



Clan Chisholm Society NZ
 Newsletter #37 November 2005

Note from Audrey Barney, Clan Historian

The "Expatriate Chisholm" article (page 6-7) is a condensed version of a 30 page booklet researched and written by NZ Clan Chisholm member, Margaret Whitford, about her first cousin, Donald Kennedy. This small booklet, along with a similar one on the Life and Times of Brian Chisholm- as told to Sandra McKenzie, July 2005, are the first individual studies now in the Clan Chisholm (NZ) archives. Robert Chisholm, our editor, is also working on a booklet about his father, Gunner A.B Chisholm, who featured in the previous newsletter. This is a wonderful way to build our knowledge of different members of our Chisholm families. The Clan Council would like

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to see more of these. Surely you could do an article for one of your Chisholm relatives to place for posterity in our archives!

Margaret has copies of her Donald Kennedy booklet available for \$6.00 including p.&p. from 11 Philip St, Invercargill, or enquiries through email at margeo@extra.co.nz.

Calendar of Coming Events

Clan Council Meeting: December 4th 2005

Waipu Highland Games: Monday 2nd January 2006

Burns Night: Jan 25th, 2006.

AGM Clan Chisholm Society (NZ) : 22 April 2006 Palmerston North.

Acknowledgements:

Thanks to the following for contributing to this newsletter: Margaret Whitford, Audrey Barney, John Ross, Anne O'Regan, Barry Chisholm, Clan Chisholm Canada Branch, Clan Chisholm website, Clan Cameron NZ newsletter, various other websites as noted.

This edition is timed to be distributed electronically at the end of November. For postal subscribers there will unfortunately be some delay because of the time required for printing and collation. Subscribers who



do not have internet access are urged to see if a "on line" family member or friend can receive the newsletter and print it out for you. This way you too can enjoy faster delivery, and more importantly, a full colour copy.

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From the President

Greetings, dear people.

Your committee have settled on Saturday 22 April 2006 as the date for the next annual general meeting, and its associated gathering. It will be in Palmerston North, in the Wesley-Broadway Methodist Church lounge, 264 Broadway Avenue, from 10am till about 3.30pm. We hope to match this with a dinner somewhere in the evening, and some local-interest activities, including a drive through the Manawatu Gorge, and up the hill-road to the wind-farm, either in the second half of Saturday afternoon, or on Sunday morning.

For the international Chisholm Society, the big event coming up will of course be the 2006 Clan Gathering at Inverness, with a programme organised from July 23 through to July 29, with the formal business on the morning of the last day. Whether I'll get to it myself I don't yet know; yet urge anyone interested to book as soon as possible, because of the shortage of hotel capacity at that time of the year. The events are being organised by the UK branch, and you could contact its secretary, Susan Chisholm, at: susan-chisholm@tinyworld.co.uk.

For the international genealogy database, Audrey Barney has successfully transferred the access-free NZ information to the coordinator, Jimmy Fitz-Gerald, in the USA. Helen Chisholm Black has resumed activities as webmaster for the www.ClanChisholmSociety.org website. Fay and Michael Chisholm, up in Gisborne, are doing fine work as the coordinators for the artifacts register.

As far as I've heard, no editor for the `Chisholm Chronicles' project has yet come forward to take over this role. Still, if you have any family stories about noteworthy Chisholms that you would like to send in for this, please send them to me, at any time.

Conversely, Audrey Barney has been discussing the compilation of another book on New Zealand Chisholms, to follow up the families of the `Pioneers', which would have more local interest. So, for accounts of your family which may be less exciting or remarkable, yet all the same well worth researching, recording and writing up for this other kind of book, do contact her.

Here's wishing all and each of you a marvellous Christmas, enjoyable holidays, and a grand year ahead.

John C. Ross

Welcome to New Members

Roland Chisholm (Christchurch); Bruce Robert Chisholm (Christchurch);
Shirley Chisholm (Christchurch); Robbie Chisholm (Christchurch);
Douglas Frank Chisholm(Canada).



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THE CLAN CHISHOLM SOCIETY INTERNATIONAL GATHERING 2006

The UK Branch will be hosting the 2006 International Chisholm Gathering, to be held in Inverness, Scotland on July 22nd through to July 29th, 2006. As on previous occasions, activities will be centred in and around Inverness and the historic Clan Chisholm lands. A tentative outline of the itinerary is given below. Planning is in its early stages and thus, exact details of events and costs are not yet available. The branch hope to be able to have firm plans in place by early next year. You are urged to attend as it will be a memorable event.

In view of the demand for hotel space in Inverness at that time of year, it is strongly suggested that you consider booking as soon as possible. In addition, a great saving can be realized if airline space is booked well in advance.

Date:	Event
July 23	Meet & Greet, Chieftain Hotel (No host bar)
July 24 Evening	Glen Affric- Coach tour & Picnic Chieftain Hotel: History Lecture
July 25 Evening	Culloden & Kingussie, Highland Folk Museum Ceilidh & Buffet Supper-Venue
July 26 Evening	Free day/Golf Tournament, Aigas GC Civic Reception & Buffet, Town House, Inverness
July 27 Evening	Detail-TBA President's Reception Ceilidh /Supper-Venue TBA
July 28 Evening	Glen Cannich Coach Tour, Lunch at Erchless Inverness Military Tattoo
July 29-am	Annual General Meeting & BBQ

A choice of graces

(from Clan Cameron Newsletter)

Church of England

Oh Lord, grant that we may not be like porridge:
-stiff, stodgy, and hard to stir,
but like cornflakes-
-light, crisp, and ready to serve.

Church of Scotland

Oh Lord, grant that we may not be like cornflakes:
-lightweight, empty and cold,
but like porridge
-warm, comforting, and full of natural goodness.

Clan Talk, 2005 .

Audrey Barney, Clan Chisholm NZ Historian



Part 2 of Audrey's address to the 2005 AGM, Chisholms at War, was published in the preceding issue as part of ANZAC commemoration. Part 1 of the address dealt with the settlement of Christchurch, and is published below:

Well here are the Scottish Chisholms meeting in the most English of New Zealand's cities. But it is not generally known or talked about that there are elements of a Scottish - and possibly a Chisholm beginning in this English Christchurch.

Not often considered is that, Christchurch's beginnings were before 1850 and the arrivals of the First Four Ships - the outer areas of Christchurch were actually settled earlier by Scottish brothers. The Deans brothers from Ayrshire, Scotland, William and John, actually took up land here as early as 1843, and they named Christchurch's jewel - the Avon River, after a stream which flowed through their hometown, Riccarton, in Ayrshire, Scotland. And of course, they called their land on what was originally the outskirts of Christchurch, Riccarton. So the Avon, which flows thru the centre of this most English of cities, is named after a Scottish stream.

It is now also recognized by some, that there was a strong possibility that there was another Scottish element in Christchurch's founding, and this time the name Chisholm is quoted. According to a Christchurch historian, Ron Chapman, when he was doing detailed research into his wife's great great grandparent's arrival in Christchurch in 1851, after a series of research queries, he was told of the existence of two letters in the Wiltshire Record office. On his reading the letters Ron quickly saw that here could be the answer to one of the mysteries his own research had thrown up. Just where had the unskilled and labouring emigrants come from at the last minute to fill the First Four Ships? These letters, while not specifically saying so, led him to put forward the hypothesis that it was likely a Chisholm, Caroline Chisholm, who saved the dreams of the original Canterbury Association, to found a Church of England settlement in Christchurch, from disaster.

In their planning, the Canterbury Association had agreed to buy 33,000 acres from the NZ Company for 1 million pounds by April 30, 1850. Their many advertisements and talks nationwide to persuade the landed gentry and the moneyed of England to buy this land at £3.00 per acre, and settle in this new idealistic Anglican settlement they were setting up, only produced eight buyers by the cut off date of April 30. Although part of the £3.00 they paid for their land was to be available for them to pay for their own servants and labourers, the numbers of working class emigrants were as lacking as the owners. The Association struggled on, advertising and by word of mouth, with the date of the sailing of the Four Ships set for September 1 fast approaching. By the end of July, with just eight weeks to go, only 3000 acres of land had been sold, that was less than 1/10 of what they had hoped for, and with five weeks to go, only half the steerage berths had been filled. This inability to both sell land and find working class emigrants meant the Association was short of money to develop the site as planned.

Fitzgerald, the immigration officer, tried to get the Canterbury Association executive to let him open up the berths for working class people to recruiting agencies throughout Britain, but they refused as they felt this would produce inferior people and they'd have non Anglicans settling in their colony!

Early in August, members of the management committee managed to find some working class migrants from various sources. In all Ron Chapman can account for 380 steerage passengers being found by the end of August. Yet the Four Ships brought 575 steerage passengers. So where did the additional 195 come from?

The two letters that have been found in the Wiltshire Record Office shed some light on this mystery. They were both written by Caroline Chisholm to Sidney Herbert, M.P., who was a member of both the Canterbury Association and a member of Caroline Chisholm's Family Loan Society Committee, which was actively engaged in sending emigrants to Australia. So Herbert would have been very involved in migration and aware of the difficulties the Canterbury Association was having in finding working class Anglicans to fill the First Four Ships, and likely discussed this with Caroline who was

involved in sending migrants to Australia.

At the last minute some concessions, on the religious affiliation of migrants, were made. But the problem of filling the boats continued. On August 20, 10 days before sailing, Caroline Chisholm seems to enter the picture, in the form of the Wiltshire letters.

It seems the Canterbury Association agreed to Caroline's terms and offered either free or loan passages to her Society if she would JUST send selected people to fill their ships, and this without any restriction on the religious affiliation of Caroline's people. In the postscript in her second letter to Sidney Herbert, written three weeks later, Caroline makes a rather ambiguous statement that "The Canterbury Association sent 374 in their first Four Ships, cabin passengers included". Ron Chapman's figures don't add up to this many, and although Ron wrote his article nearly twenty years ago, in recent correspondence he says the small amount of extra material he has found in further research still does not completely verify his theory on Caroline's involvement.

Chapman has seen a further letter written on August 24, 1850 by Henry Sewell, who was the Canterbury Association's Deputy Chairman, to Lord Lyttelton, saying "You will be pleased to hear that our ships are filled, with considerable surplus for the next ship which will sail on the 17th."

So it does seem as though it was Caroline Chisholm who, between August 20 and 24, provided the Canterbury Association with a large number of migrants to fill the first four ships and saved the Canterbury Association from disaster.

But other Chisholms were slow to follow up this beginning by making Anglican Christchurch their home. Robert Alexander Chisholm, Edinburgh born and Auckland domiciled, had a brief sojourn in the Union Bank of Australasia in Lyttelton in 1860 before transferring to Timaru. Duncan Roderick Chisholm, a son of Duncan Chisholm of Nelson, was also briefly in Christchurch in the 1880s as a commercial traveller, while Hugh Marshall Chisholm, from Roxburghshire, worked for a year in Christchurch on his first arrival, in 1887, before moving to Dunedin. It wasn't till the turn of the century that Christchurch had long staying Chisholms living in its midst.

The first known long stayer was Robert Alexander Chisholm, who had been for a short time in Lyttelton in 1860, and who retired to Christchurch from the Bank of New Zealand in Invercargill in 1899, lived here for nearly 20 years before his death. What a change to today - a quick look through five Electoral rolls covering the Christchurch region for 2004, shows Christchurch much more favoured with 84 Chisholm adults found living here, and that doesn't take into consideration those with a maternal Chisholm link, like the Hoods or O'Donoghue or Stewart families.

From the original Chisholm families who came to New Zealand, I have noted 6 have descendants living in Christchurch today (Yvonne's, Jessie, the Timaru family, Angus's, the Nelson family, and Joseph's).

So English Christchurch, now sprinkled with quite a lot of Chisholms, "Thanks for having us".



Snippet from Canadian Newsletter
from Bennie Chisholm, of Sidney, B.C....

[KIWIS VISIT VANCOUVER ISLAND](#)

On June 9th, Merritt and Bennie hosted a buffet supper for Audrey and David Barney of New Zealand. Attending were Canada Branch Past- President Ian and his wife Catherine, Bill and Jan, Irene and Jim, Randy and Cheryl, Lyndon, Adelia, Joyce Nordham, Marlene Chang, and Elaine and Bob Olafson.

The rainforest around our home surprised Audrey and several times she remarked on how different Canadians are from Americans. She concluded we are like Kiwis - mice living beside elephants (Australia and U.S.A.). Her contagious enthusiasm for Chisholm genealogy continues to cross international borders.

Audrey and David's visit was a real treat.

We wish them good luck and best wishes on their return Down-Under.

EXPATRIATE CHISHOLMS : (3)

DONALD GILBERT KENNEDY DSO, 1898-1976.

Teacher, Ethnographer, Colonial Service Officer, Coast watcher, Guerilla Fighter, Planter

Researched & written by Margaret Whiford, edited by Audrey Barney

For most of his adult life, Donald Gilbert Kennedy, the eldest grandson of Archie and Isabella Chisholm of Springhills, Southland, worked and lived outside New Zealand.

As a boy, he had lived in Tokarahi, outside Oamaru, where his father worked on the Railways, and after his primary schooling there, he had taken the train each day 35 miles to Oamaru to attend Waitaki Boys' High School. This was followed by two years at Otago University where his interests were aroused by the work of H. D. Skinner, a well-known anthropologist. In the last months of World War I, he was called up and never returned to university, but his interest in Pacific Island cultures never waned.

Instead of university, over the next few years he taught, including a spell in Dannevirke, where he met, and in 1920, married another Dannevirke teacher, Nellie Chapman. By 1923, he had joined the Western Pacific High Commission, and took up a post as Headmaster of a new school on Vaitupu Island in the Ellice Islands (now called Tuvalu). The people of Vaitupu owe Donald Kennedy a tremendous debt of gratitude, for although his reputation was one of a hard man and strict disciplinarian, in the fifteen years he lived there, not only did he obtain a deep knowledge of the islanders language and culture resulting in a series of published monographs,¹ but also he was able to demonstrate his resourcefulness and practical ability, building with his pupils, a boat, the Namolimi², which enabled them to set up a Co-operative store, and to receive and send goods to and from the main island of Funafuti. Even more resourceful was his success with few tools or conventional materials, in building a 150' radio mast and teaching his pupils the intricacies of building a transmitter;³ at a time when even in New Zealand few people had a radio.

His wife too, knew how to work a transmitter, and as Nellie was living in Oamaru with her in-laws and their young children, Donald was able to keep in touch. He appreciated her ability when the time came to correct the proofs for the book⁴ he had written, as from New Zealand it could be published much more quickly. It was about this time that Donald began sending back to Dr. Skinner, now the Curator of the Otago Museum, who had been an encouraging mentor all through Donald's ethnographic work, a large collection of artifacts, so that today, the Ellice Island collection in the Otago Museum is without rival in any other Museum worldwide. His correspondence with Skinner is preserved in the Museum's archives and has been used for this article.

Donald's organizational and leadership ability was recognized when in 1939 he was promoted to the position of District Officer for a large area in the Solomon Islands. Few could have envisaged the talents he would display so soon to successfully wage his own private war as a Coast watcher well behind enemy lines in New Georgia. His choice of a base behind the enemy lines on an old plantation at Segi was a strategic success, and remained till almost the end undetected by the Japanese. The sea routes around Segi were uncharted and had dangerous reefs, and there were no tracks leading there. As well, it was visually placed near both the air and sea routes used by the Japanese as they pushed south. His radio skills were invaluable, and all the Coast watchers in the area were glad of his ability to repair any radio, and men often canoed for two days to reach him with their broken radio equipment. He had been in the Solomon Islands long enough, too, to be able to impress the native population with the necessity for loyalty and his base at Segi became like no other, with its mess facilities, its ever increasing range of weapons, its flotilla of schooners,⁵ its radio repair shop and even a prisoner of war compound.⁶ Donald's guerrilla type war was most successful with many Japanese casualties but few on his side. With his cooperation, the Americans were in late 1943 able to build undetected,⁷ their first airfield behind enemy lines, and Donald's private war was over⁸. It is no surprise that he was awarded a DSO and United States Navy Cross.

Donald was sent on long overdue leave to New Zealand, where he remarried in Hastings, a war widow, Mary Campbell, before it is thought the family went to England to take up a long delayed scholarship at Oxford to further research his Handbook of the language of the Ellice Islands: a

practical guide for District Officers, which was published in Suva in 1945.

On return he and Mary lived for a while on her parent's farm in Hawkes Bay, but Donald was requested back into service, to help repatriate islanders. During this period, one of the islands he revisited was Vaitupu. This was fortuitous for the people of the now over populated island, as Donald had heard of the upcoming auction of the island of Kioa, near Taveuni, Fiji. The people of Vaitupu, had been granted a large sum of money for their co-operation and help in World War II, so Donald persuaded the people to use this money to buy Kioa, and transfer some of their people there to ease the population pressure on their home island. On the 15th of June 1946, Kioa was purchased for the people of Vaitupu for £3000. It is thought Donald helped transfer the islanders to Kioa. He left the Colonial Service in 1947 and with his war gratuity, bought his own island - Waya, a small 13-acre island off Kadavu⁹, near Suva, where he moved with some of his loyal Ellice Island people and turned his hand to being a planter. Once more, houses were built, and another wooden schooner, the Mother Goose was built to transport their goods to and from Kadavu and the Fijian mainland. He was to live on Waya for nearly twenty years.

In 1971, in failing health, he reluctantly sold his island and his much loved schooner and with his third wife, Emmeline, an Ellice Islander, returned to New Zealand, settling at Bayley's Beach, near Dargaville, where he died five years later.

¹Published originally in the Polynesian Society Monographs, and renamed as Field notes on the culture of Vaitupu, Ellice Islands.

²Still known to be in use in 1983.

³Some of his pupils, whom he taught radio skills, became valuable coast-watchers during WWII. For his resourcefulness in this see Laracy, H. ed. Tuvalu: a history p.138

⁴Field notes on the village of Vaitupu, Ellice Islands. 1931. Donald acknowledged Nellie's role in his introduction.

⁵Among them the 14-ton Waiai and the 10-ton Dadavata,

⁶This was used for Japanese they caught.

⁷Built and operational in 10 days!

⁸For more details of Donald's war see Feldt, E. The coast watchers. 1946; Horton, D.C. Fire over the islands: Coast watchers of the Solomons, 1970 and Lord, W. Lonely vigil. N.Y. 1977.

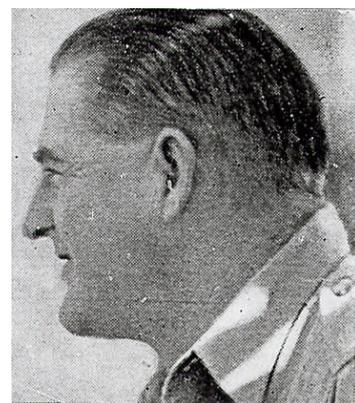
⁹He also owned 30 acres on Kadavu, which was leased to a Chinese Fijian as a vegetable plantation.



Right: Donald (Bert) Kennedy

Left: U.S. Marine Raiders in action, Guadalcanal & New Georgia 1943.

During June 1943, the Japanese used some of their reinforcements to extend their coverage of New Georgia. They ordered a battalion to Viru with instructions to clean out native forces operating in the vicinity of Segi. The Solomon Islanders, under command of Coastwatcher Donald G. Kennedy, had repeatedly attacked enemy outposts and patrols in the area. As the Japanese battalion advanced units closer to Segi Point, Kennedy requested support. On 20 June Admiral Turner ordered Lieutenant Colonel Currin and half of his 4th Raiders to move immediately from Guadalcanal to Segi. (US military history source)



ORIGINAL CHISHOLM HOME

It was with some surprise to learn that one of the remaining original homes in Parnell, Auckland, had been built by or for Robert Chisholm around 1863. This fine home in Burrows Avenue, photographed below still stands, loved and cared for, just round the corner from Bishop's Court in St. Stephens Avenue. (picture below)

Discovery of its origin was made recently by an Auckland architect, researching the Burrows family, who found the name of Robert Chisholm on an original map done by John Kinder.¹ Robert Chisholm evidently leased the land for a 15-year period from Lieutenant Colonel Hulme, and built the two storeyed home shown below in 1863/64. After five years, Robert Chisholm, whose large family had mainly by then left home, assigned the remaining lease on the property to an Anglican missionary, the Rev. Robert Burrows. When his lease ended the Rev. Burrows took up the purchase rights on the land to build two houses, but returned the original Chisholm house to the Hulme family, as Lieut. Colonel Hulme had died in the late 1850s. Another of Lieutenant Colonel Hulme's homes, Hulme Court, built of bluestone in 1843, and now the oldest remaining house in Auckland, stands close by in Parnell Road.

After he transferred the lease on his Burrows Ave. home, it would appear Robert Chisholm spent most of his time in his "large and handsome home"² on the Whau peninsula, (now Avondale) which burnt down in 1874.

¹Available from Kinder House, Ayr St., Parnell for \$2.00

²Daily Southern Cross, Apr 20, 1874

Do you have anything to share in the newsletter. Some piece of Chisholm family history?

Something current? A local event which you think may be of interest. Perhaps a theme or a specific topic which you would like to see bought into a future edition of the newsletter.

Just phone, write, or e-mail to the editor. Your feedback is most welcome.



Book Review

The Mussel Poachers of Orere Point by Duncan Chisholm (Hazard Press, \$29.99)

This is Duncan's third book to be published. The first two were fact based fiction, this one is all fact, but sometimes reads like fiction. It's a real life adventure story about a slice of New Zealand History that few people know about. The Hauraki Gulf in the 1970's and early 80's, was being plundered, and the greatest prize were the large, juicy, tender mussels just out from Orere Point. For the poachers it was a full time tax free occupation, they had a ready cash market in the pubs of Auckland. For the small but dedicated team of MAF field officers, those Piscatorial Policemen as the magistrate once said, it was a dangerous game, often in the dead of night, trying to catch the highly mobile and often aggressive poachers. Duncan was one of those officers, and this book is based on his job diary. This book is a good read, and a must for any fisherman's library.

Other books by Duncan Chisholm:

Those Piscatorial Policemen

Just a no count poacher.

30th Annual Auckland Highland Games

The Clans gathered at Three Kings Reserve on Sat. 19 Nov, for the 30th Annual Highland Games. Many Clan Societies were present, and they provided information tents displaying various aspects of their clans and societies. All were welcomed, in the beautiful Gaelic Language, and the clans were led by pipes and drums in a march past..... Cameron, Campbell, Davidson, Donald..... MacMillan, Munro, Ross, Wallace, to name a few. Clan Chisholm was represented at least by 3 members of the audience. A question to the next AGM could be "is there any interest amongst Clan Chisholm society members to organize an official presence at such events?"

The Games featured the strong man events, Pipe and drum competitions, Highland and Scottish country dancing, Haggis hurling, plus Viking battle re-creations. At lunchtime a rather large haggis was piped in to centre stage, and before being divided and consumed by the hungry crowd, it received the honour of a traditional address. The stirring rendition of Robbie Burns' address to the haggis was a highlight of the day.

Fair fa' your honest, sonsie face,
Great chieftain o' the pudding-race!
Aboon them a' yet tak your place,
Painch, tripe, or thairm:
Weel are ye wordy o' a grace
As lang's my arm.

For a full copy of this Ode, go to Robert Burns Country

(www.robertburns.org/works) This is a great website, and has modern translations of some of the more obscure words. For those wishing to produce,

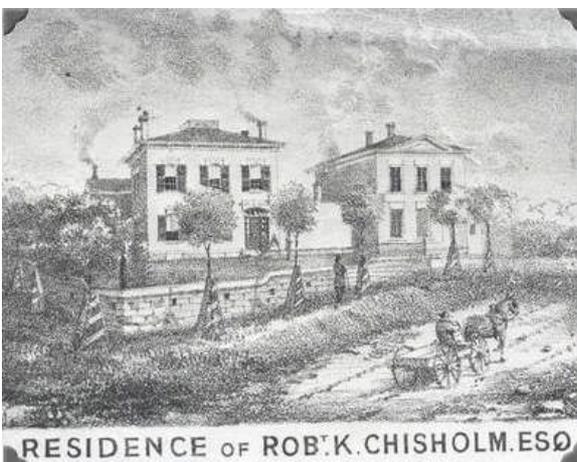
and consume, a Haggis on Burns night (Jan 25), many recipes will instantly appear under a google search for Haggis Recipe including Vegetarian Haggis. Any members without internet access can phone or write to the editor, and I will post some to you. I have selected a particularly colourful example and printed it on page 11, others are much simpler.

The Highland Games, sponsored by the City of Auckland, were opened by the Mayor, Dick Hubbard, who revealed his 50% Highland heritage (mother's side). He added an interesting twist to the old coal to Newcastle story, he is now selling his porridge in Scotland. It must be good, the canny Scotsmen keep buying it despite being a few penneth dearer than the local brews.

Editor



The pipes and drums lead the clans at the opening of the games



The Erchless Estate, residence of Rob. K. Chisholm Esq.

Website of the month:

Photo album style website, read about William Chisholm and his descendants. In 1827 he founded the town of Oakville, Lake Ontario, built a large residence, named it Erchless, and it remained in the family for six generations. Now it's the City museum.

Go to: images.halinet.on.ca/. Lots of pictures, lots of pages, can take a wee time to load. William's father left Croy, near Culloden, in the 1760's, and settled initially in New York State. After the American Revolution he crossed into Canada. Hazel Chisholm Mathews has an unpublished manuscript of her ancestors, "The Chisholms of Croy", held at the Oakville Museum, formerly the Erchless Estate.

Go to: www.oakvillemuseum.ca



Fronde of the Fern

With sadness we have to record the passing of two people associated with Clan Chisholm: Paul Frederick Chisholm of Calgary, Canada, and Catherine McKechnie, of Auckland. The society extends its deepest sympathy to the families.

Paul Frederick Chisholm, who was born in Wellington in 1929, and died in Calgary, Canada in June 2005 was a great grandson of Joseph Wilson Chisholm whose arrival in NZ in 1854 was celebrated in a family gathering last year. Paul, although unable to be present, with his long term passion for all things Scottish and his Chisholm family in particular, took keen interest in both this



gathering and the Chisholm book which was published at this time. He was already a Foundation member of the Canadian branch of the Clan Chisholm Society, and decided to join his sister, Anne O'Regan, as a member of the NZ branch. He made regular visits back to NZ with his wife. He was so delighted that two of his sons and their wives, and 3 of his grandchildren, also visited NZ, and he was able to show them the country and areas he had grown up in, and which meant a lot to him.

Paul spent some months in previous years staying in Scotland, and one of his most enjoyable and memorable visits was to Erchless Castle where he fronted up and rung the door-bell. After some discussion on the doorstep he ended up being shown through the Castle by the Caretaker.

He had a large Chisholm crest handcarved, and this hung in pride of place over the fireplace in his home, as well as another carving of part of the family crest which hung over his staircase draped with a length of Chisholm tartan. He was extremely proud of his Chisholm heritage."

Catherine McKechnie, late of Avondale (born Cathie May Chisholm)

Cathie Chisholm was the first born child of Alexander Chisholm, and first grandchild of Allan Chisholm, the colonial pioneer who made his way from Scotland to Dunedin 1871. She was only 4 years old when her father died, victim to the influenza epidemic of 1918, the same virus which is re-appearing in 2006.



One early memory which Cathie shared with me, was her grandfather Allan Chisholm taking her on his knee and giving her a little talking to. "Cathie", he said, "promise me only two things. Never marry a gambling man, and never marry a Sassenach". Allan Chisholm would have been a Highlander of 5 post Culloden generations, this little comment shows how deeply some things become etched in the heart. As it turned out, Cathie married four times, and whether by design or chance, not one of the men was a Sassenach.

Cathie was always her own person, and as a young woman she launched a mini counter-reformation, by rejoining the Catholic Church. (This branch of the Chisholms had become Presbyterian over 100 years earlier). She was very happy with her choice, and found great comfort in the Roman Catholic faith.

Cathie is survived by the grandchildren and great grandchildren of her late daughter Barbara, and by her younger daughter Jacqueline Nell (Jackie) and her children/grandchildren. Jackie takes a keen interest in Clan Chisholm affairs and is likely to become a new member in the coming year.

A Detailed Haggis Recipe (from Michael Prothro, mprothro@nwark.com)

1 sheep's stomach, thoroughly cleaned, The liver, heart, and lights (lungs) of the sheep

1 lb Beef suet, 2 large Onions, 2 tb Salt, 1 ts Freshly ground black pepper, 1/2 ts Cayenne or red pepper, 1/2 ts Allspice, 2 lb Dry oatmeal (the old-fashioned, slow-cooking kind), 2-3 cups broth (in which the liver, heart and lights were cooked)

What you need: Canning kettle or a large spaghetti pot, 16- to 20 quart size with a lid to fit it; meat grinder; cheesecloth

What to do: If the butcher has not already cut apart and trimmed the heart, liver and lungs, do that first. It involves cutting the lungs off the windpipe, cutting the heart off the large blood vessels and cutting it open to rinse it, so that it can cook more quickly. The liver, too, has to be freed from the rest. Put them in a 4-quart pot with 2 to 3 cups water, bring to a boil, and simmer for about an hour and a half. Let it all cool, and keep the broth.

Run the liver and heart through the meat grinder. Take the lungs and cut out as much of the gristly part as you easily can, then run them through the grinder, too. Next, put the raw beef suet through the grinder. As you finish grinding each thing, put it in the big kettle. Peel, slice and chop the onions, then add them to the meat in the kettle. Add the salt and spices and mix.

The oatmeal comes next, and while it is customary to toast it or brown it very lightly in the oven or in a heavy bottomed pan on top of the stove, this is not absolutely necessary. When the oatmeal has been thoroughly mixed with the rest of it, add the 2 cups of the broth left from boiling the meat. See if when you take a handful, it sticks together. If it does, do not add the third cup of broth. If it is still crumbly and will not hold together very well, add the rest of the broth and mix thoroughly. Have the stomach smooth side out and stuff it with the mixture, about three-quarters full. Sew up the openings. Wrap it in cheesecloth, so that when it is cooked you can handle it.

Now, wash out the kettle and bring about 2 gallons of water to a boil in it. Put in the haggis and prick it all over with a skewer so that it does not burst. You will want to do this a couple of times early in the cooking span. Boil the haggis gently for about 4 or 5 hours. If you did not have any cheesecloth for wrapping the haggis, you can use a large clean dishtowel. Work it under with kitchen spoons to make a sling with which you can lift out the haggis in one piece. You will probably want to wear lined rubber gloves to protect your hands from the hot water while you lift it out with the wet cloth. (You put the dish cloth in the pot only after the haggis is done; you do not cook the towel with the haggis as you would the cheesecloth.)

Note: Even if the butcher has cleaned the stomach, you will probably want to go over it again. Turn the stomach shaggy side out and rinse. Rub it in a sinkful of cold water. Change the water and repeat as many times as necessary, until the water stays pretty clear and handling it does not produce much sediment as the water drains out of the sink.

Serve with Tatties and Neeps, and single malt whiskey.

Another Account of the Clan

Editor's note. This is an article directly taken from a website. Unfortunately I cannot remember the name of the website to pay due acknowledgement. This article is just one person's interpretation of some otherwise well known pieces of Chisholm History. As with many things drawn directly from the internet, the accuracy is not necessarily as accepted currently. Nevertheless, I have included it to provide a bit of extra Christmas reading.

One of the most remarkable episodes among the adventures of Prince Charles Edward in the West Highlands, between the time of his escape from Benbecula by the aid of Flora MacDonald and his final setting sail for France on board the *Doutelle*, was that of his shelter and protection by the Seven Men of Glen Morriston. The names of these seven men, as given in *The Lyon in Mourning*, were Patrick Grant, commonly called Black Peter of Craskie, John MacDonnell alias Campbell, Alexander MacDonnell, Grigor MacGregor, and three brothers Alexander, Donald, and Hugh Chisholm. These seven were afterwards joined by an eighth, Hugh Macmillan. These men had been engaged in the Jacobite rising, and, as a result, their small possessions had been burned and destroyed. Seventy others of their neighbours who had surrendered they had seen sent as slaves to the colonies, and in desperation they had bound themselves by a solemn oath never to yield and never to give up their arms, but to fight to the last drop of their blood. Several of their deeds are recounted in the work already referred to. About three weeks before the Prince joined them,

four of them, the two Macdonnells and Alexander and Donald Chisholm, attacked a convoy of seven soldiers carrying provisions from Fort Augustus to Glenelg, shot two of the soldiers dead, turned loose the horses, and carried the provisions to their cave. A few days later, meeting Robert Grant, a notorious informer from Strathspey, they shot him dead, cut off his head, and set it up in a tree near the high road, where it remained for many a day, a terror to traitors. Three days later, word reached them that an uncle of Patrick Grant had had his cattle driven off by a large party of soldiers. Near the Hill of Lundy, between Fort Augustus and Glenelg, they came up with the raiders and demanded the return of the cattle. The three king's officers formed up their party for defence and continued to drive away the cattle; but the seven men, moving parallel with the party, kept up a running fire two by two, and finally, in a narrow and dangerous pass, so beset the soldiers that they fell into confusion and fled, leaving the cattle, as well as a horse laden with provisions, to the assailants.

To these men the Prince was introduced as young Cianranald, but they instantly recognised him, and welcomed him with the utmost enthusiasm and devotion. They took a dreadful oath to be faithful to him, and kept it so well, that not one of them spoke of the Prince having been in their company till a twelvemonth after he had sailed to France. Charles told them they were the first privy council who had sworn faith to him since the battle of Culloden, and he lived with them first for three days in the cave of Coiraghoth, and afterwards for four days in another of their fastnesses two miles away, the cave of Coirskreaoch.

John Home, in his history of the Rebellion, quoting the narrative of Hugh Chisholm, says that "when Charles came near they knew him and fell upon their knees Charles was then in great distress. He had a bonnet on his head, a wretched yellow wig, and a clouted hand-kerchief about his neck. He had a coat of coarse dark-coloured cloth, a Stirling tartan waistcoat much worn, a pretty good belted plaid, tartan hose, and Highland brogues tied with thongs, so much worn that they would scarcely stick upon his feet. His shirt (and he had not another) was of the colour of saffron." The outlaws undertook to procure him a change of dress. This they did by waylaying and killing the servant of an officer, conveying his master's baggage to Fort Augustus. On 6th August, learning that a certain captain of militia, named Campbell, factor to the Earl of Seaforth, was encamped within four miles of his hiding-place, Charles determined to remove, and, during the night, attended by his rude but faithful bodyguard, he passed over into Strathglass, the country of The Chisholm. The Prince stayed in Strathglass for four days, then passed over into Glen Cannich, hoping to hear of a French vessel that had put into Poolewe. Disappointed in this, however, he returned across the Water of Cannich, and, passing near young Chisholm's house, arrived about two in the morning of 14th August at a place called Fassanacoill in Strathglass, where the party was supplied with provisions by one, John Chisholm, a farmer. Chisholm was even able to furnish a bottle of wine, which had been left with him by a priest. It was not till the 19th of August that the Prince passed from Glen Morrison to Glengarry. On finally parting from his faithful protectors at a wood at the foot of Loch Arkaig, the Prince gave their leader, Patrick Grant, twenty-four guineas, being nearly all the money he possessed. This made an allowance of three guineas for each man, which cannot be considered a preposterous acknowledgment, seeing that any one of them could, at any moment during the Prince's stay among them, have earned for himself the reward of £30,000 offered by Government for his capture. Of one of these seven men, Hugh Chisholm, in later days, an interesting account is given by Sir Walter Scott. Towards the close of the century he lived in Edinburgh and became known to Scott, then a young man at college, who subscribed to a trifling annuity for him. Scott says "he was a noble commanding figure of six feet and upwards, had a very stately demeanour, and always wore the Highland garb. . . . He kept his right hand usually in his bosom, as if worthy of more care than the rest of his person, because Charles Edward had shaken hands with him when they separated." In the end he returned to his native district, and died in Strathglass some time after 1812.

The humble clansmen who appear thus heroically in Scottish history in the eighteenth century, were members of a race whose origin is lost in the mists of antiquity. By some the family is believed to have taken its name originally from a property on the Scottish Border, and to have been transplanted thence at an early date to the district of Strathglass in Inverness-shire. Another theory is that the Chisholms, whose Gaelic name is Siosal, are derived from the English Cecils. If either of these theories be correct, the case is little different from that of many others of the most notable Scottish clans, whose progenitors appear to have settled in the north in the time of Malcolm Canmore and his sons, much in the same way as Norman and Saxon knights were settled in the Lowlands

by these monarchs, and probably for the same reason, to develop the military resources and ensure the loyalty of their respective districts. Whatever its origin, the race of the Chishoims appears early enough among the makers of history in the north. Guthred or Harald, Thane of Caithness in the latter part of the twelfth century, is stated by Sir Robert Gordon to have borne the surname of Chisholm. His wife was the daughter of Madach, Earl of Atholl, and he was one of the most powerful and turbulent of the northern chiefs, till William the Lion at last defeated and put him to death, and divided his lands between Freskin, ancestor of the Earls of Sutherland, and Magnus, son of Gillibreid, Earl of Angus. Upon that event the chiefs of the Chisholms, it is conjectured, sought a new district, and about the year 1220 settled in Strathglass. From that time to this they have been located in the region, and to an early chief the saying is attributed that there were but three persons in the world entitled to be called "The"—the King, the Pope, and The Chisholm.

In the Ragman Roll of 1296 appear the names of Richard de Cheseheim, in Roxburghshire, and John de Cheshome, in Berwickshire, but it cannot be supposed that these individuals had any but the most remote relationship with the Clan Chisholm of the north. In 1334 the chief of the Chisholms married the daughter and heiress of Sir Robert Lauder of Quarrelwood, presumably the estate of that name in the parish of Kirkmahoe in Dumfriesshire, who was at that time Constable of the royal castle of Urquhart at the foot of Glen Morriston on Loch Ness. Robert, the son of this marriage, succeeded through his mother to the estate of Quarrelwood, and became keeper of Urquhart Castle. He was one of the knights who was taken prisoner along with the young King David II. at Neville's Cross in 1346, but procured his freedom, and left a record of his piety at a later day by bestowing six acres of arable land within the territory of the old Castle of Inverness upon the kirk there. The deed, dated in 1362, is still preserved, and the ground, still the property of the Kirk Session, has its revenue devoted to the relief of the poor, and is known on that account as the Diribught, "Tir na bochd," or poor's land. By way of contrast to this piety, Sir Robert Chisholm, Lord of Quarrelwood, was accused in 1369 of having wrongously intromitted with some of the property belonging to the bishopric of Moray, and twenty-nine years later John de Cheseheim was ordered to restore the lands of Kinmylies, which belonged to the church. In the Register of Moray, under the date of 1368, is preserved the record of an act of homage performed to the Bishop for certain lands by Alexander de Chisholme, presumably a son of Sir Robert. "In camera domini Alexandri, Del gratia Episcopi Moraviensis apud Struy, presente tota multitudine Canoniorum et Capellanorum et aliorum, ad prandium ibi invitatorum, Alexander de Chisholme fecit homagium, junctis manibus et discooperta capite, pro eisdem terris," etc.

The main residence of the chiefs of that time appears to have been Comar, and in an indenture dated 1403 Margaret de la Aird is stated to be the widow of the late chief, Alexander Chisholm of Comar. This indenture was for the settlement of the estates between the widow, Alexander's successor Thomas, and William, Lord Fenton, as heirs portioners, and it detailed the family property as lying not only in the shires of Inverness and Moray, but also in the counties of Aberdeen, Forfar, and Perth. At the end of the fourteenth century the chief of the time, John Chisholm, had an only child, Morella, or Muriel. By her marriage to Alexander Sutherland, baron of Duffus, a large part of the property of the chiefs was carried out of the family, and John's successor was left with little more than the original patrimony of his ancestors in Strathglass. Muriel also carried into her husband's family the Chisholm insignia of the Boar's head as an addition to its coat of arms. Somewhere during those centuries occurred a tragic incident which has retained a place among the traditions of the clan. One of the Chisholm chiefs, it appears, carried off a daughter of the chief of the Frasers. To ensure her safety he placed her on an island on Loch Bruaich. But her father's clan having mustered in force, traced her to this retreat. A fierce struggle followed, and in the course of it the young lady was accidentally slain by her own brother's hand. The incident is the subject of a well-known Gaelic song, and around the spot are still to be seen the burial mounds of those who fell in the battle.

For some two centuries Comar appears to have remained the residence of the chiefs. In 1513 amid the troubles which followed the defeat and death of James IV. at Flodden it is recorded that Uilan of Comar, along with Alastair MacRanald of Glengarry, stormed the royal castle of Urquhart. And again in 1587, when the chiefs of the Highland clans were called upon to give security for the peaceful behaviour of those upon their lands, the name of "Cheisholme of Cumber" appears on the roll. Within the next century, however, Erchless Castle had become their main stronghold, and at

the Revolution it was garrisoned for King James. After the battle of Killiecrankie it was deemed important enough to call for a special effort at reduction, and General Livingstone found no little difficulty, though he besieged it with a large force, in capturing the place and preventing the clansmen from regaining possession.

Among the Highland chiefs who signed the loyal address to King George I., which was presented to that monarch by the Earl of Mar on his landing at Greenwich in 1714, appears Ruari or Roderick Maclan, the Chisholm chief of the time. George I., as all the world knows, treated the address and its bearer with scant courtesy, and by that proceeding directly brought about the rising of the Jacobite clans under the Earl of Mar in 1715. In that rebellion the clan was led by Chisholm of Cnocfin, and in consequence, after the defeat at Sheriffmuir, his estates were forfeited and sold. In 1727, however, the veteran procured a pardon under the Privy Seal. The lands had meanwhile been acquired by MacKenzie of Allangrange. On the pardon being granted he conveyed them to Chisholm of Mucherach, who, in turn, conveyed them to Roderick's eldest son, with an entail on his heirs male.

In 1745 the clan again turned out in support of the Jacobite cause, and was led on the occasion by Colin, the youngest son of the chief. The protection afforded Prince Charles Edward by the seven men of Glen Morriston during the critical days of his wandering in the Chisholm country and its neighbourhood, was only part of the devoted effort put forth by the clan on that memorable occasion. Alexander Chisholm, who succeeded to the chiefship in 1785, and died in 1793, left an only child, Mary, who married an Englishman, James Gooden, and settled in London. The chiefship and estates then passed to his youngest brother, William. This chief married the eldest daughter of MacDonnell of Glengarry, and his elder son and successor, Alexander, sat as M.P. for Inverness-shire. On the death of the latter in 1838 the estates and chiefship passed to his brother Duncan. The clan is fortunate in still possessing a chief of its name well known for his public spirit in Highland affairs, while Erchless Castle, the ancient family seat, remains one of the most beautiful and picturesque of Highland residences. Near the Castle, on a green mound surrounded by ancient trees, a number of the early chiefs were buried, and here also, by his own desire, lies Alexander William, the chief who died in 1838; but the burying-place of most of the family was at Beaulieu Priory, where a tablet set up by his only daughter, Mrs. Gooden, commemorates Alexander, the chief who died in 1793.

From an early date a branch of the clan was settled at Cromlix, or Cromlics, in Perthshire, which includes the episcopal city of Dunblane. At the Reformation, this branch produced in succession three bishops, all of the name of William, each of whom strenuously opposed the tenets of the Reformation. The first of these, who died in 1564, was notorious for his moral shortcomings, and seized the pretext of the Reformation, when church lands were being cast into the melting pot, to alienate the episcopal estates of Dunblane to his illegitimate children. The second of these bishops, who was appointed co-adjutor to his uncle in 1561, and succeeded him as Bishop in 1564, acted as envoy for Mary Queen of Scots from 1565 to 1567. Before 1570, like several other Catholic Scottish bishops, he withdrew to France, where he was appointed Bishop of Vaison. In 1584 he became a monk of the Chartreuse, and latterly was prior of the Chartreuse at Lyons and Rome. This bishop also was succeeded by a nephew, who became bishop of Vaison in 1584. He was notorious for his intrigues in Scottish affairs in 1602, when, in the interest of the Scottish Catholics, he endeavoured to obtain the cardinalate. He was rector of Venaissin from 1603 till his death in 1629. Finally, by the marriage of Jane, only daughter of Sir James Chisholm of Cromlix, to James, second son of David, second Lord Drummond, who afterwards became Lord Maderty, the lands were carried into the family of that nobleman, and gave his descendant, Viscount Strathallan, his second title, which is still carried by his descendant, the Earl of Perth, though the superiority of the lands afterwards passed to the Earl of Kinnoul.

Two other Catholic prelates of the name were personages of importance in the Highlands. The elder of these, John Chisholm, was educated at Douai, was made a prelate as titular Bishop of Oria in 1792, and became Vicar Apostolic of the Highland district in the same year. He was succeeded by his clansman, Aeneas Chisholm, who, after an education at Valladolid, became tutor at Douai in 1786, and priest in Strathglass three years later. After being raised to the prelacy as titular bishop of Diocæsarea in 1805, he became Vicar Apostolic of the Highland district in 1814.