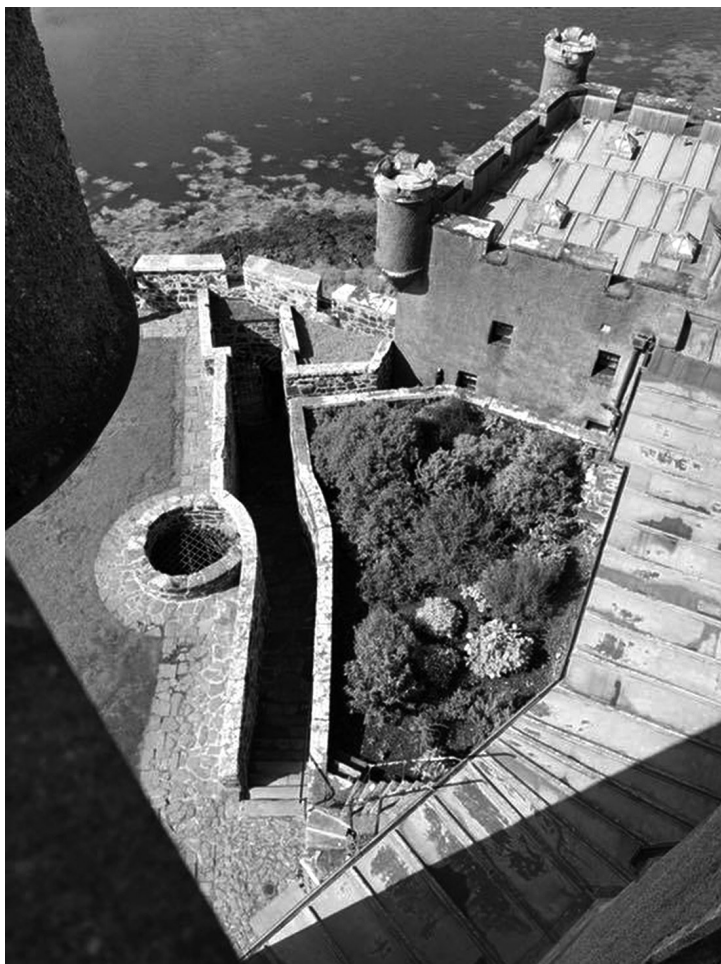




The Lead Voice



Clan MacLeod Societies Canada
National Council Newsletter # 71
Fall, 2019



President's Report

by Judy Tipple

Once again as I greet fellow MacLeods and friends I find that days are moving along with increasing speed. I trust that everyone experienced at least one day of Highland Games and Celtic Festivities that gave you warm feelings of family within your Scottish heritage. We look back on our Parliament experience and are now looking forward to gathering at Livonia, MI, July 29 to August 2, for the North American Gathering themed Looking Back 20/20 Looking Forward. A very apt focus for all of us in Clan and in life. Consult the CMS USA website at www.clanmacleodusa.org to read a summary of activities and print out a registration form. Early registration expires June 1, 2020 and accommodation at the Marriott Hotel in Livonia can be made online as well. Look for the actual schedule of events to be available on the site shortly. The Livonia Highland Games will be part of the NAG events on August 1, 2020. Check out the activities at www.highlandgames.com Livonia. I hope to meet up with many of you at the 2020 North American Gathering.



As I was reading through materials preparing for the ACMS meeting October 19, 2019 it occurred to me that I could be writing my report for *The Leod Voice*. I was attending the ACMS meeting in Bruges, Belgium via Skype at 1 a.m. my time and spent several hours prior reading over the reports and business items prepared by ACMS secretary Dorna Caskie. I also enjoyed reading through the 1996 *Clan MacLeod Magazine* which has been digitized on the ACMS website. More issues of the *Clan MacLeod Magazine* will be added to the archives as they are digitized. The MacCaskill website gave me some very interesting reading with newsletters containing past articles written by my dear friend Olive MacAskill Bell. In one article she exclaims that every tartan is a plaid but that every plaid is not a tartan and the facts behind her statement. I challenge you to look it up for yourself.

ACMS News

South Australia Clan MacLeod Society is preparing for a World Gathering April 21 to 18, 2021 in Adelaide SA, which will be of interest to those able to travel down under this spring. An International Youth Gathering



will be included under the direction of ACMS Young MacLeods Co-ordinator Bron McLeod. Parliament 2022 committee led by Rory McLeod is requesting suggestions for activities. Email Rory at mcleod83@gmail.com with your ideas and thoughts. Parliament 2022 will likely be held the last week of July.

The ACMS website is being upgraded and the Facebook pages contain several short video tours of many topics such as the Dunvegan Gardens as well as photos of the presentation of the Sotheby's 2019 Historic Houses Restoration Award for Dunvegan Castle and Gardens to Chief Hugh MacLeod of MacLeod. Finances for the production and distribution of the *Clan MacLeod Magazine* will require an increase in charges to the societies for 2020 issues. There has been no increase in collected dues for several years while printing and postage costs have been rising steadily. This increase may need to be reflected in individual society membership dues over the next year or two.

CMSC Website

Our very capable webmaster Neil F. MacLeod has been updating our website which should be completed soon. He is seeking photos (in high resolution) of clan events for the Gallery and also entries for the Clan Calendar. Information should be sent to him at neilmacleod88@icloud.com. The traffic on the website has been notable and complimentary to the content of the site.

As a follow up to the Edinburgh Tattoo 2017 event where Clan MacLeod and Clan MacKenzie marched together as invited guests, Clan MacLeod has been invited by Clan MacKenzie to a "Clan Reconciliation" ceremony which is to take place August 11, 2020 during a MacKenzie Clan Gathering in the Isle of Lewis. The program for their gathering is posted on the website www.clanmackenziesociety.co.uk/events/gathering-2020/. Linking onto the Facebook page and scrolling down to the August 15, 2017 Edinburgh Tattoo event will give you a wonderful display of 129 photos from the event. You may recognize many of the faces of Clan MacLeods who marched with Chief John MacLeod of Raasay at the Tattoo.

Clan Reconciliation

Chief John MacKenzie of MacKenzie and Chief John MacLeod of Raasay along with many clan members marched together as guests of honour at the Edinburgh Tattoo 2017 and seek to reconcile their historical

differences in August 2020 at a MacKenzie Gathering on the Isle of Lewis.



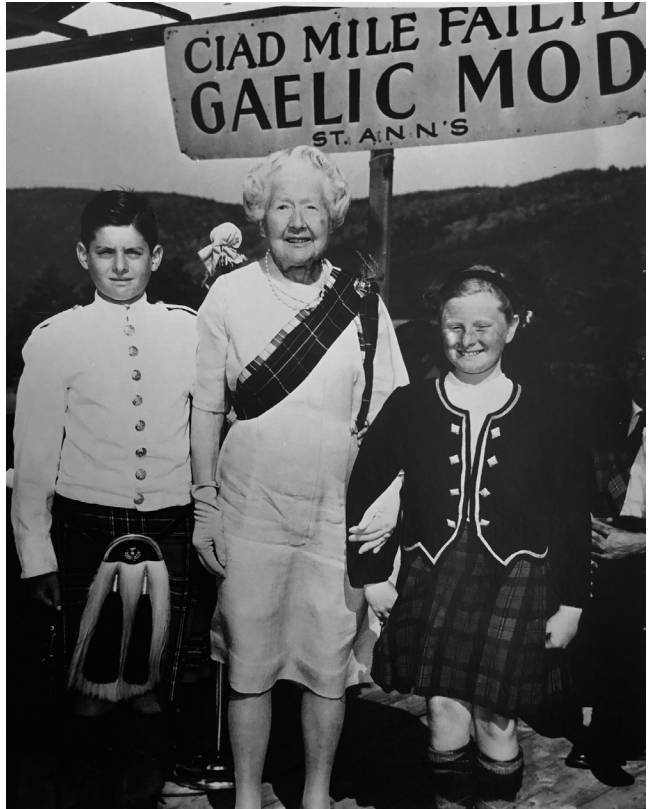
Some Memories of Dame Flora

by Irene MacCrimmon

I have met Dame Flora many times and she always had a welcoming smile! Our family first encountered Dame Flora at a gathering of the Central Ontario Clan MacLeod Society in Toronto in 1967. The entertainment was Jean MacLeod-Betts' mother playing the piano while Jean sang the old Scottish songs. Our son (Hugh and mine), Ian played the pipes for Carol to dance. They were 11 and 8 years old! Dame Flora loved them!

The next February, Dame Flora came again to Toronto for her birthday ceilidh and the entertainment was similar as above.

That summer, the children attended the Gaelic College at St. Anne's in Cape Breton, Nova Scotia. Lo and behold, the visiting guest at the Gaelic Mod was Dame Flora! She was delighted to again see our son and daughter perform. She came over to speak with Hugh and I, and of course, the children



too. She was travelling from Clan Society to other Clan Societies around the world. She was meeting with MacLeods worldwide and building up membership to the Clan Macleod Society. British Airways donated free travel for her!!!

For Dame Flora's 90th birthday at the Waldorf-Astoria Hotel in New York City, my husband Prof. Hugh, and Ian, age 15, flew to New York to

celebrate at a “Coming Out” ceilidh for several gorgeous Southern Belles. Ian had forgotten his kilt but thanks to Air Canada, a representative came to our home, picked up the kilt and delivered it to the Waldorf-Astoria Hotel. The timing was perfect! Ian put on his kilt and piped Dame Flora and the debutants into their ceremony.

In 1967, Hugh and I visited Dunvegan, Skye, Scotland on our journey home from a Sabbatical in Russia and Sweden. We booked into the Dunvegan Hotel and then drove up to the Castle and knocked on the front door. A gentleman opened the door and announced that the Castle was closed for the day. We asked him to take a message to Dame Flora. He closed the door and we drove back to the hotel where we met the butler arriving by bicycle from the Castle. He gave us a note from Dame Flora inviting us for lunch the next day. We announced to her that we wished to buy some MacCrimmon land on Skye. She directed us to General Martin of Husabost who was the laird of the land in the area across from Dunvegan. After dining on creamed soup, cheese, hard-boiled eggs and vanilla mousse, we said our farewells and drove around the loch to Husabost Estate to see General Martin. He was able to sell us the only place available, the old school and house at Borreraig.

At various Clan Parliaments, Ian piped on Borreraig Day which was a memorial service for all the clan folk to remember the MacCrimmon piping family. Dame Flora was piloted from the castle across Dunvegan Loch by boat. Other times, Ian led the visitors with Dame Flora at the head, up to the cairn on the Borreraig bluff for the remembrance service and the playing of a MacCrimmon Piobrach.

One year when we first arrived at Borreraig, Dame Flora had her butler, Charlie Heron, drive her to our new home in the old Borreraig schoolhouse to bring us a well-aged lamb’s leg to cook. We popped it in the oven and were grateful to the New Zealand clan folk who had sent it to Dame Flora. Dame Flora knew we were renovating the school room and was curious to see what was going on. She again had Charlie drive her over and when she saw a loft was in progress, she wanted to climb the ladder to get a good view of the Western Isles. She was only 93!!! We discouraged her from the climb.

She was delighted to see our children for she was promoting families to come to Dunvegan Castle where they could hear her tell the tales of the MacLeods. I quote from a letter from Dame Flora after we returned

home from Parliament in 1971. “It was really magnificent that you were domiciled in your own house on MacCrimmon land. What encouragement and hope for the future. It is very important for the Energies (NRGs) to think and plan and combine.” She also had hope for the future for the parents who will plan with all the Societies an agenda and program of events for future Parliaments.

One year in May it was “Penny and a Piobroch Day”, the day to pay the rent to General Martin for using the land near the cairn. This cairn was built to commemorate the MacCrimmon men who were pipers to the MacLeod chiefs and who ran a renowned Piping College. The laird, General Martin, usually held a competition of young pipers at his nearby farm estate, Husabost. After the competition, the competitors and audience had tea at the estate. The program was moved to our schoolhouse in Borreraig after General Martin’s death. Consequently, since we were in residence, we held the tea party. It was a clear, cold, blustery day and all the visitors crowded into the schoolroom. From the receiving line, I heard a voice call, “Where is our hostess?” Dame Flora was in the crowd calling me! I called back, “I am not in the receiving line as I am serving tea to this cold crowd!”

Dame Flora died before we opened “The Piping Heritage Centre”, an educational museum encompassing the history of piping, the Isle of Skye and famous pipers. She would have been proud.



The MacCrimmons did a fine job of making the Piping School and Museum a welcoming tourist attraction. At many Parliaments participants travelled to the Museum, arriving to the sound of a piper on the upper deck of the building and then hiked to the Cairn to hear excellent piping as they took in the exquisite scenery across the headland.

Letters to Mac-Talla from John Munro

by Mary Clark CMS NZ

I have just received a book I bought through the Waipu Museum called *Letters to Mac-Talla from John Munro*, subtitled *A Cape Breton Gael in New Zealand 1894 - 1902* by Bev Brett of Cape Breton, Nova Scotia. I met Bev Brett in 2016 in Cape Breton and spent a most enjoyable day with her.

The book contains letters written in Gaelic and now translated into English which were sent from Waipu, NZ home to the local newspaper (*the Echo*) at St Ann's on Cape Breton. John Munro junior (the letter writer)

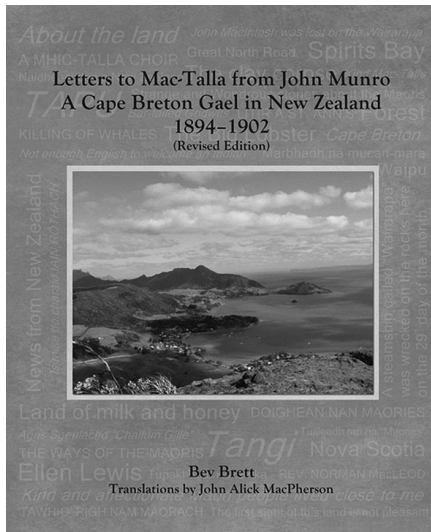
was the son of John Munro senior who left Assynt with his two brothers Alexander and Donald and their cousin Alexander Macleod on the *Perserverance* in 1818 bound for Pictou, Nova Scotia. In the 1850s they left Pictou for NZ as part of the group of 900 who sailed with the Rev Norman McLeod to Waipu and areas near there. These migrants were mostly from Assynt, also some from Rossshire, Skye and a few from Lewis and Harris.

I have found it interesting as Munro and Alexander MacLeod were from Balchladdich, Assynt exactly where my great grandfather emigrated from in 1859 directly to New Zealand. I feel the links are very close and am working on finding a direct link between the families.

I went to Cape Breton in 2016 because of the book *The Making of a Rebel, Captain Donald of the New Hebrides*. Donald was the son of the Munro's cousin Alexander or (Alasdair) as he is named in one of the letters of 1894. I am sure there will be Canadian MacLeods descended from the ones who stayed behind in Cape Breton and other parts of Nova Scotia.

Author Bev Brett comments:

"He kind of started as a rebel and he ended as a tyrant," author Brett said of McLeod, a religious dissenter who was driven out of Scotland, amassed a following of so-called Normanites in Pictou, NS, then led his flock of pioneering Highland Gaels to Cape Breton, where they established a



thriving community along the shores of St. Anns Bay.

Once in Cape Breton, McLeod's bombastic style attracted even more followers and he built a large church on the grounds of the current Gaelic College and ruled over the community as religious leader, teacher and magistrate.

A part-owner of the sixth and final ship the St. Anns settlers built to sail to New Zealand, the younger Munro wrote a series of letters that were published in *Mac-Talla (the Echo)*, a Gaelic biweekly periodical published in Sydney from 1892-1904. This time, however, Brett focused on Munro, a first-generation Cape Bretoner whose father John Munro was a wealthy shipbuilder, merchant and later MP who was both friend and foe to McLeod.

In the 32 letters he wrote, Munro longingly reminisces about Cape Breton while detailing the land, sea, plants, animals and industries in New Zealand. He also describes the Maori culture, including fishing, funerals and religion, as well as how they dealt with colonization.

"He makes a journey in the letters — there's an emotional journey," said Brett.

"So he's writing back home to the folks back home — anecdotes, shipwrecks — then he starts writing about the whole kauri — that's the timber there — because he thinks people will be interested in the timber industry, so he'll write elaborate stuff about the kauri industries. He also talks folklore, so he'll tell a story about a clay corpse that was made in St. Anns. He'll tell stories about getting drunk and swallowing a lizard. So, it busts up all the stereotypes of a bunch of religious followers."

Ancestors

If you could see your Ancestors all standing in a row,
would you be proud of them or not – or don't you really know?

Some strange discoveries are made in climbing family trees.

And some of them, you know, do not particularly please.

If you could see your Ancestors all standing in a row,
there might be some of them perhaps you wouldn't care to know.

But here's another question which requires a different view,

If you could meet your Ancestors,
would they be proud of you?

~Author Unknown~

The Dunvegan Pebble

The Dunvegan Pebble was created by David Worthington and is a rotating Carrara marble 2.7 ton sculpture that both children and adults can interact with.

Chief Hugh MacLeod of MacLeod commissioned this most recent addition to the castle's Walled Garden which was installed in April this year. The concept was to create a piece that children could enjoy in the gardens and to further enhance the visitor experience.



The hoisting of the Dunvegan Pebble was gently lowered into place in the Walled Garden with many hands to guide it.

A very interesting feature now safely installed on its foundation in a location for all to enjoy.



Isle of Scalpay, neighbour of the Isle of Harris

by Peter Macleod, CMS AU and ACMS President



Scalpay is part of the Isle of Harris and thus once belonged to the MacLeods of Harris and Dunvegan. It is around 4kms long and rises to a height of 104m. The area is 653 hectares. The main settlement is in the north, near the bridge and is called An Acairseid a Tuath (North Harbour). From the mainland of Harris to Scalpay is 300m. The island was serviced by ferry until 1997 when a high level bridge was built. Wendy and I took the ferry across in 1990 and spent a short time walking around the village.

The Name

Two possibilities are offered for its name, both Norse. It could mean ‘Ship Island’ or it could be ‘Scallop Island’. To confuse things further it has also been known to seafarers as “Eilean Glas”, meaning “Grey Island.”

History

As far back as recorded history Scalpay has been populated. The earliest rental record, 1680, shows two tenants, Donald mc urchie mhor (Donald, son of big Murdo) and Donald Baine (Fair Donald). Both would have had sub tenants but no names are recorded. In 1688 both Donalds had left and the whole island was let to John Campbell, known as the Forester. John Campbell must have been a good and popular landlord because a Waulking Song was composed to sing his praises, although 300 years old, it is still sung. It refers to John Campbell as “my brown haired gallant.”

Prince Charlie

In 1746 an acquaintance arrived at Campbell’s house with his “son” looking for shelter. The acquaintance was Donald MacLeod of Galtrigal and

his “son” was Bonnie Prince Charlie. Donald of Galtrigal stayed only one night and then went off to Stornoway to try to charter a ship to take the Prince to France. The Prince stayed four nights and during his time there The Prince occupied some of his time fishing with the Landlord’s son Kenneth and was not unsuccessful. Returning after fishing the two came across one of the landlord’s cows trapped in a bog. The lad could not get the cow out so the Prince took off his jacket and jumped in to help. They got the cow out but the Prince’s britches and stockings were badly soiled. Donald Campbell’s wife, Katherine provided the Prince with some replacement clothes. Some of the tartan left by the Prince was passed down through the family and is now in Stoneyhurst College in England. Donald of Galtrigal sent a message for the Prince to come to Stornoway. He thought he had arranged a ship. The Prince and two companions went to join Donald but were informed that Stornoway was in uproar as there was a rumour the Prince and 500 supporters were to storm the town, in fact the Prince’s army at that time consisted of three. So they again took to the sea and sailed in a six oared boat to Eilean Euirn (I can’t identify this place but suspect it was the Shiant Islands). They stayed there four nights and then returned to Donald Campbell’s house. He wasn’t home and had taken to hiding in the hills of Harris as he thought the Hanoverians had found out that he had sheltered the Prince. Donald of Galtrigal, the Prince and companions continued in the six oared boat to Benbecula and more adventures.

Carolina

When matters calmed Donald Campbell resumed his life as Tacksman of Scalpay. Some years later he was persuaded by his son Kenneth that the increased rent demanded for his and similar farms was far too high. Donald decided to emigrate with his family to Carolina. While they were en route, at Liverpool Kenneth changed his mind and went back to Scalpay and took his father’s lease. Donald remembered this trickery in his will. Others, his daughters, other sons and grandchildren received benefits. Kenneth was left a long standing debt, if he could collect it. The year Donald went to Carolina is not known but it was after 1768 when his daughter Anna died. She was engaged to Allan Morrison who was drowned in a squall on his way to their engagement party. Anna died of a broken heart shortly after.

Kenneth Campbell

Prior to swindling his father out of the Scalpay, Kenneth had spent time

at sea. He had been shipwrecked, taken prisoner by the French, escaped and struggled with many difficulties in America. He came home to the Isles and traded in spirits, sugar, tea, coffee and the kelp industry earning considerable wealth. Under Donald Campbell the Scalpay sub-tenants had to give six days a year free labour. Kenneth raised this to 52. They had also to supply labour for tanning leather, making heather ropes, digging and drying peat, gathering and shearing sheep, - all for free. Kenneth was not a popular landlord. It is not known when Kenneth ceased to be Tacksman. Reputedly Kenneth Campbell was born in 1727 and died in 1807. One report says he died at the hands of French pirates.

Scalpay changes Hands

In 1779 the Harris lands, which included Scalpay, were sold by the Dunvegan Estate Trustees for £15,000. The Trustees were managing the MacLeod of Harris and Dunvegan Estate through the Chief's financial difficulties. It was now owned by a Captain MacLeod (of the Berneray family) but Kenneth Campbell was still Tacksman.

Lighthouse

In 1786 John Knox recommended to the British Fisheries Society that a lighthouse be built on Scalpay (or Eileen Glas). "As this island lies immediately in the course of ships that pass through the outer channel to and from the Baltic, and being near several clusters of rocks, it was judged a proper station for a lighthouse." Work commenced by Kenneth Campbell in 1787 and was taken over by Thomas Smith in 1789. The light was lit in October 1789.

How the Campbells came to Scalpay

A story from the papers of folklorist Alexander Carmichael (1832-1912). Some time around 1600 the eldest sons of The Duke of Argyle and of MacLeod of MacLeod were at School or University together in Edinburgh.



The Duke's son and a gillie fought and the gillie was getting the better of the fight. Young MacLeod stepped in and the two sons gave the gillie such a thrashing that he died shortly after. Frightened by what they had done, the two fled to Dunvegan and then to Harris. The Duke sent for his son several times but his son would not join him.

MacLeod of MacLeod gave the Duke's son (John Campbell) his choice of any place in Harris. Young Campbell and his successors married into the best families in the Isles taking their wives from Skye.

It is highly likely this escaping John Campbell was an ancestor of the John Campbell recorded as Tacksman in 1688.

MacLeod Chiefs around 1600

William, 13th Chief was born c.1560, succeeded 1585 and died 1590. William only had one child, a son John, born c.1580. John became 14th Chief in 1590 but died at 15 years old in 1595. During John's Chiefship his uncle, Ruairidh Mor acted as Tutor (Guardian or Regent). When John died he was succeeded by his uncle (Sir) Ruairidh Mor who was born c.1562 and died 1624. Ruairidh Mor's eldest son was Iain Mor born c.1600 who became 16th Chief in 1626 and died in 1649. According to Alick Morrison's *Chiefs of Clan MacLeod* Iain Mor was educated at the University of Glasgow. But Ruairidh Mor had four other sons. Nobody obviously fits the "MacLeod's eldest son" as described by Carmichael but with a bit of flexibility as to date and which son, then there are possibilities.

After Kenneth Campbell

It seems there was a succession of Tacksman but they didn't live on the island. It could also be the rents made the situation unattractive. Between the late 1700s and early 1800s Estate owners, and their Factors (Managers) were ratcheting up rents. In 1842 a group of crofters was settled on Scalpay. Numbers are not known but possibly as many as 20 families. These crofters were experienced fishermen and working the crofts was just a part of their income.

The Pabbay Crofters

A past newsletter told of the Island of Pabbay and how the population was cleared in 1846. Around 20 of these families were added to the population of Scalpay and the menfolk expected to become fishermen. The Pabbay people had never been fishermen, Pabbay didn't have a harbour! For a time there was ill feeling and tension between the older

and newer inhabitants.

The Napier Commission of 1883

John MacDiarmid spoke to the Commission about Scalpay, his abbreviated testimony: “The island was occupied by two or three Tacksmen in succession but these had to throw it up. When the Factor found out they could not live there he settled upon it 20 crofters. The 20 were contented, they could make a living out of it.

“Lord Dunmore’s Commissioner (the Factors’ superior) finding Scalpay’s accessibility to the sea decided to make it a fishing community so he added 20 more families to the 20 already there. The families as they grew and had families of their own shared the small plots of land until now (1883) there are about 100 families.

“The utmost that can be said of the crops is that they give support for about two months of the year. The whole population have to pursue fishing, chiefly lobster fishing, summer, spring and winter; they have to be out 11 months of the year. They have to often go from home, live in bothies, sometimes as far as Uist. Everyone who can goes to the east coast fishing - Wick. When they return they fish at home, some to long line, others to lobster. Times are very hard.”

Scalpay the Prosperous

As time passed the fishing industry prospered. The fishermen developed better skills, they bought bigger boats and equipment became more efficient. When not fishing, the larger boats were used in trade and transport. One family, the Cunninghams, did very well collecting coal from Glasgow and bringing it to the Outer Hebrides and other ports like Gairloch and Ullapool. They were also loading salt at Runcorn and taking it to the ports where herring were gutted and packed in barrels.

From the late 1800s until post World War 2 Scalpay was one of the most prosperous places in the Outer Hebrides.

From 1970s the fishing fleet declined, there are still boats based there but no longer a large fleet.

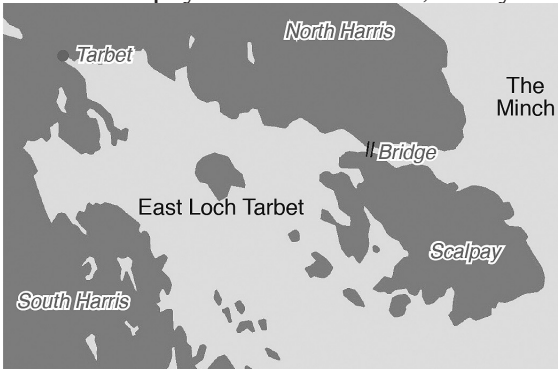
Population

In the late 1800s there might have been about 400 people. The population peaked at 636 in 1931. In 2001 it was 322 and in 2011, 291 and the population was ageing. Prior to the ferry service Scalpay considered itself quite separate from Harris. There is a tale of a Scalpay schoolmaster asking his pupils to write an essay about Harris. Typically they started “Harris is an island off the coast of Scalpay ...” Scalpay pre-school closed

in 2007, the school itself in 2012.

The Bridge

In 1997 Scalpay's oldest resident, 103 year old Mrs Kirsty Morrison,



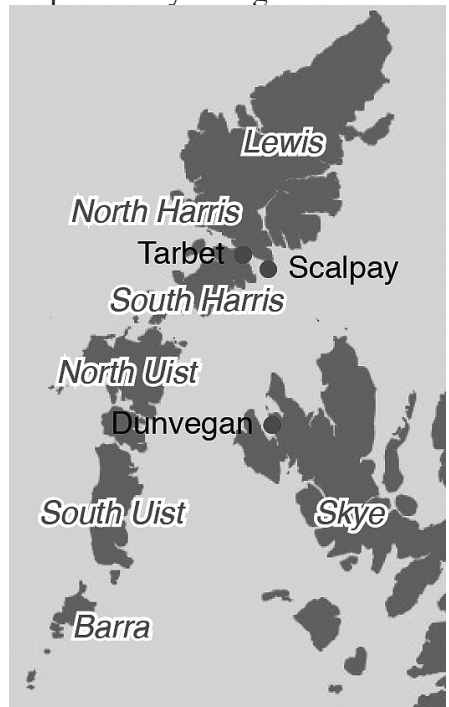
became the first person to cross the 300m wide Sound of Scalpay since the Ice Age without using a boat. She was first in a convoy of cars to cross the £6.4M Scalpay Bridge. In some eyes this fixed connection between Scalpay

and Harris ended Scalpay's existence as an island.

Community Ownership

In 2011 Fred Taylor, Scalpay's owner, offered to give the island to the community for free if they paid their own legal costs. Fred inherited the island from his father in 1998, who bought it in 1976. A special meeting was held. Of 250 people eligible to vote, 197 accepted the offer, 8 were against. On Nov. 22, 2013 the ownership formally changed hands. The Scalpay Community Association recognized they needed help with administration and they have formed a close partnership with the North Harris Trust.

The future looks bright, Scalpay is becoming popular for visiting yachts. Some of the buildings which were disused, like the schoolhouse, have been brought back into use with small businesses. Community facilities like a new Play Park are being developed. A community operated shop has been opened. Things are again going forward.



The Herons, Sorley and the Evasive Hour of Rapture

by Fiona MacRaid

It is no wonder he was a great poet.

I live on an island and regularly walk by the seashore where often I share the sound of the surge on a stony shore with a heron. She is standing tall, majestic and blue, dreaming of a meal's rapture with one thrust. Myself, dreaming, with all the humanness of sorrow and restlessness, taking a lesson from the heron taking stock of all around her and having a clarity of purpose.

When Sorley MacLean wrote of his struggle between writing poems in English and in Gaelic, it was the writing of *A'Chorra-ghridheach* (*The Heron*) that was a turning point:

"In 1931 or 1932, I forget which, I wrote a poem called *The Heron*: the English, of course, is only a translation. I thought it better than any of my English stuff, and because of that – but also for patriotic reasons – I stopped writing verse in English and destroyed all the English stuff I could lay my hands on... I don't think I had any particular ambitions as a poet, but I could hardly bear to think of a time when there was no one with Gaelic enough to hear to the full the great song-poetry of our people..." When I remember who I am, where I am from, I have more strength. *The Heron*, whether in Gaelic, in English or with me in my seashore walks is a reminder of that. S'mise Fiona agus tha mi ás an Eilean Saturna ann an Canada agus tha mi ás an t'Eilean Sgitheanach.

[Reference: MacLean, Sorley. From Wood to Ridge. Carcanet Press Ltd. 1989. P xiv, xv]. The English is Sorley MacLean's own translation.

The Heron

A' Chorra-ghridheach

Gealach fhann bhuidhe air fàire,
cridhe 'n fhuinn gun phlogsgadh gàire,
aognaidheachd a' deanamh tàire
air uinneagan òir an cuan snàgach.

Cha ghrinneas anfhann na gealaich
no maise fhuaraidh na mara
no baoth-sgeulachd onfhaidh a' chladaich
tha nochd a' drùdhadh air m' aigne.

Anfhannachd an strì,
aognaidheachd am brìgh,
gealtachd anns a' chridh,
gun chreideamh an aon nì.

A pale, yellow moon on the skyline,
the heart of the soil without a throb of laughter,
a chilliness contemptuous
of golden windows in a snaky sea.

It is not the frail beauty of the moon
nor the cold loveliness of the sea
nor the empty tale of the shore's uproar
that seeps through my spirit tonight

Faintness in flight
death pallor in effect,
cowardice in the heart
and belief in nothing.

Thàinig corra-ghridheach ghiùigeach,
sheas i air uachdar tùrra,
phaisg i a sgiathan dlùth rith',
a' beachdachadh air gach taobh dhith.

'Na h-aonar ri taobh na tuinne
mar thuigse leatha fhèin sa chruinne,
a ciall-se mar chèill an duine,
cothachadh lòn meud a suime.

Inntinn luasganach a' sireadh,
feòil as luainiche air tilleadh,
luasgan is cadal gun drithleann,
ceòl is bruailean is tràth mire.

Tràth na mire an tràth shoilleir
thig à eanchainn chiar na doille,
bristeadh fàire air an t-sealladh,
faite dioclaidh anns a' mhealladh.

'S i air clachan loma tràghad
ag amharc sleamhnachd cuain neo-bhàrcaich,
ag èisteachd ris an t-slugadh-mhara
is sàl a' suathadh air na clachan.

Leatha fhèin am meud na cruinne
ge mòr a cleamhnas do-ruighinn,
sa bristeadh oirre às an doilleir
sitheadh an dè ghuirn shoilleir.

Mise mar riut 's mi 'nam ònar
ag amharc fuachd na linne còmhnaird,
a' cluinntinn onfhaidh air faoilinn
bristeadh air leacan loma 'n t-saoghail.

Ciod mo smuain-sa thar a smuain-se:
àilleachd gealaich is cuain luainich,
biadh is cadal agus bruarad,
eanchainn, feòil agus buaireadh?

A h-aisling mhire le aon shitheadh
tighinn 'na h-aimsir gun chrionnachd,
gun bhròn, gun teagamh, ach aon mhireadh,
lagh dìreach neo-cham corra-gridhich.

M' aisling-sa air iomairt truaighe,
briste, cam, le lannir buairidh,
ciùrte, aon-drithleannach, neo-shuairce,
eanchainn, cridhe 's gaol neo-shuaimhneach.

A demure heron came
and stood on top of sea-rack.
she folded her wings close in to her sides
and took stock of all around her.

Alone beside the sea
like a mind alone in the universe,
her reason like a man's –
the sum of it how to get a meal.

A mind restless beside the sea
a more restless flesh returned,
unrest and sleep without a gleam;
music, delirium and an hour of rapture

The hour of rapture is the clear hour
that comes from the darkened blind brain,
horizon-breaking to the sight
a smile of fair weather in the illusion.

On the bare stones of the shore,
gazing at the slipperiness of a calm sea,
listening to the sea's swallowing
and brine rubbing on the stones.

Alone in the vastness of the universe,
though her inaccessible kin are many,
and bursting on her from the gloom
the onset of the bright blue god.

I am with you, alone,
gazing at the coldness of the level kyle,
listening to the surge on a stony shore
breaking on the bare flagstones of the world.

What is my thought above the heron's?
The loveliness of the moon and the restless sea,
food and sleep and dream,
brain and flesh and temptation.

Her dream of rapture with one thrust
coming in its season without stint,
without sorrow, without doubt but with one deli
the straight, unbending law of herons.

My dreams exercised with sorrow,
broken, awry, with the glitter of temptation,
wounded, morose, with but one sparkle,
brain, heart and love troubled.



Peter Macleod's DVD MacLeod Music

by Peter Macleod, AU, President ACMS

Wendy and I have just returned from New Zealand where we were videoing a new DVD. *MacLeod Music* will feature songs and tunes all with a MacLeod connection. Some are about MacLeods, some are written by MacLeods and some have connections with MacLeod lands. The concept is based on a presentation at the 2013 Auckland Gathering by Rona Cooper (left in picture), Glenice Saunders and Jeremy Cooper (at right). All are MacLeods, as are the other seven musicians who played at various times. As well as the music there will be stories of the MacLeod connection and scenes showing the people and places referred to in the tunes. Editing should be under way with a target for release of February or March, 2020.

More information is available by email to peter.macleod@exemail.com.au

Peter and Wendy Macleod have produced two DVDs now. The first was *Tales and Legends of Skye* (2016) and the second contains *MacLeod Battles on Historic MacLeod Lands* (2019).

Both can be obtained by emailing Peter: peter.macleod@exemail.com.au or writing them at 19 Viewpoint Drive, Toukley, NSW 2263, Australia.

MacLeod Battles DVD
Programme Length 53 Minutes
Filmed in the historic Clan MacLeod Lands
Newly released in 2019





CLANS AND SCOTTISH SOCIETIES OF CANADA

PATRONS:
Charles Edward Bruce, Lord Bruce DL MA MSc FSA Scot
Major The Hon. Sir Lachlan Maclean of Duart Bt. CVO DL



As a member of a Clan MacLeod Society we are also members of CASSOC and are entitled to this special offer.

Just in time for Christmas, CASSOC is pleased to announce a new member benefit! We can now receive a 15% Discount with Burnett's and Struth Scottish Regalia Ltd. Their bricks and mortar store is located at 570 Bryne Drive, Barrie, Ontario, Canada, L4N 9P6. They also have an extensive on-line presence at <https://www.burnetts-struth.com> and they ship almost everywhere. All of the current Members of CASSOC, Clan, Society and Dance Groups are now eligible for this 15% discount. With a wide variety of products to choose from, the discount applies to all purchases in the store, on-line and also at the Burnett's & Struth merchant vendor tent at the Fergus Scottish Festival and Highland Games. (This is the only Games event that they attend.) The current code required for this discount to be applied is BURCAS15. Please note that on-sale items and any food products are not included and that this is only for members of our member groups and not available to the general public.



CMSC Tartan Fabric

Burnett's & Struth are affiliated with Locharron Weavers of Scotland, through which we have acquired 14 ounce, 4 yards kilt lengths, available from Judy Tipple, jmtipple@gmail.com for \$300 plus shipping. Also 10 ounce, 54 inch yardage is available from Carol MacCrimmon for \$65 per metre plus shipping. Carol also has some ready made items such as ties (\$25), soft tams and ladies sashes (\$50). Carol's email is c_maccrimmon@hotmail.com

Other items can be obtained from Burnett's & Struth made from our CMSC tartan.



The Train of Life

by Bill G MacLeod of Richmond, BC,
who very much enjoyed his lifetime working and playing with trains.

At birth we board the train and meet our parents.
Other people will board the train and they will be significant:
our siblings, friends, children and even the love of our life.

Many will step down and leave a permanent vacuum.

Others will go so unnoticed
that we do not realize they vacated their seats.

The train ride will be full
of joy, sorrow, expectations, hellos and farewells.
Success is having a good relationship with all passengers.

The mystery to everyone is:
We do not know at which station we ourselves will depart.

So, we must live in the best way:
love, forgive and offer the best of who we are.

It is important to do this
because when the time comes for us to leave our seat empty,
we should leave behind beautiful memories
for those who will continue to travel the train of life.

I wish you a joyful journey.

Reap success and give lots of love.

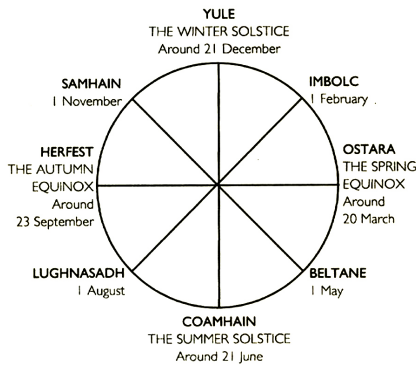
Lastly, I thank you for being one of the passengers on my train.

Herfest

The Celtic Festival of Herfest, around the time of the autumnal equinox, about 22-23 September, marks the end of the reaping or harvest time. The last sheaf of corn was cut, the huntsmen had returned with the quarry and everything would now be stored up for the winter. It was a festival of thanksgiving for another year's crops and sustenance. There would be feasting, story-telling, poetry reciting, and a thoroughly good time would be had by all. It marked the time when the dark becomes dominant and the time for introspection begins. It was the final festival of the year and brought to a close another cycle of sowing, tending and reaping.

From Celtic Wisdom by Andy Baggott, Published 1999 by Judy Piatkus (Publishers) Ltd.

The Wheel of the Year



NB: All Celtic festivals begin at dusk the night before the festival day, e.g. Samhain begins on the night of 31 October

Autumn – West – Water:

The West is the place of autumn in the Celtic Cycle of a year. The time when the fruits swell and ripen. It is the place of harvest and rejoicing in the bounty of Grandmother Earth. In the cycle of a day, the West is the early evening, the time of relaxation after the day's work, the time of the setting sun. The animals become less active, often resting at this time in the warmth of the late afternoon's sun before it sets. Everything becomes peaceful and relaxing.

The power of the West is the power of Water. In the Autumn, the fruits are swollen with juice, everything feels buoyant and calm. The power of Water is upward, buoyant, uplifting. It is the place of rest and relaxation, of lifted spirits and loving energy. It is the place of home and nourishment, of feeling satisfied and well fed.

The Origin of MacAskills and Their Name

by Olive McCaskill Bell

This very old Sept of MacLeod of Harris was once of considerable importance to the MacLeods of Harris and Dunvegan, due to their superior height and strength and their expert swordsmanship. According to very old documents, the progenitor was Asketil, son of Torquil. Asketil was the last Viking King of Dublin, Ireland. He died circa 1171-2, resisting the English invaders of Ireland under King Henry II. He had placed his family under the protection of the Norse King of Man, and his grandson, Gilbert MacAsgaill, led a party sent by the King of Man to occupy and hold Dunscaith Castle, on the Sleat Peninsula, Isle of Skye.

These are the first members of the name we can find in Scotland. According to Nicholson's *History of Skye*, they held that castle, "first for the Norse Kings of Man and later for the MacLeods", until it was ceded to the MacDonalDs in settlement of a land dispute. The MacAskills were then given the tack of Rudha na Dunain, where there were MacAskills well into the 1880s.

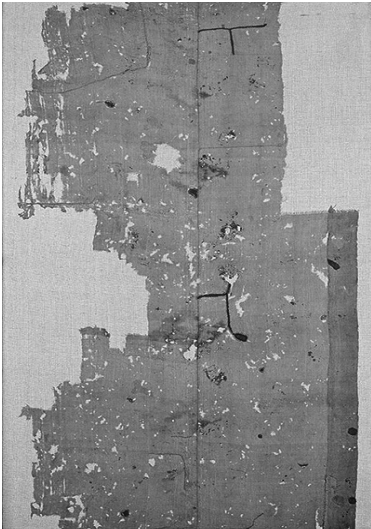
In the 1700s, the McCaskills had seven farms - all called by different names, but totaling 27,000 acres, including the Isle of Soay. One of these farms was Bolinture, the ancestral home of some of the McCaskills who started immigrating to North Carolina in 1771.

One branch of the family built Talisker House and founded the distillery of that name, still the only licensed malt whisky on the island. In the aftermath of Culloden, great numbers of MacAskills left Scotland to seek better living conditions in the United States, Canada, and other parts of the world. During the infamous Highland Clearances the entire population of the Island of Berneray, between Harris and North Uist, was arbitrarily shipped to Cape Breton Island, Nova Scotia. This apparently was the source of Frank Adams' mistaken idea that MacAskills were from Lewis; and belonged to the MacLeods of Lewis (not the only error he made in assigning septs to other clans).

Victorians on the mainland were unaware that Lewis and Harris were different islands, and, since Berneray was part of the Harris estate, he just assumed that it was a part of Lewis, and that all MacAskills therefore

belonged to Clan MacLeod of Lewis. Subsequent authors of Clan and Tartan books have done their research in Adams' book and so the error has been perpetuated, misleading many who are first beginning to seek their roots.

Among the families sent from Berneray to Cape Breton was six-year-old Angus MacAskill, his parents and siblings. Angus grew up to be the famous Cape Breton Giant. His grand-nephews and grand-nieces have built a small but interesting museum on the site of his home in English-town, Nova Scotia. In recent years an annual Gathering of MacAskills, all spellings, has been held there, and a MacAskill Sept Society formed. For information on the Sept Society, please refer to contact information on our Sept website. In 1951, a MacAskill tartan was designed and registered, based on the MacLeod of Harris sett, but with a slight difference to show allegiance to Clan MacLeod.



Two of the MacLeod treasures at Dunvegan Castle:
the Fairie Flag and the Dunvegan Cup



JULY 29-AUGUST 2, 2020
LIVONIA, MI

LOOKING BACK
20/20
LOOKING FORWARD



NORTH AMERICAN GATHERING
CLAN MACLEOD SOCIETY
USA & CANADA

EVENTS TO LOOK FORWARD TO:

WORKSHOPS
CHILDREN EVENTS



JURASSIC
SCOTLAND

EXPLORING THE PAST;
THE LOST MCLEOD SHIP;
THE STORY OF THE
MARQUETTE & BESSEMER 2

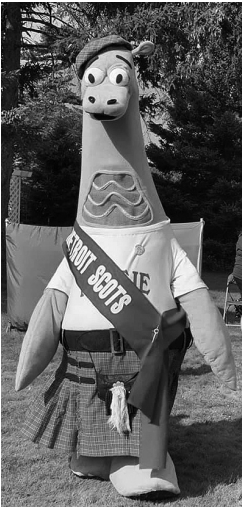
SHAPING THE FUTURE;
TOUR

DETROIT

COME STAY WITH US @MARRIOTT IN LIVONIA

JOIN US AT THE CLAN MACLEOD TENT DURING
THE 171ST ST. ANDREWS SOCIETY HIGHLAND FESTIVAL

WATCH FOR UPDATES ON OUR FACEBOOK EVENT PAGE
CLAN MACLEOD SOCIETY USA
GREAT LAKES REGION



Lots of action for the wee bairns at the St Andrew's Highland Games and Festival
There will be Nessie MacMonster.
And a shortbread judging contest.
I volunteer to be a guest judge!
Check out the Internet sight for the Games.

Some Websites of Scottish Interest

There are an abundance of interesting You Tube videos with Scottish themes, resulting in a video library available on your computer. I mention a few that you might like to investigate and I would welcome hearing of links to Internet sites that you find interesting.

Clans and Scottish Societies of Canada (CASSOC) www.cassoc.ca

As all are members of CASSOC through our membership in Clan MacLeod Societies of Canada I would encourage you to explore offerings on the CASSOC website.

An Drochaid (The Bridge) newsletter for CASSOC, Volume 47, Issue 3, September 2019 incorporates a delightful short video of the History of Highland Games. Also included are write ups of several clans which are all members of CASSOC.

Looking at The Clan MacLeod Society in South Australia Facebook, I came across an interesting short video by BBC Radio Scotland about the ancient remnants of a Viking dockyard and settlement on the south tip of Skye. There also was a National Geographic article on the study of crannogs or artificial islands on the Outer Hebrides thought to be older than Stonehenge. There are also several other very fascinating articles and photographs.

Macaskillsociety.org Skye's Hidden Heritage delivers a virtual tour of the historic settlement of Rubh' an Dunain

Associated Clan MacLeod Societies clanmacleod.org

The Celtic Connection www.celtic_connection.com

Scottish Banner: a digital download subscription: view at www.scottishbanner.com

Scottish Review edited by Islay McLeod, located in Prestwick www.scottishshreview.net

Rampart Scotland is a site begun in 1996 written by Alan Scott www.RampantScotland.com/letter.htm

Bruce Knight Memorial Piobaireachd Competition www.facebook.com/bruceknightmemorial

Electric Scotland ElectricScotland.com

United Empire Loyalist Association of Canada uelac.org

Editor's Page

With very few Society contributions for this issue I have relied heavily on material I have received from other newsletters or found on the Internet. I am very grateful to my dear friend Irene MacCrimmon for writing her story of her family's several encounters with Chief Dame Flora MacLeod of MacLeod and the development of Borreraig Piping Museum. We have a valued archive in the content of *The Leod Voice* when we can include memories from our very senior members.



I am sure that others have stories which would be welcome by your editor. Glengarry County Archives began a project in 2013 to restore the historic Macdonell House in Alexandria, ON. It is to become the repository for the regions archives and plans are to open in the fall of 2020. I will be sending them *The Leod Voice* to include in their collection.

I would encourage members of CMS Ottawa to join either CMS Glengarry or CMSC National as a means of continuing to remain in contact with fellow Clansfolk and to continue to receive *The Leod Voice* and the *Clan MacLeod Magazine* in 2020. Membership payment by Interac e-transfer is a very simple way of keeping your membership paid up. If you prefer to receive *The Leod Voice* by Canada Post please be sure to indicate such on your registration form.

I encourage members to not delay in submitting their membership dues so that each society's membership person can send their spring lists to CMSC Membership Registrar Diana Macleod, cmscmembership@gmail.com by March 1, 2020.

As we enter into the dark season of the year, I send you this Celtic Blessing:

May you have walls for the wind,
A roof for the rain,
Drinks to cheer you, and
Those you love near you.
*Hold Fast and Shine Brightly with Peace,
Good Health and Contentment
through the New Year.*

Judy Tipple,
P.O. Box 111
Saturna Island, BC Canada V0N 2Y0
Phone: 250-539-5475
E-mail: jmtipple@gmail.com

Newsletter Timelines:

Spring—May 1

Fall—October 1

**Membership and
Executive Changes:**

March 1 and

September 1



CMSC Newsletter
c/o Judy Tipple,
PO Box 111,
Saturna Island, BC
Canada V0N 2Y0

