



Remember the Death of Alpin

Newsletter Of The Clan MacAlpine Society

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The Worldwide
Organization
For MacAlpines



John MacAlpine



William MacAlpine



Sir William MacAlpine



Michael MacAlpin



Finn Alpin

President's Message

Congratulations to Finn Alpin on the receipt of his arms from Lord Lyon and the Lyon Court. The award of arms is the result of years of application, research, and effort on Finn's part. We welcome him to the ranks of our existing four Society members that hold Arms.

Our special thanks to John MacAlpine, web developer for the University of the Highlands and Islands in Inverness for his invaluable support in putting together our new web-site. Please visit it at www.macalpineclan.com. We will keep current events and news on both the web-site and our Facebook site.

The Society will hold its 2011 Annual Meeting at the Fergus Scottish Festival and Highland Games on Saturday, August 13th. Fergus is about an hours drive from several Toronto area airports, and for those who have never seen Niagara Falls, this might be a great opportunity to take a few extra days and explore this beautiful area. Details of the Games may be found at the Fergus web-site. Canadian Commissioner Bruce MacAlpine will coordinate the details and we will keep everyone posted.



www.fergusscottishfestival.com

It has been several years since the society has solicited for dues, however the treasury is now empty, and there are always a few bills to pay. The expenditures are largely the Societies ads in several Scottish Heritage Magazines and newspapers, web hosting services and clan tents placed at various games. As we go forward, additional expenses can be anticipated for professional services relating to our quest to gain recognition for the clan. If you have been a regular contributor, thank you. If it has been a while since you have contributed, or if this is your first time, please consider a contribution of \$10.00 made payable to:

Clan MacAlpine Society
c/o Kenneth McAlpine, Treasurer
32682 Rosemont Drive
Trabuco Highlands, CA 92679-3386
USA

We will pursue adding PayPal links to our Web-site and Facebook to facilitate contributions.

Once again, I would ask that each person in the Society considers how they expand the Roll Call, engage their sons, daughters, cousins, and nephews in our effort and lets strive to add substantially to the Clan Roll Call this year. Together, united, and acting in cooperation, we will continue to build our membership base, seek additional Armigers, and push to our ultimate goal.

In kinship,
Michael T. McAlpin

UNITE! UNITE! UNITE!

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Daniel McAlpin's Corps of Loyalists

Submitted by Michael T. McAlpin

After serving 40 years in the service of the British Army, Captain Daniel McAlpin decided to make America his home. With his wife Mary and three children, James Murray, Isabella and Mary, he settled at Saratoga Lake, New York, then the Town of Stillwater. Daniel accumulated significant acreage around the area, totaling 3,000-4,000 acres. All these acres, as well as his estate at Saratoga, would be eventually seized by the new American government.

Captain McAlpin was a staunch Loyalist and soon to find himself persecuted by what he considered to be "a pack of Rebels". In August of 1775 Captain McAlpin was summoned by the Committee of Albany to join the rebel cause and attend training with all his servants. Although the summons was repeated he refused to join the rebels and he was arrested and held.

He was later released on parole. Still refusing to join the rebel cause McAlpin was active in recruiting men for the King from his Saratoga Lake home. It is later noted that McAlpin brought over 300 men to the ranks of the King's army. Six weeks after his release his house was surrounded by a party of the American Forces and he was made prisoner and detained while his house, barns, outbuildings and the area were searched.

In February 1777 Captain McAlpin received information that he was to be arrested again. He gathered all his male servants; and according to Mary McAlpin, "betook himself to the woods" where he remained for a fortnight waiting to join with a party of Loyalists and flee to Canada there to join Burgoyne. McAlpin and 41 others made a break for Canada.

Captain McAlpin was given a command of the corps he had raised by order of Sir William Howe. McAlpin's Corps participated in the ill-fated battles of Saratoga with Burgoyne. After the defeat he refused to surrender to General Gates. He, and many of the Loyalists he commanded, made their escape to Canada. McAlpin continued in the service of the Crown. He was elevated to the rank of major of a corps of older Loyalists and placed on barrack duty. According to his wife, Mary McAlpin, her husband continued to command until "Through long and severe fatigue his health was so impaired and his constitution so broken and worn out that he never recovered." After languishing five months he died. This was sometime after March 1780.

Editor's Note: I hope you enjoy these articles in *Chief of Chiefs* about the MacAlpines in history and that they make you think about your heritage and family tree. This particular article makes me wonder if the Howe and Gates mentioned above may be a part of my very own family tree. I guess I'll have to check into it.



Our Tartan

**A symbol of all
MacAlpines**

The Dress Act of 1746: Abolition and Proscription of the Highland Dress:

Submitted by Michael T. McAlpin

That from and after the first day of August, One thousand, seven hundred and forty-six, no man or boy within that part of Britain called Scotland, other than such as shall be employed as officers and soldiers in His Majesty's Forces, shall, on any pretext whatever, wear or put on the clothes commonly called Highland clothes (that is to say) the plaid, philabeg, or little kilt, trowse, shoulder-belts, or any part whatever of what peculiarly belongs to the Highland garb; and that no tartan or party-coloured plaid of stuff shall be used for great coats or upper coats, and if any such person shall presume after the said first day of August, to wear or put on the aforesaid garment or any part of them, every such person so offending ... For the first offence, shall be liable to be imprisoned for 6 months, and on the second offence, to be transported to any of His Majesty's plantations beyond the seas, there to remain for the space of seven years.

The Repeal: On 1 July 1782 royal assent was given to repeal the act proscribing the wearing of Highland dress. A proclamation issued in Gaelic and English announced:

Listen Men. This is bringing before all the Sons of the Gael, the King and Parliament of Britain have forever abolished the act against the Highland dress; which came down to the clans from the beginning of the world to the year 1746. This must bring great joy to every Highland heart. You are no longer bound down to the unmanly dress of the Lowlander. This is declaring to every man, young and old, simple and gentle, that they may after this put on and wear the truis, the little kilt, the coat, and the striped hose, as also the belted plaid, without fear of the law of the realm or the spite of the enemies.

The Dress Act was part of a series of measures attempting to bring the warrior clans under government control by crushing Gaelic culture. By the time the repeal was made in 1782, kilts and tartans were no longer ordinary Highland wear, ended by enforcement of the law and by the circumstances of the Highland clearances, but within two years Highland aristocrats set up the Highland Society of Edinburgh and soon other clubs followed with aims including promoting "the general use of the ancient Highland dress". This would lead to the Highland pageant of the visit of King George IV to Scotland turning what had been seen as the uncivilized outfits of mountain thieves into national dress claimed by the whole of Scotland.

Forteviot

Submitted by Mary Ann Baker

The following article is reproduced by permission of *Current Archaeology* magazine.

Few visitors notice the plaque in the village of Forteviot, Perthshire, Scotland, that records the death of Kenneth MacAlpin, a 9th century king of Scotland. It refers to a passage in one of the few surviving early manuscripts from Scotland, *The Chronicles of the Kings of Alba*, that states in AD 858 Kenneth MacAlpin 'died finally of a tumour, on the Tuesday before the Ides of February [the 13th], in the palacium [palace] of Forteviot'. This makes Forteviot the earliest identified royal centre in Scotland.

The 9th century was a period of major social and political change in Scotland, with the unification of the eastern kingdoms of Pictland and the western kingdoms of the Scots into the new kingdom of Alba (the Gaelic name for Scotland) by AD 900. Forteviot is therefore a crucial location for understanding the complex processes that gave birth to one of the nations of Early Medieval Europe.



Forteviot also preserves a much deeper, and hidden, history. The fields around the modern village contain one of the largest concentrations of prehistoric ritual monuments hitherto identified in Britain. Almost nothing of these monuments, built of earth and timber, is visible on the surface, but aerial reconnaissance since the 1970s has recorded the tell-tale cropmarks. The most spectacular is a huge circular palisaded enclosure more than 250m in diameter just to the south of the modern village. Around and within this enclosure are a number of smaller henge monuments.

These structures predate the Early Medieval palace by some millennia, for they were constructed in the Later Neolithic period, some time around 3000-2200 BC. But, as we now know from excavation, in Kenneth MacAlpin's time, many of them were probably still visible. Did the palace of a 9th century king draw power from the 3,000-year-old earthwork remains of Neolithic henge monuments?

From Prehistoric Enclosure to 9th Century Palace

Our project, the Strathearn Environs and Royal Forteviot Project (SERF), aims to identify features associated with the royal palace, to investigate its nature and wider context, and to look at the long-term evolution of the landscape. Why did an Early Medieval power-base develop here?



To answer that question, we need to locate the remains of the palace and associated structures, but also to explore the Neolithic monument complex. We want to find out to what degree, if at all, the prehistoric site influenced the setting of the palace. Looking further afield, we

are interested in the evolution of settlement patterns and human use of the landscapes of the Strathearn river valley in which Forteviot sits.

In particular, what is the relationship between the defended hilltop enclosures of the earliest part of the Early Medieval period and lowland sites like Forteviot that were in use by the 9th century? There are around a dozen hillforts in our study area, and we have begun an ambitious project to characterize and date each of them.

Another arm of our research is the study of early Christianity in Strathearn. Nick Aitchison, author of a recent book on the site (*Forteviot: A Pictish and Scottish Royal Centre*), has suggested that Early Medieval Forteviot may have been a monastery as well as a political centre. In the National Museum of Scotland there is a carved arch, probably of 9th century date, which may be a chancel arch from an early church at Forteviot.

There are also two spectacular 9th century carved crosses known from the vicinity. One remains intact: the Dupplin Cross, which formerly stood on the Gask Ridge overlooking Forteviot to the north, but now stands in a Dunning church nearby for conservation reasons.



The other was the Invermay Cross, sadly destroyed in the 18th century, which stood to the south of Forteviot on the Dro-nachy Ridge, again overlooking Forteviot. These crosses are likely to have been boundary markers of the monastery and to have stood on routeways into the valley. Fragments of the Invermay Cross and additional sculptural fragments survive in Forteviot church.

It's in your DNA

Submitted by Michael T. McAlpin

The Family Tree DNA Project is a world-wide opt in database for sharing DNA matches. There is a McAlpin Project within the database.

The McAlpin(e) project has matches at various levels that show the connectivity between people. The higher the match (12, 37, 67 etc.); the higher the probability of a direct connection.

When you compare a 12 marker result to another 12 marker result of someone with the SAME surname, and the results match 12/12, there is a 99% probability that you two are related in the past. If the match is 11/12, there's still a high probability that you are related IF the 11/12 match is within the same surname. If you compare a 25 Marker result to another 25 marker result for the SAME surname, and the results match 25/25, then there is also a 99% confidence that the two individuals are related...and at a much closer time interval than with the 12 marker test.

If you compare the 12 marker result to someone else who does not have the same surname, but the scores match, you are most likely NOT recently related. When we use the term recently related, we are talking about a time frame within the last 1000 years or 40 generations, a time depth that accommodates the earliest known use of surnames. The higher the match, the closer the timeframe.

Of the MacAlpines (and included families) that have submitted data, there are some very close matches from people who had no prior knowledge of ancestral connectivity.

Barry McCain, who has been doing DNA research for years, had the following comments regarding the MacAlpine DNA matches: "The data certainly seems to be a Gaelic family that has been in that area for quite a long time, certainly pre 700 anno domini.

All the families in the group seem to come from mid Argyll, from Glen Micheal and parts of Kilmartin parish - the area between Dunadd and Loch Awe. They all seem to be related to the descendants of Giolla Christ (means servant of Christ), who had one of the very early charters to this area.

The historical Giolla Christ appears in several late medieval Gaelic genealogies. These genealogies are somewhat politically motivated, in that they all go back to a certain line, the Uí Neill line, those connections are the 'political' parts of the genealogy and not true.

What is much more likely and more important, what the DNA is showing us, is that these families are native to mid Argyll. The YCA II at 19-19 is a very unique feature of the group.

What I think we are seeing is the indigenous families of Dunadd area. Most of the families can be picked up in the primary sources by 1400 AD, which is pretty good data really. For all I know, we may actually have found the family of the original Dunadd ruling line, that would be a much more likely origin for the Giolla Christ descendants."

For more information, visit www.familytreedna.com If you have had a DNA test done, or if you do have one, please consider joining the McAlpin DNA Project at www.familytreedna.com.

Members of Clan MacAlpine Society Celebrate their Heritage

For over 200 years those who enjoy their Scottish heritage gather in small and large groups all over the world to celebrate the birthday of Scotland's poet laureate, Robert Burns. We are pleased to have received these pictures of some of our Society members who were a part of the Robert Burns dinner that took place in Stockholm, Sweden at the O-Mess of the Royal Dragoon Guards. How wonderful to see members of our Clan MacAlpine Society active all over the world.



Tommy & Lotta Lenberg and
Leizel & Finn Stavnsbo Alpin



Tommy Lenberg, Finn Stavnsbo
Alpin & Ronny Lindergren



www.macalpineclan.com

Our web-site is now active and in the public domain. Check it out at <http://www.macalpineclan.com/>

Thanks to John MacAlpine of Inverness for his assistance in its development.

Keep checking back as there is still some work to be done in adding a message board, roll call and a few email addresses.