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Member of Clan Hunter

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Newsletter of the Clan Hunter Association, Canada

January 1998

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Well, Christmas and the New Year celebrations are over once more and life takes on its normal pattern. The message from the chief arrived in December and so had to be held over until now. Perhaps I should think about re-scheduling the newsletters by one month so that we have a newsletter in December. I will take it into consideration. There are quite a few major events taking place this year that bear mentioning. First of all, and most importantly, our own clan chief will be visiting us during the week of the Fergus games, 7-9 August 1998, so be sure and mark your calendar. Perhaps you might want to plan your vacation around that time. Then on the weekend of May 16-17, 1998 there is to be a re-enactment of the Battle of Culloden just west of London (see article on page 6 for details) and then if you are by chance thinking of a holiday in New Zealand there is to be an International Scottish Gathering in Dunedin, New Zealand (Dunedin is the ancient name for Edinburgh) 14-22 November 1998. You really would have to plan ahead for that one wouldn't you? I have had some interesting e-mail on the internet from Austria and even Japan. Look out for a story in a future newsletter about a street in Japan called "Hunter's slope". For those interested in the Gaelic language we have an edited version of a paper written by Lizz Hunter that we hope you find interesting.

Tom

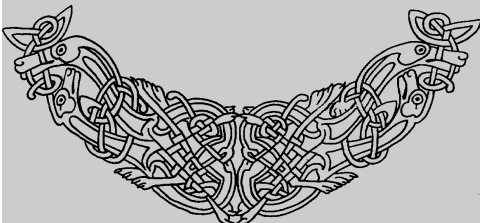
A Message From The Chief

Dear Clansfolk,

May I wish you all the very best greetings and I hope you all have an enjoyable time during the festive season.

I have several announcements to make this newsletter. During the Gathering, Mel Hunter, Treasurer for the USA Hunter Clan Association, requested that a Castle Restoration Fund be set up. This I have now done and I am pleased to announce that we have had our first extremely generous donation of US\$ 1,000 from Albert L. Turner from Albuquerque, New Mexico. The account is called **The Hunterston Castle Restoration Fund**. The fund will be used exclusively for repairs and maintenance to Hunterston Castle. I will be very pleased to accept donations either for specific projects or for the general fund. When I have moved to Hunterston I shall be able to have a better idea of precisely what needs doing to the Castle to preserve it for the future for all the Clan. I shall then be able to let you know exactly what works need to be carried out.

I have now joined the electronic generation and have an E-mail address. It is : **HunterCICH@aol.com** if it changes I will let you all



know. You will all then have an electronic means of getting in touch with me as well as letter (snail mail). I will endeavour to answer letters rapidly as they are sent but I am still new to the technology.

There was an unfortunate error in the last US newsletter. It was stated that Ruaraidh, Charles and Joanna's son was the presumptive heir. This is not the case, there is no heir at the moment and I shall not be choosing the next Clan Chief for many years yet. When the next Clan Chief is chosen it could be any one of my nieces or nephews. When I do choose to nominate the next Clan Chief the Clan members will be informed as soon as the nomination is settled.

There has been some confusion as to the PO Box 4 it is no longer in use. Mail can be sent to Hunterston House or the Castle and it will be forwarded to me.

When you are requesting copies of the video "The Heritage of the Hunters" can you please add postage and packaging for £4.

Again best wishes for the Christmas and New Year from myself, Madam Sonia and the other members of my family.

Yours,

Pauline

The Scotch - Irish

(Editors note.. As a native Scot I have never liked the term Scotch as applied to the people of Scotland, however this is the term used during this period and so therefore it stands as written)

Many families, particularly those of Scotch-Irish descent, find a sense of purpose and an identity by learning of their roots. To understand the term Scotch-Irish, it is useful to remember that King James I, 1603, son of Mary, Queen of Scots, united Scotland and England. James seized 500,000 acres of Irish land from rebel Irish Nobles, divided this land into small tracts and gave it to the people of Scotland on sole condition that each individual go to Ireland within four years and live on that land permanently. The distance from Scotland to County Antrim in Ireland is only 20 miles. This land, offered free of cost, was some of the best and most productive in Ireland.

Encouraged and protected by the government, thousands of industrious Scots went over to Ireland and made the land blossom. Another large Scottish migration took place between 1683 and 1688 when the English King Charles II imposed heavy fines on those who refused to attend and support the Anglican or State Church.

Continued on page 5

Dunedin Continued

the picturesque Littlebourne Ground. Edinburgh Week activities complement the Gathering with exhibitions of the histories of Scotch whiskey, tartan weaving, the kilt and the bagpipe in the Otago Museum; an exhibition of paintings and photographs of Dunedin and Edinburgh loaned from the Edinburgh City Gallery by the Otago Settlers Museum and a film festival.

Edinburgh week

18-24 November 1998 -

Dunedin

New Zealand

International Gathering

Scottish

14-21 November 1998 -

Dunedin

"Who can resist the skirl of the pipes or the swirl of the tartan? The International Scottish Gathering in Dunedin will provide plenty of both. The Gathering will celebrate Dunedin's settlement by Scots with a programme which includes a Scottish Country Dance ball, a Highland ball and a ceilidh. There will be a march past of clans, a Highland Games, a bonspiel, bowling and golf tournaments and piping and dancing competitions. For the less energetic there will be poetry readings and lectures on a range of topics of interest to Scots and Scot lovers. Concerts by the Dunedin Sinfonia and the Royal Dunedin Male Choir, plays and theatre restaurants also feature.

The climax of the Gathering will be a Tattoo, staged on



The Development of Scottish Gaelic

By Lizz Hunter, London, On.

The Gaelic language of Scotland has been in decline over the past several centuries. Recently, however, it has again become a source of pride intended to give a sense of national identity to its speakers. One must ask if it is possible for a language spoken by pockets of people in various regions of the world to be a nationalistic bond for a country fighting for an identity. Gaelic's history in Scotland is one of confused origin but attempting to reconcile these various histories can lead to a better knowledge of the relationship between Scottish Gaelic and Irish. Once the history is explained, the similarities and differences between Scottish Gaelic and Irish become more easily accessible. In explaining the connection between these two languages however, it is important to involve the Vikings because of their presence in Scotland. Through the study of these various aspects of the history of Scotland and the development of Gaelic in relation to several other languages, it becomes possible to see the Gaelic language in Scotland as an important part of the national identity.

The characteristic that has come to be the main way of distinguishing the Goidelic languages from the Brittonic languages (Welsh, Breton & Cornish) is the development of the [k] and [p] sounds. Indo-European had a sound similar to that of the [qu] in quite and quarter. This sound remained temporarily in the Goidelic languages but eventually evolved to [k] (spelt with the letter 'c'). However, in the Brittonic languages the [qu] sound became [p]. This development gave the names Q-Celtic and P-Celtic to the Goidelic and Brittonic languages respectively. For example, the word for head in Irish is "ceann" but is "pen" in Welsh. In Irish

"cé" means who while "pwy" is Welsh for the same word and the word for four is "ceathair" in Irish and "pedwar" in Welsh. These three examples show clearly the distinction between the Q-Celtic and the P-Celtic (Price, 5-6).

The arrival of this Q-Celtic language in the region now known as Scotland is somewhat unclear. One legend says that around 500 AD, Fergus Mór mac Eirc of the Dál Riata, a Gaelic speaking tribe in north-east Ireland, came to the area of Argyll in the west of Scotland. Fergus formed a new kingdom in Argyll in reaction to a tumultuous dynastic situation in Ireland. There is some archaeological evidence for Irish settlements from around 500 AD in the south-west of Scotland although it is difficult to prove that these archaeological findings relate to the Dál Riata and not to the Picts. (Foster, 13)

A different theory that places the Celts in Scotland much earlier, states that a group of Celts, originally from the Aryan race that was located Northwest of the Indus, began to disperse across Europe around 2500 BC. By the fourth century BC, these Celts had reached the Orkneys, in Northeast of Scotland. It is possible that these Celts came from the south, traversing the British isle or from the east, from the Weser and the Rhine by boat. These Celts were believed to have spoken the Q-Celtic and settled, as well as in the Orkneys, in Northern Scotland, Ireland and on the Isle of Man. Later, around 200 BC, another group of Celts followed but did not push as far north, not going much beyond the Firth-Clyde line of lower Scotland. These Celts were believed to be the P-Celts and settled mostly in Wales, Breton and Cornwall. During

the separate travels and conquests of the two groups while moving across Europe, they had had time to develop differences that have made them into two distinct language groups. This is a rather unique theory in that it shows Gaelic spreading from Scotland to Ireland rather than vice versa. This minor detail is an interesting one for Scottish nationalism, proving that Gaelic is part of the Scottish national identity and not an identity borrowed from the Irish.

While these two contradictory theories seem to be irreconcilable, a logical assumption may be that the Celts who settled in northern Scotland in the fourth century BC had developed in a manner different to that of their Irish counterparts. It is possible that the two languages that had originally been the same had evolved into two very different versions over the millennium since the Celts had reached Scotland. Therefore, when Fergus Mór mac Eirc crossed the water from Ireland, he found a race of people whose language was no longer identifiable with that which he spoke. He founded his new kingdom and introduced his form of Gaelic to the natives of Scotland. This arrival resulted in the relation being re-established between these two variations of the original language.

The link between Scottish Gaelic and Irish remains visible and audible to some extent although it appears that since the sixth century Irish has made numerous changes which Scottish has not made. The literary tradition of Ireland has also had an influence on their language contrasting to the influence of the working class in Scotland on Scottish Gaelic (O'Rahilly, 123). These two different forces have resulted in differences between the languages. Scottish Gaelic retains the Old Irish initial stress although it shortens the Irish long unstressed

vowels. The word “cathaoir” in Irish, which means chair, has a long second vowel. However, in Scottish Gaelic, this word has become “cathair” by shortening that vowel. It now can be confused with the original meaning of “cathair”, which is city. (O’Rahilly, 126) This vowel shortening is likely the most important distinguishing feature between Irish and Scottish Gaelic. Another distinguishing feature is the guttural spirant that is so common in Scottish Gaelic. In Irish, it remains only in the initial position whereas it can be heard in the middle position of many Scottish Gaelic words. Compare Scottish “baoghal” to Irish “baol”. They are the same word but the Irish has lost the guttural spirant, assimilating the two syllables into one. A similar feature which is unique to Scottish is that the combination of [cht] or [chd] is pronounced /xk/. This pronunciation is seen in “lochd” which becomes /loxk/. This makes the Gaelic of Scotland sound more guttural than that of Ireland or the Isle of Man. Hiatus, a characteristic of Old Irish, has been kept in Scottish but lost from the Irish language. Thus the word for sister in Old Irish was “siur” pronounced as two syllables. It has since become a monosyllabic word whereas the Scottish Gaelic word has retained both syllables. However, to deal with the orthographic problem, Scottish Gaelic has inserted a silent [th], [dh], [gh], or [mh] to show the separation of the syllables (O’Rahilly, 125-127, 141-152). While Scottish and Irish are definitely closely related, there are a great many distinctions that clearly separate them.

The fact that these two languages again grew separate after their re-unification in the sixth century may be attributed to the passage of time, the lack of contact with each other and the different situations experienced by each group. One

experience that is believed to have had an enormous effect on the Scottish Gaelic was the contact with the Vikings. The Vikings, around the eighth century AD, conquered Caithness and Sutherland, in northern Scotland. Scottish kings reclaimed these regions around the eleventh century AD. There is a possibility that this could even under the reign of Macbeth. According to some historians, it was his half-brother, Thorfinn, who was the Viking earl of large parts of Northeast Scotland (Tranter, author’s note). The western regions of Scotland, including the Hebrides, were more strongly influenced by the Vikings than were any other parts of Scotland. Around three hundred Norse expressions remain in Scottish Gaelic. A few examples of these would be “siolag” which means a sand eel, “sorgha”, a fish hook, and “udabac” which is an outhouse. As these examples show, most of the Norse words that remain in Scottish Gaelic refer to fishing, farming and the home. The Scandinavian sound system is not highly compatible with that of the Gaelic so many loan words have been distorted. The greater black-backed gull is “svartbakr” in Norse. This word has become “arspag” in Scottish Gaelic. Many of the Norsemen who settled in northern and western Scotland adopted Gaelic as their language. This large group of Gaelic speaking Norsemen may have largely affected the pronunciation of Scottish Gaelic. Their presence may also help to explain the discrepancies between Irish and Scottish Gaelic. One phonological similarity that is found only in Scottish Gaelic and Norwegian dialects amongst all of the Indo-European languages is the use of “post-aspirated voiceless occlusives after stressed vowels” (Geipel, 83). In other words, only these two languages insert an [h] before a final hard consonant.

This phenomenon explains why the word cat in Gaelic or katt in Norwegian is pronounced [kaht] in both of these groups. Another attribute of Scottish Gaelic that is believed to have come from the Scandinavians is the insertion of a [t] into [sr] clusters. This may simply have been for ease of articulation for the Norse Gaelic speakers. Thus “sruth” becomes “struth”, meaning stream. Gaelic speakers from Caithness pronounce the falling diphthong [ia] as a broken [ya] sound. “Sgian”, the Gaelic word for knife becomes “sgyaan”. Similarly, “Briann” in Norse becomes “Brjánn”. The importance of Scandinavian on the Scottish Gaelic sound system cannot be entirely proven, however the frequent occurrence of Scandinavian runic inscription in Scotland shows a definite link between the cultures. A brooch found at Hunterston, West Kilbride, on the West Coast of Scotland has this Norse inscription on it: “Malbripa a stilk” which means Melbrigda owns this brooch. (Geipel, 81-85) The link between Scottish Gaelic and Norse gives Scottish a different sound from Irish and again establishes it as a form of the national identity by making it unique from the other Goidelic Gaelic languages.

Irish and Norse have played important linguistic roles in the development of Scottish. The Celtic movement in the first millennium BC strongly leads us to believe that Gaelic was introduced to the British Isles through Scotland and was then re-introduced into Scotland by Fergus Mór mac Eirc from Ireland. The interaction with the Vikings has made the Scottish Gaelic a distinct language but one that retains its close similarities with the other Goidelic languages. Through all of this one can see Scottish Gaelic as an individual language, but one that is closely connected to those around it.

Scotch - Irish Continued

There were bloody outbreaks, crowded prisons and even death penalties for those who broke English law. This period was often called the "killing time". It was said "The best roads in Scotland are those leading out of it."

There was a steady stream of emigrants, for the most part lowlanders, from Scotland to Ireland, mainly to Ulster, through the whole of the 17th century. Most of these were Presbyterians and they almost never intermarried with the Catholic Irish. Historians agree on this. These people were called Scotch-Irish from purely local, geographic reasons and not from any union with native Irish. The term is strictly American and is not used in the British Isles.

For a century their descendants emigrated from Ulster to the New World in such numbers, by the time of the American Revolution, they had become, after the English, the most important element in the colonies. As frontiersmen and pioneers they played a decisive part in shaping early Canadian and American history.

And so the Search Continues.

- by Catherine Elder (Chatham)

In the October Newsletter I was about to embark on finding out more about my Grandfather's siblings. From my father's youngest sister Margaret's writings, I had bits of information such as the fact that the male members of that family all attended school at the Sanquhar Academy and as they lived some distance away, the boys stayed with the Ingram family at Crawick Mill.

She mentioned that my grandfather and his older brother John had previously been to Canada, probably in the early 1870's. Once again I took another look at the Census Records I had obtained, 1881, 1871, and 1861 and realized I would also need the 1851 Census.

Up to this point my research had been all in Dumfriesshire but I could not find the family there in 1851. Looking closer at the 1861 Census, I discovered that JOHN was born in Kirkcudbright, in the Parish of Kells, a neighbouring Parish. That census showed John as one year old. By the 1871 Census John did not appear. (It was only in 1990 was I to get proof for my Aunt Margaret's story). John had died of pneumonia the 28th of January in 1873, found in the death records of Barrie.

This exercise showed that I MUST note every bit of information in any document I obtained, pertaining to the Hunter family. By diligent searching, and several years later, I have learned of that family, that, my Great-Grandfather, William died in 1890 in Lancaster, Ontario. "Killed by a Bull" was given as the cause of death, so it was sudden. I obtained the Land Records for the property in Maxville where the family finally settled when they came to Canada. From this, I discover that William died without a will. In order for his son Robert, (my grandfather) to continue with the farm, all the other members of the family had to sign off in his favour. This resulted in a number of "Quit Claim Deeds" and gave me the whereabouts of everyone in 1890. Grace, the eldest child, was married to William Morrison and was living in Glasgow. Samuel, the eldest son, was in Chicago, Ill., his wife's name was Margaret. Isabella had

married James Stott and was living in Grey County, as was the youngest girl, Margaret, not married. Jane was married to William Stitt and living in Motherwell, in Lanarkshire, Scotland. William and his wife Mary were living in Charlottenburg Township in Glengarry County.

These details gave me a place to start looking for these members of the family. However, none of them remained in the stated places except for Samuel, who I have located in Chicago, but I have not been able to make contact with any of his family. My research is far from done on this project.

Other discoveries - next issue.

Date a Tombstone

This article appeared in an unknown volume of the Family Tree Topper.

One way to figure out the area your ancestor was buried is to examine the material the tombstone is made from. If your ancestor has a stone made of slate or common fieldstone (except for wooden - used by pioneers) chances are the stone dates from 1796 - 1830. If the stone is flate topped hard marble - the dates are about 1830-1849. If your mystery stone is round or pointed soft marble with cursive inscriptions - look for a date of 1845-1868. Masonic 4-sided stones began in 1850 and are still in use today. Pylons, columns and all exotic-style monuments are usually dated 1860-1900. Zinc monuments date from 1870-1900. Granite, now common, came into use about 1900.

With thanks to the Rocky Mountain Buckeye and the Columbine Genealogical Historical Society



Culloden in '98

There is one word that excites the old Scottish blood more than any other. One name that captures the imagination and summons back the spirit of the Highland Men of yore. One event that conjures up more old world Caledonian romance than any other. It's Culloden. And we're going to fight it again in the Spring of 1998 in Ontario, Canada, where the ancient Scottish blood lines still run deep.

Fought 250 years ago in April, 1746, The Battle of Culloden was one of those watershed events of history. The last land battle fought in Britain, it signalled the end of the final Jacobite Rebellion (the '45) and in many ways, the passing of the old world. It was the last chapter in a sorrowful series of Jacobite rebellions going back to 1689, when the first vain attempt was launched to restore the Stuarts to their Throne.

Today, the legend of Charles Edward Stuart (Bonnie Prince Charlie) who was grandson to James II, and the fierce Highlanders who almost put him back on the 18th century throne of the Hanoverian King, George II, is stronger and more appealing than ever. Ironically, there is far more Jacobite sympathy today than ever there was in the 1740s. Culloden and its aftermath still echo down the centuries because the crushed rebellion was the last blow struck to the heart of a Scottish Nationalism that went back almost a thousand years. After Culloden, many a Scot left Caledonia for the new world to play key roles in the Fur Trade, The French and Indian War and the Colonial Rebellion of 1775.

In honour of those brave Scots, both Jacobite and Hanovarian, we at the Middlesex and Oxford Living History Association and other partners, are staging a gala Culloden weekend May 16 and 17, 1998 at Longwoods Conservation Area, just west of London, Ontario, Canada (100 miles east of Detroit). The Friday to Sunday event will feature a full 1740s primitive encampment area for both Hanovarian and Jacobite forces, common areas for 18th century games and clan gathering and sutlers' row. On Saturday we'll stage the September, 1745, Battle of Prestonpans, which was a resounding and bloody victory for Charles Edward Stuart and his Jacobites. Sunday will feature the Battle of Culloden itself which produced the exact opposite result.

For more information, or to get on our mailing list for this unique, one time event in May, 1998, please write to:

The Middlesex and Oxford Living History Association

P.O. Box 9074
1105 Wellington Road South,
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Or phone Stephen Bourne (519) 696-9588 or Mark Walsh (519) 425-1432