



Sprig Of Heather



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The Official Newsletter of

Clan Little Society New Zealand & Australia



Editors Quill

LITTLE BY LITTLE

There are almost as many cell-phone subscriptions (6.8 billion) as there are people on this earth (seven billion) and it took a little more than 20 years for that to happen... The way society has changed never ceases to amaze me. It's thought internet connected devices reached 8.7 billion in 2012. Today some ten billion traditional computer devices, mobile phones with Apps and new industrial or consumer devices keep us inter connected.

No matter how sophisticated our digital age becomes nothing can replace the amalgam of emotions, intellect's or chemistry of real human experience. We are all unique. Even though we share some characteristics with our peers and or family members, every one of us has a unique combination of traits. Some traits are controlled by genes which pass from parent to child. Others are acquired through learning. But most are influenced by a combination of genes and environmental factors.

Will future generations exhibit variable dexterity arising from present texting habits or will visual acuities alter because of screen reading? The impact of digital technologies and modern interconnectedness has altered how human kind lives. Our ancestors might well have been tried as Witches had they dared to send messages through the air to change what others did... !

According to a UN study, "Today more people on earth have access to cell phones than toilets". In 2011 the Bill & Melinda Gates Foundation offered \$42 million to researchers, asking them to build the toilet of tomorrow one that is safe, hygienic, uses little water and is easy to install....Perhaps there is an opportunity for a Little inventive and entrepreneurial endeavour, harnessing the energy of digitisation for the common good. Us Littles have a reputation for tenacity and never giving up.

Allen Little



Clan Little, Queen Mary & Deadly Feud

By our Guardian Crawford Little

A modern “clan” is defined by Lord Lyon as all those who bear the surname. That might suit some, but in terms of the Littles this broad blanket covers all – irrespective of whether they are Littles of Scottish, English, Irish, French or German descent. That aside, the armigerous Clan Little Society, of which I am Guardian, devotes itself exclusively to studying the history of Clan Little in the old sense of the word. That is, those Littles living in the West March of Scotland and giving their allegiance to the clan chief before the Union of the Crowns of England and Scotland in 1603.

Investigating the history of what we might describe as “the true clan” requires a knowledge of the turbulent and torturous histories of Scotland and England, and the major players. For example, Sir Walter Scott of Buccleuch took an active part in resisting the deplorable raids into Scotland made by Hertford, afterwards Duke of Somerset who, amongst his other atrocities, burnt Jedburgh and Dryburgh Abbeys.

Buccleuch accepted one of the commands in the army of the Earl of Arran- who had gone to France to command the Scots Guards when Mary Queen of Scots was married to the Dauphin, but on his return to Scotland became a leader of the Protestant party against Mary and her French supporters. Arran assigned to Buccleuch the duty of driving the English out of Eskdale and Ewesdale. He besieged the Castle of Langholm, and reduced it after three days, carrying its captain prisoner to Edinburgh.

In 1551 Sir Walter was made Keeper of Liddesdale by Mary, Queen of Scots. Though owning devotion to her cause, in 1569 he headed the Border Barons in signing a Bond in support of her son, the young King (James VI), who had taken her place on the Scottish throne.

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In this Bond, the Barons professed themselves enemies of all persons named Armstrong, Elliot, Nickson, Little, Beattie, Thomson, Irving, Bell, Johnstone, Glendinning, Routledge, Henderson, and Scott of Ewesdale - who had all previously fought on the side of the Queen. All such, the signatories declare, "we sail perseg to the deid with fyre, sword, and all other kynd of hostilie." A tangled web, indeed....

CL 2015



COMPILING YOUR FAMILY HISTORY

by Edith van Driel, 2014

All can be done with family history software but I only used my 'Brother's Keeper' software for the printed 2 generation 'trees' in my Oakes family history as I wanted a free flowing narrative style; the following is a brief outline of how I approached it. A useful book to read is "Writing Family History Made Very Easy" by Noeline Kyle, 2007 ISBN 978 1 74175 062 1.



Edith van Driel (nee Oakes
and dau. of Mary M. Little) 6xgr.
granddaughter of John Little
(c1659-1741) Heritor, merchant
in Langholm.

If using a computer, open a folder suitably named e.g. 'Little Book'. Using 'Word' open a document for the ancestor whose descendants you wish to record and include his/her details, family stories, newspaper notes etc. Type his/her name and date of birth and death as a heading in larger font and bold type (a different font from the main text if preferred); save this document to the above folder. Compile a separate document for each child, numbering and giving details of their lives and include their own children, numbered in order of birth and moving the margin for each generation in 1 cm. (see example). Use the same paper size and font for each document i.e. A4, Arial 11 (whatever you prefer).

Open a new document with the title you have chosen for your book. Compile a cover page (see ‘Insert’ on tool bar). Note how preliminary pages of other books have been set up. It is not compulsory to register for copyright or to apply for an ISBN number; these are not necessary if your book is for family members only with a limited print run but preferable if published on the Internet or sold to the public. After compiling ‘Acknowledgements’, ‘Foreword’ and leaving a page with ‘Index’ heading (compiled after book is complete) start your story.

Copy the file for the first ancestor into the book but on the preceding page, insert his/her two generation ‘tree’ (parents and their children). Copy the children’s documents to the book in order of birth (use a separate page preceded by their 2 generation ‘tree’ if they had a family); number each but for the child who is your ancestor, only type his/her number, name and date of birth and the words “of whom later”. After completing the story of all the siblings, start a new page or chapter and enter the details of your direct ancestor and continue this way until the present time or to your parents generation. Remember to get permission from any living relative before adding their names and details. At this stage, don’t use spelling and grammar check or bother correcting errors. Back up your work regularly as you go. Study copyright laws and adhere to them. After completion, read through and then correct errors. Print the book out and read through again and if possible, ask someone else to do the same for you as errors are easily missed. Finally insert photos, certificates, charts etc. (after obtaining permission from the owners); format them in high definition. Black & white photos in the book proper is much cheaper; selected colour photos can be used on the front and back cover. An ‘Appendix’ with a brief history of connected families can be added at the end with some blank pages for ‘Notes’. Finally, add footnotes, number pages, compile an index, design a cover, make a PDF file of the completed book and find a printer. Good luck!

Edith van Driel is one of our Australian ‘Clan Little’ members and an experienced Family Historian.



Family History Research

By **Michael Christensen** a
retired teacher with 40 years
experience.



I am reminded of a TV commercial a few years back that showed a father responding to a question from his son, "Dad, where did I come from?" and getting very involved in the biological answer when all the boy wanted to know was his family history as a friend had told him that, "He came from India."

Children do have a desire to have some understanding of Family History as it makes them feel unique and special in their own right.

Parents, like the father in the TV ad, sometimes don't know where to start and can struggle along an unfamiliar path when there are signposts that can be followed.

One source is the classroom at your local school. One of the more satisfying ways of carrying out Family History Research can be found in collaboration between the family and the local school.

The Ministry of Education allows and caters for this type of research in their curriculum that is prescribed for schools in New Zealand.

As a parent you can make the opportunity of suggesting this kind of study project for your child either through their individual class or even as a school wide event. This link shows some examples of what can be achieved //livingheritage.org.nz/

A discussion at parent interview time or contacting the class teacher after school can be a good time to initiate the conversation.

There could be a significant occasion coming up such as a family member visiting (grand or great- grandparent), someone in the family taking an overseas trip to a "home" country or an anniversary of the family ancestors coming to NZ.

Most homes contain some family history artefacts such as a photo, Family Bible, medals or certificates that can be the start of looking into the lives and culture of their forebears. It is amazing how once a family begins to delve into their family history a whole new perspective on life is opened up.

This short article is to encourage those who may be a little hesitant in approaching their local school to give it a go and of course be prepared to offer your own resources to enhance the class project.

[.]



Way back then



Scotland has been handing down its traditions for close to a thousand years or so, since the earliest days of the clans in the 12th century. Modern concepts of what it means to be Scottish seem somewhat embellished in popularised romantic notion's which have evolved from myth and legend.

Scottish traditions are not preserved in sterile glass covered museum exhibits. They are vibrant, living things, constantly growing and evolving, from generation to generation when people 'feel' deep in their bones a connectedness across time.

As I write this I'm listening to the **2014 Edinburgh Tattoo**. If you have experienced the breath-taking reality of a hundred pipers skirling in uplifting unison you will know what I mean about the vibrancy found within ear shot of the Pipes. The entertainment of a Tattoo is more about crowd appreciation rather than celebrating Scotland's cultural past.

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Our Clan Little heritage from about the 12th century when David I King of Scots appointed Walter fitz Alan, an Anglo-Norman from Shropshire, as High Steward of Scotland. In his capacity as Steward, Walter granted lands at Cairntable, Ayrshire to Alan Little, a former neighbour on the Shropshire-Cheshire border. By 1300 the Littles had settled in Dumfriesshire where Nicol Little was recorded as Conservator of the Peace for Lochmabenston in the West March of the Anglo-Scottish border. Before 1426, Simon Lytil was granted tenure of Meikledale, Sorbie and Kirkton in Ewesdale, Dumfriesshire by regent, Robert Stewart, 1st Duke of Albany. The grant was confirmed in 1426 shortly after **James I** returned from his captivity in England. Simon Little, 1st Laird of Meikledale, is therefore considered to be the first chief of the name '**Little**'. From our perspective as modern day 'Littles' just how much relevance our kin would find in the likes of a Tattoo might be debatable. Our people seem to be hard working, loyal grafters, more comfortable behind the scenes than in the lime light of some cultural extravaganza.

Sadly today many in the home land have scant interest in their heritage and culture. Amongst some there is almost an attitude of contempt for those of us who seek to understand and research our family history. Modernist stereotype's, misconceptions and misinformation go uncorrected in an arena of apathy. Lets look at two areas of popular misinformation. "**Food**" and "**Garb**".



2015 has been designated as Scotland year of Food & Drink. Popular ideas about Scottish foods and the stereotypical notions of traditional fare being haggis, porridge and whisky have little foundation. Our ancestors enjoyed commonly available staples with little room for extravagance among the common people. Just as a working families food was plain and simple, many of the aristocracy enjoyed lavish banquets and delicacies about which people outside the '**big houses**' knew little.....

Amongst the gentry it became the custom to 'Dress for tea' and other meals. Just what was worn depended on who you were and in what setting you were to be seen. Looking well turned out was important and some became inventive with their attire.



Scottish dress formal and otherwise was not just about ones Tartan attire and splendour of appearance. Today tartan is mostly associated with Scotland; but its evidenced in Central Europe and linked with ancient Celtic populations flourishing between the 8th and 6th centuries BC. Some were discovered in 2004, remarkably preserved, in the Hallstatt salt mines near Salzburg, Austria. Fabric from Indo-European Tocharian graves in Western China has also shown it to be similar to that of the Iron Age Hallstatt culture and on the "Cherchen Man", a 3,000 year-old mummy found in the Taklamakan Desert in western China. The earliest documented tartan in Britain, known as the "Falkirk" tartan, dates from the 3rd century AD. It was uncovered at Falkirk in Stirlingshire, Scotland, about 400 metres north-west of the Antonine Wall.

The fragment was stuffed into the mouth of an earthenware pot containing almost 2,000 Roman coins. The Falkirk tartan has a simple check design, of natural light and dark wool. Tartan as we know it today, is not thought to have existed in Scotland before the 16th century. By the late 16th century there are numerous references to striped or checked plaids. It is not until the late 17th or early 18th century that any kind of uniformity in tartan is thought to have occurred.

For many centuries the patterns were loosely associated with the weavers of a particular area, though it was common for highlanders to wear a number of different tartans at the same time.

The most effective fighters for Jacobitism were the supporting Scottish clans, leading to an association of tartans with the Jacobite cause. Efforts to pacify the Highlands led to the Dress Act of 1746, banning tartans, except for the Highland regiments of the British army." It was probably their use of it which gave birth to the idea of differentiating tartan by clans; for as the Highland regiments were multiplied... so their tartan uniforms were differentiated."

Sir Walter Scott was at the vanguard of popularising interest in things Scottish with groups such as the Celtic Society of Edinburgh welcoming Lowlanders to their gatherings. The Pomp and pageantry invented for the visit of King George IV in 1822 saw demand for tartan cloth to be styled as the national dress of all Scotland.

The Tartan worn by many in **Clan Little** dates from 1991 and was designed by late **Dr James "Johnnie" Crawford Little** of Morton Rigg, then clan guardian. It incorporates elements of the **Wallace** tartan (alluding to the historical connection to Sir William Wallace) and the Shepherd tartan.

Scottish landowner Sir William Wallace became one of the main battle leaders, defeating an English army at the Battle of Stirling Bridge in 1297.



William Wallace c1270 - 1305

Wallace served as Guardian of Scotland until his defeat at the Battle of Falkirk. In 1305, he was captured in Robroyston, near Glasgow, and handed over to King Edward I of England, who had him hanged, drawn and quartered for high treason.



Herbs & Healing

The first people thought to have inhabited Scotland were Paleolithic Old Stone Age people who migrated across now swamped land bridges from the European mainland around 300,000 years ago. They were nomadic hunters who stayed while the weather was clement and moved south again when the ice sheets advanced. From the 9th Century, the incursions of Norsemen modified Celtic customs in the Western Isles but did not radically change them, for the Norse were absorbed into Gaelic culture just as the Normans in England became Saxon in their ways. They brought insights which enabled their survival and adaption to the new lands. By the Middle Ages, Celtic social life was organised on the clan system of lineage based groups usually owning and occupying a particular territory and having political and legal implications.

'Folk healers' were obtaining apparently magical results to cure the most difficult illnesses. They mysteriously knew when flowers were about to bloom and were able to identify the medicinal uses of herbs they had never before encountered. These practitioners became feared for their personal power and became the objects of jealousy regarding their skills. They were seen as people who had knowledge of natural secrets, considered to be aided by the devil. To the mind-set, only their God healed, not plants or people

Witchcraft, was an accusation which was defined by the "misuse of supernatural powers derived from the devil to cause harm" by religious authorities. This accusation was used to keep folk healers in their subordinate place, making them scapegoats on whom all illness and problems were blamed. Its estimated several million people were killed as a result of being persecuted as 'healers' their only crime was being different, skilled and possibly able to assist the human body to heal.

Of all the people that were executed for witchcraft, more than 80% were women. In Scotland all 'witchcraft' cases had to go to Edinburgh, being too complex for local authorities. Trial details had to be translated from Gaelic and so many cases never came to anything. These Healers were also seldom accused of witchcraft in the first place because of their common-sense reputation, their lack of exploiting any eccentricities, and because they were often taken under the wing of a clan chieftain who ensured their safety. "...the Gaelic healers had a good reputation, probably because, on the whole, useless practitioners were weeded out early on, community grapevines being what they are." ~ Mary Beith, Scottish Journalist and Author writing on traditional Scottish herbal medicines.



People with old knowledge travelled the land developing and selling special remedies for all sorts of ailments.

These travellers had potions which cured or relieved disease or bodily disorder. In old knowledge the travellers potions were a healing medicinal treatment, application or formula which gave comfort in distress. Herbalism and nutrition are the first medicines in existence, dating back hundreds of thousands of years, predating written history. This knowledge has been handed down through time by oral tradition and practice. The use of healing substances is a part of a rich heritage which survived a terrible time in history. The healers, performed cures in general but some only had a remedy for specific problems. They obtained personal powers, skills and gifts, by learning practical healing, which was orally handed down and physically demonstrated amongst chosen ones from one generation to the next. Many Healers were unable to read and write, learning their craft and formula's from observing natural occurrence's such as Seasons and Herb growth. Many Healers had a reputation for common sense earned as they quietly and firmly dispensed care, guidance, herbs and comfort to the afflicted.

Old Photographs and family history.

In 1827, Joseph Nicephore Niepce made the first photographic image with a camera obscura. Prior to Niepce people just used the camera for viewing or drawing purposes not for making photographs. Niepce placed an engraving onto a metal plate coated in bitumen, and then exposed it to light. The shadowy areas of the engraving blocked light, but the whiter areas permitted light to react with the chemicals on the plate. When Niepce placed the metal plate in a solvent, gradually an image appeared. Niepce's photograph required eight hours of light exposure to create and after appearing would soon fade away.

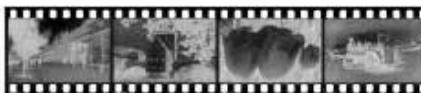


Millions of photographs have been lost over the years to natural disasters, wars, and the age-old urge to clean house. Photographs which have been correctly cared for by their owners are invaluable to family historians. Whilst it's important to capture a nice image of clarity, it's essential to make sure the basic Who; Where; When and What information is gathered and passed with the photograph. A photograph of five workers on the roadside takes on meaning when notations say something like "Fred and Bill Little" shovelling onto Mr Browns barrow at Gore June 1930" Images with words associated are treasures.

There is something special about every old photograph which have survived the passage of time. Whether you're the caretaker of a treasured family album or a collector who has searched out the classics of photography, it's important to preserve and protect the images you value.

The physical enemies of photographs including direct sunlight, insects and spillages. Adhesives and Chemicals which perish and change or degrade over time should be limited. The environment and high or low humidity can encourage bacteria and moulds to flourish blemishing photographs. Caring for old photographs requires consideration of storage. Experts advise against storing photographs in basements, attics and garages. Photographs with providence and known content should be cared for in such a way that their story does not become lost or corrupted. So the first principle in caring for archival materials is keep your photographs away from bright light, widely fluctuating humidity, and extreme temperatures.

Family albums and collections of loose images need to be organized and protected. Loose-leaf albums are great for organizing. However, many commercially-available albums, as well as the familiar old photo albums with black paper pages, are considered potentially hazardous because they may have been made of unsafe materials.



If you become aware that an elderly family member has quantities of old photographs. Tactfully and sensitively ask them to share their collection with you. Be interested in old photographs and documents before it's too late. As circumstances change ensure old photography's and document's are not lost or discarded by those who see no value or use in their preservation. This is a particularly important matter to be aware of when tidying a home or managing an estate. The **National Library of NZ** has good information about looking after photograph collections on their web site <http://natlib.govt.nz/collections/caring-for-your-collections/photographs> and some good advice about managing family photographs <http://natlib.govt.nz/collections/caring-for-your-collections/family-collections>. Field Conservator, Vicki-Anne Heikell, is also able to give advice to people who are looking after collections. Vicki-Anne's contact details are tel (04) 474-3066 and email vicki-anne.heikell@dia.govt.nz [:]



Old Scottish Money Half Merk

Following this years Turakina Games I enjoyed a day relaxing at the home Neil & Chris Boyd in Wanganui. Neil has a fascinating book titled "The History of Liddesdale, Eskdale, Ewesdale, Wauchopendale and the Debatable Lands" which seems to be a definitive history of the area from earliest times to the mid 16th century. Reading one section of this excellent book I saw that a bond had been agreed between two parties of 'Three Merk'.... Having no idea what a "Merk" was I enquired and soon discovered a new area of history around the Scottish Monetary system. I found a Merk was a Scottish silver coin originally the same as a money mark of silver, the merk was in circulation toward the end of the 16th and into the 17th century. It was originally valued at 13s 4d (exactly $\frac{2}{3}$ of a pound Scots, or about one shilling in English coin). In addition half-merk and quarter-merk coins were produced with values of, 7s and 3s 6d.

Scottish money was abolished as a circulating currency at the Act of Union in 1707. However, the valued rent of land , and in many places, feu duties and ministers stipends, schoolmaster's salaries, and other parochial payments were still reckoned by the pound Scots and the merk, or mark, for some considerable time after the Union. But payment was made in English pounds sterling. Both the English and the Scottish pound were made up of twenty shillings, each of twelve pence. Thus there were 240 pence in a pound. But there were 12 Scots pounds to the English pound. **The merk** was 2/3rds of a Scottish pound or 13 shillings and fourpence. **The bawbee** was originally a copper coin worth 1/2 pence; in Mary QoS time it was three pence Scots money, and later raised to six pennies.

When we read about money and prices paid for Goods, Labour or Commerce in the times of our Ancestors we need to think differently beyond our modern notions. Wealth way back had a different language from the contemporary, [.]



**Saturday 31st
January 2015**

Highland Games

Turakina Domain

Cameron Road

Clan Little was at Games



Pipers line up



Clan Alley



Allen & Neil



Clan Wallace

FROM WANGANUI CHRONICLE:



DANCING QUEENS: Looking forward to the 151st Turakina Highland Games are (clockwise from front) Emma Wright, 4, Lucy McIntyre, 9, Shania Graham, 16, and Aleesha Managh, 9.

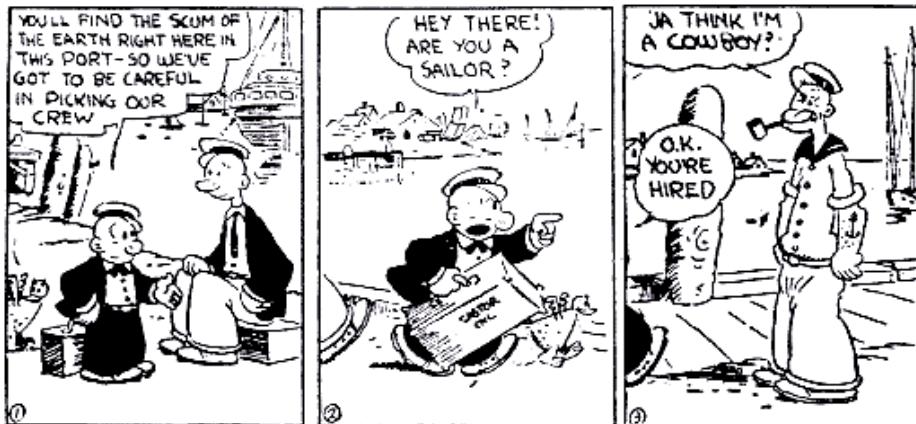
PHOTO/BEVAN CONLEY 300115WCBRCHIG02 ©

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Wanganui : Sat January 31st 2015 **Thousands flock to Turakina Highland Games.**

A little piece of Scotland comes to Turakina today, for the annual Turakina Highland Games. It's the 151st time the Games have been held there. They began in 1864 as a way for the local Scottish settlers to keep the culture of their homeland alive. Debbie Benton from the Turakina Caledonian Society said up to 2000 people could be expected. There was a variety of events, from pipe bands and highland dancing competitions, to field games, a clan march and, in the evening, a ceilidh, or party. One of the feature events in the field games is tossing the caber, with particular interest in the very large caber event. "It's about 6m long - as tall as a telephone pole. No one has yet been able to throw it, but there's a \$100 prize for the first person that can," Mrs Benton said. She said representatives from 18 clans were expected at the Games, with Clan Keith this year organising the clan march. "This year we have 12 pipe bands coming along, including bands from Wellington, Hawkes Bay and Rotorua. It's great to see a lot of younger bands coming through now." Mrs Benton said the Games were a real family affair, with lots of families and children attending. - The 151st Turakina Highland Games were held from 8.30am 31st January 2015 at the Turakina Domain, Cameron Road, Turakina.

- Wanganui Chronicle By anne-marie.mcdonald@wanganuichronicle.co.nz





*University of West England
investigates the name
Little*

A guest contribution from Deborah Cole, Project Coordinator
Family Names of the United Kingdom (FaNUK)
The Bristol Centre for Linguistics

A major research project* led by **Prof. Richard Coates** and **Prof. Patrick Hanks** at University of the West of England (UWE) in the UK, has completed the first four years of a detailed investigation of the origins, history, and geographical distribution of 45,000 of the most frequent surnames found in Britain and Ireland.

This is the largest project in scale and scope ever undertaken in the UK on family names, and the results will be made available from late 2016 - in print and online as the Dictionary of Surnames in Britain and Ireland (Oxford University Press). A second project is now underway to research less frequent surnames.

This research will be of enormous interest to genealogists, family historians, social historians, historical linguists, and indeed anyone interested in learning more about family names.

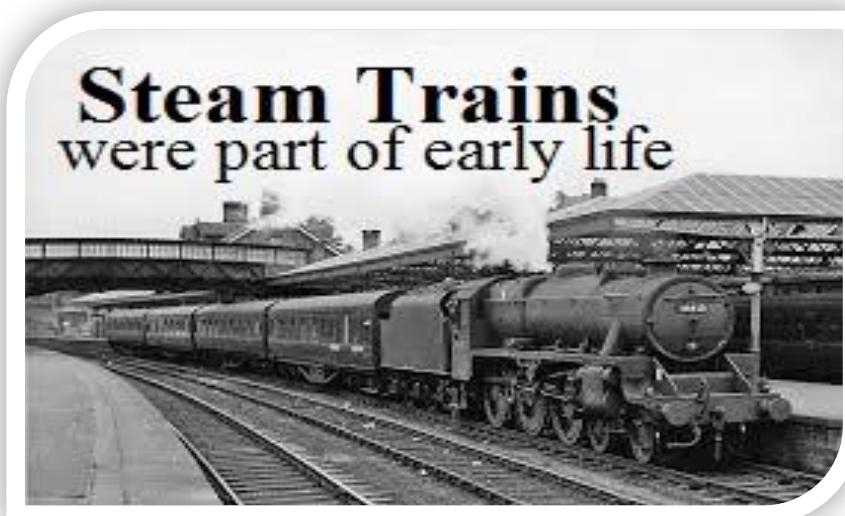
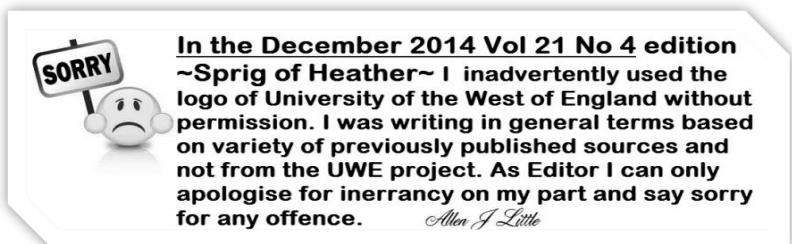
The surname Little and its variants (Lyttle, Lytle, Littell, Little, Littel, Lightle, Lightley, Lighthill, Littles) will appear as an entry in the first edition of the Dictionary.

Research on Little in England and Scotland shows it to be a nickname for a small man (unless implying the opposite ...), or used as a means of distinguishing the younger of two bearers of the same first name. Identified early bearers of the surname begin with Eadric Little, in the year 972 in Northants, England, and John Litill, in the year 1313 in Lanark, Scotland. In 1881 the name was widespread in Great Britain, but mainly located in Cumberland (as it then was) and Dumfriesshire.

In Ireland, Little was adopted for Ó Beagáin, meaning 'descendant of Beagán' (a personal name from a diminutive of beag 'small'). The main Irish location in the mid-19th century for Little was in Ulster, especially in counties Tyrone and Fermanagh, and also County Down.

Recent census data shows 18,674 bearers of the surname Little in Great Britain, and 1,260 in Ireland.

*Funded by the Arts and Humanities Research Council in the UK.



Steam Trains were part of early life

Today there are Rail services which travel to and from destinations in the Borders region including Dumfries, Gretna Green, Stranraer, Lockerbie and Annan. Or to Carlisle and Lockerbie.

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The game many Little's play

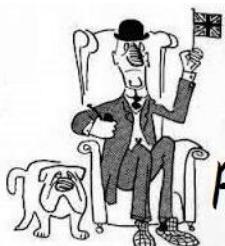
Something most in the South West Pacific understand is 'Rugby'. Passions on and off the field, run high when the **Wallabies** meet the **All Blacks** in a match. The first clash in rugby union between Australia and New Zealand took place on 15 August 1903 in Sydney, On that occasion, New Zealand won by 22-3.

Back in Scotland people of the Borderers have been playing various forms of folk football similar to rugby for centuries. Throughout the mid to late 1870s, another almost parallel world of club rugby grew in the Scottish Borders; imported from Yorkshire through the burgeoning woollen industry. The Borders remains the only part of Scotland - outside the predominantly middle class atmosphere of the Edinburgh elite - where rugby really managed to take root in Scotland. In small towns where there was little or no association football and clubs such as Gala, Hawick, Selkirk, Jed Forest, and Melrose, became the sporting focus for the hardy farming communities nearby.

The Borders population of about 100,000, its unique cauldron of local rivalries has produced some of the best players to come out of Scottish, or even European rugby. Although the bulk of Borders rugby is found in and around mid and lower Tweeddale, the Border rugby region also takes in the likes of Langholm in **Dumfriesshire in the south west, and Peebles, Innerleithen and** Biggar (traditionally part of South Lanarkshire) in the west.

We have had many notable Rugby players named **Little** both here in the antipodes and also back in Scotland. It seems the Rugby Ball or perhaps the pack mentality must have a place in our DNA, or is it just inspiration from a Reiving remnant which energises us to never give up.

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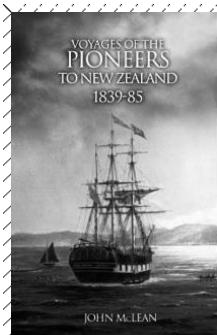
A poor 'Englishman' ponders his prosperity!

The average Englishman, in his home he calls his castle, puts on his national costume - A shabby Raincoat patented by **Charles MacIntosh** of Glasgow, Scotland. He drives a car fitted with tyres invented by **John Boyd Dunlop** of Dreghorn, Scotland. At the office he receives his mail with adhesive stamps which, although they bear the queen of England's head, were invented by **John Chambers** of Dundee, Scotland. During the day he uses the telephone, Invented by **Alexander Graham Bell** of Edinburgh, Scotland. At home in the evening he watches his daughter ride her bicycle, invented by **Kilpatrick MacMillan**, A Blacksmith from Dumfries, Scotland. He watches the news on television which was invented by **John Logie Baird** of Helensburgh Scotland and hears an item about the U.S. Navy founded by **John Paul Jones** of Kirkbean, Scotland. He has now been reminded too much of Scotland, and in desperation picks up the Bible, only to find that the first man mentioned in the good book is a Scot - **King James VI** - who authorised it's translation. Nowhere can an Englishman turn to escape the ingenuity of the Scots, he could take to drink, but the Scots make the finest in the world, he could take a rifle, and end it all but the breech-loading rifle was invented by **Captain Patrick Ferguson** of Pitfours, Scotland. If he escaped death, he could find himself on an operating table, being injected with Penicillin, discovered by **Alexander Fleming** of Darvel, Scotland, and given anesthetic, discovered by **Sir James Young Simpson** of Bathgate, Scotland. Out of the anesthetic he would find no comfort in learning that he was as safe as the Bank Of England which was founded by **William Patterson** of Dumfries, Scotland. Perhaps his only hope would be to get a transfusion of good SCOTTISH blood.

Just a wee smile



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New book available.

Almost every New Zealander has at least one - and often several - forebears who sailed from Britain in the nineteenth century to take part in the pioneering process, which built the country that we know to-day.

John McLean has gathered material from a variety of sources, including the diaries of passengers on a number of emigrant ships - mostly sailing vessels but also a few steamships and told the story largely in the words of the participants themselves, thus giving a unique insight into what life was like during the long voyage (up to five months) down the Atlantic, around the Cape of Good Hope and through the storms of the southern ocean to New Zealand.

The reasons for emigrating, the tearful farewells, the onslaught of seasickness, quarrels, epidemics, storms, fires, shipwrecks, shipboard activities, the fun of "crossing the Line" into the southern hemisphere, and finally the excitement of viewing for the first time the land that they had gone through so much discomfort to reach - all are told in a highly readable, if not entertaining, way that exposes the reality of life on an emigrant ship in the days of sail.

This interesting book is available from Paper Plus stores and independent book shops at \$40 or available direct from the publisher, Winter Productions, P.O. Box 22 143, Khandallah, Wellington, 6441.



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