

The Highland Clearances on the Isles of Lewis and Harris

Some writings of Donald J MacLeod of Uig presently of Bridge of Don, Aberdeen

This PDF file contains three documents sent to me, Alastair McIntosh, in May 2015 by Donald J MacLeod of 49 Woodcroft Avenue, Bridge of Don, who frequently writes letters about the Clearances in the press. In a typed letter of 11th February 2015 he wrote to me of himself saying: "I am from the older generation of Leodhasachs (Lewis people)". His village was Enaclete, Uig.

Donald is currently aged 81. With his permission, I have scanned his papers or compiled them from emails, made minor edits at his request and with his approval, and posted them to my website so as to be accessible in the public interest. The short URL for this file is <http://goo.gl/dYK79c>.

This documents comprises:

- 1) **The Clearances, Parish of Uig, Isle of Lewis – *Na Fuadaichean, Sgìre Uig, Eilean Leodhais*** – this being the initial document that Donald sent and which I scanned (pages 2 – 7).
- 2) **Record of Lewis émigrés and families in the Gisla Cemetery, Milan, Frontenac County, Quebec, Canada** - as collated and put on web by Susan and Leslie Nutbrown (pages 8 – 11).
- 3) **Emails from Donald J MacLeod to me, May 2015**, in response to my asking if he was old enough to remember any of those who had been cleared (page 12 onwards, and may be added to if the occasion arises). **Pp. 28-35, new about Harris.**

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Govan, Glasgow, May 2015

Pages 36 onwards are additional material included in as of 1 June 2024

THE CLEARANCES, PARISH OF UIG, ISLE OF LEWIS
NA FUADAICHEAN - SGIRE UIG - EILEAN LEODHAIS

By Donald J MacLeod, 2015

The Highland Holocaust – The Clearances – has more or less been cleansed from Scottish history books and school lessons. I went to Lochcroistean School, Uig, and the Nicolson Institute, Stornoway, in the 1940s and never heard the Clearances mentioned once. No wonder Scots are unaware of this dark chapter of their history. As the famous historian mentioned “A people who forget their history become a substitute people.” The Clearances have been cleansed to divert any blame for the crime from the British government, the Anglicised clan chiefs and landlords and the ministers of the Church of Scotland. Many of the names of cleared villages have been erased from the map. This is my attempt to try and record some facts relating to the Uig evictions. However, much more research requires to be done.

Donald J. MacLeod 2015

**N’ duair a chaidh na solus ais
(When the lights went out)**

THE CLEARANCES PARISH OF UIG, ISLE OF LEWIS
NA FUADAICHEAN - SGIRE UIG - EILEAN LEODHAIS

For generations the people of the Highlands and Islands suffered under a tyrannical landlord measure that stifled all ambition, suppressed all aspiration, destroyed manhood and reduced the people who did not emigrate to slavery. For a hundred and fifty years the parasitic Highland landlords and Anglicised clan chiefs caused untold suffering to the people. Life under tyrannical landlords such as Sir James Matheson, was aptly described by a Lewis crofter, “*All we can expect is to live as slaves and die as beggars.*”

For over a century land monopoly was the cause of untold misery in the Highlands and Islands. The landlords, factors and their agents were deaf to all reason and common decency and yielded no obedience to no law but that of their own will. It gave the rapacious landlords added confidence that the British government had no sympathy for the Highlanders or Islanders and showed no consideration of humanity towards the evicted. In fact, the opposite was the norm as on every occasion that armed troops and baton wielding police were used to assist landlords evict the people the British government had given permission for their deployment. It resulted in every inch of land in the Scottish Highlands becoming private property and nobody could live there except under the hard fist of a tyrannical landlord.

The people of the upper end of Uig for generations got on a ferry or a boat at Callanish to take them to Miavaig saving a long tiresome journey over the moor and along the side of Little Loch Roag.

[Erased repeated text in scan]

Once they landed at Miavaig they walked home or had a gig via Glen Valtos. Once they reached the top of the glen a wide expanse of villages opened up in front of them – the villages surrounding the Uig sands. At night lights from the houses could be seen all around Camus Uig. However, once the people were cleared the lights went out and all that was to be seen at night was an eerie blackness and these evictions were referred to as **N’ duair a chaidh na solus ais (When the lights went out)**

“In too many instances the Highlands have been drained, not of their superfluity of population, but of the whole mass of the inhabitants, dispossessed by an unrelenting avarice, which will be one day found to have been as short-sighted as it is selfish and unjust. Meantime the Highlands may become the fairy ground for romance and poetry, or the subject of experiment for the professions of speculation, political and economical. But, if the hour of need should come, the pibroch may sound through the deserted region, but the summons will remain unanswered.” Sir Walter Scott.

The many deserted villages in Uig and other Lewis parishes are monuments to the sheep farming and sporting estate policies of the Seaforth family (Chiefs of Clan MacKenzie) and Sir James Matheson (MacDrug). The story of the untold misery caused to young and old in Uig by these parasitic landlords has never been told. The power of these landlords resulted in the wholesale clearance of many of the ancient Uig inhabitants from their native parish.

In 1793 the whole parish of Uig was advertised for letting as a sheep farm by Frances Humberstone MacKenzie, later Lord Seaforth, (Chief of the MacKenzies). Despite having raised regiments of soldiers mostly men from the Seaforth estates in Ross-shire and Lewis, this despot was willing to evict and exile the whole population of this parish.

Aware of the contribution Lewis soldiers had made to the British army in India, a Lewisman, Colonel Colin MacKenzie, wrote to the factor from Hyderabad, expressing his concern regarding the future of the Uig inhabitants and urging Seaforth to supply the evicted with land or employment elsewhere. Colonel MacKenzie had some clout as he was the Surveyor General for all India and his interjection prevented the whole parish of Uig being totally devastated and depopulated. However, it was not long before the Seaforths began their ‘land improvements’ which led to fact the clearing of many Uig townships. Amongst the evicted were many who had served with the Royal Navy and British army regiments.

1825-1828.. The people of Uig are deprived of their pastures on various islands. This led to a reduction of their stock as without these grazings they were unable to feed their animals throughout the winter. Because of this situation many people had to leave the area. They are not counted as being evicted because they left voluntarily. However, in fact it was an eviction by the back door – they could not survive without sheep and cattle.

It was the same when Morsgail, Grimersta, Scaliscro, Gisla and Uig Lodge area were appointed as deer forests and sporting estates. The people were banned from using the moorland for summer grazing for cattle, sheep or horses. They were also banned from cutting peats on this moor. As a result many people left voluntarily because being denied summer grazing they did not have enough food to feed the animals in winter. These are back door evictions but they are never mentioned in Scottish history books.

Since the Vikings first settled in Lewis the people of Uig took their cattle to Morsgail where sheilings were built for summer grazing. After centuries this practise ended when Matheson appointed the area a deer forest.

The name Morsgail is from Old Norse – *Mos-sgali* – the sheiling on the moor.

Aird Mhor
Aird Beag
*****Balnicol**

Baile Ghriasaich

Bail'na Cille

Ballyglom

Beinnisbac

Beiridhro

Berisaidh

Berve

Bhacsaidh

Bosta

Breidhbig

*****Capadal.**

CeannChaolais

Ceann Chuisil

Cleidir

Cleit a' hog. Population evicted in 1804 – Along with Scaliscro and Kinlochroag the first Uig Clearances.

Craigard - This was a village on the hillside opposite Cliff. People evicted from surrounding villages sought refuge in bothies at Craigard whilst awaiting the arrival of the emigrant ship. I have not been able to ascertain if all the people were evicted from the village.

*****Croir**

Crola

Drovernish. Loch Drovernish was known for the popular small herring caught in Loch Drovernish

Dun

*****Earshader**

Erista

Gisla – Cleared. There are two versions of the reason for clearing this village. One probably from an estate source is that people from Morsgail were caught poaching salmon on the Morsgail river. This is the landlord version. The people of Gisla had a river in the village and for centuries they salmon and sea trout from the river. In fact like other Uig areas salmon was so plentiful that salted barrels of salmon for the winter. Salmon was so plentiful that in Uig to give a man working for you salmon for dinner on more than two days a week was frowned upon. This was before the era of the landlords appointing large swathes of land as sporting estates and banning locals from catching salmon.

The Gisla eviction version I heard as a youth in Enaclete was that Lady Matheson was on her way to Uig lodge and as she passed Gisla saw salmon jumping at the river estuary. Soon afterwards the people were evicted. JohnMac Donald, Post Office, Enaclete stated to me, “ My grandmother never forgot the Gisla eviction. As a young girl she was with her mother north of Gisla at the mill grinding corn. As they walked back home with sacks of oatmeal on their backs they smelt burning and could not understand where the smell was coming from. When they reached the hillock above Gisla to their consternation below them were the village houses on fire. They were most upset as they did not know what had happened. The factors and bailiffs had set the village on fire and evicted the people. My grandmother never forgot that awful scene.”

During the Clearances it was a common occurrence to use fire and faggot to evict the people. Donald Stewart - In Borge, Harris, in 1839 he caused the fires on the hearths to be drowned with domestic milk while the thatch was ripped off the houses with hooks and even the roof timbers and the thatch was collected and burnt, until there was nothing left but the blackened shells of the once hospitable homes.” Angus Macleod – ‘Lewis Maciver of Gress’ in the Angus Macleod Archive.

Those evicted from Gisla sought refuge and shelter in other Uig villages like John MacDonald, who was sheltered by his father in law, Malcolm Morrison, Ungishader, before the family emigrated to Canada in 1855. Two other MacDonald brothers had emigrated to Canada in 1851 and another in 1855.

The evicted people from Gisla who went to Canada named Gisla, Quebec, after their native village. Some of them and their descendants are interred in Gisla cemetery, Quebec. One of the gravestones : McDonald, Donald L., b. Gisla, Parish of Uig Island, Lewis, Scotland, d. no date, age: 76yrs. No doubt he is one of the 'Laghach' family evicted from Gisla.

Hamnaway; Prior to the Clearances there was a prolific herring fishing industry in Loch Hamnaway and adjacent seas.

Kinresort. Loch Resort is the Viking defined boundary between Lewis and Harris.

Kinlochroag. Village cleared in 1804. There is a gravestone in Gisla cemetery, Quebec, Canada : McDonald, John, b. Lochroac, Scotland, d. 28 Mar 1869, age: 80yrs. He would have been evicted from this village.

Kintulavig

*****Kirkibost** – Cleared in 1825. There is an ancient place of worship in the village – St Macrels.

*****Kneep** . Villagers evicted in 1848. Some of them settled in Shawbost, Lewis.

Knockmagem

*****Linshader**

Little Bernera – Cleared in 1825. A very fertile island where the people grew probably the best barley in Lewis. It was because it was so fertile that the people were cleared. There are two ancient places of worship on the island – St Donnans and St Michaels.

Mealista – Cleared 1838. The largest township in West Uig, fertile and sheltered. Some of the evicted sought shelter in the crowded village of Breanish and in other villages in Lewis. However, the majority went to Canada and settled in the Eastern townships of Quebec. The evicted people of Mealista never forgot the pain and cries of the children as they were forced to leave their homes by the factors and bailiffs. Some of these children as adults in Canada were having nightmares about the family eviction and their homes being demolished and probably set on fire. One of the best known poets of Quebec, Canada was Angus B. MacKay whose parents were evicted from Mealista. He wrote under the name Oscar Dhu.

“ During World War 2 Lidice in Czechoslovakia on the orders of Hitler was obliterated and the inhabitants executed for killing the Nazi overlord Reinhard Heydrich. Hitler had a reason to kill his enemies for what he considered a crime. Lord Seaforth evicted his own people to make way for sheep. Lidice has been re-built and re-populated and is now a thriving town. However, Mealista is still de-populated.”

D. MacLeod, descendant of John MacAulay (Iain Ban- Blonde John) tenant in Mealista, 1787.

*****Miavaig.** 1851. Village evicted and turned into a sheep farm.

Morsgail. The name is Old Norse meaning 'moor sheiling' and the people of Uig had sheilings, summer grazing and peats were cut on the moor. Sir James Matheson appointed Morsgail as a sporting estate in 1851 and banned the cutting of peats and summer grazing for stock. As a result many people did not have sufficient winter feed for their animals and a scarcity of peats so they left the area, many of these people emigrated or settled in other parts of Lewis.. This can be termed a voluntary Clearance and the same must have occurred throughout the Highlands.

There is no record of the number of people in the Highlands displaced because of sporting estates. However, we know that from the early 1800s sporting estates extended from a few hundred thousand acres to 3,599,744 by 1913. As a result how many people were evicted or left voluntarily? We will never know.

Pabbay Mhor. There is an ancient place of worship on the island – St Peters. The progenitors of the MacIver brothers involved with the founding of the Cunard Line may have been from Pabbay.

*****Penny Donald. Malcolm MacLeod (Calum Sprot) from this village found the Lewis Chessmen. In 1851 he was evicted along with the population of all the villages in the area and then Ardmoil became a large sheep farm. The ethnic population was replaced by sheep and a few shepherds from Kintail. The incomers had no knowledge of Lewis history or the Lewis Chessmen. The evicted for a while sought refuge in some Lewis villages, some trekking with their belongings over fifty miles to the Ness area of Lewis. Later many of these Uig people emigrated to Canada or Australia and took with them their Gaelic language, culture and history. So the Clearances are responsible for the misfortune of posterity losing the history of the Lewis Chessmen. The Clearances are not mentioned in the Lewis Chessmen brochures issued by the British Museum, this is not surprising as the Clearances have more or less been cleansed even from Scottish history books, though the evictions lasted for over a hundred years, the longest period of ethnic cleansing in the history of Europe. Malcolm MacLeod was a neighbour of my progenitor Donald MacRitchie.**

*****Reef** – *“The tenants of Reef got notice of removal from Mr Scobie, factor, and as they had no arrears of rent they refused to remove, and stood out against it for three years.: and after his term of office expired, the new factor followed up what his predecessor had begun, and at last got them, forcibly ejected.”* Neil MacLennan, Breasclete, statement to the Napier Commission. In 1848 all the population was evicted

Angus MacLean who was evicted from Reef settled at Lochganvich. He was not long there before being evicted once again. The estate officials came and quenched his fire and forced him on board an emigrant ship. His only cow was left standing at his back door.

Scaliscro. Cleared in 1804 and I believe in 1835. It became a sporting estate.

Strome. Cleared in 1835. Village opposite Ungishader on the south side of Little Loch Roag. Some of the evicted walked with their chattels over the mountains and settled in Lochs.

Including a MacIver family.

There is no road to Strome and it is better to cross Little Loch Roag on a boat from Ungishader rather than trekking across the moor to the village. Strome is close to Loch Drovernish, known for its abundant shoals of herring. There was no hunger in this village as they salted plenty of herring and white fish for the winter.

*****Timsgarry** – Cleared in 1826. The people of this village were evicted to make a glebe for a native of Sutherland, the Rev. Alexander MacLeod, Balnacille Church. This act met with a hostile reception and they blamed the minister for their removal. Many of them settled in Canada and the USA.

The minister was worried that the eviction might render his gospel ministrations unsuccessful. Like many Church of Scotland ministers Rev MacLeod was in the pay of the landlord, Seaforth (MacKenzie). After WW1 the farm at Timsgarry was broken up into crofts for a few Uig servicemen returning home from the war.

Torraidh. Some of the people of this village had already been evicted from Capadal and other Uig villages, only to be evicted again from their homes in Torraidh. A number of the evicted families settled in Scarp and South Harris.

*****Valtos** – 1848 and 1851. Some families evicted.

Vuia Mhor – 1841. The whole population of this island opposite Valtos was evicted. Some settled in Canada.

Donald John MacLeod, Enaclete, Uig, Isle of Lewis - 2015

*** These villages were re-populated prior to or after World War 1. The cleared villages became farms. These farms were broken-up and divided into crofts for returning ex-servicemen. However, these new occupants were from other villages in the Parish of Uig and were not the descendants of the original villagers who had been evicted in the 19th century.

The *Harmony* left Stornoway in 1827 with two hundred emigrants on board: Thirteen died during the crossing, twenty-two died after being put ashore in an uninhabited part of Cape Breton and five more died as the vessel reached Sydney, Nova Scotia. Exposed on the voyage and ashore to disease and starvation these emigrants, like many other evicted Highlanders and Islanders, who landed from fetid and worm riddled emigrant ships died on a foreign strand. There is no record of the number of evicted Highlanders and Islanders who died on board emigrant ships, drowned on the voyage or died shortly after coming ashore overseas.

“As my great, great grandfather, Donald MacLeod (*Domhnall Calum Og*) toiled in an open boat in the heaving swell off the Flannan Isles hauling in his *lion mor* (great lines), little did he envisage at the time that in old age he, his wife and seven children, would be squatters, mentally and physically exhausted, arduously chopping trees and clearing brushwood in the backwoods of Ontario, after being evicted from their croft at Valtos, Uig, in 1851 by Sir James Matheson. So that as many people as possible could be crammed into the emigrant ship they were only allowed to carry hand luggage and had to sleep amongst a cargo of pig iron. Ploughs or any implements that could assist them in Canada were banned as it would take up passenger space on the vessel. Before leaving the crofters had to sell their sheep, cattle, horses and chattels to Sir James Matheson. He paid for their passage helped no doubt by the profit he made by selling this stock. In 1851 two ships packed with emigrants with heavy hearts sailed from Lewis bound for Canada. In the Atlantic they encountered mountainous seas and a fierce storm that ripped the sails and broke the masts on one of the ships. However, the evicted Lewismen were all fishermen and seamen and saved the vessel, not least by physically throwing overboard fifty tons of pig iron, otherwise everyone on board would have drowned. After a horrendous voyage of nine weeks and four days they landed at Quebec on 4 August, 1851. Then they travelled for hundreds of miles in boats along the St Lawrence before arriving at Hamilton, Ontario. In 1852 at Hamilton they were joined by more evicted Lewis emigrants. However, later in that year there was a cholera epidemic and many in this Lewis colony perished, a long way from *Eilean an Fhraoich* (The Isle of Heather).”

D. J. MacLeod

THESE IS NO RECORD IN SCOTLAND ON THE NUMBER
EJECTED DURING THE CLEARANCES
DESCENDANTS OF PEOPLE EJECTED FROM
LEWIS DURING THE CLEARANCES OF
THEIR SONS AND DAUGHTERS

Gisla Cemetery Milan, Frontenac County, Quebec

Contributed by Leslie Nutbrown, Jul 13, 2005, last edited Jul 25, 2006 [lnutbrown@videotron.ca]. Total records = 163.

This small cemetery is located on Gisla Road near Milan, Quebec. From Route 214 heading east toward Scotstown and near the Donald Morrison Village, take Gisla Road about 3 miles. Caution: this gravel road winds through a forest, and is very narrow. Suddenly the cemetery will appear in a clearing on the right. If you visit here in the summer, be wary of mosquitos and black flies.

This cemetery is the final resting place of Scottish settlers who left their homes on the Isle of Lewis, in the Hebridean Islands, Scotland. Buried here is **Donald Morrison, (known as the Megantic Outlaw)** who became a legendary figure in Eastern Canada.

Susan Nutbrown and I visited this cemetery in Jun of 2005, and we have transcribed from all existing and legible tombstones or markers.

- *Leslie Nutbrown*

Beaton, Christy, b. 1869, d. 7 Apr 1877, age: 8y 2m, dau of Norman & Jane, s/w Malcolm
Beaton, John, d. 4 Sep 1894, age: 97yrs, **native of Lewis, Scotland**, s/w & husband of Ann **MacAulay**
Beaton, Malcolm, b. 1863, d. 1907, s/w Christy
Beaton, Neil N., d. no date
Beaton, Norman J., b. 1835, d. 1917
Beattie, James Ross, b. 1917, d. no date, s/w Sophia **MacArthur**
Bishop, Harriet, b. 1871, d. 1929, s/w & wife of John **MacAulay**
Buchanan, Donald, b. 1879, d. 1897
Buchanan, George N., b. 1894, d. 1915
Buchanan, Murdoch, d. 29 Jun 1891, age: 55yrs
Buchanan, Priscilla, b. 1843, d. 1914
Campbell, Angus D., d. 12 May 1891, age: 36y 5m 4d, Drowned
Campbell, Angus, d. 3 Dec 1885, age: 62yrs, s/w & husband of C. **Murray**
Campbell, Christie A., d. 2 Dec 1892, age: 18y 1m, s/w Angus & C. **Campbell**
Campbell, Effie, b. 1852, d. no date, s/w & wife of John **Morrison**
Campbell, Katie A., d. 12 Jul 1883, age: 21yrs, s/w Angus & C. **Campbell**
Chesbrough, Raymond, b. 1901, d. 1941, s/w & husband of G. **Margaret MacAulay**
Chisholm, Daniel, d. 26 Oct 1906, age: 37yrs
Chisholm, Donald, b. 1837, d. 1919, s/w & husband of Annie **Stewart**
Chisholm, George, d. 14 Mar 1909, age: 29yrs
Chisholm, Malcolm, d. 1 Sep 1896, age: 24yrs
Graham, Alex J., b. 1863, d. 1948, s/w **Murdo, Norman & Angus**
Graham, Angus J., d. 25 Feb 1873, age: 10y 6m, s/w **Murdo, Alex & Norman**
Graham, Effie, b. 1860, d. 1921, s/w **Dougald McLeod**
Graham, John, d. 12 Jun 1876, age: 62yrs, s/w & husband of **Mary Paterson**
Graham, Murdo, d. 18 Sep 1871, age: 1y 9m, s/w **Angus, Alex & Norman**
Graham, Norman J., b. 1869, d. 1915, s/w **Angus, Murdo & Alex**
MacArthur, Donald, b. 1926, d. 2002
MacArthur, Donald, d. 1944, buried in Gould, Que, husband of **Christie MacDonald**
MacArthur, Sophia Isabell, b. 1921, d. no date, mother of Wayne, Glenn, Robert, Brian, & Judy Moulard, s/w James Ross Beattie
MacAulay, Ann, d. 10 Dec 1903, age: 89yrs, **native of Lewis, Scotland**, s/w & wife of **John Beaton**
MacAulay, Annie, b. 10 Jan 1898, d. 23 Jan 1926, dau of J. A. & **Maggie MacAulay**
MacAulay, Catherine, b. 21 Aug 1903, d. 17 Feb 1908, dau of J. A. & **Maggie MacAulay**

MacAulay, Christena L., b. 26 Sep 1860 **Croulista, Uig**, Lewis, Scotland, d. Milan, P.Q. 22 May 1930
MacAulay, Donald, b. 1830, d. 1903, husband of **Catherine MacIver**
MacAulay, Edith Harriet, b. 1895, d. 1951, dau of J. & H.
MacAulay, G. Margaret, b. 1900, d. 1986, s/w & wife of Raymond Chesbrough
MacAulay, J. A., b. 5 May 1860, d. 14 May 1928, s/w & husband of **Maggie MacDonald**
MacAulay, John, b. 25 Apr 1861, d. 16 Mar 1918, s/w & husband of Harriet Bishop
MacAuley, Christena, b. 1865, d. 1892
MacAuley, Father, b. 1835, d. 1907
MacAuley, Marion, b. 1871, d. 1920
MacAuley, Mother, b. 1835, d. 1915
MacDonald, Alexander, b. Feb 1843, d. 25 Jul 1921, son of **Murdo & Isabel**, s/w & husband of **Christie Morrison**
MacDonald, Angus John, b. 7 Aug 1882, d. 24 Apr 1901, s/w Alexander & **Christie (Morrison)**
MacDonald
MacDonald, Annie Mary, b. 1892, d. 1917, s/w **Donald & Margaret**
MacDonald, Catherine Isabel, b. 19 Mar 1874, d. 29 Aug 1908, s/w **Alexander & Christie (Morrison)**
MacDonald
MacDonald, Catherine, b. 1856, d. 1930, s/w & wife of **Walter Murray**
MacDonald, Catherine, b. 1895, d. 1960, s/w **John N. & Christy MacDonald**
MacDonald, Christie Anne, b. 17 Mar 1872, d. 15 Nov 1887, s/w **Alexander & Christie (Morrison)**
MacDonald
MacDonald, Christie, b. 1858, d. 1943, s/w **John N. MacDonald**
MacDonald, Christie, b. 1888, d. 1990, wife of **Donald MacArthur**, (Her husband is buiried in Gould, Que.)
MacDonald, Donald, b. 18 Nov 1878, d. 25 Nov 1878, s/w **Alexander & Christie (Morrison)**
MacDonald
MacDonald, Donald, b. 1849, d. 1911, s/w & husband of **Margaret**
MacDonald, Donald, b. 1892, d. 1981, s/w John N. & **Christy MacDonald**
MacDonald, Dora-Ann, b. 1886, d. 1914, s/w **Donald & Margaret**
MacDonald, Frances Ruth, b. 17 Nov 1896, d. 6 Jan 1983
MacDonald, George, b. 1888, d. 1977, s/w & husband of Helen Piper
MacDonald, Isabella, b. 22 Apr 1851 **Tolsta**, d. 17 Sep 1923 Sherbrooke, P.Q.
MacDonald, John Edward, b. 1900, d. 1980, buried at Detroit, Michigan, s/w **John N. & Christy MacDonald**
MacDonald, John N., b. 1859, d. 1932, s/w **Christie MacDonald**
MacDonald, Maggie, b. 20 Sep 1859, d. 30 Oct 1924, s/w & wife of **J. A. MacAulay**
MacDonald, Malcolm Henry, b. 1900, d. 1900, s/w **John N. & Christy MacDonald**
MacDonald, Margaret, b. 1852, d. 1904, s/w & wife of **Donald MacDonald**
MacDonald, Margaret, b. 1898, d. 1973, s/w **John N. & Christy MacDonald**
MacDonald, Murdo, b. 1799 **Calanais, Lewis**, Scotland, d. 14 Jun 1862, s/w & husband of **Isabel MacLeod**
MacDonald, Norman, d. 1921, s/w **John N. & Christy MacDonald**
MacDonald, Ruth I., b. 1912, d. 1997, s/w **David Nicholson**
MacDonald, Sophia Mary, b. 4 Oct 1884, d. 7 Feb 1902, s/w **Alexander & Christie (Morrison)**
MacDonald
MacDonald, Walter N., b. 1890, d. 1958, s/w **Donald & Margaret**
MacDonald, Willie, d. 28 Jun 1892, son of J. A. & Margaret
MacIver, Arc...., d. ??, age: 77yr, stone broken
MacIver, Catherine, b. 1830, d. 1874, wife of **Donald MacAulay**
MacIver, Margaret, b. 1891, d. 1963, s/w & wife of **Russell Morrison**
MacKenzie, Sophia, b. 1819 **Barvas, Lewis**, Scotland, d. 1906 Ness Hill (Megantic), s/w **Murdo Morrison**
Maclean, George, d. 14 Apr 1912, age: 17yrs
MacLean, Rev. Roderick, b. Dec 1858 Ramsey, Skye, Scotland, d. 27 Jan 1908, Came to Canada in 1885; Husband of **Catherine Isabel MacRae**
MacLeod, Allen J., b. 1860, d. 1929, s/w **Christie & Archie**

MacLeod, Annie, b. 1893, d. 1897, s/w & dau of **Murdoch & Christie**
MacLeod, Archie, b. 1896, d. 1921, s/w **Christie & Allen**
MacLeod, Christie, b. 1860, d. 1930, s/w **Allen & Archie**
MacLeod, Christie, b. 1860, d. no date, s/w & wife of **Murdoch MacLeod**
MacLeod, Isabel, b. 1806 **Scotland**, d. 15 Feb 1883, s/w & wife of **Murdo MacDonald**
MacLeod, John, b. 1887, d. 1918, s/w & son of **Murdoch & Christie**
MacLeod, Katie, b. 1895, d. 1911, s/w & dau of **Murdoch & Christie**
MacLeod, Leslie, b. 1898, d. 1974, s/w **Mary**
MacLeod, Mary, b. 1823, d. 1907, s/w & wife of **Murdo Smith**
MacLeod, Mary, b. 1858, d. 1927, s/w & wife of **Roderick Morrison**
MacLeod, Mary, b. 1902, d. 1978, s/w **Leslie**
MacLeod, Murdoch D., b. 1847, d. 1924, s/w & husband of **Christie MacLeod**
MacRae, Annie M., b. 1833, d. 1920, s/w **Kenneth Nicholson**
MacRitchie, Edith May, d. 17 Feb 1882, age: 3y 5m 18d, dau of **Findlay & Jane**
Matheson, John, d. 19 May 1882, age: 48yrs, killed by a tree in Marsdon
Matheson, Mary, d. 16 Jan 1884, age: 78yrs, native of **Barugs, Lewis**, Scotland, s/w & wife of **Angus McIver**
McAulay, Annie, d. 2 Nov 1887, age: 36yrs, dau of A.& E. McAulay, s/w **Donald & Murdo**
McAulay, Donald, d. 15 Mar 1871, age: 1y 10m, son of A.& E. McAulay, s/w **Annie & Murdo**
McAulay, Jane, d. 9 Jul 1880, age: 40yrs, wife of **Norman Beaton** & dau of **Malcolm McAulay**
McAulay, Murdo, d. 6 Jul 1865, age: 2yrs, son of A.& E. McAulay, s/w **Annie & Donald**
McDonald, ??, d. 11 Aug 1871, age: 16yrs, son of **William & Ann**
McDonald, Annie, b. 1790, d. 1878
McDonald, Annie, b. 1858, d. 1874, wife of **W. McDonald**
McDonald, Catherine, d. no date, age: 33yrs
McDonald, Daniel Norman, d. 24 Nov 1897, age: 1yr 2m 4d, son of **K. & N. McDonald**
McDonald, Donald L., b. **Gisla, Parish** of Uig Island, Lewis, Scotland, d. no date, age: 76yrs. One of those evicted from Gisla in

McDonald, Eddie Norman, d. no date, age: 1yr
McDonald, George D., b. 15 Dec 1867, d. 5 Jun 1898, husband of Maggie
McDonald, Isabella, b. 1850, d. 1929
McDonald, John F., b. 1872, d. 1907
McDonald, John J., b. 28 Apr 1861, d. 11 Jul 1898
McDonald, John R., b. **Lewis, Scotland**, d. 17 Jul 1902, age: 84yrs, s/w **Annie McLeod**
McDonald, John, b. 1789, d. 1869
McDonald, John, b. **Lochroac, Scotland**, d. 28 Mar 1869, age: 80yrs (**Obviously one of those evicted from Kinlochroag, Uig in 1804**).

McDonald, Malcolm, d. 15 Oct 1881, age: 8y 8m, son of **N. D. & Bella**
McDonald, N. D., d. 5 Apr 1886, age: 39y 4m
McDonald, William, b. 1824, d. no date
McIver, Alexander, b. May 1810, d. 18 Oct 1898, s/w & husband of **Anne Smith**
McIver, Angus, b. 8 Jan 1833, d. 30 Aug 1912
McIver, Angus, d. 18 Jan 1878, age: 78yrs, s/w & husband of **Mary Matheson**
McIver, Annie, b. 1825, d. 1906
McIver, Isabella, b. 27 Mar 1873, d. 20 Jun 1910
McIver, Mary, b. 24 Mar 1844, d. 26 Feb 1880, s/w & wife of **Murdoch L.**
McIver, Mary, b. 8 Sep 1833, d. 4 Mar 1911
McIver, Murdoch L., b. Nov 1835, d. 6 Feb 1923, s/w & husband of **Mary**
McLeod, Annie, b. **Lewis, Scotland**, d. 23 Jan 1912, age: 86yrs, s/w **John R. McDonald**
McLeod, Dougald, b. 1859, d. 1930, s/w **Effie Graham**
McRitchie, Sadie (Cambell), d. 3 Feb 1905, age: 25yrs, wife of **J. A. McRitchie**
Morrison, Christie, b. Jan 1843, d. 20 May 1922, s/w & wife of **Alexander MacDonald**
Morrison, Christina, d. 10 Jul 1907, age: 26y 7m 24d, wife of **Malcolm D. Campbell**

Morrison, Donald, b. 1858, d. 1894, son of **Murdo & Sophia**
Morrison, John M., b. 1890, d. 1921, s/w & son of **John & Effie Morrison**
Morrison, John, b. 1852, d. 1926, s/w & husband of **Effie Campbell**
Morrison, Kate B., b. 1886, d. 1903, s/w & dau of John & **Effie Morrison**
Morrison, Mac, d. 1925, age: 6m, son of Russell
Morrison, Murdo, b. 1818 **Gneep**, Lewis, Scotland, d. 1895 Hampden (Milan), Que., s/w **Sophia MacKenzie**. Born in 1818 he would have been one of those evicted when Kneep was cleared.
Morrison, Norman, b. 1847, d. 1910, son of **Murdo & Sophia**
Morrison, Roderick, d. 2 Jun 1893, age: 35yrs, s/w & wife of **Mary MacLeod**
Morrison, Russell M., b. 1890, d. 1978, s/w & husband of **Margaret MacIver**
Murray, Annie Mabel, b. 1885, d. 1925, dau of Walter & **Catherine**
Murray, C., b. 1834, d. 1907, s/w & wife of **Angus Campbell**
Murray, Catherine Frances, d. 1897, age: 2d, dau of **Walter & Catherine**
Murray, Hannah Maude, b. 1888, d. 1909, dau of **Walter & Catherine**
Murray, John, d. 22 Apr 1901, age: 79yrs
Murray, Kate, d. 9 Jun 1896, dau of **Angus N. & Mary A.**
Murray, Mary, d. 7 Aug 1857, age: 31yrs, wife of **Donald Murray**
Murray, Walter David, b. 1856, d. 1938, s/w & husband of **Catherine MacDonald**
Nicholson, Alex, d. 1919, s/w **Kenneth & Annie (MacRae) Nicholson**
Nicholson, David A., b. 1903, d. 1983, s/w **Ruth MacDonald**
Nicholson, Ewen, b. 1865, d. no date, s/w **Kenneth & Annie (MacRae) Nicholson**
Nicholson, John K., b. 27 Nov 1858, d. 24 Jan 1940, s/w & husband of **Margaret Smith**
Nicholson, Kenneth, b. 1830 Irasburg, Vermont, d. 1864, s/w **Annie MacRae**
Nicholson, Mary Annie, b. 21 Jan 1892, d. 29 Mar 1922
Nicholson, Mary, d. 6 Aug 1896, wife of **John Murray**, stone hard to read
Nicholson, Wenda Margaret, b. 28 Nov 1940, d. 25 Nov 1945, s/w & twin to Wesley
Nicholson, Wesley John, b. 28 Nov 1940, d. 5 Jul 2003, s/w & twin to Wenda
Paterson, Mary, b. 1828, d. 1929, s/w & wife of **John Graham**
Piper, Helen A., b. 1896, d. 1989, s/w & wife of **George MacDonald**
Smith, Anne, b. Aug 1812, d. 5 Jan 1895, s/w & wife of **Alexander McIver**
Smith, Catherine, b. 1862, d. 1888, wife of A. N. Murray, s/w & dau of **Murdo & Mary**
Smith, Christie Ann, b. 1867, d. 1929, s/w & dau of **Murdo & Mary**
Smith, Margaret, b. 5 Jun 1864, d. 28 Mar 1936, s/w & wife of **John Nicholson**
Smith, Murdo, b. 1825, d. 1883, s/w & husband of **Mary MacLeod**
Smith, Murdoch, b. 1859, d. 1919, sw & son of **Murdo & Mary**
Stewart, Annie, b. 1842, d. 1925, s/w & wife of **Donald Chisholm**

Canada Genealogy Links

- [Research Death records in the Largest Newspaper Archive](#) - NewspaperArchive
- [Find Obituaries in the Largest Newspaper Archive](#) - NewspaperArchive
- [Canadian Census Film Inventory](#) - Ancestry (free!)
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To those who refute that the Highland Clearances did not occur, a visit to cemeteries in Canada, USA, Australia, New Zealand, South Africa and South America with thousands of gravestones bearing Highland surnames proves that thousands were forced overseas.

IF THE GLEBA PEOPLE HAD NOT BEEN EVICTED
 IT WOULD BE A LARGE TOWN TODAY.

The Brutality of Some Lewis & Harris Clearances

Family Memories of Donald J MacLeod, presently (2015) of Bridge of Don, Aberdeen

I asked Donald, currently of Bridge of Don, Aberdeen, if I might add his personal email content to what I had already (with his permission) placed on the web of his reflections. He said that I may provided that I corrected any obvious spelling or grammatical mistakes (I found very few, and checked the final version with him). I have not given his email address to avoid him being spammed. I am not in a position to vouch for the accuracy of Donald's memories; I can only say that he communicates as a man of his generation with a clear and sharp mind.

The context of these emails is that I had asked him whether he was old enough to have remembered any of the people who might, as children, have been cleared, for example, during the 1850s. When I was a boy (born 1955) many of the old people then alive would, of course, have known those with first hand memories of having been cleared as children a century earlier. I wondered whether Donald might possibly still be in this category. His account is as follows. I read it that he does not remember people who had been part of wholesale clearances such as the burning of villages, but he does remember people such as Domhnull 'ean Og whose families were further evicted on a more individual basis.

Following his initial response, Donald sent several further emails, most of the content of which has also been added to this file.

Alastair McIntosh
May 2015

From: donaldj.macleod@.....
Sent: 23 May 2015 16:42
To: mail@alastairmcintosh.com
Subject: RE: Age

Hello

The plight of the displaced who did not make the emigrant ship is in many instances even worse than those who left. Hundreds of families were displaced and forced to seek refuge "Where hardly a snipe could live," Page 164, Lewis A History of the Island, D MacDonald.

I am 81 and knew people whose families had been evicted. However, in these days we never bothered to take much note of what was said. One fact I do remember is the utter hatred some of the old folk had for estate owners and the ruling class. People like my grandfather in Scarp and many of his generation could be described as "Communist, Christian Nationalists", difficult to describe them properly. In Uig, most of those who were given the purloined land came from Kintail and were known as Na Taileach ---- hated by the locals. I was told of a respected old sage at Ard Beag, Uig, who was on his death bed: the minister came to visit him and asked what his

last wish on earth would be, and he replied: "I would like to do my shilling's worth (defecate) on top of the grave of the Kintail man at Ardmoil." Ardmoil was cleared and became a huge sheep farm all the way to Ard Beag.

Their hatred of the upper class was not only due to the Clearances but to their occupation as seafarers. Merchant seamen worked under atrocious conditions and mostly on very poor pay. Often they were jilted out of their wages and even left penniless in foreign ports. I have never seen it mentioned that the spread of T.B. in Lewis was sometimes due to seafaring. Islanders served on ships that had TB infected men from our large ports Liverpool, Glasgow etc.. They all slept in cramped conditions in the foc'sles on the ships. Some island seamen got infected and this spread the TB germ when they came home.

Fishermen were also at the mercy of fish merchants who often paid less than the catch was worth. However, they could not complain because the merchant would then stop buying their fish altogether.

Many of the old men I knew would never consider working for the local estate owner – some did but others NO – the hurt from the evictions ran deep for generations. Have you noticed that most of the flunkeys employed by Lord Seaforth and Sir James Matheson came from the mainland. Many of Matheson's flunkeys were from Sutherland and had probably worked on the Sutherland extermination estate. I think Lady Matheson had only one or two Lewis people working for her.

In Enaclete, there was a MacLeod family (not related to my lot) – Muintir 'Ean Og. The family was evicted from Vuia Mhor in 1841 (Island opposite Valtos) – all cleared. This MacLeod family then managed to get a plot at Geshader. Then they were evicted from Geshader – probably accused of poaching. Then they trekked until they found a bit of land amongst the rocks in Enaclete. Donald MacLeod (Domhnull 'ean Og) was an old man when I was young --- he had three brothers.

Modern man looks upon poachers as felons. Not so in the country areas of the Highlands & Islands. Donald Stewart SNP MP started in the House of Commons when the bill was being discussed in the House of Commons – "In my part of the country poaching is considered an honourable profession" - or words to this effect.

Prior to the land being stolen and deer forests and sporting estates being appointed the locals could fish, kill deer or game to refurbish their larder. In Uig prior to the Morsgail, Gisla, Scaliscro and Uig estates came into being the locals caught game and fished rivers and lochs for salmon. Salmon was salted for the winter the same as herring.

There was a rule in Uig and maybe other parts of Lewis and the mainland that if you had men working building a house or anything else you should only give them salmon for dinner on only two days a week. I think it was two days. I think the reason being that salmon was so common.

When the estates came the locals were banned from salmon, deer etc. Locals, most could not speak English, could not fathom why they were being banned from catching salmon or killing deer and game that had provided their larder with food since they were children. The Anglicised 'Plastic Macs' (Clan chiefs & landlords) started passing poaching laws and the people who had never looked upon themselves as criminals became poachers.

I knew a man at Aird, Uig, Donald MacLeod (Doimhnall Ban). I think it was his grandfather who was evicted from Timsgarry and trekked to Aird where he built a hovel on the side of a hill opposite the village. His heinous crime???? A woman visiting his house as the family were eating said, "Your table is as good as that of the Balnacille minister." He replied, "Am I not just as worthy of such a table as him." Someone told the minister who said that anyone who spoke with MacLeod was banned from communion. The minister, made out to be a great preacher, Rev Alexander MacLeod, then had Donald MacLeod evicted. MacLeod was from Sutherland and in the pay of Seaforth. The Highland Clearances lasted for over a hundred years and Presbyterian ministers were in collusion with the landlords and Anglicised clan chiefs who were evicting the people. In 1826, Timsgarry, Uig, was cleared by MacKenzie of Seaforth to make a glebe for the sheep of Rev. Alexander MacLeod, Balnacille Church. However, the evicted Timsgarry tenants and their children toiling and starving in the scrub and mosquito infested backwoods of Canada, were not enamoured by the Christian creed of this cleric, which was hell-fire in the pulpit, sheep on the glebe, and Seaforth's lucre in his back pocket. Since the Act of Union the Kirk had been in the yoke of patronage, harmoniously fitting into a corrupt scabbard along with associates in the political establishment at Westminster.

Allan MacLean from Scarp who was a teacher had a terrible hatred of landowners and Tories. He told me many horrendous stories of the suffering of the people including his own. They were evicted from Ardrol (Capadal), Uig, trekked through the mountains and eventually settled amongst the bogs I think at Torray or another village. Then they were evicted from there and had to load their boat with all their family, chattels etc and sail for Scarp where they settled.

Some other stories will probably come to mind.

Best wishes

Donald

Further email, also of 23 May 2015

My great grandfather, Donald MacDonald, fisherman was born in Tobson, Bernera, in 1830 and died in 1913. He was the son of John MacDonald (1796-1879), fisherman, and Margaret Campbell or MacArthur (1795-1881), Tobson. His Gaelic nickname was 'An Geinneach', means 'Wedge of Iron.'

In 1854 at Valtos, Uig, Donald MacDonald married Catherine MacKay (1833-1896), Valtos. Her parents were, John MacKay (1783-1855) Valtos and Ann Smith (b. 1786) Mangersta, Uig. Her father was known as MacAoidh (MacKay) had been blinded in Egypt in 1807 during the ill-fated Turkish War. Many Lewismen were killed and others blinded through ophthalmia in this war.

The MacDonalds after their marriage resided for some years in Valtos and some of their children were born there. Then they moved back to Tobson after an exchange with a family who wished to return to Valtos. I believe the wife of the Tobson family was a native of Valtos and wanted back to her native village as she was homesick.

He took part in the Bernera Riot against the landlord in 1874. My grandmother, Isabella MacDonald, was a young girl at the time but said, "How sorry they felt for the men who had been so tired after being out fishing then having to walk to Stornoway to protest." I think she also said that they took the masts of the boats and carried them on their shoulders To Stornoway to smash the door of the prison in Stornoway if need be. The masts would indeed be a heavy load to carry on one's shoulder from Bernera to Stornoway. My memory seems to recall that people from Uig may have joined them and that they were led by pipers possibly from Uig.

During the Clearances the evicted were not given any consideration. They were treated worse than animals. People had to carry young children, the infirm and aged on their backs often over miles of moorland, bogs and rough terrain.

Those who suffered the most were widows with young children typical was the widow evicted from Bernera – She was rowed across to the Lewis mainland and then accompanied by her three children, and carrying all her worldly goods on her back, trudged to Ciascro moor where she built a bothy for herself and her family.

Some of the most brutal evictions were in Harris but little is known about the brutality as vast swathes of the population were evicted and they took their history with them overseas.

A brutal Clearance was that of Telishnish beside Bunavoneddar (North Harris). The lines of the lazy beds can still be seen in the heather though the area has been uncultivated for over a hundred years. My Campbell progenitors were evicted from here and walked with their sheep over the Harris mountains to end up at inhospitable Moliginish beside Loch Seaforth. Other members of the family loaded their families and all their possessions into boats and sailed down West Loch Tarbert till they came ashore at the island of Soay. The Campbells were expert seamen and fishermen and I believe some sailed open boats through the Sound of Harris and up the coast to Moliginish. At Moliginish I believe they draped the sails of the boats over the rocks so the women and children could shelter. I heard this story years ago. The men then fished Loch Seaforth to get food. They eventually built houses at the seashore and the ruins can still be seen today. How they survived I do not know as Moliginish is the side of a boggy hill with nothing but heather and peat. I believe a

number of the Campbells at Tong and Lochs, Lewis, are descended from evicted Telishnish people.

Best wishes

Donald

Email, 24 May 2015, responding to my seeking his approval of my edit of the above

Hello

That is OK. You could add the following:

Angus MacLean was evicted from Reef, Uig, and trekked for around twenty miles over the mountains to Lochganvich. However, he was not there long before he was evicted again. The estate officials quenched the fire on his hearth. He was then sent to the emigrant ship. His only cow was left tied at his back door.

“ When Isginn [Eishken] and Ceann Loch Shealg [the head of Loch Shell near Eishken] was cleared, the fires on the hearths were drowned by the Estate officials, and the inhabitants fined for not evacuating the villages on the appointed day.”

“ Some made the long trek to Glen Tolsta and Tolsta. In this case the women and children drove the stock while the men sailed with their roof timbers and other heavy articles to their allotted places. On arrival, they slept under their upturned boats until they had built new turf-walled homes.”

“A four year old Tolsta boy, John MacDonald, carried the tongs when his parents had to leave their home in 1852. The family had to flit once again the following year to the Moine, un-reclaimed peat land on the outskirts of South Tolsta. The factor was extremely generous for he did not charge rent for this bog-land for the first two years. In 1922, seventy years later, the boy returned to the village from which he had been evicted as a child.”

Villages were often raided by press-gangs, men taken away and their families evicted.

“A press-gang came to the village of Knockaird in Ness (Lewis). All the fit males between sixteen and thirty were marched away in spite of the repeated attempts by their women-folk to free them, attempts which were foiled by bayonets being held at their breasts. These “volunteers” were marched across the moors by Muirneag (mountain) to Stornoway, from where they were immediately shipped to the mainland. Years later, the sole survivor of these Balaich a’ Chruic Aird, Lads of Knockaird, John MacDonald, Iain Buidhe, returned, to find his old father had been evicted to the bogs of Habost, and

that he himself could get no land from the ground office. He had to go and live on Cuile Toitair, south of Cellar Head, miles from any other habitation."

Donald MacDonald – *Lewis, A History Of The Island*

Email 25 May 2015

Hello

You may wish to add this to the email I forwarded yesterday.

Hundreds of Gaelic songs were written overseas by the evicted, sadly these are lost to Scotland. These are the real songs of exile but they are unknown to many of our experts on Highland history, so they have no knowledge of the sufferings of the exiled.

Best wishes

Donald

Evicted Highland Emigrants Pining For home

Many evicted Highlanders and Islanders pined for the land of their birth and most of them suffered from homesickness when domiciled overseas. Departing from the land that had been their own through all their known history was not a matter of choice. To be forced to bid adieu to the lochs, mountains and glens of their ancestors was an unpardonable injustice and a human tragedy.

A song by Mary MacIver (Mairi Mhurchaidh Thormoid), Valtos, Uig, Isle of Lewis, recapitulates the thoughts of a heartbroken exile. Mary was known locally as 'Bliadhnach Pabbay', (Pabbay yearly), being only a year old when the people were evicted from the Island of Pabbay, Uig. The family moved to Valtos and eventually to Canada where persistent homesickness and weeping is reputed to have contributed to her becoming blind. She was referred to as Mairi Dhall (Blind Mary). Mary managed to make it back to Lewis and she died in her native parish of Uig, Lewis, in 1920.

Och nan och, tha mi fo mhulad.

Och, Och, I am sorrowful

(Smuaintrean an eilthirich)

(Thoughts of an exile)

Och nan och, tha mi fo mhulad

Och, Och, I am sorrowful

Dhomsha tha mo chomradh duilich;

For me even to converse is grievous;

'S cruaidh an cas, ach 's fheudar fhulang,	Arduous is my predicament
Nach fhaod mi fuirich ann ad choir.	That I am not allowed to reside near you (Lewis)
Tha mi nis an seo gle chianail	I am here dreary and sad
Falt mo chinn gach la a' liathadh	The hairs on my head are greying each day
'se bhi cuimhneach Leodhas riabhaich	It is remembering brindled Lewis
A tha 'gam leagail sios le bron.	That is pulling me down with sadness
S ioma maduinn bhoidheach Shamhraidh	Many's a beautiful summer morning
Bha mi ruith nan cnoc 's nan gleann	I ran amongst the hillocks and glens
'S beag a thaoil mi anns an am sin	Little did I think at that time
A thig'nn an nall an so ri m' bheo.	That in my life I would ever come over here
Cuimhneachadh nam beanntan riomhach,	Remembering the elegant mountains
Far is moich' a dh'eireadh grian orr	Where early the sun rises up on them
'Sioma maduinn 's oidche bhriagha	Many's a beautiful morning and night
A bha mi anta 'riaghladh bho.	I was amongst them herding the cattle
Ach theid mise air ais do Leodhas,	But I will go back to Lewis
Eilean comhnard, seasgair, boidheach,	A bonnie, sheltered, level island
Fanaidh mi gu crìoch mo lo ann	I will reside there for the rest of my life
'S gheibh mi sols ann ri m' beo.	And will be content there as long as I live.

Translated from Scottish Gaelic, with apologies to the bardess, as my translation does not do justice to her poetic words.

Donald J. MacLeod

Further Notes, email from Donald, 27 May 2015

There are a number of other items that have come to mind but this is enough now. You see so many families had stories of eviction that it is impossible to keep up with. Not only were there wholesale evictions, but often a family was evicted and usually sought shelter in neighbouring villages. These 'squatters' built 'bothags' (stone huts) to shelter their families, but nobody knows how many people sheltered in these villages. I know that after the Mealista Clearances in Uig the next village, Breanish, was virtually swamped by Mealista people seeking shelter. The pressure was eased after most of the Mealista emigrated. In my village of Enaclete settlers came from Bernera, Vuia Mhor, Gisla and possibly Cleit a Oige. I think the situation was akin with the migrants from the Middle East/Africa heading for Europe today.

Little has been written about the curse of pounding (Punnd Spreidhe - - Cattle/sheep pounds). Ever since the people were cleared all over the Highlands there was friction between the locals left behind and the incoming stranger farmers/shepherd who were now tenants of the cleared lands. Cattle or sheep straying on to the "Great man's" land were seized and cast into the Punnd. The poor crofter had to pay a heavy price to get his animal back – cows were vital. It was a good earner for the landlord, who had no sympathy with the locals. Villages employed shepherds to herd the animals and keep them from straying. In our village, Enaclete, there was a worthy named Seoc an Tuill (Jock with the Hole). He was a regular soldier and when he came home the first thing he did was to go to Ungishader, open the Punnd, and chase out all the impounded cattle and sheep. The people got their animals back without having to pay. Calum Mor an Struth (Malcolm Morrison) (Struth - entrance to Little Loch Roag at Ungishader) was in charge of the pound. However, he would not tangle with Seoc and no animals were impounded whilst Seoc was at home. I never found out Seoc's correct name but he was a regular soldier and probably was one of the Uig soldiers who fought in the Napoleonic and other campaigns. The 'Toll' (Hole) referred to a hole in his cheek. This was caused by a bullet hole when he was shot in the face in one of the many battles in which he took part.

Further Note, 4 June 2015: After I'd sent out notification of this material to a number of community members, land reformers and historians and Andy Wightman responded drawing my attention to the fact that Aird Bheag (Ardveg), one of the areas in Uig that Donald mentions, is currently on the market. (I also had responses from the historian James Hunter saying that this material is "good to have" and from a member of the community in Uig, saying that he will deposit a copy in the local historical society.)

One thing that strikes me about the following response is DJM's appreciation of the beauty of the area. It reminds me of my own childhood in North Lochs where a sense of beauty amongst native islanders was very present, as it is in so much song. In recent decades I have observed this indigenous aesthetic sense sometimes played down, and I wonder if it is because beauty has become so commoditised as to have caused local to be alienated from it? There is also, in some instances, the fetishisation of beauty by those who have come only to buy the view, and not to participate in the community, and this adds to alienation. These days, you are more likely to find indigenous islanders in a council scheme set inland, with no views to the sea, than you are in the picturesque bays that will have a high proportion of holiday homes, seen as black holes in the village because, as Donald quotes the tradition - *N' duair a chaidh na solus ais* – the lights have gone out. Donald himself, however, is neither alienated from the beauty nor from the kind of visitor who comes and treads this sacred ground, with respect.

Andy pointed out that the Aird Bheag sales brochure will not remain online for long, thus I have downloaded it from the Knight Frank website and published it for permanence to my own website: <http://alastairmcintosh.com/general/resources/2015-Aird-Bheag-Estate-Sales-Brochure.pdf>

The 2,754 acre "property" has no road, but its own helicopter landing spot. The aerial photographs show the idyllic holiday house situated amidst the ruins of bygone homes. One wonders whether prospective buyers will be alerted to the fact that their children will play in the midst of a cultural genocide; and whether any approach might be made to the local community as to how best to put this right and lay the past to rest as best can be?

From: donaldj.macleod...

Sent: 04 June 2015 12:51

To: mail@alastairmcintosh.com

Subject: Re: 2015-Donald-J-MacLeod-Clearances-Uig-Lewis-&-Quebec.pdf

Hello

Been busy with relations from the USA - the Detroit diaspora.

Ardveg. Amazing. I spent my school holidays in Scarp and boats went to Uig, Hamnaway, Ard Beag, Loch Resort, Cravadale etc. Beautiful area. Scarp area was surrounded with trawlers from Grimsby, Fleetwood, Aberdeen etc. They brought furniture and goods from their home ports to these communities.

The finest view anywhere is early on a summer morning sailing up Loch Cravadale to Cravadale. The rising sun up over the mountains and shining on the blue sea and the sandy green seashore with the mountain colours behind. Alas there are no boats and nobody to view this today. Have you read *An Trusadh* by John MacDonald? He was brought up at Ardveg. Mentions in his book how a Grimsby trawler took some furniture to their house at Ardveg.

One day a mountain path should be built from Hushinish to Breanish, Uig, and call it the Viking Way. Hill walkers would love it. There are a number of derelict villages on the route.

Regards

Donald

My conversation with Donald has continued into June. I keep adding on, using PDF editing software that allows me to add pages, but is limited to line-by-line editing of any previous text, thus limiting the efficiency with which I can present new material that updates or expands on previous entries. With my reader so alerted, I have added more in below. As regards "my reader", I understand that somebody in Wales was Tweeting this PDF the other day, so it is being read.

The next stage arose because, in the course of giving the Yearly Meeting lecture to the Irish Quakers on 10 April 2015 (see publications list on my website) I was approached by a Charles Lamb who told me that he had recorded "a sermon" by an Isle of Lewis woman preacher called Mary Morrison of Duncan Campbell's Faith Mission, back in his student days. I told Charles that Duncan's son, Archie, used to be a member of Edinburgh Quaker Meeting when I was there, and I am friendly with Archie's (and Marjorie's) daughter, the shamanic folk singer, Mairi Campbell, who I have known since her childhood. As recordings of women from Lewis preaching must be quite rare, I told Charles that if he could digitise his reel-to-reel tape I'd put it on the web as part of the Third Party Resource materials linked to my book, *Island Spirituality*. It turns out that there is already good material about Mary Morrison on the web; however, in the course of following this through and establishing that she was from Ness, further treasures were forthcoming from Donald, as follows.

From: Charles Lamb - CBL Services [mailto:cblservices@....]
Sent: 12 June 2015 14:04
To: mail@AlastairMcIntosh.com
Subject: Re: Mary Morrison

Her childhood home was called Cliff House overlooking harbour her father had a sail boat

Her picture attached

I know talk was recorded at Loughborough college Christian Union what I am not sure about is the 1963 it could have been a year earlier or later

Best wishes

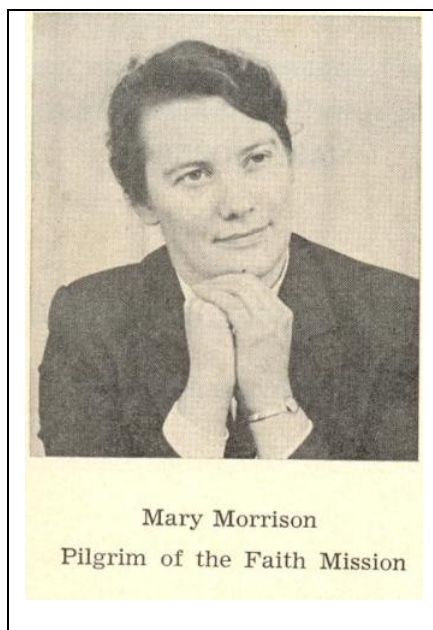
Charles

From: mail@AlastairMcIntosh.com
Date: 12/06/2015 14:19
To: <donaldj.macleod@....>
Cc: "Charles Lamb - CBL Services" <cblservices@.....>
Subj: FW: Mary Morrison

Donald – hello – an Irish friend who was involved in the Faith Mission of Duncan Campbell has sent me material on Lewis woman preacher – picture attached, of Cliff House.

Do I recall that there was a Cliff House at Reef in Uig? Would you have any insight?

Alastair



Nb. In a subsequent email, Charles said that he had found a publication confirming that she was from Port of Ness on Lewis, thus verifying Donald's hunch in the following email. I should say, by the way, that Mary's preaching is of an evangelical genre of its time and not quite the theology of my [Quaker lecture](#). But that's by the by. It's what's of the heart that matters, and nobody seeing her in the flesh such as [on this video](#) could deny the confidence, competence, and God-warmed humanity of the woman. Meanwhile, I have not had time to listen to most of Mary's sermon that Charles sent, but I have posted to my website at [this link](#). That may have to be a temporary post due to file size. Feel free to download and re-post.

What I observe about the following is that although Donald has sharp words to say about an evangelical preacher such as the Rev Alexander Macleod who appears to have been complicit in clearances in Uig (his surviving letters back that up, see p. 65 of my [Island Spirituality](#), he nonetheless shows detailed knowledge of and a sense of admiration for the island's many missionaries. I love the touch about *The Ten Commandments* movie having been hammered out in Stornoway, and the grandson of another of these missionaries ending up working for Microsoft! It reminds me of the time I was in Alda Fergusson's taxi on North Uist, and he pulled in at a passing place, pointed to the tiny island of Boreray, and told me: "That was the birth place of the grandfather of Neil Armstrong, the first man on the moon."

From: donaldj.macleod@....
Sent: 13 June 2015 11:55
To: mail@alastairmcintosh.com
Subject: Re: Mary Morrison

Hello

Could this be Mary Morrison from Ness who used to preach sometimes at Perceval Square in Stornoway? She was a missionary in Africa. I think she made a cassette where she sang Gaelic hymns – a very good singer.

I think Cliff House is at Port of Ness. I wonder if it is named after Cliff, Uig, bearing in mind that many Ness people are descended from people evicted from Uig. Maybe the house is situated on a cliff.

A cousin of my grandfather from Scarp, **Rev Kenneth MacLennan** was a missionary in China. (Coinneach an t-saor – Kenneth the carpenter). He settled and died in Canada. Before he left Scarp he built a stone cairn and it is still standing today- not one stone has fallen since he built the cairn. A few years ago a relation put a plaque on the cairn.

Virginia Margaret MacKenzie, sister of Aeneas MacKenzie (Below). Born in Stornoway in 1894 she died in Los Angeles in 2000, aged 106. Her father, John MacKenzie, was a ship broker and Lloyds agent in Stornoway, before emigrating in 1908 to Portland, Oregon. Virginia, the only daughter, left Lewis at the age of 14 and went to Portland, Oregon, where she graduated from the high school and was appointed Lecturer in English and Latin at Reid's College, Portland. She became Principal of a school in Sandy, Oregon. Interested in Mission work, she obtained a post in a mission school in Shimonoseki, Japan, "Baiko Jo Gakuin" (Baiko Girl's School). Today, Baiko, has a college and 7,000 students. On her 100th birthday in 1994 she received a telegram from President Clinton.

Aeneas MacKenzie, (Brother of above) Hollywood Script Writer. One of the leading script writers in Hollywood was MacKenzie, born in Stornoway. He wrote the script for Cecil B. de Mills blockbuster movie, "**The Ten Commandments**". In 1955 he visited Stornoway and said, "The story of Moses was knocked into my thick skull here in Stornoway by a certain Malvina Robertson who was my Sunday School teacher" His films included; Elizabeth and Essex, Spanish Main, Buffalo Bill, They

Died With Their Boots On, Ivanhoe, John Paul Jones and Captain Horatio Hornblower.

Alexander Napier MacLeod, B. 3.12.1901 in Ningpo, Chekiang, China. He was the son of Kenneth MacLeod and Katherine Richer, who met in China at a language school, both were missionaries of the China Inland Mission. Kenneth MacLeod, was from Habost, Lochs, Lewis and was a graduate of the Glasgow Bible Training Institute. Two brothers were ministers in the United Free Church of Scotland.

Katherine Richer was of Swiss German origin. Alexander was educated in China and graduated from Wheaton College, USA in 1923. In 1927 he was ordained as an evangelist and preached at the First Church, Pittsburgh. In 1929 with his wife, they were appointed by the Board of Foreign Mission of the Presbyterian Church (USA) as missionaries to China. In China they were captured by the Japanese and held as prisoners during World War 2. In 1917 he was appointed Professor of Church History and Missions at Gordon Divinity School, Brookline, Massachusetts. Later he went to China and Hong Kong. In 1952 he taught at the Taiwan Theological College, Taipei. They eventually settled in Toronto where their son, Alistair Donald, was a Minister. Alexander MacLeod died on September 8, 1994, after a life-time spend with the Church in China. When he died, one grandson was studying at Regent College, Vancouver and another working with Microsoft, Seattle. He also had six nieces and nephews in Australia.

Murdo(ch) Morrison, born Stornoway circa 1766. On 20.11.1803 he signed an oath of submission to Batavian Republic (South Africa) and had shops selling millinery, haberdashery and grocery. At one time traded as Morrison & Ross, with a partner James Ross. He married an Irish woman and after her death, a Dutch woman. He died on 1.7.1843. How did he arrive in a Dutch colony? Was he a sailor or a soldier?

Many islanders were sailors, evangelists and businessmen overseas but as we are not taught our history we do not even know they ever existed. Nobody in Lewis today would have any knowledge of any of those mentioned above.

A famous historian wrote, "A people who forget their history become a substitute people." This certainly applies to the Scots. We are the non-people!!!!

Best wishes

Donald

From: donaldj.macleod@.....

Sent: 13 June 2015 12:43

To: mail@alastairmcintosh.com

Subject: Re: 2015-Donald-J-MacLeod-Clearances-Uig-Lewis-&-Quebec.pdf

Thank you.

We have little idea of the turmoil our progenitors suffered as a result of landlordism and the Clearances. Not only were families evicted and forced overseas but there was

constant population displacement not only between districts but also between local villages. This is not recorded. However, in my childhood I often heard people mention where their folk had come from originally – in our area they had moved from other Uig villages, Callanish and Bernera.

Uig people settled at Carloway, Shawbost, Bragar, West Side, Point, Lochs, Stornoway, many at Ness, and possibly Back & N. Tolsta. All over Uig, if you know where to look, (and in other areas around the Highlands & Islands) you can still define the outline of the abandoned lazy beds though now overrun by heather. Next time you go to Uig, near Kintulavaig look to your left out towards the moor and as far as you can see you will see lines in the heather. These were once lazy beds. I was told that all the population of this area was evicted when Grimersta was appointed as a sporting estate, I think by Sir James Matheson.

Gaelic was totally taboo. Early 1900s my father went to Lochcroistean School, Uig. Every morning he got the belt for being a Gaelic speaker. The schoolmaster dishing out the punishment was from Bragar. However, his orders would have been from Westminster via the Scottish office. Until recently the anti-Highlander part the Brit government played during the Clearances was not mentioned in any Scottish history book. Because of the pain he suffered as a child being belted I heard my father state, “I wish I had never heard a word of that language (Gaelic).”

Regards

Donald

I asked Donald to confirm his year and place of birth, and perhaps to scan a photograph if he had one handy. He supplied the following information, but no photo. Perhaps I'd have had better luck if I'd asked for one of the boat.

From: donaldj.macleod@.....]
Sent: 13 June 2015 21:42
To: mail@alastairmcintosh.com
Subject: RE: Mary Morrison

Parents married in Detroit. Mother born Scarp. I was born in Scarp 1933 brought up Enaclete.

I was only 6 weeks old when my grandfather in an open boat under sail (Atlantic swell broadside on) took us from Scarp to Breanish, Uig. Different world from today.

I wrote a little booklet on Scarp -- Memories of The Island of Scarp -- Islands Book Trust. Scarpo is now extinct - another largesse from the Union????

Regards
Donald

Just as I was about to post the above and update this pdf, Donald sent in the following. His email doesn't say which newspaper he has submitted it to, but I presume it is triggered by today's triumphant British celebrations of the 200th anniversary of Waterloo that has been [in the news](#). This letter is typical of many that he has published down the years.

From: donaldj.macleod@.....]
Sent: 17 June 2015 20:59
To: Alastair McIntosh
Subject: Battle of Waterloo

Dear Sir

Thousands of Highlanders and Islanders who sustained the honour of Britain at Waterloo and in many a bloody field were evicted from Scotland by landlords and anglicised clan chiefs during the Highland Clearances (Scots at Waterloo, BBC 2, June 16). Very relevant in the current land reform debate.

Soldiers and sailors; the heroes of Corunna, Salamanca, Trafalgar and many other battles were evicted and dispersed overseas, a disgrace to the nation whose freedom many of them had maintained. The widows and orphans of the fallen were also evicted.

Murdo Morrison, a crofter from Kyles-Scalpay, Isle of Harris, said to the Napier Commission, *'I remember hearing from my father and grandfather how in the time of the wars of Boney (Napoleon), soldiers were drafted out of Harris. I remember their telling me of four or so drafted from the machair. Four who fought at Waterloo. Three fell on the field. The fourth died in hospital afterwards. Instead of the widows and children of these men being looked after, they were driven to the wild woods of Canada and the lands they possessed were placed under sheep.*

"At the very moment when Cawnpore was being taken, the fathers, mothers, brothers and sisters of the 'Invincible 78th' were being evicted from their native soil."

Alexander MacKenzie's Highland Clearances

Evicted Highland Soldiers and Sailors.

Oh! land where the heather blooms
And the salt spray splashes the beach,
Where only the wind and the sky above
Are out of the landlord's reach!

Oh! wild birds that build in the brae
And sweeten the air with your cries,
Wave not your wings as you sail aloft,
For you are the landlord's prize!

And you the antlered king,
Who proudly rear your crest,
You live to fall to a landlord's gun
With the warm blood wet on your breast.

Ye remnant of the brave
Who charge when the pipes are heard,
Don't think my lads, that you fight for your own,
'Tis but for the good of the laird!

And when the fight is done
And you come back over the foam,
"Well done," they say, "you are brave and true,
But we cannot give you a home.

For the hill we want for the deer
And the glen the birds enjoy,
And bad for the game the smoke of the cot
And the song of the crofter's boy."

MacKenzie MacBride, in the London Scotsman.

The Highland Clearances lasted for over a hundred and twenty years, the longest period of ethnic cleansing in the history of Europe. It resulted in the Highlands becoming the largest man made wilderness in Europe

Yours sincerely

Donald J. MacLeod

I've now had a number of responses to Donald's material being made available. They range from scholars, including James Hunter the historian, saying how useful it is to have such documentation, a Welsh organic farmer apparently Tweeting the link, a key figure in the Islands Book Trust remarking that Donald is considered to be a reliable source who has spoken at their events, a crofter from Uig saying he'll send the PDF in to the local history society, and the following reproduced on the next page.

The first is from Iain "Jock" Mackenzie who I grew up with, he being from the neighbouring village of Ceos/Keose. The second, from the Mairi, who I knew as a child in the Edinburgh Quaker meeting, who is the grand-daughter of the 1950s Faith Mission evangelist, Duncan Campbell. What Mairi writes about wondering if she was crazy is echoed by many people who have spoken or written to me over the years - folks, typically in their 20s, whose roots or family connections are in the Hebrides/Highlands and are only now starting to recover their history, and finding that it starts to make sense of all manner of things for them. After *Soil and Soul* came out I had so many people say "It helps me understand who I am." Mairi's response to Donald's writing, below, is typical of this genre. I find it very exciting. It suggests that people like Donald are succeeding in passing on a living flame. One person who contacted me some time back (before this exchange with Donald) is a young woman from Inverness, redicovering her roots in Uist. I was so touched by Laura's letter that I felt moved to write a poem in reply, the text of which she is happy to use, and I've added that on the next page too. Responses such as these are what motivate me to help somebody like Donald with documenting his memory.

From: imackenzie@.....
Sent: 18 June 2015 10:13
To: Alastair McIntosh
Subject: Re: Donald J Macleod update

Amazing documentation, thanks for sharing, always follow DJMs informative letter & postings. Must check out MacDonald, Tobson connection, my gran Annie - an avid Scotsman reader when she could afford one - was a MacDonald from that area, Tobson, Vallasay, Croir. Moved to Keose to marry my grandfather.

Also thought of Press Ganging from 'Leac nan Gillean' a landing point on Keose/Glebe moor coast, opposite Tavay at head of Loch Erisort. Seaforth in cahoots with minister called menfolk to church where doors were locked, awaiting gang from Galleon.. Documented by Ease MacLeod, doc in his archive. I think I sent info before, Alex M also wrote a short piece in Leurbost School mag. Just a reminder.

Cheers, Iain

From: Mairi Campbell
Sent: 18 June 2015 10:10
To: alastair mcintosh; donaldj.macleod@....; 'Charles Lamb - CBL Services'
Subject: RE: Donald J Macleod update

Thank you Alastair, Donald and Charles,

This writing is so important and exactly what I need to read at the moment. Thank you.

Man, where to start! Desperate times but so important to stare it in the face. My music and voice at times feel like keenings for our losses. Very important for me to read this so that I don't think I'm going mad!

Thanks again and please send me any more at any time,

Mairi

Child of the Uists
(for Laura Nicolson)

Remember -
child of the Uists
that you
are one
of the Ancient Ones
whose flame
will not go out
as long
as you
remain
awake
Re-member!

A.I.M. 2014

Additions Note, 12 October 2015

Material about Clearances on the Isle of Harris

The following new material has been sent to me by Donald as he gave further thought to my asking if he had any memories about the Clearances on the Isle of Harris. I am intrigued at how it is with tradition bearers that, very often, when you first ask a question not a lot is forthcoming. Gradually, however, it comes out as memories resurface and the mind reclaims the structures with which to organise them. These additions run to an additional 7 pages. I realise that my PDF file has now become very cumbersome, having been stretched far beyond its originally limited purpose, but at least it gets the material out into the public record. My basic software does not allow me to number the pages of a composite PDF like this, but the 8 new pages follow on from p. 27 in the PDF – that's as in the page numbering that will probably show on your computer.

This time I've decided to leave Donald's email address in place should any scholars or family researchers wish to contact him. It heads up the letter that he has sent me. However, I've dropped him an email checking if that's OK, and should he reply in the negative, I'll come back and erase it. I should add that Donald has many war memories, some of which he has also sent to me. However, as that is not my area of interest I have not presented them here. I did, however, show his file to an Edinburgh publisher, who has requested him to get in touch on account of the quality of the material.

Donald will need to forgive me that on this occasion, I have simply not got time to check what he's sent for spelling/grammar mistakes and correct before publishing. However, I generally find so few that I don't think he needs worry. Just to give an idea of what the area we're talking about looks like, here's a picture I took from Luskentyre last week on Harris.



The Isle of Taransay (left, of "Castaways" TV fame), North Harris, looking north into the western range of the Harris Hills, behind which lies the Isle of Scarp where Donald was born and the hills of Uig in Lewis. The coast from Hushnish to Uig is today completely empty of people, but scrutiny on Google Earth reveals a number of abandoned small settlements, many of the homes of which will have held large families as evidence by the extensive lines of abandoned *feannagan* (raised bed cultivation).

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Bridge of Don
Aberdeen
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SCOTLAND
01224-707130
donalddj.macleod@talktalk.net

12 September 2015

Dear Alistair

The enclosures may be of interest to you.

The history of Harris has been lost due to the Clearances when whole communities were swept away.

I have never met one person from Harris who ever heard that with the assistance of troops and police the Earl of Dunmore cleared parts of Harris. All Harris historians reports on this tyrant only mention that he promoted the Harris Tweed industry.

I came across the enclosed Harris eviction cuttings in The Times 1839 by accident. These Clearances are not mentioned in any Scottish history book. Not one British army regiment has the Highland Clearances displayed on their regimental colours.

The Earl of Dunmore was a cousin of the Duke of Athol who originated the Clearances so Dunmore was well versed in evictions.

The Highland Clearances is the longest period of ethnic cleansing in Europe – lasting over 120 years – from 1784 when the Duke of Athol evicted the population of Glen Tilt, Perthshire, until 1903 when Lady Gordon Cathcart was jamming the holds of fetid emigrant ships with men, women and children from Uist and Barra.

Back In The Day (SY Gazette) a couple of months ago had a very good feature on the Earl of Dunmore and his riches from slavery.

The Earl of Dunmore can be classed with other Scots aristocrats as reported in The Times, 1823: The Landed Proprietors of Scotland – The Times, 8 September 1823.

“The nobles and the higher gentry of Scotland are, with very few exceptions, in these days Englishmen. There is not one of the higher nobility of Scotland that spends, on an average, more than two nights in the year in the metropolis of Scotland. There is not one of them that has a house there; when they come thither, they are strangers, and put up at a hotel, just as they would do in Amsterdam or Paris. Every Scotch gentleman who can afford it, carries his family, not to Edinburgh, but to London. With few exceptions, the young men of fashion and fortune are all chiefly educated in England. England is everything; Scotland is nothing but a place to get rents from, and to shoot grouse in for a few weeks after the rising of Parliament. These people are all English – their speech is English, their prejudices are English; more than half their blood is in most instances English blood.”

Edinburgh Magazine for September.

Not only were Highlanders & Islanders who had fought at Waterloo, Trafalgar and other battles evicted but also the families of those who fought for the Hanoverians against the Jacobites.

Enclosed is a list of Harris soldiers who fought against the Jacobites. Many of them would have been from North Harris – one from Losiva (Leosavay) is mentioned. I suspect some of my MacLennan progenitors were amongst these Harris MacLennan soldiers.

Note these men were recruited before the Clearances. After the evictions I doubt if there would be so many able-bodied men left in Harris

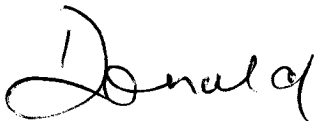
Like much of our history the Jacobite rebellion is falsely reported and publicised as the English giving the Highlanders a good kicking. Seldom is it mentioned that it was a Protestant v Catholic civil war. Prince Charlie was not even a Scot and his main objective was to seize the British crown for the Pope. This is obviously the reason that the Harris Presbyterians and other Highlanders were against him.

As you are aware once the hunting and fishing estates were established the ordinary people were banned from catching salmon or killing stags. However, the Scar people never went short of salmon and every house in the village got the red fish.

Loch Resort was teeming with salmon. The Scarpachs were superb seamen. On a dark night they would enter Loch Resort under sail and would cast a net overboard. They would sail round the Loch and then haul the net. The watchers ashore could not see the boats in the dark and as they did not use the oars there was no noise so the bailiffs had no idea a Scarp boat was away home loaded with salmon.

In my own day the Scarpachs used to use the ^{OUTBOARD} ~~outboard~~ engine until they reached Loch Resort. Then they hauled the sail as in days ~~of~~ of yore and netted the salmon.

Best wishes



South Harris Clearances: As the Clearances were cleansed from Scottish history books and not mentioned in school lessons until a few years ago it is not surprising the Scots know little about the ethnic cleansing of their land. None of the Scottish historians went overseas to interview or record the stories of the evicted Highlanders and Islanders. Most Scottish newspapers and historians were in the pockets of the landlords and these people only consulted the landlords or read their records. Nothing at all has been written about the insidious part played by the British government in the murder and eviction of the Highland population. It has been conveniently unreported the number of times armed soldiers, sailors and baton wielding policemen were used to assist the landlord to evict unarmed men, women and children. On every occasion they were used authority had been obtained from the British government - we should bear in mind that many of the Highland landlords were sitting members at Westminster or the House of Lords.

Armed troops and police were used by the Earl of Dunmore to evict the population of South Harris. Although these Clearances are not mentioned in any Scottish history book (surprise, surprise) the following reports from *The Times* record the evictions:

THE TIMES, 29.7.1839: *A circumstance of very rare occurrence in the remote and peaceful islands of the Hebrides has just taken place - a popular commotion among the people; and both the civil and military*

powers have been called in to quell the disturbances. The Earl of Dunmore, proprietor, of the island of Harris, contemplating some extensive improvements in the culture and management of the land, had given notice to a number of the cottars, about 50 families, to remove from their huts and little patches of grounds. The Earl, it is said, offered the people a sum of £1 each, and made arrangements for their emigration. To these terms they consented, but when the parties went to complete the arrangement, the islanders refused to comply, and showed a spirit of determined resistance. The officers employed to carry the ejections into effect were deformed, and it was found impossible to proceed without additional assistance which was sent for (Inverness Courier).

THE TIMES, 1.8.1839: *The Island Of Harris, - On Saturday, Lieut. McNeil and his party of soldiers returned to Glasgow from the Island of Harris, after an absence of nine days. He has been successful in the object of his mission, and we are glad to learn without violence. At Portree the party was joined by the sheriff of the county, Mr MacKay, procurator fiscal, and Mr MacBean, an active criminal officer from Inverness. They reached Harris at 7 o'clock on the morning of Tuesday last, the 23d inst, and were enabled to leave it at 6 the same evening. All the cottars or small farmers implicated in the deforcement were requested to assemble at the village, and from the body five men, who had been most active in the illegal proceedings, were selected and carried as prisoner to Portree (NOTE NO TRIALS - my words), Before leaving, arrangements were entered into for the tenantry finally leaving the island at a convenient time. The visit of the military excited the deepest alarm among the poor islanders, who were heard to express in Gaelic their terror and that the scene of Glencoe was about to be acted over again. Their condition is reported as most deplorable indeed: and though it may be bitter to break the tie which binds these poor people to the rugged land of their fathers, yet emigration anywhere else would absolutely be a boon. (Glasgow Chronicle).*

It says the number to be evicted were 50 families - this could be around 700 people. Eviction notices were only served on the heads of families and as in these days families could have as many as ten plus parents and grandparents - many more than those served with the eviction notice had to go. Because only those who received eviction notices are counted we get a false total. However, the Royal Commission, set-up to investigate the Clearances, agreed that they would accept as 5 the number of people in a family. Using this figure and as 6940 eviction notices were served in the Isle of Skye between 1840 and 1883, the number of people evicted from Skye in this period totalled at least 34,700, a figure accepted by the Commission.

The *Glasgow Chronicle* like most Scottish papers was anti-Highland. Not a mention the people were poor because the good and fertile land had been stolen from them; not a mention of deaths on emigrant ships and not a mention that thousands of emigrants faced the hazard of death from cholera, smallpox, malaria etc after landing in a foreign country. Of around 500 Lewis people evicted to Canada on one ship in 1851 around half died from smallpox and cholera within six months of landing in Canada. On Grosse Isle, where the emigrants to Canada were inspected on landing, 1500 British emigrants died from cholera in ONE day in 1832. Many of them were evicted Highlanders - this is not written in any Scottish history book. At the turn of the 19th century of the 111 Scottish settlers at Baldoon, Ontario, 42 died from malaria or the cold during their first winter there.

One of the ships bound for Canada in 1851 with evicted Lewismen encountered a fierce storm in the Atlantic. The sails ripped and the masts broke and they were fortunate they did not sink. Fortunately most of the Lewismen had been seamen and fishermen and helped the crew save the ship, mend the masts and put up new sails.

8. "A List of the Men Reduced in Bernera's Company."
LO 12140

Rory Macleod Serjeant	Murdo Macleod from Cluer
Alexr Campbell Corporel	Angus Gillice
Norman MacAulay	Angus Macdonald
Murdo Macleod from Lossiva	John Macleod from Scarista
Angus MacInnish	Neil MacSwane
Angus MacLeannan	Alexr Macleod Sick at Inverness
Petter Carr Sick att Moye	Malcome Macleod
Malcom MacCaskle	Rory Macleod from borve
Rory Macleod	John Campbell
Donald Morison from Shilebost	William Mackinnon
Norman Macdonald	John MacInnich from Tarrinsay
Angus Macleod Sick att Moye	Rory Macdonald from
Rory Macdonald	Tolmichan
John Mac Comb	John Macdonald
Malcom Macdonald	

See over.
A13

TRANSACTIONS

of the

GAELIC SOCIETY

OF INVERNESS

VOLUME LIII

1982 - 1984

Clann nan Gàidheal ri Guailleann a Chéile

Printed for the Society
by
Mainprint, 1 Friars Street, Inverness

1985

LIKE LEWIS THE PEOPLE OF THE ISLE OF HARRIS
WERE PRESBYTERIANS AND WOULD NOT WISH TO
BE RULED BY THE ROMAN CATHOLIC PRINCE
CATHOLIC.

VIRTUALLY THE WHOLE POPULATION OF HARRIS WAS EXICTED
BY THE EARL OF DUNMORE AND OTHERS DURING THE
CLEARANCES. THEY WOULD NOT HAVE RECRUITED THAT
NUMBER IN HARRIS AFTER THE CLEARANCES. AUSTRALIA,
CANADA AND THE USA HAVE TODAY THOUSANDS DESCENDANTS OF THE (EXICTED)
HARRIS PEOPLE

8. "An Effective Roll of Captain Norman Macleod of Barnaray's Independent Company Shiromore the 1st of June 1746." LO 12139

Sergeants	Corporals	Drums
John Campbell	†Alexr Campbell	John MacDermid
Angus Macleod	Rodrick Macleod	
(MacASKILL) Kenneth MacCaskle	Neil Morison	
†Rodrick Macleod	Donald Macleod	
First column	Donald MacDermid	Donald Morison 2d
Centinels	Angus MacSwaine	Rory Macleod
Norman Macaulay -	Neil Macleod	John Mackinnon
Murdo Macleod -	Murdo MacInnish	Norman Paterson
Norman Munro	Duncan Mackay	Angus Macleod -
Angus Ferguson	Ranald MacLeanan	Rory MacDonald -
John Morison	Archd Morison	Finlay Morison
Norman Macleod	Malcom Campbell	John MacInnish
Donald Morison		
John Morrison 2d	John MacDonald -	Donald Morison 3d -
Angus Bruce	Alexr Martin	Kenneth Ferguson -
(GILLES) Angus Gillis -	Donald MacKinnon	John Campbell 3d
Angus MacDonald -	Angus Morison	John Macleod
Murdo Macleod 3d	John MacQuien	Donald Macleod 4th
(MacQUEER) Murdo MacQuien	Neil Macleanan	Donald MacCrisly (MacRITCHIE)
Evander Macleod	Alexr Campbell	Malcom MacLeod -
(MacSWEEP) Hugh MacSwaine	Angus Macleod	Rory Macleod -
Second column	John Campbell 2d -	Norman Campbell
William Morison	Donald Macleod 2d	Farquhuer MacDermid
John Campbell	John MacDonald	John MacCome -
William Morison	John Macleod -	Malcom MacDonald 4th-
(MARTIN) Angus Martain	Dash MacInnish	Murdo Macleod 4th
Donald Macleod	Neil MacSwaine	Avemore
Neil Morison	Third column	John MacDonald
(MacINNES) John MacInnish -	Taskle MacCaskle	Murdo MacLeanan
John MacKinnon	Norman Maclean	Donald MacInnish
(KECK) Peter Carr -	Norman MacCaskle	John Morison 3d
sick at	Angus Macleod	Donald Macleod 5th
Archd MacSwan	Angus MacInnish -	John Campbell 4th
John MacLeanan	Donald MacCome	Alexr Macleod -
Alexr Macleod	Michael Shaw	Inverness
Donald MacInnish	Angus MacLeanan	
Malcom Macleod	Malcom MacCaskle	(signed)
Norman MacDonald	Alexr Mackay	Norman Macleod
William Mackinnon -	Rodrick MacLeod 2d -	
Donald MacDonald		

Hugh MacSwain	} Sick at Inverness	Total Effective	Officers	3
Alexr Macleod			Serjeants	4
Neil MacSwain			Corparals	4
John Campbell			Drums	1
John Macleod			private men	96
Angus Macleanan	} Sick at Fort Augustus			
Murdo MacLeanan				
John MacInnish				
Peter Carr -	} Sick at Moye			
Murdo MacQuien				
Angus Macleod -				
Neil Macleanan				
John MacDonald				

Note: - indicated men to be reduced

8. "A List of the Men Reduced in Bernera's Company." LO 12140

Rory Macleod Serjeant	Murdo Macleod from Cluer
Alexr Campbell Corporel	Angus Gillice
Norman MacAulay	Angus Macdonald
Murdo Macleod from Lossiva	John Macleod from Scarista
Angus MacInnish	Neil MacSwane
Angus MacLeanan	Alexr Macleod Sick at Inverness
Petter Carr Sick att Moye	Malcome Macleod
Malcom MacCaskle	Rory Macleod from borve
Rory Macleod	John Campbell
Donald Morison from Shilebost	William Mackinnon
Norman Macdonald	John MacInnich from Tarrinsay
Angus Macleod Sick att Moye	Rory Macdonald from Tolmichan
Rory Macdonald	John Macdonald
John Mac Comb	
Malcom Macdonald	

From: donaldj.macleod@talktalk.net [mailto:donaldj.macleod@talktalk.net]
Sent: 15 September 2015 14:09
To: Alastair McIntosh
Subject: Harris snippets

Hello

You may be interested in these Harris snippets.

Some of the evicted North Harris people settled in Lewis. A number in Lochs and the surnames would include Campbell, MacLennan, MacKinnon, MacDonald, MacInnes etc.

MacKinnons, 24 Marvig, were Hearraich (Harris) (Nickname); MacDonalds in Balallan known as Scarpachs.

Tong – see the book Tong, The story of a Lewis village - MacLennans from Scarp , Campbells from Telishnish, MacKays, MacDonalds. MacInnes, MacSweens etc from Harris. Worth a read re origin of Tong, families.

Presumably some of the families would have arrived by boat with chattels. Some men women and children would probably have driven cattle and sheep to the new residency.

My great great grandfather Roderick Campbell when evicted from Telishnish had to drive his flocks of sheep over the Harris mountains to the heather bogs of Moliginish where he sought refuge. The ruins of the Campbell houses at Moliginish are close to the seashore.

There is an old cemetery at Hushinish and people from far and near were interred there. I believe the people of Ard Beag and Crola were buried in this cemetery. Presumably the coffins would have been taken by boat.

Baile Iain Mhogaich (Village of Iain Mhogaich) – situated somewhere between Luachair and Hamnaway. Presumably this is a cleared village. Iain Mhogaich was from Scarp and he used to go by boat to this deserted area to plant potatoes. The village is probably named after him because he was the last person to use the land there. I wonder if his people were evicted from this village. I have no further information.

Dirisgeil (spelling is wrong) near Luachair. People from Scarp settled here and at one time they wanted the fertile land at Hushinish but the estate would not give it to them. Sir Edward Scott, who owned Harris asked one of his gamekeepers why there were no stags near Dirisgeil . He was told by the gamekeeper this was due to the peat smoke from the houses. Scott decided that he could not evict the people as in days of yore, so he hatched a scheme to encourage the people of Dirisgol to emigrate to the USA. A meeting was called and Scott or his rep praised America and emphasised how beneficial it would be for them to emigrate to this land of milk and honey. An old man originally from Scarp, stood up at the meeting and said words to the following effect,

“ If it is as good as you say why are you not going there? If America is as good as you say it is not us you would be asking to go.” The people refused to emigrate. Sir Edward Scott then offered them the land at Hushinish which they accepted. This is my version of the story but no doubt there are other versions.

Some distance away from Scarp village there is a place named Domhnall Hiortach (Donald the St Kildan). I wonder if he was evicted from St Kilda and sought refuge in Scarp.

Flodday – the small island opposite Scarp. I suspect this island may have been cleared. When I was a boy the Scarpachs cut peats here and there are a number of wells on the island.

In the 1861 Census, there are two households shown on Flodday occupied by fishermen and fishcurers from Roseheart & Broadsea, Fraserburgh. There were 14 men and two unmarried female servants. John Noble was there with four sons. I do not think the East-coasters would have built the houses on this small island so it is likely people were evicted prior to 1862.

On the coast at the back of Scarp there is a Geodha Phiocair (MacVicar's steep sided chasm). There is no evidence of a MacVicar ever living in Scarp. Could it have been a boat sinking? Pity so much of our history has been lost.

Best wishes

Donald

Note to Additional Material added 1 June 2024

My esteemed friend by correspondence, Donald MacLeod of the Isle of Scarp, Enaclete (in the Uig district of Lewis), and Bridge of Don (Aberdeen) was born in the Isle of Scarp off Harris in 1933, and died on 19 February 2018, see <https://legcy.co/3Vp4nrm>. I recently found his letter 10 September 2016 with a Gaelic poem of the Clearances of while doing some filing, and when in turn filing it I found a couple of other items, as now shared below. Forgive the raggle-taggle nature of this archive, it's just the way it has grown over time. What follows, comprises of:

1. A letter of 11 February 2015 that I had not previously included here as it is more of personal interest. However, it might be interest archivists as it suggests why Donald established this connection with me. I think he first wrote after I'd had a letter in the press about something, and had perhaps read *Soil and Soul*. His reference to the Lochs Agricultural Show is to the event of summer 2014, and my speech at it was published in issue 48 of *Dioghlum*, the magazine of the Kinloch Historical Society, at: <https://bit.ly/4aMAUMz> The reference talks on the radio is to my BBC Scotland *Thought for the Day* broadcasts. Note how one thing builds legitimacy that opens further doors – an important point for young folks coming into their awareness.
2. The letter of 6 June 2016 has a note, dated the previous day, and a page from Duncan Duff's book, *Scotland's War Losses* and a pencilled inscription: "*The heart of Lewis village were torn out by heavy losses or emigration – clearances or encouraged by the Westminster government. The emigrants took their skills and knowledge with them overseas.*" He also sent a copy of its cover page (not scanned to minimise file size), but an indication of its era is the pronouncement: "Price one shilling". Also not scanned here is a photocopy of the cover of Kenneth MacKinnon's book *The Lion's Tongue* with Donald's annotation, "A good book on the demise of Gaelic"; and pp. 57 – 61 of Jim Wilkie's book *Metagama: A Journey from Lewis to the New World*, with Donald's annotation, "Westminster's secret plan to get rid of WW1 ex-servicemen and land raiders from the Highlands and Islands." It was his view that emigration to the New World was encouraged in the 1920s and 1930s to prevent a communist revolution breaking out in the Highlands & Islands over the government's betrayal of promises of "land for heroes". Donald's letter to *The National*, sent with this letter, links the era to the emigration of Donald Trump's mother. It reinforces a disturbing connection to today's American politics: see my page <https://bit.ly/Trump-Hebrides>
3. The letter with the Gaelic poem of 10 September 2016 is the one I stumbled on recently while filing and which prompted the update of this archive. It may have been the last communication that I had before his passing. I love its expression, "the sacraments in the glen". The link to a girl from Scrap pertains to a story of a girl I knew at school in Stornoway, told in Chapter 12 of my book, *Poacher's Pilgrimage*.

I am in regular contact with Donald's son, Anndra MacAmhlaidh MacLeòid, currently residing at New Shawbost in Lewis. He bought a croft on the Isle of Scarp where his mother and paternal grandmother were born, and regularly goes to and fro with other crofters by boat from Hushinish to attend a large flock of sheep. His Twitter is @Uigeach1 and I have closed this archive with images of our recent Twitter exchange. He tweeted the link to the version I had posted of this archive as of last week, saying: "Fairly comprehensive (as much as it can be) history of the Uig clearances from correspondence between my father and @alastairmci ... [My father had an] amazing memory for facts but more importantly I'm glad it was recorded... Uig people sought shelter everywhere - west side, ness, lochs. Most MacLeods and certainly MacAulays were displaced from here. It's worth a read. Today a handful of locals left in Breanish and Islivig" (31 May 2024). What a man! A.I.M.

49 Woodcroft Avenue
Bridge of Don
Aberdeen
AB22 8WY
SCOTLAND
01224-707130
donaldj.macleod@talktalk.net

11 February 2015

Dear Alastair

It was most kind and considerate of you to forward a copy of The Week with my letter. It is quite a surprise to even get a letter relating to the Clearances published. The Scottish newspapers, not surprising, are anti-Clearances.

I am from the older generation of Leodhasachs. However, I know who you are and your father was well known in Lewis. I think I met your sister years ago when she was working in the Cabarfeidh.

Your speech at the Lochs show was excellent.

I have heard you speaking on the radio and your input is always most interesting and informative.

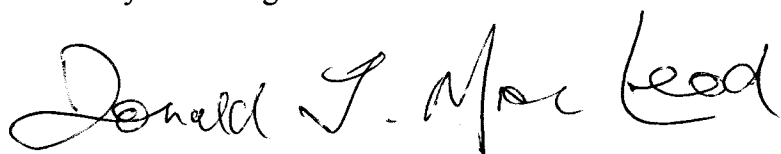
Enclosed is some material that may be of interest to you. I find that as far as knowledge of Scottish history is concerned most Scots are brain dead.

The press are quite bent when it comes to politics. You may be surprised at my enclosed page relating to Margaret Thatcher being a war dodger. It is never mentioned in the Brit press and no letters on the matter are published.

You may also find it interesting that Donald Stewart MP was banned from the Cenotaph Remembrance service because he was the only party political leader at the time with war campaign medals on his chest. It would be bad publicity for 'Mother England' if on the television screens it was shown that the only political leader with war medals was the Leader of the SNP.

If you are in Aberdeen give us a visit.

Thank you once again.

A handwritten signature in black ink that reads "Donald J. MacLeod". The signature is written in a cursive style with a large, stylized 'D' and 'M'.

49 Woodcroft Avenue
Bridge of Don
Aberdeen
AB22 8WY
SCOTLAND

6 June 2016

Dear Alastair

I am looking forward to reading your new book.

The National, May 21, had a feature on Donald Trump's mother. The usual poor emigrant teuchter stuff. Enclosed is a copy of my reply that was printed by the paper.

Thought you might be interested in my note on the North Tolsta lads who bought a fishing boat after WW1. Then they emigrated or were killed in WW2. Typical of many of our crofting villages. No wonder depopulation is our inheritance.

The enclosed pages from the books, *Metagama* and *Scotland's War losses* ^{*} proves the machinations employed by the Brit government to get rid of the ex-servicemen after WW1. Many of them were land raiders.

Best wishes

Donald J. MacLeod.

* JIM WILKIE, METAGAMA: A JOURNEY
FROM LEWIS TO THE NEW WORLD, PP 57-61

Since The Treaty of Union The Western Isles Population Has Been Virtually Exterminated By The Highland Clearances, Emigration Or War Losses.

After the end of WW1 in the small Lewis village of North Tolsta a group of young lads bought a small fishing boat and started inshore fishing. The registered name of the boat was *Clan Murray*. All of the crew later emigrated on the Marloch in 1924 to Canada, or died in the WW2. This is typical of many Western Isles villages. The crew of the *Clan Murray*, whose average age in 1920 was 17, were:

- Angus Murray (Skipper)** – died in Montana, U.S.A.
- Norman Morrison (Mate)** – died in Winnipeg.
- Alex Gunn** – died in Ontario.
- Murdo MacKay** – became a Minister in Minneapolis, U.S.A.
- Alick Murray** – died in Vancouver.
- John MacLennan**, Royal Naval Reserve – killed on board H.M.S. *Boreas* in action in the English Channel, in 1940.
- Kenneth MacIver**, Royal Naval Reserve, - Mentioned in Despatches (Posthumously) for bravery on HMS *Achates* in the Battle of the Barents Sea, defending a Russian convoy. He was lost when HMS *Achates* was sunk on 31 December, 1942, by the German battleship Admiral Hipper in this battle. MacIver is mentioned by Dudley Pope in his book *73NORTH, The Defeat of Hitler's Navy*.

In the book, *THE FOURTH SERVICE – Merchantmen at War 1939 – 45*, (Robert Hale) by John Slader, he states that North Tolsta, Isle of Lewis, was the heaviest seafaring village in Britain. He wrote, “ **Unique, perhaps was the island of Lewis in the Outer Hebrides and in particular the ‘Viking’ village of North Tolsta, situated on its north-east coast. With just over a hundred houses it was probably the ‘heaviest’ seafaring village in Britain. Contained in their Roll of Honour are some 330 names. The great majority of these belong to men who were already serving in the Merchant Navy or who were Naval Reservists called up for duty before war was declared. Known the world over as among the finest seamen, many saw service in both world wars – in armed merchant cruisers, in armed trawlers, rescue ships, merchantmen loaded to their ‘marks’ with food and ammunition, tankers and troopships. Many of the vessels on which they served are mentioned in the pages that follow. Herein lies a hope that they and the thousands like them will not be forgotten.**”

Few people are aware that in the two World Wars, per head, the Western Isles sustained the highest casualty rate for any area of the British Empire. The reason for the heavy losses was due to most islanders serving with the Royal Navy, the Merchant Navy or with Highland or colonial infantry regiments – all in the front line with heavy losses for the duration of the wars. Around 500 Lewismen served with the Canadian Army in WW1 while others were in the Canadian Navy.

Donald John MacLeod

5.6.2016

THE HEART OF LEWIS VILLAGES WERE TORN
OUT BY HEAVY WAR LOSSES OR EMIGRATION
- CLEARANCES OR ENCOURAGED BY THE
WESTERN ISLES GOVERNMENT THE
EMIGRANTS TOOK THEIR SKILLS AND KNOWLEDGE
WITH THEM TO THESE IS

The long letter...

UK Government pushed Highlanders to emigrate to the US

REGARDING the article by Martin Hannan on Donald Trump's mother (The mysterious Mary Trump, The National, May 21), as one whose father emigrated to North America in the 1920s, may I inform your readers of a chapter of Scottish history that is not mentioned in Scottish school history lessons and of which few Scots are aware. I am referring to the effort by the British government after World War One to get Highlanders and Islanders to emigrate so that they would not raid and claim back the land stolen by Anglicised clan chiefs and aristocrats during the Clearances.

Since the Clearances, being deprived of the best agricultural land and much of their moorland pasture led to friction between Highlanders and Islanders and the landlords. Disturbances and land raids arose out of distress and the desire of the people to get back some of the arable land to feed a growing population. The most fertile land had been appropriated by the Anglicised clan chiefs and landlords during



Immigrant: Mary Trump

unfortunately our loss. We have the men and yet nothing is done. Millions upon millions are sunk for the development of the Empire in all parts of the earth, but here at home we look in vain for even a small share of those monies which, if properly spent, would transform the Highlands and Islands and provide suitable occupations for the population."

Russia had gone red, Clydeside was going red and the last thing Westminster wanted was for the land-raiding in the Highlands becoming a red revolution, so to prevent this occurring the best

Highlanders and Islanders and the landlords. Disturbances and land raids arose out of distress and the desire of the people to get back some of the arable land to feed a growing population. The most fertile land had been appropriated by the Anglicised clan chiefs and landlords during the Clearances.

During World War One, Prime Minister Lloyd George promised servicemen they would return to a land fit for heroes. Much was promised by politicians in the early days of recruiting for the war; no man in the Isles or on the Scottish mainland who had fought for his country would ever again be denied the opportunity to till the soil or to build a home.

However, when peace came the Government refused to implement this bargain with the ex-servicemen. The promised homes for which the Islanders fought would not be in the Western Isles but overseas. It is reputed that out of every hundred people in Lewis, old and young, for every four young men who were killed in the war a further ten went forth to exile after it.

It is now known that the heavy emigration of Islanders to Canada after World War One was surreptitiously orchestrated by the British Government as a substitute for the land settlement that our war "heroes" had been promised. Commenting on this exodus of young men from the Western Isles, Cabarfeidh, Regimental Magazine of the Seaforth Highlanders, observed: "What is Canada's gain is

transform the Highlands and Islands and provide suitable occupations for the population."

Russia had gone red, Clydeside was going red and the last thing Westminster wanted was for the land-raiding in the Highlands becoming a red revolution, so to prevent this occurring the best method was to induce Highlanders and Islanders to emigrate. Many of Mary MacLeod's relations and contemporaries would have left Lewis. It was natural for other young Islanders to follow their friends mainly to Canada, the USA, Australia and New Zealand.

Without excessive war losses and heavy emigration, the population of the Western Isles would have increased commensurate with that of other European islands.

Though unknown in Scotland, many Islanders have proved their worth in the USA and other countries. I will mention two of them, and as is common in Scotland no Scots would ever have heard of them: Donald MacLennan, founder of Marsh & McLennan, the Wall Street global leader in insurance and broking; and Lieutenant Commander Alexander MacKenzie, who during World War One wrote the navigation text book that is used by the US Navy.

A famous historian stated: "A people that forget their history become a substitute people." This appertains to present day Scots.

Donald J MacLeod
Aberdeen

centres, practically every fit man in the island was early in the forces, or 6,712 out of a total population of 29,603 men, women and children. (75) If the ratio of the killed to the total population be considered, the island paid twice as much as the rest of the kingdom in sacrifice. What, indeed, had Lewis gained from its association with the Empire that it should be called on to pay so high a price? Though the above examples have been taken from the North, the South suffered no less, and in pastoral Tweeddale, the County of Peebles was, for its population, but a fraction behind Lewis in its war losses. (76)

THE OLD STORY : EMIGRATION AND DEPOPULATION.

War losses were not, however, confined to actual battle casualties. Much was promised by politicians in the early days of voluntary recruiting. They had said that in the Isles and on the mainland, where there was still land-hunger, no man who had fought for his country would ever again be denied the right to till its soil or to build a home, but when peace came the Government refused to implement the bargain with the men who fought. Mr. Stanley Baldwin could come up to Scotland and, addressing a meeting of his North British supporters, appeal to Scots to give up their narrow conception of patriotism and think Imperially. This appeal to Imperialist sentiment is invariably, as Scots should have learned by that time, the prelude to Scotland's betrayal. The promised homes for which the soldiers fought were not to be in the land of their birth but beyond the seas, and, to swell the loss of 1,151 dead, 3,000 Lewismen, mostly young ex-service men, left the island for Canada in the three years following the termination of hostilities. (77) Out of every hundred people of the island, old and young, to the four young men who went forth to death were to be added a further ten who went forth to exile. The loss did not end there. The withdrawal from the island's population of so many potential husbands denied the opportunity of marriage to thousands of the younger women, and with peace began a sleep decline in the population of the island, until that time the only part of the Highland area unaffected by depopulation.

Commenting on the exodus of young men from the Western Isles, and the statement in a contemporary journal that they presented a splendid appearance, the standard of physique being exceptionally high, and "that they are sure to be an acquisition to the land of their adoption," a Scottish regimental magazine, which could scarcely be accused of Nationalist bias, observed: "What is Canada's gain is unfortunately our loss. We have the men and yet nothing is done. Our huge cities are already over-populated, and what is required in the interests of the physical well-being of our race, if nothing else, is for suitable inducements to be held out to those already on the land to remain there. If none are forthcoming it is only natural that the most high-spirited of

THE GOVERNMENT'S ATTEMPT TO
 AFFECT LEWIS IS THE
 CASE EX-SERVICE MEN TO
 GET THEM HOME AND NOT CLAIM LAND
 AS CANONS OF DA SCOTLAND'S WAR LOSSES
 DUNCAN DUFF

our countrymen will go elsewhere. We neglect the encouragement of developments which would make all the difference between success and failure to those already on the land, and we do nothing to ensure profitable employment for an increased population. Millions upon millions are sunk for the development of the Empire in all parts of the earth, but here at home we look in vain for even a small share of those monies which, if properly spent, would transform the Highlands and Islands and provide suitable occupations for the population." (78)

Lewis is but a symbol of what was taking place in greater or less degree throughout the land,—North, South and Isles. It may have been that Lewis and the Outer Isles were over-populated, but there were parts of Scotland which, under neglect and misrule, had become desert and which might have been repopled with Scottish stock. That seemed to be the last thing desired by British politicians, and, in spite of war-time promises to rehabilitate the Highlands, next to nothing was done. That there was still a section of the Scottish people anxious for settlement on Scottish soil was evident from the returns of the number of applicants for new holdings, or enlargements of holdings, all over Scotland from 1st April, 1912, to 31st December, 1926, in all 22,124, of which only 4,761 were settled, many of them under conditions unfavourable to success. (79) Death and Despair and Emigration settled most of the applications undisposed of. Many were forced unwillingly to seek overseas what they could not obtain in the land they had fought for, and so a further opportunity was lost of re-establishing a Scottish rural population on Scottish soil. The British Government did not desire it, never had desired it, and never will do anything effective. The inter-war years brought with them the New Clearances. They were not now confined to croft and farm, but from the cities tens of thousands left to seek the livelihood which alien rule denied them at home. Between 1921 and 1931, 392,000 Scots were forced to leave their native land through pressure of economic circumstances, or government-assisted emigration—329,000 of them overseas and 63,000 to England. After 1931 overseas emigration decreased but Government transference schemes still continued to exile thousands of Scots from their native soil.

BETWEEN THE WARS.

The one thing the Government seemed determined to prevent was the settlement of a rural population. As a reinforcement of the age-old expedient of mass emigration it was claimed that hydro-electric construction work would provide employment for ex-servicemen, but once powers to proceed with the work were obtained the promoters found Irish labour more profitable. The Irish monopolised the unskilled work; the administrators and technicians were mainly English. Where local men were able to

HIGHLAND

(78) 'CASAR REIDY'S REGIMENTAL MAGAZINE'
 MARCH 1916 OR THE SCOTLAND
 VOL. 1, NO. 7

Aberdeen

10 September, 2016

Dear Alastair

Enclosed is a copy of a poem relating to Lord Lever and also the Clearances
Which was written by a well known Uig bard Donald MacIver, Kneep, Uig.

I heard it being sung as a song years ago but could not find anyone who knew the words.
Surprise, surprise, it has surfaced in the Uig News, August 2016. Copy enclosed.

These days I am not too well so maybe you know some Gaelic scholar who could translate it
into English. I would like a copy, please.

Some of the words in the song:

Tailich – Kintail people.

This refers to the Kintail shepherds who were given the land in Uig after the Uigeachs had
been evicted. Villages became sheep farms. One of the reasons so little is known about the
Lewis Chessmen is due to the whole population of the area being cleared. They were replaced
by a few shepherds from Kintail who knew nothing about Uig or the history of the place.

An T-Sacramaid sa Ghleann. The sacraments in the Glen.

This refers to Glen Valtos. Prior to the Clearances there were so many people in Uig
Church services used to be held in open air at Glen Valtos, near the Timsgarry end.

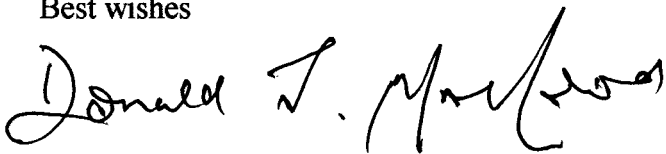
Dh'fhasaich Bhuidha Mhor. Made Vuia Mor a desert.

This refers to the eviction of the natives from the island opposite Valtos

Re your previous mention of a girl from Scarp whose father worked in a lighthouse.

I have been informed that long before my time a man named MacInnes from Scarp worked
in the lighthouse service. He may be related to Donald John MacInnes who has appeared on
television programmes etc relating to Scarp. This is a long shot and may be fiction.

Best wishes



Gàidhlig

Amhran Lord Lever

le Dòmhnall Maciomhair, Dòmhnall Donn a' Chnìp

Chunnaic sibh mar laigh an eucoir
 Anns an lèig air muin na còir
 Thug an ceartas dubh a leum as
 Chuir e an eucoir fo a bhròig.
 Thug e dhachaigh thugainn Lever,
 Dh'fhuadaich e na caoraich mhòr
 Is thug e ceartas do na daoine
 Leis am faod iad a bhith beò.

Ach bha Lever math ri dèanamh
 Bh'e ri riaghladh ceart gu leòir
 Thug e buannachd as an t-siabann
 'S fhuair na ceudan as bith beò.
 Thug e laghan gu ar dùthaich
 Ris nach robh dùil aig duin' tha beò
 Dh'fhuadaich e na slatan sgiùrsaidh
 'S tha Sgìr Uig mar bu chòir.

Tha laghan ùr a' gabhail àite
 Anns an là sa bheil sinn beò
 Tha na glinn an-diugh gan àiteach
 'S chaill na Tàilich orra còir.
 Ach Alastair, nas tus tha riaghladh,
 Na leig di-chuimhn' air a' chòir
 'S leig a' chlib a cuir na stiallan
 'S beireadh sianar aist' bith-beò.

Nach robh Lever dhuibh a' sealltainn
 Gu robh ann dhuibh cridhe blàth
 Thug e dhachaigh lagh na Galltachd
 'S chuir e ghanntas fo an fhàd.
 'S eadar Mialastadh is Gàbhsann,
 Thèid a phlanntraigeadh, gach àit'
 Chan eil bail' tha bàn an Leòdhas
 Nach bi taighean ann 's iad làn.

'S iomadh cridhe rinn osann thùrsaich
 Caoidh nam fiùran a bha ann
 Chluinnist iad ri seinn 's ri ùrnaigh
 'S iad a-muigh an cùl nam beann.
 Chuala sinn e bho ar càirdean
 'S iad a' bruidhinn mar bha iad ann
 Mar a bha iad fhèin is Pàdraig
 Aig an t-Sàcramaid sa Ghleann.

'S iomadh athair agus màthair
 Bha gu làr a' sileadh dheòir
 Mar chaidh am afuadach as an àite
 Far an deach an àrach òg.
 Chuala sinn e bho ar càirdean
 Mus do dh'fhàg iad tìr nam beò
 Gun ghabh mallachdan an àite
 Air na dh'fhàsaich Bhuidha Mhòr. D

Cha toir Lever car dhuinn tuilleadh
 Gu dè a-nis ni 'n t-àl òg,
 Thug na tràlairean an t-iasg bhuap'
 Chan eil rian aca bhi beò.
 Sgabaidh iad mar eòin na h-iarmailt
 Fear a sear 's a siar son lòn
 'S a chaoidh cha chruinnich iad gu chèile
 Far na rinn iad èirigh òg.

DONALD MAC IVER WAS A WELL KNOWN
 BARD FROM KUEEP, UIG LEUW
 BHUIDHA MHOR (VIA MOR) IS AN ISLAND
 OPPOSITE VANTOS, UIG. THE WHOLE POPULATION
 WAS EVICTED IN THE MIDDLE OF THE
 19th CENTURY. MANY SETTLED IN CANADA

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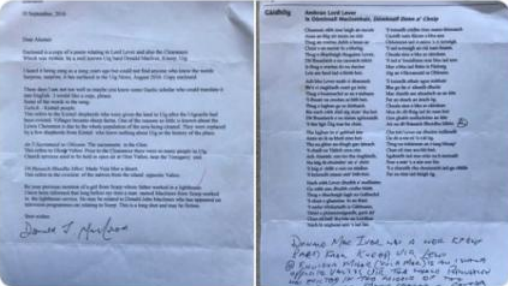
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Post

Alastair McIntosh @alastairmci · Apr 24

@Uigeach1 while filing old correspondence today I found this from your father, one that arrived after I had compiled an archive of the best of the letters he'd sent me: alastairmcintosh.com/general/resour...

I have sent a copy on to the woman who was asking about the chessmen for her research.



1 5 355

Anndra MacAmhlaidh MacLeòid (balach adag) @Uigeach1 · Apr 24

Another story, related I think to Vuia Mor, is of the family cleared by a Factor from the mainland called I think Stewart. The family were cleared to Canada and among them was a young girl. Many years later a beggar came to the family home in Canada - he was fed by the now young

1 2 141

Anndra MacAmhlaidh MacLeòid (balach adag) @Uigeach1

Woman who then told him he must leave. When asked 'why' he was told because of her brothers came home he would not see another day - it was the same man.

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Post

Alastair McIntosh @alastairmci · Apr 24

Such depth. Such crushing depth of humanity and its wider culture. I found a few more letters as I was filing today. I'll need to check if I already put them into the archival document. If not, I may tag them on here: just for the record, somewhere.

1 1 73

Anndra MacAmhlaidh MacLeòid (balach adag) @Uigeach1 · Apr 24

She certainly had more humanity and decency than he had - and more pride.

1 1 83

Alastair McIntosh @alastairmci · Apr 24

She was grounded in the extended family of the community. He (the factor) was grounded only in the landlord's wealth and ensuing power, which duly dispatched him to poverty also once it was dispensed with him.

(if I understand your father's story correctly)

1 1 82

Anndra MacAmhlaidh MacLeòid (balach adag) @Uigeach1 · Apr 24

Fair - this family lived and provided for themselves, were resourceful and prosperous even in a foreign land with the abilities learned at hand. The 'landlords' man, with only authority, had nothing and relied on the charity of others - the virtue he never offered.

1 2 434

Anndra bought a croft on Scarp (off the Isle of Harris) where his mother and paternal grandmother were born, and regularly goes to and fro by boat from Hushinish to attend to a flock of sheep.