

THE SCOTS CANADIAN

Issue 50

Newsletter of the Scottish Studies Society: ISSN No. 1491-2759

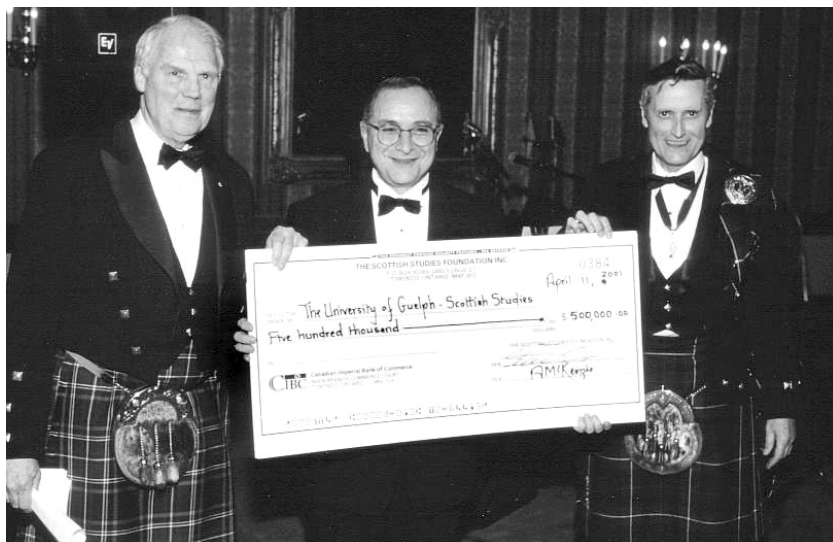
Spring 2020

Ae Fond Fareweel to Alan McKenzie

At the beginning of this year we were saddened to have to say goodbye to our good friend and colleague Alan McKenzie who died of cancer on January 2nd. Alan joined the Scottish Studies Foundation in July 1986, shortly after it received charitable status. At that time he was Senior Vice-President and Secretary of Barclays Bank of Canada.

Over the years in working tirelessly for the Foundation, Alan undertook the roles of Secretary, Treasurer and President and was the first editor of the Foundation's newsletter when, at Alan's recommendation, the decision was made to open the Foundation to general membership. There can be little doubt that it was thanks to Alan's fundraising efforts that the Chair in Scottish Studies was established in 2004.

After learning of his death, Ted Cowan, Emeritus Professor of Scottish History and Literature at the University of Glasgow wrote, "While I was Professor of Scottish



Dr. Ed Stewart and Alan McKenzie in 2001, presenting a \$500,000 cheque to University of Guelph President Mordechai Rozanski

Studies at the University of Guelph back in the '80s, Alan's role in our efforts to create the Scottish Studies Foundation was immense. Since a wide range of Scots from different backgrounds were involved in that endeavour, the campaign to raise funds was not exactly easy. Alan proved a model of moderation and common sense. His professional knowledge was of course invaluable. Some of our planning meetings were in the Toronto headquarters of Barclay's Bank, usually followed by some refreshment in a nearby hostelry. He saved us from some of our dafter ideas about fundraising and set us on more fruitful paths. It was partly thanks to Alan that the University of Guelph now holds the finest collection of Scottish books on Scottish History and Culture in Canada but he would have seen himself as part of a team of like-minded folk intent upon success in creating a lasting memorial to the Scots in Canada."

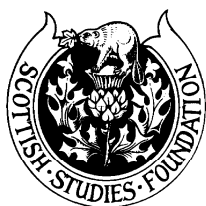
While working at Barclays Bank Alan was closely involved with Dr. Ed Stewart who chaired one of the Committees of the Board. A long-time civil servant, Dr. Stewart ascended the ranks during the latter half of the Progressive Conservatives' 42-year political dynasty at Queen's Park, eventually becoming Premier Davis' secretary of cabinet. Alan discovered Dr Stewart's interest in Scottish history and persuaded him to join the Board of the Foundation and, later, to succeed Alan as

President in 1998. "That," said Alan, "was one of my biggest contributions because Dr. Stewart was able to put together a powerful fundraising team with the support of the important Scots-Canadian connections which he had."

Alan will be sorely missed but his legacy remains strong with Catherine, his youngest daughter, working hard as the Foundation's membership secretary. All of us on the Foundation's Board of Directors extend our best wishes and condolences to Alan's family at the loss of a talented and generous human being.



Alan McKenzie



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News from the Centre for Scottish Studies

To give you an idea of the type of research that is going on at the Centre for Scottish Studies at the University of Guelph, here are three summaries from students (two PhDs and one post-doc) working with Professor Elizabeth Ewan. Lisa and Chelsea should finish their theses this year; Sierra finished her thesis in 2016 and came back to Guelph as a post-doc in 2018.

Vilification of Ambition

by Lisa Baer-Tsarfati

My research as a doctoral candidate at the University of Guelph examines how language was used to control and regulate behaviour in sixteenth and early seventeenth century Scotland. In particular, it focuses on the relationship between gender and the construction and regulation of ambition, arguing that ambition was vilified in contemporaneous discourse in order to maintain traditional structures and hierarchies of control and authority.

As the crown in Scotland became more centralized during the sixteenth century, discourse and rhetoric that discouraged individuals from desiring independent or regional power served a particular purpose. Female ambition was especially targeted as both a means of controlling women and a means of controlling the men connected to these women, usually by marriage, whose ambition was perceived to be either illegitimate or excessive.

To support this research, I have turned increasingly to digital methods of text analysis. In particular, I have trained a computer to understand Scots in a similar manner to the way that humans understand language and the way it is used. This has then allowed me to use word embedding/vector space models to map out the language used in early modern Scottish, English, and Latin texts and discover which words tend to have the closest meanings to one another. According to the distributional hypothesis of linguistics, words with similar distributions tend to have similar meanings.

The usefulness of this method lies in the fact that it supports assumptions about the way words like *ambition*, *pride*, *avarice* and *envy*, which were all found to be closely related in meaning, were used in early modern Scottish, English, and Latin texts. That is, though *ambition* itself is not frequently used in these texts, it can now be argued that when words like *pride* and *avarice* were used in discourse, the writers' attitudes can also be extrapolated to *ambition*; moreover, sometimes, these words were all used interchangeably with *ambition* and *ambitious*.

I am extraordinarily grateful to the Scottish Studies Foundation for their continued support of my research throughout

my time at the University of Guelph. From supporting a three-month research trip to Scotland in 2018 to providing a platform for me to share this research, both here in the newsletter and in my recent article for Volume 44 of the *International Review of Scottish Studies*, the generosity and deep interest of the members of the Foundation have provided me with a number of opportunities to grow and develop as an historian of Scotland. My deepest thanks to all of you for your enthusiastic encouragement and kind support.



Lisa Baer-Tsarfati
Doctoral Candidate,
Scottish Studies Office Staff

Words and Witchcraft

by Dr. Sierra Dye

As a doctoral graduate of the University of Guelph and current Postdoctoral Fellow at the Centre for Scottish Studies, I am very excited to share my research with the Scottish Studies Foundation, which has long supported me and my love of Scottish History.

My research focuses on the role of speech in Scotland's witch-hunts in the sixteenth and seventeenth centuries. In my dissertation, which is currently being revised for publication as a monograph, I examine the records and narratives of the Scottish witch trials, looking at the connection between words and witchcraft in terms of social and cultural power and early modern legal procedure.

Speech was a critical part of performances of magic, both in judicial definitions of witchcraft and in the social imagination; therefore utterances — including prayers, quarrels, mutterings, and more — could be used in a variety of contexts to “prove” witchcraft had occurred.

During Scotland's witch-hunting period (1563-1736), thousands of people were accused and tried as witches before local and central courts. Drawing on the rich documentary record from Scotland's courts and kirk sessions — supplemented by sermons, demonological treatises, popular literature, and other texts — my research traces the multifaceted relationship between words, witchcraft, and gender. In particular, the trial records reveal the interest of local and central officials in displays of disorderly speech performed by accused witches. In their communities, suspected witches often displayed quarrelsome behaviour and cursed their neighbors, or they were witnessed to have spoken prayers and charms in applications of healing.

When words were followed by a specific effect, positive or negative, then witchcraft could be presumed. Consequently, prosecutors and interrogators usually focused their efforts on proving that certain words had been spoken and that these could be clearly linked to a specific outcome. When a person had confessed to witchcraft, they were asked about the “*wordis they spake*” as well as their relationship with the Devil.

However, a closer investigation of demonic definitions of witchcraft reveal that these, too, relied on performative speech acts; in promising themselves to the service of the Devil, diabolical witches engaged in a verbal pact that established their identity as witches.

An examination of these records therefore reveals that verbal performances were a key feature in both popular and judicial definitions of witchcraft. While witches in general were believed to possess a wide variety of powers, it was their utterances that most often brought them to the attention of the kirk and community, and which usually formed the majority of the evidence filed against them in their trials. It was in the context of the court room that contested definitions of witchcraft found common ground in the words of witches.

Consequently, I argue that speech should be seen as the unifying factor in popular, religious, and judicial definitions of witchcraft. While other historians have pointed out the connection between witches and words, this has generally been seen as a characteristic of popular folk belief rather than judicially-defined witchcraft: witches were accused of cursing, but convicted of having served the Devil.

Alternately, the relationship has been explained as a by-product of the gendered stereotype of witchcraft, rather than an important feature in its own right. By focusing on speech as the commonality, however, we can better understand the role of gender in witch-hunting, as well as connecting the witch trials to a larger concern and anxiety over speech in the early modern period.

I am honoured to be connected with the Centre for Scottish Studies and the Scottish Studies Foundation and thank you for continuing to support my research. I look forward to sharing more details of my research with you in the future.



*Dr. Sierra Dye
Scottish Studies Postdoctoral Fellow
Centre for Scottish Studies
University of Guelph*

Homicide in Sixteenth-century Scotland

by *Chelsea Hartlen*

My doctoral research examines contemporary responses to homicide and attempted homicide in sixteenth-century Scotland through a digital analysis of language related to these crimes as expressed in contemporary court records and sources of legal history. The ways in which these offences were recorded and official responses to lethal violence in this period offer insight into multiple aspects of late medieval and early modern Scottish society: the centralization of administration, the emergence of a professional class of lawyers, the influence of legal humanism, the conceptualization of homicide as a public, rather than private, offence and how intersections of gender and status informed the incidence and prosecution of homicide.

This project is based primarily on a database with which I have transformed a sample of the complex and inconsistent records of Scotland's judiciary court into a measurable dataset. By running queries

designed to answer questions about the relationships between rates of prosecution and variables such as degree of violence, intent, circumstance, gender, status and location, I am able to tease out the underlying attitudes and assumptions that guided criminal prosecution of homicide and attempted homicide between 1493 and 1558.

Initial findings suggest that the aim of this court, rather than prosecuting and managing violence in general, was in fact to root out feud and acts of private vengeance, in order to punish those who took justice into their own hands rather than leaving conflict resolution to the crown and its judicial representatives.

Regarding the incidence of lethal violence, it is clear that men are more highly represented in these records than are women.

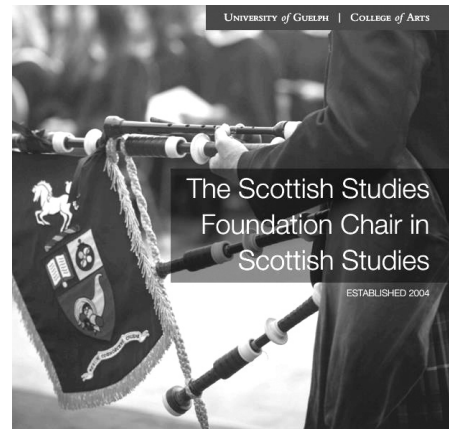
The differences between the accomplices of men and women, their victims and the ways in which the court described their offences will be explored in forthcoming chapters and are expected to throw significant light how the sixteenth-century court understood and responded to the violence committed by men and women upon members of their own and of the opposite sex.

I am grateful to the Scottish Studies Foundation for their support, not only of my research, but also of my professional development. In my time with the Centre for Scottish Studies and the International Review of Scottish Studies, I have developed skills in the areas of administration, communication and publication that will serve me well within and outwith the academy. The Foundation's sponsorship of funding for travel, colloquia and roundtables, as well as the position in the office have provided me with ample opportunities to share my research and to give back to the community that has so graciously supported my work at the University of Guelph.



*Chelsea Hartlen
Doctoral candidate, former
Scottish Studies Office staff member*

2019 Scottish Studies Annual Report wins Award



Earlier this year, the Scottish Studies Foundation Chair in Scottish Studies Annual Report won the silver category of Stewardship Initiatives in the CASE 2020 District II Accolades Awards. (The report was mailed to members in November 2019 and is now posted on our website.)

The report, prepared by the University of Guelph, not only showcases the ongoing work taking place at its Centre for Scottish Studies, but is truly a testament to how much the generosity of all our members is appreciated.

CASE (The Council for Advancement and Support of Education) is a nonprofit association of educational institutions. It serves professionals in the field of educational advancement. This field encompasses alumni relations, communications, marketing and development (fund-raising) for educational institutions such as universities and independent or private schools.

Headquartered in Washington, D.C., CASE was founded in 1974 as the result of a merger between the American Alumni Council and the American College Public Relations Association. It is one of the largest international associations of education institutions, serving nearly 3,400 universities, colleges, schools, and related organizations in 61 countries.

Its North American member institutions are divided into eight geographic districts that provide support to members through regional programs. To better serve its international membership, CASE opened a European office in London in 1994 and an Asia-Pacific office in Singapore in 2007.

Sir John Richardson — surgeon, explorer, natural historian, and ichthyologist

by R. E. Johnson

John Richardson's father was a prosperous brewer, provost of Dumfries for one term, and a magistrate for many years. Robert Burns was a close friend of the family and influenced John towards literary tastes that lasted all his life. Burns's oldest son and John Richardson attended the Dumfries Grammar School together.

At age 14 he was apprenticed to his uncle James Mundell, a surgeon in Dumfries, and later to Dr Samuel Shortridge. He attended the medical school of the University of Edinburgh from 1801 to 1804, studying botany, geology, and Greek in addition to the usual subjects: anatomy, chemistry, *materia medica*, and therapeutics. From 1804 to 1806 he was a house surgeon at the Dumfries and Galloway Royal Infirmary, and in 1806–7 completed his qualification at Edinburgh. His teachers at Edinburgh included some famous figures in a period when its medicine was the model for the world.

Upon obtaining his licence at Edinburgh, Richardson volunteered for the Royal Navy, went to London, and became a fellow of the Royal College of Surgeons. During sea duty in the Napoleonic wars, 1806–14, he was on six ships in succession and saw action in the Baltic, off Portugal, in the Mediterranean, and off Africa. In 1814 Richardson was appointed surgeon to the Royal Marines in North America.

After the War of 1812–14 Richardson went on half pay and returned to Edinburgh to complete his doctorate. Besides medical subjects, he took botany and mineralogy with Robert Jameson, the geologist. He graduated in 1816, offering a thesis on yellow fever, with which he had experience in Africa and North America. He set up a practice in Leith, which was not successful because of the post-war surplus of physicians. Here he



Sir John Richardson
1787-1865

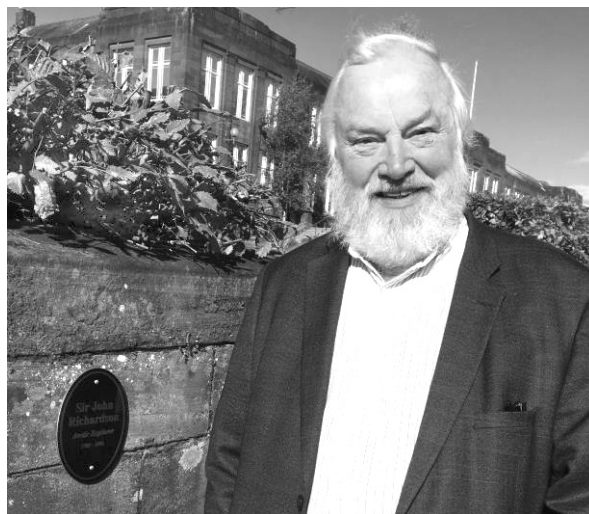
married, and started a lasting friendship with Dr Francis Boott, the physician and botanist.

Richardson's Arctic service began in 1819 when he was assigned to John Franklin's first expedition as surgeon and naturalist. He then met Sir Joseph Banks and Dr John Edward Gray (of the British Museum), who became his collaborator and friend for life. The Franklin party went to Montreal, then to Cumberland House on the Saskatchewan River, where they wintered in 1819–20. Travelling 1,350 miles in 1820, they wintered at Fort Enterprise on Great Bear Lake. The summer of 1821 took them by canoe down the Coppermine River to its mouth at the Arctic Ocean and from there east by way of Bathurst Inlet and Melville Sound. On their return to Fort Enterprise they suffered from famine and cold, and would have perished except for the efforts of Richardson and Hepburn.

In June 1822 they proceeded to Great Slave Lake and York Factory and then returned to England, having travelled some 5,550 miles in North America, much of it through unexplored country.

Richardson was granted leave to write three sections of Franklin's narrative of the expedition, the main one on zoology, and lesser ones on the geognostical material and the aurora. In Edinburgh he also worked up the section on mammals and birds for the journal of William Edward Parry's second Arctic voyage (1824).

In 1824 Richardson went on detached service as surgeon, naturalist, and second in command on Franklin's second Arctic expedition; the group travelled overland from New York to Albany, Niagara, Fort William (Thunder Bay, Ont.), Fort Chipewyan, Great Slave Lake, the Mackenzie River, and Fort Franklin on Great Bear Lake, where they wintered. In 1826 Thomas Drummond, who was assistant naturalist, explored the natural history of the Rocky Mountains, while Franklin and Richardson went to the mouth of the Mackenzie River. Franklin then explored the coast westward; Richardson, working in two boats with 11 men, mapped the coast eastward to the Coppermine River, some 900 miles. Regaining Fort Franklin, he



Professor Ted Cowan (formerly head of Scottish Studies at the University of Guelph) is pictured unveiling a plaque to commemorate a famous Dumfries son — Arctic explorer Sir John Richardson. The ceremony took place in October, 2019 at Dumfries Academy, where the surgeon and natural historian was taught. Professor Cowan, who was also educated at the school, told pupils there about Richardson growing up as a neighbour of the Burns family in Dumfries. Prof Cowan said: "Richardson went on to edit the four volumes of the first *Natural History of North America*;" volumes that the young Ted Cowan discovered and which led to his life-long interest in this outstanding and brilliant son of Dumfries.

made a canoe survey of the shores of Great Slave Lake and wintered at Carlton House. After the party's return to England by way of New York, with important collections, Richardson was granted leave to work on the account of his part in Franklin's expedition.

Richardson became chief medical officer at the Melville Hospital, Chatham, in 1828 and remained there for ten years. There, after his first wife's death, he married Mary Booth, a niece of Sir John Franklin. His greatest scientific book, the *Fauna Boreali-Americana*, was published in four volumes, 1829–37 and established him as one of the foremost biologists of his time.

In 1838 Richardson was assigned as senior physician to the Royal Naval Hospital at Haslar, near Portsmouth, and lived there for the remaining 17 years of his naval career. Here his second wife died and his marriage to Mary Fletcher occurred. At the time of his appointment Haslar Hospital was the largest naval hospital in the world and the biggest brick building in Europe. It had a reputation for good care of patients and outstanding clinical research. Haslar was headed in these years by a captain superintendent who was a naval line officer, not a medical man, with his own staff, and the senior medical officer was an inspector of hospitals and fleets, with his own professional staff. For several years Richardson had as captain superintendent the Arctic explorer Sir William Edward Parry,

his close personal friend, and Haslar Hospital went well. Before and after Parry, the incumbents were not nearly so congenial.

Almost from the beginning of his stay at Haslar, Richardson had the responsibility for building up a library and museum. The museum became well known in and outside navy circles as an important centre for research in natural history and comparative anatomy.

During the mid 19th century the Royal Navy sent many ships on geographical exploration. Their surgeons, often trained in natural history at Haslar Hospital under Richardson, sent back specimens of plants and animals, and the museum had an unparalleled collection of type specimens first described by Richardson. Alone, or in collaboration with others, he wrote papers and books based on the voyages and the specimens sent back by expeditions including those of Frederick William Beechey, James Clark Ross, and Edward Belcher.

Richardson made a last trip to the Canadian Arctic in 1848 when he had reached the zenith of his naval career and was 60 years old. In 1845 Franklin had sailed on his last Arctic expedition in command of *Erebus* and *Terror*. Richardson did not accompany him, partly because of important duties at Haslar Hospital. When, however, in 1848 fears for Franklin's safety forced the Admiralty to investigate, Richardson volunteered to look for his old colleague, and was named to command a search party with Dr John Rae, a chief factor of the Hudson's Bay Company, and also skilled in Arctic travel. Their expedition started from Liverpool in March 1848 and proceeded to the estuary of the Mackenzie River in August by way of New York, Montreal, Fort William, Norway House on Lake Winnipeg, and Cumberland House. They next travelled by boat to Wollaston Land and Cape Kendall, and abandoned their boats at Icy Cove. They went overland to Fort Confidence on Great Bear Lake to winter. Extensive measurements were made of meteorological phenomena, including temperature, wind, and magnetic variations. In the spring of 1849 Richardson returned to England leaving Rae in command. As a search for Franklin this expedition was unsuccessful; no traces of the ships were found. Not until Rae's next trip in 1853 were the first definite relics obtained and the mystery of Franklin's fate solved. But Richardson's last expedition, as described in *An Arctic Searching Expedition* (1851), was a model. Excellent arrangements for all phases of travel, especially food, shelter, and means of travel, prevented any privation, illness, or injury. The book dealt at considerable length with the ethnography of various Indian tribes and with the physical

geography, geology, fauna, and flora of northern America.

After 48 years as a naval surgeon, Richardson retired from active duty in 1855, his age preventing his appointment as director general of the Medical Department of the Royal Navy. He and his family moved to Westmorland, and he lived his last ten years in Grasmere, at Lancrigg, originally a farmhouse, which his wife inherited. In retirement he remained busy. On Arctic matters the Admiralty often turned to its experienced Arctic officers, including Richardson, Francis Beaufort, Beechey, Back, Parry, Edward Joseph Bird, and James Clark Ross. Although never formally organized as such, the group came to be known as the "Arctic Committee" or the "Arctic Council" because of their consultative value. Richardson was also used by parliamentary committees, for example when the future of the HBC was under scrutiny in 1857. He acted as an expert witness on the geography of the Arctic, its past governance, and its future in agriculture and industry.

He continued to write in the field of ichthyology and polar subjects, publishing a number of books and articles. Being away from libraries and collections, he eventually gave up natural history and became a reader for the Philological Society's new dictionary, which became the *Oxford English Dictionary*.

Sir John Richardson has to be judged in three careers: naval surgery, Arctic exploration, and biology. His chief contributions to naval surgery were three. First, he improved the standards of the nursing staff, Florence Nightingale being his friend and adviser in this effort. Second, he improved the care of the mentally ill, by converting it from restraint to regular ward-care along humane lines. Third, he was a pioneer in the use of general anesthesia in naval surgery shortly after ether and chloroform were first used.

Richardson displayed both physical and mental qualities that place him high in the ranks of explorers of Canada. He was a man of great stamina, even into his 70s, and he had an unswerving resolution, a quality which saved Franklin's first overland Arctic expedition. Meticulous planning characterized his field work. Richardson's surveys along the Arctic coast were substantial contributions to the discovery of the Northwest Passage. He was an all-round natural historian and contributed important observations in geology, meteorology, mineralogy, and glaciology as well as in botany and zoology.

The two monumental works, *Fauna Boreali-Americana*, edited by Richardson, and its companion *Flora Boreali-Americana*, edited by Sir William Jackson Hooker, were

based largely on specimens collected by Richardson in Franklin's first expedition and by Richardson and Drummond in the second. These books, primary sources for North American biology, opened up a whole new field of geographical natural history, that of the Arctic region, and were strong influences toward an ecological approach to natural history. Antarctic biology also received Richardson's attention in *The Zoology of the Voyage of H.M.S. Erebus and Terror*, under Sir James Clark Ross, in collaboration with John Edward Gray and others.

The unique nature of the Haslar Hospital and the specimens brought back to it from discovery ships made Richardson the foremost ichthyologist of his time. From seas as far away as Australia, China, and Japan virtually every shipment contained fish not yet examined by taxonomists. The numbers of species described by Richardson, and the numbers of type specimens in the museum, were enormous. Although Richardson never held an academic post, his general influence on younger scientists was powerful, and his work in biology and geology has been considered important for Canadian science. Some of the young naval surgeons who were assigned to ships of discovery with duties as naturalists and who had got their training at Haslar Hospital from Richardson became, like Thomas Henry Huxley, professional biologists.

Richardson was a friend and colleague to many of the famous investigators of the day, including Richard Owen, Huxley, William Jackson Hooker and his son Joseph Dalton, Charles Lyell, Georges Cuvier, Louis Agassiz, John James Audubon, and Charles Darwin. While writing *The Zoology of the Voyage of H.M.S. Beagle* in 1836, Darwin turned to Richardson for advice on matters of Arctic ecology and the taxonomy of Arctic animals. Richardson's contribution was mainly in providing information in areas where Darwin himself was not strong. He was a descriptive, not an experimental or theoretical biologist. His papers are characterized by wide learning, a concise, clear style, attention to accuracy in all details, elegance of illustration, and not much theorizing. He was the right man in the right place to contribute notably to systematics and taxonomy, and thus to the early development of Darwin's ideas.

In this Victorian time he held a respected place. His early work won him election in 1825 to the Royal Society of London and he was knighted by Queen Victoria in 1846. His hospital assignment enabled him to continue a highly productive scientific career, for which he received the royal medal of the Royal Society in 1856. Numerous animal species, several plant species, and a Canadian river, lake, bay, and mountain are named in his honour. ■

Joan MacAulay — First Woman Chief and the First from the Diaspora

by John Macaulay Court

As an historian, I frequently caution my students and other writers to be very cautious about making claims of someone (or some event) being the first, or the greatest, etc. Those sorts of claims generally set the trivia buffs scurrying to prove one wrong or demonstrate the contrary. But this is a notable election triumph for Scots-Canadians in any case!

Through a vote at the Clan MacAulay Association's annual meeting, held at Aviemore (Cairngorms) on September 7, 2019, the Clan Commissioner for Western Canada and Secretary of our international society, Joan MacAulay, was elected through in-person and online voting of subscribed members everywhere as the fourth elected Chief of this merged society of three hereditary Macaulay Clans: Ardincaple (first two Chiefs), Loch Broom (3rd Chief) and the Isle of Lewis — the 4th Chief, from which, by coincidence, both electoral candidates had emerged.

Until quite recently traditions have ruled the day. When I was privileged to attend the 2009 Standing Council of Scottish Chiefs' meeting as a Diaspora guest (one accompanying each chief attending), held in the elegant Scots' Parliament chamber, there were just a scant few women as hereditary chiefs and evidently none from a merged clan society such as ours. The past decade has seen consistent respect for traditions, along with tremendous organizational advances for all.

Joan was raised on a farm near Forgan, Saskatchewan that had been homesteaded by her grandfather, Donald Norman MacAulay (when he died in 1942 the government forced the change of spelling from MacAulay to McAulay as that is how it was listed on the homestead). Donald's grandfather Angus Iain MacAulay had 'emigrated' from Scotland circa 1855 during the time of the clearances from Crowlista, Uig, Isle of Lewis to the Eastern Townships of Quebec, where he and other family members are buried in the Gisla Cemetery near Milan, Quebec. Joan's Scottish ancestors are buried in the beautiful Baille na Cille cemetery near Crowlista, Uig.

Joan is understandably proud of her Scottish roots; Scotland was the first place she ever dreamed of visiting. As a child she was also disturbed by the government having forced the change to the spelling of their name; in Grade 1 she was consistently docked marks for spelling "MacAulay" in

their traditional way. Joan was eventually persuaded to quit that habit. Sadly, we could fill whole books with the rueful accounts of all those immigration and other officious functionaries who bullied our people into altering their spellings, or even whole names.

Our defence is bearing in mind that any/all English spellings are merely renderings for phonetic or other convenience, and that ultimately only the original Gaelic spellings matter. MacAmhlaidh gu brath!

After high school Joan moved to Saskatoon to continue her education. Later, after a couple of years in Calgary, she returned to Saskatoon where she continues to reside with husband, Doug Doughty — who splits his time with working in Toronto — and their two rescue cats, Catriona (named after our late friend, Catriona MacAulay Mackenzie) and Morag. Joan's mom celebrated her 95th birthday last year, and her sister, Kathy and brother-in-law, Jim live nearby. She's been with Concentra Trust (formerly Cooperative Trust) for over 25 years and is a Senior Trust Program Advisor specializing in estate and trust solutions for clients and partner advisors.

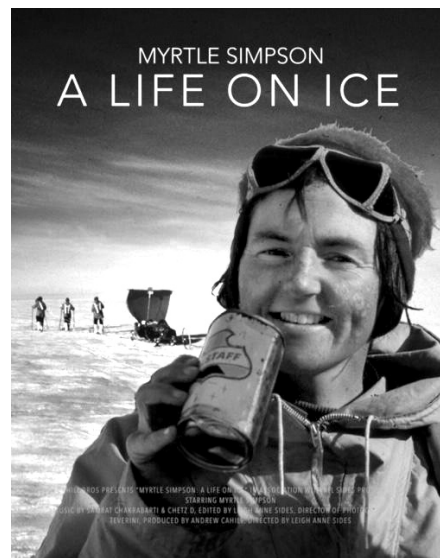
Joan's journey with Clan MacAulay began in 2012 when she was researching for a tattoo and came across the Clan MacAulay website. She and Doug discovered that a Gathering was to be held in 2013 and immediately started planning to attend. Obviously, they loved the experience, as they haven't missed a Gathering since!

Shortly after returning from Crieff, Joan met with our now Honourary Chieftain and High Commissioner for Canada, Dr. W.G. (Bud) MacAulay Lush, who convinced her to take on the role of Commissioner for Western Canada. In 2017, at Chief (now Emeritus) Hector's request, she took on the role of Secretary. That soon led to her leadership for updating the executive records and the Constitution to reflect today's values and ideals. After returning from Carrickfergus, Joan was further inspired by our members' enthusiasm, along with the need for enhancing web communication, to launch *MacAulay Matters*.

When Chief Hector announced his intention to retire — on so many high notes; thanks so much, Hector! — Joan was approached by many of us to stand for election. Despite the groundswell of encouragement, this was a daring move: there had not previously been a woman Clan Chief, nor one from outside Scotland. Auspiciously, Joan's invited election statement declared that, "This election isn't about geography. It's about vision: the vision to come up with a plan to increase membership here in Scotland and around the world; the vision to look at new opportunities to increase our presence and our standing, whether it be in the Clan system or at

Highland Games; the vision to identify new Commissioners who will bring enthusiasm and energy to our organization; to set a vision for our executive team and work together. We need to move forward. We need to keep the momentum going."

With tremendous thanks from all of us, Joan, for your leadership thus far in so many creative ways, sometimes coming to the fore with creative community fun like the rollicking "Heavyish Events," piloted at Cape Breton and then a great success at Aviemore. Hail to the Chief!



We are delighted that *A Life On Ice* was accepted at this year's Banff Centre Mountain Film Festival. *A Life On Ice* is a short documentary film about legend Myrtle Simpson — trailblazer, pioneer, adventurer, mountain climber, polar explorer, writer, mother and the first woman to cross the Greenland Ice Cap. She is the mother of Bruce Simpson, Scot of the Year 2017.

In 2017, over fifty years after she became the first woman to cross the polar ice cap covering Greenland, she was awarded the Polar Medal — a gift from Queen Elizabeth II as thanks for services in the Arctic. Myrtle's life has taken her around the globe, journeys on which she insisted on taking her four children while she and her husband Hugh pursued their work and passion. From Spitzbergen to Greenland, from the North Pole to the Highlands of Scotland, from New Zealand to Peru, Myrtle has blazed her own trail. She has experienced places most people only dream about, all while writing 13 books, collecting specimens for museum botanical collections and raising four children.

Today, at the age of 90 she still competes in downhill ski races, hikes, bikes and swims and believes there are more adventures to be had at any age.

Dál Riata: The Land of the First Scots

On and off for the past 10 years, Dr. James Fraser, Chair of Scottish Studies at Guelph, has been working on a book about Dál Riata and as his first draft has been sent to his publisher we thought this item by the BBC might help familiarize you with this aspect of Scotland's history.

Around the year 350, after numerous raids, people from Ireland known as *Scotti*, a term meaning “raider” coined by the Romans, began to settle on the north western coasts of Britain, although it would be at least another century before settlement really began in earnest, with the arrival of King Fergus Mor in 500 AD.

The Dál Riata tribe originated in south west Ireland, but gradually migrated until they came to settle in the far north eastern corner of the island, in what is present day Antrim. Dál Riata in Ireland made up one of three constituent kingdoms in the overkingdom of Uladh, which comprised most of modern Ulster.

This kingdom was gradually squeezed by the Ui Neill tribe into a smaller and smaller area, which perhaps explains why they looked to colonize new land in Scotland in the area now known as Dalriada.

Once the Scots arrived there they divided themselves into three tribes. The Cenel (Clan) Loairn in the north held Coll, Tiree, Mull and the land stretching north of Oban and its southern edge near Inveraray. The Cenel nGabraín, who were the overlords of the tribes, held the southern portion of Kintyre, the Cowal peninsula, Jura and Arran. The third group, Cenel Oengusa, held sway on Islay. All these tribes were still connected with the kingdom left behind in Antrim as well as with each other.

The kingdom of Dalriada was not formed as a single state with a unified system; rather it was a confederation of tribes, based on the system of government in their native Ireland. Tribes were ruled by a king known as a *ri*, with the rulers of individual tribes owing allegiance to an overking, or *ruiri*.

North of this new Scots territory lay the kingdom of the Picts; to the south lay the British kingdoms, which stretched as far as Galloway; whilst in far off Northumbria lay the centre of the other great kingdom of this time: that of the Angles.

The powerbase of Dalriada was centred on the hillfort of Dunadd, the seat of the overking, a formidable fortress built on a rocky outcrop. Excavations at Dunadd have also uncovered evidence that the Scots were adept at metalwork and were also manufacturing ornate jewellery there, not only in the Celtic style but also showing

traces of the styles of the Angles. This shows that the Scots were interacting with their neighbours on a regular basis through trade and via religious links, an interaction that was to have a big impact.

However, relations with the new neighbours were not always friendly, particularly during the reign of King Aedan mac Gabhrain.

Aedan, the great grandson of Fergus, was crowned overking of Dalriada in 573, by no less a person than St Columba — a huge PR triumph for Aedan, giving his reign an extra symbolism that no pretender could hope to match by sending out a signal to the neighbouring kingdoms that he had God and the head of the Celtic Church on his side.

Aedan intended to expand the Dalriadan kingdom by force, and launched raids on surrounding territories, even as far away as the Isle of Man and the Orkney Islands. However, the Scots were crushed by the Angles at the Battle of Degsastan in 603 and, in Ireland, by the Ui Neills at the Battle of Mag Rath in 637.

By the middle of the 8th Century the Picts were the pre-eminent kingdom in the land. They had defeated the Angles of Northumbria in 685 and the Scots in 741. So how did the Scots come to be the dominant force in the country?

One reason was the monastery at Iona. Iona, off the west coast of Mull, was the spiritual centre of the Celtic Church, which was dominant throughout the country, and was the pre-eminent seat of learning in the British Isles at that time. Columba's successors at Iona were the men who converted the Picts and Angles to Christianity. The fact that the conversion of the other Celtic nations was led by the Gaelic monks of Dalriada undoubtedly spread more than just Christianity across the country. Gaelic cultural influence must also have travelled with the monks.

However, it was the actions of another group of seaborne raiders that was to prove the paramount factor in bringing Scot and Pict together.

By the turn of the Ninth Century, Viking raids had forced the Celtic Church to centre itself in Dunkeld. The Viking raids also cut sea communication between Dalriada and Ireland, forcing the Scots to focus entirely on their Scottish territories.

The Vikings killed the Pictish King Eoganan in battle in 839, thus throwing the country into turmoil. Eoganan had served not only as King of Picts, but also as King of Dalriada, since the Picts had acted as overlords to the Scots since the smiting of 741. However, this was not a union as such, but merely one tribe ruling another.

It is at this point that Kenneth MacAlpin enters the story. Although Kenneth was a Scot, he was also related to the Pictish royal

family through his mother, and launched a claim for the vacant throne. One story goes that MacAlpin invited his main rival for the crown to a meeting at Scone, only to slay him - possibly the first but not the last “Black Dinner” in Scottish history.

Whatever the truth of the story, the fact remains that Kenneth had taken the throne by 844. He was not the first to rule both Picts and Scots, but whereas the Pictish kings who had exercised this power before had ruled as overlords of the Scots, MacAlpin was the first Scot to rule both kingdoms, and the first to rule them as one.

As the Gaels of Dalriada triumphed in Pictland, their period of rule in Dalriada was coming to an end. A massive Viking fleet attacked the remote western areas of the kingdom and the Gaels decided it was time to leave. Soon the Scots had followed their king east, where they settled in the Pictish lands of Forthriu, in today's Perthshire.

The Picts must have anticipated that Kenneth and the Gaels would have adopted Pictish ways, and become Picts. In fact, the reverse happened. As Kenneth rewarded kinsmen from Dalriada, giving them titles and honours in his new kingdom, Gaelic culture became the culture of the ruling class and Pictish ways began to disappear.

It is unclear whether the Picts were Celts or not, although the evidence of placenames accepted as Pictish tends to suggest they were, speaking a variety of Brythonic Celtic language, similar to Welsh or Breton. This language also died out with them, the Goidelic language of the Scots becoming the basis for modern Scottish Gaelic, closely related to Irish. These Pictish placenames, recognizable by the prefix Pit also often have a Gaelic second half, which perhaps indicates a gradual handover, with both languages co-existing for a considerable period.

In a sense this tale proves the maxim that history is written by the victors, the Picts are now a mystery to us, with scholars disputing the origins of the Picts, and few physical traces left of them. What had been a thriving culture for over five hundred years has now vanished.

The long reigns of Kenneth's successors, and the need for both nations to unite in the face of the Viking threat, coupled with a society already intermarrying in a significant manner, soon led to the creation of a new, Gaelic national identity. This was the birth of the nation of Scotland and the end of the line for the Picts. While the Picts may or may not have been Celts, the Scots most certainly were, and all the symbolic manifestations of “traditional” Scottishness as espoused by the likes of Sir Walter Scott — clans, tartan, and bagpipes — all hark back to these early migrants from across the water. ■

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