



# CLAYMORE

*Service, Education, Advocacy for the Scottish-American Ancestral Diaspora*

*January 2021: Winter*

## John Ruairidh Morrison, Chief of Clan Morrison

Dr. John Ruairidh Morrison, Chief of Clan Morrison, passed away peacefully on Saturday, November 7, 2020 at the age of 52 after surviving more than 13 months with brain cancer. Originally from the United Kingdom, Ru lived his last 17 years in Northwood, New Hampshire with his wife and children.

Ru had an infectious enthusiasm for life, for his family, for his clan, for friendship, for science, and for good food and good spirits. Ru earned his doctoral degree in oceanography from the University of Wales at Bangor and worked at the Bermuda Biological Station for Research, Woods Hole Oceanographic Institution, and the University of New Hampshire before becoming the founding executive director of the Northeast Regional Association of Coastal Ocean Observing Systems in 2009.

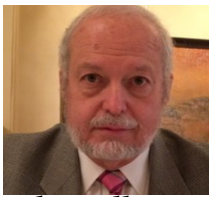
Quick with a smile and always with a good bottle of single malt at hand in the evenings, Ru was an expert pizza chef, skilled craftsman, and fourth degree black belt in Isshin Ryu karate.

Ru was beloved by all who knew him. Ru is survived by his wife Ann Michelle, their children Alasdair and Marin, his mother Carley, his sisters Fiona, Catriona, and Ceitidh, his brothers Matthew and Benjamin, and many other cherished relations.

Ru's ashes will be interred at the Clachan Sands Cemetery near his ancestral home on the island of North Uist in the Western Isles of Scotland at a future date, and a seaside celebration of Ru's life is planned for 2021 in New Hampshire.

Ru will be missed greatly by all who knew and loved him.





**John Bellassai**  
Clan Gregor  
President



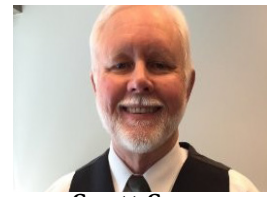
**John Cherry**  
Clan MacLachlan  
Vice President



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Clan Scott  
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Clan Scott  
Secretary



**Scott Swan**  
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**David McKenzie**  
Clan McKenzie  
At-large



**Peter Wilson**  
Clans MacLellan  
Clan MacLaren  
At-large



**Bruce Whyte**  
Clan Gregor  
Newsletter



**Rhonda Wardlaw**  
Clan Wardlaw  
At-large

## Council of Scottish Clans & Associations, Inc

*A 501(c)3 non-profit organization*

*COSCA was founded in 1976 by Dr. Herbert MacNeal and a handful of other dedicated volunteers for the purpose of supporting Scottish Clan organizations and preserving Scottish heritage.*

*COSCA's founding statement of charter and mission continues today as our current Trustees, members and volunteers continue to work towards the goals of:*

- Strengthening the Scottish American community by bringing individuals together with their Scottish Clans and Associations;
- Supporting our member Scottish organizations with training and resources to help them meet their own missions;
- Providing education and learning opportunities in Scottish fields;
- Building relationships with Scotland and the global diaspora.

*COSCA is not chartered to nor interested in assuming management of individual Clan societies. This newsletter does not accept any responsibility for the opinions expressed within the newsletter, nor does it restrict the reasonable opinions of other groups.*

*Council of Scottish Clans & Associations, Inc*

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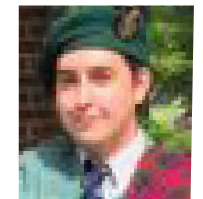
**John Cochran**  
Clan Cochrane  
Planning



**Ed Ward**  
Clan Stewart  
At-large



**Bart Forbes**  
Clan Forbes  
Communications



**Ethan MacDonald**  
Clan MacDonald  
At-large



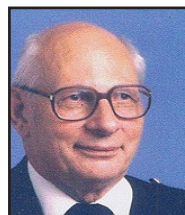
**Viscount  
Dunrossil**



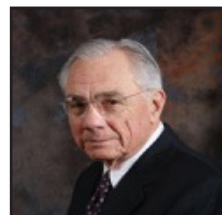
**Jamie  
Lord Sempill**



**Sir Malcolm  
MacGregor**



**Phil  
Smith**



**Bob  
McWilliam**



**Scotty  
Gallamore**

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## We Need You

***COSCA has as one goal “to represent the interests of Scottish clan and family associations and our other heritage member organizations across the USA and internationally—in the process promoting our shared Scottish heritage and culture through all forms of public education.”***

**No one person or persons can fulfill these. So, we are issuing a plea for greater member involvement through submission of articles. Any article. Family stories are often most revealing. Short or long we shall edit it to fit. If it needs grammatical or spelling correction, we shall correct it.**

**COSCA aims to provide you as much information as possible about Scotland, Scottish heritage and history. This newsletter is your one portal for information you may not otherwise have learned. So, what have you got out there? Send them to the editor.**

**[coscaeditor@gmail.com](mailto:coscaeditor@gmail.com)**





## PRESIDENT'S PAGE

Happy New Year! We are now entering a new year, which I and the rest of your COSCA governance team hope proves to be a healthy, prosperous and productive one for all of you, and for your families. Once winter is behind us and COVID-19 vaccinations reach the bulk of the population, we are optimistic that we will once again see a highland games season that allows us to gather in person to celebrate our shared Scottish heritage.

Because of the public health crisis we faced as a Nation in 2020, we held our Annual General Meeting (AGM) virtually, back on November 20<sup>th</sup>—the first time ever—instead of at the Grandfather Mountain Highland Games (GMHG) in NC, as had always been the case since our founding in 1976.

Virtual attendance at our online AGM was good—over 50 members—and we had a productive 90-minute meeting, the high points of which I will touch on below. (Thanks to Charlie Sherwood, our Secretary, for not only hosting the Zoom meeting but taking minutes during the AGM.) Assuming GMHG will again be held this coming July, it is our plan to once again hold an in-person AGM at that location and at that time. But stay tuned on that score and watch our Website ([www.cosca.scot](http://www.cosca.scot)) for further information, as it becomes available.

As required by our Bylaws, we held annual elections to our Board of Directors at the online AGM—something that is now permitted by law in our current State of incorporation (DE), as in most other states. All four of our officers were reelected to another term and two new at-Large members were elected to the Board—Ethan MacDonald and Bart Forbes. Please join with me in welcoming both Ethan and Bart to the Board. Ethan is an under-graduate theology student very active in his clan society (he is a Commissioner for Clan Donald, USA—a COSCA Member), and a published author. He is a Fellow of the Society of Antiquaries of Scotland (FSA Scot), as well as currently serving on our Strategic Planning Initiative, chaired by John Cochran (see report later in this issue). Bart is a past president of the Washington, DC St. Andrew's Society and now President of the Clan Forbes Society. (Both of these organizations are members of COSCA.)

A former U.S. Department of Commerce manager with deep professional expertise in electronic communications, Bart Forbes has also been appointed by me as our new Director of Communications for COSCA. In this role he will be responsible for our Website, Facebook Page, and all our social media outreach—an area we will be greatly emphasizing this coming year, in keeping with strong recommendations from our Strategic Planning Committee. (See a report from Bart on this subject elsewhere in this edition of *The Claymore*.) Top early priorities for Bart are to revamp the Home Page and other pages of our Website, updating and greatly expanding content there; and to consolidate our several Facebook pages into one and reestablish centralized control over this communications platform, access to which will now be limited to COSCA members only.

Many of you know Scotty Gallamore, our longest-serving Board member, who staffed the Society tent at GMHG for over 40 years. Scotty is now advanced in years and while still sharp, is no longer mobile; she has now moved into an assisted living facility in her home state of NC and so has left the Board of Directors. Please let me know if you would like to contact Scotty directly, and I will provide you the details. Scotty has now been appointed by me to our Advisory Board and will continue to serve COSCA from this new vantage point.

Among the discreet pieces of old business which we addressed at the AGM in November was the adoption by a unanimous vote in favor by the membership, of the proposed Bylaw revisions which had earlier been post-



ed on the Website. (These had been crafted previously by a committee chaired by then Board member John McInnis, and subsequently adopted in 2019 by the full Board.) Most of the changes made were in the nature of cleanup and modernization of terminology (first time in many years) and the reordering of certain sections. One of the few substantive changes was to convert the required quorum for doing business at a duly convened meeting of the membership from a percentage of the entire membership to a fixed number of persons. And the Mission Statement of COSCA was shortened and modernized to read: *“to represent the interests of Scottish clan and family associations and our other heritage member organizations across the USA and internationally—in the process promoting our shared Scottish heritage and culture through all forms of public education.”* (The complete revised Bylaws text, as adopted back in November at the AGM, is posted on the Website.)

One of the longtime Bylaw provisions that was retained and endorsed at the AGM will now be activated for the first time in many years: Extending Honorary Membership in COSCA to clan chiefs and other Scottish V.I.P.’s with whom COSCA has an established relationship. To carry out this mandate, I will be contacting each of the dozen or more visiting chiefs and other dignitaries from Scotland who have come to our in-person AGMs at GMHG over the past several years and spoken to our members. (Honorary members are non-voting and do not pay dues.)

Another longtime Bylaws provision that has been neglected in recent years and not utilized will be reactivated by me starting immediately: The appointment of a group of regional commissioners for COSCA whose job will be to help us recruit and retain members nationwide—especially in those areas away from the East Coast, where COSCA’s strength has traditionally centered. The plan is to appoint a dozen Regional Commissioners, drawn from among our current members, to represent the following geographic regions:

1. New England (ME, NH, VT, CT, RI, MA),
2. Great Lakes (MI, WI, IL, MN),
3. Northeast (NY, NJ, PA),
4. Mid-Atlantic (DE, MD, DC, VA),
5. Southeast (NC, SC, GA, FL),
6. Upper Midwest (OH, IN, WV, KY),
7. Great Plains (KS, MO, IA, NE, OK, SD, ND),
8. South Central (TN, AR, AL, MS, LA),
9. Northwest (AK, WA, OR),
10. Rocky Mountain (MT, WY, UT, ID, CO),
11. West Central, (CA, NV, HI), and
12. Southwest (TX, AZ, NM).

It is important to point out that these individuals will **NOT** serve in a governance role; these will not be policymaking positions and they will not sit on the Board of Directors. Rather, they will be recruitment and outreach “ambassadors”—COSCA’s eyes and ears in the nationwide Scottish Community. They will be expected to promote COSCA at local area highland games, Burns suppers, Tartan Day gatherings, St. Andrew’s society meetings, and other events where American Scots typically gather—by making person-to-person contacts, as well as delivering promotional remarks and distributing membership applications and brochures, etc. To do so, COSCA will furnish each of them with personalized business cards and talking points. We do not see these individuals as staffing stationary COSCA tents or tables; rather, they will be expected to proactively circulate among the people gathered there, moving freely. What we are looking for is outgoing, people-oriented personalities who enjoy doing marketing and recruitment and who know their local Scottish communities.

These Regional Commissioners will be appointed by the President and report through the President to our Board of Directors; and they will serve at the pleasure of the President and the Board. They must reside in the region they will service. And they will be expected to submit regular updates on their activities to the Board and to sponsor new members for COSCA from among the contacts they make. We already have two volunteers who have stepped forward to serve in this role—one for New England and the other for the Rocky Mountain states. If you are interested in serving as a Regional Commissioner, or if you want more information in order to make a decision whether to volunteer, please contact me directly, by telephone or **email**, as listed below.

It's time for all COSCA members, whether Individual or Organizational, to renew their membership for 2021 and pay their annual dues. Dues amounts still remain low and unchanged--\$25 for individuals and \$50 for clan or family associations or other organizations—and can be paid either online, by going to the Website, or by check, mailed to Scott Swann, our Membership Chairman, at his home address in Georgia. Please see the Membership Application, which is the last page of this newsletter and which contains Scott's address.

If you want to pay by check, download the Membership Renewal application and send it, along with your check, to Scott at the address listed for him on that form, near the bottom. [NOTE: If you want to pay electronically, by credit card, but have forgotten your User Name and/or Password, or if—as is unfortunately often the case—you are new to leadership in your organization and your predecessor neglected to supply you with your Organizational Membership Password, please contact Scott Swann for assistance at [scots1314@gmail.com](mailto:scots1314@gmail.com). Scott will happily reset your Password or otherwise assist you with retrieving your access credentials. And if you want to pay by check, through the mail, please be careful *NOT* to send your payment to the previous Membership Chairman's address in Arlington, TX—which used to appear on the Membership Renewal Form. (Our previous Membership Chairman, John McInnis, retired from the Board over two years ago and left this role at that time, but he tells us some people are STILL sending COSCA dues payments to him in Texas!) Finally, if you need an invoice for your organization's files—something COSCA does not proactively send out as a dues notice—just contact Scott Swann and let him know that; he will then gladly send you one for your records.]

I hope that many of you were able to join us back in early December for the 17<sup>th</sup> annual Scottish North American Community Conference (SNACC), which was held virtually this year, *via Zoom*. (COSCA is an organizational cosponsor of SNACC, along with the American-Scottish Foundation, based in NYC, the St. Andrew's societies of Illinois and Detroit ("Chicago Scots" and "Detroit Scots", respectively), the Scottish Studies Foundation at the University of Guelph, in Ontario, and COSCA's sister society in Canada—Clans & Scottish Societies of Canada (CASSOC).) This three-day conference featured over 40 speakers on a wide variety of subjects, from history and heritage, to updates on the latest in DNA technology and genetic genealogy, to a celebration of the 700th Anniversary of the Declaration of Arbroath, to update reports from the leaders of such entities as VisitScotland, the Scottish Heritage, USA Foundation, the Association of Scottish Games & Festivals, Lyon Court, and the Standing Council of Scottish Chiefs, to name just a few. Top speakers included Charles, Lord Bruce (eldest son and heir of the Earl of Elgin, Chief of the Bruces), former First Minister of Scotland Henry McLeish, John, Lord Thurso (Chairman of VisitScotland), Lord Lyon Dr. Joseph Morrow,

**COUNCIL OF SCOTTISH CLANS AND ASSOCIATIONS**

Council of Scottish Clans and Associations, Inc.  
 "Service, Education & Advocacy in support of the Scottish American Ancestral Diaspora"  
**Scottish Clan or Family Association Membership: \$50 per year**  
 (Membership Year January 1 - December 31)  
 Date: \_\_\_\_\_

Scottish Clan or Family Association Represented: \_\_\_\_\_

Yr. Founded: \_\_\_\_\_ Number of Regional Directors (average annual): \_\_\_\_\_ Number of Memberships (average annual): \_\_\_\_\_

Number of Scottish Games or Events attended (average annual): \_\_\_\_\_

Contact Name: \_\_\_\_\_ (First, Middle, Last) Contact Position/Title: \_\_\_\_\_

Contact Address: \_\_\_\_\_ (No., Street, City, State & Zip)

Home Phone No.: (\_\_\_\_) \_\_\_\_\_ Mobile No.: (\_\_\_\_) \_\_\_\_\_

Email Address: \_\_\_\_\_ Check enclosed #: \_\_\_\_\_

**Applying for Individual Membership: \$25 per year**  
 (Membership Year January 1 - December 31)

Contact Name: \_\_\_\_\_ (First, Middle, Last)

Contact Address: \_\_\_\_\_ (No., Street, City, State & Zip)

Home Phone No.: (\_\_\_\_) \_\_\_\_\_ Mobile No.: (\_\_\_\_) \_\_\_\_\_

Email Address: \_\_\_\_\_ Check enclosed #: \_\_\_\_\_

Clan Membership(s) (use back if necessary)  
 What can COSCA do for you? \_\_\_\_\_ (use the back of this sheet if needed)

No. of Scottish Games Events attended yearly: \_\_\_\_\_

Favorite 2 Scottish Games or Events: \_\_\_\_\_

Would you be willing to Volunteer to staff an information table for COSCA? Yes! No

Mail to: COSCA, 316 Regal Dr, Lawrenceville, GA, 30046

COSCA is a registered IRS Section 501(c)(3) public charity incorporated in the State of Delaware, USA.

Donald Maclaren (Convenor of SCSC), Sir Malcolm MacGregor, Chief of Clan Gregor, our own Andrew, Lord Dunrossil, and noted professors Donna Heddle and Caroline McCracken- Flesher. The conference proceedings, which were all recorded, are now available for online viewing. Go to the Conference Website (at [www.scottishleadershipconference.com](http://www.scottishleadershipconference.com) ) for details on how to access it, etc.

Finally, some of you will remember that the 2017 SNACC Conference was held in Canada—in conjunction with the Guelph, Ontario highland games. Back then, a number of COSCA officers and Board members who travelled to Canada met at that event with Board members from CASSOC, in a closed session, to discuss matters of mutual interest and concern. An upshot of SNACC 2020, just held, is that CASSOC President Bill Petrie and I are actively discussing holding another COSCA/ CASSOC “summit” in 2021—but this time do it online, *via Zoom*, regardless of whether in-person events can be restarted by then. That way, many more from governance in each society can attend, at no cost. And we are looking at having an open session, with speakers, that same day, for the COSCA and CASSOC memberships at large, too. As all of us have found out, the ease and cost-effectiveness of holding online meetings by Zoom, etc. means this is not a tool we want to remove from our toolbox any time soon. Stay tuned for more information on this as we move forward.

Yours aye,

John B.

**John King Bellassai, JD**

**President, Council of Scottish Clans & Associations**

**(202) 258-4876 (cell)**

## IN ORDER TO HELP ALL OUR MEMBERS

What questions, any questions, do you have?

WHY	does our clan do that?
WHY	do other clans do that?
WHAT	do other clans do that works?
WHAT	do other clans do that has not worked?
WHAT	information do you want?

We may have some answers. More importantly, by asking COSCA we can publish them so you can reach all members of COSCA. Let's start a board.

**Q&A for Clans/Families/ Societies**

[coscaeditor@gmail.com](mailto:coscaeditor@gmail.com)



# National Trust for Scotland USA

## Launches Clan Partner Program to Build Clan Membership

National Trust for Scotland USA (NTS-USA) has just launched a new program that will assist all clan societies in attracting and retaining their members. The Clan Partner program will allow participating societies to offer a 15% discount on all NTS-USA memberships. Small societies can join the program for \$250 and larger ones for \$500. The Program was developed with the advice of the clan societies.

Last summer, NTS-USA Development Operations Manager Lisa Bravata met many clan representatives at the Grandfather Mountain Highland Games. In December 2019, she wrote to some of them to ask for their “honest feedback” and said: “Your input will help me to modify and develop the program into something that can be truly useful and valuable to your organization and others like you.”

The result is a program that both helps support the good work of the NTS-USA and provides a tangible benefit to clan society members. By joining the program, clan societies can offer a 15% discount for all levels of NTS-USA membership. Membership benefits include free admission and parking at all National Trust for Scotland properties, a subscription to the thrice-yearly *Scotland in Trust Magazine*, invitations to programs and special events in the US, and free or discounted admission to all National Trust properties worldwide, including England, Wales and Northern Ireland.

The clan societies themselves receive additional benefits, including: listing as Clan Partner on NTS-USA website, monthly e-newsletter; annual e-newsletter with Scottish news related to clan; and special access and planning guidance for group travel. “We’re very excited about offering this wonderful benefit to our clan society members,” said Clan Forbes Society President Bart Forbes. “Our members are intensely interested in their Scottish heritage. I am confident that this tangible benefit will help connect them to Scotland and keep them renewing their membership every year.”

<https://ntsusa.org/protect/clan-partner>.



The National Trust for  
Scotland Foundation USA

# Scottish village buys large part of Langholm Moor from Duke of Buccleuch



**Mon 2 Nov 2020.** A village in southern Scotland has succeeded in buying a large part of Langholm Moor, a famous grouse moor held for centuries by the dukes of Buccleuch, among the UK's most powerful hereditary peers.

Buccleuch Estates said on Monday it would be selling just over 2,000 hectares (about 5,000 acres) of Langholm Moor for £3.8m to the local community, which plans to create a leading new nature reserve and community regeneration project. The deal, the largest ever community buyout in the south of Scotland, follows months of fundraising by the Langholm Initiative, which only succeeded with hours to spare before the deadline of 31 October.

Kevin Cumming, the initiative's project leader, said he was thrilled with the deal. "Community ownership can be a catalyst for regeneration, which we want to show can be done with the environment at its heart," he said. "We hope the success here will encourage and inspire other communities in Scotland and across the UK."

After a late surge in public donations to the Langholm Initiative's crowdfunder last week, the campaign group secured the final £200,000 they needed from forestry charity the Woodland Trust on Friday. The buyout involves about half the area of 4,200 hectares the campaigners had hoped to buy, at the substantial price of £6m.

It proved impossible for the Langholm Initiative to raise that sum before 31 October, when a £1m grant from the government-funded Scottish Land Fund was due to lapse, raising questions among land reforms experts about the limitations of the current land buyout system. Buccleuch Estates told the campaigners it would continue talking about the possibility of buying the remaining 2,100 hectares that covers much of the former grouse moor, which would involve the Langholm Initiative raising another £2.2m.

The new deal will take until January next year to negotiate, and Buccleuch Estates is not going to actively market the unsold portion, giving the Langholm Initiative time to discuss whether bidding for the remaining land is realistic or necessary.

Land reformers believe that community ownership of valuable and expensive estates such as Langholm will only be possible with other forms of funding, through loans, guaranteed grants support and funding partnerships. The Scottish Land Fund, which is backed by the Scottish Government, has been heavily oversubscribed after ministers expanded its scope to cover urban buyouts and the model has grown in popularity. Its £20m annual fund closed in August, months earlier than previous years.

The Langholm buyout is one of three community land sales involving Buccleuch in south-west Scotland, all part-funded with taxpayers' money. Earlier this year, Buccleuch Estates sold 300 hectares of land around the village of Newcastleton and has offered to sell 1,560 hectares of moorland, pasture and brownfield land to a community trust at Wanlockhead in the Leadhills for nearly £1.5m. Wanlockhead has bid for £1m in funding from the Scottish Futures Trust and expects to hear later this month whether its bid has been successful.

The Langholm Initiative hopes the moorland regeneration, ecotourism and rural industries it plans to fund will bring enough money to plough back into community regeneration and bring in new residents. The Langholm Initiative hopes the moorland regeneration, ecotourism and rural industries it plans to fund will bring enough money to plough back into community regeneration and bring in new residents.

The scheme will focus on creating a new nature reserve called Tarras Valley, including restoring Langholm's ancient peatlands and protecting the area's threatened populations of hen harrier. The initiative hopes its reforestation and peatland restoration projects will attract subsidies from programmes funding measures to combat global heating.



## COSCA Strategic Planning Committee Update

**John D. Cochran, FSA Scot**  
[coscastrategicplanning@gmail.com](mailto:coscastrategicplanning@gmail.com)



Happy New Year to everyone in COSCA. The Strategic Planning Committee is planning on reconvening shortly after the new year, and invitations will be sent out to all interested parties for the next virtual meeting. I look forward to talking with everyone and getting the ball rolling on some of these endeavors.

As you all know 2020 has been an interesting year, to say the least. However, this year did have the benefit of slowing life down a little to allow for some self-reflection COSCA, as an organization, being no exception. This has allowed us to examine not only our roles and responsibilities to you, our members, but also see where we can improve in order to promote our member Clans, Organizations, and Associations.



Going into 2021 some of the items that have been identified are:

1. Improving our communication mediums and insuring they are up to date, timely and informative.
2. Increasing our outreach efforts to both non-member Clans, Organizations, and Associations and other entities in order to promote Scottish culture.
3. Looking for additional sponsorship in order to provide our members additional benefits, as well as provide COSCA more bandwidth and finances to accomplish our mission.

As a committee we feel these are good areas to focus our collective, COSCA, energy on in the coming year. Accomplishing these efforts necessitates the combined energy of both our COSCA elected leadership and all of our members. We are all in this effort together to not only improve our organizations, but also educate others on Scottish culture, history, and heritage.

I provided the email address I created for this effort above ([coscastrategicplanning@gmail.com](mailto:coscastrategicplanning@gmail.com)). Please do not hesitate to contact me if you are interested in participating with the committee, or if you have a great idea or best business practice you want to pass along. I am always on the look out for top tips, and then sharing the knowledge across our organization.

I continue to hope and pray 2021 allows us to get back together in person. I look forward to seeing all of you and toasting a dram or two “to us, who’s like us damn few”...



*What does this have to do with statergic planning or COSCA.  
Absolutely nothing, except peace and tranquility.*

# Building Clan Society Membership through Social Media

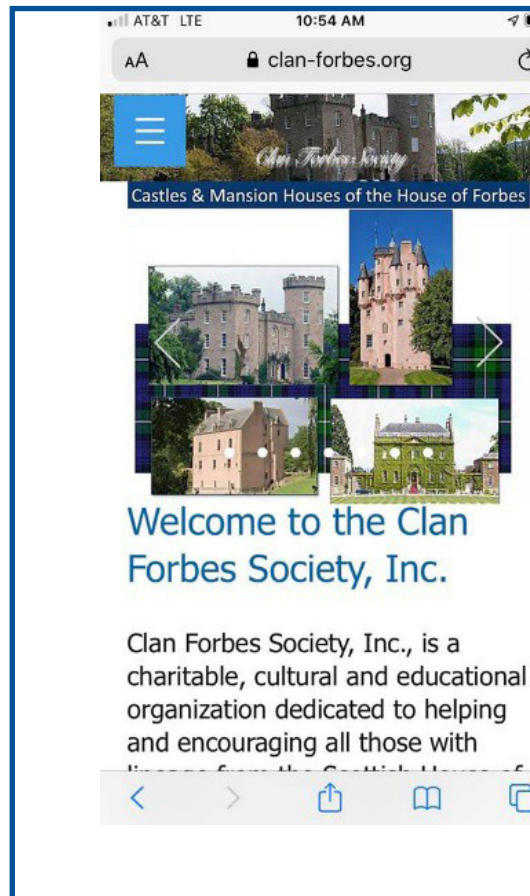
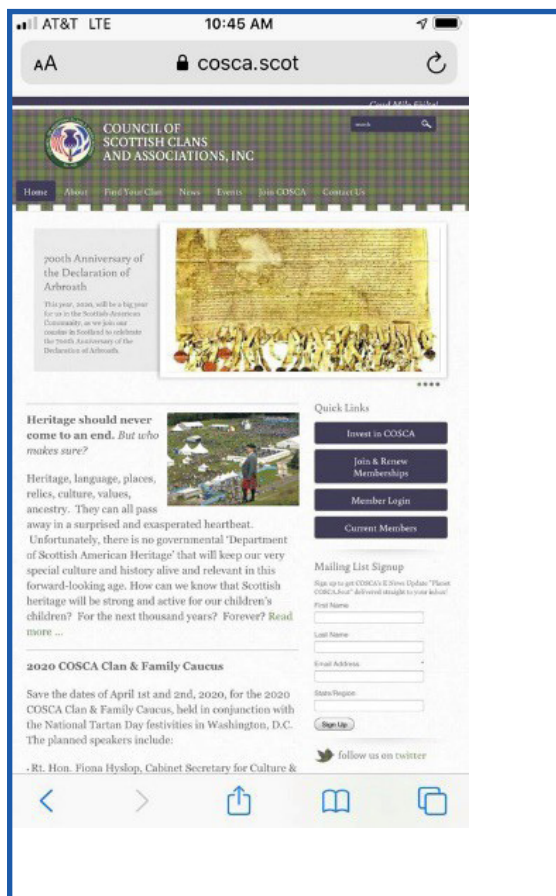
## *Bart Forbes, President, Clan Forbes Society*

The traditional methods of building members through in-person highland games and highland festivals were scuttled in 2020, due to the COVID-19 pandemic. Now more than ever, Scottish family and clan societies are relying on social media to build their networks. However, Facebook “friends” and Instagram “likes” do not translate directly into membership dollars – unless you create a solid online presence and implement an ongoing campaign. In 2019, the Clan Forbes Society had to rebuild itself from the ground up without membership recruitment from Scottish games and festivals. Here are some of the lessons learned.

You will need solid content that will attract your potential members. Research all the reputable sources about your clan, such as published books and papers. You’ll find that many online sources repeat inaccurate information or legends. Create individual website articles or “blogs” (from the contraction of “web logs”) from the information. These articles will serve as the basis of the content for your social media posts. Ensure that all your content is current. Blogs or articles with dates older than one year should be refreshed or undated.

Organize your articles as web pages within logical sections. Use simple navigation with drop-down menus so that your users can find the articles easily. The sections can include information about your clan heritage, historical sites such as castles, genealogy tips and resources, notable people in the history of your clan, and Scottish resources that mention your clan.

You need to ensure that the design of your website allows the content to be viewed on different sized screens, not just your desktop or laptop computer monitor. About half of your users will be browsing your website on a smartphone (such as an iPhone) or tablet (such as an iPad.) The worst offenders are websites that are built purely in Hyper-Text Mark-up Language (HTML) and those that use “frames” and “tables” to enforce a specific width. For websites built on Drupal, many themes are available with the “Bootstrap” app that adapts the site to the size of the screen. Online website hosts such as Wix have a built-in function to allow you to tailor each page to the smartphone screen. The difference can either attract or repel your users. See the difference between the screenshots of the current COSCA site and the Clan Forbes Society:





Now comes the challenge of attracting people to visit your website. You need to ask other popular websites to include a link to your site, such as Clan.com (formerly <https://www.scotweb.co.uk/>) Another popular site is Wikipedia. Track all the articles that mention your clan, create a Wikipedia account, and add “External Links” at the end of the article.

The other critical approach is through “search engine optimization” or SEO. Basically, you want to ensure that anyone looking for your clan on popular search engines (such as Google and Yahoo) will find your website in the first page of responses. You can either optimize your website yourself (such as by naming all pages in the HTML header and including “tags”) or use the service provided by your website host.

You can adapt to the interests and sources of your visitors by tracking them through website analysis services, such as Google Analytics. All you need to do is generate a specific tracking code for your website and embed it into your site. Learn more at <https://analytics.google.com/analytics/web/> and sign in to (or create) your Google account. Fortunately, many website hosting services such as Wix make the process easier by just selecting the Tracking Code function. After a month or so, you’ll be able to see how people find your website and they read. For example, Clan Forbes Society discovered that the most popular articles were about Forbes lineage and emigration to Colonial America – so we’re planning more articles on those topics. Of the visitors to the website, 37% are from a Google search, 22% from Facebook, and 27% from a direct link from another website.

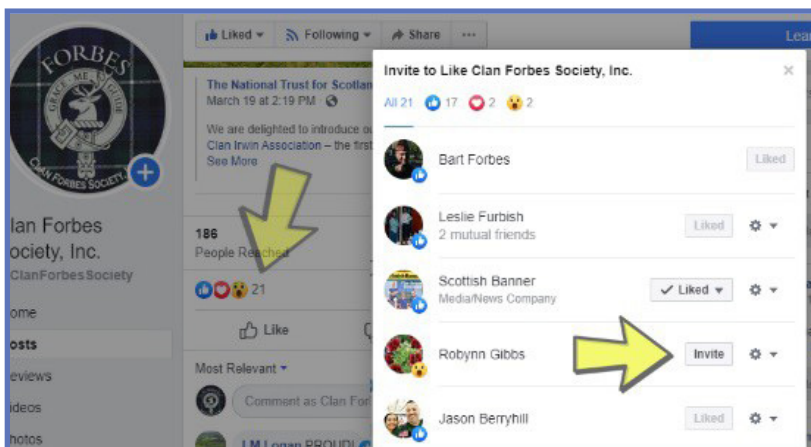
In order to convert visitors to members, you need an online payment account, such as with PayPal. Once you open an account, you’ll be able to link it directly to your bank account and create payment buttons that you can imbed into your website. These online payment services accept many different credit cards so your potential members do not need to have their own accounts. You will receive e-mail notices every time someone charges a membership or makes a donation. You can also download a spreadsheet in either an MS Excel format or a Comma Separated Values (CSV) format which can easily be converted into a MS Excel spreadsheet.

Once you have an engaging and accessible website with membership payment options, you can start driving potential members to your site. The two most effective social media services are Facebook and Instagram. Each have different audiences and will require different strategies.

For Facebook, you should create a “Page” which is open to the public and a closed “Group” for just members that you approve. Make sure that you include your website and a contact e-mail is included in your profile by adding through “Settings” and “page Info.” You can designate more than one page “Administrators” and “Page Editors” by going to “Settings” and “Page Roles.” Develop a plan for rotating types of postings with pictures each month, perhaps one or two per week. For example, Clan Forbes Society alternates between heritage, historic sites, famous people, current events (with clan connection), and genealogy. These should be drawn from your website so that you include a link to a specific page for each posting.

Once the picture and copy is posted, you’ll receive notifications when people “like” it. Make sure that you encourage people to “like” your page, as well. For each post, click on the number of reactions and you’ll see a pop-up of the list of all the post “likes.” Then click on the “Invite” button if the person has not already been invited to like your page. This way, future posts will appear in their news feed.

You can also “boost” your post, i.e., request that Facebook send it as an advertisement in the newsfeeds of people who do not yet “like” your page and so would not see your post in their usual newsfeed. This can cost between \$10 and \$25, linked to your PayPal account. Clan Forbes Society has had limited success with this option. Typically, this is more successful with more generic posts. Here’s the result of a recent “boost” that reached 2,418 people, generated 123 “clicks,” and cost under \$10:



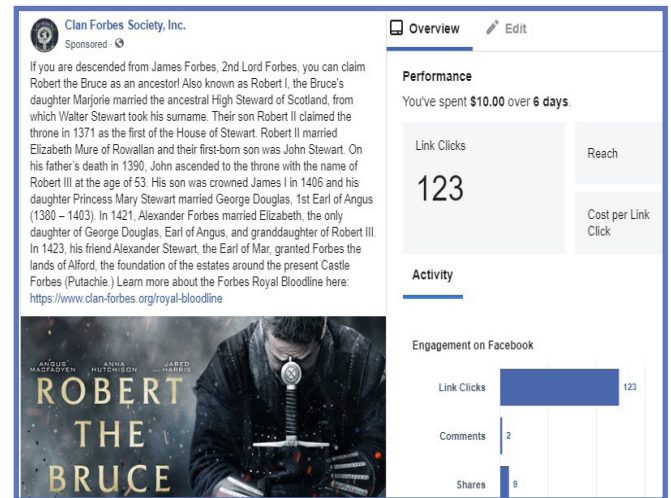
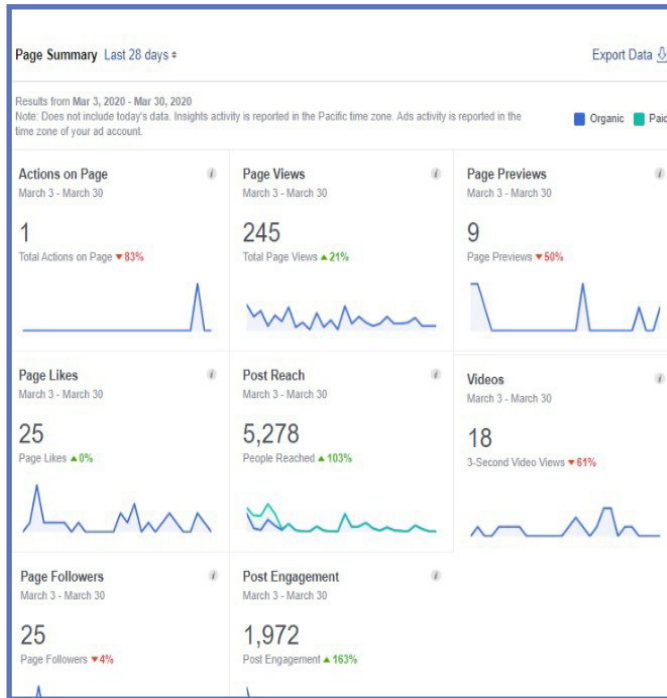
Another effective way of generating viewership and “likes” is by cross-posting or “sharing” your post on other public and private group pages on Facebook. You first need to be accepted as a member of these groups and then you are allowed to post articles that fit their guidelines. Some of the most appropriate Facebook groups with the numbers of followers or members as of December 2020 (**Continued next page 14**).

Your posts will probably receive many more reactions and comments than posts on your own Facebook page. For example, the Clan Forbes Society posted the Christmas greeting from chief Malcolm, Lord Forbes, which it shared with the following results:



Continued from page 13

Clan and Scottish Societies of Canada.....	2,317
I Love Our Scottish Heritage .....	1,298
Scotland – Descendants of the Scots.....	15,555
Scotland’s History .....	60,785
Scottish Clans .....	3,391
Clans and Scottish Societies of Canada .....	2,317
I Love Our Scottish Heritage .....	1,298
Scottish Clans and Families .....	60,470
Scottish History and Culture .....	37,070



**Scotland – Descendants of the Scots**  
.....5 reactions, 5 comments

**Scotland’s History**  
.....740 reactions, 112 comments

**Scottish Clan**  
.....86 reactions, 11 comments

**Scottish Clans and Families:**  
.....250 reactions, 18 comment

You can track overall results for your page by clicking on “Insights” at the top of your page, when logged in as “Administrator.” Here’s an example of the summary information. You can also track individual posts so that you can determine future topics:

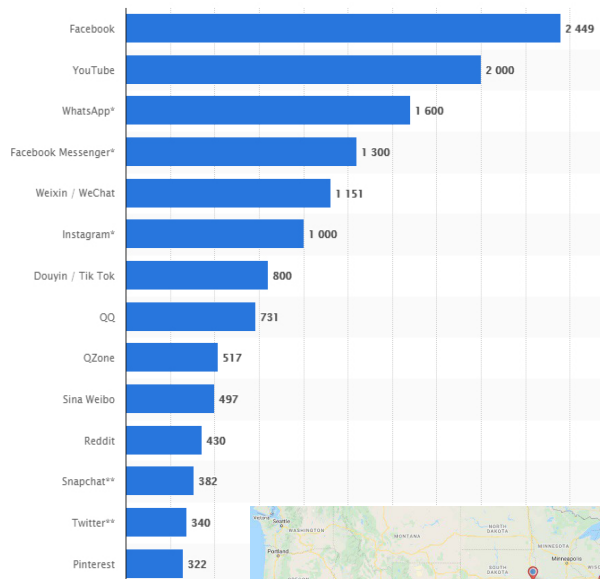
<span>Reach: Organic / Paid</span> <span>Post Clicks</span> <span>Reactions</span>						
Published	Post	Type	Targeting	Reach	Engagement	
11/30/2020 6:39 AM				1.3K	32 145	
11/23/2020 10:10 AM	The son of an outspoken critic of the Church of England who fled to			6.9K	269 263	
11/21/2020 10:57 AM	Please welcome an additional Administrator of the FamilyTreeDNA			2.7K	92 116	
11/18/2020 11:45 AM	Even if your travel plans are cancelled this holiday season, you			9K	600 313	
11/12/2020 7:56 AM	From recorded Scottish history in the 13th century, members of the			778	87 61	
11/10/2020 1:10 PM	In honor of U.S. Veteran's Day, U.K. Remembrance Day, and Australian			5.2K	244 291	
11/08/2020 7:12 AM	James Forbes, 2nd Lord Forbes, (circa 1424 - 1462) was the son of			5.9K	133 155	

Instagram is another popular social media platform. You can create an account and link it to your Facebook account. Your strategy for using Instagram should include (a) choosing interesting content and photographs; (b) including the right “hashtags” and Instagram handles; (c) following appropriate accounts; and (d) commenting on the posts of those accounts.

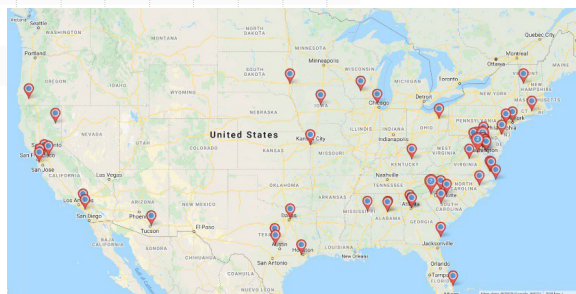
Hashtags are simply key words with a “#” preceding them. You can make up any hashtag you want and include popular hashtags that are already being used by popular accounts. This will get more viewers for your posts. Sample hashtags are #scottishclans and #scotlandhistory. Research has shown that including at least one hashtag will create more engagements than those that feature none. Your Instagram “handle” is just the name of your account with “@” on the front.

Your goal is to get as many appropriate “followers” as possible – much like Facebook “friends.” This will ensure that your followers will see future posts. One way is to tap into the list of followers of other popular accounts by following them. For example, the VisitScotland tourist and convention bureau (whose Instagram handle is @ScotlandIsNow) has over 33,500 followers and the National Trust for Scotland (@nationaltrustforscotland) has over 33,600 followers. You can tap into these followers by including their handles into your posts and commenting on their posts. For example, one of the historic Clan Forbes sites is Craigievar Castle which is owned by the National Trust for Scotland. Every time the Clan Forbes Society posts an article mentioning the castle, it includes both @nationaltrustforscotland and #nationaltrustforscotland at the end of the post, right after the link to the website article referenced in the post. Also, when the Trust posts a photo of Craigievar, the Society comments about it being a Forbes historic site or that it will be a stop on the next clan ancestral tour.

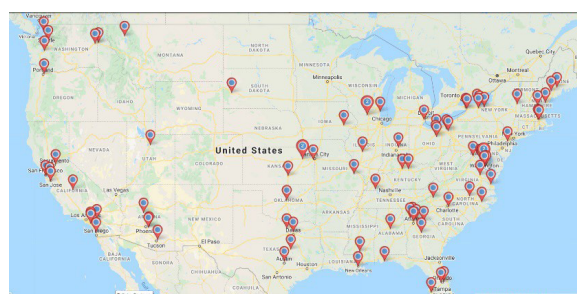
You can track your success by the number of followers you have encouraged and divide the number by the number of posts. For example, if you have generated 248 followers with 114 posts, your ratio is 2.2 – you have attracted an average of 2 new followers with every post. You can also acquire Instagram analytics tools to for more detailed results. Instagram offers “Insights” for its business accounts. Popular third-party applications include HootSuite, Iconosquare, Sprout Social, and Keyhole.



The leadership of the original Clan Forbes Society had faded away and so the new leadership had to create a new corporation and a new online presence in order to quickly gain members. Using effective SEO strategies, the new domain name clan-forbes.org is now in the top responses for all search engines using the term “clan forbes” -- Wikipedia is #1 and the Society is #2 on Google. The old website at clanforbes.org is #28. The Society created 145 Facebook posts which generated 730 followers – an average of 5 followers per post. The Society’s 95 Instagram posts in 2019 have attracted 210 followers – an average of over 2 followers. In one year, the Society has accumulated over 350 people for its free e-mail newsletter. The Society generated about 75 paid members of \$25 directly from its social media and website presence. Only about 12 came directly from Society tents at games and festivals. The geographic distribution of the members are, obviously, much broader than the old Society, whose members were attracted through games and festivals:



New Clan Forbes Society



Old Clan Forbes Society

If used strategically, your website and social media efforts can be effective in attracting new members. You need to develop your strategies, identify the project managers within your organization, and implement your plan consistently. And COSCA can help you. Good luck!

# CO LEIS THU

## REFLECTIONS ON THE PROBLEM OF IDENTITY

There are many ways we identify ourselves in today's diverse society. These range on a continuum from identities we were more or less born with, like our families, our physical characteristics, our sex, to ones where we exercised more choice, like our professions, our hobbies, our spouses. Of course, I stress, little is that clear-cut. Being a Celtic or Rangers fan is arguably less a matter of choice than a function of being born into one religious denomination or another. And there are Scots Presbyterians who will tell you there's no such thing as free will. Everything, including, presumably your choice of football teams, is pre-determined.

One way of looking at the difference is that one is born into a clan but one must choose to become a member of a clan society, and in fact one can choose to join as many as one wants and as many as will have you.

Even nationality is not something one is simply born with. I was born in the UK but have spent the last 30 years living in America. Today, I have dual nationality. Since moving here, I have come more and more to think of myself as a Scot. This is not unusual. People speak about the 5 million and the 50 million: there are just five million people living in Scotland but some fifty million around the world who identify as Scots.

Back in the 1830s this included the defenders of the Alamo. If anyone wonders what on earth could have persuaded this motley group to barricade themselves in that old mission and fight a much larger army to the death, the answer, at least partly, is that they identified with those Scots who faced down a much larger army at Bannockburn some five hundred years before. "Now's the day and now's the hour," they declared, adding that they were determined to "do or die." Clearly, they knew their Burns. No Bannockburn, arguably, no Alamo. And if Texas had not broken free and joined the emerging US, America would never have become a continental power, let alone a global superpower. Identity matters.

Most people who identify as Scots today tend to do so through the medium of a surname group. Co leis thu (pronounced *co lesh oo*) is a way of asking "who are you?" in Gaelic. But the preposition leis, which means roughly "with", indicates that identity is associated strongly with context. Who are your people? Who are you from? Where are you from? What is your family? And it's the same for Scots in America. By far the largest number of hits on the COSCA website is from people wanting to know, What's my Clan? It's the same at Highland Games around the country. Just look at the crowds around the genealogy tents and listen to the enquiries at the clan tents.

If your name is not that of a famous clan, never fear, each tent will have a long list of other names it claims as "septs." I'm afraid to say, most of these are completely spurious, as is the assumption that every person of Scottish ancestry must belong to a clan. All you need do is look at the Scotland rugby team. It would be hard to find fifteen more fanatical and patriotic Scots than them (even if one or two, through no fault of their own, may have been born in New Zealand or South Africa), but typically only one or two of them will have an actual clan name.



I wrote in a previous article (“Clans, Chiefs and Coats of Arms”) that there are five broad categories of name in Scotland:

1. First is professions, like Smith, Walker, Hunter or Shepherd. Smith is the most common name in all Scotland, and while these professions were once hereditary, they clearly occurred throughout the country. Smiths are not necessarily related to each other.
2. Second is hair colors, like Brown, Dunn, Black, Duff. Bowie, the hero of the Alamo, means yellow-haired in Gaelic, as does Boyd, an earlier form of the name. Reid, which I have seen claimed as a sept by one clan, means red-haired. Scotland has more red-haired people in percentage terms than any other country in the world.
3. Third category is simple patronymics, like Anderson, Wilson, Simpson. There were lots of people called Andrew in Scotland – after all, he’s the patron saint of the country – but the many “sons of Andrew” are not necessarily related: there’s no clan Anderson.
4. Fourth category is place names. It’s common all over the world to identify a newcomer by the place he came from or grew up in. Place names include Buchan, Angus or Dunbar.
5. Fifth and final category is actual or presumed kindreds. Two points need to be made about these:
  - a. First, strictly speaking only those kindreds from the Highlands, the Gaidhealtachd or Gaelic-speaking part of Scotland, are clans, while those from the Lowlands, however formidable and organized, are called families. One speaks of Clan Donald or Clan Macleod, but of the House of Gordon or the House of Bruce. Even though the Standing Council of Scottish Chiefs calls its website [clan chiefs.org.uk](http://clan chiefs.org.uk) and proclaims on its website that it is the “authoritative body on the Scottish clan system,” the membership consists as much of heads of Lowland families as it does of clans in the narrower sense.
  - b. The second point is that even among these kindreds, not everyone will share a common kind of



DNA. One is especially likely not to share one’s DNA with one’s chief. In the Lowlands this might be because the chief was really the landowner, a Norman baron placed over a native population. In the Highlands it might have to do with succession passing through the female line. In the early 15<sup>th</sup> century a Morrison Brieve had only a daughter for heir. She married a MacDonald, who assumed the name of Morrison and was adopted into the clan. In due course, he succeeded his father-in-law as chief. Then a couple of generations on, a Morrison Brieve, on his deathbed, confessed to being the natural father of the presumed heir of the MacLeods of Lewis. That set off the long civil war known as the Troubles of the Lews. Had he not done so, the next chief of the MacLeods would through his father have been a Morrison, but the

Morrison through his grandfather was in fact a MacDonald. Female succession is common in Gaelic Scotland. In the same way, it has been said that the Earl of Cromartie is “five times not a Mackenzie.”

But not sharing DNA is common anyway within certain surname groups that look like patronymics. In the case of the sons of Thomas, attempts have been made to distinguish separate kindreds, called variously MacTavish, MacThomas, Thomson and Thompson. There is a clan MacAulay in Lewis quite unrelated to the MacAulays of Ayr. Ferguson and Morrison are also hybrids of this kind. In the case of the Morrisons, the Clan DNA program has identified as many as 68 separate strands.

So what, one might ask, identifies the Morrisons as a clan at all and not just a patronymic? Legally, the answer is simply that there is a chief of the name and arms, approved by the Lord Lyon King of Arms, and eligible to sit in the Standing Council of Chiefs. He is the sole chief of all people with the name of Morrison. But the more important question would then be, what is the substance behind the decision of a Lyon to grant that recognition? The two key factors that emerge here, I would suggest, are geography and tradition. Was there a core group that could be identified with a specific part of Scotland and is there an ancient tradition of their acting like a clan? To some that might mean, going to war as a clan against another clan, but there is much more to a tradition than that.

**“A meaningful life is one lived not just for oneself, but for one’s community.” RBG**

So, in terms of geography, while Morrison is only the 18<sup>th</sup> most common name in Scotland as a whole (Smith is the most common), it is the eighth or ninth most common in the Highlands and Islands (equal with Fraser and more common than Smith) and the third most common in the Outer Hebrides (after MacDonald and MacLeod). A clear area of concentration. Not surprisingly, the Traditions of the Morrisons relate mostly to this core group in the Isles.

There has been a tendency recently to devalue Tradition, to treat it as something unscientific and therefore unhistorical or even without importance. On the contrary, I believe that traditions are often what molded people into a clan or nation. It is unimportant whether they are true in a historical sense, only that they did their work. The MacNeils of Barra had a tradition that they were descended from the Irish King, Nial of the Nine Hostages. DNA has shown they are of Norse origin. Does that matter today? No. The story did its work in helping them to assimilate into the Gaelic world, of which they are fully members today. In the same way, the founders of the Morrison clan society believed, as was asserted by a seventeenth century writer in Lewis, that all Morrisons “could challenge descent” from an eponymous Norse prince who was washed ashore on Lewis. Ultimately, that tradition helped mold us into a clan, however disparate our origins might be according to the DNA.

If membership in one of those kindreds with a chief of the name in the Standing Council is the gold standard of community, what of the millions of others for whom that is not the case? Let us think back to the Scotland rugby team. Their patriotism is not in question. There is no doubt that family heritage-based groups, like COSCA, CASSOC and the Standing Council, have done major work in building and strengthening the ties that bind Scotland to its Diaspora, but the truth is, one doesn’t need to belong to a surname-based group to feel like a Scot or to be a Scot.

For some there is the Scottish District Families Association, also a member of COSCA, or the many St Andrew’s or Scottish Societies around the country. The fact is, many do not need to mediate their love of their ancestral land through a surname group. The point of these groups anyway is not what they are but what they point to, our common heritage. My ancestors were mostly from the Hebrides. None, as far as I know, spent time in the Grampians south of the River Dee. But when I hear the Corries’ beautiful rendition of Lochnagar or read the Byron poem which inspired it, I identify one hundred percent with its sentiments and with the Scotland it evokes. Is it Romantic? Of course. Byron was one of the greatest of the Romantics. Is it true? Did he or did any of us spend our childhoods roaming over the crags until dark? The question is irrelevant. The sense of identity is complete and untouched. In fact, like the great seanachies of the past, who created the clan myths and legends we know today, Byron has found a way not just to capture something that was already there, but to enhance it.

Ruth Bader Ginsburg, the Notorious RBG, as she was often called, the great jurist who died recently, said that a meaningful life is one lived not just for oneself, but for one’s community. However you define that community, I hope you find ways to contribute to it. If it’s a clan or clan society, I share your joy. If it’s Scotland in a wider sense, I share yours too.

Andrew Morrison

# Can I Become a Scottish Feudal Baron?

by Dr. Bruce Durie

*(Dr Bruce Durie is a genealogist, heraldist and historian living and working in Scotland, with Right of Audience at the Court of the Lord Lyon.)*

Well, the short answer is “probably”. All it takes is the desire and ability to part with somewhere north of £95,000 (roughly US\$ 115,000), and finding a barony for sale. But first, what is a barony all about?

The Scottish Feudal Barony is a unique thing – the only title in the United Kingdom that can legally be bought and sold (along with some rarer but similar territorial lordships, earldoms and regalities). You cannot buy a knighthood, a baronetcy or a peerage, and an English “Lord of the Manor” is not actually a title. But you may certainly buy and sell a Scottish Feudal Barony.

## Some history...

It's 1124, and David I has returned from England to become King of Scots. He has made a few friends among the Anglo-Normans at the English Court (this is only a couple of generations after the Norman Conquest of England in 1066) and has invited some of them to Scotland, where he gives them lands. He has also seen the Norman feudal system at work and likes the idea so much that he imports that too. The essence of the feudal system is that the Monarch owns every piece

of land, but is prepared to parcel it out as “free baronies” (*in liberam baroniam*), which are heritable, on payment of an annual feu. Originally this feu was military service (so many mounted knights and armed men for a stated period, when asked, because there was no standing army back

then). Later, most feus became payable in cash or kind (actual money, or crops, animals, so many days work on the Baron's lands and so forth). Sometimes it was “blenche ferme” – for a token payment, such as a white rose at Christmas, a pair of silver spurs, a pepper corn (where “peppercorn rent” comes from) or my personal favourite, a mirror for larks; or “Free Alms”, to do with founding a Collegiate Church.



Many Clan and Family Chiefs were also Feudal Barons – this was a way of the Crown recognising the power and landholding of a chief, but also bring the chiefs under some form of control and homage. A Feudal Barony was “a peaceful self-governing social unit” (Lord Lyon Innes of Learney wrote) and the Barons also had jurisdictional duties and powers civil and criminal – essentially those of a local magistrate – but these went away with various Acts cancelling heritable jurisdictions, in the aftermath of the final Jacobite Rebellion in 1745-46, notably the *Heritable Jurisdictions (Scotland) Act 1746*.

The Baron could sell off parts of his or her land (keeping the actual barony) and these could be passed on heritably, but the Baron remained the Feudal Superior, and the purchaser his or her Vassal, and feu was paid to the Baron. Likewise, the Vassal could sell off some of his or her land, heritably, for a feu, so there was a hierarchy of possession, with the Baron at the top, but as an “immediate Crown Tenant” to the Sovereign.

It doesn't take much imagination to see that the Baron could eventually, over the centuries, divest himself or herself of almost all of the actual land, being left with a small piece, known as the *Caput* (head) of the Barony. It was a neat legal fiction that the barony existed in, say, the main house, or even in one corner of a field, or a particular stone, or maybe a piece of ground just big enough for a telegraph pole – a smart trick, as the owner could charge the telegraph company for the way-leave. The Baron could sell the Caput, and with it went the barony title. There are, to this day, some owners we refer to as “Telegraph-pole Barons”.



Then came the *Abolition of Feudal Tenure etc. (Scotland) Act 2000*, which was actually enacted in 2004. This disjoined the “dignity” of a barony from any land. Although there were moves to abolish baronies entirely, some nifty footwork by then Lord Lyon Robin Blair persuaded the Scottish Government to retain the barony as an “incorporeal heritable” – this could be bought and sold and inherited, but no land was involved. The barony is now sold by a mechanism not unlike a house sale, with a lawyer organising an “assignation” to the named purchaser.

### What do I get with a Barony?

Not much, to be frank, other than the right to be addressed as “Baron of Mickle-Muckle” or whatever it’s called. Note, that’s different from “Baron Mickle-Muckle”, which would indicate a Peerage. However, the new Baron may petition the Lord Lyon for a grant of Arms. If you can’t actually prove Scottish ancestry, sometimes a barony is the only way to bring yourself within the Lord Lyon’s jurisdiction. The Arms granted will differ from Arms obtained the usual way (by genealogy) except for the form of the helmet, which is garnished with gold. Since the time of Lord Lyon David Sellar, the Letters Patent will not make any reference to the barony or the title “Baron of...”, or include words like “noble”, “nobility” etc., or have a “Chapeau of Maintenance” (something introduced in the 1930s), or a feudo-baronial mantle. Nor will Supporters be granted by virtue of a barony alone. (There are two exceptions to this – older baronies chartered before 1587, and if you inherit, rather than buy, a Barony that has been in continuous ownership by your family.) By custom – not by any edict of the Lord Lyon, who does not oversee such matters – a Baron may wear two eagle feathers (an ordinary Armiger wears one and a Chief three). Incidentally, the wife of a male Feudal Baron is addressed as “Lady of...” but not “Baroness of...”.

So, you get very little for your \$115,000 or more except a warm feeling, the title “Baron of...”, the right to ask to be included in the Scottish Barony Register (unofficial, but recognised) and the possibility of a Coat of Arms. Remember that Arms are not themselves a “right” as they are granted by grace – so be nice to the Lord Lyon. Also, do not expect to get any special treatment in the locality of your barony – most locals won’t even recognise the name of it, and may never have heard of a Feudal Barony as a concept. But it’s certainly not like buying a non-existent bridge, or some swampland, or beach-front property in Nevada.

Find a Barony for sale, get a knowledgeable Scottish solicitor in tow to handle the sale (I can suggest a couple), get it in the Scottish Barony Register (usually £700, about US\$850), then find someone to Petition the Lord Lyon for Arms on your behalf (likely to cost some £4,000 or US\$5,000 or more, depending on how fancy you get).

Lord Clyde’s seminal analysis of the nature of a barony in Scots law in his 1990 decision in the case of *Spencer-Thomas of Buquhollie v Newell* relating to the Barony of Freswick:

**‘A barony is an estate of land created by a direct grant from the Crown. The original grant is said to have “erected” the lands into a libera baronia, a freehold barony (Bell’s Principles, s. 750). The right can be conferred only by the Crown and cannot be transmitted by the baron to be held base of himself (Bell’s Dictionary (7th ed.) p 99; Bankton’s Institute, II.iii.86). In feudal classification a barony falls into the class of noble as opposed to ignoble feus. That**

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Each Lord/Lady Title Pack includes:  
5 square feet or 10 square feet,  
A personalized title certificate with your name or the  
name of the title holder,  
Your digital certificate, emailed to you within 24  
hours, and  
A tree planted by us for every order!

classification is discussed by Craig (*Jus Feudale*, I. X. 16) and Bankton (II.iii.83). In Scotland the distinction was recognised between the greater barons and the lesser barons, the former acquiring such titles as Duke or Earl. It was at the earliest a territorial dignity as distinct from the later personal peerage. Thus when one was divested of an estate the title of honour ceased (Bankton, II.iii.84). In the feudal system, however, whether the dignity was that of a baron or of the greater dignity of an earldom, the feudal effects were the same (Erskine's Institute, II.iii.46). As Stair put it (*Institutions* II.iii.45): "Erection is, when lands are not only united in one tenement, but are erected into the dignity of a barony; which comprehendeth lordship, earldom &c, all of which are but more noble titles of a barony, having the like feudal effects". The grant of a barony carried with it the right to sit in Parliament, but as the number of lesser barons increased, steps were taken from 1427 onwards to restrict attendance to a selected number of them (Erskine's Institute I.iii.3). The grant in *liberam baroniam* also carried a civil and criminal jurisdiction (Erskine's Institute I.iv.25). But Erskine also states that while such an erection or confirmation is necessary to constitute a baron "in the strict law sense of the word", all who hold lands immediately of the Crown to a certain yearly extent are barons in respect of the title to elect or be elected into Parliament (Institute I.iv.25).'



## *The Highlands, The Declaration, and the Fight for Freedom*

*by Graeme Mackenzie*

If you approach the Declaration of Arbroath as a Highland historian, the first thing you notice is how few Highland names are on it. There are maybe eight that might be considered the names of present-day Highland clans: Ross, Sutherland, Fraser, Murray, Campbell, Cameron, Stewart (as Steward) and Sinclair (as St Clair). If one compares this list with the barons who pledged to support Margaret of Norway as Queen in 1284, and with those who agreed to the provisions of the Treaty of Salisbury at Birgham in 1290, what immediately strikes one is the lack of any representation in 1320 of Clann Somerhairle – all three of whose main branches (MacDougalls, MacDonalds & MacRuairis) are represented in 1284, and one of whom is included in 1290 (MacDougall). Given that Angus Og was one of Bruce's most loyal followers, the lack of a MacDonald signatory stands out – though it can probably be explained by the struggle then going on within Clan Donald to succeed Angus Og.



So what of the rest of the Highland clans? After all, if you read their own histories, they were all at Bannockburn fighting alongside King Robert – apart from a handful that have no choice but to admit to their ancestors' well-documented enmity of Bruce the Usurper. These clans had their own particular reasons for fighting on the side of Edward of England, and it had nothing to do with any desire to kowtow to the son of the Hammer of the Scots. For the Comyns/Cummings it was to avenge the murder of John of Badenoch; for the MacDougalls it was to try and fend off



the rising power of the MacDonalds – who had accepted English gold to further their cousinly feuds, before attaching themselves to the rising star of Bruce in order to consolidate their gains in Argyll alongside the Campbells (yes, they were on the same side in those days). Many clans are able to use the paucity of contemporary records to make more or less ridiculous claims of

perpetual loyalty to the victorious king, including the MacKenzies and MacMillans. Indeed, 17th century MacKenzie historians not only say our chief was at Bannockburn, but also that he'd previously sheltered Bruce at Eilean Donan and had attended him in Inverness, when he came to rally support in the Highlands. They assert that to do so, MacKenzie had to defy his feudal superior, the Earl of Ross, and the clan's future superiors, the Lords of the Isles – all of which plays into the clan spin about the MacKenzies' historic devotion to the crown.

There is however no evidence to support any of this, and such indications as there are suggest the MacKenzie chiefs or their ancestors (since there's some doubt that the clan even existed at this time) were related by marriage to the MacDougalls and likely therefore to have been opponents of Bruce; as indeed, originally, was the Earl of Ross. He however changed sides and fought for Bruce at Bannockburn, which suggests the early MacKenzies could also have been there too, as followers of the earl. However, we can't know that for sure; and indeed, we have no certain information at all about the MacKenzies until a century after Bannockburn.



We're on slightly firmer ground when it comes to the MacMillans. They came into existence over a century before the Wars of Independence, and though their early history is extremely obscure, the fourth record of the name shows a MacMillan having his lands in Galloway granted away by Robert the Bruce a few years before Bannockburn because he had fought for the rightful king, John Balliol. That makes the so-called tradition about being allowed by Bruce to use the colours of the royal standard for their oldest tartan, as a reward for their loyalty at Bannockburn and elsewhere, a complete fairy tale. But then, Highlanders have always loved fairy tales.

### Clan Macmillan

What may have gone for the MacKenzies also goes for many other Highland clans; i.e. that their early chiefs or ancestors fought in the Wars of Independence as followers of the Earls to whom they owed a kindred allegiance, or of the barons (that's the King's tenants-in-chief) that they followed or from whom they held their lands. It's those earls and barons – or at least some of them (those then giving their allegiance to King Robert) – that appear in the Declaration of Arbroath as the Community of the Realm of Scotland. Each one of these may be said to represent his own community – of his earldom or of his barony – which would consist of all the knights, tenants, and chiefs that owed allegiance to him. So, just as the Earl of Ross probably represented MacKenzies, Mathesons, and Munroes or their ancestors at Arbroath, so the Earl of Strathearn probably represented MacGregors, MacNabs, and MacLarens or their ancestors, and the Earl of Lennox probably represented Buchanans, MacFarlanes, and Galbraiths or their ancestors. The same is true when you look at the names on the documents of 1284 and 1290, both of which come closer to representing the whole Community of the Realm of Scotland, before it was split asunder by the Great Cause and the civil wars that followed.

Let's come back however to the names in the Declaration that we've identified as more or less Highland, and consider them in more detail. When we do so, what we find is that only two or three of these individuals represented families with their power-bases in the Highlands: the Earl of Ross, the Earl of Sutherland, and the latter's distant cousin, Alan Murray of Culbin – though it's arguable the Murrays' most important lands at this time were in Lanarkshire.



If one was to believe the 17<sup>th</sup> century histories of his clan, then Donald Campbell represented a kindred with its roots in Argyll, where the descendants of Donald's brother Neil would one day become the Earls. However, as Stephen Boardman has shown, there are indications the Campbells may actually have originated in the East Stirlingshire area, with ties to the Stewarts in Mentieth and the Firth of Clyde, and to the Bruces in Carrick. In due course it was in the County of Angus that Donald came to have his lordship, and in Ayrshire that his descendants became a significant branch of the clan (the Campbells of Loudoun).

Moving from the clan of the crooked mouth to the clan of the crooked nose brings us to John Cameron, the laird of Balledgarno in east Perthshire – not far from the place called Cameron in Fife, from which this family may have taken their name. (It's by no means certain however that the Camerons of Balledgarno were the ancestors of the Highland clan of the same name.)

The Alexander Fraser who signed the Declaration was the Lord of Touch in Stirlingshire, with Anglo-Norman ancestors from Tweeddale – though his father had acquired lands in Caithness by marriage and descendants of his brother Simon were in due course to become the famous Frasers of Lovat. In 1320 however the lordship of Lovat was in the hands of someone whose name is not generally considered to belong to the Highlands. Patrick Graham had come into that lordship in The Aird by marriage to one of the daughters of John Bisset, a member of one of the greatest of Scotland's 13<sup>th</sup> century Anglo-Norman families. Though Graham was later used as an English equivalent of the Gaelic name MacIlvernock, the Grahams who signed the Declaration of Arbroath also belonged to an Anglo-Norman family. Another signatory at Arbroath also inherited lands in the Aird by marriage to one of Bisset's daughters. John Fenton of Beaufort belonged to a family who took their name from a manor in East Lothian, but whose power-base in the 13<sup>th</sup> century seems to have been at Baikie in Angus. William Mowat's family also had lands in Angus (at Fern), and their Highland connection was as the Sheriffs of Cromarty; but by the 18<sup>th</sup> century the name was rare there, though it became common in Caithness.



**Touch House**

The question that arises at this point is whether any of these signatories who had a Highland connection considered themselves as representing the Highlands – let alone as being Highlanders, or the chiefs of Highland clans. The answer is almost certainly, no – especially as the cultural divide between the *Gaidhealtachd* and the Scots-speaking Lowlands didn't really yet exist at this time. As we've seen, most of these men held more important lands outwith the Highlands, and they probably only came to the Highlands when the King found it necessary to travel there, or when instructed by the King to do so on his behalf. One might expect the exceptions to this rule to be the local Earls and Sheriffs, since they were charged with ensuring the King's Peace and collecting his taxes. Most of them however were courtiers too, and needed to spend as much time as possible doing the King's will with the King, wherever he was, lest rivals gain an edge in the ongoing game of courtly snakes and ladders. The bigger the baron, the less likely his vassals were to see him in person; not only because he was even more desperate to be in the company of the king from whom all favours flowed, but because he had so many localities to look after on the King's behalf.



Take the bearers of one of the names that obviously could not appear on the Declaration – Comyn – and see how at the height of their power their chiefs had bestrode the kingdom. Here was a family, also of Anglo-Norman origin, who at one time or another held four earldoms and the Highland lordship of Badenoch & Lochaber, which amounted to much of the old Province of Moray. What is most striking however is the fact that the most powerful individuals in this family managed to hold positions at the same time in the most distantly separated parts of the country. So Alexander earl of Buchan was simultaneously the Sheriff of Wigtown and of Dingwall, while John the first, Lord of Badenoch & Lochaber, was also the Justiciar of Galloway.

After their downfall, the pan-Scottish family Comyn become in due course the Highland clan Cumming; the Stirlingshire Frasers become the Frasers of Lovat; the St Clairs of Roslyn become the Sinclairs of Caithness; and the Camerons of Baldegarno may or may not have become the Camerons of Lochiel. And looked at in the light of these other examples, that doesn't appear such an unlikely occurrence. Indeed, such examples may shed light on similar questions regarding the claimed relationships of Griersons in Galloway to the Highland MacGregors, of the MacUalrics in Lochaber to the great Ayrshire family of Kennedy, or of the Macraths in Dumfriesshire to the MacRaes in Kintail.



**MS1467 documents and stain used in an attempt clarify the words**

Clan history has always in the past been looked at through the prism of what we might call the classic clan of the 17<sup>th</sup> and 18<sup>th</sup> century—a view which is misleading in many ways, but particularly in relation to the idea that a clan has always been tied to, indeed is almost defined by, one area. When I was a boy, being bought up as a Scot in England and coming home to visit my granny, as important as driving past the Welcome to Scotland sign at Carter Bar was entering Ross when my father would always say, “now you’re in MacKenzie Country”. But has it always been MacKenzie Country?

Light is being shed on this and similar questions for many other clans by the invaluable work of Ronnie and Mairie Black in interpreting the famous collection of old genealogies known as MS1467. Clan historians have

struggled for decades to make sense of the various interpretations of what these pedigrees say – let alone what they mean – but now, due to the Blacks’ meticulous comparison of colour scans and black & white photos taken using ultra-violet light, and their knowledge of medieval scripts, we can at last be more confident about the names on some of them. Ronnie Black has written a series of papers interpreting what they have found in the genealogies of the various clans, and what he’s written about the MacKenzies and the clans shown in MS1467 to have had a common origin with them, is particularly interesting. These other clans are Gillanders (sometimes said to have been the original name of the Rosses), the Mathesons, and the enigmatic kindred of the Green Abbot – who he suggests could possibly have hailed from Strathearn in Perthshire, and yet have become the ancestors of the Morrisons of Ness on the Isle of Lewis.

The possibility that Clan Gillanders may have been connected to the MacEacherns in Kintyre, and that the Mathesons may have been in origin “a mobile mercenary force” with a branch serving the Kennedies in Ayrshire is particularly intriguing – as is the possibility that the MacKenzies may have been a “minor client kindred of southern origin”. This last suggestion is based in part on the work of Aonghus MacCoinnich, whose Gaelic language PhD thesis about the rise of Clann Choinnich also draws our attention to the existence in Banffshire of a place called Rothmackenzie. It’s very close to, and may originally have been part of, the lordship of Kingedward, which the Earls of Ross inherited in 1308 as a result of the marriage of a younger son to one of the heiresses of the last Comyn earl of Buchan. However, the *Cristino MacKennyie* who may have



given his name to these lands is documented in the mid-to-late 13<sup>th</sup> century, and the place itself first appears on the record, as *Rathe Mackyngy*, in 1242. The then Earl of Buchan was, as we've seen, the Sheriff of Dingwall, so a member of the nascent MacKenzie kindred in Ross could well have attached himself to the Comyn retinue earlier in the 13<sup>th</sup> century, and received these lands in Buchan as his reward.

What the early histories of many clans show is that Gaelic kindreds had lands and interests in different parts of Scotland, just like the great Anglo-Norman families. The ancestors of the early modern clans were members of aristocratic medieval families – some Gaels, some Norse, some Anglo-Norman or Flemish in origin – who served a greater lord, and ultimately a king, from whom they received lands and heiresses who brought them more lands in different parts of what may have been their native earldoms and then of the kingdom. They spent their lives moving from one lordship to another – by horse or by *birlinn* – fighting, dispensing justice, and living off the labours of the peasantry, to whom it probably mattered not a jot what the terms were by which their lord held his land (allodial or feudal) or whether they considered themselves Scottish or not.

That begs the question: What did being Scottish mean in the late 13<sup>th</sup> and early 14<sup>th</sup> century? Primarily it meant being a vassal of the King of Scots, who asserted his right to be recognised as the liege lord of all his barons. The use of the term “vassal” embodies the contractual relationship at the heart of feudalism, which gave the barons rights as well as responsibilities in relation to their lord the king. It was these rights, or liberties, which were expressed in England in *Magna Carta*, with the implicit threat that a king who did not abide by them might be deposed. So, if the English King John had not succumbed to a surfeit of peaches and cider in 1216, he may well have suffered the same fate that was later accorded to the Scottish King John – and also at the hands of a neighbouring king to whom some of his barons owed fealty (Louis of France had already landed in England).



Mowat Clan Crest

Much has been written recently about the influences on the Declaration of Arbroath of Aristotelian ideas that appeared to justify the deposition of tyrants, and much is made of the signatories' statement that Robert the Bruce too could suffer that fate if he sold Scotland out. Well, given that King Robert only reigned because King John had been deposed, what else could they say? Or more to the point, what else could Bruce himself say, since it's pretty obvious the Declaration must have come into being at his command (albeit one of his clerical advisors may have suggested it and Abbot Bernard may have written it), and that the signatories would have had little choice about putting their names to it. It's ironic that so many of them were soon to lose their

lives, their liberties, or their lands, after being accused of trying to do exactly what the Declaration said was justifiable.

It has been suggested that de Soules and the others accused of conspiring with him against Bruce were forced to sign the Declaration precisely because they were known or suspected dissidents, thus making the Declaration an even more potent piece of propaganda. It's certainly striking how many of the signatories had in the past been opponents of Robert Bruce or the so-called patriot cause – particularly men like the Earl of Ross who had handed Bruce's





family over to the English, and John of Mentieth who had betrayed William Wallace.

However, if you go through the known loyalties of all the signatories – and of their predecessors and successors – what you find is that virtually all their families changed sides at some stage of the Wars of Independence, driven by the need to survive and if possible to use the demands for their support to feather their own nests. That's hardly surprising when the biggest turncoat of all was Robert the Bruce who, as soon as his father died, was clearly determined to be the King of Scots, whatever it took. Given his past record, it's simply incredible to suppose that, before he became king, Robert was fighting for anything other than Bruce, still less for some abstract idea like "freedom" as defined 450 years later by enlightened Scots or rebellious Americans.

But, whatever we may think about the morals of a sacrilegious murderer and serial traitor to both of the kings to whom he owed or gave his allegiance, one has to admire Bruce's ruthless determination to hang on once he reached the top, and his clear-headed appreciation of the need to change the terms of engagement for all those involved – so as to ensure that others could not do to him what he had done to Balliol.

So it was that his barons were no longer allowed to hold lands in England – as he had done – since that involved giving homage to the King of England and being diverted from the duty owed to the King of Scots by threats against those lands. Those who refused to give up their lands in England lost their lands in Scotland. They had to choose, some would say, between being Scotsmen or Englishmen.

So, reading back from the era of Nation States, this has been seen as a transitional moment—as much about Scotland finally coming into being as about Scots throwing off the shackles of English dominion. "For Freedom Alone". Thus the claim echoes down through the centuries – and what are its resonances? Scotland free of England; America free of Britain; Britain free of Europe; Scotland free of Britain; and who knows, perhaps, the Highlands free of Saxon Scotland?

## ***Chiefs, Templars and the Dean: A Tale of the Dalmally Stones***

***By Keith MacGregor***

### ***Part 1***

The inspiration which launches an important project can sometimes come from unexpected, if serendipitous, places. Such was the case in 1998, when Dr. Richard McGregor, Chairman of the Clan Gregor Society of Scotland, and Keith MacGregor, North American Representative for the Society, came upon *the Brydale papers*, a set of traveler's notes and sketches by Thomas Brydale, buried deep in the Scottish archives. A popular form of writing in the 17<sup>th</sup> and 18<sup>th</sup> centuries, these pictorial travel guides were a welcome supplement to the Statistical Reports published by parish ministers every 100 years or so, and the Old Parish Records (OPRs), the local birth-marriage-death records kept by the diligence of the minister or a scribe, and displaying a with a wide range of depth and accuracy.

While visiting Dalmally kirkyard in Argyll, Brydale records a number of medieval slab-stones, all lying in the churchyard. This report deals with seven (7) medieval stones located there which were found to relate to the Clan Gregor—medieval residents of the area.

Most importantly for us, and by extension all MacGregors, was our extreme good fortune in possessing *The Book of the Dean of Lismore*, compiled by the Clan's own James MacGregor, Dean of Lismore and notary for many of the families of Argyll, including the Campbells, during the 16<sup>th</sup> century. The various parts of this collection include a number of early bardic poems from the oral tradition, biographical material on various clan chiefs, and the *Obituaries*, which describe the dates and burial rites for MacGregor chiefs, circa 1390 -1529. These sources

became the original basis for the ***Dalmally Stones Project***, carried out by the Clan Gregor Society through contributions from American and Scottish donors, including the American Clan Gregor Society, which allowed us to begin explorations in Dalmally kirkyard. This paper outlines that 20-year effort.

The following is an excerpt from the Clan Gregor Society's newsletter back then:

***“Dalmally, Argyllshire/23-27 July, 2012: For five damp but exciting days in July, 2012, the Clan Gregor Society of Scotland succeeded in carrying out an extensive archaeological survey in Dalmally glen, Argyllshire. During several years of research, Keith and Richard believe they have identified the in situ locations of our Chief’s carved stone monuments, described by James MacGregor, Dean of Lismore, in the early 16th century, only to realize they merited special attention – a very “down to earth” kind of attention. Partnering with Glasgow University specialist Gavin MacGregor and his new venture, Northlight Heritage, we opted to carry out archaeological surveys using ground-penetrating radar (GPR) and magnetic gradiometers to, in effect, map the entire church floor, which included the eastern entranceway and the interior. It’s important to note the Dean may have known some of these Chiefs in his lifetime. More importantly, the Book of the Dean of Lismore, is one of the earliest collections of medieval records, poems from the oral bardic tradition, and obituaries, which described the burials of the Chiefs of Clan Gregor within the church, circa 1390 – 1528. It is considered a gem of medieval literature which is still preserved.”***

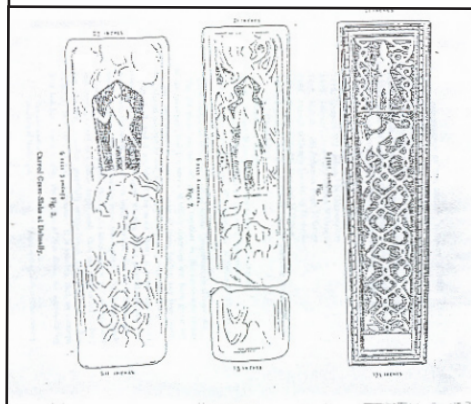
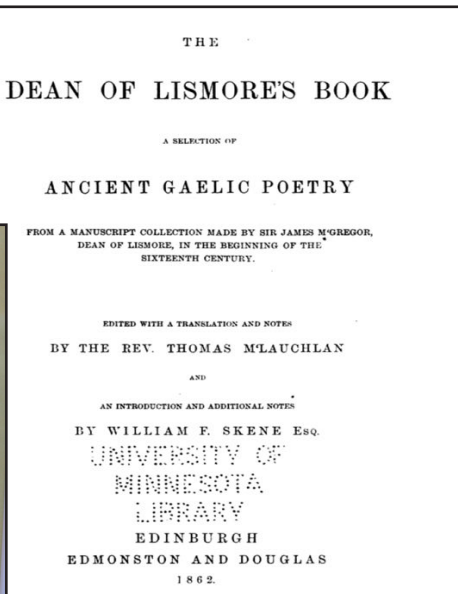


Before an archaeological survey begins, recording the Global Satellite Coordinates (GPS) in order to map out a topographical “grid” of the church and the surrounding area, including the east-west alignment of the foundations, is required. Our goal, among other things, was to provide the Scottish government, RCAHMS, and Historic Environment Scotland with data to be included on the national archaeological grid for use by future generations of researchers.

By way of background, the Reformation in Scotland under John Knox was particularly cruel in the Highlands, where religion-as-politics played a convenient role in harrying the Highland clans, many of whom remained Catholic. In 1560, the Campbells announced their Calvinist “conversion”, which practically overnight became their new excuse for destruction as well as acquisition of lands, under Argyll’s guise as Lieutenant-General of Scotland. This was especially true for the MacGregors, who had by then been dispossessed of their lands by the Campbells, but who, rather than submit, chose to engage the Campbells in a long and bloody struggle which became what the Campbells themselves called *The MacGregor Wars*.

In Dalmally Kirk, as in kirks in numerous Argyll and Perthshire glens, the location of the traditional eastern placement of the high altar in pre-Reformation churches was after the Reformation symbolically moved from the eastern to the western end—in order to signify the new religion. Burials on the altar and within the church, including raised coffins on/near the altar, as had long been the practice for highborn men, were henceforth forbidden. Medieval, pre-Reformation altars, now viewed as heretical, were often buried where they stood, in order to erase the past. Black Duncan Campbell, Earl of Argyll, rebuilt Dalmally Kirk in 1615 and ordered the MacGregor stones to be tossed out of the building and into the kirkyard—where they lay, neglected, for





centuries to come, sinking into the sod and eventually disappearing from view. Others were simply buried along with the original high altar.

Knowing this to be the fate of the high altar this location, it only served to redouble our efforts to trace the fate of our Chiefs and of their carved grave monuments. Little by little, the pieces began to emerge during years of searching the Scottish Records Office, the NAS, local histories, and the National Library, with the goal of identifying, as much as possible, the *in situ* locations, as recorded by James MacGregor, Dean of Lismore, of those burials and the stones placed there over them some 500 years ago.

**(To Be continued in the Next Edition of *The Claymore*)**

For further inquiries, please contact Keith MacGregor at [kmac1@optonline.net](mailto:kmac1@optonline.net)



**Keith MacGregor (on left) explaining the Dalmally Stones project in the Dalmally kirkyard**



# WHAT DID THEY WEAR?

by Fergus Cannan

Historian Fergus Cannan states that the Scots armies who fought in battles like Bannockburn and Flodden Field would have looked very different to the way they have traditionally been depicted.

Instead of kilts, he said, they wore saffron-colored tunics called “leine croich” and used a range of ingredients to get the boldest possible colours.

“What the Scottish soldiers wore in the country’s greatest battles is an area that, up until now, has not been properly studied,” he said.

“A lot of historians quite rightly stated that the film Braveheart was not terribly accurate, but what they didn’t admit was that they didn’t have a clue what would be accurate.”

Mr. Cannan, a military history specialist, who has traced his own roots back to Robert the Bruce, scoured original eye-witness accounts, manuscripts and tomb effigies.

Using these and other sources, he built a picture of what members of Robert the Bruce’s forces would have worn in 1314.

Numerous accounts cited by Mr. Cannan in his new book, *Scottish Arms and Armour*, refer to the distinctive linen tunics, usually worn with a belt found the middle

“Forget about the plaid and tartan,” he said.

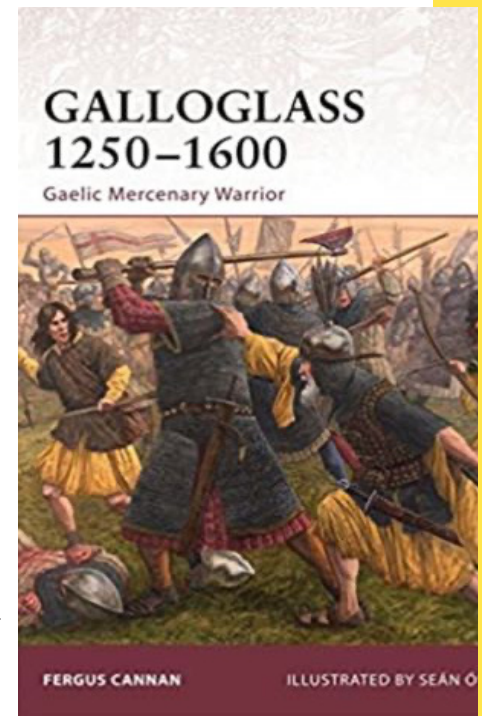
“The yellow war shirt is never shown in any film or popular image and yet is something that all the original writers comment on.”

Highlanders wore the tunics throughout the Middle Ages and right up until the end of the 16<sup>th</sup> century, he said.

Because saffron was expensive, poor clansmen dyed the linen with horse urine or bark and crushed leaves to get the rich yellow colour. On top of leine croich, they would wear a deerskin or cowhide jerkin which would be waxed or dipped in pitch to make it waterproof.

Angus, Chief of Clan Chattan, recorded in 1572 that the “yellow shirt still venerated by his people as “the badge of the Chieftaines”.

Dr. Clare Downham of Aberdeen University said that Mr. Cannan’s analysis fitted with her own knowledge of Celtic Scotland.



# Our Contributors

## **Bart Forbes**

*Barry Robert (Bart) Forbes spent 15 years in public broadcasting as a Certified Fund Raising Executive (CFRE), producer, marketing director, conference planner and radio station manager; 6 years in telecommunications policy as a grassroots organizer, cable TV association executive director, and registered Congressional lobbyist; and 17 years at the U.S. Department of Commerce as a grants program officer, public affairs specialist and media spokesperson, and communications specialist. Forbes is a 20-year member of the St. Andrew's Society of Washington, D.C., with two terms (2016 and 2017) as President. Forbes re-incorporated the Clan Forbes Society in late 2018 and launched its online presence. As its current president, he negotiated the merger with the remnants of the old Society, organized a clan ancestral tour, and published the hard-copy book *Castles & Mansion Houses of the House of Forbes.*, now available on Amazon.com. He is currently working with his clan historian and chief to update the 1937 genealogical and historical book *House of Forbes*.*

## **Andrew Morrison**

*Andrew Morrison, the 3rd Viscount Dunrossil, was born in London in 1953 and lived in Speaker's House with his parents as a baby and from 1956-8. After spending most of his early years in Australia, Bangladesh and South Africa, he attended Eton and Oxford, where he studied the Classics. He moved to the US in 1981, working for a British bank, and has lived in San Antonio, Texas, since 1989.*

*Andrew is a former Chairman of the American Financial Services Association and serves as the Honorary British Consul in San Antonio and the Hereditary Chieftain for the North American region of Clan Morrison. He is former Chairman of the Society of Scottish Armigers, serves on the Advisory Board of COSCA and on the Executive committee of the Standing Council of Scottish Chiefs. He is an Honorary Patron of the American-Scottish Foundation and honored guest and keynote speaker at various Scottish Games, Tartan Day ceremonies and festivals in the US, as well as for the Scottish North American Leadership Council.*

## **Dr. Bruce Durie**

*BSc (Hons) PhD OMLJ FColIT FIGRS FHEA QG*

*Dr Bruce Durie is a genealogist, heraldist and historian living and working in Scotland, with Right of Audience at the Court of the Lord Lyon. Shennachie to the Chief of Durie, Tutor, University of Edinburgh, Academician, Académie Internationale de Généalogie, Freeman and Burgess, City of Glasgow*

## **Graeme McKenzie**

*Graeme Mackenzie is a well-known and highly respected historian and genealogist, resident in Inverness, Scotland, who specializes in genealogy related to the highland clans. He is proprietor of Highland Roots, a genealogical research firm. He is also Chairman of the Scotland-based Association of Highland Clans and Societies (AHCS), which numbers among its members many highland clan societies.*

## **Fergus Cannan**

*Fergus Cannan is a writer and historian descended from an assortment of Highland warriors, Jacobites and bonnet lairds. With degrees from King's College London and Bristol University, he is a countryman who worked for eight years in museums, and has published widely on the military, social and art history of the medieval British Isles.*

## **Keith MacGregor**

*A trustee and member of the Clan Gregor Society of Scotland's Council for the past 25 years, Keith has served as tour guide for International Clan Gatherings, feature writer for the Society's bi-annual newsletter, and organizer of the Society's archaeological programs. He sits on the organization's membership and fundraising committees and is the North American Representative for the Clan Gregor Society.*

*Keith's career includes serving as Executive Producer for the BBC Transcription Service, RKO and NBC Networks, National Director of Promotion for RCA records, and finally as Executive Director for three divisions of the Fox Broadcasting Company, New York. He was a founding member of the Fox Team which developed "American Idol", a ground-breaking and immensely successful genre of reality television programming.*



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