weeks before the mercat - the herd or keeper to charge 1/-a night per score. (Arivickintyre, MacIntyre's Sheiling, was on the Leckan Muir).
Petition of Colin Campbell of Ederline and Niall McKellar at Auchgoyle concerning the bridge over the water of Clachandubh, (in) the Parish of Glassary....the only passage for cattle to the Whitsunday market from Mull, Lorn, and Lochaweside and the most public road in the braes of Glassary. Meeting appoint 30 pounds for the bridge.

1765

2 May: Colin Campbell of Ederline and Niall McKellar of Dail to receive sixteen pounds super-expended on the bridge of Clachandubh.

1770

8 June: Mr McKellar of Dail to be paid for repairing the bridge of Kilmichael.

Neil Mackellar followed his brother Patrick into the burghal records of Inveraray when he received his burgess ticket on 4th May 1772.

He married Elizabeth, a daughter of Duncan Campbell of Lochhead, who had acquired Glendaruel in 1749, and they had three sons. The sad tale of this family is told in the Gaelic poem "Lament for the Family of Maam", and in an article in The Celtic Monthly of January 1908. The author of the latter piece was "Fionn" (Hugh Whyte, a native of Craignish) who acknowledged the source of the "Cumha Teaghlach a' Mhaim" as the book Memorials of Argyllshire by Archibald Brown of Greenock. However he incorrectly attributed authorship to one Duncan Macintyre. The error is surprising, considering Hugh Whyte's Gaelic scholarship; the author's Gaelic name was "Mhic an-tuairnear" which is clearly the surname Turner: in fact he was Duncan Turner, one of the family of that name who were millers at Braleckan for three generations. Born about 1766 and brought up at Minard and the ancient Mackellar place of Craigmurrel he was a contemporary of some of Neil Mackellar's sons, who were then living at nearby Stroneskar.

The three sons referred to were Duncan, Neil and Alexander (Alasdair). The "Cumha" relates that Duncan was killed while serving with the army in France, Neil was drowned returning from New South Wales on leave from the army and Alexander died in the East Indies. [to be continued].

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THE FASTING MAN OF KILMELFORD

Brenda Parry-Jones

In 1742 the strange case of John Ferguison of Kilmelford, Argyll, was reported in the Philosophical Transactions of the Royal Society of London. In an open letter to Dr. Mortimer, Secretary to the Society, Mr. Robert Campbell of Kernan (parish of Kilmichael Glassary) described the apparent survival of Ferguison for eighteen years on water alone. Instances of prolonged survival without food, or "miraculous fasting", were reported sporadically over the centuries, mainly in medical sources. By the eighteenth century credulity was tending to give way to a demand for more rational explanations of fasting phenomena, often resulting in the uncovering of fraudulent practices, such as secret eating, often with the aid of an accomplice. However, a core of fasting cases remain unexplained and, in some of these, historians of psychiatry have seen similarities with the modern disorder of anorexia nervosa.

In his letter Robert Campbell states that although he himself has not seen Ferguison, he obtained the facts concerning "this abstemious person" from his neighbour, Mr. Campbell of Inverliever (parish of Kilmartin) "who is a Gentleman of great Candour and Ingenuity, nor in any ways inclined to impose upon the Credulity of others". The account given of the fasting has been affirmed by "several others, and confirmed by the Belief of the whole Country". In addition, Mr Charles Campbell, a Preacher, who has undertaken the delivery of the letter, and on whose veracity it was possible to depend, has actually conversed with Ferguison.

Although the account of Ferguison's fast was first published in 1742, his abstinence had started in about 1724, when he was eighteen years old. John worked as a cowherd in the neighbourhood of Kilmelford and, according to Campbell, "happened to overheat himself on the Mountains in Pursuit of Cattle ... drank excessively of cold Water from a Rivulet, nearby which he fell asleep". He woke with a high fever some twenty-four hours later. Ever since "his stomach loaths, and can retain, no kind of Aliment, except Water, or clarified Whey, which last he uses but seldom, there being no such thing to be had by persons of his Condition in that Country for many Months in the Year".

Such was the local curiosity about this alleged survival

without food that Archibald Campbell of Inverliever, to whom Ferguison's father was a tenant, took John to his own house and locked him up in a chamber for twenty days. Campbell supplied him with fresh water "to no greater Quantity in a Day, than an ordinary Man would use for common Drink". He took "particular Care, that it should not be possible for his Guest to supply himself with any other kind of Food without his knowledge; yet after that Space of Time, he found no Alteration in his Vigour or Visage".

In 1742 John was about 36 years old, of "middle Stature, a fair and fresh Complexion; his Habit of Body is meagre, but in no remarkable Degree; his ordinary Employ is looking after Cattle, by which means he needs must travel Four or Five Miles a Day in that mountainous Country". He uses no tobacco, but seems to salivate normally. His skin is soft and fresh, and he sweats like other men after violent exercise. Somewhat delicately, Robert Campbell alludes to Ferguison's bowel functions (a matter always considered in fasting cases), stating that "as to the grosser Excrements, it did not occur to me to inquire about them, but I conclude he discharges none; because the Country People, who strongly fansy him supported by supernatural Means, would not forget to object this to him if he evacuated any quantity of gross Faeces". The latter comment reveals clearly the persistence of superstition in relation to food abstinence; ideas that abstainers were "fed by fairies" or possessed by darker spirits are not uncommon in the literature of fasting well into the nineteenth century.

Robert Campbell closes his letter on a philosophical note. Not only is the case of Ferguison "singular, and worth the Notice of Men of Letters", but it also provides "one Instance to convince us, that a great part of the gross Meats which we greedily destroy, is not necessary for the Support of Animal Life; and that there must be some other Qualities in the pure Element of Water than what have fallen under common Observation, since they have supported this Man in Health and Vigour for so many Years, and supplied the Evacuations necessary in the Animal Oeconomy". Speculation concerning the possibility that there could be previously undiscovered nutritive properties in ordinary water surfaced regularly in the context of examples of prolonged survival without solid food.

Descriptions of Ferguson's fasting have been traced in three other sources detailed below. One of these, a pamphlet published by a medical practitioner, Thomas Umfreville M.D.

in 1743, discusses John's case in relation to several famous fasters and features some information additional to that of Campbell. Umfreville states that John was 38 years old in 1743 and that vomiting accompanied the fever which he had developed following his exposure beside the stream. Ever since, he had drunk only cold water in summer and warm whey or barley water in winter, and if "one grain of the Barley should accidentally be swallow'd, his Stomach immediately rejects the same by vomit". Umfreville records that John had "a florid fresh Countenance", but added significantly that he was "weak and not so fit for labour", and that his herding duties involved walking five miles daily. John's urine output was said to be proportional to his liquid intake. As befitted a medical commentator, Umfreville emphasised the danger of drinking copious cold water when the body was hot, supporting this by referring to a case reported by Hippocrates in which drinking cold water after exercise led to death three days later.

Nothing further concerning John Ferguison's subsequent history has been traceable to date, but his alleged 18-year fast takes its place appropriately in the historical literature on food abstinence.

References:

Campbell, R (1742) A Letter ... concerning a Man who lived Eighteen Years on Water. Philosophical Transactions XLII 240-2

Umfreville, T (1743) The case of Mr. John Ferguson of Argyle shire ... who hath lived above Eighteen Years only on water, whey or Barley-water. London: Printed for W. Reason.

Anonymous (1764) An account of John Ferguson of Killmellford Argyle who lived eighteen years on water. The Wonderful Magazine or Marvellous Chronicle I,29.

Winslow, L.S.F. (1880) Fasting and feeding: a detailed account of recorded instances of unusual abstinences from food ... Journal of Psychological Medicine and Mental Pathology.

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MacCORQUODALES in OBAN, KILMORE & KILBRIDE

Charles Hunter

With reference to Lady McGrigor's interesting article in Kist 59 the following information from various sources may

fill in some gaps in the history of the MacCorquodales or McCorquodales. I have not seen the name with the modifying'h!

First the two 19th century Misses of Bogie Hall near the Black Lynn in Oban: the notable building now occupied by the Halifax Building Society was formerly known as Bogle Hall, before being renamed New Apothecaries Hall by Alexander Robertson, Dispensing Chemist. I infer that the name Bogle came from the family of Glasgow merchants, notably William, Baillie of the City of Glasgow, who was elected Burgess of Inveraray in 1797, as were two earlier members of the same family, Peter and Robert Bogle in 1749. It is possible that William Bogle or others of that name traded in Oban, but there is no positive proof of their presence in masonic or parish records.

The McCorquodales are more prominent in early records of Oban, Kilmore and Kilbride. The Parish Record of births lists:

Duncan McCorquodale, Packman, Oban & Sarah McIntyre: illegtimate son in 1786.

Duncan Mc Corquodale & Mary Campbell: lawful dau. in 1791 sons in 1795 and 1796.

James McCorquodale & Mary Campbell: lawful son in 1789.

Hugh McCorquodale & Christian McVean: lawful dau. 1808.

Ann McCorquodale m. Donald Clark: lawful son in 1810.

The Old Parish Register has been examined for Oban (only) and only up to 1810.

Oban Masonic Lodge, first meeting in 1791.

Duncan McCorquodale. Merchant. Oban joined 1792.

Hugh McCorquodale. Merchant. Oban joined 1792.

Archibald MacCorquodale. Ardvrecknish joined 1795 (visitor from Ardbrecknish ?)

Alexander MacCorquodale. Vintner. Port Sonachan joined 1804 (visitor?).

And much later, after the lodge was reformed:

John McCorquodale. aged 40. a Builder in Oban joined 1863 from Stornaway?)

Duncan MacCorquodale. Steward. Tweedale St. Oban joined 1885.

Archibald McCorquodale. aged 27. Seaman. Achuaran. Lismore joined 1907.

The lodge minutes are carefully written with consistent spelling of names.

1804 List of Men of Military Age - Kilmore & Kilbride Parish. The list is signed on every page by H MacCorquodale. Hugh, Merchant is listed as "exempted". His brother (?) Duncan, the Merchant, is not listed. The others are:

Kilbride: Duncan McCorquodale. Painter. Oban
Kilmore: Archie McCorquodale. Tenant. Pennafuar
Hugh McCorquodale, labourer. Pennafuar (lame leg)
John McCorquodale, labourer, Pennafuar (volunteer)
John McCorquodale, shepherd, Kilbride (Kilmore)

Burial records include two Johns whose wives Mary McColl and Mary McCulloch were buried in Oban respectively in 1843 aged 46 and in 1848 aged 90. The second John was a cattle drover in Oban according to the Lair record of the Chapel of Ease burial ground.

References:

Oban Past & Present; Charles Hunter (re Bogle Hall).
Burgesses of Inveraray; Elizabeth Beaton & Sheila Macintyre.
Unpublished sources for Oban, Kilmore and Kilbride.

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CHEESE PRESSES

A.O.M. Clark

Our cover drawing was found among papers passed on to the Editor by the late Dr Mackenna (who had originally intended it for Kist 40). It shows an elaborate version of a cheese press, a piece of equipment to be found on many Scottish farms, small and large, from the mid 18th century until well into the 20th. During the summer milk was in huge over-supply and had to be preserved for the lean times; so it could be converted into butter, which kept well, but cheese kept even better. Milk, activated by rennet, or a plant such as autumn crowfoot, produced a solid curd and whey; for soft cheese and crowdie, which were eaten almost at once, the curd was merely hung in a cloth to drip and dry out a little, but if cheese was to keep, all the whey had to be pressed out. The curd was wrapped in a cloth and packed into a wooden vat or keg with holes in the sides; a wooden lid, slightly smaller in diameter than the keg was put on top, and progressively heavier weights laid on it till all the whey was squeezed out and a firm cheese remained in the cloth. Various other methods were employed to obtain the same effect e.g. by laying the curd in its cloth on a plank, placing another plank on top, and inducing the dairymaid to operate it like a seesaw; or fixing one end of the

top plank down and applying weights to the other end, on the steelyard principle. However the heavy stone cheese press operated by a screw was developed in SW Scotland in the mid 18th century, and by 1800 was in general use. In its simplest form it consisted of two stout wooden supports with a plank across the top; through the plank was fixed a heavy metal screw secured to a boulder either directly or hooked to a ring. The curd in its cloth lay on a base below; the pressure of the heavy stone was steadily increased by turning the screw. This basic form was refined by having stone or cast iron supports, or as in our cover picture an elaborate metal arch, and the boulder replaced by a dressed stone.

A very basic cheese press

My mother recalled that when she stayed on her grandfather's farm near Ellon in Aberdeenshire in the 1890s she was told to do as everyone else did and give a turn to the screw on the cheese press every time she passed it on her way out to the yard. Incidentally the whey was not wasted, but used as a drink, in a dessert or other dish, or fed to livestock; or, I was told, used,like waste milk, to wash the stone floor; certainly the slab floor I was looking down at was smooth and almost glossy.

Such cheese presses were common in East Scotland, and can be seen in country museums there. One would think there should have been some in Argyll, when cheese was regularly made on individual farms; but enquiries made at Auchindrain, Campbeltown and other sources in Kintyre, and the Museum of Islay Life have all drawn a blank. The National Museums of Scotland have a number, but they cannot be seen at present as they are in store awaiting transfer to the new Agricultural Museum of Scotland being set up near East Kilbride.

Illustrations of screw-operated cheese presses can be found in Alexander Fenton's Country Life in Scotland (1987) p.158 and the same author's Scottish Country Life (1976, now out of print) p.151.

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UPROAR IN INVERARAY
&
A FRENCH INVASION OF KINTYRE?

The following two (related) stories were extracted by Mary McGrigor from "Odd Incidents of Olden Times. Ancient Records of Inveraray" by Peter MacIntyre, FSA Scot. who was a second cousin of Alec MacIntyre, owner of the tweed shop and Provost of Inveraray, whom many still remember today.

In 1793 the Marquis of Lorne obtained permission to raise an Argyllshire regiment of Fencibles or Volunteers. This regiment was over 2000 strong, and was reduced in 1799. In 1794 another regiment of Volunteers was raised in Argyllshire also about 2000 strong, the command given to Colonel Henry Mordaunt Clavering. Both these regiments were quartered at the Maltland, Inveraray, and the inns did a roaring trade.

"The town was frequently in a state of uproar, especially on pay days...In the second close from the church, in the Relief Land, an old lady called Betty Balfour conducted a young lady's seminary, where the daughters of the better class were instructed in the rudiments of arithmetic, reading, spelling, sewing, writing and dancing...In the same close was a noted public house, much frequented by the Volunteers. On one of their carousals in this house a tremendous racket arose. In the melée the combatants struggled for the street, but in the close the battle became general, and they burst into Miss Balfour's classroom, where they hammered and struggled with each other until a picket appeared and ended the fray. The screams of the young ladies and their teacher were heard all over the town; and Miss Balfour lodged a complaint in writing with the Provost of the burgh declaring that, owing to the effects of the row on the nerves of her pupils, the educational work had been almost suspended for a week!".

The regiment however did not confine its activities to drills, ceilidhing and occasional fracas. In 1798 they underwent a spell of active service in Ireland where the opportunistic French were supporting a rebellion; they took part in several conflicts near Limerick, returning in August 1798, with medals for gallantry. All through 1798 rumours of French invasions were rife, and the whole country was in a state of wild excitement.

"Shortly after six o'clock of the evening of 8th October, a horseman, who had ridden his beast hard and fast,judging from

the worn-out appearance the horse presented, trotted past the church. He enquired for the Provost's house, which was shown to him. He then instantly sprung from his horse, and walked a few steps to the door of the house then occupied by Provost Lachlan Campbell. Here he met the stately old gentleman, wearing his long-tailed dress coat, ornamented with silver buttons, knee breeches, black silk stockings, and brogues with heavy silver buckles. The messenger had ridden post haste from Campbeltown, and informed the Provost that he was dispatched to summon the military - that a French fleet was cruising off the coast of Cantyre - that several crews had already landed, and begun hostilities by plundering one or two farm houses - that the people were panic-stricken, and many had fled in the direction of Tarbert. The prevailing opinion was that the vessels observed, and their plundering crews, were awaiting reinforcements before landing in force and attempting the invasion of the kingdom.

"The Provost and the messenger proceeded with all speed to the Maltland, where Colonel Clavering was made acquainted with the startling news. The Colonel and his officers decided to take immediate action. The men were collected and fell in, the only piper the regiment possessed marching up and down the lines, the pipes in full blast, screeching forth the Campbell slogan, the regimental drummers beating their drums with might and main. A supply of oatmeal and a little salt, and sixty rounds of ball with gunpowder to correspond, were served out to each man. The people in the town were thrown into a state bordering on madness, and the town's piper strutted up and down the Main Street blowing his loudest, to let the burghers know something unusual was in course of being done. As darkness was setting in the Volunteers marched through the town, with Colonel Clavering, Captain MacDougall (Gallanach), and Captain Stevenson (the Adjutant) at their head. They were preceded by Thomas Greenfield, the drum major, and Captain Forbes' drum-and-fife band. Proudly the Volunteers marched along. They carried their muskets at the slope, on which were fixed their bayonets. These glittered in the glow of many cruizies and candlelights that streamed upon them from the open doors and windows of the houses. The people were all out, cheers and hurrahs almost drowning the music of the drums and fifes. On marched the Volunteers, followed by nearly the whole town. The shining bayonets, the swaying tartans and the nodding bonnet plumes, and the determined-looking Highlanders,

gave assurance to the people that before long the French would meet with a warm reception. All through that night the march was kept up. By morning 38 miles had been covered, and West Loch Tarbert reached, where a halt was called. Here the people were in a state of intense excitement, and the officers learned from them that the French were still hovering about. The regiment then proceeded to Kilkenzie, where a detachment was left under Captain MacDougall. Another company was left at Carradale, and the main body proceeded to Dun Ban. One of the French ships came very close to the shore, where the detachment at Carradale was posted. The men took cover and began a fusilade. The Frenchmen sent a few shots in their direction, but made no attempt to land.

"Before daybreak on the morning of 12th October the Volunteers were startled to hear heavy firing coming from the sea, and they saw flashes of fire as guns were discharged, and at intervals the sounds of cheering fell on their ears. The men were posted along the shore, and fired volleys; and as the cheering came from the sea, they also set up hurrahs of defiance, knowing that a naval battle was in progress. When daylight came they saw the French and British ships engaged in deadly combat, and before noon they were spectators to a British naval victory. It afterwards became known that the French vessels formed part of a fleet of nine French ships, with troops,stores, and ammunition, which were attempting a landing in Ireland. They were attacked in the early morning of 12th October by a British squadron, under Sir John Warren, off the north coast of Ireland, and, after several hours' determined fighting, were totally defeated, and seven of the nine ships captured. The Volunteers returned to Inverarary, and the stories of the supposed French invasion of Cantyre were cracked over for weeks and months; and the story of the march and defence of the Cantyre coast is known to many at the present day".

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BLOOMERY AT POINT OF KNAP

The following meticulous report on this site was made in 1934 by D.A.McCallum, an expert in chemistry. He describes it as "prehistoric" in his title, but adduces no evidence for this, except that the making of iron is a very ancient skill, instancing the piece of sheet iron found between the stones of the Great Pyramid (c.2580 BC) and therefore contemporary with it, the ironworkers of Minoan Crete, and references in classical authors from Homer onwards. This bloomery may be prehistoric, but equally well mediaeval or even later.

The report runs as follows:

The site of this Bloomerie is right at the south point of Knap lying in the centre of a small valley running due south-west and at an altitude of approximately 100 feet above sea level and half a mile from the sea. It covers an area of approximately 14 feet in diameter and rises about 18 inches above the surrounding level. The valley is now sparsely covered with birch trees of new growth about 50 years old, the country round about having probably been denuded of trees at the time the Bloomerie was in action. The remainder of the south of Knapdale is now practically treeless.

Samples of partly fused ore taken from the site show as dark brown or black colour with a close grained short fracture. Some pieces have been molten and running, whilst others are spongy and gasblown. All are slightly magnetic and of hard scratch, though easily crushed down to powder in a mortar. These gave on analysis:

Silicious matter	16.62%
Carbon	1.15%
Iron Oxide Ferrous (Fe 46.67%)	59.97%
Iron Oxide Ferric (Fe 9.77%)	13.95%
Alumina	6.24%
Lime	.43%
Phosphoric Acid P O (P .13%)	.30%
Magnesia, Sulphates and Alkalies by difference	1.34%
	100.00
Iron (total as metallic)	56.44

Four pieces analysed gave:

Insoluble	14.67 - 16.58%
Carbon	.95 - 2.25%
Iron	55.11 - 56.84%

In the heap, and particularly round the edges, fragments of wood charcoal are plentiful, which on examination, shew them to have been from birch. This, from search of old records, was the wood preferred for charcoal making.

Bog iron ore found within a quarter mile of the site gave on analysis:

Organic matter	6.87%	
Ferric Hydrate	92.10%	(Fe 48.13%)
Alumina	.50%	
Lime	trace	
Silica	.17	
Phosphoric Acid	.01%	(P .0054%)
Magnesia, Sulphates and Alkalies by difference	.35%	
	100.00	

This ore reduces readily with charcoal only and metallic iron has been reduced therefrom in the laboratory.

The ore is found about a quarter mile from the site, close to the sea, where there are two caves. One of these appears, at least in part, to be natural, though it is possible that some ore may have been excavated from it. At the extreme end is a stalagmite of bog iron ore in process of formation. It is also possible that at some time the end portion of the cave may have contained a deposit of this material which has been excavated and is now being very slowly replaced.

The other cave is in a vertical face of rock; the entrance is nearly closed by a fall of rock which may have fallen from the face. From what one can see from the small entrance, it looks as if this cave is artificial. Here again bog iron ore is being formed near the entrance and it is from this point that the foregoing sample was obtained.

Regarding this particular Bloomerie no record has so far [1934] been found in the literature searched, nor is there any record in the Ordnance Survey map or the Geological Survey of Scotland. Of primitive Bloomeries it is estimated that there have been discovered some 2000 slag heaps more than half of which have been destroyed during the operations of farming, roadmaking etc., whilst many more have been utilised for their rich slag in the later power furnaces.

Such heaps have been found in Arran, Argyll, Dumbarton, Stirling, Perth and Inverness, some as high as 1500 feet above sea level. They are mostly found in valleys in line with the prevailing wind and where birch has been the prevailing tree.

(Even when hand or foot bellows were known, natural wind was employed up to the beginning of the 11th century). Place names associated with these slag heaps generally contain the element 'ceardach', smithy, or 'gobhainn', smith; such names are common even where no slag survives - but are evidence that once iron was worked there. Some examples are "Alt an Ceardaich" "Airidh a' Ghobhain" "Glennachardoch" "Port na Ceardaich".

In Scotland the first selection of the place for making iron was plentiful birch and oak wood and a suitable natural draught. The necessary charcoal was prepared on the spot, and the ore brought to the site. A mixed heap of ore and charcoal is now built up, first a layer of wood, then charcoal,then ore followed by charcoal and ore in alternate layers till of a fair height; the whole mass is then covered with clay and soil leaving an opening in the front facing the direction of the wind, and a hole in the top for the escape of smoke and flame. The wood is fired to start combustion and the whole mass is left to burn out. When cooled down, the covering is removed and there is found a mass of partly reduced ore as magnetic oxide and in the centre a smaller mass of fully reduced ore, as spongy iron, containing oxide or slag. This is again heated and hammered to squeeze out the oxide and consolidate the iron. Finally, after repeated heatings and hammerings, a billet of iron is produced. This is a prolonged and very wasteful process, leaving much rich oxide slag, forming the heaps now found.

[In mediaeval times and later iron works were set up in many places in Scotland. It is hoped to include some notes on these in a future issue of Kist. Ed.]

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BOOK REVIEW

ARGYLL. LAND OF BLOOD AND BEAUTY: Mary McGrigor. Northabout Publishing, 57 Warrender Park Road, Edinburgh EH9 1EU. ISBN:0-907200-01-X

Mary McGrigor's writings are already well known to those of us who open The Kist. For the past decade she has been telling stories of the people, myths and legends from the Loch Awe district surrounding her home at Sonachan. This book gives the author a wider scope, a chance to cover the whole historic county of Argyll.

In a "National Geographic" sort of way the text is largely superfluous, designed to accompany the stunning photography of Gordon Ross Thomson. This is not to detract from the writing; this book is intended for the layman, a rattling good read rather than a work of reference. The history of Argyll is presented in an easily understandable manner already familiar to those of us lucky enough to have been educated locally. For those new to the subject, whether the overseas visitor whose roots lie in the county or the casual tourist, this would make an ideal purchase. In fact it would make a very good Christmas present for those New World cousins. It deserves a place on the bookshelf of any house where there is an interest in Argyll, allowing the reader to thumb through the oft-told story and look over and over again at the evocative colour photographs.

Some very minor quibbles: It is now thought more likely that "Cruachan", the rallying call of Clan Campbell, comes from the place of that name on the west shore of Loch Awe opposite Innis Chonnal Castle rather than Ben Cruachan (p.1). It is also unlikely that the recesses in the east wall of Keills Chapel would have been used to keep vestments (p.35): a priest would have approached the altar already vested. The recesses are more likely to have been aumbries where vessels would have been placed. Zachary Mor MacCallum, chief of his clan, survived the near-legendary conflict with Alasdair Mac Colla Ciotach (p.54) and lived until the 1680s. The Campbell contingent will not be best pleased to see the 1st Earl of Breadalbane described (p.57) as the 12th laird (he was the 11th), nor the Major-General John Campbell of the 1746 rising given as a brother of the then duke: he was in fact his first cousin. On the same page (p.62) the Robert Louis Stevenson fiction that

Colin Campbell of Glenure was known locally as "The Red Fox" is reprised as fact. In all the transcripts of the ensuing trial or contemporary descriptions of the man he is never so named.
There is also some confusion over fishing boat registration codes: TT has always been my recollection of the Tarbert prefix, not TB (p.76) and the Ayrshire port of Ballantrae is BA, not the northern port of Banff (BF).
Having said all that; this book is enjoyable to read, well written, interesting and informative. It can be heartily recommended to visitors to the area.

D.B.

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