



Crest Badge of a Member of Clan Hunter

hunters' halloo

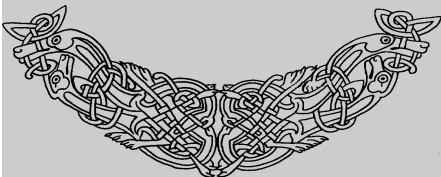
Newsletter of the Clan Hunter Association, Canada

July 2000

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Greetings to all once again as we move into the Highland Games season. There will be a Clan Tent at the following Games: Kincardine Scottish Festival 29 July, Maxville Highland Games 5 August, Montreal Highland Games 6 August, Fergus Highland Games 12 August, Sarnia Highland Games 19 August. The annual clan gathering will be at Fergus on Sunday 13 August, more

on that inside, but we are looking for a good turnout as we change the venue to the very beautiful rural history museum, Wellington County Museum located just outside Fergus on the road to Elora. This is a social event folks and not what some folks think of as a stuffy meeting. Come and join us for some light lunch, Scottish folk music and fun. We are now in the position to offer our members quality garments with the Hunterston Castle Crest (see photo inside). Are you thinking of attending the Hunter Clan Gathering at Hunterston, Scotland next year? You should be making your plans now. Details are not yet available but I heard a rumour to the effect that the medieval group will be doing another re-enactment. I hope everyone has a good summer and don't forget drop in and see us at the games or drop me a line with whatever is on your mind.

Tom

Hunter name & Clan & the relevance of Gaelic

by Calum Mac an t-Sealgair

As I mentioned in my last message the Celto-Norman family of Hunterston must have been Gaelic speaking for quite a good proportion of it's time in Scotland, perhaps for half of it's almost 1000 year residency in that country, perhaps for much longer. While the local population of the south-west was Gaelic speaking for a good deal longer, the language not finally dying out there until the

end of the 18th, century. in company with other noble Celto-Norman families and in the official records the name that they used was 'Venator', and later 'Hunter'. However, what did they call themselves when dealing with the local Gaelic speaking population and the native Celtic Chieftains of the south-west with which they had dealings? We must bear in mind that the Celto-Norman families were very keen to connect themselves with all things native in order to be accepted by the locals over whom they had authority and the other Celtic Chiefs and so as to legitimize their presence in Scotland,

especially as their presence and authority had met with some initial resentment from the Scottish people. This is why most of them were careful to marry into powerful native families and to learn Gaelic and to assume many other of the trappings of the Celtic aristocracy. After a few generations the descendants of these original Norman incomers were usually significantly of Celtic blood anyway because of intermarriage. A perfect example of this is that famous South westerner King Robert the Bruce. He was at least half Celt, his mother, the Countess of Carrick, was a Gael and Robert grew up in a Gaelic speaking region as a native speaker of that language himself, he even held one parliament entirely in Gaelic. Of course he was able to speak Latin too, and so he had something of a dual life; he was part Norman Lord, part Gaelic Chieftain. The situation for the Hunters of Hunterston must have been very similar. And so we come back to the question of how the Hunters of Hunterston referred to themselves when dealing with the local Gaelic speaking natives and Chieftains. Given that they spoke Gaelic and were keen to put down roots and be accepted then it is very likely that they used a Gaelic form of their name in these situations, calling themselves individually 'Mac an t-Sealgair' (son of the Hunter) and calling their family as a whole the 'Clann an t-Sealgair'. What of their Clansmen? Well, the first question is, who were their Clansmen? "The emergence of the Clans has less to do with ethnicity than with political and social opportunity" ¹The political upheavals in 12th and 13th century Scotland created the opportunities for warlords, with the assistance of their immediate kindred, to impose their dominance over diverse localities

whose indigenous families accepted their protection, either willingly or by force. ¹ "Many powerful families, some of them of Norman or part Norman descent, were able to gain authority over the native population of their region, and so form a 'Clan'. The Hunters of Hunterston were such a family. These Clans were made up not only of the 'Chiefly' family and it's branches but also their servants, slaves, tenants, clients, land workers and any local 'broken men' (clanless); all of these were 'Clansmen'. These Clansmen inevitably greatly outnumbered the members of the Chiefly family. Did these Clansmen keep their own names? Yes, some did. Many did not. Collins Encyclopedia of Scotland states- "As we have seen, when surnames came into use, some families found it expedient to take the name of the Chief under whose authority they found themselves." ² As I mentioned in an earlier message the practice of adopting the surname of the local powerful family was very common and some southern Chiefs even compelled the locals to adopt their name because it was a matter of pride for a leader to be able to say that he had many men of his name under him, and the more he had the more powerful he appeared. Some Gaels voluntarily translated their names into more 'grand' Latin forms in imitation of their Norman lords. Many of the unrelated Clansmen of the Hunters of Hunterston - their servants, workers, clients and so on - who outnumbered the Chiefly family many times over, must also have adopted the name Hunter, but in what form? They were, after all, Gaelic speakers. Undoubtedly, in most cases they would have adopted the name in it's Gaelic form, 'Mac an t-Sealgair', for use in every day life, at least up until

the English language started to become dominant in the area (circa late 16th c.) when many of them would have started to use the English form 'Hunter' instead. Today, some of those of Scottish descent named Hunter will be descended from the Chiefly family the Hunters of Hunterston. However, many more will be descended from their unrelated (at least genetically) Clansmen. This is why the area around Ayrshire contained and does contain so many people named Hunter. They are descendants of native Gaels who adopted the name of their local Chief. Still others are descended from Gaels named 'Mac an t-Sealgair' from all parts of Scotland who translated their name into 'fashionable' Latin or English and who had no connection with the Hunters of Hunterston. However, all of the ancestors of these people would have used, at least on occasion, the Gaelic form of their name, 'Mac an t-Sealgair', and so that form is as much a part of the inherited legacy of their descendants - namely us as is the name 'Hunter', and is thus of great significance to us. It may seem to some that all of this seems to weaken the idea of a Clan Hunter society today, because most of it's members will not be related, but this is most definitely not the case, in fact it renders in more authentic and in keeping with ancient Clan tradition, as I will mention at another time. Calum

1. 'The Scottish Clan and Family Encyclopaedia' Pub. by Collins
2. 'The Encyclopaedia of Scotland' Pub. by Collins.



*Hunterston
Castle
Embroidered
Crest
Shirts*



*Check
out these
great new items
from the Hunter store.*

Available only in Canada.

What a great gift. (all prices in Canadian \$)

Join us for the
Clan Hunter Gathering and meeting
Sunday 13th August 1.00p.m.

(room will be open at 12.00noon)

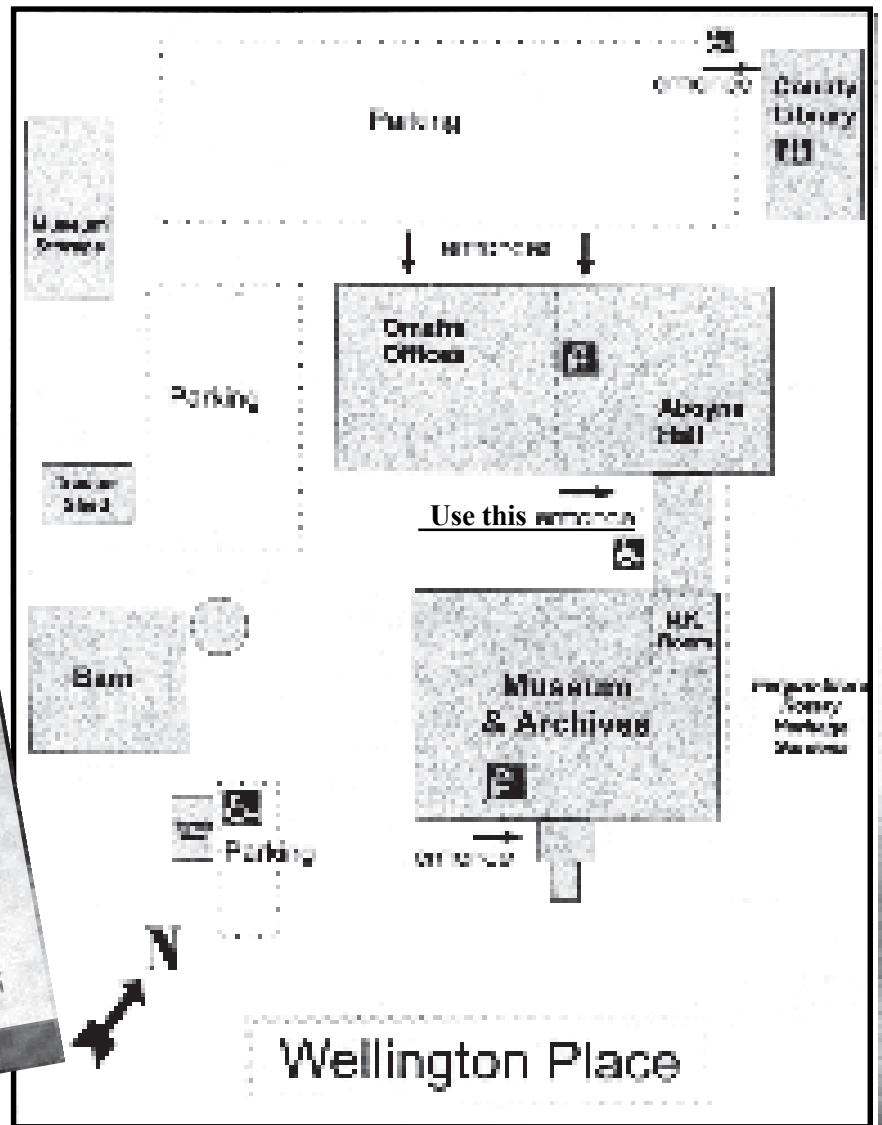
at

Wellington County Museum

(Highway 81 between Fergus and Elora.)

enjoy lunch with friends and family.

Listen to some Scottish Folk music by "The Gaels"



Celtic emigration comes home to Skye

Over a hundred academics, students, politicians and other interested parties travelled this June from all across the Celtic diaspora to Sabhal Mòr Ostaig, the Gaelic College at Skye in Scotland, to discuss the subject of emigration.



A dramatic winter seascape over the recently built Arainn Chaluim Chille (St. Columba Campus) at Sabhal Mòr Ostaig on Skye.

As well as from the Scottish Gaidhealtachd itself, they came from Wales and Ireland, Cornwall and the United States, New Zealand and Canada to take part in a prestigious three-day conference called to debate 'Celtic Cultures in the Emigrant Context'.

As many visitors - new and old - remarked, there could have been few better settings. The new Columba Campus at Sabhal Mòr - which was itself the first college of further education through the medium of Scottish Gaelic upon its inception in south Skye in 1983, and which now has 80 full-time students and hundreds of others taking shorter courses - is a magnificent complex. A tribute to Celtic and Gaelic resilience and revival, the glittering new campus, which was opened earlier this year, stands in a part of the Hebrides which has in the past been hard hit by emigration and clearance, but which is now enjoying a cultural and economic renaissance.

The conference itself, as befits this most vexing of subjects, was both provocative and inspiring. The historian and now head of the development board

Highlands and Islands Enterprise, **Dr James Hunter**, launched proceedings with a paper on the intertwined fortunes of Highland fur traders and native Americans from the 18th century to the present day.

Dr Robert Owen Jones of Cardiff University looked at the Welsh colony in Patagonia, and at the less celebrated Highland Scottish exodus to the same part of South America. This latter theme had a curious postscript, for among the delegates was Mr Alex MacDonald, the convener of Comhairle nan Eilean Siar, the Western Isles Council. Alex MacDonald was, he later told Dr Jones, born in Argentina - and the birth-certificate of this Gaelic-speaking Lewisman gives his Christian name as 'Alejandro'!

From Argentina the debate moved north, to New Orleans, whose disappeared Irish community was examined by Wilson MacLeod. And Dr Philip Payton of Exeter University looked at the 'Cousin Jacks' - the Cornish miners who travelled the world, taking with them a reputation as hard bargainers for industrial rights and a microcosmic Cornish community.

In Australia, Professor David Fitzpatrick of Trinity College Dublin argued that Irish immigrants had quickly and deliberately shrugged off their old identities. The conference organiser Dr Hugh Dan MacLennan suggested however that Highlanders had retained their culture under the Southern Cross for longer than had been suspected; Gaelic influences being evident in such activities as playing shinty, as well as in the evidence of the language and their religion.

And Dr Jenny Coleman of

Otago University told the story of the celebrated sheepstealer, MacKenzie of South Island, New Zealand, indicating that Scottish Gaels left their mark in a variety of ways.

Mark Wringe and Ian MacPherson explored different areas of exported Gaelic culture in Canada, while Sabhal Mòr Ostaig's head of studies John Norman MacLeod brought everybody home with a look at emigration and clearance from the region in which they were meeting: the south of the Island of Skye.

A trio of distinguished historians, Professor Tom Devine and Andrew MacKillop of Aberdeen University, and Ewen Cameron of Edinburgh University sought to offer a broad perspective on the tumultuous events under discussion. Pointing out that many millions of people had left the whole of Europe for new worlds at the same points in time, Professor Devine argued that Celtic emigration should be put into a wider context of general discontent and sudden fresh opportunities.

And while paying tribute to the excellent Scottish Gaelic television series 'Na h-Eilthirich' ('The Emigrants') which was broadcast recently on the BBC, Messrs Cameron and MacKillop warned against the possible insularity of recent trends in local historiography; and counselled that it was not always suffi-



Eminent Scottish historian Dr James Hunter delivering his paper to the conference on the intertwined fortunes of Highland fur traders and native Americans from the 18th century.

cient to take the opinion of the “victims” as sole or major source.

The significance of this groundbreaking conference was highlighted by the appearance of two prominent Scottish government ministers. Alasdair Morrison MSP, Minister of Gaelic and the Highlands at the new Scottish Parliament was joined by Scotland Office Minister Brian Wilson MP, who as founder-editor of the West Highland Free Press has an established reputation as a friend of the land and the language - and who in his new responsibilities was largely responsible for the extension of Sabhal Mor Ostaig into its new campus, and in the creation of Iomairt Chalum Chille, the Sabhal Mòr-based initiative to link the Gaelic cultures of Scotland and Ireland.

It was a memorable event. As more than one delegate remarked, the very implication of holding such a seminal conference in the Gaelic heartland itself was impressive and substantial. That such facilities exist is a tribute to the enduring strength of Celtic identity. That so many eminent people were happy to travel from such diverse parts of the diaspora was an indication of the power of those historical links. Old friendships were refreshed and new ones made, and the ceilidhs, both organised and impromptu, held testament to the very issues under discussion on that headland in south Skye, overlooking the barren hills of Knoydart and the sea which once carried its people far away.

Birth of a Hunter

Unfortunately we were remiss in our last newsletter in not announcing the birth of **David Adair Dale Hunter**, son of Paul and Jane Ann Dale Hunter of London, Ontario. This new little Hunter born on 18th March 2000 is to be called Adair. This is a new grandson for the Clan Officer and his wife.

Lieutenant-Governor, Peter Hunter (1799-1805)

A few years after arriving in Upper Canada, Simcoe returned to England for a visit. While he was away, Peter Russell, the senior government official remaining in Upper Canada, was in charge. Russell was no admirer of William Jarvis. (*William Jarvis (1756-1817), officer in the Queen's Rangers, served in the Revolutionary War, member of the Family Compact, and Provincial Secretary of Upper Canada from 1791 until his death.*) In the summer of 1797, Russell set up a committee of inquiry to look into the operations of the departments Jarvis was running. Inefficiencies, especially extremely long delays in the issuing of land patents, were the focus of the inquiry. . . . more to come here . . .

Harrassed by Hunter

William Jarvis's laziness may have irritated Simcoe, but there was real trouble on the horizon for Jarvis when the new lieutenant-governor, Peter Hunter, arrived in Upper Canada. Hunter was a professional soldier and a strict disciplinarian, with no tolerance for inefficiency. William was not his sort of man.

Problems in Jarvis's department soon came to Hunter's notice, particularly the serious delays in issuing land patents. It was characteristic of Jarvis that he seemed to do little to help himself, preferring to make excuses and play the innocent victim than to work harder and strive to please his superiors. A contemporary observed that Jarvis "constantly annoyed him (Hunter) by his habitual procrastination and neglect of duty and was repeatedly rebuked and warned of impending dismissal."

The following incident vividly illustrates the strained relations between Governor Hunter and Jarvis (from Jarvis Street: A Story of Triumph and Tragedy by Austin

Thompson):

" . . . a number of Quakers, led by Timothy Rogers and Jacob Lund, who had settled in the area of today's Newmarket, complained to Governor Hunter of the long delay they had experienced in trying to obtain their land patents. The governor at once ordered the surveyor-general, the clerk of the executive council, the clerk of the Crown, and William Jarvis, secretary and registrar, to assemble in his office, together with the disgruntled Quakers, at noon the next day.

"The governor opened the meeting by stating to his officials, 'These gentlemen complain that they cannot get their patents.' After an icy interrogation, Hunter soon discovered that the order for the patents had been outstanding for over a year. The blame was finally perceived to lie with the hapless secretary, who in an attempt to excuse himself, pleaded that the pressure of business in his office had prevented him from completing the work. "Sir!' the governor stormed, 'if they are not forthcoming, every one of them, and placed in the hands of these gentlemen here in my presence at noon on Thursday next [it was now Tuesday], by George!, I'll un-Jarvis you!"

(Hunter meant he would unseat Jarvis. A jarvey was the driver of a coach.)

In 1805, Hunter suddenly died of an attack of gout in Quebec. The news must have come as a relief to the hard-pressed Jarvis. The next two governors, Alexander Grant and Francis Gore, left him alone. Thus William Jarvis kept his job, despite years of nearly losing it.