

The

# KIST 93



9th Century Cross, Kilmartin

The  
KIST

ISSN 0307-529

The Magazine of

The Natural History and Antiquarian Society of Mid-Argyll.

Issue No. Ninety Three, Spring 2017

Contents

Editorial	1
The Lady, the Rock and the Legend <i>Roddy Regan</i>	3
William MacLachlan, Minister of Kilmartin <i>The Editor</i>	16
Query on Animal Nicknames <i>The Editor</i>	31
Carnasserie Castle: Beyond the Bishop <i>Kilmartin Museum</i>	34
20 years of Kilmartin Museum <i>Sharon Webb</i>	36

NHASMA Office Bearers

President	Dave Batty
Vice President	Douglas Barker
Membership/Events/publicity	Jim Malcolm
Minutes Secretary	David Jardine
Hon. Treasurer	Cat Chisholm
Committee	Fred Davis, Moira Young, Peter Hogbin

## Editorial

This edition of the Kist marks something of a transition period in the publication's history in that NHASMA is now joining forces with Kilmartin Museum to produce the Kist. Roddy Regan and Jenny Pendreigh of Kilmartin Museum have therefore joined the editorial team.

You will not notice much difference in what we produce, as you will see from this edition. In fact, we hope that using Kilmartin Museum's connections in the world of archaeology, history, geology and natural history we will be able to tap into a rich source of Argyll-wide knowledge. However, it is principally your magazine, so perhaps it is worthwhile reiterating some of the aims of the Kist as outlined by Marion Campbell in the very first edition.

*'The aim is to publish your discoveries, observations, memories and traditions – everything that is of interest to you.'*

*'Please do not feel that you have nothing worth recording. All discoveries in both natural history and in archaeology begin with small scale observation.'*

So in the future, we will be asking, like we have done over the last 92 editions, for your contributions to the Kist, and as Marion Campbell wrote:

*'Let's be hearing from you all.'*

Please email any articles you wish to be considered for publication in the Kist to Roddy Regan at [roddy@kilmartin.org](mailto:roddy@kilmartin.org).

## **The Lady, the Rock and the Legend**

***Roddy Regan***

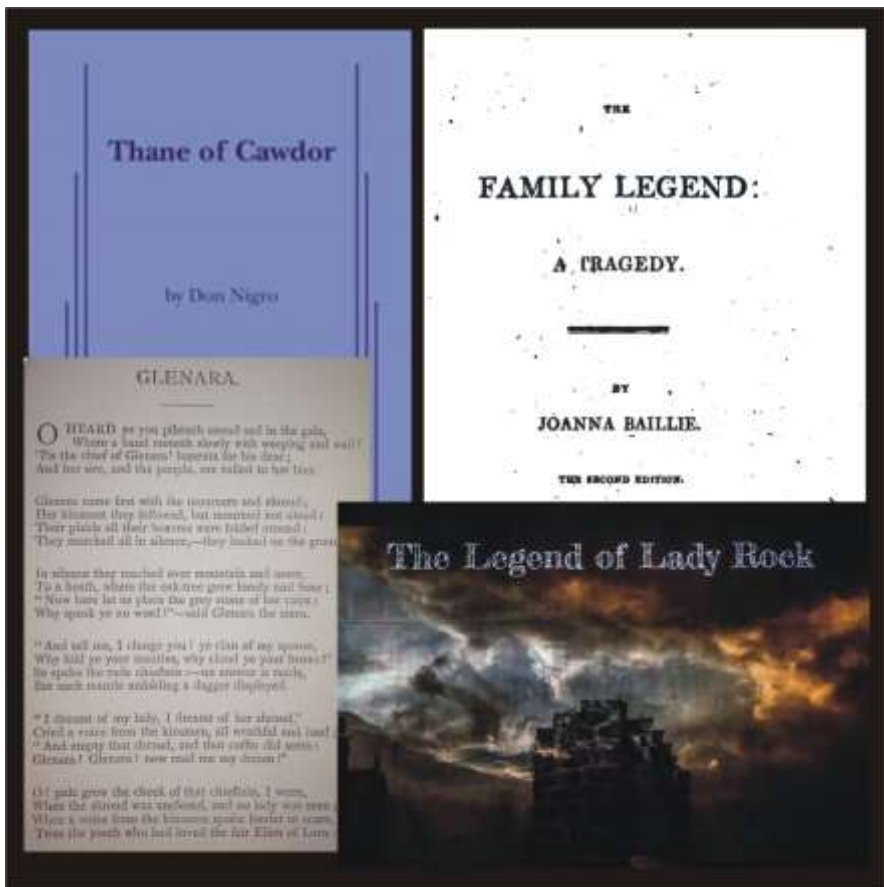
While doing some research on the deserted township of Kilmory Oib in North Knapdale I came across a story attached to the nearby ruined mill, sometimes called Kilmory Mill but more often in documents called Choillie Bharr mill after the adjacent Loch, the waters of which used to feed the mill lade.



*Kilmory Mill*

The version of the story I first came across was written by F. S. MacKenna (a frequent contributor to the Kist and the artist behind many of the Kist covers). McKenna writes that the mill *'is associated with the unfortunate Mclean wife, born in Argyll, who was marooned in 1690 on the since known Lady's Rock at the southern end of Lismore, by her husband, Lachlan Cattnach MacLean of Duart, because she had failed to furnish him with an heir. So far so good, but here the story follows divergent paths. One version states that she was rescued by some Knapdale fisherman and brought to safety when they returned home, eventually reaching Inveraray Castle after recuperating in the Coille Bharr mill; her rescuers were rewarded with the mill and its privileges. The next story places the site of the mill at Taynish farther down Loch Sween (where there certainly was one) and makes the rescuers Tayvallich people; again the mill was ceded as a reward. Lastly her rescue has been credited to some of her husband's own people, who landed her in Lorne'*.<sup>1</sup>

Having also done some research on Tayvallich mill I decided to look at the story in more depth to see if there was any truth in the matter, only to find out, as usual, history is a complicated process, especially when it becomes attached to popular stories or tales.



*Plays and poems inspired by the legend*

The story itself has a long history in Argyll and has inspired several works by poets, playwrights and composers. In 1799, while teaching on Mull, Thomas Campbell, the famous poet (and descendent of the Campbells of Kirnan), wrote the poem 'Glenara' <sup>2</sup>. The poem tells

how after her rescue Lady Maclean is returned to her brother, the Earl of Argyll, but unaware of this Lachlan Cattanach takes her coffin to Inverary and is met by her family at Glenara.

*I dreamt of my lady, I dreamt of her grief  
I dreamt that her lord was a barbarous chief;  
On a rock of the ocean fair Ellen did seem:  
Glenara! Glenara! Now read me my dream!*

*In dust low the traitor has knelt on the ground;  
And the desert revealed where the lady was found;  
From a rock of the ocean that beauty is borne:  
Now joy to the house of fair Ellen of Lorn.*

The story also provides the basis for the play *Family Legend*, written by the poet and dramatist Joanna Baillie<sup>3</sup>. In her introduction to the play she writes:

*'one dark winter night she was forced into a boat and regardless of her cries and lamentations, left upon the barren rock, midway*



*between the coasts of Mull and Argyll, which at high water, is covered with the sea. As she was about to perish, she saw a boat steering its course at some distance (commanded by her foster father); she waved her hand, and uttered a feeble cry. She was now upon the top of the rock, and the water as high as her breast, so that the boatman mistook her for a large bird. They took her, however, from the rock, and, knowing her to be a daughter of Argyll, carried her to the castle of her father. The earl rewarded her deliverers.’<sup>3</sup>*

Joanna Baillie also tells us ‘that *‘The story is authentic as delivered from age to age in Gaelic songs and in the family of Argyll.’* The play was staged to much acclaim in Edinburgh in 1810 and later at Drury Lane with a prologue written by her friend Sir Walter Scott-

*‘Yourselves shall judge-whoe’er has raised the sail  
By Mull’s dark coast, has heard this evening’s tale.  
The plaided boatman, resting on his oar,  
Points to the fatal rock amid the roar  
Of whitening waves, and tells whate’er to-night  
Our humble stage shall offer to your sight;’*

The tale is again picked up by the American playwright Don Nigro and appears in his play *'The Thane of Cawdor'* written in 2009.<sup>4</sup> This concerns the tale of Muriel Calder, the heiress of the lands of Calder who was abducted as a child by the Campbells to gain her lands. This is another extremely interesting tale with some basis in truth, but has to wait to another day. In the play Lachlan's wife, this time Elizabeth, befriends the young Muriel and tells her that John, her husband, had chained her naked to a rock because she had tried to murder him *'once or twice'* but was rescued by some fishermen.

Even more recently the story has been turned into a musical *'The Legend of Lady Rock'* produced by PGical Productions and recently performed in Mull; as the publicity piece stated, a *'modern musical telling of a dark and ancient Scottish tale'*.

The story also appears in several 19<sup>th</sup> century family histories and sympathies for the characters sometimes depended on which family was telling the tale, the MacLeans or the Campbells.

So what reasons do the Maclean histories give for Lady MacLean being left on the rock? Some versions tell us that she tried to poison him (twice). Another tells us that she loved another man, while another elaborates and tells how her lover, dressed as a monk, tried to visit her but was thwarted. Some versions cite that

she promoted Campbell family interests at the expense of the MacLeans. Another given reason is that Elizabeth would not sleep with Lachlan (apparently she complained that he wore his sword in bed) and thus could not or would not produce an heir. One version also tells us that it was not actually Lachlan who put Elizabeth on the rock, but some of Lachlan's men acting on his behalf. None of them, however, actually dispute she was left on the rock.

The Campbell historians and some MacLean apologists take a slightly different view, pointing out that Lachlan may have loved someone else (he apparently had six wives or mistresses) or that he was naturally a cruel man and this behaviour could be expected.

The stories also have slightly different versions of how Elizabeth was saved; either by Lachlan's repentant clansmen, by some passing fishermen, by her foster father or even her brother.

Most of the stories tell us she was taken to Lorne or the Argyll mainland and reunited with her family at Inveraray. However, trying to cover his tracks Lachlan brought her turf-filled coffin to Inveraray, but at the funeral feast Elizabeth made her appearance. Here again the stories have different outcomes. Her brother John Campbell of Caldor (Muriel Calder's husband, hence the connection in Don Nigro's play) wanted to kill Lachlan but didn't because:

Elizabeth pleaded for his life, or the Earl would not spill blood in his house or that Lachlan's entourage was too well armed.

The tales also tells us that John, Elizabeth's brother, was not to be put off and later in Edinburgh along with a number of his followers entered Lachlan's room where he was *'dirked in his bed'*; a more gory version tells us that John *'drove his still sheathed sword through his body'*.

So is there any truth in the tale?



*Lady Rock in relation to Duart Castle*

All the main characters certainly existed and historical documents tell us that most likely date for the setting of the story is in the

earlier part of the 16<sup>th</sup> century. Lady Rock also exists (now with a lighthouse) lying just off Duart Castle and is covered by the sea at high tide.

Archibald Campbell, 2nd Earl of Argyll, appears to have had four sons and six daughters and sources seem to imply it was his daughter Katherine, born in c1489, and not Elizabeth who married Lachlan MacLean.

Katherine's brother Colin succeeded his father after the Earl was killed at Flodden in 1513 and another brother was John of Cawdor. Lachlan 'Cattanach' MacLean was chieftain of the MacLeans of Duart, although how and from whom he inherited this position is a bit murkier.

After Flodden, in 1515 Lachlan joined a rebellion against the crown and this brought him into conflict with the Earl of Argyll who, as Lord Lieutenant of the Isles, had been entrusted to put down the rebellion. Lachlan, along with other Isles chieftains, eventually came back into the King's peace, promising before the Lords of Council:

*'That he would be true to the King, to the Regent, and the realm ...'*  
and that that he *'...would assist, supply, and help the Earl of Argyll, lieutenant of the Isles'*, this signed by *'Lachlane Maklane of*

*Doward'*... *'Wt my hand on ye pen'* which meant he could not write and was likely illiterate.<sup>5</sup>

Indeed, Lachlan MacLean gives a bond of 'man rent' (allegiance) to John Campbell of Caldor in 1516.<sup>6</sup> Underlining this new political settlement in Argyll was likely the arrangement of the marriage of the Earl's sister Katherine to Lachlan MacLean, which took place possibly in 1517, Lachlan's first wife having previously died. As to Lachlan's death, the only mention is found in the State Papers of England, where there is a letter dated 1545 written by the commissioners of Lord of the Isles to the privy council of Henry VIII which states:

*'Upoun the tent day of November, Johne Campbell, than of Calder, slew Lachlan Makleanne in his bed, under Seilence of nycht'*<sup>7</sup>

This deed also inspired a popular Edinburgh rhythm:

*'Fie John, for shame yer save to blame*

*For sic an ugly prankit,*

*To steal so weighty to his bed*

*and prick him in his blankets.*

*Had ye sae thick been wi auld Nick,*

*Afore ye got the Calder,*

*Ye might hae gaen hame to your den*

*Without Marella Calder.'*

Beyond this there are as yet no extant contemporary documents that verify or indeed mention the tale. However, given there is such a strong tradition of the story and that all the protagonists were real we might be able to accept the story has some basis. Given this how did the story become connected with both the mills?

Beyond the Lady Rock tale another connection that both mills have was that they were at one time owned by the MacNeils of Taynish. We know that the MacNeils were by the early 16th century close adherents to the Earl of Argyll, holding much of their extensive lands in North Knapdale from him. The first reference we have of Kilmory mill is in grant of 1542, by Archibald Campbell, son of the Earl of Argyll, to Neil MacNeil of Taynish, *'of the grain miln newly built by the granter on the lands of Ob and Kilmore... the said mill called Lochcallzebir'*.<sup>8</sup> The MacNeils retained the rights to mill until 1721 when they sold them to Patrick Campbell of Duntroon. Soon after this, in 1724, the MacNeils built Taynish Mill which was in operation until the late 19<sup>th</sup> century.



*Taynish Mill Lade*

Is it possible that the MacNeils received the rights to Kilmory mill because of some service they rendered to their feudal superiors the Campbells? Moreover, could it be that this service was the rescuing of Katherine from the grips of Lachlan Cattanach MacLean, the story later moving with the MacNeils from one mill to the other?

We will probably never know.



## Notes

1. MacKenna, F.S. 1982. *Unfamiliar Sites in Mid Argyll*. The Natural History and Antiquarian Society of Mid-Argyll, No.7.
2. Crissy, J and Grigg, J. 1835 *The Poetical Works of Thomas Campbell*. Phillidelphia. pp 105.
3. Baillie J. 1810 *The Family Legend, A Tragedy*, Edinburgh.
4. Nigro, D. 2009 *The Thane of Cawdor*.
5. Maclean Sinclair, A. 1899 *The Clan Gillean*. pp 74.
6. Innes, C 1869 *The Book of the Thaness of Cawdor*. The Spalding Club. Edinburgh. pp 128.
7. *Diurnal of Ocurrents in Scotland* p. 8 ad annum 1523 letter commissioners of Lord of the Isles to privy council of England, August 1545.
8. National Archives of Scotland GD437/5.

## **William MacLachlan, Minister of Kilmartin and Jacobite**

### ***The Editor***

Found a few years ago in the undergrowth in Kilmartin Museum garden, was a dressed stone plinth bearing an inscription 'W M ML' and the date '1686'.



*The inscribed stone*



*William and Grizel's memorial in Kilmartin churchyard*

At around the same time the Dunadd Historic Gravestones Group started recording the history of Kilmartin church, particularly the inscriptions of the stones within the graveyard. One of the most prominent and elaborate memorial stones in the graveyard is situated on the wall on the left hand side of the main entrance that commemorates William MacLachlan and his wife Grizel McGilchrist with the Latin inscription:

QUICQUID MORTALE HABENT MR GULIELMUS /  
M(AC)LAUCLANE CELLAE MARTINENSIS RECTOR /  
AC GRISELLA MCGILCHRIST EJUS UXOR EORUM/QUE

LIBERI UTPOTE MORTIS EXUVIAE IN HOC DIVERSORIO

LATERE OPTAT / 1686



This translates as:

'Mr William MacLachlan, rector of Kilmartin, desires that his mortal remains, and those of his wife Grisel MacGilchrist and their children, should lie in this resting- place as spoils of Death, 1686'

Above this inscription are the joint arms of the two families of MacLachlan (hand with a cross, a lion rampant, a galley and a salmon), and MacGilchrist (a lion rampant).



*MacLachlan and MacGilchrist joint coat of arms*

Below the inscription are three panels with skulls and cross bones, these being traditional emblems of mortality (and, perhaps disappointingly, not an indication that he, or his wife, were pirates).

The wall memorial lies above the graves of other members of the MacLachlan family including those of Craighenterve.

Clearly the stone found in the garden refers to the same man William MacLachlan who became the minister of Kilmartin in 1669.

We know that William MacLachlan matriculated as '*Guiliemus McLachlan*' at Glasgow University in 1663 and the *Fasti Ecclesiae Scoticae* tells us something of his clerical career.<sup>1</sup> William graduated in 1666 and passed his trials before the Presbytery of Lorn, being recommended for licence in 1668. He was presigned by Charles II and had a certificate for ordination from the Presbytery of Dunoon by 1669, being ordained soon after. He was also presigned by Archibald, Earl of Argyll in 1670, and again by the King after the Earl's forfeiture in 1682. He is reported to have deserted his ministry and was deprived of his position by the Privy Council in 1689 although he still claimed his stipend. He went to Ireland in 1690 where he died, and was buried at Kilmartin.

What this hints at, but adequately fails to capture, is the political and religious upheavals that engulfed Argyll in the 17<sup>th</sup> century and ultimately affected William MacLachlan.

It is likely that William MacLachlan was one of the MacLachlans of Innischonnel, who were hereditary captains of the castle. He appears in the minutes of the Synod of Argyll in 1660 as '*William mc Lachlan, son to Captain mc Lachlan*' (although possibly illegitimate) and as '*William mac Lachlan boy at schools*' in 1661.<sup>2</sup> The Innischonnel family were a branch of the Craigenterve family, a professional family of physicians related to the MacLachlans of Kilbrandon, a prominent clerical family. By the 16<sup>th</sup> century the MacLachlans also held lands at Dunadd, Achayarran and Carnaim, the latter two settlements, now deserted, part of Kilbride farm. It has been postulated that these MacLachlans were actually Campbells, and while this could be true, there is no firm basis for this supposition. Certainly William MacLachlan saw his ancestry associated with the MacLachlans of Strathlachlan as evidenced by the use of that family's coat of arms on his tomb.

Even so, the MacLachlans of Craigenterve did indeed have a close relationship with the Campbell family as their physicians and with a scion of the same family becoming constables of Innis Chonnel castle. Gaelic culture reserved a special place of respect for learned and professional orders that included legal experts, physicians, poets, musicians, clergymen, smiths, armourers, stonemasons,

sculptors and boat wrights amongst others. These individuals, or in many cases families, were more often than not dependent on the patronage of the major magnate families and as such they were considered to be a part of the gentry of the clan (*daoine-uaisle*). In Argyll, there were some twenty-one such professional families, including the MacLachlans of Craigenterve, who served as hereditary physicians to the Campbell Earls of Argyll and the Glenorchy family.

The MacLachlans of Craigenterve appear to be established in this role by the late 15<sup>th</sup> century when in 1470 an '*Angus medicus*' witnessed a charter by Colin Earl of Argyll. Confirmation that this Angus belonged to the Craigenterve family comes from a later document of 1512 that mentions the gift by Colin Master of Argyll, to '*John leche Angussone* (John physician son of Angus) *of Cragynterf and to his lawful heirs they being leeches*', leech of course meaning they were doctors or physicians. <sup>3</sup>

In 1511 an '*Archibald Leche*', who was also likely to be a MacLachlan, witnesses a document as chancellor of Argyll and as such was obviously part of the Campbell inner circle.

As members of the learned Gaelic orders, the MacLachlan physicians would also be expected to act as scribes, messengers and negotiators for the Campbell family. In this role appears '*Johne*



*Leiche*’ in 1564 as does Colin ‘*Leche*’ of Craigenterve in the 1570’s.<sup>4</sup> Colin was the personal physician of the 5th Earl of Argyll and Colin Campbell of Glenorchy and travelled Argyll and the Isles as a respected and impartial negotiator. He may also have attended the sick John Carswell, Bishop of Argyll, who he reported in October ‘... *is nocht weill at eiss...*’<sup>5</sup>

By virtue of their professional services, the MacLachlans of Craigenterve had by the early 17<sup>th</sup> century accumulated relatively substantial landholdings in Kilmartin and Glassary and were beginning to move away from their traditional role as physicians to the Argyll family, Colin, who was still active in 1606, perhaps being the last to uphold that hereditary role. The wider MacLachlan family, however, continued to practice as doctors and clerics as well as maintaining the role of captains of Innis Chonnel Castle.

The family appears to have adopted the principles of the Reformation without much difficulty, although by the 17<sup>th</sup> century religion became increasingly inseparable from the politics of the time. It seems probable that the sympathies of the MacLachlans of Craigenterve and those of the Kilbride family lay with the King during the Civil War period and stayed with the Stuart dynasty thereafter. This perhaps led to an increasingly lukewarm

attachment to the Presbyterian ideals as espoused by the Covenanters which is reflected in a document of 1646 whereby the Assembly of the Synod of Argyll declared:

*'The assembly, being perfectly informed with the treacherouse and perfidiouse careage of the persons following ... Alister mc Lachlan of Barnagad, Colin mc Lachlan of Craigintyrve, Charles mc Lachlan of Craigan...' for '... their reall joyneing themselves in actuall rebellion with the creull, insolent and barbarous enimies of the kirk and kingdom under the command of these bluidy and excommunicat traitors, James Graham and Alexander MacDonald...'*<sup>6</sup>

This was a particularly heinous charge given that Alexander MacDonald's invasion into Argyll was accompanied by widescale looting and the killing of many Campbells and their allies. Surrounded by aggrieved Campbells, life may have been uncomfortable for the MacLachlans for a time, although we can only speculate on this.

Many of the clerical MacLachlans became adherents of the Episcopalian church which gained ascendancy in Scotland with the restoration of Charles II in 1660. Sometime after this, in 1669, William MacLachlan became Episcopal minister for Kilmartin and in 1673 he received from Archibald MacLachlan of Craigenterve *'the 2*

*merklands of Fernoch mill and the lands of Drum'* and became the tutor to the young laird of Innischonnel, being named as such in two documents of 1684.<sup>7</sup>

Political tensions, however, were never far from the surface and the next major upheaval to affect the area came with the rebellion of Archibald the 9<sup>th</sup> Earl of Argyll against James II. In 1681, the Earl was imprisoned in Edinburgh castle following his opposition to the Test Act, although he later escaped and fled into exile in Holland. Following the death of King Charles II in 1685, the Earl returned supporting the Duke of Monmouth (an illegitimate son of Charles II) by raising a rebellion in the north. During the rebellion, things in Argyll had obviously become uncomfortable for any person not taking the Earl's side.

After the rebellion had been suppressed there is a supplication by *'Mr William Maclauchline, parson of Kilmartin, and Mr Archibald Campble, minister at Kilmichael in Glasserie'* that they were *'surprised by the rebels and kept prisoners in the castle of Carnazen (Carnassarie) until they were relieved by a party of his Majesty's forces, and during their imprisonment their houses were pillaged and their whole goods and provisions for their own families maintenance were taken away'*.<sup>8</sup>

The lands of Archibald Maclachlan of Craigenterve were also attacked, as described later by some of his tenants. Duncan Mcilverrich tells us that '*...his master was robbed and spoiled...*' Dunkane McKelivridge relates how Craigenterve as '*...forct out by Mr Chas Campbell...*' (Argyll's son) and how he '*...by speid of foot escaped...*'. Malcolm Black reported '*...nyne of his masters servants taken...*' and that Craigenterve had '*...fled to Athole...*'<sup>9</sup>

Before this and as reports of Argyll's uprising reached Edinburgh, the Privy Council dispatched troops into Argyll under the Marquis of Atholl, this becoming known as the 'Atholl Raid'. During this punitive incursion into Argyll, Inveraray was occupied by government troops comprised mainly of MacLeans, who had been virtually at war with the Campbells for decades. Also involved was Archibald MacLachlan of Craigenterve who obviously now had an axe to grind with his erstwhile feudal superior and also had some kinsmen to free from Carnassarie Castle which had been garrisoned as part of the rebellion. The castle was ultimately besieged and blown up; with some Campbell's summarily executed, (this is another story to which we can return in a later article).

The list of the depredations of clan Campbell show that the surrounding area suffered during the 'Atholl Raid' with '*Poltalloch*',

*'Raschylie', 'Ardephour', 'Coulknouk', 'Auchachreon', 'Bennau' and 'Glencharn'* appearing in the list of properties despoiled at the time.<sup>10</sup>

Such actions on both sides would certainly have exacerbated any political and religious divides with either side becoming increasingly polarised. Political and religious divides undoubtedly still bubbled away in Argyll and tensions again soon resurfaced. When James VII christened his son a Catholic, this undermined the expected Protestant succession of the crown, leading to the English parliament 'inviting' the King's daughter Mary and her husband William of Orange to take the crown. William's arrival with an army to claim the crown led to a rising in the Highlands of the supporters of King James. One of these was *'Sir William Lathlane, Parl. of Kilmartin'* who gathered at Kilmichael on 6<sup>th</sup> November 1688 along with other Jacobite *'Gentlemen'* of the area signing an address of loyalty to King James:

*'...which is that true holocaust which all true hearted Scotsmen will give to so good, so just and great a prince...'*<sup>11</sup>

His position in the area may have become tenuous soon after. He was reported by the now re-established Presbytery as having *'deserted'* his ministry, although the Scottish Episcopal records tell

us that he was '*driven from his charge*'.<sup>12</sup> He was formally deprived of his ministry by the Privy Council in 1689 while the returning Presbyterians suspected William of having appropriated the now missing Synod minute-books and registers. In 1690, the Argyll Presbytery recommended that Sir Colin Campbell of Ardkinglass use his authority as sheriff-depute of Argyll '*to get the Synod and Presbytery books out of the hands of such prelatial encumbents as may be found to have them in their custody*.'<sup>13</sup> A decree for their recovery was obtained from the sheriff court at Inveraray at the end of 1690 or the beginning of 1691, but as William MacLachlan had moved to Ireland by this time they were never recovered. Why he went to Ireland is difficult to say, and it may have been to find employment as a minister or perhaps even join the King's forces. We are told that he died in Ireland and his body was returned for burial in Kilmartin graveyard. We can only assume that the date 1686 that is inscribed on the stone in the churchyard commemorates the death of his wife Grizel MacGilchrist.

It is possible the memorial in the graveyard was left intact as it primarily commemorates Grizel while the plinth stone bearing only William MacLachlan's initials was removed by some disgruntled members of the Presbytery.

The original position of the stone would have been above the side gate between Kilmartin Museum (where an older Manse building no doubt once stood) and the churchyard. Here the dressed stone surrounds of the gate on the Kilmartin Museum side suggest they supported something more elaborate than the rough rubble stonework of the present lintel and this is where the plinth stone undoubtedly once sat.



## Notes

1. Scott, H. 1923 *Fasti Ecclesiae Scoticae*, iv, pp 13.
2. Morrison, A. G. 1991 'William MacLachlan, Minister of Kilmartin', *West Highland Notes and Queries*, 2, 7, pp 5-18.
3. Bannerman, J. 1977 The MacLachlans of Kilbride and their manuscripts. *Scottish studies: the Journal of the School of Scottish Studies*, 21, pp. 1–34.
4. National Archives of Scotland GD 112/39/2/13.
5. National Archives of Scotland GD112/39/12/16.
6. MacTavish, D. C. 1943-4 Minutes of the Synod of Argyll, Scottish History Society, Edinburgh.
7. Register of the Privy Council of Scotland 3 series xi, p 584 and p 585.
8. Register of the Privy Council of Scotland 3 series xi, p 134
9. Register of the Privy Council of Scotland 3 series xi, p 311, p 313 and p 390.
10. Depredations 1816: An Account of the Depredations of Clan Campbell. Edinburgh
11. Maclean-Bristol, N. 1989. Jacobites in Argyll in 1688, *West Highland Notes and Queries*, 2, 3, pp 23-25.
12. Bertie, D. 2000 *Scottish Episcopal Clergy, 1689-200* pp 90.
13. MacTavish, D. C. 1943-4 Minutes of the Synod of Argyll, Scottish History Society, Edinburgh.



## **Animal Nicknames in Argyll**

A while back while looking into something completely different, as is often the way, I came across a Gaelic saying:

Crodh maol Chnapadail ,  
Eich chlàimheach Ghlasairigh,  
Fithich dhubh Chraiginnis,  
S Coilich Airigh Sceodnis,

Which translates as

the polled (Hornless) oxen of Knapdale,  
the shaggy (or woolly) horses of Glassary,  
the black ravens of Craignish,  
the cockerels of Airigh Sceodnish (Kilmartin)

This was from *'Survivals in Belief Among the Celts'*, by George Henderson, published in 1911. More recently, this verse was brought back to mind by Ruairidh MacIlleathain's article on the subject of animal nicknames in the Scottish Natural Heritage Spring magazine.

[http://www.snh.org.uk/pdfs/SNHMagazine/SNHMagazine\\_SpringSummer2016Issue23.pdf](http://www.snh.org.uk/pdfs/SNHMagazine/SNHMagazine_SpringSummer2016Issue23.pdf)

This tells us that area specific animal nicknames are found in other places in the Highlands. The Argyll specific ones include: the greyhens from Loch Awe-side (*liath chearcán taobh Loch Obha's*), the otters from Ford (*coin-odhar an Àtha*), the partridges (*cearcán-tomain*) of Appin, the pullets (*eireagan*) of Kerrera, the cuckoos (*cuthagan*) of the Oa on Islay, the large rabbits (*coinean mòr*) of Colonsay, the stirks (*gamhainn*) of Gigha, the horses (*eich*) of Jura and of Gribun, Mull, the sheep (*othaisgean*) of Bunessan, Mull, the frogs (*losgann*) of Lorne and the coloured pullets (*eireagan dathte*) of Benderloch.

The article did not quote its source but looks like it was derived from information gleaned from work on Gaelic place names compiled by Iain Mac an Tàilleir (*A'spaidsearch agus a'meòrachadh: Gaelic place names*).

I have not yet been able to pin down the source of these nicknames (if indeed there is one). The earliest reference I have come across so far is in Peter Colin Campbell's *'Account of the Clan Iver'* published in 1873 in which he quotes the above mentioned verse, which he tells us was *'... a piece of Gaelic folk-lore..'* that *'....was often heard by the writer in his boyhood...'*. This then gets us back to the middle of the 19<sup>th</sup> century but I suspect these nicknames are much earlier in origin

as the verse uses the term '*Airigh Sceodnish*' the medieval name for the Kilmartin area.

Three questions spring to mind which readers of the KIST might be able to help with:

Are there any other animal nicknames? How old are these nicknames? And of course what do they mean?

Concerning the third question, what do they mean? I suspect they have more than one meaning, being perhaps slightly derisive but also perhaps containing more praiseworthy natural traits of the animals concerned. Therefore, while a cockerel may be puffed up and aggressive, it may also be brave and never backs down. Some are perhaps easier than others to unpick and people may ascribe different traits to each animal.

We would love you to share any information or thoughts you may have on the animal nicknames of Argyll.

## **Carnassarie Castle: Beyond the Bishop**

### ***Kilmartin Museum***

Kilmartin Museum is offering an exciting opportunity to explore past lives and landscapes at Carnassarie Castle.

Between 22<sup>nd</sup> May and 30<sup>th</sup> June as part of the year of History Heritage and Archaeology and the Dig It Festival, we will be leading archaeological excavations at Carnassarie Castle in the north of the Kilmartin Glen, which will afford the opportunity to come along and volunteer in the investigations.

The excavation will concentrate on three elements of the site, a Dun, or defensive enclosure, the castle outbuildings and the deserted settlement of Carnassarie Beg.



Beyond the excavations we will also be exploring the wider landscape with a series of guided walks and activities that concentrate on some of the Glens lesser known but equally important monuments.

See the Kilmartin Museum website [www.kilmartin.org](http://www.kilmartin.org) for further information or if you are interested in volunteering contact [rodgy@kilmartin.org](mailto:rodgy@kilmartin.org).

## Kilmartin Museum's 20<sup>th</sup> birthday

*Sharon Webb*



2017 marks the 20<sup>th</sup> birthday of Kilmartin Museum. When the Museum opened in 1997, it was a museum without a collection. Over the last 20 years, the Museum has become a place where all the archaeological objects that are found, by chance or excavation, in Mid Argyll and Kintyre are collected, cared for and interpreted. We now have so many artefacts that the Collection Store is full, and new finds cannot be displayed in our gallery due to lack of space. To solve this problem, and to reflect new archaeological knowledge as well as provide improved visitor facilities, we are developing our plans for an extended and redeveloped museum, due to open in 2020. This ambitious project will cost £6.66 million, but we are confident of receiving £5.16 million, leaving £1.5 million to raise. For more information on how to get involved in our redevelopment fundraising campaign, see our website [www.kilmartin.org](http://www.kilmartin.org).

We are planning a series of events throughout 2017 to celebrate our 20<sup>th</sup> birthday. We are holding a Birthday Party on Saturday 20<sup>th</sup> May, an art exhibition titled '2020: A Clear Vision' in the Museum Café in June, and a special event at Dunadd in October. You can find out further details of these events as they are announced on the Museum's Facebook page and website.



The KIST is a joint publication between Kilmartin Museum  
and the  
Natural History and Antiquarian Society of Mid Argyll (NHASMA).

Copies of the KIST can be obtained by email: [jgmalcolm@btinternet.com](mailto:jgmalcolm@btinternet.com).  
Cost per issue within the UK £3.00 (inclusive of post and packing).  
Cost per issue outside of UK £3.00 (plus cost of postage and packaging).

Back issues of the Kist can be obtained from <http://kist.scot/>.

NHASMA membership subscriptions (incl. 2 issues of the KIST): Single £7.00,  
Couples £10.00, Student £5.00.

Contact Jim Malcolm, email: [membership@kist.scot](mailto:membership@kist.scot)  
Cheques payable in Sterling to N.H.A.S.M.A.

Friends of Kilmartin Museum receive 2 issues of the KIST per year with the Friends  
Newsletter. For more information on becoming a Friend  
email: [friends@kilmartin.org](mailto:friends@kilmartin.org).

Editorial and Article Contributions contact: Roddy Regan  
email: [roddy@kilmartin.org](mailto:roddy@kilmartin.org).

Contributors to the KIST retain their copyright unless otherwise stated.  
Permissions to reproduce material should be sought from the Editor (email address  
above).



Kilmartin Museum  
Scottish Charity: SC022744  
email: [www.kilmartin.org](http://www.kilmartin.org)  
Tel: 01546 510 278

