



Remember the Death of Alpin

Newsletter Of The Clan MacAlpine Society

The Worldwide Organization For MacAlpines

4th Qtr 2012 ~ Volume 18



John McAlpine



William McAlpin



Sir William McAlpine



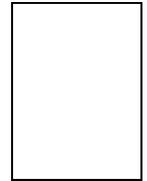
Michael McAlpin



Finn Alpin



Sidney Fay McAlpin



Earl Dale McAlpine.

President's Message

Mrs C. G. W. Roads, LVO,
Lyon Clerk and Keeper of the Records
COURT OF THE LORD LYON
H.M. NEW REGISTER HOUSE
EDINBURGH EH1 3YT
19 November 2012

Mr. Earl D. McAlpine, Jr.,

I now enclose the draft text of the Letters Patent whereby Arms are granted in memory of your ancestor Thomas William David McAlpin and matriculated in your own behalf.....

With that letter, I welcome Earl (known to us as Dale) as the newest Armiger in our quest for recognition of the MacAlpines. The award of arms is the result of years of application, research, and effort on Dale's part. We welcome him as the seventh Society member to hold Arms. His Arms will be added to our masthead as soon as the artwork is completed.

The 58th Annual Grandfather Mountain Highland Games has been selected as the site of our **2013 Annual General meeting**. The event takes place July 11-14, 2013 at MacRae Meadows on Grandfather Mountain near Linville, NC. We will hold our AGM on that Saturday, July 13th. Additional details will be provided regarding the specific time and location.

Our Society is planning our Annual Meeting at **Bannockburn in 2014**, and although preliminary plans have been made, there is much to be finalized. Dates have changed, and the Homecoming Events have been decentralized. Details of whether or not there will be a Clan Village, a Clan Parade, or a Clan Convention have yet to be worked out.

We may revise our plans and hold our meeting somewhere in Lochgilphead where we would be in the midst of lands anciently associated with King Kenneth, and where many MacAlpines are buried. Then spending time at Bannockburn to take in the festivities.

You will find in this issue a summary of the meeting at Stone Mountain that addresses several issues of importance to the Society.

In addition, the article regarding DNA brings forth some interesting questions, and reinforces the need to expand our fledgling DNA project.

In kinship,
Michael T McAlpin

UNITE! UNITE! UNITE!

Society Officers

President: Michael T. McAlpin
Vice President: Renee Hensley-McAlpin
Treasurer: Kenneth McAlpine
Secretary: Robin McAlpine
Historian: Dale McAlpine
Editor: Janet McAlpine

Coordinators

Canada: Bruce McAlpin
bdmacalpine@personainternet.com
Europe: Finn Alpin
finndane@gmail.com
United Kingdom: John Gilpin
j.gilpin1@btinternet.com
Eastern U.S.: Mary Ann Baker
wizad3@yahoo.com
Western U.S.: Renee Hensley-McAlpin
rhensley95@gmail.com

Commissioners

England: John Gilpin
j.gilpin1@btinternet.com
Sweden: Finn Alpin
finndane@gmail.com
USA
California (N): Renee Hensley-McAlpin
rhensley95@gmail.com
California (S): Kenneth McAlpine
kenneth@macalpineclan.com
Georgia: Michael T. McAlpin
mc539@aol.com
Idaho: Robert G. Winkle, Esq.
winkle@cablone.net
Kansas: Brian Garrett
atoz@grapevine.net
Michigan: Mary Ann Baker
wizad3@yahoo.com
North Carolina: Randy Madry
randymadry@comcast.net
Oregon: Warren McAlpine
wdmcalpine@comcast.net
Utah: Dodd Greer
doddgreer@hotmail.com

Update on DNA – Two Perspectives

Submitted by: Barry R McCain - McCain DNA Project

In looking at the MacAlpine DNA Project results. It is possible that something of historical significance may be embedded in the data. The DNA haplotype just may be the ruling line of the Dunadd dynasty. It certainly seems to be a Gaelic family that has been in that area for quite a long time, certainly pre 700 anno domini.

The McAlpine and other surnames involved are the interesting part. All of them have very long association with Dunadd. In my opinion this is not just mere speculation, as there is the DNA to confirm this.

The kinship group that the MacAlpines are in used several surnames. Gaelic surnames were not fixed and changed quite often in the 1500s in mid Argyll.

At least one line of Mac Ailpín family is connected to a historical figure, Donnchadh Ruadh Mac Eáin Mhic Lachlainn, also-called Donnchadh Mór. He has a grave slab in Glassary Kilmichael, dating to circa early 1500s. He was a lord there from 1450 until his death. He went by the Mac Eáin surname, anglicised as McCain and McKean.

In an interesting chain of events, some Mac Ailpín families have the unique DNA signature to a group of mid Argyll families including a deed showing Donnchadh Mór connected to a Mac Ailpín family on his lands south of Loch Awe, which is exactly where many Mac Ailpín family history hails from. The paper trail, along with the DNA match, ties them in well.

There are primary sources on the Mac Ailpín families in the Mid Argyll Kinship Group that place them on certain townships, settlements, circa 1700s.

We certainly have discovered a clan and kinship group that is historical. There is far too much pseudo history surrounding Highland Gaelic families, we should take advantage of the insight the DNA tests have given us.

A couple of possibilities; 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 Chríst, who had one of the very early charters to this area.

These families are native to mid Argyll. The YCA II at 19-19 is one of the very unique features of the group.

What I think we are seeing is the indigenous families of the Dunadd area. Most of the families can be picked up in the primary sources by 1400 AD, which is pretty good data.

More data is needed to due further analysis, and I would encourage more MacAlpines to be tested.

Submitted by: Richard MacGregor - Administrator of the MacGregor DNA project

According to the traditional genealogies the MacAlpines and the MacGregors share a common ancestry – none other than Kenneth MacAlpin, King of the Picts and Scots, who lived in the 9th century during what was once known as The Dark Ages.

In Scotland surnames became common only in the 14th and 15th centuries and yet the tradition of a common origin for these two family groups survived.

But how accurate are the early genealogies, especially when the same surname could be adopted by two or more different, possibly unrelated, individuals living in different parts of western Scotland?

Before the advent of DNA testing we had no way to test the accuracy of the traditional claims. Now it is possible to find out if there is a real connection which might at least point to a possible common origin. The problem is that since surnames have multiple origins it is important to have a good number of participants in a DNA program to have any hope of sorting out connections.

The MacGregor DNA project has many hundreds of members, but, looking only at those who bear the name MacGregor we discover that just 53% have a DNA profile which links them to the traditional founder of the clan. Among the others are Irish MacGregors, Perth based MacGregors, Rosshire MacGregors and even Viking MacGregors.

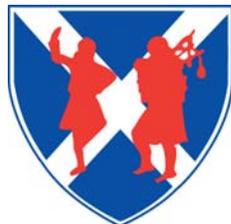
To answer the question of how accurate the early genealogies are we need to identify the different origins of the MacAlpines. DNA testing of 37 markers on the Y chromosome through FamilytreeDNA.com could provide the answer.

The problem is that the person tested has to bear the name M(a)cAlpin(e) now (by blood not adoption) and crucially, be male. Ladies who are MacAlpine by birth or ancestry can do the test only by enlisting a male living MacAlpine to whom they are related, no matter how distantly.

At present, the MacAlpine DNA Project is limited in it's utility as the sample base is so small. With only a dozen in the group, and only 7 of the name, it is difficult to extract an in depth analysis of the group as a whole.

Many more male M(a)cAlpin(e)s data is needed. If your are interested in obtaining a test kit, orders can be placed through Family Tree DNA at www.familytreedna.com/y-dna-compare.aspx

From Scotland To Stone Mountain 2012: *Chiefs and Clans Connecting to Sustain Our Common Future*



Chiefs & Clans Panel Discussion and Q/A

Authenticity and Inclusivity: How can we best sustain important clan traditions while encouraging inclusivity and independence?

Clans and Families without Chiefs: What are the problems and is there help?

Connecting Chiefs and Clans: How can the Standing Council engage with the Diaspora to encourage better global connection and collaboration?

• **Sir Malcolm MacGregor of MacGregor**, Chief of Clan Gregor (Moderator) • **The Earl of Caithness**, Chief of Clan Sinclair □ • **Donald MacLaren of MacLaren**, Chief of Clan MacLaren □ • **Dr. John Ruairidh Morrison of Ruchdi**, Chief of Clan Morrison • **John Robert McInnes**, President, International Association of Clan MacInnes • **Susan McIntosh**, President, Council of Scottish Clans & Associations

Sir Malcolm MacGregor led off the topics by addressing the issue of authenticity and inclusivity; it seems that everyone wants to be in a clan, and we must be careful of our history being diluted. The converse is that we want as many to be a part of the celebration of being Scottish as possible.

Clan Sinclair Association of Canada for example has an open arms approach; people with no relationship to the Sinclair name can join. They may just be interested in Scotland, or perhaps they are friends of some Sinclairs.

MacLaren of McLaran suggested that although we are trying to avoid exclusivity, we couldn't get away from the core meaning of kinship. We are kindred based. If we take the logic of an open arms approach why don't we just have one association? In the old days if someone was beaten up just ten miles away and they have been thrown out of their house, and they came to your glen, more often than were welcomed to the family because they added to the fighting strength of the family. Sometimes they changed their names to their new clan, sometimes they didn't, but they became affiliated by kinship.

Susan McIntosh of COSCA asked what is a Clan, what is not a Clan, who is in a Clan, who is not? No one has the answer, but important questions. She suggested that there is so much interest in things Scottish, that at Highland Games we

have Goldbergs looking for their Scottish Clan.

MacGregor added that although we want to get people in the Clan system but must keep this authenticity, we must exercise guidance but not heavy handedness.

On the topic of Clans without Chiefs, MacGregor suggested that the Standing Council is often asked how a Society or Family Association can exercise authority without a chief. He suggested that the Standing Council could give some overall direction, but perhaps this is a role for COSCA, or the Scottish Clan and Associations Council of Australia.

There was also good discussion on the role of the Chief. The Earl of Caithness Chief of Clan Sinclair said that he was a bad chief for a long time and was not engaged in the Clan. He was busy building a life, and raising a family, and then when his life changed, he became involved. He highlighted that it is broader issue of not just having a Clan Chief, but having an active Can Chief. For the same reasons, he thought his son would be challenged to be active.

Lady Fiona Armstrong MacGregor indicated that she was very active in the Armstrong Society, which itself has a very active membership, but no Chief, and as such has no voice with the Standing Council. She asked if there would not be a case for some Societies, or organizations that have long records of being active to have some form of representation on the Standing Council because they do so much for the Clans and for Scotland.

Dave Pickins, Founder of Clan Cunningham International, echoed what the Earl of Caithness said, that Cunningham was hoping to have a chief, but hoping to have someone who will be active.

A suggestion was made that perhaps the Council of Armigerous Clans and Families (On which MacAlpine is represented) could be the representatives to the Standing Council for those Clans without Chiefs.

Hugh, Lord Montgomery, (his father is chief of Clan Montgomery) tied this back to authenticity, commenting that if we are going to do this, it has got to be done right. For those families without chiefs and other associations, the concern is people doing it in a vacuum, and coming up with their own way of doing it. It must be done right.

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THE COURT OF THE LORD LYON

Lairds

The term 'laird' has generally been applied to the owner of an estate, sometimes by the owner himself or, more commonly, by those living and working on the estate. It is a description rather than a title, and is not appropriate for the owner of a normal residential property, far less the owner of a small souvenir plot of land. It goes without saying that the term 'laird' is not synonymous with that of 'lord' or 'lady'.

Ownership of a souvenir plot of land is not sufficient to bring a person otherwise ineligible within the jurisdiction of the Lord Lyon for the purpose of seeking a Grant of Arms.



DNA AS A GENEALOGIST'S TOOL

contributed by

*The Much Honoured John George Wilson of Kilwinnet,
the Laird of Kilwinnet*

DNA testing for the genealogist has become an important new tool to advance family history. With the convergence of genetics and genealogy into a new science called 'genetic genealogy', DNA testing by one-name groups are revealing valuable results.

Three DNA tests are available to the family historian: the Y chromosome test, the mitochondrial and the autosomal. We are interested in the Y chromosome held in our nuclear DNA. It is found in every living man and resembles that of his father, and paternal grandfather and so on back in time. It is also carried by male cousins that share the same paternal biological lineage.

A genetic test will reveal the individual's haplogroup, one of around 40 groups of related Y chromosome lineages shared by all humans on the planet. Tests for other markers on the Y chromosome that changes more rapidly, reveals the individual's haplotype, the specific sequence of DNA of the individual's Y chromosome. Combined together, the two tests distinguish one lineage from another and reveal a 'DNA signature' for each individual man. The Y chromosome test can only be taken by men.



Celebrate your Scottish heritage in January by finding a Robert Burns dinner in your vicinity. People all over the world celebrate this time to honor Scotland's Poet Laureate, Robert Burns.

Flowers of the Forest

Robert McAlpin, Kouts, Indiana

Robert "Bob" McAlpin, age 88, of Kouts, Indiana passed away December 23, 2012. Robert was a WWII U.S. Navy veteran and a retired Ironworker from Local 395. He was also a member of Masonic Lodge of Hobart. Robert was a loving husband, father, stepfather, grandfather and great grandfather. Services were held privately by the family.



Battle of Bannockburn

Early in 1314, King Robert Bruce's brother Edward laid siege to the English stronghold of Stirling Castle. Unable to make any headway, Bruce agreed to a pact with the English, —if no relief came by midsummer, the castle would surrender to Bruce.

The pact gave King Edward of England the time he needed to gather an army, which arrived in the summer of 1314 to relieve Stirling Castle, and to crush the Scottish army and end the war. The force Edward sent was impressive, about 2,000 cavalry (known as horse) and 16,000 infantry (called foot). The size of the Scottish army is unknown, but they were outnumbered perhaps two or three to one.

By June 22nd, the English army was only 15 miles from Stirling Castle. King Robert awaited the arrival of Edward's army south of Stirling near the Bannock Burn (stream) in Scotland.

Bruce's army was chiefly composed of infantry armed with long spears. It was divided into three main (infantry) formations, a force of light cavalry, and the camp followers (who took part at the end of the battle). The balance of the army consisted of perhaps 500 archers but they played little part in the battle.

Bruce had small pits dug at the approaches. These pits were three feet deep and covered with brush, and would force the English to bunch towards the center of a dangerously constricted front. Once committed, the English army would be caught in a kind of natural vise, with waterways on three sides, and the Scots army in front.

First day of battle: Advancing toward the Scots army on Sunday, June 23rd things started going wrong for the English before the first blow had been struck. There now occurred one of the most memorable episodes in Scottish history. Henry de Bohun, nephew of the Earl of Hereford, was riding ahead of his companions when he caught sight of the Scottish king. De Bohun lowered his lance and charged the King.

King Robert was wearing no armor, and was armed only with a battle-axe. As de Bohun's great war-horse thundered towards him, the Bruce stood his ground, watched with mounting anxiety by his own army. With the Englishman only feet away, Bruce turned aside, stood in his stirrups and hit the knight so hard with his axe that he split his helmet and head in two.

This small incident became in a larger sense a symbol of the war itself: the one side heavily armed but lacking agility; the other highly mobile and open to opportunity. Rebuked by his commanders for the enormous risk he had taken, the Bruce only expressed regret that he had broken the shaft of his axe.

Cheered by this heroic encounter, Bruce's division rushed forward to engage the main enemy force. After fierce fighting, the



English withdrew, and the day's battle was over.

Second day of battle: Finding the direct approach to Stirling too hazardous, Edward made the worst decision of all: he ordered the army to cross the Bannockburn to the east of the New Park.

Not long after daybreak on June 24th, the Scots spearmen began to move towards the English. As Bruce's army drew nearer, the Scots paused and knelt in prayer. Edward is supposed to have said in surprise "They pray for mercy!" "For mercy, yes," one of his attendants replied, "But from God, not you. These men will conquer or die."

One of the English earls, asked the king to hurry up, but the king accused him of cowardice. Angered, the earl mounted his horse and led a charge against the leading Scots spearmen. He was killed in the forest of Scottish spears, along with some of the other knights. The very size and strength of the great English army was beginning to work against the English king, as his army could not move quickly and lost a lot of time in getting into position.

Bruce then committed his whole Scots army to an inexorable bloody push into the disorganized English mass, fighting side by side across a single front. Edward's army was now so tightly packed that if a man fell, he risked being immediately crushed underfoot. The English and Welsh archers failed to get a clear shot in fear they might hit their own men. After some time they moved to the side and began shooting, but the Scottish 500-horse light cavalry dispersed them. The flight of the archers then caused the infantry itself to begin to flee. Later the knights began to escape back across the Bannockburn.

With the English formations beginning to break, a great shout went up from the Scots, "Lay on! Lay on! Lay on! They fail!" Hearing this cry, Bruce's camp followers, gathered weapons and banners and charged forward. To the English army, close to exhaustion, this appeared to be a fresh reserve and they lost all hope. The English forces north of the Bannockburn broke into flight. Some tried to cross the River Forth where most drowned in the attempt. Others tried to get back across the Bannockburn, but as they ran, "tumbling one over the other" down the steep, slippery banks, a deadly crush ensued so that "men could pass dry-shod upon the drowned bodies".

Retreat: Edward fled with his personal bodyguard, ending the remaining order in the army; panic spread and defeat turned into a rout. Weighing up the available evidence, it seems doubtful if even a third of the foot soldiers returned to England." Out of 16,000 infantrymen, this would give a total of about 11,000 killed. The Scottish losses appear to have been comparatively light, with only two knights among those killed.

From Scotland to Stone Mountain 2012

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MacGregor followed up that the message he was getting is that we appreciate that there is a problem, and if we (the Standing Council of Scottish Chiefs) could help in any way, they will particularly with Clan groups that are trying to get a Chief, or don't have a Chief.

Ian Gunn of Banniskirk, Commander of Clan Gunn indicated that Clan Gunn has not had a recognized Chief since the late 18th Century.

And that he succeeded his Uncle as the second Commander of the Clan,

appointed by Lord Lyon after the representations of the Armigerous members of the Clan. He has been the Commander of the Clan now for forty years. Clan Gunn has no historic seat. He agreed that a bigger problem than not having a Chief is having a chief who isn't at all interested. (On November 19th the Lyon Court posted that the request for a Derbhfine, or family meeting to affirm Ian Gunn of Banniskirk as Chief of Clan Gunn has been refused in light of new genealogical evidence of a senior claim to the Chiefship)

Michael McAlpin, president of the Clan MacAlpine Society, gave an update on their status. The Clan MacAlpine Society has been around nearly fifteen years, has raised six (now seven) Armigers, issued quarterly newsletters, held annual meetings and generally raised awareness and support from Seattle to Sydney. They are following the guidance issued by the Lyon Court and the Standing Council and appreciate their support.

McLaren of McLaren quoted British journalist Andrew Marr "we are suffering from Walter Scottism - tartan savages on shortbread tins", commenting that we had a hundred years worth of this phony highland revival and romanticism. He said, "it was fun and all that, but the pendulum has swung in the other direction as people have sought authenticity and a greater representation of history and I personally side with that."

MacGregor of MacGregor closed out the session by saying that clearly this is an area where the COSCA and the Council of Scottish Chiefs can get together. "For those of you who are out there that are wondering what to do, do not lose heart, we had a very good description from Ian Gunn as to what the Gunns did, and what the MacAlpines are doing, so there are people that know how to do this and they will be willing to help."

The audio may be heard at <http://dl.dropbox.com/u/19488082/highland1.mp3>.

Clan Commander

In cases where a clan has no chief, or a family wishes for recognition as a clan, clan or family members can formally get together in a [derbhfine](#) and appoint a clan commander. The Lyon Court can recognize this appointment for an interim period of perhaps ten years, whereupon a further derbhfine will be required. Clans with clan commanders are still referred to as [armigerous clans](#).

The Clan Commander was anciently known as the Gille-mor or the Ceann-cath, the 'sword bearer' who carried the chief's helmet and sword. The title of Ceann-cath refers to the role of recognized leader in the absence of the Chief.

From the Court of the Lord Lyon:

"*Derbhfine* was the name given in Old Irish Law to a four generation agnatic kingroup of importance in determining succession and the ownership of property. More recently the term has been used to describe what might be termed a Family Convention, held when the identity of the Chief or Head of a historic Family or Name is in doubt, the object of which is to recognise a new Chief or Head of the Family or Name; or to indicate a suitable Commander for a term of years.

There are a number of circumstances in which it would seem appropriate to hold a Family Convention (*including*)

Where neither blood link to a past Chief nor Representor of a cadet line can be identified but it is wished to propose a particular person of the surname as Commander. It is generally desirable that such a Commander should live in Scotland."

Clan MacAlpine Society Information

Website: www.macalpineclan.com

Mail: Clan MacAlpine Society
2380 Saddlesprings Drive
Alpharetta, GA 30004
USA

Contributions: Can be made payable to:

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

