



# *Sprig of Heather*



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**The Official Newsletter of  
Clan Little Society New Zealand & Australia  
[www.littleclan.net](http://www.littleclan.net)**



## *Editors Quill*

### LITTLE BY LITTLE

Throughout history there have been many notable Little's who have grabbed headlines in their time. As with all good stories there must be a beginning and an end but it's the detail between those which captures' attention. There are good stories to be read on the popular "**Papers Past**" web site. Papers Past contains three million pages plus of digitised New Zealand newspapers and periodicals. This collection covers the years 1839 to 1945 and includes 83 publications from all regions. Newspapers in 'Papers Past' are a good source of information about the social and political events of the times. Researchers of family history and whakapapa (genealogy) will find the shipping news, births, deaths and marriages of interest. Advertising also features strongly. Some regional newspapers are on the site, and provide a valuable source of information on life outside the main centres. The titles and dates of newspapers which have been digitised are listed on the Papers Past website and can be searched for article titles, image captions, and other shorter bits of text. <http://paperspast.natlib.govt.nz/cgi-bin/paperspast> All papers are fully searchable by their complete text, and can be browsed by date, region or title. The website contains over 2 million individual pages but is only a small proportion of the Library's newspaper collections. A much wider range of papers can be accessed by visiting the Library, including current publications, in print and on microfilm. In years to come I wonder how future generations will review our time. Through papers past we can look back to the by gone days of our forebear's and almost hear them utter words of wisdom or admonition in the vernacular. There are many good and interesting stories which emerge about the times and places of past generations. Papers Past give body to family history stories, for those with courage to read between the lines

*Allen Little*

# ANCIENT LONGBOWS

By Crawford Little, Guardian of Clan Little.

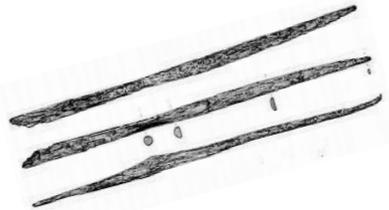
Allen Little was asking what had been dug up or found in our area of South West Scotland, and what stories are told in such discoveries. He thought you might be interested in the following.

In 2002, I was part of a team hunting for the site of the laird/chief's pele tower in Meikledale. I was talking to an archaeologist about archery artefacts - I have competed for Scotland in longbow events, and one of my hobbies is traditional bowery and fletchery - and she asked what I knew about the

## **Rotten Bottom Bow.**

In 1990, Dr Dan Jones from Melrose was walking in the hills above Moffat (Annandale, Dumfriesshire) past a peat bog known as the Rotten Bottom. Seeing a partly buried stick, he pulled it up. As it appeared to have been worked by human hand,

he decided to keep it.... To cut a long story short, the "stick" was sent to the National Museum of Scotland for formal examination, and identified as a Neolithic longbow. Dated by the Oxford University Radiocarbon Accelerator Unit as between 4040 - 3640 BC So, a Dumfriesshire longbow from approximately 6,000 years ago. Although not the oldest bow discovered in Europe, it is earlier than other British and Irish bows and older than the one found with the famous "Ice Man" in the Tyrolean Alps. Having examined the bow, what struck me most, as a bowyer, was the knowledge and experience displayed in its crafting. If I wanted to make a reliable hunting bow today, this is pretty much the design I would follow. Its original length was 1.75m, made from a single piece of yew timber with a constricted grip. The limbs are virtually straight, D shaped in section and up to 25mm wide, and the thickness-width ratio is about 1:15.



Of course, it's not so much the design as the bow's purpose that is hugely significant to the progress of man in this part of the world - where some of Clan Little's forebears were probably already settled - at a time when, despite early attempts at crop-growing and stock-rearing, they were still basically hunter-gatherers who would otherwise have been reliant on making traps, throwing rocks, or stabbing with spears. The bow's remote upland find-spot suggests it had been used for hunting game up to and including deer, boar or possibly even wild cattle. As significant to our hunter ancestors as the plough to the farmer. Not only for hunting, but in settling territorial and other disputes. Leaping forward to the English mediaeval period, another famous longbow was that reputedly belonging to "Little John" of Robin Hood fame - aka Johanas Littel, John Le Litel, John Littel, John Little, and Littel John. His bow hung on the walls of Hathersage Church in the Peak District of Derbyshire, until 1729. From there it was taken by the Spencer-Stanhope family to Cannon Hall in Cawthorne, where it remained until the early 1950's. Since when it seems to have disappeared...

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Join us on

**Facebook**

**Clan Little  
South Pacific**

This page has been set up so we Little's in the southern hemisphere can have a place to share things that are happening with the Clan in the South Pacific, as well as to look back at things from the past or for future events. As well as keeping in-touch with one another and Clan members from around the world. So if there is anyone who you can think of that might be interested in joining our group, please invite them.

*Kate Stanford-Little*



The Scots word "Yule" comes from the Old Norse "jól, which was a midwinter pagan celebration of the winter solstice. Traditionally, Yule refers not just to Christmas Day but the twelve days of the earlier festival. The Yule log was burned in the fireplace, there was kissing under the mistletoe and the house was decorated with holly (evergreen trees were regarded with reverence). Of course such activities were not confined to the Celts or to Scotland. Following the Reformation in the 16th century, celebration of Christmas was frowned on by the Kirk, which regarded it as a "Popish festival". Mass was banned in Scotland at that time and "Christmas" or "Christ's Mass" was included in that. Amazingly, this dour, joy-crushing attitude lasted for 400 years until by the 1960s, 'Christmas Day' was just a normal working day for most people in Scotland. So it would not be unreasonable to say if there were a specifically "Scottish" aspect to Christmas, it would be that it was not celebrated. Most of our modern "traditional" Christmas celebrations originate in the 19th century when Queen Victoria's husband Albert tried to introduce some flavour into the season. Christmas trees, decorations, Santa Claus, presents, stockings at the end of the bed, Christmas Carols and feasting to name a few. Christmas cards are said to have been invented in Edinburgh in the mid-nineteenth century.

## **Thomas Telford and the Little's of Eskdalemuir**

Thomas Telford FRS, FRSE (1757–1834) was a Scottish civil engineer, architect and stonemason, plus a noted road, bridge and canal builder. After establishing himself as an engineer of road and canal projects in Shropshire, he designed numerous infrastructure projects in his native Scotland, as well as harbours and tunnels. He was elected as the first President of the Institution of Civil Engineers, a post he retained for 14 years until his death. At the time of his death Telford had built over a thousand bridges, a thousand miles of roads along with countless canals, churches and harbours. He'd laid the infrastructure which dragged the farming nation of Scotland into becoming the industrial powerhouse of the Empire.



**Thomas Telford**



**House built by Thomas in teen years**

He was born in the district of Eskdalemuir near Langholm, and attended the local school where he soon became lifelong friends of Andrew & William Little. Andrew moved to Edinburgh to study medicine and qualified to be a doctor. He found passage on a slave ship to Africa as ship's doctor. They encountered a violent storm and the ship and Andrew were struck by lightning, resulting in Andrew being blinded for life. To some men this would have been a great hardship, but Andrew Little was made of sterner things and returned to Langholm as headmaster of the village school. He was well educated and of great learning and could remember large quantities of spoken word in Latin or French form, thus turning out some very notable pupils. He always maintained contact with his school boy friend and indeed Telford confided in Andrew totally regards his personnel wellbeing and in asking him to relay any messages to/from his mother and keep him acquainted with local issues.

William remained on the family farm up Eskdalemuir, and is reputed to assist both Telford and Andrew visually, he also maintained regular writings with Telford. Andrew's son James I believe joined the military and served in India. Letters to that effect are documented in 1829-1832. Mrs Little his mother also communicated with Telford and when Telford was aged and sickly he confided his ailments to her.

**By Neil 'Little' Boyd NZ**



## **Ragged Schools.....**

We were as is our custom watching the popular TV Programme **“Who Do You Think You Are”** when an interesting thread emerged in the story being told. It had to do with the featured celebrities ancestor being in care of what is known as “Ragged Schools”. Social reform in Scotland was underway well before The Waifs and Strays Society was founded in 1882. The good intentioned social action of the time. "Ragged Schools" for destitute children were an effort to help with practical learning when going to school each day was not an option. In the absence of Birth Control large impoverished families were the norm. The working classes seemed destined to live in squalid conditions with many mouths to feed and backs to cloth. Apart from some local efforts 'on the Parish' Social Welfare as we have it, was non-existent. It was with a backdrop of struggle and poverty that many of our ancestors would have dreamt of a new life with opportunity and purpose in the antipodes. They had survived in cold and somewhat rustic circumstances, when rewarding work was hard to get; running water was from a communal pump and children went about unshod in the depths of long cold winters.

There was no such thing as free education for everyone. From the 18th century “**Ragged Schools**” although few in number, began to help the few. They had been set up in areas where someone had been concerned enough to want to help disadvantaged children towards a better life. Ragged Schools were so named because the children who attended had only very ragged clothes to wear and they rarely had shoes. In the beginning these ‘community’ schools were begun by the Churches and were staffed by volunteers from the local congregation. During the 19th century many people began to worry about the neglected children and so more of these schools were opened. In 1844 the Ragged School Union was formed with Lord Shaftesbury as its chairman. As well as giving basic lessons many schools provided food and others opened refuges where children could sleep especially in the extremely cold Scottish weather. Better endowed “Industrial Schools” were intended to help children who were destitute but who had not as yet committed any serious crime. The idea was to remove a child from any bad influences, give them an education and teach them a trade. It was felt that although the ragged schools were fulfilling a need the provision they provided did not go far enough. The children needed to be removed from the environment in which they had been living. Depending on circumstances a child might attend the school daily or live-in with keep for labour.



The timetable was a strict one, the children rose at 6.00am and went to bed at 7.00pm. During the day there were set times for schooling, learning trades, housework, religion in the form of family worship, meal times and there was also a short time for play three times a day.

The boys learned trades such as gardening, tailoring and shoemaking; the girls learned knitting, sewing, housework and washing. It was frequently the case that waifs and strays did not know how old they were as it wasn't until 1875 that it became compulsory to register births. In the urban setting many children were unaware as to which households they lived with because of a general break up of families due to the effects of poverty, overcrowding or premature death of custodial parents. So is it not any wonder they would sharpen their wits with the dream of bettering themselves in the land of 'milk and honey when immigration became a possibility.

## From The Press

**BRITAIN**

### Jings! Whit's that? A Scots Tintin

He has outwitted villains everywhere, from Tibet and Congo to the Moon. Now Tintin's next adventure takes him to the Derk Isle of Scotland, where he investigates some "unco joukery-pawkery" – in Scots.

A new edition of the Belgian cartoon has the boy reporter and his faithful dog, Snowy, renamed Tarrie after the Scots word for terrier, go on the hunt for a gang of international counterfeiters. The villains lead them to an uninhabited island, home to "a frichtsosome craitur" by the name of the Hairy Etin.

Or, rather, in a plot summary that Robert Burns might have recognised: "Tintin an his faithfu dug, Tarrie, are on the trail o an international gang o conterfaieters. Forby, they themselfs are bein follaed by the twa glaikit detetives, Nisbet an Nesbit!"

The Scots version is based on the original Tintin story *The Black Island*, first published between 1937 and 1938. It has been launched alongside a new Gaelic version of the same tale, *An t-Eilean Dubh*.

In one scene, Tintin learns of the legend of the Hairy Etin monster, incarcerated within the ruins of Corbiecraig Castle on the island: "Whiles at nicht,



**The adventures begin:** Tintin's first adventure *The Black Island* has recently been reissued in Scots and Gaelic.

when the wind blaws, ye'll can hear the soond o him chappin . . . Jings! Whit's that?"

In another, he is stopped on a train by a guard who mistakes him for a criminal. "Dinna staunder like a stookie!" the reporter tells him. "A man lowpit aff the train. We maun follae him!" [Let me go! A man just jumped off the train. We must follow him.]

The guard is having none of it. "Nane o yer haivers, noo!"

Fans will recognise the "two glaikit detetives" as Thomson and Thompson. They have been renamed in the Scots version as Nesbit and Nisbet.

Tintin's adventures have been published in more than 70

languages, selling more than 200 million copies, but this is the first time that they have included words such as "caw cannie" (be careful), "haud yer wheesh" (be quiet) and "help ma boab!" (goodness me!).

Snowy is well used to the name changes. He is called Milou in French and Terry in Danish and Norwegian.

Susan Rennie, Kelvin Smith Research Fellow at the University of Glasgow, who translated the book from its original French, hopes that it will reignite interest in the rich and colourful dialect. "It's a fantastic opportunity," she said. "It really was a lot of fun to translate."

The Times

"The Press" Tues. 10 Sept 2013.



**Langholm:** known colloquially as the "Muckle Toon", is steeped in historic tradition and surrounded by some of the most beautiful landscapes in Bonnie Scotland. It has a population of just over 2300 and was popular with the Border Reivers. In 1972 astronaut Neil Armstrong, of clan Armstrong, was welcomed to the town, and was its first freeman of the burgh which he declared home.

## **The Langholm Fairs**

In 1621, Langholm was granted permission to hold "fairs" by the then Earl of Nithsdale by grace of the king. The Duke & Duchess of Buccleuch also give blessing to such, also granting locally a fair to be held on Thursdays and two other fairs to be held on 29th June and 24th Oct. Ann, Duchess of Buccleuch and her son James, Earl of Dalkeith portioned parliament in 1701 re having extra fairs to accommodate the growth in production of farming and populace in all Langholm

- 1) 5 April--- The April Fair
- 2) Last Tuesday in May (1701 act)- The May Fair later to fall in June
- 3) The 29 June as per 1621 charter
- 4) 15th July changed to 26 July—The Summer Fair or Lambs Fair ( at one time the largest in the south of Scotland) now the Common Riding.
- 5) First Tuesday in Sept (1701 act) The Ewe Fair
- 6) 24 Oct (1621 charter)—The Winter fair

Both the charter and the act, gave the right for tolls to be imposed by the barony of the district, namely The Buccleuch's through their Baillie the most popular being Baillie Mathew Little of 1768 circ who is said to have been a great asset to both The Duke of Buccleuch and his tenants showing fairness and growth in the shire.

The fairs were held on the “Kilngreen” a piece of common land across the river from the old castle. Before the tolls could be imposed the crying of the fair had to be done from the old Market Cross, again this being part of the 1621 charter i.e. that it stand in view of all and be set up on steps so that the “Crier” could be seen and heard. The same proclamation is re enacted on the (Common Riding held on last Friday of July) and still spoken like those many years ago. The **Feu Contract of 1628** ( Feu meaning a 99 year lease land) gives us an understanding of how some of the feudal lands had been divided up into “holdings” making up the 10 holding District of Langholm. In that by 1756, by 1757/8 the division of the common ground was indicated by the under mentioned also Archibald Little – Feuar of Langholm, who marked out the said areas by means of cairns, ditches, trees, pits, dykes.

Maxwell of Branxholm	held 5 holdings
Simon Little of Knittyholme	held 1 holding
John Little of Langholm	held 3 holdings
Duke of Buccleuch	held 1 holding

This breakdown in holdings now leads us onto the “boundaries of Langholm that are claimed every year by the **Riding of the Marches**, so the people of Langholm can exercise their rights to Stones from the quarries, and Peat for fuel, Bracken from the moors, clay from the Kilngreen. and Moss to gather or eaten, and Grazing of cattle... I would like to give you a flavour of our most famous fair **The Common Riding** held in conjunction with the Summer Fair. This was anticipated with great interest as to who would lead the citizens, as elected by vote, to march around their boundary and claim their free rights as due by the award given in 1759. As time evolved horses became a focal point in the maintaining our boundary, thus lending itself to Flapping ( horse racing ) also foot racing and wrestling , today Cumberland world free style wrestling is still held and well patronized. The greasy pole , the well soaped Pig, and other old fashioned sports. Later years included highland dancing, piping/drumming .

At the close of ceremonies we all gather at the Market Cross to see the coronet safely hand in the banner and rest our tired feet. The procession comprises of a:-

**CORONET** to carry the town banner, with its coat of arms, and to guide his followers in an orderly fashion around the markers. Left & Right Hand men (the previous coronets) to support the coronet and assist in maintaining protocol.

**The Spade** carrier cleared away around the “markers” and showed everyone its location Usually tossed a turf and the followers would throw in some coin for a tip, as well as a wee tot. On his return to the town he would have a Sprig o Heather tied to his spade, thus commemorating his journey

**The Barley Bannock & Salted Herring** carrier fastened with a Large nail to a wooden dish on a pole, depicting the free fishing rights and gratitude's towards the Duke for the land with its abundance of grain

**The Thistle** carrier sometimes requires an assistant as it is very large and heavy, being the national emblem possibly depicting punishment awaiting those “wounding “ of our town

**The Floral Crown** carrier, a recent item but possibly support of our allegiance to the crown.

All these symbols are led by our local brass/pipe bands and with a gathering of followers behind. Of interest to us is that in 1846 Thomas Little (dyker) was a coronet, he also encountered the worst storm in history with the Rivers Esk & Ewes in flood covering the kilngreen. And in 1877 George Little also was elected. Note:- Of interest that the 1758 award entitled Old Langholm only, as having the rights conferred on them. When the growth of the town developed across the River Esk into New-Town, in 1843 it was made practice that a coronet of choice may be made from that area. Robert Anderson (Blacksmith) was the first to represent the New town. Lots can be written around the common riding, but would entail a volume on its own, here I have given you a wee flavour from my point of view. Some References from Langholm as it Was, and my poor old head,

**NOTE:** There is a good oration for the 2011 Langholm Fair on Youtube at [www.youtube.com/watch?v=l8nUEa4DCwk](http://www.youtube.com/watch?v=l8nUEa4DCwk) and 2013 Common Riding at [www.youtube.com/watch?v=ps1wIzZ8M0w](http://www.youtube.com/watch?v=ps1wIzZ8M0w)

## **Border Collie**

The Border Collie is a herding dog from the Anglo-Scottish border region. This loyal and hardworking dog is used by farmers for herding sheep and other livestock. They are Intelligence, energetic, and athletic animals which often compete with success in dog trials. They are often cited as the most intelligent of all dogs. In January 2011, a Border Collie was reported to have learned 1,022 words evidenced by its response to humans.



The "Collie" or "Colley" is an attractive breed originating from the Anglo-Scottish borders during the 19th century. Many of the best Border Collies today can be traced back to a dog known as 'Old Hemp' a tricolour dog, born in September 1893 and who died in May 1902 and was bred by Adam Telfer. Hemp was a quiet and powerful dog that sheep responded to easily. Many shepherds used him for stud and his working style became the Border Collie style. All pure Border Collies alive today can trace an ancestral line back to Old Hemp The word "collie" is older and has its origin in Lowland Scots dialects and is thought to originate from the old Celtic word for useful.

**MEMBERSHIP:** Supporters are advised "Clan Little Society (CLS) is the armigerous society, of which Crawford Little *ESQ* is Guardian, and does **NOT** have subscribing members either at home or abroad. CLSSW. CLSNA & CLSNZA have local arrangement's. New Zealand & Australia has previously charged \$12 P/a and welcomes donations from supporters.



## Looking down on history

**Ken Macdonald the Science Correspondent BBC Scotland's reports:** For thousands of years, people have left their mark on Scotland's landscape. But time and vegetation have made many of those marks difficult or impossible to see. Now that is changing radically. The Royal Commission for the Ancient and Historical Monuments of Scotland (RCAHMS), working with the professional consultancy AOC Archaeology Group, are using a technique called airborne laser scanning.



Highly accurate Light Detection and Ranging from aircraft lasers is used to image the earth's surface.

It uses an aircraft fitted with Lidar. Think radar, but using a laser instead of radio waves. The laser scans the landscape and data from the reflected light is stored and analysed. The result is a 3D computer map of the past.

In the past, aerial surveys had to hope for the sun being in the right quarter - and a dry summer - before the landscape would give up its secrets. Now Graeme Cavers, project manager with AOC Archaeology, is making the landscape turn in three dimensions on a computer screen giving a view of Scotland never seen before. "Once it's in the software we can rotate the data," he said. "We can move it around the screen and look at it from different angles. "But also - perhaps more importantly - we can light it from different angles and accentuate micro-topographic features and pull out things like archaeological features we haven't been able to see in any other way." Lidar has been around for about 50 years, aerial surveys even longer. But putting the two together to look for archaeological sites is a new departure. Dave Cowley, aerial survey manager for RCAHMS, says it's almost impossible to overstate the significance of the technology for the future of archaeology. The technique puts together aerial photography and airborne laser scanning. "Revolutionary' is an overused word," he said. "But the way to think about where we are with Lidar today is how, a hundred years ago, aerial photography might have been regarded. "We take it as routine the view from above that aerial photography now gives us." One particularly arresting image is a laser scan of Broubster in Caithness. A single frame lays bare millennia of human settlement. A physical history of Scotland stretching back to before it was Scotland. "It is absolutely stunning," said Mr Cowley. "We're probably seeing 4,000 to 5,000 years of superimposed activity. "People have been living, farming, dying, burying people in this landscape." And now we can see it for the first time. Airborne laser scanning has already created a buzz in the international archaeology community. That's why a gaggle of experts is gathering in Edinburgh to discuss the implications of the technique. Both RCAHMS and AOC Archaeology say this does not spell the end of traditional trench archaeology. People will still be needed to wield trowels and brushes and get their knees dirty. Not least because it seems every flight uncovers hitherto unknown sites.

# New Zealand's Oldest Highland Games



150th Annual Turakina Highland Games

**Saturday 25th January 2014**

**Turakina Domain. Cameron Rd, Turakina**

**Clan Little** plans a presence at this special Caledonian event to celebrate 150 years of these popular Highland Games. Full details of the programme are available on Turakina Caledonian web site [www.turakinahighlandgames.co.nz](http://www.turakinahighlandgames.co.nz)

We are looking forward to meeting our Australian member **Fr Bruce Little** who plans on attending the games. He recently wrote... **“My ancestry research seems to be stuck in the early 1500s with few records going back beyond that. John Lytle, apparently my 12th great grandfather, was born in Yorkshire in 1520 and married Isobel Dougall. His son Thomas, born in 1541, married Ann Illes but it seems that their family then moved to Wiltshire. I cannot imagine why that would have happened. Was there some social disruption in Yorkshire around that time? Surely families tended to stay close. Any ideas would be appreciated. Otherwise, I have successively traced his son Henrye, born in 1569, in Corsham, England, and then identified the male lineage all the way down to the present. Genealogy can be so frustrating!!”**





**Craig Little**

## **Craig Little Mayor of Wairoa District**

Born and raised in Wairoa, Craig, was educated at Tuai School and Wairoa College. He worked abroad for a decade with firms including AFFCO and QRS. Hes married to Jan and they have four children Hannah, Alexander, William and Claire. **The Little's** farm at Ōhuka. Craig's great grandparents **Walter** and Elizabeth Little left Strathaven, Scotland in 1902 with 3 children, Walter, George and Elizabeth, a daughter Liliias died before they left. They landed in Wellington; Walter had been given 10 pounds by an uncle and sent it back home straight away (he probably should have held onto it for a bit longer).They made their way to Palmerston North where Walter worked in a metal quarry, eventually moving to Takapau where he worked on farms and bought his own property 10 years after arriving in the country. Walter was one of the founding members of the '**Takapau ploughing**'. In WW1 Walter **JNR** enlisted and was killed in action at Gallipoli,.. George joined up very young and was sent to the middle east where he heard during transit on the Suez canal that brother Walter had been killed. This sad news was called out to him as two troop ships passed each other and someone yelled out Walter had been killed! George endured many major battles, to be wounded twice, the second time seriously and he was repatriated home to find there were no young men around to do the work, after convalescing he had to get work and in 1922 drew a soldier's settlement block at Ohuka Wairoa, where he farmed until retirement. George married Elizabeth Pepper and had 4 children, Elaine, Elizabeth, Walter (Dint) and George (Allan). Walter settled on another farm and in 1962 Allan took over the family property. Allan married Patricia Heikell and had 5 children, Mark, Guy, Amanda, Craig and Melinda. **His Worship** continues to farm the family property.



## Hogmanay

Our tradition and rich history associated with New Year's Eve needs mention. In modern times the young might ask "**What is Hogmanay?**" It's a Scottish celebration, its the celebration of New Years Eve and an excuse to party for days. Its believed the Scots inherited the celebration of Hogmanay from the Vikings and their celebration of the shortest day but some think it emerged as a knee jerk because Christmas was frowned on and not celebrated in Scotland from the end of the 17th century until the 1950's, Hogmanay was a good excuse for some revelry and the excuse to drink whisky, eat good food and dance the night away. Hogmanay involves parties and festivals across Scotland. As midnight strikes the strains of **Auld Lang Syne**, Robert Burn's version of this traditional Scottish air, can be heard everywhere, followed by a toast to health, wealth and happiness for the coming year. [The Words to Auld Lang Syne:](#)

**Should auld acquaintance be forgot,  
And never brought to mind?  
Should auld acquaintance be forgot,  
And auld lang syne! .....**  
**For auld lang syne, my jo,  
For auld lang syne,  
We'll tak a cup o' kindness yet  
For auld lang syne.**



# New Trust Set Up Clan Little Society

after some years in this region  
we have set up a local Trust.

It was agreed at our Wellington meeting on 'St Andrews Day' Saturday 30<sup>th</sup> November 2013 **That** our local organisation should become a Trust Board named **Clan Little Society** under the provisions of the Charitable Trusts Act 1957 With the following Trustees: **Allen Little**, Levin; **David Little**, Richmond; **Neil Boyd**, Wanganui; **Anne Mee**, Christchurch;

The Objectives are as follow-

- (a) To foster interest in and celebrate Little family history throughout the Southern Hemisphere.
- (b) To promote fellowship and awareness of kinship between all present day descendants of the Clan Little.
- (c) To support or encourage research, investigation and preservation of Scottish History, Heritage and Culture, particularly as it relates to Little's of old from the Border regions and Dumfriesshire, South West Scotland.
- (d) To work collaboratively with other Caledonian societies plus Scottish Clan organizations in sharing and celebrating our common heritage and culture.
- (e) To encourage the study of genealogy, family history, heritage and culture through information sharing or oral history preservation.
- (f) To provide continuance of interests in perpetuity for the non-Incorporated entity originally established in New Zealand as a Branch of Clan Little Society (Scotland) and conveniently operated as Clan Little New Zealand & Australia (CLSNZA)
- (g) To prepare, print and publish such literature and resources as may be desirable or necessary.
- (h) To establish, maintain and administer a fund of money for the use of Clan Little Society.

The Trust Deed Constitutes **Clan Little Society in New Zealand and Australia** as agreed at its commencement and provides for continuance of interests in perpetuity for the non-Incorporated entity originally established in New Zealand as a Branch of Clan Little Society (Scotland) and conveniently operated as Clan Little New Zealand & Australia (CLSNZA). It is the express hope and desire of the Trustees that Kith and Kin will strive with accord to research, understand, celebrate and preserve our family history, heritage and culture so they endure for future generations. The Charitable Trust constituted in New Zealand is subordinate to the parent entity which is recognised in Scotland. No right, privilege or customary prerogative is usurped.

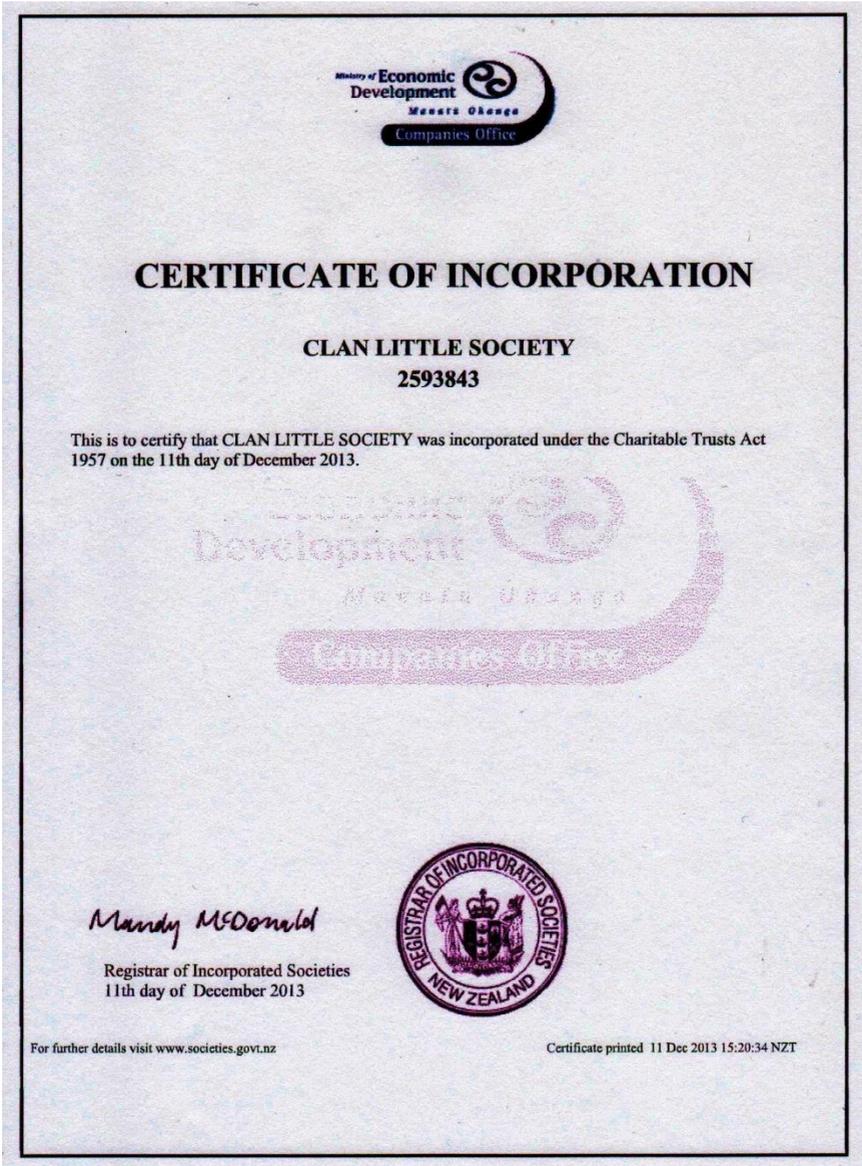


Back: Allen Little. Kay Little. Graham Mee  
Front: Neil Boyd. Kathleen Stanford. Lenora Little. Anne Mee.  
Chris Boyd. Dave Little

**All email to :- [Kiwilittle@inspire.net.nz](mailto:Kiwilittle@inspire.net.nz)**

# REGISTRATION COMPLETE

**11-12-13** We have just been advised that we are now formally established and Registered as a Board under the Charitable Trusts Act 1957





**Clan Little Society** is organised by volunteers and financed with donations from its friend's. If you are in a position to help please send your donation to:-

**Clan Little Society  
7 Earl St, Levin 5510  
New Zealand**

Previously a \$12 P/a subscription has been requested with services provided as finances enable.

**we  
Thank you!**  
for supporting  
**Clan Little Society**  
New Zealand & Australia