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In a recent article I argued that a genre of history writing which I termed ‘Gaelic’ genealogical history flourished in the Scottish Gàidhealtachd between the mid-seventeenth and mid-nineteenth centuries, particularly before c.1720 (MacGregor 2002). The provisional checklist of exemplars of the genre referred to in that article is published below. Elsewhere, I have proposed a tentative fourfold categorisation of the main phases into which the writing of the history of Gaelic Scotland fell, between the late medieval and modern eras: the classical tradition, ‘Gaelic’ genealogical histories, nineteenth-century clan histories, and modern historical scholarship. Although each phase was characterised by the predominance of one particular historiographical mode, this was not to the exclusion of other forms of historical activity, and there was considerable overlap between phases. The origins of the last phase can be assigned to the mid-1830s and the publication of seminal works by Donald Gregory and William Forbes Skene (Gregory 2008: v–viii). There follow some brief observations on the interface between the first two phases.

In its historical aspect the classical tradition survived into the earlier eighteenth century in the persons of Iain Beaton (the ‘last of the Shenachies’ and ‘the only scholar of his race’), Gille-Criost Beaton and Niall MacMhuirich, and in the form of the Red and Black Books of Clanranald (Bannerman 1986: 16–17, 20, 130). If we assume the applicability of a template based upon the types of historical texts produced under classical auspices in Ireland – genealogical and annalistic compilations; late-medieval tracts, notably prose eulogies of particular kindreds; and statements of the ‘rights’ of kings – then very little has survived in written form in its own right on the Scottish side (MacGregor 2002: 227, n. 2). Possible explanations are destruction of manuscripts, as exemplified in the cases of the MacMhuirichs and MacEwens (Bannerman 1977: 17);
and a predisposition towards the spoken rather than the written word (MacGregor 2002: 197, 213, 230, n. 42; MacGregor 2007: 215). The case for the existence of a vigorous classical historical tradition in Scotland has to be eked out by indirect or second-hand survival, fossilised in other sources such as classical poetry or the genealogical histories themselves (MacGregor 2002: 211–3, 225; cf. Gillies: [forthcoming]).

The classical tradition did not have a monopoly on the study of history in the late-medieval Gàidhealtachd down to the dawn of the genealogical history genre. Other traditions co-existing with it, even if surviving evidence is slim, were an elite vernacular tradition practised by non-classical aristocrats, and a popular vernacular tradition or ‘collective memory’ (MacGregor 2002: 214–6, 224–6). The former certainly achieved written form, and dominates what are categorised in the Checklist below (Ia. 1–4, 6) as ‘closely related precursors’ to the genealogical histories. The clerical and lay authorship of these texts invites parallels with the authorship of the hybrid poetic genre, blending classical and vernacular elements, referred to as ‘semi-bardic verse’ (Thomson 1989: 106–7). The earliest known specimen is a history of his own kindred said to have been written by Fearchar, chief of the Macintoshes, in 1502, during his period of incarceration in the castles of Edinburgh and Dunbar. However, none of these texts is known to survive, and hence it is impossible to say how closely they anticipate the genealogical histories either in their commixture of native historical traditions, or indeed in the further combination of these with source material emanating from outwith the Gàidhealtachd. Other texts being produced by the earlier seventeenth century are less easily classifiable in terms of this ‘three tradition’ model, and seem to have less in common with the genealogical history genre, even though some genealogical histories make use of them. These are categorised below (Checklist Ic) as ‘remotely related’ precursors.

The key to the birth of the genealogical history genre seems to have been the demise of the classical tradition, in turn a consequence of the changing identity of the Gaelic elite, and its need for new forms of validation (MacGregor 2002: 219–20). Perhaps predictably, the process of transition was at its most intense, and reveals itself to
us most fully, within the Campbell milieu. A parallel can be made with medicine, where from as early as 1606 the classically trained lineages which ministered to the Campbell elite were coming under pressure to adapt, as their patrons began to embrace the mode of medicine practised in Lowland Scotland, and its exponents (Bannerman 1986: 120, 124). In terms of history writing, a sign of things to come, if atypical in some respects, was the Black Book of Taymouth (Checklist I. b1), begun and dedicated by William Bowie to his patron, Donnchadh Dubh, chief of the Glen Orchy Campbells, in 1598. That work was composed against a backdrop of social revolution occurring within the lordship of these Campbells after 1550, one element of which was the elevation of Lowland servitors like Bowie over indigenous personnel within the retinue of the Glen Orchy chief (MacGregor 1989: ch. 4, and p. 255). Interestingly, the Black Book of Taymouth also incorporated portraits of the individual heads of the Glen Orchy lineage, and in the 1630s these Campbells went on to commission a series of paintings of their ancestors, and of the kings and queens of Scotland, as well as a great genealogy board (Innes 1855: 253–4; xxviii, 75, 77–8).

Between 1627 and 1656, the classical poets and historians to the Campbells, the MacEwens, were squeezed into oblivion, and the reshaping of their legacy began in earnest. Alexander Colville, Justice Depute in Edinburgh from 1607 until 1664, may have completed the first draft of his ‘Genealogy of the Campbells’ (Checklist I. b3) c.1638; and may also be the author of the Information anent the Pedigree of the Noble and Antient House of Lochow of 1634 (Checklist I. b2). Like the Black Book of Taymouth, and unlike the genealogical histories, these works are of Lowland authorship, and there may be a parallel to be drawn here with developments in the legal sphere. It has been demonstrated that during the seventeenth century, the Lowland expertise initially relied upon by the Gaelic elite to meet its burgeoning legal needs was in time replaced by native personnel, sometimes based in the south (Watt 1998). Nevertheless, access to the classical Gaelic tradition in its decline, and a willingness to put it in the same frame as documentary and chronicle evidence, provide crucial points of contact which may justify describing these texts as ‘proto-
genealogical histories’. The author of the *Information* makes use of George Buchanan, Hector Boece and Henricus Stephanus; various documents, one of them at least from the charter chest of the earls of Argyll (Campbell 1885: 7), and perhaps oral evidence. He also clearly had access to genealogies maintained by the MacEwens, but lacked the linguistic expertise to exploit them:

But because the names before [the Middle Ages] are so Irish like, and hard to be both written and pronounced, and are more fit to be read in conference then committed to write, I shall content myself to inform your Lordship of the last and surest actions of that house, which may be proven by either evidents or chronicles (Campbell 1885: 4).

If the author were indeed Alexander Colville, then he subsequently found a means of circumventing this difficulty, for Colville is said to have ‘revised these Genealogies as the McEunes [MacEwens] left them betwixt the years 1650 and 1660 and his Second Edition of them is it that goes by the name of Colvin’s Genealogy of the Campbells’ (Campbell 1926: 191). It is not known to have survived independently, but was very influential, acting as a ground for several of the Campbell genealogical histories proper.

One such was *Ane Accompt of the Genealogie of the Campbells* (Checklist, II. 6). According to slightly later testimony (1717×22), *Ane Accompt* was written between 1670 and 1676 by Raibeart Duncanson, minister of Campbeltown, ‘assisted by several other good shenachies’, and the ninth earl of Argyll (Campbell 1926: 191; Sellar 1973: 113). The use of the term *seanchaidh* here requires discussion, and provides further insights into the process of cultural transition. Should we understand it in its original, technical sense of ‘classical professional historian-cum-genealogist’? If so, Duncanson’s collaborators cannot have been members of the by now defunct MacEwen lineage; likely candidates would include members of the MacLachlan learned kindred serving alongside him in the ministry in Argyll (Bannerman 1977: 13; MacTavish 1943/4: 1. vii–viii). However, Duncanson’s competence in Gaelic led to his participation in the Synod of Argyll’s projects to publish religious material in the
language. Fellow ministers involved included not only these MacLachlans (MacTavish 1943/4: 2. 177, 198, 224), but others whose surnames, like that of Duncanson, seem to indicate that they belonged to territorial, not professional, kindreds (MacTavish 1943/4: 1. 127, 185; 2. 99, 224). Hence it is possible that some or all of the ‘other good shenachies’ who assisted Duncanson were of non-professional origin; and, since the wording implies that the status of seanchaidh also applies to him, the same could be true of Duncanson himself.

An earlier example (1660×85) of this meaning for seanchaidh may occur in the Sleat History (Checklist II. 1; MacPhail 1914/34: 1. 20), where ‘our Highland shenakies’ are said to believe that the origins of Lowland bearers of the surname Beaton, although more immediately French, were ultimately Irish. This looks like an attempt to leave open the possibility of a connection between these Beatons and the Gaelic, medical Beatons, and since what we might call the ‘official’ (although not exclusive) line taken by the latter on their origins frowned upon this connection, it would follow that ‘shenakies’ cannot mean ‘classical professional historians’ here (Bannerman 1986: 3–5, 18–19). It is also striking that when genealogical histories of the later seventeenth and early eighteenth centuries use the word in its original sense, they do so in the past tense, and firmly retrospective contexts, and we have already noted the description of Iain Beaton, who died in 1714, as the ‘last of the Shenachies’ (MacPhail 1914/34: 2. 73; Clark 1906/8: 1. 118; Campbell 1926: 190).

I suggest, therefore, that the later seventeenth and early eighteenth century was a transitional era in which the scope of the term seanchaidh(ean) was extended to include aristocratic laymen in the first instance, before commencing its penetration of lower social strata. These laymen were committed and knowledgeable amateur historians, whose origins lay outside the ranks of the recognised professional kindreds; in other words, the same class of individual from which the authors of the genealogical histories, and their key oral informants, were overwhelmingly drawn (MacGregor 2002: 203–4, 224). In the same period, a potential parallel is provided by aos-dána, previously a collective term for the learned professional
classes, but now applied to individual vernacular poets belonging to
territorial kindreds, and apparently of aristocratic status (Thomson
1983: 4–5).

The genealogical histories sometimes give credence and
prominence to matters which the classical historical tradition treated
with circumspection, a case in point being the origins of the
Campbells. Where the genealogical histories are happy to assert that
these were at once Gaelic and Norman and British, classical sources
are virtually unanimous in favouring only the last of these. The
argument advanced by Sellar (1973: 118–9) that the MacEwens did
subscribe to the ‘Gaelic’ strand through their oral preservation of the
name Jeremiah – said to be present in the Campbell pedigree in MS
1467 – in its Gaelic equivalent form of Diarmait, seems very
questionable (cf. Gillies 1976/8: 292, n. 38). The genealogies in MS
1467 are carelessly written, and it could be suggested alternatively
that the name read by Skene as Eirenaid (cf. Gillies 1999: 84), and
interpreted by Sellar as Jeremiah, is a garbled rendering of
Feradoig(h), the reading given at this point in the pedigree by two
other classical manuscripts with which MS 1467 tends to agree
(Sellar 1973: 117); and that Feradoig(h) would have been the
MacEwens’ original version also. Ane Acompt of the Genealogie of
the Campbells renders Feradoig(h) as Ferrither; the two extra
Ferrithers it adds to this section of its pedigree again probably
represent very late or post-MacEwen embroidery.3

As further evidence of the ‘integrity’ of the classical tradition, I
would argue that its acceptance of the identification of the Artúr who
appears consistently in the classical genealogies of the Campbells –
and who may be a genuine Campbell ancestor – with King Arthur,
was gradual, qualified and not unanimous (Gillies 1976/8: 282;
Gilles 1982: 67, 73). The Campbell pedigrees in MS 1467 and in
MacFirBhisigh reveal, respectively, possible ambivalence and
silence on the question (Gillies 1976/8: 282 and n. 44; cf. Gillies
1994: 149 and n. 18; Sellar 1973: 117–8), while the allusions made
in some classical poems prior to the mid-seventeenth century are
notably restrained (Watson 1937: 116–7; McLeod & Bateman 2007:
146–7, 152–3). King Arthur first takes centre-stage in the poem
Triath na nGaidheal Giolla-easbuig, composed 1641–1661 (Gillies
1994: 147–8), or, if we assume MacEwen authorship, 1641–1652×1656. Thus, the particular British dynamic provided by the Civil Wars, coupled with the by now precarious status of the MacEwen lineage, are the likely factors which finally put paid to classical scruples.

There are also arguably significant divergences over Artúr’s father: the name rendered as Uibuir, Iobhr, or Iomhar in some genealogies is bypassed entirely in others (Gillies 1994: 149 and n. 18, 153–4). Is it possible that he, like Artúr, was a real historical figure; that his name was similar enough to Uther to compound the Arthurian conceit, and that these divergences may reflect classical difficulties or reservations concerning his assimilation to the persona of Uther Pendragon (Gillies 1982: 50, 71–2)? The same argument could be applied to Artúr’s son, whom the genealogists call Meirbi, Smerbi or Smirbe (Sellar 1973: 123, n. 15; cf. Gillies 1999: 83), and whose portrayal in the genealogical histories may suggest assimilation to the Myrddin (Merlin) of Welsh tradition (Sellar 1981: 108–9; but cf. Gillies 1982: 69, and n. 112).

To claim as coincidence the fact that classical versions of the Campbell pedigree contain three consecutive names with possible Arthurian associations, and to claim further that those concerned are potentially genuine Campbell ancestors, may appear extravagant. But a partial analogy can be drawn with versions of the MacGregor pedigree, produced under classical auspices, in which similarity of names prompted the identification of probably genuine MacGregor ancestors with the ninth-century kings, Kenneth and Alpin (MacGregor 1989: 31–33). There too the rough edges of the process remain visible, and perhaps we might even interpret this as a deliberate classical device to indicate doubt or scepticism.

The Genealogical Histories of Gaelic Scotland:
A Provisional Checklist
One reason for publishing the checklist in this provisional form is to elicit fresh information, and any corrections or additions would be gratefully received. I am indebted to Aonghas MacCoinnich, Nancy McGuire, Jean Munro, Colm Ó Baoill, David Sellar, Domhnall
Uilieam Stiùbhart and Andrew Wiseman for invaluable assistance and advice.

Texts are organised in approximate chronological order, but it must be noted that dates of composition given are often crude or tentative. No attempt has been made to provide a comprehensive listing of surviving manuscripts, or printed versions of these. For valuable efforts in this direction relating to MacLean and MacKenzie texts respectively, see Maclean-Bristol 1995: 158–60; Munro 1999: 12–17. Where titles of texts are italicised, these correspond to the titles used in MacGregor 2002, irrespective of whether they also correspond to the titles by which these texts are generally known. Where an italicised title is followed by another title within round brackets, this represents the title given by the original author or a subsequent redactor. Where it is followed by another title within square brackets, this represents a commonly used modern alternative.

I Precursors: texts predating the mid-seventeenth century

a ‘Closely related’ precursors

1 History of the Macintoshes down to c.1496
   Location of manuscript: Lost
   Printed: ----
   Authorship: Fearchar Macintosh, supposedly chief of the kindred
   Date(s) of Composition: 1502

2 History of the Macintoshes down to c.1550
   Location of manuscript: Lost
   Printed: ----
   Authorship: sir Anndra MacPhail, ‘parson of Croy’
   Date(s) of Composition: (?c.1550

3 History of the Macintoshes, c.1496–c.1550
   Location of manuscript: Lost
   Printed: ----
   Authorship: Seòras Monro, Connage and Davochartie
   Date(s) of Composition: 1575
4 Genealogy of the MacKenzies
Location of manuscript: Lost
Printed: ----
Authorship: Uilleam (William) MacQueen of Corrybrough, sub-
dean of Ross (‘Parson McQueen alias Mceanuy’)
Date(s) of Composition: (c.1600, or earlier

5 The precursor to the Red Book of Clanranald
Location of manuscript: Lost
Printed: ----
Authorship: the MacMhuirich learned lineage
Date(s) of Composition: (mid-seventeenth century; perhaps
c.1636–1644

6 Genealogy of the MacKenzies
Location of manuscript: Lost
Printed: ----
Authorship: Iain MacKenzie of Fairburn (d. c.1645)
Date(s) of Composition: before c.1645

b ‘Closely related’ precursors: Campbell texts

1 The Black Book of Taymouth
Location of manuscript: NAS Breadalbane Muniments
GD112/57/5/8
Printed: Innes 1855: 1–106
Authorship: Mr William Bowie
Date(s) of Composition: commenced 1598

2 Information anent the Pedigree of the Noble and Antient House of
Lochow
Location of manuscript: (?)Inveraray; copy (1756) in British
Museum
Printed: Campbell 1885: 3–12
Authorship: unknown: Alexander Colville?
Date(s) of Composition: 1634
3 ‘Colvin’s Genealogy of the Campbells’\textsuperscript{10}
Location of manuscript: Lost
Printed: ----
Authorship: Alexander Colville
Date(s) of Composition: 1650x1660

c ‘Remotely related’ precursors

1 \textit{Ane Breve Cronicle of the Earlis of Ross}
Location of manuscript: (?)Balnagown Castle, Easter Ross\textsuperscript{11}
Authorship: unknown; perhaps Master Thomas Ross\textsuperscript{12}
Date(s) of Composition: before 1615, with some subsequent additions

2 \textit{A Genealogical History of the Earldom of Sutherland from its origin to the year 1630}
Location of manuscript: NLS Advocates’ MS. 34.3.313
Printed: Gordon 1813
Authorship: Sir Robert Gordon
Date(s) of Composition: 1620s

3 \textit{The Ewill Trowbles of the Lewes}
Location of manuscript: NLS Advocates’ MS. 22.7.11
Printed: MacPhail 1914/34: 2. 262–79
Authorship: unknown
Date(s) of Composition: after 1626

II Texts postdating the mid-seventeenth century

1 \textit{The Sleat History} ['History of the MacDonalds']
Location of manuscript: NLS Advocates’ MS. 73.1.12 (a copy, and incomplete)
Printed: MacPhail 1914/34: 1. 6–72
Authorship: (?)Captain Uisdean MacDonald of Paiblesgarry, North Uist\textsuperscript{14}
Date(s) of Composition: (?)c.1660/1678×85\textsuperscript{15}
2. *The Wardlaw Manuscript* (‘Polichronicon seu Policratica Temporum; many Histories In One, or nearer, The True Genealogy of the Frasers’)
Location of manuscript: [See MacKay 1905: xx]
Printed: MacKay 1905: 1–524
Authorship: Rev. Seumas Fraser
Date(s) of Composition: 1666× c.1699

3a. *The Applecross MS* (‘The genealogie of the Surname of McKenzie since ther coming into Scotland, collected by John MacKenzie of Applecross’)
Location of manuscript: NLS Advocates’ MS. 34.6.27 (a copy)
Printed: MacPhail 1914/34: 2. 5–68
Authorship: Iain Molach MacKenzie of Applecross
Date(s) of Composition: c.1667

Location of manuscript: NLS Advocates’ MS. 35.4.8 (a copy)
Printed: Clark 1900: 1. 69–102
Authorship: Iain Molach MacKenzie of Applecross
Date(s) of Composition: c.1667

4. ‘Munro (Monro) of Fowlis’
Location of manuscript: NLS Advocates’ MS. 35.4.8 (a copy)
Printed: Clark 1900: 1. 36–40
Authorship: unknown
Date(s) of Composition: after 14 January 1668

5. ‘The Genealogy of the MacKenzies preceeding The Year 1661 written in The Year 1669 by a Person of Quality’
Location of manuscript: NLS Advocates’ MS. 35.4.8 (a copy, ‘transcribed from a Manuscript in The Hands of Mr. John Mackenzie of Delvin writer to the Signet’)
Printed: Clark 1900: 1. 54–69
Authorship: (?)Iain Molach MacKenzie of Applecross or Sir Seòras MacKenzie (first earl of Cromartie)
Date(s) of Composition: c. 1669

6  Ane Accompt of the Genealogie of the Campbells
Location of manuscript: NLS Advocates’ MS. 32.6.13, 34.5.22
Printed: MacPhail 1914/34: 2. 70–111
Authorship: Raibeart Duncansone, minister of Campbeltown, ‘assisted by several other good shenachies’ and Gilleasbuig ninth earl of Argyll
Date(s) of Composition: 1670×76

7  The MacRae History (‘Genealogy of the MacRas’)
Location of manuscript: [See MacPhail 1914/34: 1. 196–7]
Printed: MacPhail 1914/34: 1. 198–241
Authorship: Rev. Iain MacRae
Date(s) of Composition: 1674×1704

8  ‘A Short Chronology and Genealogy of the Bissets and Frasers of Lovat’
Location of manuscript: NLS Advocates’ MS. 35.4.8 (a copy)
Printed: Clark 1900: 2. 85–96
Authorship: Rev. Seumas Fraser
Date(s) of Composition: 1674×1704

9  The Macintosh History (‘De Origine et Incremento Makintoshiorum’) 21
Location of manuscript: NLS Advocates’ MS. 35.4.8 (a copy)
Printed: Clark 1900: 1. 144–406
Authorship: Lachlann Macintosh of Kinrara
Date(s) of Composition: c.1680

10 The Red Book of Clanranald
Location of manuscript: NMS MCR 39
Printed: Cameron 1892/4: 2. 138–309
Authorship: Niall MacMhuirich
Date(s) of Composition: (?)c.1686
11 *The Ardross MS* (‘The origin of the haill tribes of the Clan Chattan …’)
Location of manuscript: NAS *Macpherson of Cluny Collection* GD 80/965
Printed: Unpublished
Authorship: Murchadh MacKenzie of Ardross
Date(s) of Composition: c.1687

12 The Ardintoul MS
Location of manuscript: Scottish Department, Central Library, Edinburgh (a copy made ‘soon after 1740’)24
Printed: Unpublished25
Authorship: Rev. Iain MacRae
Date(s) of Composition: c.1700

13 *The Invereshie Book Genealogy* (‘The Genealogies of the MacPhersons since the Three Bretherine from whom the family is called Sliochd an triùir Bhràithrean’)
Location of manuscript: Clan Macpherson Museum, Newtonmore (a copy)26
Printed: Unpublished
Authorship: Sir Aeneas Macpherson of Invereshie
Date(s) of Composition: c.1704–5

14 ‘History of the Family of MacKenzie’27
Location of manuscript: NAS *Cromartie Muniments* GD 305/1/172 (a copy)
Printed: Fraser 1876: 1. 462–513
Authorship: (?)Sir Seòras MacKenzie (first earl of Cromartie)
Date(s) of Composition: (?)before 1714

15 *The Craignish History* (‘The Genealogical and Historicall Account of the Family of Craignish’)28
Location of manuscript: [See Campbell 1926: 179]
Authorship: Alasdair Campbell
Date(s) of Composition: 1717×22
16 ‘The Genealogical History of the Geralds and Mackenzies…’
Location of manuscript: NAS Seaforth Papers GD 46/14/1
Printed: Unpublished
Authorship: Dr Seòras MacKenzie
Date(s) of Composition: 1725

17 ‘The Genealogy of the Grants said to be written by Mr. James Chapman minister of Cromdall &c. in Anno 1729’
Location of manuscript: NLS Advocates’ MS. 35.4.8 (a copy)
Printed: Clark 1900: 1. 103–117
Authorship: Rev. Seumas Chapman
Date(s) of Composition: c.1729

18 The MacLean History (‘A Brief Genealogical Account of the Family of MacLean from it’s First Settling in the Island of Mull and Parts adjacent in the Year 1716’)  
Location of manuscript: NLS Advocates’ MS. 35.4.8 (a copy)
Printed: Clark 1900: 1. 118–43
Authorship: Dr Eachann MacLean of Gruline, Isle of Mull
Date(s) of Composition: 1734

19 (a) The Auchinbreck History (‘Genealogie of the Family of Achinbreck - from Duncan-an-adh the 26th in Mr. Duncanson’s Genealogy of the Family of Argyll’)  
(b) ‘Genealogy of the Cadets of the Family of Auchenbreck’
Location of manuscript: NLS Advocates’ MS. 34.6.19
Printed: MacPhail 1914/34: 4. 63–90
Authorship: (a) unknown (b) (?)Iain Campbell, Sheriff-Clerk of Argyll
Date(s) of Composition: (a) before 2 April 1741 (b) 16 October 1741 × 24 July 1744

20 ‘An Account of the Name of McLea’
Location of manuscript: The Court of the Lord Lyon, New Register House, Edinburgh (a copy of 1806)
Printed: MacPhail 1914/34: 4. 93–104
Authorship: Rev. Donnchadh McLea
Date(s) of Composition: c.1743
21 ‘A Succinct Account of the Family of Calder’
Location of manuscript: [See MacPhail 1914/34: 1. v]
Printed: MacPhail 1914/34: 1. 119–39
Authorship: (?)Rev. Lachlann Shaw
Date(s) of Composition: (?)1773×77

22 The Morison MS (‘The Conflicts of the Western Highlanders, or
the Various and repeated struggles of the most illustrious Heroes
in the Isles…’) [‘Traditions of the Western Isles’]
Location of manuscript: Stornoway Public Library, Isle of
Lewis
Printed (in part): Macdonald 1975; MacLean 1942/50.
Authorship: Domhnall Morison
Date(s) of Composition: c.1821×24

23 The Iomaire MS
Location of manuscript: NLS Dep. 347 (the original); NLS Acc.
9711/2/1 (a copy)
Printed: Highland News, 7, 14 and 21 April, 1900
Authorship: Ruairi Matheson, tacksman of Iomaire, by Lochcarron
Date(s) of Composition: c.1824

24 The Blackcastle MS
Location of manuscript: NAS Papers of the MacKay Family,
Lords Reay GD 84/2/246; Signet Library, Edinburgh (a copy)
Printed: Unpublished
Authorship: Alasdair MacKay of Blackcastle
Date(s) of Composition: c.1829×32

25 The Bannatyne MS
Location of manuscript: MacLeod of Dunvegan Papers, Dunvegan
Castle, Isle of Skye
Printed: Unpublished
Authorship: Dr Bannatyne William MacLeod
Date(s) of Composition: c.1830
26 The Farr MS (‘Notes on the Genealogy of the House of Mackintosh …’)
   Location of manuscript: NLS MS. 9854
   Printed: Unpublished
   Authorship: Simon Fraser Mackintosh WS
   Date(s) of Composition: 1833

27 History of the Murchisons
   Location of manuscript: NAS Seaforth Papers GD 46/14/20 (a typed transcript)
   Printed: Unpublished
   Authorship: Captain Alasdair Matheson, Dornie
   Date(s) of Composition: c.1866

28 History of the Mathesons
   Location of manuscript: NLS Acc. 9065
   Printed: Unpublished
   Authorship: Captain Alasdair Matheson, Dornie
   Date(s) of Composition: c.1868

III Miscellaneous
This classification has been applied to any manuscript which at present cannot be said to belong securely to the genealogical history genre: because it is lost, or of unknown location, or is yet to be examined; because its date and/or authorship are uncertain; or because of peculiarities in its content. Those manuscripts which can be dated approximately (nos. 1–17) are listed first.

1 History of the MacKays of Strathnaver, used in the compilation of the Blackcastle MS. Lost; could predate or postdate the mid-seventeenth century.

2 The Letterfearn MS (‘History and genealogy of the Clan MacKenzie’). Claimed to have been written ‘between 1663 and 1670’. Only an incomplete copy known to survive.

4 History of the MacDonals of Antrim, ‘estimated to have been written about 1700’. Fragmentary.

5 Genealogy of the Farquharsons, ‘wrote about the year 1707’. Possibly among the Farquharson papers at Invercauld, Braemar.


8 The Broughdearg MS History of the Farquharsons, compiled by Alasdair Farquharson of Brouchdearg, 1733. NAS John MacGregor Collection GD50/54; GD50/55 (a typed transcript).


10 History of the Camerons, written before c. 1737.

11 ‘A short Genealogical Tree of the Family of Mc Leod of Harris as collected among some Manuscripts of the ancient Highland Historians or Seannachies, or Ollives … By John Mckinnon Esqr in Mull Island Anno Dom: 1755 …’. NLS Acc. 2152 (McNicol Collection), MS 76.

12 ‘Deduction of the family of Seaforth…’ by Ruairi MacKenzie, merchant in Inverness, c.1755.

13 ‘Memoirs, Genealogical and Historical, of the Family of MacIntosh…’, by Rev. Lachlann Shaw, 1758.
14 Histories of the Stewarts of Appin: the *Appin MS*, *Achnacone MS* and *Invernahyle MS*, all apparently predating 1797. Of these, the last seems to have been still extant, the first two lost, by c.1880.55

15 An MS, or MSS on the Mathesons, dating to the eighteenth century, possibly earlier. Lost.56

16 The *Tiree-Manchester MS* History of the Mathesons by Donnchadh and Alasdair Matheson; c.1836×42.57

17 History of the Mathesons by Captain Iain Matheson of Bennetsfield, 1838. Lost, but published in part in the *Scots Magazine*, October, November and December, 1899.58

18 (?) History of the MacLarens of Balquhidder (Ardveich).59

19 Parts of two MS Histories of the MacKenzies ‘among the papers belonging to the Society of Antiquaries’.60

20 The Matheson of Attadale Papers, Northamptonshire Record Office, contain three potentially relevant manuscripts: a history of the MacKenzies of Davochmaluag (Box V, 390/26); a (Matheson?) family history (Box V, 391/3) and an ‘illegible old MS’ (Box V, 391/13).

NOTES

1 Perhaps the outstanding single instance of cultural adaptation on the part of an exponent of the classical tradition is provided by Niall MacMhuirich, both in his poetry composed in the vernacular language, and in the many innovative aspects – viewed from a strictly classical perspective – of his approach to writing history in the *Red Book of Clanranald*; Thomson 1969/70; Gillies 2002.

2 I owe these suggestions to David Sellar. Cf. Campbell 1926: 191, n. 1.

3 For one indication that some elaboration of the Campbell pedigree may have begun with the MacEwens, see MacPhail 1914/34: 2. 77. But this is not ‘Norman’ or ‘Gaelic’ in substance, and may be attributable to Niall, the last of the line.
For discussion of these texts, and further references, see MacGregor 2002: 202, 209.

For the source of the information concerning the authorship and dating of this and the two following texts, see MacGregor 2002: 209.

For authorship and date, see Matheson 1942/50: 226, n. 51; Munro 1999: 16–17.


Matheson 1942/50: 226, n. 51; Munro 1999: 12–13, 15.

According to Campbell 1885: 3, n. 1.

See MacGregor 2002: 212.

According to MacGill 1916/24: 313, 316–17. For other copies or versions, see ibid., 317.


For other copies or versions, see Allan 2002: 151–2, and n. 15.

See MacGregor 2002: 212.

MacPhail 1914/34: 1. 60, which implies a dating in or after the reign of Charles II (1660–85).

For the authorship and date of 3a and 3b, the relationship between them, and other surviving copies or versions, see MacPhail 1914/34: 2. 2–3; Munro 1999: 13–14.

Not from NLS Advocates’ MS. 34.6.27 as stated in Munro 1999: 14.

For authorship and other surviving copies or versions, see Clark 1900: 1. vii–viii; Munro 1999: 17 (where for ‘34.6.27’ read ‘35.4.8’, and for ‘85–99’ read ‘54–69’). For the Allangrange MS, which is closely related to Checklist II. 3a, see ibid., 13.

For other copies or versions, see MacPhail 1914/34: 2. 70–71.

For discussion see MacGregor 2002: 212, 224.

Jean Munro has prepared an edition of the English, and apparently original, text of Macintosh of Kinrara’s history, as preserved in a copy of 1761. Until now this history has only been generally accessible through the Latin version cited here.

The text printed in Cameron 1892/4 is based upon the historical account to be found, not in the Red Book, but in the Black Book of Clanranald (NMS MCR 40). For discussion of the relationship between the two accounts, see Gillies [forthcoming].

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Matheson 1942/50: 225, n. 31. For other copies or versions, see Munro 1999: 14–15.

A separate, fragmentary version of the Ardintoul MS was published by MacDonald 1931/3.


For location, authorship and other copies or versions, see Fraser 1876: 1. xii (‘Preface’), xii (‘Introduction’); Munro 1999: 15.
For authorship, other copies or versions, and date of composition, see
Campbell 1893/4: 177–85.
29 For authorship and other copies or versions, see Munro 1997: 25–7.
31 See Clark 1900: 1. viii.
32 For authorship, other copies or versions, and date of composition, see
33 For authorship and dates of composition, see MacPhail 1914/34: 4. 59.
34 According to ibid., 4. 93.
35 Nine manuscript volumes, of which the second and fifth are missing.
36 See MacGregor 2002: 231, n. 50.
38 See also MacKay 1906: 3.
39 Balfour-Paul 1904/14: 7. 157, n. 5; MacKay 1906: 3.
40 Section 4, no. 57. For xerox copies of the original manuscript, and of a typed
transcript, I am indebted to the archivist at Dunvegan, Maureen Byers.
41 MacKay 1906: 3.
42 Thomas 1879/80: 383.
43 Munro 1999: 16.
45 Published by MacDonald 1934-6: 262–84. See also MacGregor 2002: 197,
228, n. 5.
46 Murdoch 1902: 218.
47 Fraser 1876: 1. xii (‘Preface’); Munro 1999: 16.
48 Shelf mark 591702.
49 Fraser 1876: 1. xii (‘Preface’); Munro 1999: 17.
50 Cf. Murdoch 1902: 218. On accounts of the Farquharsons, see also Michie
1901: 1–2.
51 Munro 1999: 15.
52 Macknight 1842: xlvi–xlix.
53 Munro 1999: 15.
54 See Mackintosh 1903: xvii.
58 Ibid., 153. According to Matheson 1942/50: 207, Bennetsfield also wrote a
history of the MacKenzies.
59 Stewart and Stewart 1880: 72, 75, may imply the existence of such a history.
60 MacPhail 1914/34: 2. 2.
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N.A.S. National Archives of Scotland. Edinburgh.


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