



Sprig Of Heather



Summer Edition

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Clan Little Society New Zealand & Australia

www.littleclan.net



Welcome to the Sprig Of Heather Summer edition. We hope you find content is of interest. Thinking about history of the homeland, In recent months we have witnessed the latest Royal Tour with Prince Harry and the Duchess of Sussex travelling through Australia and New Zealand. As usual we saw the public sharing in the occasion witnessing the visit along crowded streets. The modern Royals are part of our heritage connecting us to the past over hundreds of years. Looking back over time from the scientifically advanced present into our deep history we soon realise the complexities of our heritage. The Peerage of Scotland is the section of the Peerage of the British Isles for those peers created by the King of Scots before 1707. Following 1707 Treaty of Union, the Kingdom of Scots and the Kingdom of England were combined under the name of Great Britain, and a new Peerage of Great Britain was introduced in which subsequent titles were created. After the Union, the Peers of the ancient Parliament of Scotland elected 16 representative peers to sit in the House of Lords. The Peerage Act 1963 granted all Scottish Peers the right to sit in the House of Lords, but this automatic right was revoked, as for all hereditary peerages (except those of the incumbent Earl Marshal and Lord Great Chamberlain), when the House of Lords Act 1999 received royal assent. Had the Scottish people voted "Yes" in the Scottish independence referendum, 2014, the eligibility of Peers of Scotland to sit in the House of Lords would have been reviewed. The Duke of Buccleuch and Queensberry of Drumlanrig Castle, Dumfries and Galloway (also at Bowhill House, Selkirk and Boughton House, Northamptonshire,) was the noble with whom many of our ancestors would have been familiar. The social separation of common people from the nobility was wide but the caring Aristocracy did its best to enable freemen to work their own small farms or holdings as free tenants.

Allen Little **Steward**

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Lowland Scots:

The Lowlands (Scots: the Lallans or the Lawlands; Scottish Gaelic: a' Ghalldachd, "the place of the foreigner") are a cultural and historic region of Scotland.

The origin of the lowland Scottish population is essentially Celtic (Picts, Gaels etc) based on language - as it is believed the Picts spoke a Brythonic Celtic language, and of course the creation of the Kingdom of Scotland was a marriage between the Gaels and Picts.

The Lowlands is not an official geographical or administrative area of the country. There are two main topographic regions: the Lowlands and the Southern Uplands. The term "Lowlands" mainly refers to the Central Lowlands. However, in normal usage it refers to those parts of Scotland not in the Highlands (or Gàidhealtachd). The boundary is usually considered to be a line between Stonehaven and Helensburgh (on the Firth of Clyde). The Lowlands lie south and east of the line. Note that some parts of the Lowlands (such as the Southern Uplands) are not physically "low," Merrick for example reaching 2,766 feet, while some areas indisputably in the Highlands (such as Islay) are low-lying. Many localities have become identified because of legends of bravery and war fare.



Battel of Flodden Field (9 Sep 1513)

In geological terms, the dividing line between Lowlands and Highlands is the Highland Boundary Fault. There was also a legally defined Highland Line in the post-Culloden years, part of the measures taken to suppress Gaelic culture. For other purposes, the boundary varies; but if the Boundary Fault is used, then the traditional Scottish counties entirely in the Lowlands are: Ayrshire, Berwickshire, Clackmannanshire, Dumfriesshire, East

Lothian Fife, Kinross-shire, Kirkcudbrightshire, Lanarkshire, Midlothian, Peeblesshire, Renfrewshire, Roxburghshire, Selkirkshire, West Lothian and Wigtownshire.

Geographically, Scotland is divided into three distinct areas: the Highlands, the Central plain (Central Belt), and the Southern Uplands. The Lowlands cover roughly the latter two. The northeast plain is also "low-land," both geographically and culturally, but in some contexts may be grouped together with the Highlands.

The term Lowlands is sometimes used in a more restricted sense to refer specifically to the Midland Valley. Much of this area, which has a characteristic structure of sedimentary rocks with coal deposits, lies within the basins of the Rivers Forth and Clyde. Historically, this valley has been the most agriculturally productive region of Scotland. During the 19th and early 20th centuries, coal deposits promoted concentrated industrial activity and urbanization in the Midland Valley, where 80 percent of the population of Scotland now live. While coal mining and other heavy industry have declined in the region, it remains at the centre of the Scottish economy, with electronics and computer manufacture and service sectors such as telecommunications, computer software, and finance.

The southernmost counties of Scotland, nearest the border with England, are also known as the Borders. They are sometimes considered separately from the rest of the Lowlands. The term Scottish Lowlands is used with reference to the Scots language in contrast to the Scottish Gaelic spoken in the Highlands, although historically also in parts of the lowlands, Scottish history and the Scottish clan system, as well as in family history and genealogy.

Despite Scotland often being regarded as a Celtic nation, the Scottish Lowlands and its inhabitants have long been noted as having a predominantly Germanic population.

Scotia's Thistle

Scotia's thistle guards the grave,
Where repose her dauntless brave;
Never yet the foot of slave
Has trod the wilds of Scotia.
Free from tyrant's dark control —
Free as waves of ocean roll —
Free as thoughts of minstrel's soul,
Still roam the sons of Scotia.



Henry Scott Riddell

Scotia's hills of hoary hue,
Heaven wraps in wreathes of blue,
Watering with its dearest dew
The healthy locks of Scotia.

Down each green-wood skirted vale,
Guardian spirits, lingering, hail
Many a minstrel's melting tale,
As told of ancient Scotia.

When the shades of eve invest
Nature's dew-bespangled breast,
How supremely man is blest
In the glens of Scotia!

There no dark alarms convey
Aught to chase life's charms away;
There they live, and live for aye,
Round the homes of Scotia.

Wake, my hill harp! wildly wake!
Sound by lee and lonely lake,
Never shall this heart forsake
The bonnie wilds of Scotia.

Others o'er the oceans foam
Far to other lands may roam,
But for ever be my home
Beneath the sky of Scotia

!

Henry Scott Riddell (1798-1870) was a native of Sorbie, north Langholm, His parents came from Teviotside. His poetry was deeply influenced by Teviotdale, in the Borders. He became a minister there and was buried at Teviothead.



If you are starting to compile your family tree the best advice is to work backwards in time. Start with a person whose full name you know, together with identifying details such as place and date of birth, marriage or death. You will usually find tracing a Scottish line of descent back to 1855 fairly straightforward but going beyond 1855 can be more difficult.

The National Records offers helpful guidance on the main records for tracing Scottish ancestors and how to access them plus available guides and services to aid family history research. The research guides cover all areas of the national archive collections. The following are the main records for family history research:

- Birth, death and marriage records including
- Statutory registers of births, deaths and marriages (from 1855)
- Old Parish Registers (1553 to 1854)
- Census records (1841 to 1911)
- Soldiers' and airmen's wills (1857 to 1965)
- Military Service Appeals Tribunal records (1916-1918)
- Valuation roll indexes (1855 to 1935)
- Wills and testaments (1513 to 1925)
- Catholic Parish Registers (1703 to 1964) from the Scottish Catholic Archives
- Coats of Arms (1672 to 1913) from the Court of the Lord Lyon

Official Government records can be searched but there are also many private resources such as the books, papers and journals held in private collections.

On our "ScotlandsPeople" website www.scotlandspeople.gov.uk

To protect the privacy of living people there are cut-offs of 100 years for images of birth records, 75 for marriages and 50 for deaths.

Visiting the "ScotlandsPeople" page will be a help to the novice researcher with a heart to trace Scottish ancestors. The web site offers a variety of other publications to aid research. Some old records are difficult to read because they were badly written or the ink has faded over time. In older records there are unfamiliar handwriting styles and abbreviations. The Palaeography page at National Records of Scotland offers information on, www.scottishhandwriting.com

What Is Haggis?



The History Behind The Scottish Delicacy Haggis, the national dish of Scotland, is shrouded in folklore, mystery, and ambiguity. Although there exists a significant few who can't even begin to fathom how it is edible, the Scots are notorious for adoring this delicacy and devouring it by the bucket load. Guts and judgements aside, this braw dish is continuously served and celebrated in its homeland.

It's no lie that haggis is comprised of sheep intestines or pluck, with offal. To be precise, a sheep's heart, liver, and lungs are mixed with onion, oatmeal, suet, salt, stock, and spices. Traditionally, these items are blended together inside the casing of a sheep's stomach. Nowadays, sausage casing makes for a more palatable alternative. Despite preconceived notions, haggis is exceedingly flavoursome and incredibly appetising. Vegetarian haggis is also a popular alternative. The dish can be found on special occasions, Burn Suppers, high-end restaurants, pubs, and even chippy shops. Typically, it is served with neeps and tatties.

We all know Haggis is irrevocably Scottish. However, many insist that it's not completely covered in tartan. But, how could this dish come from another clan? Surprisingly, there are no concrete facts to prove that haggis is wholly Scottish. Some argue that the delicacy stems from ancient times after a hunt, when easily perishable parts of an animal were cooked and eaten instantly. Others claim that its origins go as far back to the Ancient Romans or even before at around the eighth century BC, as a similar dish was alluded to in Book 20 of Homer's *Odyssey*. Certain theories argue that it came straight off a ship from Scandinavia. Additionally, some may be shocked to learn that the first printed recipe of something remotely similar to haggis was in England in the early 1400s!

When it boils down to unearthing the true roots of haggis and its role in Scottish culture, folklore plays a significant role. For instance, words have been uttered about the old Scottish cattle drovers. Wives and daughters would prepare a packed lunch of sorts for their working men venturing to market, which would entail sheep innards wrapped in stomach casing. Other stories revolve around the idea that workmen back in the day would be given the discarded parts of the sheep after an honest day's work.



Perhaps the most talked about and most amusing myth is that haggis is, in actual fact, an animal. The tale goes that this wee beastie dwells in the Highlands of Scotland, and with two legs longer than the others, runs in circles around the hills at great rates.

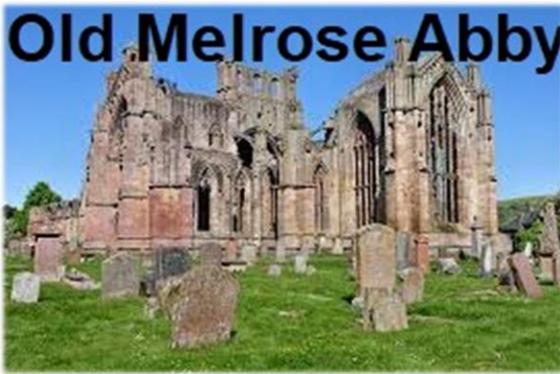
Scotland's beloved poet Robert Burns is responsible for really putting haggis on the map. His poem Address To A Haggis was written in 1787 and pays homage to this Scottish delight: 'Fair fa' your honest, sonsie face, Great Chieftan o' the puddin'-race! Aboon them a' ye tak yer place'. Essentially, he's saying that haggis deserves recognition for being the chief of the meat clan! Nowadays, Burns is quoted all year round, especially at **Burns Suppers**, which fall on (or near) the **25th January** (his birthday). When the haggis is served, a skilled speaker dressed in full Scottish garbs, boldly and proudly recites Address To



A Haggis before it is devoured by all. Although quite a spectacle, this tradition is still very much alive and thus deeply ingrained in Scottish culture. The speculations, stories, and bold statements surrounding haggis could more than likely continue on for centuries. One undeniable truth is that it is (and always will be) an integral part of Scotland's vibrant heritage. Not only that, it is utterly delectable. The proof is in the pudding...



**WHEN THE GOING GETS TOUGH...
THE TOUGH EAT HAGGIS**



Clan Little has two Mottos "Concedo nulli" and "**Fidei coticula crux**". I have been thinking about how this came to be. Has there been some long lost connection with religion? Perhaps our early family was familiar with St Cuthbert who became Prior of Melrose Abbey in 664, and later was appointed Prior of Lindisfarne.

The story of Melrose Abbey extends back to some time before 650AD, though its origins are at a place now known as Old Melrose (called Mailros at the time) which stands in a loop in the River Tweed some 2.5 miles east of the monastery you see today. It was here that St Aidan of Lindisfarne established a monastery, to which he brought monks from St Columba's monastery on Iona. The abbey at Mailros, or Old Melrose, was destroyed by Kenneth Mac Alpin, King of the Scots, in 839. The site was later used as a place of retreat and it is possible that a church continued in use there for centuries after the monastery's destruction.

In 1136 King David I asked Cistercian monks from Rievaulx Abbey in North Yorkshire to found an abbey in Melrose. David intended this to be on the site of St Aidan's earlier monastery at Mailros, suggesting the location was still seen as having religious significance. The Cistercians, however, needed good farming land within which to place their abbey, and appear to have been successful in their negotiations with the king. The end result was the establishment of a monastery a little further west at a place then called Little Fordell. Today this is known as Melrose.

Melrose Abbey was first staffed by an abbot and 12 monks from Rievaulx, who set to work constructing the abbey buildings. The east end of the abbey church would have been built first, and a service of dedication for it took place on 28 June 1146. Other buildings in the complex were slowly constructed over a period of at least another 50 years. The best known monk at Melrose during this period was Jocelin, who rose to become the 4th Abbot of Melrose Abbey in 1170. In 1150, only 14 years after its own foundation, Melrose was asked by David I to found a daughter house at Kinloss Abbey in Moray.

The abbey built during latter half of the 1100s seems to have been considerably smaller than the one you see today, with the abbey church drawing inspiration from the original plan of its counterpart at Rievaulx.

The basic elements of nave, presbytery and transepts were there, but archeological and historical evidence suggests that it was a very simple structure with, in line with the principles of the Cistercians, very little in the way of adornment.

In 1322 Melrose Abbey and the town that had grown up around it were attacked by the English army of Edward II. Much of the abbey was destroyed and many monks were killed. The subsequent rebuilding was helped greatly by the generosity of Robert the Bruce. This link was later formally recognised when Robert's embalmed heart, encased in lead, was buried at Melrose Abbey. The story goes that while Robert the Bruce's body was buried in Dunfermline Abbey, in line with his wishes, his heart was buried at Melrose Abbey. According to some sources it was first taken in a lead casket on a crusade against the Moors.

In 1385 the Scots invaded northern England to deflect the latter's attentions from France. This was not a wise move. Richard II of England defeated David II of Scotland and pushed the Scots back as far as Edinburgh, burning down Melrose Abbey as his army passed by.

Over a hundred years of reconstruction followed. Different architectural styles employed at different stages in the reconstruction suggest that the work was begun by the English under Richard II and later continued by the Scots. Building work was still continuing when James IV visited over a century later in 1502 and 1504, Whether or not the building was actually completed, what was built was magnificent enough, as you can see for yourself: except for the wall at the west end of the nave, virtually everything on view today can be dated back to this last round of reconstruction. **The interesting question for me is were our Clan Little forebear's in any way connected with the Cistercian, byname White Monks of the time and " Fidei coticula crux" is a ruminant which endures. ?**



English armies returned to southern Scotland in 1544 and 1545, this time in support of efforts by Henry VIII to persuade the Scots to betroth the infant Mary Queen of Scots to his son. Melrose and its abbey were both badly damaged. By 1556 the remaining monks complained that unless repairs were carried out, the abbey would not be able to continue to function over the approaching winter. In 1560 the monks at Melrose Abbey embraced the Reformation in an effort to ensure their personal security, but they did so within a badly damaged and rapidly deteriorating complex of buildings. The last resident monk died at Melrose in about 1590, by which time the abbey was already being used as a quarry for cut stone (*not to mention valuable lead, glass and wood*) by local landowners. □

Digital reconstruction reveals the face of a 17th-century Scottish soldier from Battle of Dunbar in 1650

The face of one of the Scottish soldiers who was imprisoned and died in Durham following the Battle of Dunbar in 1650 has been revealed through a new digital reconstruction.

The images released by Durham University, has been created from the skull of one of the skeletons, found in Durham in November 2013. The Battle of Dunbar was one of the most brutal and short battles of the 17th-century civil wars, after which thousands of soldiers were marched over 100 miles from the south east of Scotland to Durham in north east England. Around 3,000 soldiers were imprisoned in Durham Cathedral and Castle, at a time when the Cathedral was empty and abandoned.



Chris Gerrard

Professor Chris Gerrard, of Durham University's Department of Archaeology, said: "Following their discovery in 2013 we have continued to conduct research on the remains, using a host of modern archaeological techniques to learn as much as possible about these individuals. "To complement this work we asked experts at FaceLab, based at Liverpool John Moores University, to create a digital reconstruction of one of the skulls. The resulting image is a poignant opportunity to come face to face with a young man who lived and died over 300 years ago."

FaceLab specialises in the reconstruction of faces for archaeological and forensic purposes. The process of developing the reconstruction included careful re-assembly of the skull to allow for a detailed digital scan to be undertaken.

The digital scan was then used, together with information from Durham University's research on the age of the soldier at death, to build up the facial features. A previously unidentified facial scar on the soldier was identified through the scanning process and has been included in the final image.



Caroline Wilkinson

Professor Caroline Wilkinson, of Face Lab, said: "This unique facial image was created using the very latest techniques housed at Liverpool John Moores University's Face Lab. "This combines a 3D craniofacial depiction system with digital modelling software and facial and anatomical datasets, which can provide the most accurate and lifelike images of an array of fascinating archaeological and forensic art depictions. In this case, our collaboration with Durham University enabled us to draw on scans and data to create the most accurate and lifelike image possible to enable a true glimpse into the past of this Scottish soldier and how his life had been lived. It will join a collection of work by Face Lab reconstructing historical figures including Robert the Bruce, Richard III and St Nicholas."

The soldier is depicted wearing the blue bonnet, brown jacket and shirt typical of Scottish soldiers of the time. The reconstruction is based on the skull of a male, known only to the project team as 'Skeleton 22'. Analysis of Skeleton 22, led by experts at Durham University, has previously revealed that he was aged between 18 and 25 when he died, had suffered periods of poor nutrition during childhood and had lived in south west Scotland during the 1630s. []



Image of the hour,... !

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Carol Beattie-Selbiger PG

By Allen Little

One of the more pleasant discoveries of recent times has been the emerging **Border Reiver Heritage Society** which aspires to promote and encourage descendants of known Border Reiver families around the world, to be educated in the history and heritage of the Border Reivers of England and Scotland.

The Border Reiver Heritage Society aims to encourage Reiver Festivals where ever members are active and also those held in the Border area of Scotland and England. These Reiver Festivals will include Reiver songs & folklore, period dress, Reiving abilities display, foods, Surname/Clan booths and when at all possible speakers from the Border area.

Besides maintaining a very good website www.BorderReiverHeritage.com and history resource with information on the surnames and clans, an accessible databases is also being developed. The Society will also make available lists of books for sale to Reiver descendants from a variety of authors on the subject and history of the Reivers.

Founded by Carol Beattie-Selbiger, PG, the Border Reiver Heritage Society has a presence on Facebook as **Border Reiver Family Heritage & Genealogy**.

Known Border Reiver Clan Surnames:

Anderson * Archibold * Armstrong * Beattie * Bell* Blackadder * Bromfield * Burns * Carlisle * Carnaby * Carr * Carruthers * Charlton * Collingwood * Cranston * Crawford * Crisp * Crozier * Curwen * Cuthbert * Dacre * Davison * Dixon * Dodd * Douglas * Dunne * Elliot * Fenwick * Forster * Fraser * Gilchrist * Glendenning * Graham * Gray * Hall * Halliday * Harden * Hedley * Henderson * Heron * Hetherington * Hodgson * Hume * Hunter * Irvine/Irving * Jamieson * Jardine * Johnstone * Kerr * Kirkpatrick * Laidlaw * Latimer * **Little** * Lowther * Maxwell * Medford * Milburn * Moffat * Musgrave * Nicholson * Nixon * Noble * Ogle * Oliver * Potts * Pringle * Radcliffe * Reed * Ridley * Robson * Routledge * Rowell * Rutherford * Salkeld * Scott * Selby * Shaftoe * Simpson * Stamper * Stapleton * Stokoe * Storey * Tailor * Tait * Thompson * Thomson * Trotter * Turnbull * Turner * Wake * Watson * Wilkinson * Wilson * Witherington * Yarrow * Young *

□

Clan Little !



The following notes have been compiled by Jim Lyttle, Ph.D they are reproduced here with acknowledgment.....

Inherited surnames, as opposed to by-names (nick-names attached to individuals but not passed on to the next generation), came to the British Isles with the Norman Conquest in 1066. Even then, they were only used by nobles who wanted to be associated with the new rulers. Most people did not use surnames until at least a century later.

We have found early examples of the diminutive surname, such as Alan Little who received a grant of forest land on the south side of the river Ayr from the first Walter the Steward before 1177. After 1204, this tract of land was granted by the second Walter the Steward to the monks of Melrose, on Alan's conversion to the monastic life. Was this person related to the Littles of Meikledale, near Langholm?

Hugo Parvus, clericus regis, served in Eskdale in the time of William the Lion 1165-1214. Parvus is indeed Latin for "little." Was this the same Hugo Parvus who served as burgess of Dundee in 1202? It seems unlikely, since Dundee is about 150 miles away from Eskdale. Was he related to one R. Parvus, a chaplain who witnessed a charter in favor of the Hospital of Soltre sometime between 1214 and 1240?

Alan Little was a descendant of Richard le Lytle, who was from the fifth post-Conquest Anglo-Norman generation of a powerful family in Cheshire. Richard le Lytle was the third son of Richard de Overton, himself a third son in the extended family descended via Robert FitzHugh (Baron of Malpas) from the ruthless Marcher Lord, Hugh "Lupus" (the Wolf), Comte d'Avranches (Earl of Chester and nephew of William the Conqueror).

Richard was granted lands at Cairntable in Ayrshire by Walter Fitzalan (High Stewart of Scotland), his former neighbour over the county border in Shropshire. These two would end their days together as lay brothers at Melrose Abbey. In Ayrshire, the Littles seem to have intermarried with Crawford and Wallaces. Indeed, William Wallace's mother was Margaret Crawford of Loudon, descended from a long line of Ayrshire sheriffs. Her daughter (William's sister) perhaps married a Little with whom she produced the enigmatic Edward.

In 1313, a John Litill participated in an inquest in Lanark. An agreement was registered between the abbot of Scone and Robertus dictus Lytil in 1332. Martin Litell at Abirdowyr in Fife witnessed a charter by William "Dominus Vallis de Lodell" in 1351 and might have been the same Martin Lytil who possessed land at Cardvyn (Cadwan) in 1358. It seems that the name Little (in some form or another) appeared often in the general area where Wallace lived out his storied life.

There seems to have been some connection with the Douglasses in our own background. Adam Lityll is listed as a tenant of Douglas in the barony of Kilbucho in 1376. Nicol Lital is listed, among others, as debtors to the Earls of Douglas for the West Marche of Scotland as part of a truce on November 6, 1398. Johannes Litill is listed as a vicar at Lestalrig in 1448. But it's mostly speculation to wonder whether any of these people were related to the Littles we find at Meikledale in 1426.

MEIKLEDALE

The earliest recorded landowners in Ewesdale (the valley around the Ewes waters) were the Lovels and de Kunyburgs. Sometime between 1243 and 1247, Sir John Fraser married a daughter of Sir William de Kunyburg and thereby came into possession of the lands of Ewesdale. In 1410, on the surrender of those lands by Alexander Fraser to the governor (after supporting the wrong side in some conflict), the Western dale of Ewes water was first granted to the Little by Robert Stewart. Until his death in 1420, Robert was 1st Duke of Albany and Governor of Scotland. Furthermore, since James I was in captivity in England, Robert was the King in all but name.

Sortly after James I's return from exile, he confirmed the earlier grant by Robert Stewart to his "beloved and faithful Simon Lytil of all and whole the lands of Senbigil, of Mikkildale, of Kirktown, of Sourbie, of the Malnarlande, and of the Pullis, by and in the barony of Mallarynok, within the Sheriffdom of Dumfries, which lands belonged to Alexander Fraser of Ewisdale, and were fully resigned by him into the hands of the said governor; to be held by the said Simon and his heirs of the King and his heirs, in fee and heritage as freely as they had been held by the said Alexander Fraser or his predecessors, for performing to the King and his heirs the services due and wont from the said lands. Given under the great seal at Edinburgh, 30th April, 1426, in the 20th year of the King's reign".

Most of the families in the area were tenants of the great landowners of Eskdale and Ewesdale—in succession the Douglasses to 1455, the Maxwells to 1603, and thereafter the Scotts, Dukes of Buccleuch and Queensberry. In contrast, Simon and the succeeding chiefs of the Clan Little (just like the Elliots across the river at Arkleton) held their lands as feudal tenants in capite (directly from the Crown).

THE CLAN LITTLE

Simon Lytil, 1st Laird of Meikledale, is considered to be the first chief of the name. He probably did not live at Meikledale in the beginning, since he was identified as "Simon Littill of Kirktoun" (about a mile South of Meikledale) when witnessing a document on December 29, 1469.

Members of the clans in that area were considered to be Border Reivers (pronounced "reevers"). During the Anglo-Scottish border wars of 1296-1603, when not being used as militia by one side or another, many were raiding and reiving (stealing and retrieving livestock) on both sides of the border. They were skilled equestrians and by the close of the 16th century had earned a reputation as the finest light cavalry in Europe. Less warlike clansmen served as monks in abbeys such as Sweetheart, Holyrood, and the Franciscan convent of Greyfriars in Dumfries.

Members of the Clan Little became established throughout that area: not only in Ewesdale, but also in nearby Eskdale and Wauchopedale. Jeffra and William Litell were in court on October 27, 1479. Simon Litell, along with John and Alan Litill, were cited for failing to appear as surety in 1504. In 1543, Christopher Lytle was involved in a court case. James and Johnne Lytill were mentioned in the pay list of the Lord High Treasurer, showing the expenses of a raid to Eskdale and the siege of Langholm Tower in July, 1547.

HEARALDRY:

Heralds were first mentioned in Western Europe about the time of the First Crusade in 1095. Since the early 15th century, the Sovereign has delegated the power to grant new Coats of Arms to officers (Kings of Arms), their juniors (Heralds), and their own juniors (Pursuivants). In Scotland, these duties are handled by the Court of the Lord Lyon where he has the final word on all such matters.

ARM's:

In 1672, David was the last Laird of Meikledale and last Chief of Clan Little to register arms. His full coat of arms consists of the shield and the crest [Workman's Manuscript, Lyon Office].

The Shield shows the arms - a silver St. Andrew's Cross (often rendered as white) on a black background. The dominant black and white comprise the livery colours of the Border Littles.

The Crest of the chiefs of Clan Little was a demi-lion in black spattered with silver saltires; in his right paw he holds a cutlass, in his left the cross of St. Andrew. The only splash of colour is in the red claws. The Crest rests on a wreath of the livery colours. This would be traditionally be attached to the chief's helmet, so that he could be recognized by this and his shield and surcoat even in his fighting Armor. No one but the chief may wear the crest.

BADGE:

Members of the clan may wear the chief's crest, surrounded by a belt and buckle (to signify subservience to the chief). Because there is currently no chief, we use the crest of Little of Meikledale of old with his motto.

The Clan Little at Meikledale had two mottoes:

Concedo Nulli — I yield to none.

(often mistranslated imperatively "Never Surrender," which would actually be Noli Concedere in Latin.)
and

Fidei Coticula Crux — The cross is the test of truth.

The Littles of Liberton (Edinburgh) had their own:

Magnum in Parvo — Great in Little.

And Multum in Parvo — Much in Little.

PLANT: The Clan Little plant is Heather, ubiquitous in Scotland.

BORDER REIVERS

In the 1500s, members of the Clan Armstrong were rising to prominence as outlaws throughout the area. It was said in 1528 that they could muster 3,000 horsemen, Littles amongst them. Their leader, Johnnie Armstrong of Gilnockie, posed a threat to King James V who arranged in 1530 to meet him at Caerlanrig. The King's men ambushed 33 Armstrongs, Littles, Elliots, and Irvings, including Johnnie, and they were all hanged on the spot.

In 1568/9, more than 100 Littles rode with Batysons, Armstrongs, Glendinnings, and Thompsons as part of a raid on Stirling by John, the 8th Lord Maxwell. Family tradition has it that the Littles returned with many more horses than they had when they left. Near the end of 1581, Maxwell became the Earl of Morton briefly on the execution of James Douglas (the 4th Earl of Morton) and continued until Archibald Douglas (the 5th Earl of Morton) was confirmed in 1586. On December 10, 1585, during his brief time as "the Earl of Morton 4.5," he arranged a pardon naming more than fifty Littles including "Sim Little, laird of Meikledale" (presumably, another Simon Little).

On the 8th of July, 1587, a session of parliament was opened with five Lord Commissioners and three deputies in attendance. One of those Lord Commissioners was William Little [of Liberton], Provost of Edinburgh. Although William was a cousin of the Littles at Meikledale (the home of the Clan Little), he helped to pass an act on July 29th "for the quieting and keeping in obedience of the disordered subjects: inhabitants of the borders, highlands, and isles." Attached to that Act is a list of the relevant clans, including seventeen from the Borders (Southern edge of Scotland). They are further divided into the Middle March and the West March.

The third clan to be mentioned in the West March is the Littles (Litillis), behind only the Scotts (of Ewisdaill) and the Beatties (Batesonis).

In 1603, the next King James (James VI of Scots) became concurrently James I of England: an event known as the Union of the Crowns. James now had no need for a fighting force in his 'Middle Shires' and the Border reivers had no place to hide. A conscious effort was made to chase these troublesome clansmen out of Scotland, sometimes to Ulster and sometimes directly to New England.

THE LITTLES OF LIBERTON

In c.1500 Edward Little, probably from his arms a second son of the Chief, went to Edinburgh, set up as a cloth merchant in the Boothraw and became involved in town politics. William Little, the eldest of his three sons was killed at Flodden in 1513, but his brothers prospered. The family later moved out of town to nearby Liberton. Clement Litill, 2nd of Liberton, advocate, died in 1580 leaving his now priceless collection of over three hundred books to the town. They were then gifted to the town's new municipal University as the Clement Litill Bequest. He is remembered as the "Founder of Edinburgh University Library".

His younger brother William Litill, 3rd of Liberton, was twice Provost of Edinburgh towards the end of the 16th Century before his death on 24th November 1601. The Litill brothers were involved in the planning for the new university. It was built on the site of Kirk o' Field, blown up in 1567 by the murderers of Mary Queen of Scots' second husband, Lord Darnley. At a ceremony in November 2001 at the Litill Memorial in Greyfriars Kirkyard in Edinburgh, Clan Little Society donated a plaque in memory of the brothers Clement and William Litill. The plaque was unveiled by the present Lord Provost on the 400th Anniversary to the day of his distant predecessor's death.

THE CLAN OF THE SWORD AND THE CROSS

The demi lyon of the Little chiefs' crest holds a sword in one paw and St Andrew's cross in the other. Descendants of the ancient Eskdale clan became clergy or doctors on the one hand or cavalymen and military airmen on the other, hence the winged stirrup in the Clan Society's arms. This can be seen in the lives of two twentieth century sons of the Border clan, both by coincidence born in Melbourne, Australia. Fighter pilot Robert Alexander Little RNAS, killed in action in France in May 1918 at the age of 22, ranks in the top 15 Aces of the Great War of 1914-18. The Cross is represented by The Right Reverend Thomas Francis Little, recently retired 6th Roman Catholic Archbishop of Melbourne.

Both at home and overseas people said, "If you see a Little, a horse won't be far away". The descendants of Matthew Little (Baron Baillie of Langholm) kept up the Reiver cavalry tradition. General Sir Archibald Little was the commanding officer 9th Lancers in the Indian Mutiny. His brother, the dapper "Josey" Little (King's Dragoon Guards) won the Grand National on 'Chandler' in 1848. The General's sons, Archibald Cosmo Little (5th Lancers) and Brigadier Malcolm Orme Little (commanding officer 9th Lancers) fought in the Boer War, and grandson Col. Malcolm A. A. Little (Royal Horse Guards "The Blues") was killed in action in Italy in 1944.

Earlier Little clansmen turned from the rough, Godless, and violent life of the Borders. Instead of going northwards to commerce and politics, they chose the contemplative life of a monk in one of the religious houses thirty miles to the west. John Little in 1300 and a later John Little in the 16th Century, were both monks in the Monastery of Sacre Bois. In the 16th Century, William Little was a monk in the Abbey of Sacre Coeur. Robert Little was Warden of the Convent of the Greyfriars in Dumfries where two centuries earlier Bruce had slain the Comyn before the High Altar.

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Members will have an opportunity to meet us in person at the **155th Turakina Highland Games**

Saturday 26th January 2019

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