

Na Lìneachan Mòra

The Bynames, Genetics & Lore of Lewis

Issue 6: October 2023

Welcome to the autumn issue of Na Lìneachan Mòra!

July's issue was somewhat late, and so is this one. COVID (followed by the dreaded fatigue) hit at the end of September, and life ground to something of a halt. Now on the mend, and enjoying the rest afforded by a school holiday, I'm keen to get this issue out before any further time goes by.

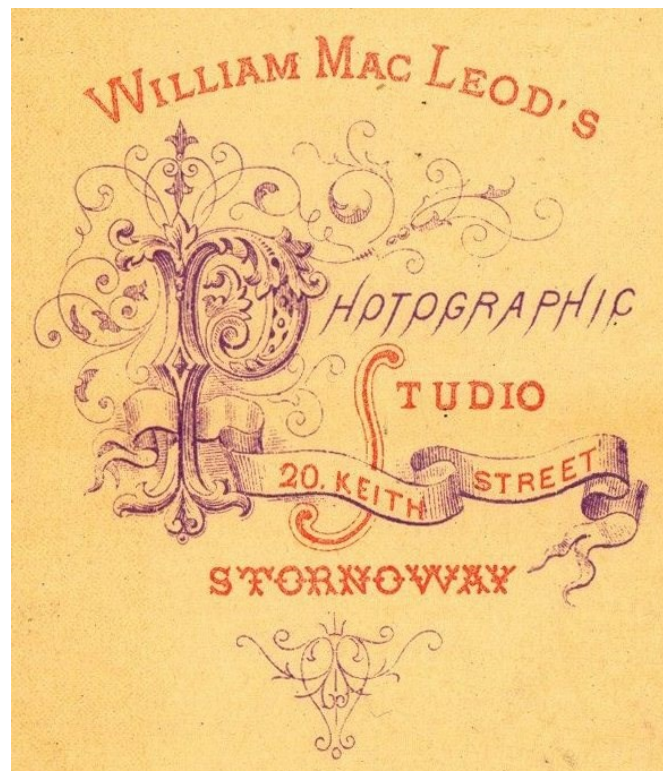
I have just succeeded in receiving permission (from FindMyPast) to include images of occasional relevant newspaper articles, and so I hope to include these from now on. I also anticipate more news on the Y-DNA front in the next few months. If you have anything you would like included, no matter how small, please get in touch.

Please let any friends who may be interested know about the journal.

Best wishes,

William

P.S. The image of the rowan berries at the bottom right is a link to my small business, should that be of interest to you.



(See pages 4 - 5)



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Piracy and Murder

On Sunday, 8th August, 1821, the newspaper known as 'The London Packet; and New Lloyd's Evening Post' printed the following report:

PIRACY AND MURDER.

(Extract of a Letter, dated Stornaway, July 27.)

"I am sorry that it becomes my painful duty to relate a case of the most atrocious murder and piracy lately committed in the Western Ocean, the particulars of which, and the manner in which the same came to light, I beg leave to explain in the following narrative:—Late on Monday, the 23d inst., it then blowing a hard gale from the southward, I received information from a Mr. Mac Iver, tacksman of the farm of Tolstay, near the But of the Lewis, that on Sunday evening his tenants had perceived a wreck at some distance from the land, and that on going towards her they discovered the wreck to be a copper-bottomed schooner, waterlogged, and on her beam ends; that they made fast to her, in hopes of being able to bring the wreck to some place of safety, in which they would have probably and eventually succeeded, but for the gale of wind which had just then come on, and which drove the vessel that night on shore into a cove near Tolstay-head. In the morning it was discovered, by the vessel's parting, that her cargo consisted of hogsheds of oil, bees'-wax, paper, &c. which were floating about in all directions. Immediately on receiving Mr. Mac Iver's letter I made preparations for sending a proper person to the spot to look after the wreck, and take charge of what could be saved, there being no evidence to prove the identity of the vessel, intending to proceed there myself with all convenient dispatch, but was prevented by the following circumstance:—

"On my rising early the next morning (Tuesday) I met the Collector of Customs, who informed me, that a boat's crew had been surprised the preceding evening within a few miles of Stornaway, which, from the information of a boy who had turned King's evidence, proved to have been a set of pirates, who had murdered their Captain and a seaman; and having plundered the ship of a considerable quantity of specie off the east end of this island on Sunday morning last, scuttled the vessel and abandoned her; but were, from the interposition of Providence, prevented by the gale of wind from effecting their purpose of reaching the main land. The crew being immediately made prisoners, a precognition was taken before four Magistrates, and at which I attended for three days; and the following narrative is a brief statement of what was elucidated from them:

"The schooner Jean, of about 100 tons, owned by a Jew house of the name of Louis, or Lewes, at Gibraltar, loaded there in the month of May a cargo, consisting of sweet oil, bees'-wax, jars of olives, paper, &c. and 38,000 to 40,000 dollars in specie, and sailed from thence on the 19th of May; her crew consisting of the Master, T. Johnson; the Mate, P. Hayman; three British, one Italian, one French seaman, and a

Maltese boy; the Captain, and Paterson, seaman, were murdered on the morning of the 7th of June, then in $6\frac{1}{2}$ degrees north lat.; when piratical possession was taken of the vessel, and her papers thrown overboard. After various schemes being proposed, it was resolved to steer north for the Lewisses, and afterwards to land on the east of Scotland with the specie: they first made the north of Ireland, then the island of Barra, where they bought a large boat, for which they paid about 15*l.*; the Captain now, formerly mate, assuming the name of Rogers, and pretending to be from New York, bound to Archangel.

"On last Saturday morning they sailed from thence, and steered their course to the northward, inside of the Long Island, until being in the evening abreast of Stornaway, they descried a vessel which they took to be a cutter; this immediately caused them to alter their former resolution, and induced them to determine on abandoning the schooner, and making the best of their way to the main land in the large boat. Having accordingly proceeded to the northward, they collected their specie, and shipped the same into the boat, with the other effects, and having scuttled the schooner, finally abandoned her. They then steered for the main land, when next morning they were providentially overtaken by the gale of wind which forced them to put into the creek in which they were discovered; they at first came to a grapnel, and continued some time riding by it, but at length were driven on shore, and the boat stove. This put them under the necessity of secreting the specie, and they accordingly buried the greater part of it in the sand, and the rest they concealed among the baggage, every man's share being previously divided, and sewed up in canvas bags, each taking charge of his own, trusting that they could have repaired their boat and put to sea again when the weather moderated. In this situation they were surprised by the Officers of Customs, when the pretended Captain, under the new name of Ledly (having formerly at Barra gone under the name of Rogers), trumped up a story of shipwreck, and said that he had been mate of a ship from New York to Liverpool.

"The Maltese boy, however, found an opportunity of communicating to the Surveyor of Customs the information of the atrocious act that had been committed, and the subsequent conduct of the mate and crew, as well as their secreting the specie. They were immediately made prisoners, and after a very minute investigation before the Magistrates, they fully admitted the facts communicated by the boy.

"Captain Oliver, of the Prince of Wales revenue cruiser, having to call in here advantage was taken of shipping off the criminals for Leith to undergo trial, where, we understand, he has arrived.

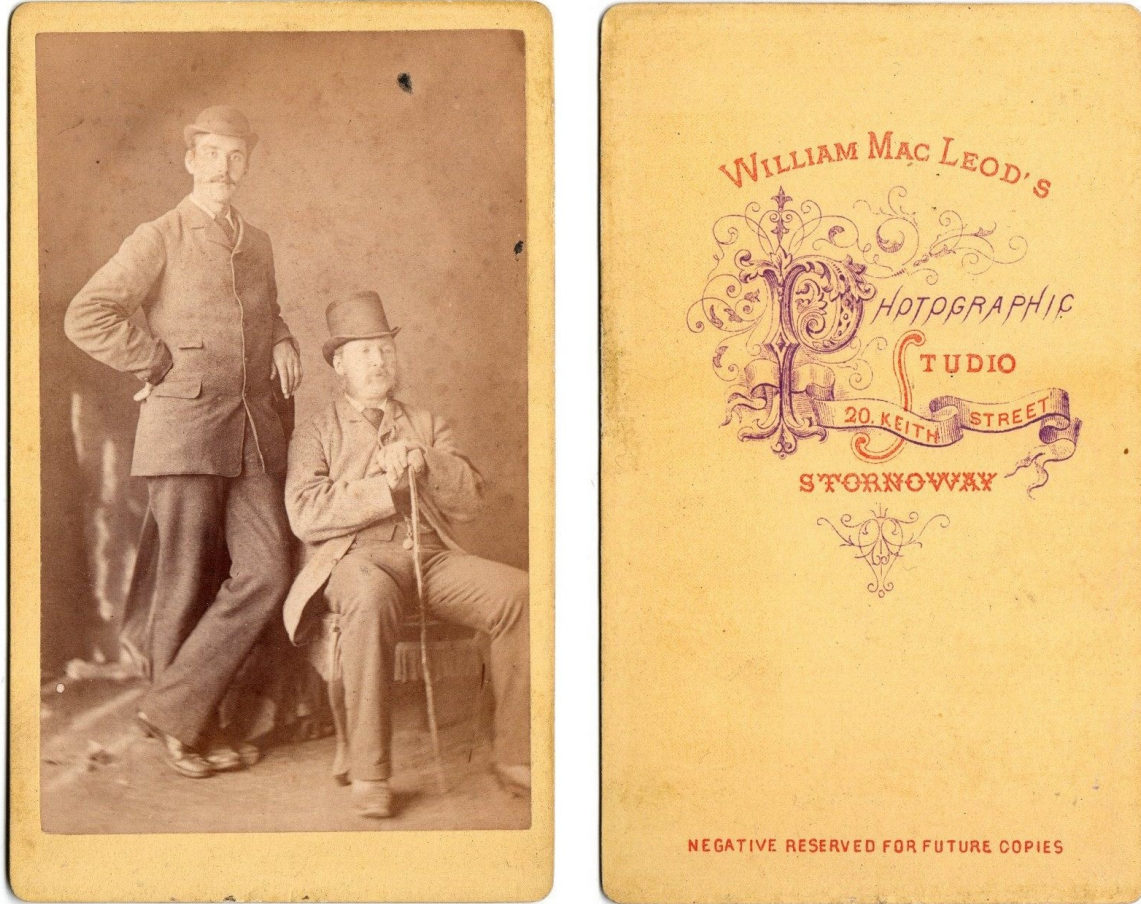
The article does not mention that when they were driven ashore for the final time, they found themselves in the vicinity of Swordale, Point. I like to think that my eighteen year old great-great-grandfather, John Macleod, had some involvement in the excitement!

A full account of the trial has been added to the journal home page — it's well worth reading.

William MacLeod of Stornoway, Photographer

On occasion I spend a few minutes searching eBay for locations, institutions and surnames of interest to me. It is surprising how frequently something appealing is discovered. The only question then is whether the cost can be justified!

A few weeks ago I came across the carte-de-visite (CDV) below at a sensible price, and so decided to make the purchase.



Searching the various decennial census records, it is easily found that William MacLeod was living with his wife Jane and their family at 20 Keith Street in both 1871 and 1881. By 1891 they had moved to 34 Keith Street, and so this photograph must date, at the latest, to the late 1880s. A photographer in mid-Victorian Stornoway must have been a rather rare individual, although I imagine that if the fishing was particularly good then he may well have benefitted from the extra cash in some people's pockets.

Having done a little more research of my own, I googled for William MacLeod and found an excellent article; rather than re-inventing the wheel I have included a link [here](#). William died in the autumn of 1899:

<i>William MacLeod</i>	<i>1899</i>	<i>No 67</i>	<i>Donald MacLeod</i>	<i>Heart Disease</i>	<i>Registered on the information of</i>	<i>1899</i>
<i>Photographer</i>	<i>November Eighth</i>	<i>years</i>	<i>Joiner</i>	<i>-</i>	<i>C. G. Mackenzie</i>	<i>December 6th 1899</i>
<i>(Married)</i>	<i>at 7.30 P.M.</i>		<i>Margaret Macaulay</i>	<i>Saw body after death</i>	<i>Procurator-Fiscal</i>	<i>Stornoway</i>
	<i>Keith Street, Stornoway</i>					<i>W. MacLeod</i>
	<i>Usual Residence -</i>					<i>Assistant Registrar</i>
	<i>Francis Street, Stornoway</i>					<i>H.H.</i>

[courtesy of NRS, scotlandspeople.gov.uk]

William the photographer is undoubtedly a man of interest amongst Victorian Stornoway merchants, but the census records do not give us a great sense of the man. His obituary, below, goes to the other extreme. There is no mention of his trade (although the date of death given matches that on his death certificate), but his impact upon local society, particularly from within the church, was plainly significant.

STORNOWAY UNITED PRESBYTERIAN CHURCH.

THE LATE MR WILLIAM MACLEOD.

In the United Presbyterian Church on Sunday morning the Rev. J. H. S. Hunter preached a funeral sermon on Mr William Macleod, the leader of praise, who died suddenly on the 8th inst. as recorded in these columns at the time. The preacher took his text in 1st Thess. iv. 13-14—"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." At the close he said—Brethren, death has again visited us and removed one of the members of this congregation. William Macleod entered into rest on Wednesday evening, November 8th. His call, though not unexpected, was sudden at the last; and he appears to have passed away without a struggle. For months he had been suffering from a painful illness, but he seemed to be recovering; yet he knew that he might be called away in a moment. And so it was: he is gone; and we shall see his face no more on earth. William Macleod became a member of this congregation in 1862, and since then he has continued to be a faithful and efficient and attached member of the church. As a manager, his services were highly valued, and he gave them ungrudgingly. As the leader and conductor of the Church praise it is impossible to speak too highly of his work. He seemed to have a faculty of mastering all the changes in psalmody and hymn music in a very short time, and nothing seemed too difficult for his powers. And all his talent was consecrated to the service of song in the house of the Lord. He will be greatly missed: missed in the church; missed in the choir; missed in the prayer meeting; missed in the work of the congregation. Indeed, the United Presbyterian Church without Mr Macleod to lead the praise will hardly seem the same place. The friends who visit us in summer, the travellers and tourists, the curers and fishermen, and many others—all will miss him. The whole town and island, I might say, will miss him; for Mr Macleod was well-known as the leader of psalmody in the Stornoway United Presbyterian Church,

and he had friends far and near. While taking great interest in all religious and political questions he did not come out as a leader. He did not appear on public platforms as a speaker. But he made his influence felt in a quieter, though not less effectual, way, and wherever work was to be done that required energy and tact, he was thoroughly to be relied on. Well acquainted with the character and characteristics of his countrymen, he knew how to adapt his arguments to their modes of thinking, and, while holding firmly his views, he was ever willing to admit the rights of others to hold and express their views. All he claimed was liberty of conscience, and fair play in all matters political and religious. In some respects we may say, that Mr Macleod was a unique force in the community—quiet and reserved, yet forceful. In the question of Temperance he took a decided stand. He was a consistent abstainer when I first knew him, and he has held fast his principles all these years. Before I knew Stornoway, the late Matthew Russell and he had formed a Band of Hope which did much good, and when I started one after a year or two in Stornoway, his assistance was most valuable. His family have all followed his good example on the temperance question.

AS A CHRISTIAN

William Macleod was quiet and undemonstrative. He was reserved and reticent in what concerned his own spiritual life, and seldom gave much indication of what feelings were working within. That he felt the "power of the Gospel" could be easily seen; but, like most of his countrymen, he generally kept these feelings locked up in his own bosom. Occasionally, however, "the inner spiritual man" was shown, and the manifestation was good. Once at least he gave a clear indication of his faith. Visiting him one day while he was lying ill, but had been recovering a little, I said to him—"You will yet be able to go about the streets again," and his answer was—"That will just be as Jesus pleases." It was a flash, revealing for a moment the inner soul. It did please the Lord to permit him a short period of returning strength, and he was able to go about for a while. When able he went to the church again, and resumed his old place as leader of the choir to the great delight of all; and he had

among his last acts gone with other friends to comfort a family from which death had taken away a promising boy. The end came suddenly, though not unexpected by him. His last words were written; but these are sacred, and we can only say that they will be cherished by the bereaved family. Now, William Macleod has gone from us. He who sat so long in the place of honour (for to be the leader of praise in a congregation is indeed a post of honour) has been called to higher honour. From singing the praises of the Lord God of Salvation in the earthly sanctuary he has gone to sing praise in the Heavenly. Death came to him suddenly, but we believe only to usher him at once into the better land. We feel his loss—but we must not grudge him his gain. Our part is to give such comfort to the bereaved as we can, and to seek more earnestly to "serve the Lord in our day and generation." "Let us work while it is called to-day, for the night cometh when no man can work." Our text is most comforting to all believers in Christ. We do not speak of our friends "who have fallen asleep in Jesus" as lost, but only as gone before us to "the better land." And their removal from this earthly scene but makes Heaven more real to us. And we feel as if we had a new claim on God's care and love—we feel that we have the more interest in the world to come. Yet, while we live, our work lies here; and our departed friends, could they speak to us in audible voice, would tell us to be up and doing, to work more earnestly and faithfully in our Redeemer's cause. May we take comfort in faith. We cannot forget that many in our country are to-day sitting in the darkness of sorrow because friends and relatives have died "for their Queen and country" in battle far away. We mourn for the widows and orphans of our brave soldiers and sailors whose bodies rest beneath the sod in South Africa. Grief may sometimes be selfish, but it is not so generally. Rather it awakens our sympathy for others. Then, if now we mourn the loss of a friend, and drop a tear over his grave, we mourn also with those whose tears are flowing for the loss of fathers and husbands and brothers who have fallen on the red fields of war. And our prayer is that the war may soon be brought to an end.

If you happen to know the identity of either of the men in the photograph, please get in touch!

Norman Macleod of 25 Swordale

Norman Macleod was born in 1874 in Swordale, Point. Viewing his gravestone, just a mile from his birthplace, few would imagine that he travelled the world, married and made his home in Australia before dying in Canada at the age of 44.



Norman joined the British Royal Navy in 1891 unable to speak much English but, as with so many islanders, being more than capable on the ocean. His time in the Navy as a Gunner and Torpedo Man was punctuated by promotion and demotion, including a sentence of 21 days of hard labour in Lewes Gaol. He bought himself out of the Navy whilst in port in Australia in 1902. He proceeded to join the Adelaide Steamship Company and studied navigation, quickly becoming a very capable officer, being strictly temperate and a firm disciplinarian.

In 1905 Norman married Effie, his first cousin, to the dismay of both families. Effie was a divorcee, having previously been married to another Scot, Alexander Terras, a tattooed and scarred man of larcenous habits.

Norman sailed between Australia and the west coast of North America. His final voyage was as First Mate on the SS

Yankalilla, leaving Newcastle, Australia in the November of 1918. She arrived in Ocean Falls, British Columbia, on 31 December 1918. Norman was diagnosed with influenza the following day, just as the Hebrides were suffering what is still Britain's worst post-Titanic peacetime shipping tragedy: the sinking of HMY Iolaire. Norman passed away nine days later, one of around 30 million to die from the Spanish Influenza pandemic.

Effie had his body exhumed from the Ocean Falls Cemetery and embalmed before booking the homeward passage to Lewis. He was then buried in the Aignish Cemetery on the Braighe, near the village and the ocean he had loved.



Families of Lewis

This series continues with two articles (printed February 1951) on the Macphails.

Please see page 9 of the April 2023 issue for the acknowledgements due to various individuals and organisations. If an as-yet-unpublished article is of particular interest to you, please submit a short piece of your own and I will see what I can do for you!

MACPHAILS (1)

found/
and h
in adversity h

In our last article we gave reasons for thinking that the ancestor of the Lewis Murrays, known to tradition as An Gobha Gorm, was William Murray, a citizen of Dornoch, that he came to Ness as a fugitive from justice about 1608, and that his companion ~~it was who for long~~ figured in the traditions of Lewis as Iain Ruadh MacPhail. As we saw then, the other variant of the latter's name, Iain Mor Mac Aoidh, indicates that he belonged to the Siol Phail branch of the Mackays in the east of Sutherland, and that he is probably to be identified with John MacPhail, a natural son of Thomas MacPhail, citizen of Dornoch, and William Murray's chief accomplice.

One of these reasons f was/
of Ness/

Mackay/

Paul Mackay, the ancestor of the Siol Phail, was a natural son of Neil, grandson of Donald, whose patronymic has been perpetuated in the surname Murray. Paul and his brother Angus were slain by a pursuing force in the Brae of Sutherland after they had "lifted" some cattle from their neighbours on the coast. A series of green mounds on the hill above the present farm of Culbuie, Lairg, remains to show where the dead were buried after the conflict, the date of which must be some time in the second half of the 15th century. Since this event, the hill has been known as Cnoc Mhic Neill. We know nothing further of Paul Mackay or his progeny until 1594, in which year the "Cheilphale" appear in a list of "broken clans" drawn up by the Scottish Parliament as a prelude to measures to be taken for the suppression of lawlessness in the Highlands.

See Highlander, 31 (12/10/1873).

Rory, son of Torquil Pabh,
to be exhibited by Donald
Gorm of Sleat on 2nd
February next. - RPC,
30th June, 1609.

Kidnapping of the MacLeods

We can well imagine that such a clan as the Siol Phail must have produced some desperate and lawless characters, and what we know of John MacPhail's activities after his arrival in Lewis shows that he lived up to that reputation. His name has been preserved as that of one of the ringleaders in an exploit which must at the time have caused a considerable stir not only in Lewis but all over the north, and had indeed repercussions at the seat of government in Edinburgh. It may be called the Kidnapping of the MacLeods.

Torquil Og/

concocted/

About 1608 the situation in Lewis, was somewhat as follows. The MacLeods were fast losing their hold upon their ancient patrimony, and the Morisons of Ness, for reasons best known to themselves, were doing their utmost to secure full possession for the Mackenzies. The MacAulays of Uig, on the other hand, remained faithful to the old lords of the soil, and their chief, Domhnall Cam, was bringing up the sons of Torquil MacLeod (Torcuill Dubh), who were in the direct line of succession. These boys stood in the way of the Mackenzies' designs on Lewis, and plots were being laid to take them away from their friends and supporters. The Judge of Lewis, we can well believe, was one of the principals involved, and our surmise is that William Murray and John MacPhail, coming to Ness at this juncture, were given asylum by him on condition that they helped to carry out the plan he had in mind.

Torquil Og/

Torquil Og, one of h
measures/

his/

A Daring Plan

It was a daring plan, and daringly executed. The Morisons made their descent on Uig from the sea on a night when the MacLeod boys, accompanied by a number of the MacAulays, including their guardian Domhnall Cam, were hunting rabbits on the islet of Siam, off the coast of Valtos. John MacPhail, who is said to have been a man of gigantic strength and stature, seems to have taken the lead in the attack, and when the captives were got aboard ship, it was he who held Domhnall Cam while others lashed him to the mast. The full story does not concern us here, except to say that some of the captives subsequently escaped, and that Domhnall Cam, his brother Malcolm, and one of the boys, Torcuill Og, made their way to Sir Roderick MacLeod of Dunvegan, who was concerned for the safety of the young MacLeods, as they were his sister's sons. The Mackenzies, who had the ear of the powers that were, thereupon induced the Privy Council to take action for the apprehension of the fugitives, as appears from the Council's minutes, dated 24th July, 1610. If we allow sufficient time for the escape to take place and for the process against the fugitives to be set in motion, we shall not be far wrong in assigning the kidnapping to the year 1609.

Torquil Og/
was/

and h
Kinsman/ He

note/
of MacAulay, h
bringing up another/
who/

Rabbits in Lewis

It may be mentioned that this tradition has been doubted on the ground that there were no rabbits in Lewis until comparatively recent times. Ample confirmation on this point, however, is forthcoming from Dean Monro, who wrote his Description of the Western Isles in 1649. He calls the islet where the kidnapping took place Siam Mhor nan Coinean, "that is to say the Cuninges Ile, quherin ther are maney Cuninges."

of

(See also paper by F.J. MacLeod in TGS)

In some versions of the story, including that given in Morrison's MS, Traditions of Lewis, this episode has unfortunately been confused with the capture of Torcuill Dubh in 1597. It so happens that we can be quite clear about what happened in 1597, because accounts are extant which were written while it was still a matter of living memory. Torcuill Dubh had seven men with him, and they were all put to death along with him, except one gentleman of the MacLeods of Raasay, who succeeded in regaining his freedom. There is thus, for example, no question of Donald Cam MacAulay having been apprehended on that occasion. That, as we have shown, did not happen until the ~~same~~ Torcuill Dubh were kidnapped in or about 1609.

Sir Roderick MacLeod defied the Privy Council's demands that he should hand over Domhnall Cam and his wife, and the former made his way back to Uig.

(In the next instalment, Mac Gille Chaluum tells how Domhnall Cam is reputed to have got his revenge on John MacPhail).

has been / Og was /

Kinsman / we know at any rate that

* Domhnall Dubh mac Ruairidh ?

by the MacLeods / eventually / must have

MACPHAILS (2)

(In the first instalment Mac Gille Chaluum told how Domhnall Cam escaped after his capture by John MacPhail at the instigation of the Morisons of Ness).

It is part of the tradition that Domhnall Cam eventually had his revenge on John MacPhail, who is said to have been stationed at Dun Bhragair. It would appear that at this time the country between the Barvas and Grimersta rivers was more or less a no-man's land between the Morisons and the MacAulays, and it is no accident that to-day the ruins of former strongholds are specially numerous in the area. The Morisons had to garrison the frontier, and were no doubt glad to enlist so formidable a warrior as John MacPhail for that service. One night he cannot have been as watchful as his situation required, a band of MacAulays caught him in his bed, and led him away prisoner to Bernera, where he was executed at Cnoc na Mi-chomhairle, Kirkibost. So some versions of the story have it; but here there is a considerable variation, especially in regard to the name of the victim, and we cannot exclude the possibility that this part of the tradition may refer to some act of revenge following upon the events of 1597.

, when /

and he was / by a band of MacAulays, who / and /

The following genealogy is based on the belief—which seems well founded—that Iain Ruadh MacPhail was the ancestor of Domhnall Ruadh MacPhail, who lived in Eoropie a century later. We begin, therefore, with

was probably h

I.—John MacPhail, who must have been born about 1580, assuming that he was in the prime of life when he came to Lewis. He was followed by

earlier / not later than 1580 / for in the fight of 1609 he was assisted by his wife, according to tradition, was a niece of

II.—Norman, probably the son of John MacPhail. His span of life would be . . . He was followed by his son,

Donald Cam MacAulay (who had a sister married at Dalbeg).

c. 1620 - c. 1690 /

III.—Donald, tenant in Eoropie in 1726. A comparison of different lists of the period shows that Donald MacPhail was also called Donald Roy and Donald MacHormoid. He had at least two sons,

(PSA II. 401) X Cf. GNI. 53.

1718 and /

(1) Norman, of whom below;
 (2) Hector, tenant in Eorpie in 1726, who had a son Norman, tenant there in 1773.
 IV.—Norman (Tormod Ruadh), tenant in Eorpie in 1726. He had at least ~~one~~ son, whose descendants are now known as Murrays.

The reason for this change of surname is not, to our knowledge, satisfactorily explained by any existing tradition. But it may be observed that when the old tribal system was unimpaired, members of one clan who settled in the territory of another took the name of that clan for official purposes, when away from home, for example, or on a warlike expedition, and this was recognised as obligatory after the third generation. Some of the Siol Phail may have acknowledged a relationship of this kind with the Murrays. In Ness there may have been an additional reason—the desire to show their special friendship with the Murrays of Swainbost, whose first appearance in Lewis coincided with their own. The son referred to above ~~was~~

~~VI—Donald, on record as tenant in Eorpie at various dates between 1766 and 1787. He had a son Angus, who is the ancestor of the Murrays at No. 4 Eorpie, and a son Donald, of whom next.~~

~~_____~~
~~_____~~
~~_____~~
~~_____~~
~~_____~~

VI.—Donald Murray was the first of his race to be called "Donn," and his descendants are still known as "Na Donnaich." It is said he received this cognomen from Donald Morison (Domhall mac Ailein), tacksman of North Dell. Morison one day had need of someone to help him at the Mill of Dell, and selected Donald Murray from a group of lads who stood by, saying, "Thig a so, mo ghille donn." Donald thereafter spent some years in Morison's employ, and the epithet stuck to him. He ~~was~~ South Dell.

Issue:

- (1) Norman, who married Margaret, daughter of Donald Morison (Domhall mac Iain mhic Ruairidh), South Dell, on 17th May, 1812.
- (2) Donald, who settled in North Tolsta, and afterwards emigrated with his family to Canada.
- (3) John, who also settled in Tolsta, and was married, with issue.
- (4) Angus, a seafaring man, who lived at Incelete (Newton), and was married, with issue. (GN V. 125)
- (5) Ann, who married Angus Morison on the same day on which her brother Norman married Angus' sister.
- (6) Christina, married in Eorpie or Fivepenny.
- (7) Another daughter.

* General Notes I. 20.

1786-1873 (GN V. 55)
 Norman Murray, Habest.
 (GN VIII. 39, 40, 42, 43, 44, 45, 46, 48, 49; IX. 116)
 Donald Murray, Eorpie.
 VIII. 41, 42, 43, 44(2), 45(13), 46, 48.

and solidarity

GN VIII. 39

* The present tenant is Norman Murray, son of Angus Murray (Angus mac Domhnaill 'ie Angus), locally known as Angus a' Chairich, who was the gardener of Angus above-mentioned. (See photograph of the latter in Eilean an Fhruich Annual (1963), 33.)

~~Iain Ruadh, who must have been his grandfather, married Christina, daughter of Donald Morison (Domhall mac Iain mhic Ruairidh), South Dell, and had two sons, James and Donald. James was James Ruadh. Iain Ruadh had other children, whose son Donald was a student at Carlisle. This Donald was the father of the late Mr. Donald Murray, South Dell. (GN V. 148; VIII. 21, 33; IX. 43.)~~

* But see Notes, 21p. (as to which Iain Ruadh's mother-in-law was the daughter of Donald Morison. Ann Iain Ruadh m. Iain Ruadh (Ruadh).)

1771 and 1772
 (3) Donald, tenant in Arnel in 1726.
 (4) John, tenant in Arnel in 1718.
 one

Morrison
 Anne of Angus at Chairich passed into Angus along with brother of Iain Ruadh's cousin.

GN VI. 116; V. 55, 167; IX. 103

introduced as a member of a sect.

as a shepherd
 On marrying he obtained a tenancy in South Dell. His wife was Christian Morison, by whom he had

* GN V. 53-4.

* Cf. North Tolsta, 33-4, 50.

* The site of his house (Cuac Domhnaill Ruadh) is pointed out at No. 44 North Tolsta.

* Grandchildren of Angus a' Chairich, who lived with his wife Christina (Morison). Son of Angus a' Chairich (Morison).

Ms. These are daughters of Donald m. Iain mhic Ruadh's mother-in-law.
 (1) Mary Iain Ruadh's mother-in-law.

is Iain m. Iain m. Angus a' Chairich

This family is still well represented at South Dell by descendants of Norman Murray and Margaret Morrison. Space is lacking to bring genealogies up to date, but we believe many readers at home and abroad will recognise themselves as descendants of one or other of the children of Domhnall Donn.

no doubt!

It may be added that, probably from the time when they first came to Lewis, the burial-place of this family was on the south side of St. Peter's, Swainbost, on the left hand as one entered the church door.

~~It is to be regretted~~

~~that we have no particulars of the ancestry of the MacPhails who have been settled for many generations at Shawbost and Carloway, but we have no reason to doubt their descent from Iain Ruadh MacPhail. It is very likely, also, that other descendants of his have reverted to the original surname of Mackay, though this, of course, by no means accounts for all the Mackays in Lewis. 5c 13/2/51 (Concluded).~~

Angus Murray (1766-1859),
Cross (GN VI, 164).

VIII, 41, 42, 44,

45
V, 168

IV, 59

Genealogies, 68-9.

V, 118

GN VI, 129.

A branch of the MacPhails, ~~supposed to originate~~ from Carloway, settled in Lewis, and are found in Inver. Others of them are at Callost, but these have changed their name to MacLeod. Among these Callost MacLeods are the Rev. John MacLeod, Highland Church, Edinburgh, and Dr. Murdoch K. MacLeod, minister of the parish of Igleskirky.

There are also MacPhails at Tolsta who have changed their name to MacDonald.

These MacPhails are different... Their connection with the MacLeods is doubtless because they are the descendants of Paul Balkason.

Terms & Conditions for submissions

- 1) There is no fee to be paid at any point.
- 2) Submissions may be of any length and should be emailed to cummingwj@hotmail.com.
A fifty-word piece of oral history is as welcome as a ten-thousand word essay.
- 3) Copyright remains with the submitter.
- 4) Submissions should be submitted as Word documents. These may be edited for formatting, but will otherwise be published as submitted. Images should be submitted as high resolution .png or .jpg files. If the compiler believes that there are issues to be concerned about, these must be resolved before publication.
- 5) In making a submission, the submitter is stating that there are no copyright issues. If that is later found to be incorrect then the submitter is liable, rather than the compiler of the journal. In particular, the work done by Bill and Chris Lawson of *Seallam!* may not be quoted at any length. Instead the work referred to should be cited so that the reader can refer to the original text.
- 6) All submissions must relate to a family which lived in Lewis prior to the year 1900.
This could be a fairly tenuous link; for example, if a Raasay tradition has a Lewis connection this would be very welcome.
- 7) Where a tradition is known in the original Gaelic, please provide the original, but also translate the text for the benefit of those of us who, sadly, do not speak the language.
- 8) It is inevitable that submissions will sometimes contain errors.
These may be corrected by the submitter or politely challenged by others in future issues.
- 9) Submissions relating to DNA testing must have received consent from the individual whose DNA was tested. Individuals other than the submitter must not be identifiable, unless it can be confirmed that specific permission has been granted by those other individuals.

These conditions will be updated from time to time.

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