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| Clans of the Brea d’AlbanA Collection of Scottish Histories |
| Macnab, Dewar, Macnish and Associated Families |
| Compiled and edited by:David Richard Rorer949 Nottingham Dr.Cincinnati, Ohio 45255513-474-8302dsbrorer@fuse.net. |

O Saw ye my dearie, my Eppie Macnab?

O saw ye my dearie, my Eppie Macnab?

She’s down in the yard; she’s kissin the laird,

She winna come hame to her ain Jock Rab.

O come thy ways to me, my Eppie Macnab;

O come thy ways to me, my Eppie Macnab;

Whate’er thou hast dune, be it late, be it sune,

Thou’s welcome again to thy ain Jock Rab.

What says she, my dearie, my Eppie Macnab?

What says she, my dearie, my Eppie Macnab?

She let’s thee to wit that she has thee forgot,

And for ever disowns thee, her ain Jock Rab.

O had I ne’er seen thee, my Eppie Macnab!

O had I ne’er seen thee, my Eppie Macnab!

As light as the air, and as fause as thou’s fair,

Thou’s broken the heart o’ thy ain Jock Rab.

Robert Burns (1759–1796). Poems and Songs.

The Harvard Classics. 1909–14.

336. Song—My Eppie Macnab

**Clans of the Brea d’Alban**

**A Collection of Scottish Histories**

**Macnab, Dewar, Macnish and Associated Families**

My mother’s family was McNab, her grandfather, James Stanley McNab emigrated from Glasgow, Scotland to Black River Falls, Wisconsin, in the 1850’s, where he settled on the farm where she was born and grew up. His grandfather, John McNabb worked in the cotton mills in the Glasgow suburb of Pollokshaws. Our first record of him is the posting of the banns, in 1800, for his marriage to Ann Buchanan in Glasgow. We have never been able to find out where they were born, but census records state that they were not born in Glasgow.

Having always been interested in history it was inevitable that I seek out the history of my own family, which led me to the Clan MacNab and its history. In 1977, The clan society published a short history, written by the chier James Charles Macnab of Macnab, known as the “Green Book” from the color of its cover. It has been out of print for many years, but I had obtained a copy while it was still available. About the year 2000, I began transcribing the book as a computer document, so that it could be shared with those of my family who were interested in our historical roots. While doing so, I kept coming across unfamiliar terms and thinking that if I had to look them up, others, who are even less familiar with Scottish History, would not know the meaning either. Therefore, I began to footnote the text, eventually adding so many, that fully a third of that text is now in footnotes.

I also began collecting other published histories of the MacNabs, the Dewars and the MacNishs as well as other historical accounts relating to these and other associated families, which have been assembled into this collection of stories. Due to the expense of printing, I have elected to instead burn them onto CDs and give them to those who are interested.

I hope that the reader finds my efforts interesting and would welcome any comments, corrections or additions anyone may care to give. I would especially like to obtain a copy of the very first history of the Clan MacNab – that given in the Douglas Baronage by Sir Robert Douglas of Glenbervie as mentioned in “In Famed Breadalbande” by the Rev. William A. Gilles.

A note on the formatting – the documents are all formatted in Microsoft Word using the font Frankfurt Gothic, which is not a standard Word font. If this font is not installed the text will default to Times Roman and not display as intended. The font is readily available for download from numerous sites on the internet and it is recommended that the reader install the font before viewing or printing these documents.

*David Rorer*

*949 Nottingham Dr.*

*Cincinnati, Ohio 45255*

*March 12, 2019*

*dsbrorer@fuse.net*

**Friends and Fellow Clansmen:**

This page was formerly titled “A Resignation,” though; in truth there was nothing to resign from except a moribund website, where I was once listed as “Clan and Scottish Historian.” The website in question, [www.macnab.org](http://www.macnab.org), had my contact information placed there, with my permission, by its creator Chuck MacNabb in 2001

Unfortunately, during the run-up to the 2008 US presidential election, Chuck McNab abandoned this website in favor of a political blog devoted to racist hate speech and tea party conspiracy theories. He seemed particularly obsessed with Barack Obama, at whom much of his vitriol was directed. Not wanting to have even the remotest connection to any such nonsense, I instructed him to remove my name from the website and blocked his e-mail addresses.

After this, I turned to David McNabb of Prescott, Arizona, who published a newsletter for his so-called “Clan MacNab Society International”, offering to let him publish my research. David did so, however, articles were pasted up with missing sections and mismatched illustrations, pages duplicated back to back and my carefully composed work generally made a mess of. It was apparent that little or no thought was put into making up the newsletter and it was embarrassing to see my work butchered in such a fashion. I offered pages ready made up for the newsletter, but he ignored the offer and lost the check I sent to pay for membership in his clan society.

I had sent him a half dozen copies of the CD of **“Clans of the Brea d’Alban, a Collection of Scottish Histories”** with the suggestion he give them to people he met at forthcoming highland games. However, instead he tried to sell them for a $30 “contribution.” At which I told David McNabb, I no longer wished to have anything to do with him or his so-called clan society and blocked his e-mail address. I had an older copies of the newsletter with his mailing list, so to sort of stick a finger in his eye; I mailed copies of the CD to the addresses on that list.

Needless to say the actions of both Chuck and David had left an exceedingly bad taste, so in 2009; I decided to step away from any further interaction with anyone associated with the clan, and with Scottish history. But before I did so I sent a copy of the CD to Alistair Mclean, who originated and maintains the Electric Scotland website, where very much to my surprise and delight, he published all of the material!

In the intervening years the chieftainship has passed from James Charles Macnab of Macnab to his son Jamie, the clan societies have been reconstituted, with David MacNab thankfully eased out and a DNA project has been instituted, which, in its early stages has produced some very interesting results.

Several persons who found “Clans of the Brea d’Alban” on Electric Scotland, have contacted me to say how much they appreciated my work and that interest has prompted a review of all the documents. A number of revisions have been made and some further material that had come to light in the meantime has been added. The result is as you see it.

Some of you-all may disagree with my conclusions about the accepted history of the Clan MacNab, however, I have been a student of history for nearly three quarters of a century. I have learned to view the assertions of others in the wider context of documented history and not to take the unsupported word of any single source or author as being factually correct. This project has consumed over four decades and I probably will not pick up the story again, there are other genealogies and subjects that I wish to pursue and as I reached my 80th birthday in 2018, I am aware that my time here is not infinite.

Be well, do good works and perhaps we will talk again.

David Richard Rorer – Historian emeritus

**My qualifications as a historian:**

I do consider myself a real historian and not simply because that label was once attached to my name on a now moribund website. Though I do not have a formal degree in history, I have had an interest in the subject since finding a 1905 Encyclopedia Britannica in my High School library, way back in the years 1954-57. Since then I have read widely in European and British History and can more than hold my own with those who do have formal academic degrees. I have had articles published on websites other than the two Clan Macnab websites and, was active for a number of years on various genealogy lists on Rootsweb where I achieved a reputation as an expert on the very complicated history of 19th century Germany.

In addition to historical studies, I have done a considerable amount of research and writing on the subject of genealogy, and helped unravel the origin of several of my ancestral families surnames. That research has revealed how often family histories have been not only just distorted, but falsified. The lesson was; one should not take the unsupported word of any one single individual or source as being factually correct. It is necessary not only to seek verification from several sources but also to look at a story in the larger historical context of contemporary history. This very much applies to the history of the Clan Macnab.

**The Histories of the Clan Macnab:**

The history of the Clan Macnab is that a single family that happened to become prominent in one local and I have become satisfied that much of that history has been made up. I am also satisfied that the MacNab’s have no more of a basis for their claim to being a “clan” than do many other Scottish families who have not been so acknowledged as such.

in 1991 the Lord Lyon was persuaded to recognize “Dewar” as a “clan” complete with banner, arms etc. I personally find this slightly amusing as “Clan” implies a blood or other kinship. A Dewar was a custodian and there were many such “Dewars”, not just those associated with St Fillian. So the relationship of the members of this “clan” is based on a surname, not on blood! So be it, the Lord Lyon can obviously be persuaded.

There is also the fact that the various Dewar’s of St. Fillan predated the Clan Macnab by centuries. Thus rather than Dewar being a sept of the Clan Macnab, that clan should properly be a sept of the Clan Dewar!

“**Clans of the Brea d’Alban, a collection of Scottish Histories”**.

In assembling the different versions of the Clan Macnab history, a number of inconsistencies became apparent and in time those inconsistences led to the conviction that major parts of the history of the clan was fabricated. The greater part of this proof can be found in “In Famed Breadalbane,” by the Rev. William A. Gilles, chapter VIII, “The Macnabs of Bovain” in which he states as follows:

“The genealogy of the Macnabs, given in the Gaelic Manuscript of 1450, and printed in the Transactions of the Iona Club, ‘Collectanea de Rebus Albanicis,’ is quite absurd.”

 The Rev. Gilles then goes on to state: “The fantastic genealogy prepared by John Macnab and his brother in this remarkable way bears on its face the marks of inaccuracy; yet, strange to say, it has been accepted as true by historians and has received the approval of John Macnab of Callander, who wrote a book, entitled ‘The Clan Macnab,’ published in 1907” (reproduced in this set of stories in “The Clan MacNab History Part Two”)

“In Famed Breadalbane”, was first published in 1838 by The Munro Press, Perth. A facsimile edition is available from Famedram Publishers, Ellon AB41 9EA, [www.northernbooks.co.uk](http://www.northernbooks.co.uk). Just below I quote, in its entirety that portion wherein he relates how and when John MacNab created the clan history.

**A Fantastic Genealogy**

The genealogy of the Macnabs has presented much difficulty owing to the absence of family papers. It is said that the Macnab writs were destroyed on two occasions, first in the time of King Robert the Bruce, and again when the castle of Ellanryne was burned down by the English during the Commonwealth. The genealogy given in the Douglas Baronage is fanciful and fictitious and has an extraordinary history behind it. When Sir Robert Douglas of Glenbervie was collecting material for his book, in 1768, he wrote to John Macnab of Bovain, then chief of the clan, for information concerning his family. Macnab prepared a genealogy, which Douglas stated to be pretty good so far as it went and, he himself undertook “to make it fuller and better." At the same time the historian asked Macnab to furnish him with further details regarding his immediate ancestors and their children, and any anecdotes concerning the clan that he could recollect. John Macnab thereupon wrote to his brother, Archibald Macnab, then a colonel and afterwards a general in the British Army, in the following terms:

"Dr. B. yours of the 6th June I had, and wou'd be extremely happy how soon your affairs would admitt of your being here. You see I lost no time in writting Mr. Douglass, and sent him the accompt of our Family in the very manner you sent me. On perusing it frequently with all attention I found you justly took care not to Incence or Raise the ill nature and Umbrage of the B.' [Campbell’s of Bredalbane who actually owned the Bovain estate] family against us. You are, as well as I am, sensible the doing it att this time of day answered no ends, nor would Monk's Letters[[1]](#footnote-1) being so very recent add any Antiquity To the Family, and placing them or any pairt of them of course behoved to rip up old sor's and Disgrace B's family. Mr. Douglass may indeed mention his having by him letters from Monk will prove that the Great Family keeped possession of the whole of our Estate during the length of the Usurpation (Period of the Commenwealth under Cromwell), and still hes some of it to this day, but does not incline to insert them at this juncture; this I intended to have inseart in the skeath, but delayed doing it till I had your thought thereon. I was also for Two or three days Endeavouring, but in vain, to get rid of the Etimologie of our name, I mean Abbot's son, Fearing that when published the Readers might Infer therefrom wee were bastards; Because noe Abbot or Kirkman in Orders befor the Reformation were allowed by their Canons marriage. To obviate this my Intention was to putt it on this footing, viz:—That as the Abbots of old amassed a deall of Riches, That this Abbot of Glendochard had given all the lands he had acquired of Temporalities to his Nevay, or nearest Heir, and had got thereby the Appellation of M'nab Eyre (i.e. heir); by this we get quyt clear of the Imputation of bastardy, which to the utmost of our power wee ought to guard against. I have just now write to Mr. Douglass that I sent you a Coppy of what was sent him, and desyred he would print nothing till he heard from us, not knowing but we might make some alterations. If I send him what he wants I shou'd mention Achalader and Achlyne come of our Grandfather; let me have your opinion of this also. If you approve of thir remarks I have made, and as I believe you have keeped by you a Coppy of what you sent me, you may att conveniency Extend it a new and remit to me. Frank is just now at Ednr. pushing and procuring of some £100 pounds mentioned in my last. I expect he'll meet with success. Wee are all in good health, and Jamie is become a Father, but I doe not think his son will live any Time. My wife, Rob, and Don. Campbells wife, who is here, joyne in compliments. To you, and I ever remaine.

Your affect. Brother,

Kinnell 3d July, 1768” John Macnab.

The fantastic genealogy prepared by John Macnab and his brother in this remarkable way bears on its face the marks of inaccuracy; yet, strange to say, it has been accepted as true by historians, and has received the approval of John Macnab of Callander, who wrote a book, entitled “The Clan Macnab," published in 1907. In 1768 John Macnab, in making up his genealogy, reckoned himself to be eleventh in descent, tracing from father to son, from Gilbert Macnab to whom a charter was granted in 1336. This allows a period of possession of thirty-nine years and three months for each of his predecessors, and if each chief was twenty-one years of age when he succeeded, each must have attained an average age of sixty years. Between the years 1488 (when King James III. was murdered), and 1606, if we are to credit this genealogy, there were only three Macnabs in succession as chiefs. As a matter of fact, however, there were six chiefs during that period**.**

One can see by this that John Macnab, in writing the history of his family was more concerned with not offending the Bredalbane Campbells and in avoiding the imputation of bastardy than he was with historical accuracy. Then Sir Robert Douglas in turn made it “fuller and better,” in other words padded it to make a better read!

**Other sources:** Independently of the Rev. Gilles book, it is possible to confirm much that is fraudulent about the story of the Clan Macnab:

**The descent of the Macnab from the hereditary Abbot of Glendochart**

The clan history as written by James Charles Macnab and others, states that the old Gaelic manuscript genealogies trace the mediaeval Macnab chiefs through some twenty generations from Saint Fillian’s brother Ferchar mac Feradach and that the Chief of the Clan MacNab is still recognized by Scotland’s chief heraldic officer The Lord Lyon King-at-Arms, as hereditary Abbot of Glendochart. He further states that according to tradition the original ancestor was the younger son of Kenneth McAlpine, who united the Picts and the Scots in 843 to form what became the kingdom of Scotland. This younger son was Abbot of Glendochart and Strathern and the Macnab’s derive from a holder of that Abbacy in the 9th century A.D.

Prior to the unification of the Celtic church with that of Rome, it had lay Abbots as well as clerical Abbots and even the latter were allowed to marry. The Abbot of Glendochart was one such ancient office of the Celtic church, which over time became secularized as a hereditary title for the holder of the barony or estate of Glendochart, one of the major land holders in Perthshire. As such he, along with the Earl of Atholl, is said to have governed part of Argyll.

By the time of the Scottish civil wars between the Bruces and Comyns, cumulating in the battle of Bannockburn in 1314, the Abbot of Glendochart seems to have disappeared, as there is no mention of him in the histories of the MacDougalls or Comyns during this time of conflict. After Bannockburn, King Robert Bruce declared forfeit, all those who opposed him and fought on the side of the King of England. The Macnab clan histories specifically state that the Macnabs (or more properly the Abbot of Glendochart) joined with the MacDougall and Comyn families in opposition to Bruce, therefore, If such did happen he would have been one of those who’s writs were burnt; lands and offices, taken from him, etc.

it is not known if the Abbot of Glendochart was killed in the battle or fled into exile in England with the MacDougalls. In any case he is not heard of again. The clan histories state that the barony of Glendochart was given to one Alexander Menzies of Weem and it is a matter of record that much of Argyll was parceled out to the supporters of Bruce, including the Campbells.

The Lord Lyon notwithstanding, it is the descendants of Alexander Menzies of Weem, who have the better claim to being hereditary Abbots of Glendochart, not the chief of the Clan Macnab. In fact there was no “Clan MacNab” or “MacNab of MacNab” at that time as the first Macnab is supposed to be one Gilbert, sometimes named Gilbert M’Nable, first mentioned in the grant of a charter to the lands of Bothmachan in 1336, some 22 years after Bannockburn. There then is no mention of any Macnab until 1407, after which there were several charters granting more lands to a John son of a deceased Alexander MacNab. But this does not imply there was a Clan MacNab or that they used the surname Macnab, as surnames did not come into general use in Scotland until the seventeenth century. They most probably styled themselves as something like “de Bothmachan” or “de Bovain” Instead.

In fact, the clan system did not develop until over a century after Bannockburn in response to a breakdown in the central government of Scotland, as outlined in the following article adapted from:

“Highland Warrior, Alasdair Maccolla and the Civil Wars” by David Steverson.

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“……The clans’ of late medieval and early modern Scotland had their origins in the fourteenth century or later. They were not, as is sometimes still assumed, survivals of primitive tribes with an existence stretching hack to distant antiquity. Nearly all chiefs claimed such distant roots, and sometimes there was truth in the claims in a strictly genealogical sense; the chiefs could trace as their ancestors great leaders of earlier ages. But these ancestors had not been chiefs’ of ‘clans’ such as existed from the fourteenth to the eighteenth centuries.

“The clans arose to fill a power vacuum…. In the fourteenth century as the power of the monarchy declined, weak kings followed a disastrous succession of child rulers. Between 1390 and 1625 no monarch of Scotland had reached adulthood on ascending the throne. During extended royal minorities the central government decayed as factions competed to rule in name of the infant monarch, granting out power previously exercised by the king in order to win support.

“As the power of the monarchy decayed, men had to fend for themselves especially in areas like the Highlands and Isles, relatively remote from the center of government landholders had to protect themselves. In such circumstances the landholder who survived and prospered acted aggressively, extending his power at the expense of neighbors, striving to increase the number of followers who would obey and serve him. There were many ways in which ruthless men could thus aggrandize themselves, but only three basic ways in which they sought to legitimize their actions. Feudal authority could be extended by forcing lesser neighbors who held land directly from the king to agree to hold it in future as their vassals and charters obtained from the crown sanctioning this. Or claim authority as head of a kin group or family... insisting that seniority gave them power over their relatives. Finally, extension of power could be given the legitimacy of written agreement through banding or bonding. Such bonds could be between equals, binding themselves together in friendship or to act as allies; or between a great man and a lesser one, the latter by a bond of 'manrent’ obliging himself and his followers to obey the former in return for protection.

“As royal authority declined one begins to hear of ‘clans’ in the Highlands and commentators begin to divide the inhabitants of Scotland into Lowlanders, speaking the Scots variant of the English tongue and relatively ‘civilized’; and Highlanders, speaking Gaelic, warlike and unruly barbarians, organized into ‘clans’.

“Clan’ means literally children or offspring, and the clans were the social and political groups which emerged in the Highlands in the fourteenth and fifteenth centuries in response to the lack of effective royal authority. As the name suggests, the idea of kinship, was the dominant feature of the clan in theory. But in practice the origins and structures of clans varied greatly. In the west the chiefs of clans generally traced their ancestry back to great men. Celtic or Norse, of earlier ages; their families had accepted the authority of the feudal monarchy but now, as royal power decayed, they revived and emphasized older claims to pre-eminence. in the east many clans were almost entirely feudal in origin; the Gaelic speaking chiefs who emerged were the descendants of French speaking Anglo-Normans whose first claim to authority in the area they dominated was the grant of land to them by feudal charter, but as generations passed had become Gallicized. As this happened they; tended to buttress the authority they claimed by feudal grant from a declining monarchy, claiming also a kinship right to the obedience of their men, thus appealing to an older form of legitimacy and partly adopting the culture of the local population.

“The modern popular image of the clan is of a body of people related by blood, descended from a common ancestor, inhabiting a clan territory, ruled by a chief who is head of the kin, wearing a clan tartan and all having the same surname.is a myth. The last two of these characteristics can easily be disposed of; tartans were worn, but there were no fixed clan tartans, and clansmen did not share a common surname, for the reason that until the seventeenth century most Highlanders had no fixed surnames. As to descent from a common ancestor, by the eighteenth century it was usual for those who followed a chief to claim such kinship. This also was a myth, but a useful one, since men believed in the truth of it and it provided a strong social bond. Nonetheless, it was a myth, and the further one looks hack in the history of clans the more obviously mythical it becomes. Originally the ‘clan’, in the strict sense of the children or descendants of the man held to be the founder of the clan, was the dominant or ruling group in the ‘clan’ in the wider sense of all whom gave obedience to a chief

**The surname MacNab as derived from Clann an Abba:**

“Children of the abbot” appears to be an attempt to legitimize the connection to the abbots of Glendochart and the fictionalized history of the family. William Anderson, in the earliest published clan history, also counts this Gilbert M’Nable as the first chief of the Clan Macnab and makes no mention of the younger son of Kenneth MacAlpine nor does he make a claim for descent from him or the Abbot of Glendochart as is done in other clan histories! In fact, writing in “The Scottish Nation” (quoted in “The Clan History, part one) he states that the name derived from “Nab” a round headed height or cone after the mountain called Ben Mor or “Great Head,” an assertion that makes a great deal more sense than “children of the abbot!” The derivation of Macnab from the Gallic phrase “clann an abba” meaning “children of the abbot” is at best an unproven myth.

**The Clan Septs:**

In an article titled **Clans, Families and Septs by Sir Crispin Agnew of Lochnaw Bt**., dated 13th August 2001 (original found on the Electric Scotland website) he states that; “It should also be said that the various Sept lists, which are published in the various Clans and Tartan books, have no official authority. They merely represent some person's, (usually from sometime in the Victorian era) views of which name groups were in a particular clan's territory.”

The major perpetrators of this notion were the authors of “The Clans, Septs, and Regiments of the Scottish Highlands (Frank Adam and Innes of Learney) first published in 1908. In the case of the Clan MacNab they claim the following names are septs of the clan.

**Abbot and Abbotson**

Abbot and Abbotson are supposedly Anglicization’s of MacNab. An assertion based on the supposed connection to the ancient Abbots of Glendochart. ***A Dictionary of Surnames***, by Patric Hanks & Flavia Hodges, Oxford University Press (printing of 1994 ISBN 0-19-211 592-8) suggests that the origin of surnames such as Abbot and Abbotson as most probably derived from an ancestor who played an abbot in a religious play, was a serf belonging to an abbot, or possibly the actual son of an abbot.These surnames are English in origin and the connection to MacNab should be considered a myth,

**Gilfillan and Gilland**

According to ***A Dictionary of Surnames:***

(T)hese surnames are composed of two Gaelic words, signifying servant of Fillan. Who this Fillan was it is impossible to say. Ossian makes one Fillan a son of Fingal. Originally the Gilfillans belonged to the Isle of Mull, and were all cut to pieces by a hostile tribe, with the exception of two married women, who made their escape to the mainland, and bore twins each, from which four sprung all the Gilfillans in Scotland.

Note: The tradition of all the tribe being slain, except one or two women who were in a condition to perpetuate the race, is a common myth in many so called genealogies. It usually has no basis in fact. This association is a stretch since there appears to have been more than one Fillian

**Fillan and Fillans**

These surnames – the root also of Gilfillan – are supposedly derived from the association with St. Fillan, the legendary founder of the Abbey of Glendochart. According to ***A Dictionary of Surnames:*** they are probably derived from the Saxon word fyllan, to fill, although it goes on to state that a Gaelic origin may also be assigned to it.

To wit, the famous Saint Fillan, having lived so far back as the seventh century and whose name has been given to so many chapels and pools in Scotland, and is associated with so much absurd superstition. He was abbot of Pittenweem, but having turned a hermit, he died in the wolds of Glenorchy in Argyleshire in 649. In the old monkish legends regarding him it is stated that while engaged in transcribing the Scriptures, he left hand was observed to shine with so much splendor as to afford him light enough to enable him to proceed with his work, as he used to spend whole nights in that exercise. The belief in the power of St. Fillan in the cure of lunacy was long held in the Highlands, and the superstitious observances by which his aid was supposed to be procured, were for centuries performed at his chapel and pool in Strathfillan, Breadalbane. There is a village in Perthshire of the name of St. Fillan.

So there is a connection, however, it is not exclusive to Glendochart and therefore not of the MacNab’s either and do not forget that until the seventeenth century most Highlanders had no fixed surnames.

**The Clan Territory:**

In spite of the many colorful clan maps showing the territory of the Clan Macnab territory running along the south shore of Loch Dochart and up through the Glendochart, this is also part of the clan myth, it is doubtful that the clan could ever claim, as its own, any more than the scattered lands that made up the extended estate centered on the barony of Bovain. A Barony, which, by the way has been held of the Campbell’s of Bredalbane for the past four centuries and recently, once more, has been lost, sold to pay estate taxes. There appear to be no MacNabs, of whatever spelling, currently living in what has oft been claimed as its territory.

**The current line of Clan chiefs:**

The late Archibald Corrie Macnab obtained recognition as the chief of the Clan because he had the money, the ambition, possession of the Kinnel estate and moreover, the ability to persuade the Lord Lyon to rule in his favor. However, correspondence with descendants of other branches of the family has convinced me that each has at least as strong a claim to the chieftainship as the current family. Unfortunately, my opinion does not count in this matter nor do I have the ear of the Lord Lyon.

1. This would be General Monk, to whom the widow of Smooth John applied for relief, after he was killed at the battle of Worchester – see the Clan Histories [↑](#footnote-ref-1)