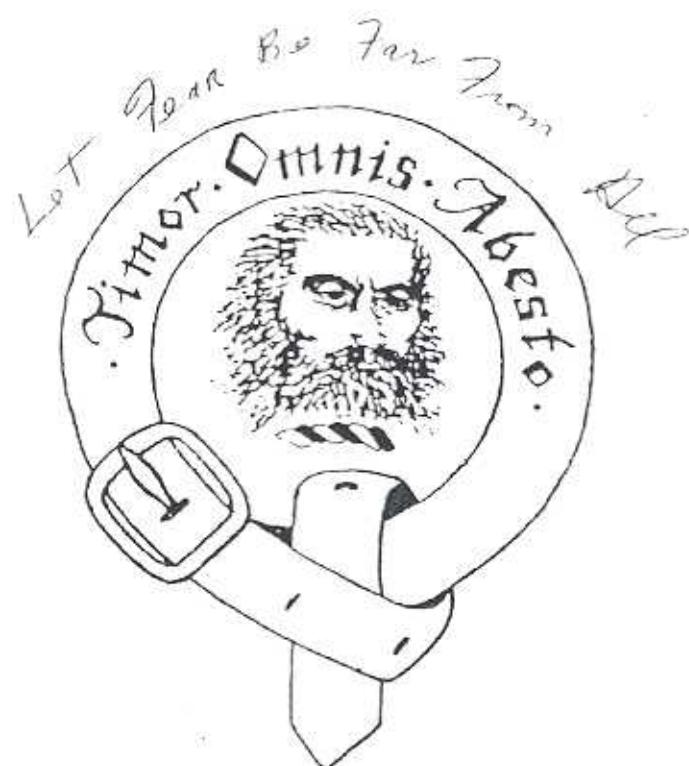


MENABB



MENABB



(an ticean ceann cinnidh)

Still o'er those scenes the Memory wakes,
And fondly broods with miser care.
TIME but the impression stronger makes
As Streamed their channels deeper wear.

This genealogical information is organized as follows:

CHAPTER I. The DAVIDSON FAMILY

- a. William Craig Davidson w. Elizabeth Ann Malin.....
- b. Walter Craig Davidson w. Doris Louise Buckner.....
- c. Solomon Johnson Davidson w. Viola Craig McNabb.....
- d. James Isaac Davidson w. Lou Ola Smith.....
- e. Francis Marion Davidson w. Margaret Cynthia Morgan.....
- f. Joseph Davidson w. Elizabeth ??? (Brock).....
- g. Andrew Davison/Davidson w. Elizabeth ???

To follow the line of relationship from Davidson to McNabb, one goes from Walter Craig Davidson to his mother, Viola Craig McNabb Davidson, who was the daughter of Walter Scott & Birtie Sophia McNeill McNabb.

To follow the line of relationship from Davidson to McNeill, one goes from Walter Craig Davidson to his mother, Viola Craig McNabb Davidson, thence to her mother, Birtie Sophia McNeill McNabb, wife of Walter Scott McNabb and daughter of Daniel Sylvester McNeill and his wife, Sarah E. McFarland McNeill.

To follow the line of relationship from Davidson to Buckner, one goes from William Craig Davidson to his mother, the wife of Walter Craig Davidson, Doris Louise Buckner Davidson, a daughter of Eugene Buckner and his wife, Virginia Ella Weddle Buckner.

CHAPTER II. THE MCNABB FAMILY

- a. Walter Scott McNabb w. Birtie Sophia McNeill.....
- b. Nathaniel Armstrong McNabb w. Rebecca Ann "Mitty" Turner.....
- c. James Pinckney McNabb w. Esther Flenniken (DeArmand).....
- d. Nathaniel Taylor McNabb w. Ellender McCubbins.....
- e. David McNabb, Senior w. Elizabeth Taylor.....
- f. Baptiste McNabb, Senior w. Kathern ???.....
- g. William McNabb, Junior w. (1) Betty Aiken d.in Monroe Co.,Penn.
(2) Martha Bennett m.Augusta Co.,VA.
- h. William McNabb, Senior w. ??? Monroe Co., Penn. circa 1700.
- i. Various McNabb relatives.

CHAPTER III. THE MCNEILL FAMILY

- a. Daniel Sylvester McNeill w. Sarah E. McFarland.....
- b. Hugh McNeill, Senior w. Sophia Boyle.....
- c. William McNeill w. Christy Cameron.....

CHAPTER IV. THE BUCKNER FAMILY & THE WEDDLE FAMILY

- a. Eugene Buckner w. Virginia Ella Weddle.....
- b. Emmett Franklin Buckner w. Susan Cordelia "Delia" Martin.....
- c. Stephen Morgan "Morg" Buckner w. Louisa Jane Kuykendahl.....
- d. James A. (Agleston) Buckner w. Susannah Roberts.....
- e. John⁵ Buckner of 1810-20 Burke Co.,NC w. Patsey Taylor.....
- f. John⁴ Buckner w. Mary Brown d. in Orange Co. NC.....
- g. John³ Buckner w. Sarah Buckner dau of Major Thomas Buckner..
- h. Richard² Buckner w. Elizabeth Cooke of royal lineage.....
- i. John¹ Buckner "THE IMMIGRANT" w. Deborah Ferrers.....
- j. Thomas Buckner "Thomas of Oxford" w. Alice Page.....
- k. Hugh Buckner "Hugh of Oxford, Bailiff" w. ???.....
- l. William Buckner "William of Cumnor" w. Martha ???.....
- m. Rychard Buckner of Cumnor & Whitley, Berkshire w. ???.....

CHAPTER V. NATIONAL SOCIETIES

- a. Complete and successful application of Doris Louise Buckner Davidson for membership in the National Society Colonial Dames XVII Century, Nat. No. 30751, Michael Upchurch Chapter.
- b. Complete and successful application of Doris Louise Buckner Davidson for membership in the National Society Daughters of the American Revolution, Nat. No. 0769513, Llano Uplift Chapter. This application established John Buckner⁴ as a newly designated Patriot by the NSDAR. Copies of old Family Bibles included herein.

THE AMERICANA INSTITUTE

A DIVISION OF THE AMERICANA CORPORATION

2 WEST FORTY-FIFTH STREET

NEW YORK 36, N. Y.

CABLE ADDRESS
"BONAQUIT"

December 13, 1954

Mr. Walter C. Davidson,
5979 S.W. 58th Terrace,
Miami, Florida.

Dear Mr. Davidson:

Replying to your request for information concerning the origin, history, and tartan of the MacNab Clan of Scotland, I give you the following material from "Scottish Clans and Their Tartans," by the Duke of Montrose, published by W. and A. K. Johnston, Ltd., of Edinburgh and London, page 67.

"Pipe Music: 'The MacNabs' Gathering.'

"The MacNabs are of ecclesiastical origin. They are called in Gaelic 'Clann-an-Aba' - Children of the Abbot - and are descended from the abbots of Glendochart. The clan possessions were situated on the side of Loch Tay and stretched along the course of the Dochart to the head of Strathallan. The MacNabs prospered until the reign of Alexander III., when they were acknowledged to have been a powerful and influential family. Unfortunately for themselves they elected in 1306 to support the Comyn interests, and assisted the MacDougalls and MacNaughtons to defeat the Bruce at Dalrigh. Two years later King Robert reversed the defeat, when he overthrew the MacDougalls and MacNabs in a fierce battle in the Pass of Brander. The two clans were not subdued by that disaster, for in 1314 they and their allies, the Comyns, appeared under the English standard at Bannockburn. During these wars the lands of the MacNabs were overrun by their enemies, their houses were destroyed, and their family papers lost or stolen; and after Bannockburn their estates were forfeited and were granted by the Bruce to his loyal supporters - the MacGregors, the Dewars, Menzieses, and certain religious establishments. Thus their family history has no continuity until the time of Gilbert MacNab, who made his peace with King David II., and obtained from that monarch a charter for the barony of Bovaln, in Glenshart in 1336. Gilbert is usually styled the first chief of the clan. He died in the reign of Robert II., and was succeeded by his son, Finlay (II.), who lived in the reigns of Robert II. and Robert III., and died in the reign of King James I. At this time the MacNabs had a feud with the MacGregors. The two clans had a savage but drawn encounter near Criarlarach in 1426 and so reduced were they that Duncan Campbell of Glenprchy, considering himself capable of disposing of them, obtained the royal consent to punish them. He dispossessed the MacGregors of certain lands; but the MacNabs beat him off and eventually they and the MacGregors combined against him. Finlay was succeeded by his son, Patrick III., and obtained charters for Auchlyne in 1464 and 1474, who resigned his lands to his son, Finlay, in 1487. Finlay (IV.) is said to have been a gaelic bard. He obtained a charter

Mr. Walter C. Davidson,
Miami, Florida.

December 13, 1954 - 2

for Auchlyne and Wester Durnish in Glendochart in 1486. His father died at Auchlyne in 1488. About that time the MacNabs seem to set about the recovery of their possessions lost in the wars of the Bruce. They had some trouble with the Dewars and began their long struggle with the Neishes. In 1502 Finley received from James IV. a charter of the lands of Euer abd Keiragan. He was succeeded by his son, Finlay. Finlay (V.) appears as a witness to a charter to Duncan Campbell of Glenorchy in 1611. In his time the battle of Glenboultachan is supposed to have been fought. He died at 'Illa Rayne and was buried at Kilfin 13th April, 1525.' and his eldest son, Finlay (VI.) succeeded him. He mortgaged the greater part of his lands to Colin Campbell of Glenorchy, under a charter dated 24th November 1552 and confirmed by a charter from Mary, dated 27th June 1553. Finlay (VII.) son of the preceding chief, entered into a bond of friendship with his kinsman, Lauchlan McKinnon of Strathardil in 1606. This bond is witnessed by James Macnabb, Robeet Macnabb, Duncan Dow Macnabb, Archibald Macnabb, Gibble Macnabb, John MacDhel, and Ewan Mackinnon, with others.' Finlay married Catherine Campbell, daughter of the Laird of Glenorchy, by whom he had twelve sons.

"In 1610 a party of 200 chosen men of the Campbells, MacNabs, MacDonells and Camerons defeated a body of Macgregors at Bintach. In 1610 the sons of Macnab stormed the stronghold of the Neishes, and put all save two to the sword.

"Alan Min, or Smooth John (VIII.), succeeded his father. John led his clan under the Montrose in 1645, and after the battle of Killisyth was commissioned to defend the castle of Kincardine.

"Alexander (IX.), a mere boy, became chief on his father's death. During his minority the Campbells overran the Macnab possessions and destroyed their castle of Kilean Han. His mother was Mary, daughter of Campbell of Glenlyon. Alexander married a sister of Sir Alexander Menzies of Weem, by whom he had Robert, tenth chief, who married Anne Campbell, sister to the first Earl of Breadalbane. Robert raised his clan in 1680, and added Glenorchy in his campaign in Caithness. His son, John Macnab, chief, married Jean, sister to Francis Buchanan of Arnprior, by whom he had two sons, Francis and Robert, and two daughters, Elizabeth and Marjory, who survived him. The family of the chief fought for the House of Hanover in the '45; but the clan was out for the Stewarts under Acharn, Inchewen, and Dundurn. John Macnab died in 1778, and Francis became the twelfth chief. He was somewhat eccentric. On his death at Callander, 25th May 1816, his nephew, Archibald, son of Dr. Robert Macnab, became thirteenth chief. Owing to financial difficulties, Archibald was compelled to sell his estates. In the beginning of the last century many of the clan had crossed the Atlantic, and in 1831 the chief, with some hundreds of the clan folk, emigrated to Canada. There he had other difficulties, and in 1853 returned to Europe. After a visit to Scotland he settled in France, where he died on 12th August, 1860, aged eighty-three. He was survived by a widow and but one daughter, out of a family of eight. His daughter, Sophia Frances, died at Florence in 1894."

The illustration of the MacNab Tartan shows red with narrow dark green crossbars.

Very truly yours,

Georgia C. Washburn

GCW

SEPTS OF CLANN AN ABA.

MacNabs, MacNabbs, Macnabs, MacNairs, Macnairs, M'Nabs, M'Nabbs, M'Nairs, Abbots, Abbotsons, Abbotts, certain Dewars, Dows, Gows, Baines, Gilfillans, Macgowans, M'Clagans, M'Intyres, &c.

DESIGNATION OF CHIEF.

Mac an Aba, Oighre, or son and heir of the Abbot, MacNab, The M'Nab, M'Nab of M'Nab, MacNab of Bovain.

CADETS.

Aucharn, Dundurn, Innishewen, Strathfillan, Suie, Newton, Cowie, Jamaica, &c.

FAMILY SEAT.

Anciently Eilean Ran, at the junction of the Dochart and Loch Tay, modern residence dating from the time of the Commonwealth, Kinnell.

BANNER.

The Green one common to the Clans of the Siol Alpin Confederacy.

ARMS.

Sa. on a Chev. Ar. 3 Crescents vert. in base an open boat in a Sea ppr.

CREST.

A Savage's head affrontee ppr.

27

MOTTO.

"Na bitheadh fiamh oirbh," or "Bitheadh eagal fada bho gach duine," Dreadnought, Timor Omnis abesto. "LET FEAR BE FAR FROM ALL"

SUAICHEANTAS OR BADGE.

Ruiteag, Roebuck berry (*Rubus saxatilis*, Stone bramble).

CATH-GHAIRM OR WARCRY.

PIPE MUSIC.

"Failte Mhic an Aba," or Macnab's Salute, "Cothional Chloinn an Aba," The Gathering of the Clan Macnab. The March of the Clan Macnab. The Retreat of the Clan Macnab.



A SHOR TER HISTORY OF CLAN MACNAB

The name "Macnab" (however spelt) is from the Gaelic "*Mbic an Aba*" and means "sons (or children) of the Abbot." Originally there were lay abbots, and according to tradition the Macnab chiefs were descended from the younger son of Kenneth McAlpine, King of the Scots, Abbot of Glendochart and Strathearn, who united the Scots and the Picts. Macnabs are members of a larger clan grouping, Siol-an-Alpine Clan Alpine, with the MacGregors, MacKinnons, Grants, Macquaries, and MacAulays.

The early history of Clan Macnab is bound up with Saint Fillan, the later of two so named. He was a Scot, the son of Feradach or Feriach, who succeeded St. Mundus as Abbot of Kilmun, then moved to Glendochart. The ruins of his chapel are at Kirkton in Strathfillan; his "pool" and "stone bed," supposed to cure the insane, are still there. Other relics of St. Fillan, important to the Clan, still exist. His pastoral staff, or crozier, (the *Quigrich*), which was carried before the Clan in battle, and his bell are in the National Museum in Edinburgh. His "healing stones" are at the Tweed Mill, Dochart Bridge, Killin. He died on 9 January, 703 A.D.

Macnab country stretched from Tyndrum west into Argyll, and east down Glendochart to Killin, where the seat of the Clan was Macnab Castle on Eilan Ran, an island on the north bank of the River Lochay. This was at the western end of Loch Tay, a point of great importance when there were no roads and water was the quickest means of transport.

The surname "Macnab" was first found in a document dated 1124 AD in the reign of David I. Angus Macnab, incensed by the murder of his brother-in-law, The Red Comyn, by Robert the Bruce, joined the Red Comyn's son-in-law, MacDougall of Lorn, and defeated the Bruce at the Battle of Dalnigh in Strathfillan. The Bruce then defeated MacDougall and Macnab at the Pass of Brander, 1308, and Bannockburn, 1314. The Macnab lands were forfeited, but in 1336, Gilbert of Bovain received a charter from King David II, and is regarded by the Lord Lyon as the

first chief. The Macnabs moved slowly down the River Dochart. Before Bannockburn, the Chief probably lived at Innishewan; Gilbert, the first Chief, lived at Bovain. About 1400 Macnab lands included Ardchyle, Invermonichele, Bovain, and Downich. The eighth Chief, Finlay, who died in 1525 at Eilan Ran and is buried at Killin, granted lands of Ewer and Leiragan to his wife, Mariat Campbell, for her lifetime. His eldest son was probably killed at Flodden in 1513.

Finlay's second son, John, succeeded him and died in 1558. He and his wife rest in the burial enclosure on the Isle of Inchbuie at Killin. Owing to the death of his son before him, Finlay was succeeded by his brother, Alexander, whose extravagances depleted the family fortunes.

Alexander had two sons, Finlay and Patrick Mor of Acharn. Finlay was the father of "Smooth John," famous warrior, and Duncan, by his first wife, Katherine, daughter of Sir Duncan Campbell of Glenordy. By a second wife Alexander had ten more sons; from the eldest of these, John Roy or Baine, the present Chief is descended.

Trouble with the Clan Neish produced the Chief's crest, "a savage's head erased," and the motto, "Dread nought," or in Latin, *Timor Omnis Aberto*. Smooth John led his brothers in a raid against the Neishes in reprisal for the latter's raids, in particular taking a pack train of provisions at Christmas 1612. The brothers carried a boat through snow over a 2,000 foot pass from the head of Loch Tay to the head of Glen Achern, and down the glen to the shore of Loch Earn. They rowed to the Neishes' lair and despatched them. Back at Eilan Ran Smooth John answered the lookout's challenge with "Fear Nought" (in Gaelic). From a sack on his shoulder he rolled out the heads of some of the Neishes, including the old Chief. There was no more trouble from the Neishes.

Smooth John led the fighting men of Macnab in support of the Duke of Montrose in the Civil War. They played a notable part in the victory of Kilsyth, but John was captured after un-

successfully defending Montrose's own Castle Kincardine. He escaped under a sentence of death in Edinburgh and led 300 clanmen to crushing defeat at Worcester on 3 September 1651. John survived the battle but died not long afterwards, killed by marauding members of the Commonwealth army.

The castle of Eilan Ran was burnt by the English in 1654. Smooth John's widow married Malcolm MacGregor, and took the lands of Ewer in exchange for Kinnell, which became the seat of the family. Robert, 14th Chief, refused to rise for the Stuarts in 1715, but many of the Clan did.

John, 15th Chief, was a major in the English army and was taken prisoner at Prestonpans on 21 September 1745. Some of the Clan supported the Rising, but most felt that after Worcester they had done enough for the Stuarts and had received little thanks for their efforts. John's brother-in-law Francis Buchanan accompanied Prince Charlie to the last, and received his ruby ring and a sword. The ring was subsequently presented to the National Museum in Edinburgh by Miss Sarah Anne Macnab of Macnab, 18th Chief. The sword went with her father, Archibald, 17th Chief, to Canada, was bought by Donald, brother of James William, the 19th Chief, and is in family hands.

Francis, 16th Chief (1734-1814) is the best known Macnab because of the famous portrait of him by Raeburn. He was a man large of body and of appetites. He lived to the end like an old-fashioned chief at Kinnell House, and died 35,000 pounds in debt.

Francis left the Macnab lands to his nephew, Archibald (17th Chief), but the lands were hopelessly encumbered and Archibald could do nothing to save them. Some of the land was sold off but no buyer could be found for the remainder. In 1823 a writ of foreclosure was issued. Archibald fled to Canada, where he obtained a grant of 81,000 acres in the Ottawa River Valley. He was followed in 1825 by 500 men, women, and children of the Clan. By 1838 he was unsuccessful in his dream of re-establishing the family fortune and repurchasing ancestral lands. He finally left Canada in 1853, moved about, and died in 1860 at Lanion,

tained it when he sold Kinnell, and recently conveyed it to Clan Macnab. To that end a Clan trust has been set up to assure its possession to the Clan in perpetuity, and as a burial place for Chiefs and their families.

Cadet (junior) houses of Clan Macnab:
Innishewen Dundurn The French
Branch Barravonich Acharn The Epping
Branch Barachastalain Newton Edinample

Septs of Clan Macnab:
Abbott Abbotson Gilfillan
Dewar Macandear

Cotes du Nord, in France

His daughter Sarah Anne (b 1803), maintained the old line as 18th Chief until her death in Florence in 1894 extinguished it.

The succession to the chieftainship was left in doubt after Sarah Anne's death. The Lord Lyon finally recognized James William Macnab, of the Macnabs of Arthurstone, as 19th Chief. He was succeeded on his death in 1915 by his son, the Rev. James Frederick, 20th Chief, for many years rector of Bolton Abbey, Yorkshire.

James Alexander Macnab, OBE, TD, 21st Chief, was educated at Eton and Cambridge. He was famous in rowing circles, winning a Blue at Cambridge and a Gold Medal at the Paris Olympic Games. He served in WW II in the Royal Artillery in West Africa and Burma, reaching the rank of Lieutenant Colonel.

In 1949, Archibald Corrie Macnab, son of James Frederick, 20th Chief, bought back Kinnell House and 7,000 acres from the Bredalbane Estate. In 1954 James Alexander surrendered his claim to the succession in favor of his uncle, and Archibald Corrie was recognized by the Lord Lyon as 22nd Chief.

Archibald Corrie was born in London in 1886, educated at Eton and Balliol College, Oxford. He served in the Indian Civil Service, mostly in the Punjab, from 1911 until 1950. He died in 1970 and is buried in the old Macnab Burial Ground on the Island of Inchbuie.

James Charles, the present (23rd) Chief, is the son of James Alexander, 21st Chief. He was born in 1926, educated at Radley College and at Ashbury College, Ottawa, Canada. He served in the RAF and Scots Guards 1944-45. In 1945 he was commissioned into the Seaforth Highlanders and served in India, Java, and Singapore. In 1948 he joined the Colonial Service and served in the Federation of Malaya Police Force as Assistant and Deputy Superintendent. He retired in 1957 and farmed at Kinnell until he had to sell it and move to West Kilmany. He now works with an international financial conglomerate, the Hill Samuel Group.

The Island of Inchbuie, containing the ancient Macnab Burial Ground, is the only remaining Clan land in Clan hands. The Chief re-

Further reading:

Clan Macnab, Clan Macnab Society, 1977

A Brief Outline of The Story of The Clan Macnab, Archibald Corrie Macnab, CIE, Clan Macnab Society

The Highland Clans, Moncreiffe of that Ilk & David Hicks, Bramhall House, 1967



The Last Word

SCOTTISH CREST BADGES

Much confusion exists about the meaning, use and entitlement to wear Scottish crest badges, and it is constantly increased by well-meaning but ill-informed explanations. These notes are authoritative in setting out the main facts. Even the popular name "clan crest" is a misnomer, as there is no such thing as a "clan" crest. The crest is the exclusive personal property of the clan chief, and it is fully protected to him by the laws of Scotland. The circumstances in which it may be worn by his clansmen are set out hereafter.

The Crest

When a coat of arms is granted by the Sovereign through Her Majesty's Lord Lyon King of Arms, the grant of arms document shows the coat of arms on a shield. Above the shield is placed a conventional helmet, and on top of the helmet is shown an additional device called the CREST, accompanied by the owner's motto on a conventional scroll. It is impossible to own a crest without first owning a grant of arms, as the crest is an adjunct to the coat of arms.

Sometimes an additional motto is granted which may correctly appear on the clansman's bonnet badge as an alternative to the first motto.

The Wreath

Between the crest and the helmet usually appears a WREATH of twisted cloth of alternate twists of the owner's livery colors, on which the wreath stands. When the crest is shown by itself without the coat of arms this wreath is always shown beneath it to indicate that it is a heraldic crest and not merely a depiction of one object or other. It is usually shown as a "lort" of straight sausages with six twists.

Rights

Any Scot who has recorded arms and crest in the Public Register of All Arms and Bearings in



Scotland ("Lyon Register") has the right to wear his crest as a badge in various particular forms.

No one else at all may wear a badge of the crest that such an armiger (one legally entitled to arms) has recorded as his own, and this is a matter of law.

The arms and crest are protected by their owner by the Laws of Arms in Scotland, and infringement of his sole rights can bring prosecution, a fine, and confiscation of the property marked with the rightful owner's crest. [This is not the case in England or Wales, ed.] Such prosecution is conducted entirely at the expense of the Crown, so the owners of arms can invoke it freely and at no cost to themselves.

In Scotland all arms and crests are personal. There is no such thing as a "Family coat of arms or crest." Though the arms or crest may be borne by successive members of a family they are personal to each in turn [and must be matriculated by each inheritor]. The rules of inheritance of arms and crests are strict.

WEARING AND FORM OF CREST BADGES

Chiefs of clans: Chiefs have the right to wear their crests as badges either without the accompaniment of circlet, motto, or feathers behind the badge, or as is more usual, surrounded by a plain circlet inscribed with his motto or slogan.

He may wear three eagle feathers in silver behind the circlet.

If the chief is also a peer he may add his coronet of rank on top of the circlet.

Chieftains: Heads of large branches of a clan, officially recognized as such by the Lord Lyon, may wear either their own personal crest within a plain circlet inscribed with the motto, as for a chief, but with two



small eagle feathers instead of three. If the chief-tain is also a peer he may add the coronet of his rank on top of the circlet, or he may wear his chief's crest badge like any other clansman.



Armigers: Persons who have registered their own arms and crest or have inherited them according to the laws of Scotland from ancestors who recorded them in the Lyon register [and matriculated them personally with the Lord Lyon] may wear their own crest as a badge either on its wreath, crest, coronet or chapeau or, more usually, within a plain circlet inscribed with his motto. An armiger is entitled to one eagle feather behind the circlet, and if also a peer may add his appropriate coronet on top of the circlet. An armiger may choose instead to wear the crest badge of his chief.



Clansmen and Clanswomen: i.e., the chief's relatives, including his immediate family, even his eldest son, and all members of the extended family called the "Clan," whether bearing the Clan's surname or that of one of its septs, in short all those who profess allegiance to that chief and wish to demonstrate their association with the clan.

It is correct for these to wear their chief's crest encircled with a strap and buckle bearing their chief's motto or slogan. The strap is the sign of the clansman, and he demonstrates his membership of his chief's clan by wearing his chief's crest within it.

Although the crest badge is purchased by and is therefore owned by the clansman, the heraldic crest and motto on it belong to the chief and not to the clansman. They are the chief's exclusive heraldic property which the clansman is only permitted to wear by grace of the chief. It is illegal for the clansman to appropriate the chief's crest and motto for any other personal use, such as decorating his own silver, writing paper, or signet ring. Legally, clan societies, of-

ficials, and clansmen who have reason to use the crest badge on stationery should add beneath it the words "crest badge of a member of the Clan Mac..." to make it clear that the user is not misappropriating the property of the chief.

It is the badge of all clansmen, whether members of clan societies or not, and non-members may not be excluded as long as they are clansmen.

From Information leaflet No. 2, Court of the Lord Lyon



This familiar rendition of the crest badge is used by the Clan Macnab Society, UK, the Clan Macnab Society in California, and was used by this society at its inception. Director B.G. MacNabb writes that he has articles with the same rendition dating back more than fifty years, and he remembers that the same rendition was used by his father before him.

Since the crest badge is not the property of the Society but of the Chief of the Clan, the editor, also speaking as chairman of the Board of Directors, will continue to use the traditional rendition above.

The editor sees no law or custom which forbids a different artistic rendition of the crest badge, as it is the heraldic description "a savage's head erased" which is the proprietary item. He would welcome any authoritative information, preferably with citations, to clarify this interesting bit of punctilio.

We believe in artistic freedom and applaud freehand renditions for the personal use of the artist. But it comes down to custom, tradition, taste, and "if it ain't broke...;" we will continue to use the traditional crest badge.

THE CLAN OF MACNAB



Let fear be far from all.

IN the ancient Gaelic genealogy, so often referred to, this clan is deduced from Ferchar, son of Feredach, and in Gaelic they are called *Clan-an-Aba*, from their chief ancestor having been the Abbot of Glendochart, who lived between 1150 and 1180. As his lands were within the glen of that name, they were inherited by his descendants. "It does not follow that being an Abbot, he was prevented from marriage or holding property," says Robertson; "the contrary was common in these remote times." We doubt this, as St Gregory the Great, 604, was always a zealous assertor of the celibacy of the clergy (Alban Butler, vol. i.).

The Abbot of Glendochart was a man of such consequence that in the reign of William the Lion he was joined with the Earl of Athole in having the rule and management of Argyleshire, at that time when the royal authority could not be intrusted to any one belonging to that wild and warlike district.

The MacNabs having joined the MacDougal, Lords of Lorn, against Robert I., suffered the loss of the greater part of their lands; but they still retained a small portion, called Bowaine or Bovan. This is probably the place referred to in a charter by David II. "to Gilbert M'Nabbe, of the lands of Bathmachin, in vicecom. de Perth," page 34 of Robertson's Index. At Inch Ewen, in Breadalbane, says General Stewart (in 1822), "a family of the name of MacNab had occupied the same farm for nearly four centuries till within these last few years, when the last occupier resigned (Sketches of the Highlanders, vol. i.).

During the reign of James IV. the MacNabs and the Neishes, in the vicinity of Lochearn, had been at bitter feud. In Robertson's Index there is a charter to Murthaci MacNieache of the lands of Crossard, Perthshire, in the time of Robert I., thus showing that the tribe was an old one. Skirmishes between the clans had been frequent, and at length a regularly pitched battle was fought between them on the confines of a glen north of the foot of Lochearn. In this both tribes mustered to a man, disdaining to ask for quarter, receiving none, and all fighting for vengeance. Victory declared for the MacNabs; only a remnant of the Neishes escaped; and their chief fell, covered with wounds, after many of the MacNabs had been slain by his sword. A large stone marks the place where he fell, and on this, the credulous say, the stains of his blood are still visible.

On an island in Lochearn the remnant of the Neishes took shelter; their head was an old man, a near kinsman of the late chief, and they lived by plunder. In the time of James V. the chief of the MacNabs, who lived in Kennil House, sent a gillie to Crieff for provisions at Christmas time; but on his return he was waylaid and robbed by the Neishes. MacNab of that Ilk, whose eldest son John was ironically known as *Ian mian Mac an Aba*, or "Smooth John MacNab," had twelve sons, all men of great strength. These young men were gloomily meditating revenge in the evening, when their father entered and said, "*Bhe'n oidch an oidch, n'an bu ghillean na ghillean*" (The night is the night, if the lads were the lads). The dark hint was taken; each belted on his arms, and led by their brother John, they carried a boat on their shoulders from Loch Tay to Lochearn, on which they launched it, and rowed over to the island.

In the House of the Neishes all was dark and silent. Smooth John dashed open the door with his foot; and rushing in, the twelve brothers put every man therein to the sword save one and a boy, and cutting off their heads, returned with all the plunder they could collect to Kennil House. There Smooth John held up the head of the chieftain of the Neishes, exclaiming, "*Na biohd fromgh, oirbh!*" (Be in fear of nothing); and old MacNab, while contemplating the bloody heads with extreme complacency, said, "The night was the night, and the lads were the lads!" (Antiquities of Strathearn, Perth, 1836, etc. etc.)

In 1578 caution in 500 merks was found by Colin Campbell of Airdbaith, for "Allestar Barayth Maknab, son of Allestar M'Nab (sic), that he will appear upon the 3rd day of the next justice aire of the Sheresdome of Perth, to underly the law for all crymes that may be imput to him" (Privy Council Register).

When Montrose was in arms for the King in 1645, among the clans who joined him at Fordoun in 1645, Menteith in his "History of the Troubles" mentions "the clans of Mackgregor and Macknab, with a good number of the Farquharsons of the shire of Mar." In 1646 John MacNab of that Ilk, with his clan (according to the Douglas Baronage), with Lord Napier and Drummond of Balloch, garrisoned Montrose's patrimonial Castle of Kincardine for the King. On this Major-General Sir John Middleton drew off a body of infantry and cavalry with a battering train from Stirling, and bent the guns on the castle from the opposite side of the glen. For fourteen days the MacNabs defended the fortalice, till the concussion of their firearms caused the water in the well to subside, on which they all made a sally forth on the night of the 14th March, and cutting their way through Middleton's guards, escaped to join Montrose (Guthry's Memoirs). John MacNab of that Ilk, though leading 300 of his clan, was taken and sent to Edinburgh; but escaped to die on the field of Worcester (Scottish Baronage).

In 1654 the Laird of Glenorchy was empowered by General Monk to make up certain losses he had sustained out of the chief of MacNab's estates, "and to assist in putting the haill Maknabs out of the country," dated Dalkeith, 21st November.

On the 18th of the same month there was another letter written by Monk to Glenorchy, "desiring him to forbear to trouble the widowe of the deceased Laird of M'Nab, as she has paid sesse and lived peaceably since her husband's death." And this protection was also given to Archibald MacNab of Agharm (Transact. Soc. Antiq. Scot. vol. vii.).

In 1783 Francis MacNab of MacNab and that Ilk presented to the Antiquarian Society of Scotland a curious Highland purse-clasp with a pair of pistols secreted in it, so any stranger attempting to open it would receive the shot through his hands. This purse-clasp suggested to Sir Walter Scott the apparatus for guarding the purse of Rob Roy, when he says to Bailie Jarvie, "I advise no man to attempt opening this sporran till he has my secret."

The last descendants of the ancient chiefs are now settled in Canada.

The old burial-place of this tribe is at Killin, immediately below the bridge that spans the Dochart, on a picturesque island covered with fine sward and shaded by pine trees, amid which are what seem the remains of an ancient chapel; but, save one, no stone or memorial is there. It is a little marble slab built into the wall, to the memory of a son of MacNab of that Ilk, Francis Maximus MacNab, Lieutenant of the Gordon Highlanders, killed at Almeida in 1811. As his regiment was not there, he must have volunteered for special service.



"LET FEAR BE FAR FROM ALL"

hill, and connecting the French secretary with St. Cuthbert! About the same period, a similar document was prepared in favour of Don Joseph Cantelinus, Duke of Popoli, in which his descent was deduced "from the line of our royal predecessors, Kings and Queens of Scotland, by a continued course of pedigree for about 330 years before the incarnation of our blessed Saviour." Some forty years previously (1648), the notorious Robert Menteith, "ex-minister of Duddingstone, Jesuit, Public Secretary, Canon of Paris, historian, etc.," obtained a bore-brief from Scotland, certifying his descent from the baronial house of Menteith, whose arms he boldly assumed; whereas, in point of fact, his father was an unknown Edinburgh burgess, who had netted salmon on the banks of the Forth, from which circumstance the "ex-minister" had humorously and unsuspectedly introduced himself to Cardinal Richelieu as one of the Menteiths of *Salmonet*! Mr. Riddell refers to an early instance of a bore-brief, in the year 1510, which seems to have been of a much more trustworthy character than those of a later period. On that occasion Francis Forrester, *alias* Pitlard, Herald to his most Christian Majesty, appeared before the Daily Council (then the supreme civil court), and stated that, although born in France, he was of



The Duke's pedigree, however, is entirely eclipsed, in point of antiquity, by that of the Laird of Macnab, who repudiated the idea of being sprung from one of the sons of Noah. On being asked how he contrived to get over the "little diffi-

culty" of the flood, the dignified Highlander coolly replied that his ancestor "had a coble o' his ain"; and to this day the family of Macnab, like the Watermen of London, carry an open boat in the base of their escutcheon.



Macnab

Macnab means 'Son of the Abbot', and the Macnab chiefs were the descendants and heirs of the Celtic hereditary Abbots of Glendochart, themselves the *coarbs* or heirs of St. Fillan mac Feradach, who was a prince of the Dalriadic royal house of Lorn and died in 703. He founded his principal abbey in Glendochart, the upper part of the glen becoming known as Strathfillan. It was the Celtic custom for abbots to be chosen from the Founder's Kin, and the old Gaelic MS. genealogies trace the mediaeval Macnab chiefs through some twenty generations from Saint Fillan's brother, Ferchar mac Feradach.

In the thirteenth century, the Abbot of Glenochart still ranked with the Earls of Atholl and Menteith, and after the discontinuance of the Celtic abbeys the Macnab chiefs retained the barony of Bovain in Glendochart. But in 1828 an old prophecy was fulfilled, that 'when a great storm blew a branch of a pine tree against the trunk of another, and grafted itself on to the trunk, the Macnabs would lose their lands': and the old clan lands were sold up for debt. However, the offending pine branch has died since the present snowy-bearded chief bought back the last 7,000 acres of the clan country, and returned to live in the home of his forefathers as The Macnab.

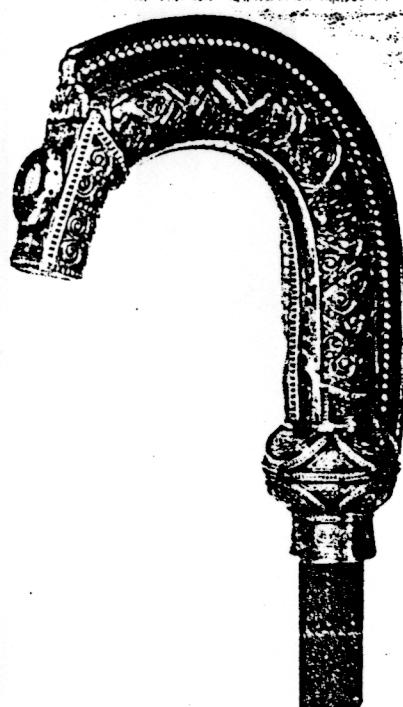
The Macnab, 22nd Chief, C.I.E., with his wife Alice, daughter of Dame Flora MacLeod of MacLeod. The Macnab was Financial Commissioner of the Punjab in the Indian Civil Service, and his wife was awarded the Kaisar-i-Hind silver and gold medals. His elder brother, the 21st Chief, resigned the

Chiefship to him when he recovered the old Macnab lands from the Campbells. His heir is his nephew, James Macnab of Macnab, yr. (son of the 21st Chief), who is married to Lord Kilmany's daughter and lives nearby, also in the ancient Macnab country.



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Sir Allan MacNab, 1st Baronet, Prime Minister of Canada, who became heir male of the Macnabs on the death of the 17th Chief in 1860, but left an only daughter Sophia MacNab, Countess of Albemarle. On William Lyon Mackenzie's rebellion against what he called 'the Family Compact', in Canada in 1837, 'MacNab turned out with his militia battalion—known by the rebels as "the Men of Gore"—defeated the rebels at Montgomery's tavern, cleared the neighbouring districts, and cut adrift the schooner Caroline, belonging to a body of American "sympathisers", who had taken possession of Navy Island, a little above Niagara, and sent her in flames over the falls.' (Mackenzie, who also called his innocent sovereign 'Victoria Guelph, the bloody queen of England', later died of softening of the brain.) The Iron Duke of Wellington declared that it was his conviction 'that owing to the loyalty, zeal and active intelligence of Sir Allan MacNab the Canadas had been preserved to the British Crown'.



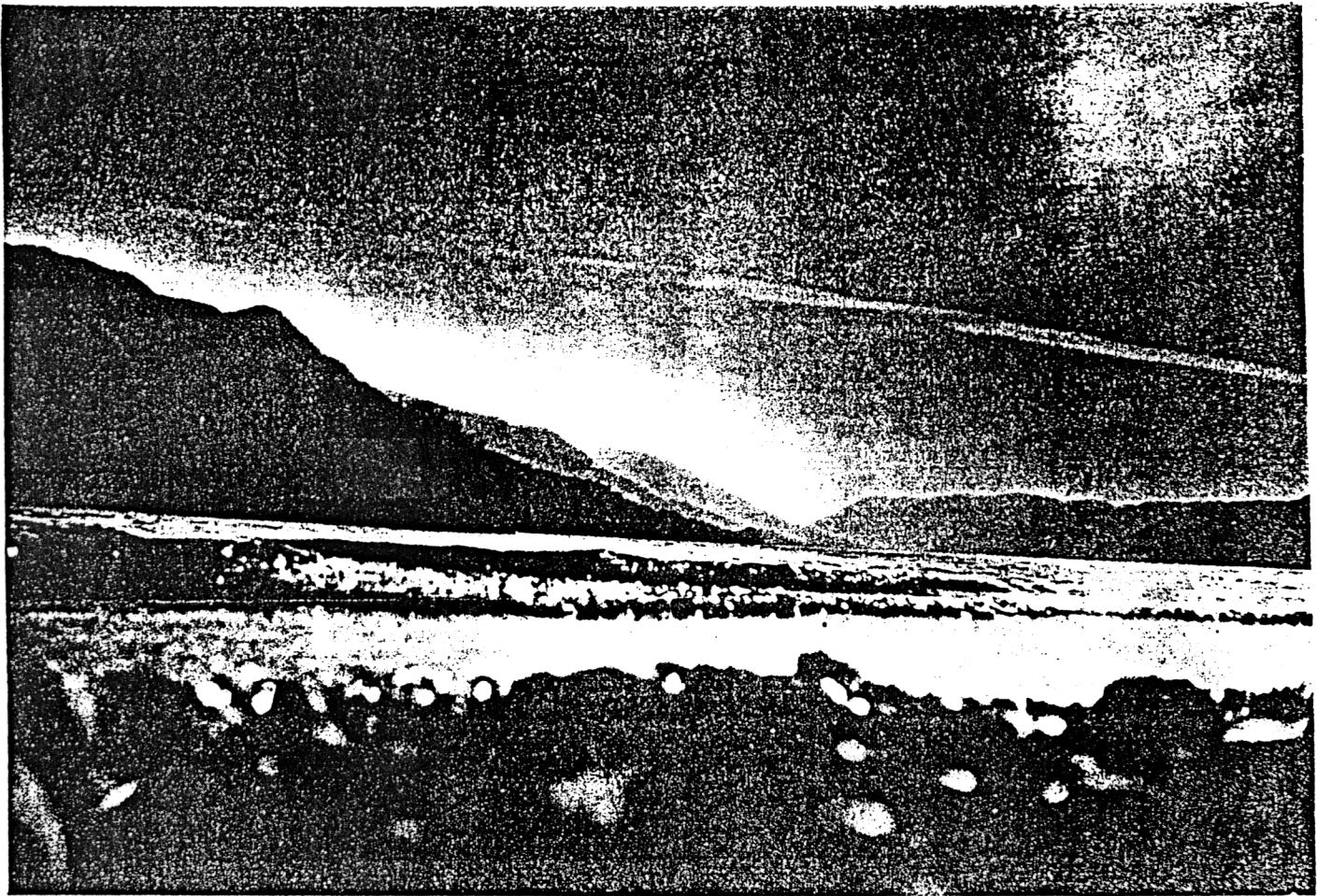
The bronze crozier-head added in the Dark Ages to encase the wooden pastoral staff of St. Fillan (died 703). This bronze head was itself later in turn encased in a silver head during the Middle Ages.

The Bell of St. Fillan, known as the *Bearnan* or 'Little Capped One'. As late as 1488, it was carried in the sacred pageant at King James IV's Coronation. It was in the hereditary custody of a Dewar whose toft is referred to in 1640 as 'Dewar-Vernan's Croft', at Suie in Glendochart. The relics of the Founder Saint were the essential insignia of a Celtic abbacy, and were sometimes given in hereditary custody with a toft of land to younger branches of the abbatial family. Such hereditary custodians were styled 'dewars', which often became their surname. In Glendochart there were five separate hereditary Dewars, each with a separate relic of St. Fillan (the pastoral staff, the bell, the arm-bone, the 'meser' and the 'searg'): they were presumably cadets of the hereditary Abbots of Glendochart, whose principal heirs were the Macnabs of Macnab. *Fearg* means 'Wrath', and it is uncertain what relic acquired this bye-name. Its hereditary Dewars had their toft at Dewarna-sargs-croft, which is referred to as late as 1632, and was at Auchlyne in Glendochart, where the ruins of their *Caibell-na-Fairge* or Chapel of the Fearg can still be seen. It has been suggested that the 'meser' was a *meise* or portable altar, but it seems more likely that it was the saint's missal, miraculously written by night. In 1468 a MacGregor certified to the Bailie of Glendochart that he held the tack of the lands of Corehynan from the 'Deore of the Meser'. The saint's arm-bone was known as the *Main*, and his toft at Killin is referred to in 1640 as 'Dewar-na-Mans-croft' and in 1670 as 'Dewar-na-Maynes-croft'. King Robert Bruce prayed in the Priory of Strathfillan while a fugitive, and attributed his escape from the MacDougalls to the saint's intervention. Accordingly, the silver shrine of the saint's arm-bone was brought to spend the night in the king's tent on the eve of Bannockburn, and was borne to the battlefield by the Abbot of Inchaffray himself. This enshrined arm-bone must have been an especially interesting relic,

as we are told that once upon a time, 'when the saint was in his cell after sundown, a lay brother was sent to call him to supper. The messenger, curious to know what St. Fillan was doing, looked through a chink in the wall, and was astonished to see him writing by means of a light that streamed from his left arm. Next day a tame crane that was kept by the holy fraternity picked out the eye of the lay brother who was guilty of prying upon the saint, and rendered him quite blind, but at the request of the rest of the brethren St. Fillan restored his sight to the erring one'. In 1549, the Privy Council protected 'Malise Doir of Quickrich' (Malise Dewar of *Coigreach*, the saint's pastoral staff) 'Archibald Doir of Fargy' and 'Malcolm Doir of Bernane' (*Bearnan* was the saint's bell) from having to hand over their sacred relics to the Prior of Strathfillan. St. Fillan's bell and pastoral staff are now in the National Museum of Antiquities of Scotland, in Edinburgh. The most important family of Dewars today is that of which the millionaire peer Evelyn Dewar, 3rd Lord Forteviot, is the head. Coming from the Perthshire highlands, they are most probably sprung from one of the five hereditary Dewars of St. Fillan, and so ultimately akin to the Macnabs, the Sons of the Abbot of Glendochart.

The elaborate silver crozier-head added to encase St. Fillan's pastoral staff, probably in the fourteenth century. In 1336, the Menzies chief, as then overlord of Glendochart, confirmed Donald McSobrell, dewar Cogerach, in the lands of Ewich in Strathfillan. The saint's staff was known as the *Coigreach* or 'Stranger', because it was so often carried by its hereditary Dewar to far places: for if any inhabitant of the parish of Glendochart should have goods or cattle carried off from him and 'be unable' to follow them, whether from doubt of the culprit, or feud of his enemies, then he might send a messenger to the Dewar of the Cogerach, with fourpence, or a pair of shoes, and food for the first night, and the said Dewar should follow the goods, or cattle, wherever they might be found within the bounds of the Kingdom of Scotland'. The inquest that reported this to the Bailie of Glendochart in 1428 declared that 'the office of bearing the said relic was given to a certain

progenitor of Finlai Jore' (i.e. Finlay Dewar) 'the present hereditary bearer, by the coarb of St. Fillan' (i.e. an ancient Celtic hereditary Abbot of Glendochart); and that in return for his services, the Dewar was due certain specified quantities of meal from each inhabitant of the parish. In 1487 the then bearer of the 'Quegrich', Malise Doire (i.e. Dewar) was confirmed in possession by King James III. After a later 'Malise Doir of Quickrich' in 1549 got the Privy Council to prevent the Prior of Strathfillan from forcing him to surrender his hereditary charge, the 'annoyance of the Church at being defeated in its action against the Dewars may account for the fact that in the following year the Crown authorities stepped in and imposed certain charges upon the lands which Malise Dewar of the Quigrich and his ancestors had always held free'. As a result, in 1575, the next Dewar of the *Coigreach* was obliged to sell all his lands of Eyicht, Cryt-in-dewar in Auchincarne and the half merkland called Cragwokin, to Campbell of Glenorchy. In the reign of Charles II, the then Dewar was so poor that he had to sell the *Coigreach* itself to MacDonell of Glengarry, who venerated the relic as a Catholic. But the Dewars 'never rested until they regained possession of the Quigrich, and brought it back from Lochaber to Breadalbane'. In 1782 its then bearer, Malise Dewar, was a day labourer living in *Sraid Glas* (Grey Street) at Killin. As late as 1795, Presbyterian highlanders were wont to come 'over a hundred miles to Killin to procure water that had been passed through the interior of the crozier'. The succession of the family in the nineteenth century is set out in the Rev. William Gillies' invaluable *In Famed Breadalbane* (Perth 1938). In 1818 Archibald Dewar of the *Coigreach* emigrated to Canada, taking the relic with him; and Highlanders settled in Canada used to come to him to get water in which it had been dipped to cure their sick cattle. But in 1876, Alexander Dewar of the *Coigreach* (with the consent of his own son) was induced to transfer the saint's pastoral staff to the Society of Antiquities of Scotland, 'on trust to deposit the same in the National Museum of Antiquities at Edinburgh, there to remain in all time to come for the use, benefit, and enjoyment of the Scottish Nation'. However, the present representative of the Dewars or Keepers of St. Fillan's crozier, Robert St. Fillan Dewar, bears as heraldic insignia two such pastoral staves in saltire behind his arms.



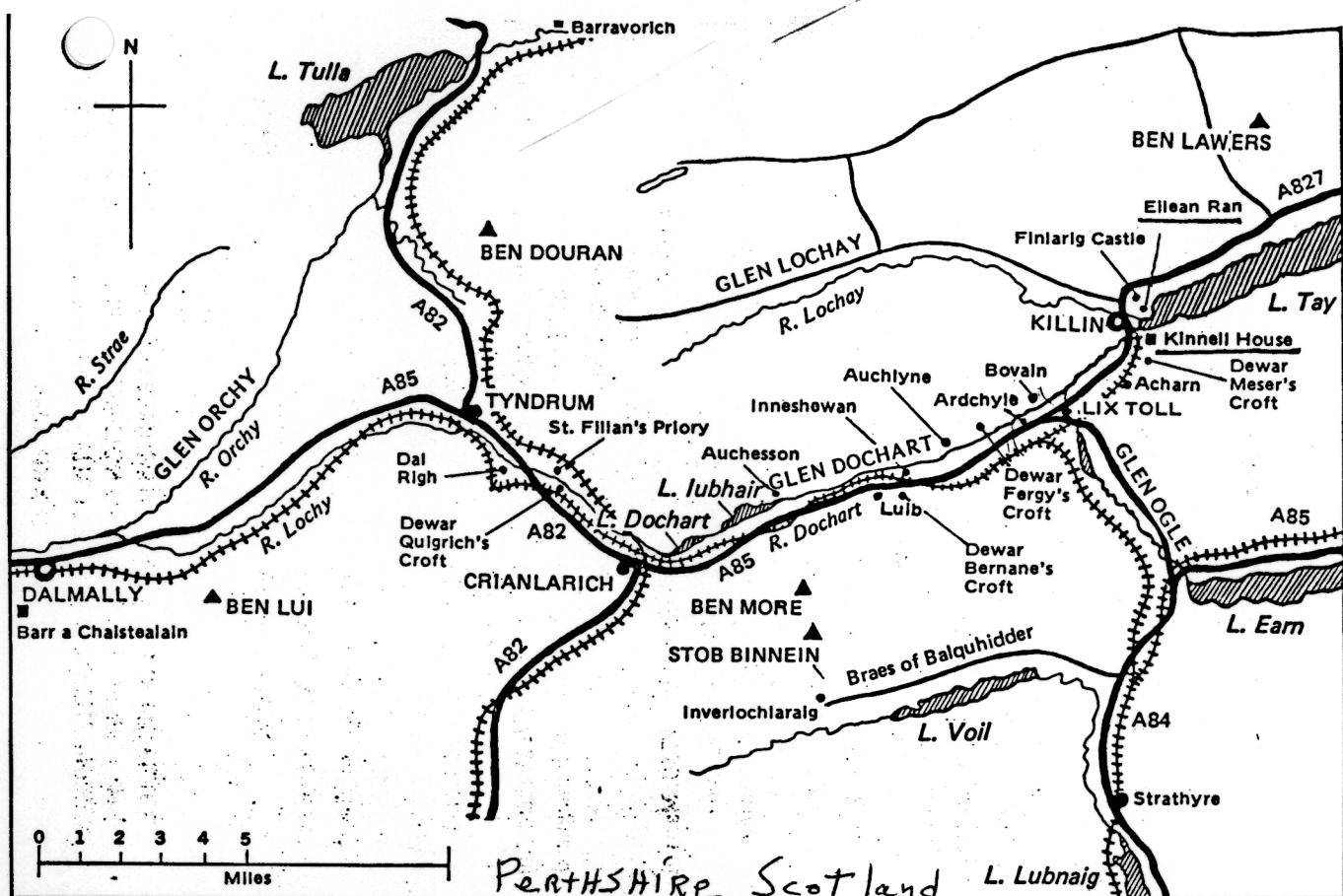
The 'Neish Island' in Loch Earn, where the Macnabs massacred the MacNeishes in 1612. The MacNeishes had been defeated near Comrie at Boltachan and a few survivors had withdrawn to this artificial island, whence they continued raiding the Macnabs. The Macnab chief's eldest son, 'Smooth John' or Iain *Min* Macnab, laird of Bovain, with three of his brothers, carried a boat from Loch Tay overland some eight miles over the hills and down Glen Tarken, and launched it at nightfall on Loch Earn. The next day the brothers returned to The Macnab's castle on Eilean Ran on the river Lochay, and brought their mother a sack from which they 'emptied out the gory heads of their victims'. (In 1965, The Black Watch territorials successfully carried a boat all the way from Loch Tay to Loch Earn over the same hills as an energetic military exercise, in memory of this historic operation). Eilean Ran Castle

was burnt by the Cromwellian English invaders, after Iain *Min* Macnab, now himself the Laird of Macnab, had been killed in an attack on their occupying forces in Breadalbane in 1653. The English commander in Scotland reported that: 'the Lord MacKnab, one of the great Montrossians, with his whole clan, did rise upon our partie; and coming to them, after some little parley (we having got some of their cattel together) they offered our partie free quarter, if they would lay downe arms and return in peace. But our men, not willing to be so affronted, stood upon their defence; which the Highlanders perceiving, sent a flight of arrows and a volley of shot among them; and ours letting fly again at them, killed MacKnab, the great chieftain of that wicked clan, with four more, and fell upon them and routed them all.'

Kinnell House, home of The Macnab. After Eilean Ran Castle was burnt by the Round-head English in 1654, the Macnab chiefs moved to Kinnell nearby. The walls of the older part of the building are from three to five feet thick. When an official came to serve a writ on Francis, 16th Chief, the laird went into hiding while the stranger was lavishly entertained overnight. Meanwhile a dummy was hanged on an elm-tree near the house. 'When the official 'woke with a splitting headache and bleary eyes the next morning and asked what was the grisly sight, she told him 'Oh that's just a wee bit baillie body that angered the Laird': whereupon the bailiff fled without daring to serve the writ.' The next chief, Archibald, took over so burdened an inheritance that he was soon in danger of being arrested for debt. So one morning in 1823, he went out for a walk with his gun and a couple of dogs, as usual; and then just disappeared. He never returned to Kinnell. But his creditors tracked him in Scotland and thence to London; and he had to flee to Canada. The estates had to be sold to the main creditor, the 4th Earl of Breadalbane, and remained in Campbell hands until 1949, when Kinnell was recovered by another Archibald Macnab of Macnab, the present 22nd Chief. (See also p. 14.)

In the greenhouse on the left of the picture grows the famous Black Hamburg vine. At one time it was 192 feet long and considered to be the largest vine in the world. Though its branches at both ends have been cut back, it still produces 600 bunches of grapes a year.





M^CNABB
CLAN BURIAL GROUND – INCHBUIE

The Island of Inchbuie is reached through an iron gate where the middle of the Dochart Bridge rests on the western tip of the Island. Opposite, to the west is the picturesque island of Garbh-Innis round which the waters of the Dochart come dashing down in a series of small cascades. The gate opens on to steps near which are two stone pillars like those leading to Kinnell House. The old accounts speak of two immense dragons crouched on the top of these. Possibly these were the lions now on top of the last pair of pillars leading to Kinnell House. Beyond the pillars is a stone wall with three open arches. The island slopes steeply on all sides to the river which has cut a deep cleft through the rocky strata. It is divided into three sections by, firstly, an earthen ridge, and secondly, about 150 yards further on, an ancient stone wall. The whole island is about 350 yards long, and is covered with Scots pines, larches, beeches and sycamores. In the middle, lay an old iron fireplace, reputed to have come from Kinnell House. It has since disappeared. Beyond the stone wall lies the burial ground with a square stone enclosure, open to the sky and guarded by a massive iron gate.