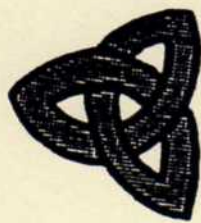


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**EDITORIAL**

We are attempting to increase the size of the Journal to 32 pages consistently, but that means we need a constant supply of stories about our ancestors and cousins and children illustrating their Highland lives and records and attitudes and clothes and travels. Due to a shortage of such tales we are having to go to print this time with only 28 pages filled with interesting fare. One of my Argyll gfggrandfathers walked to Glasgow with a great bag of meal on his back, and why that single sentence should be the only survivor of family stories about him over the last 150 years I cannot guess. Kunta Kinte's descendants remembered far more, so maybe others did too, do tell!

Then again, there are very few queries in this issue, can it be that none of us has ground to a halt in our searches and wishes help from elsewhere? Doubtless we have experts on the Yukon Gold Rush of a century ago, can they tell me what the attitudes to it were hereabouts? Perhaps it was a minor colonial happening, perhaps everyone's breath was bated waiting for the next titbit of news. Dingwall Museum has a collection of cartoons by a local artist, nearly all of which are dated 1897-8, and among them is a set of half a dozen showing local characters heading off to northern Canada. I would like to annotate them for publication, but although fictional (the lady who sold pins in the High Street did not go off with local councillors along the Dead Horse Trail!) they illustrate another famous event in which Highlanders took part. Write and tell us about your relatives!

Now, confession may be good for the soul, but it can be very embarrassing. I am afraid that I have failed in the simple task of organising the transcription of all Highlands burials for our contribution through SAFHS to the National Burials Index. It needs doing, and it needs doing quickly, preferably by someone who does not allow family matters, work matters and house-repair matters tie him/her down! Please contact me for details.

Work is carrying on under John and Angus in noting the monumental inscriptions in the Chapel Yard of Inverness. Initial serious counting suggests about 2100 stones, so this may take a little while. While you await the publication date, a selection of some of the more interesting of these inscriptions can be found in the article starting on page 12.

The Clan Munro has opened *Clanlands*, what appears to be an excellent new facility at Foulis Ferry on the Cromarty Firth. The building is an old girmal built in the 1790s, one of several surviving along the firth and it has now been restored to good condition and stocked with pieces of local history. The Munros have moved their archive there, which includes copies of records going back to the 1200s. We'll try to get a detailed report for a later journal.

Ian Rose is a teacher in Lochaber and has addressed talks to the HFHS several times. This Journal includes part of his most recent visit, and if anyone would like to expound on what some of the more unusual words mean in the lists and bills I know that I will be one of many of us who would like to know and understand more.

Language is interesting. Dingwall has its own cant, some derived from Romany. This is a phrase repeated to a friend by her grandfather, and she has no idea what it means. Have you?

*Andivani mac a shan shan deekin goorich*  
*Andivani mac a shan shan deekin gaadgie*



Most of us will leave no footprints in History. We are born, we live, we will die and in a few years' time, people will know very little about us - perhaps just our name. In the past people were even more anonymous, the Government did not have direct contact with us so there was no need to record the names of ordinary people - just the names of the noble or notorious!

Criminals, their misdemeanours and trials are all detailed as is the evidence of the witnesses and here are the extraordinary events in which ordinary people became involved. My concern is not the criminals, but the ordinary pattern of everyday life which their activities upset and the shafts of light which hit and illuminate the everyday life of otherwise anonymous people who are all long gone.

Perhaps the most interesting starting point in this area is the Appin Murder - I am not interested in who did it, where or which weapons were used but in the activities of people recorded in the proceedings. We know what was going on in Appin on the afternoon of the murder for eighty odd people line up and tell the authorities - "It wisnae me, I was just doing such and such when, suddenly....."

Mor MacIntyre was going upon business to Lochaber watching some people sowing and harrowing in their fields.

Ewan McInish was working at the peat moss with his neighbours while Alex Stewart was harrowing and manuring with his neighbours - his fields cannot have been as far advanced as some others.

John Roy Livingstone was cutting timber while Ann MacInnes deponed that her man was at home "gooding the land, sowing and harrowing" while Donald was "covering potatoes".

Some MacColls were carrying oak barrels from the shore to the changehouse (so much for the brewery lorry!) six ale, one salt and three wine, which they were doing from eleven o'clock until they heard of the death.

Duncan and Mary MacCormie were busy with a flitting while Duncan MacCombich, John Ban Livingstone and Dugald Campbell were busy taking a mare out of a ditch.

The pistol shot which killed Glenure is also interesting - at that time (after the '45) firearms were forbidden in the Highlands. John Roy Livingstone heard the shot, "a confused noise," others said they just thought it was pigeons being shot. Interestingly enough no-one bothered to dispute this - it appears that the law was ignored unless something happened and someone got caught!

Thus, in the aftermath of the murder a search was made of outdwellings in Lochaber and pistols were discovered. Dugald MacColl had some awkward questions to answer - like how he explained away two pistols and four swords! Dugald confessed to hiding two guns - John MacColl had added the swords later. Dugald identified one of the pistols as one he got in Edinburgh during the Rebellion. He had used it in England and it was taken from him by James

Stewart when he returned just before the Battle of Falkirk. This gun had been repaired by the local smith - John MacColl. Dugald explained away the other pistol - he claimed that he had found it in a cairn a year after the Rebellion and he had moved it about from place to place for about three years and finally, the previous Spring, he had hidden it in the barn where it was found. He added that he had fired the thing only twice - once at a target and the second time at a fowl and that the pistol had never been repaired, but the smith claimed that it had been repaired by a file.

As for the rest he got the powder from John McColl (now a prisoner at Fort William) and he had found the lead in a barn which he was pulling down. Finally, he added that he had taken care to let no one see him. Those who had been involved in a fowling party the previous April/May were all fined £15 and the pistols were confiscated. John Breck MacColl, however, also had a gun. He had taken it out hoping to meet with a fox but had gone home at ten or eleven o'clock leaving the gun outside at the head of the wood. There it had probably been seen by his herd and his servant and it was after he heard of the murder that he went back and hid the gun. In the meantime he had a solid alibi about where he was!

The Appin murder is a treasure trove of useful/useless information. Because the Government was to reimburse the Campbells for their expenses everything was recorded and preserved - thus we have a list of hotel bills which most normal people would have thrown away; thus:

3 gentlemen at supper & 2 servants	1/3
12 Brackfast	3/3
Whiskie	6/2
5 Lipes of malt	1/3
To soldiers sitting and drinking,	1/6
Whiskie	1/8
3 bottles ditto	3/6
3 men sitting at a dram	1/1
eggs and sugar	5
3 bottles of whisky	3/6
14 brackfast	3/6
3 men sitting at a dram	1/1
13 dinner	3/3
1 bott whisky	1/2
13 at brackfast	3/3
Eggs and sugar	9
Ale and Malt	1/4
7 bottles	8/2
15 suppers and 1 pint Ale	4/-
Candle	1/-
Hose	6/-
5 bottles whisky, ale and sugar	6/8
4 botts whisky	4/8
	3.6.5

The funeral of Glenure is also recorded and some of the bills there are worth considering if only to show how funeral customs have changed:

8 yards of Edinsens (?) for shearcloth
5 lbs rozin
5 lbs beeswax
20 fathoms small rope
6 quire mourning paper



6 sticks wax	
2 loaves sugar weight 1lb 15 ozs	
6 ozs nevdegraze	
From Miss MacLachlin Shopkeeper Inverary	5.0.0
7 lbs roastings at 6d a lb	1.11.1
Cheese from Mary McDougald	
From William MacIntosh, Maryburgh	
To case white sack	3/4
4 lb rozin	1/-
2 lb beeswax	4/-
8 yards black shaloon springs	12/-
2 boult neckings	5
1 hard nails Plenishings	1/-
36 yards teap	3/-
4 sticks black wax	2/-
Black thread	2
Boat brought down with the men	5/-
	1.11.7
Poultry and Eggs Dougal McCoil Achmahrosh	
71 hens at 6d a hen and a duck at 8d	1.16.2
43dz eggs at 1.5d per dozen	3.4
22 hens at 6d hen	11/-
27 chicks at 2 for 6d.	5/7
10 doz eggs	1/3
Sent from Inverary	
1 lb anise	
1 lb shavings of hartshorn	
1 lb flour of mustard	
6 quire mourning paper	
1 lb Bohea tea	
10 lb Kitchen sugar	
Coffee	
Bundle of hoops of barley	
10 lb powdered sugar	
ink powder	
6 corkscrews	
6 loaves sugar	

We can turn our attention to another murder in Corriechoille where the tacksman, Donald MacDonell, murdered his father-in-law Archibald MacDonall just before the '45. Relations between Donald, his wife Janet and his father-in-law seem to have deteriorated so badly that Janet announced that she wanted to leave her man and go to where no one would know her rather than put up with the bad relations. Her husband became violent and on one occasion he used "indecent and opprobrious language" ("damned bitch") before he threatened to shoot her and held a pistol against her. Janet managed to escape and hide in an outhouse while her mother and brother disarmed the husband, but not before he had discharged the pistol even if he did not hit anyone with it. On another occasion he had Janet tied and fettered when a servant stole away from the house and warned Janet's relations about what had happened. By the time a posse went out to rescue her Janet had freed herself and escaped. The closest we come to a reason for the violence is that Donald accused his father-in-law of allowing his cattle to escape - perhaps he did, perhaps not - but we do seem to have a picture of ineffective violence against Janet and threats against her father. Perhaps that was why the family were not too alarmed when they were warned that Donald was drinking at Inverfair with two accomplices and planning to come to see them. Indeed when Donald arrived to shout the odds he had the two accomplices and they guaranteed the safety of the father in law if he went

outside to speak to them. The man did so and just beside the 'little kail patch' Donald met and kissed his mother-in-law and then his father-in-law - before producing a pistol.

Archibald was a prisoner, through negotiation it was decided not to take him to the hills but to take him to Keppoch's House and then Donald wallowed the old man on the head. In that struggle Archie's family managed to take the gun and a dirk from Donald, but then Donald produced a knife with a white handle and he cut the old man twice on the arm. Very quickly the wounded man lost conscience and he had to be carried to his house on a blanket while Donald took to the woods. Later he was taken to Keppoch's house and the surgeons were called from Appin and from Fort William but it was too great a task for them; twenty two days after the assault the man died from loss of blood.

What is interesting here is the inability of isolated people to deal with a violent madman (we would simply have called the police after the first assault and had him bound over to keep the peace) but also the difficulty in getting Medical help while we look on the past with a confused mixture of expecting to be able to call an ambulance and be rushed to hospital which is not (in our eyes) all that far away and, on the other hand, entertain an odd view of the past where wonderful old women performed miracles with docken leaves, spider's webs and folk wisdom; they could not and people just died - even if it did take them 22 days!

Cattle theft is considered to be a major item in lawlessness in the Highlands. The Highlanders attitude was that cattle were little better than wild animals which one person might capture and exploit but which another person might take in his turn and for that reason it was not really theft at all. The adventures of Rob Roy and Colin of the Cows do add to this story but the reality when Court Cases are looked at seems to be different.

Donald MacDonald of Corriechoille (perhaps the murderer) in 1734 accused a neighbour Donald Cameron of stealing a black rigged cow worth twenty pounds Scots. The owner was so certain of the fate of his beast that he set one of the Independent Highland Companies (the Black Watch) to look in the byre of the accused for the hide and they found it. The criminal, faced with overwhelming evidence of his guilt, agreed on the spot to pay skait and damages for the animal provided Donald could prove that the deceased cow was his. Donald then produced "famous and unexceptionable witnesses" to prove his ownership of the Beast.

The accused was having none of it; first he claimed that the court was invalid because he had not been given enough notification of it - this was drummed out and then he objected to the first and main witness of the bereft owner.

Donald MacGillivandish alias MacCorroyvickoan, he claimed, could not be a valid witness because he was a Roman Catholic. Donald MacGillivandish alias MacCorroyvickoan swore he was "neither pagan nor Pape" and his evidence was admitted. He identified the cow as belonging to the pursuer for the reason he lived in the same town and had daily occasion to see the cow labelled among he pursuers cattle for the space of two years. Angus MacDonald, who was also a resident of the same town as the pursuer also identified the animal because he had seen it pass with other cows for three years and that "it was a remarkable cow." A string of witnesses bears testimony to this remarkable beast which, finally brings to its owner £18 Scots compensation and £15 Scots damages and expenses. Given that there were 12 pounds Scots to a pound sterling the value of the beast was £1.6.8 or £1.33 in modern money.

