



# The Bee Line

Clan Fergusson Society of North America



Spring 2020 Commemoration Special 48 years of CFSNA Issue No. 150 \$7.00

"Seargus mor m̄ c earca....."



## Fergusson



## Origins and

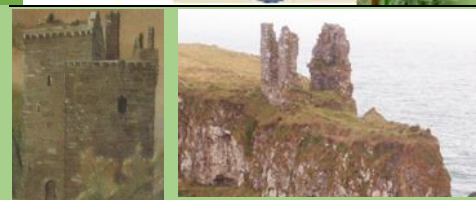
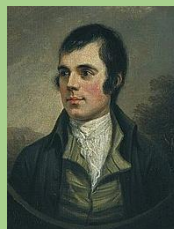


## the Scottish



## Connections

*Election Information:  
Update from Ken:  
AGM 2020 Fergus(canceled)*



Announcements/Member-Only Passwords	3
CFSNA Leadership	4
Leadership Messages	5
Presidents Message	6-7
Membership Report	8
Clan Fergusson History	9 - 42
Mat and Savannah Shaw	43

Disclaimer: Articles on History of Clan Fergusson are those selected mostly from Records of the Clan Fergusson 1895 and The Fergusons written by Sir James Fergusson of Kilkerran. Other sources are found on internet and some sources were conflicting and some sources missing information, or inadequate, therefore the best sources available were chosen for the articles. Narratives are the properties of those authors who produced it which includes images. Information is collected for educational purposes only.

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## Update from Delraine and Ken Ferguson

from Ken and [Delraine Kuchenski Ferguson](#)



Journal entry by Delraine Ferguson — 11 April 2020

Well, it's been two weeks since my last Journal entry, and my blood numbers continue to rise and I continue to get stronger and feistier (which can actually be a bad thing when your quarantined). I told my Doctor today that if he made me any better then HE was going to have to deal with Delraine! Still no adverse reactions to the transplant or the multitude of medications that they have me on (13 prescriptions at last count!). During my appointment at the clinic today, the Doc informed me that I only have to visit with him once every two weeks rather than once a week as is my current schedule. I still have to go to the clinic every week to have blood drawn, so not quite sure what the point is...

Delraine's sister, Debbie, has made us several rather unique face masks (bless her heart). The Ferguson Tartan masks (see photo) were a real hit at the Bone Marrow Clinic today. It's wonderful that we can turn a pandemic crisis into a fashion event!

Love you all and thanks for the continued thoughts and prayers!  
Ken & Delraine

PS: Still no hair (or danged little if there is any - Delraine says she can see some fuzz - but I don't want white fuzz, I want luxurious wavy brown hair!)



## Announcements

### PASSWORDS

CFSNA Website ([www.cfsna.net](http://www.cfsna.net)) Member's Area:

### **Pezedemote#92**

Genealogy User ID and Password:

Username – CFSNA2

Password - USA9340a

### CFSNA Email Communications

**Passwords will change next Beeline. Please make sure your membership dues are caught up!**

If the Society does not have your email address on file, or you think that the current address on file is out of date, please send your information to [secretary@cfsna.net](mailto:secretary@cfsna.net). This way you will not miss receiving "late breaking" CFSNA news, and other information that happens between issues of *The Bee Line*.

### The Bee Line Production Cycle

		Draft to			
<u>Issue</u>	<u>Articles Due</u>	<u>Contributors For Revisions</u>	<u>Revisions Due From Contributors</u>	<u>Date to Printer</u>	<u>Mail Out Date</u>
Winter	Jan 1	Jan 7	Jan 10	Jan 14	Jan 21
Spring	Apr 1	Apr 7	Apr 10	Apr 14	Apr 21
Summer	Jul 1	Jul 7	Jul 10	Jul 14	Jul 21
Fall	Oct 1	Oct 7	Oct 10	Oct 14	Oct 21

## CLAN FERGUSSON VOLUNTEERS NEEDED

For the positions of

Assistant to the Secretary, CFSNA	The Bee Line Editor, Assistant
Regional Vice-President, Region I	Conveners, All Regions
Regional Vice-President, Region 12	

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## Message from the CFSNA Executive Committee.



Eric C. Ferguson  
CFSNA President



Kim Ferguson  
Senior Vice  
President



Mark Ferguson  
Acting  
Secretary



Steve Butler  
Treasurer



Billy Ferguson  
Past President

Welcome. Fáilte..

Well folks, as you know its been a tough year, worldwide, with this Corona Virus pandemic. We are all affected. The good news is we haven't heard of any Clan Fergusson members having issues with the virus itself. Hopefully it stays that way. We are an ancient clan, as you will find in this newsletter, and we stood standing the test of time of events for the most part.

Unfortunately, our AGM in Fergus Ontario Canada is canceled. This is because the organizers canceled the Fergus Scottish Highland Games Festival due to the Corona virus.

Other festivals have been canceled as well especially those that had earlier dates in the Spring and early Summer. We just got word that the Grandfather Mountain Games in North Carolina are canceled as well.

At this time, we are reviewing matters. First thing will be our safety and following the authorities on the matter. We are looking at possible candidates for replacements. Keep abreast of the matter on our Facebook pages.

According to our bylaws we need to provide a ballot 8 weeks prior to our AGM. We will do our best to abide by the bylaws. We are happy to announce that Della Ferguson and Joanne Ferguson-Ionson have been voted upon by the CFSNA executives to be on the Nominating Committee. If you are interested in an officer position please make it known to them at [diferguson@rogers.com](mailto:diferguson@rogers.com) and our Acting Secretary Mark Ferguson at [region.4.vp@cfsna.net](mailto:region.4.vp@cfsna.net). Other appointed positions (such as Historian, etc) please send an enquiry to President Eric Ferguson at [eric.c.ferguson.cfsna@gmail.com](mailto:eric.c.ferguson.cfsna@gmail.com)



## Message from BeeLine Editor Eric Ferguson

Hi folks. This edition of the BeeLine is a **commemorative** edition if you have not already noticed. It is the 150<sup>th</sup> issue of the BeeLine. It might be worth a lot of money someday so you might want to hold on to it. Wow, when you think about 150 issues it is quite a feat. It is only published quarterly, since 1972. When I browse around other clan websites, I never seen this many newsletters from them. Perhaps there is but I just never come across them

In the past 150 issues, it covered the era of 11 CFSNA Presidents starting with Malcom S. Ferguson in 1972. Through the era was also 2 Honorary Presidents; co-founder Sir James Fergusson 8<sup>th</sup> Baronet and Sir Charles Fergusson 9<sup>th</sup> Baronet both of Kilkerran.

It was a suggestion from CFSNA President Eric C. Ferguson that put the idea together to create a worthy Beeline about the Origins of Clan Fergusson. In this way perhaps it can also be used for our new members and even our older members to learn of the ancient history of Clan Fergusson. We were speculating that we could also use this newsletter as a good source to attract more Fergusons at the festivals.

We want to give "THANKS" to the past editors for making this happen starting with the first editor Thomas G Ferris.

## A Message from the CFSNA President

**Slàinte Mhath, Fellow CFSNA Clansmen and Clanswomen:**



**(left) President Eric C. Ferguson with his son Nathan and his wife Lolita.**

Once again, it continues to be a great honor for me to be the President of the Clan Ferguson Society of North America. I am truly humbled to have the opportunity to serve this great Clan, the greatest Clan in history!

Well, we Fergus(s)ons are again living in historical events. We have a pandemic virus, the Corona virus, that has affected everyone worldwide. I have only been to one Burns dinner in February and then this virus happened. All of the festivals have been canceled to include all our parades with the bands. Our AGM has been canceled as well, as most of you probably found out that the Fergus Scottish Festival in Ontario canceled by the organizers, even though that was held in August. Please stay tuned as we will try to reschedule maybe in October.

I collected my thoughts for this commemorative BeeLine edition and originally thought to use it for displays for the Fergus games however my thoughts turned to the many new members that we have (and older members) that perhaps it would be good to put together a “summarized” version of the Origins of the Fergusson Clan. It became an overwhelming project. I don’t think there is a “short summary” of the Fergussons.

As you will see within this BeeLine, we are indeed a very old (ancient) clan, and a good chance we are the oldest certainly of the highlands as stated in the Records of the Clan Fergusson 1895. Sometimes I laugh when another clan at the festival claim that they are the oldest. I think evidence will side with us. Naturally you could say we are the oldest of the Scottish clans. Many other clans originated from elsewhere, like from Normans, or Norse, and are not real Scots. The Scots came from Ireland.

I apologize for the length of this BeeLine, finding that there is no short story about the Fergussons. Being as ancient as we are, certainly includes a lot of characters. I had difficulty finding a place to stop and condense stories. The Fergussons are well entrenched into the history of Scotland to its very foundations. It reminds me of this shirt I recently purchased.



Do me a favor, and please be safe! The good news is that I have not heard of anyone of our members catching the virus so far. We will have a big party with Haggis and all, after the virus threat is all gone.

Thank you Malcolm Ferguson CFSNA member Australia for proofreading and helping me with the corrective history of this BeeLine.



**Clann Fearghuis gu bràth!**  
 (“Clan Fergus Forever”)

Eric C. Ferguson, President, CFSNA



## Membership

## Membership Report for Bee Line Spring 2020 Issue No 150

By Mark Ferguson, Membership Chairman

It is my great pleasure to share the names of the 16 new members who have joined the society since the last report in the Fall 2019 issue:

- 3294 – Scott Fergusson, Fort Wayne, IN (September)
- 3295 – David Loudon, Dawsonville, GA (October)
- 3296 – Bernie Ferguson, Acworth, GA (October)
- 3297 – Terry P Morris, Stone Mountain, GA (October)
- 3298 – Charles Ferguson, Marshall, MO (October)
- 3299 – Kendra Elder, Sarasota, FL (October)
- 3300 – Tracy Ferguson, Westport, ON, Canada (January)
- 3301 – Megan Ferguson, , GA (October)
- 3302 – Teresa J Bellessa Odom, Mt. Carmel, IL (January)
- 3303 – Michael Eagle, Clarksburg, WV (February)
- 3304 – Glenn Hawkins, Crestwood, KY (March)
- 3305 – Janice Martin, Sacramento, CA (March)
- 3306 – Joanne Ferguson-Ionson, Kitchener, ON, Canada (April)
- 3307 – David Ferguson, Kamloops, BC, Canada (April)
- 3308 – Sarah Bursley McNamara, Rockford, IL (April)
- 3309 – Sean Tourville, Lincoln, IL (April)



Please join me in welcoming these new Clansfolk to our Society and wishing them a long, happy and fulfilling membership experience.

In addition, we were pleased to have one of our new members join as a Life member:

- L173 – Joanne Ferguson-Ionson, Kitchener, ON, Canada (April)

We were also delighted to have three existing members who reinstated their memberships:

- 2027 – Darryl Ferguson, Scotia, NY (February)
- 3148 – William H Ferguson, Newport News, VA (February)
- 1851 – Matthew Barnett, Ashland, OH (April)

Once the Coronavirus lockdown restrictions are lifted all new members will be receiving their membership packets.

Fearghuis gu bràth!

Mark Ferguson  
Membership Chairman

## The History of Clan Fergusson Society of North America (CFSNA)

The Clan Fergusson Society of North America (CFSNA) came into existence at the Grandfather Mountain Highland Games, Linville, North Carolina, on July 9, 1972, when the Constitution and By-Laws prepared by an Organizing Committee were adopted. Guidance in the formation of the Society was received from the late Sir James Fergusson of Kilkerran, Baronet. The founders of the Society were Malcolm S. Ferguson, John A. Ferguson, and Thomas G. Ferris. Malcolm served as the Society's first president, and John as its second. Thomas was a lawyer and oversaw all of the legal aspects of incorporating the Society as an IRS non-profit entity.

The CFSNA was founded for the charitable purposes of advancing education, science, and the arts; collecting and preserving literary, historical and genealogical records, documents and relics relating to the history of Clan Fergusson and Scotland; honoring our Scottish heritage; inspiring among our members, descendants and other Scots, the pride and spirit of our Scottish ancestors, and perpetuating for the present and future those traditions, values, qualities and attitudes from the past which have proven to be of sound social benefit. Most of the Society's membership reside in Canada or the United States, however it also has members from as far away as Australia and the United Kingdom. Sir Charles Fergusson, in Scotland, is the Honorary President of the Society and the current President, the Society's eleventh, is Eric C. Ferguson of Shrewsbury, Pennsylvania.

While the Society in Scotland and the Clan Fergusson Society of North America are separate and loosely associated, they are united through common loyalty to one Chief, and through kinship and a common heritage.



Sir James Fergusson of Kilkerran, Bart.  
and Mr. H. Martin Ferguson



Above: The first CFSNA AGM at Grandfather Mountain North Carolina 1972.

Left: Sir James Fergusson (then the Clan Chief) with Martin Ferguson (The Clan Fergusson Society President of Scotland) provided much support.

Much thank you to Wendell Dwight Farris for preserving the BeeLines!!



# Clan Fergusson

## MacFhearghuis

Crest: Upon a chapeau Gules furred Ermine, a bee on a thistle Proper.



**Motto** Dulcius ex asperis (Sweeter after difficulties)

**War cry** Clann Fhearghuis gu brath!

### Profile

**Region** [Lowlands](#), [Highlands](#)

**District** Argyll, Perthshire, Dumfries and Galloway

**Plant badge** Little sunflower

### Chief



Arms of the Chief



Sir Charles Fergusson

9<sup>th</sup> Baronet of Kilkerran



## Seat

Kilkerran House, Ayrshire

## Tartan(s)

(More tartans exist)



*Fergusson Ancient*



*Ferguson Modern*

## Septs of Clan Fergusson

Forgan, Fergie, Fergus, Fergushill, Ferguson, Fergusill, Farries, Ferrie, Ferries, Ferris(s), Pharis, Forgie, Furgerson, Grevsack, Hardie, Hardy, Ehsanian, Hemmati, Kiddie, Kydd, Keddie, Keddle, Ketchen, Kidd, MacTavert MacHerries, MacKidd, Madani. The Gaelic name has been rendered through translation into the forms, MacFergus, MacFerries, and MacFerris. Since the 'f' and 'g' are silent in the old language such variations as MacAdie, MacCade, MacErries, MacHerries, MacKerras (especially common in Argyll and Australia), MacKersey, MacKestan, MacFhearghuis, MacMagnus and even MacIrish, MacInlay were formed.

## Fergus Spelling Variations

Spelling variations were extremely common in medieval names, since scribes from that era recorded names according to sound rather than a standard set of rules. Fergus has appeared in various documents spelled Fergus, Fergie, Forgie, Forgus, Ferris, Farris, Fargus and many more.

## Forms of The Name

The names Fergusson and Ferguson are an Anglicized form of “MacFergus or McFergus” otherwise known from "Macfhearghuis" of an ancient Scots Gaelic origin. It is a patronymic Anglicized form of the personal name Fergus. The Scots Gaelic MhicFergus or VicFergus or the Irish Gaelic Ó Fearghuis or Ó Fearghasa means ‘descendant of Fearghus’, a personal name believed to be composed of the elements fear ‘man’ + gus ‘vigor’, ‘force’, or possibly ‘choice’. Other word choices cited have been “angry one” or “strong man”.

The name is a cognate of with the Cymric "Gwr-gwst," Old Bret. "Urorgost" and the Pictish word "Forcus." This last Pictish form of the name is found on a monument at St. Vigean in Angus as "Fercos."

There are variant spellings for this name throughout the centuries. In the 1600’s an “s” was dropped off by record clerks and to satisfy the simple writing styles of printing presses of the day. Some families retained the double “s”.

## Origins of the people

The origins of “Fergus” are found from a genealogy of a royal race of Irish Kings who evidentially with their kin removed from Northern Ireland to Western Scotland and the Hebrides in the territory during the ancient days called “Dalraida”. The Fergusons can point to John O’Harts *Irish Pedigrees* where the name Fergus or similar variations are included in the Milesian, Ulster, & Ulidia Kings ancestry pedigree before the advent of St Patrick to Ireland. In 1269 BC there was a Ferga mac Eibhear who died in battle. This list can be found on Wikipedia for reference. These kings are considered legendary as well as the other names listed.

In his *Irish Pedigrees*, O’Hart presents the legendary origins of the Irish people, from the Biblical Adam and Eve through the kings of ancient Ireland. Irish tradition holds that every Irish person is descended from the king Milesius who emigrated from Spain in approximately 1700 BC, according to the Annals of the Four Masters. O’Hart started each of his genealogies with Adam recording Milesius as his 36th descendant

***“Historians have long believed the British Isles were invaded by Iron Age Celts from central Europe in about 500 BC. But geneticists at Dublin’s Trinity College now claim the Scots and Irish have as much, if not more, in common with the people of north-western Spain.” scotsman.com/news/dna 2004***



The Scots of Dalriada claimed a legendary antiquity beginning with Gaythelos, son of a King of Greece who went to Egypt during the time of Moses where he married the eponymous Scoti, daughter of the Pharaoh. Gaythelos, Scoti, and their family emigrated to Spain and eventually several groups of their descendants emigrated to Ireland; the final group under Simon Brek, whose grandson led a colony from Ireland to northern Britain and named it “Scotia”. In the year 330 BC, these Scots elected as their king Fergus, son of Ferehard; and they remained in Scotland until 360 AD when they were driven back to Ireland by the Picts and Britons. In the 5th century, they returned to Scotia under the leadership of Fergus, son of Erc. Or so the story goes.

**King Fergus**

For most of the mediaeval period of Scotland up to the last couple hundred years, most Scottish people (to include the kings) were led by mediaeval historians believed in a King Fergus from around 300 BC as the first King of Scotland. There is an illustrated painting of him at Holyrood Palace in Edinburg Scotland. This King Fergus is now later debunked by historians as a mythical king, yet he was still an influential figure within Scottish history.

This fictitious king may have been borne by another legendary status of another Fergus, Fergus Mór mac Eirc. It is a matter of record that by 500 A.D. the first of the people known as the Scots, under a King Fergus Mór mac Eirc, left Northern Ireland destined for the western shores of Alba (Scotland). They established a colony in the Argyll region, which they called Dalriada [aka Dal Riada or Dal Riata], named after the prominent Irish house, Dal Riata.

**The Irish Kings of Dalriada (to 501 A.D.)**

Around the time the Romans were in Britain (55 B.C. to 409 A.D.), there were two races occupying what is today Scotland: the Picts and the Britons. These Celtic peoples had successfully resisted the Roman legions, and what the Romans called Caledonia was never incorporated into the Empire. As a result, very little is known about these early inhabitants, apart from brief descriptions by Roman writers. As the Romans withdrew from Britain, these north islanders were faced with new invaders. These were the Scots from Ireland, and the Angles from Germany. It is with the Scots that we are concerned, for it is they who finally succeeded in conquering Scotland, uniting its peoples and giving them their line of kings.

The founding Dalriadic king was :- **FERGUS MOR MAC ERC** : “Whether the Dal riada had settled in Scotland before the advent of Fergus mor Mac Erc c500 is open to argument but there is little doubt that in his person the Dalriadic dynasty removed from Ireland to Scotland”<sup>1</sup>

Original MS of Tigernach 501.3.Folio 7r (column A).<sup>2</sup>

“**S**eargus mor m̄ c earca.....”



(From third large red Capital F - Annal entry for 500AD; ie, 3rd line from bottom for nearly two lines only – greyed

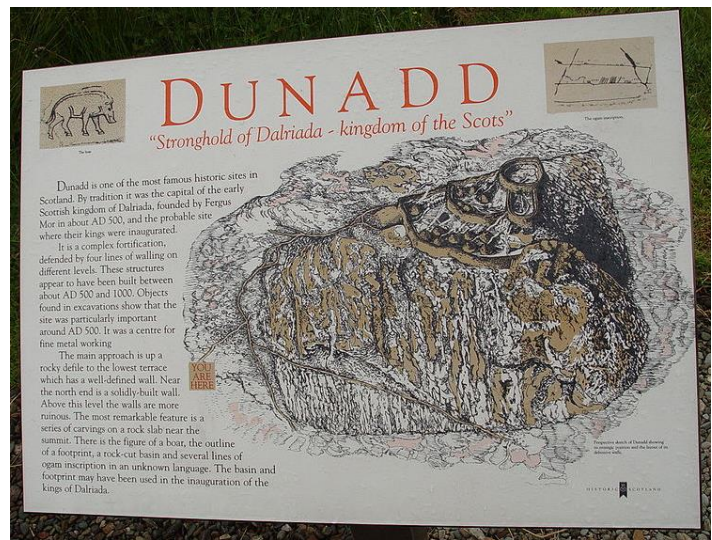
The Scots came from a kingdom in Ireland which was known as Dalriada. This kingdom corresponded roughly with the modern County Antrim in Northern Ireland. Very little is known about the kings of Dalriada apart from their names. These are found in two mediæval sources, the *Book of Ballymote* and the *Pedigree of the Scottish Kings*. It should be noted that these sources were not written contemporaneously with the events which they describe. Often, they are copies of original material which is now lost to us, and they were written centuries after the fact. It is difficult to verify the information they give with supporting evidence, which makes the accuracy of that information doubtful. The list of the kings of Dalriada should therefore be regarded as legendary.

The *Book of Ballymote* gives 38 names in its genealogy, all presented as the direct line of kings. It begins with the name Angus Turbech of Tara. Tara, incidentally, is the ancient hall of the High Kings of Ireland. It is on a hill in County Meath, Éire, and its mention in a list of Kings of Dalriada implies that the Dalriada, or "race of Riada," are descended from the High Kings. Angus was High King from 384 to 325 B.C., according to the [\*Annals of the Four Masters\*](#). The genealogy ends with the name of Fergus Mor, the son of Erc. With Erc we are on firmer ground: he was a king of Dalriada who died around 501 A.D.. The *Pedigree of the Scottish Kings* contains 25 names and differs somewhat from the *Book of Ballymote*. The last eight names, though, from Sen-chormac to Fergus Mor, are the same.

The Dalriada crossed the North Channel from Ireland to Kintyre in Scotland, eventually establishing a kingdom around Argyll. The first record of this migration is in 258 A.D., when the Romans noted that Scots from the north attacked south as far as London. In time, the Dalriadan kingdom in Scotland overshadowed that in Ireland, and the kings made their home in Argyll, in its ancient capital of Dunadd. Around the year 500 A.D., the two sons of Erc, Fergus Mor and Loarn, were kings of Dalriada in Scotland.



Photo Credit: CreativeFreedomrpg





# The Kingdom of Dal Riada in Scotland



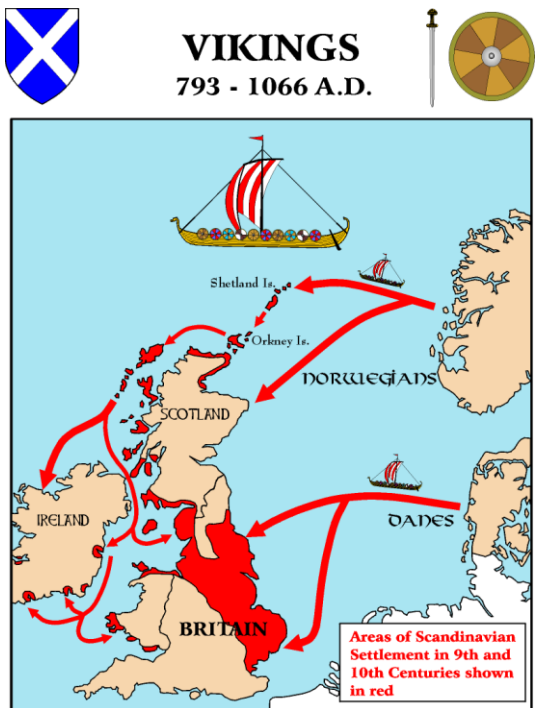
The kingdom of Dal Riada, since Fergus Mor's time, conquered the lands which comprised of southern Scotland in around 500 AD and reached its height under the reign of the king Aedan mac Gabrain who ruled 574-608 AD.

Following the rule of mac Gabrain, the kingdom was overrun by **Viking** raids and intermarriage created a population of mixed Irish, Pictish, and Viking stock. The northern region of Scotland continued to be ruled by the Picts under a series of kings who retained their autonomy. The Picts and the



Image of Pictish Warrior

Scots were first united under the rule of Constantin **son of Fergus** (780-820 AD) who was the first monarch of the Scots to be called 'High King' of Scotland. The most famous king to rule over this kingdom, however, is Kenneth MacAlpin (reigned 843-858 AD) who further united the Scots of Dal Riada with the Picts of the north to become the first king of Scotland and establish a bloodline by which later Scottish monarchs would establish their legitimacy. The kingdom's independence ended in the Viking Age, as it merged with the lands of the Picts to form the Kingdom of Alba.





## Christianity in Scotland

Between the time of the Roman incursions into Scotland and MacAlpin's rule as the first king, **Christianity** had come to Scotland by way of Ireland through the evangelical work of Ninian (later Saint Ninian) whom the historian Bede claims was the first missionary to arrive in the land in 397 AD to establish Christianity among the Picts during the reign of the Pictish king Drest I (reigned c. 406-451 AD).

Ninian's work was later completed by St. Columba, who was related to **Fergus Mor**, in c. 563 AD who, according to legends and his biographer, performed many amazing feats which convinced the Picts to abandon their traditional beliefs and accept the new faith of Christianity. Among these feats was defeating a monster who rose from the River Ness to eat the local inhabitants; the first written mention of the creature later known as the Loch Ness Monster. With the rise of Christianity came an increase in literacy among the clergy and the first written records of the history of Scotland began to emerge.



## Scottish King Genealogy

Scottish kings traced their descent from **Fergus Mór mac Eirc**. In the 16th century, James VI of Scotland called himself the "happie monarch sprung of Fergus race". There are additional Fergus names, descendants from Fergus Mór mac Eirc, who were kings of Dal Riata as well.

From its first king, Fergus Mór mac Eirc, Dalriada established the bloodline of subsequent Scottish monarchs. Through the Stuarts, this has continued to subsequent British kings and queens. It is clear that from humble beginnings the Dál Riata have helped shape the history of the British Isles for the past 1600 years. Sources: [http://dalriadabar.co.uk/wp-content/uploads/2014/04/Dalriada\\_History.pdf](http://dalriadabar.co.uk/wp-content/uploads/2014/04/Dalriada_History.pdf)



Coronation of King Alexander III on Moot Hill, Scone. He is being greeted by the *ollamh rígh Alban*, the royal poet of Scotland, who is addressing him with the proclamation "Benach De Re Albanne" (= *Beannachd Dé Rígh Albanaich* - "God Bless the King of Scots"); the poet goes on to recite Alexander's genealogy. Malcolm II, Earl of Fife, depicted holding the sword standing beside King Alexander. (Albannaich is the plural form of Albannach, "Scot" or "Scotsman" and refers to the Scots collectively [as a nation]. The unique title of the Scots monarchs has long been "King of Scots" rather than "of Scotland" as opposed to the monarchs of England and other countries, who are titled "King [or Queen] of England" etc. This style is ancient and reflects the Gaelic tradition of the chief as "father" of his "clann" [lit. children]. As the monarch is the "Chief of Chiefs" he or she is the "father" or "mother" of the people, not merely the ruler of the land.) **King Fergus** was included in the reading of the genealogy.

Sources: [wikipedia](https://en.wikipedia.org/wiki/Coronation_of_Alexander_III_of_Scotland)

## Fergussons the oldest Scottish Clan

One of Scottish histories oldest surviving documents, the "Tract on the Men of Albyn", makes specific reference to the clan Fergusson (Albyn, Alba or Albion an ancient name for Scotland reflecting the pallid-skinned natives). No other modern clan name is mentioned making the Fergus(s)on name arguably one of the oldest Scottish clans if not the oldest Scottish clan.

Some historians believe "Clan Fergus" were a powerful clan prior to the 13th century. It is recorded in the "Annals of Ulster" there was in 1216 a day of disaster to the "Clan Fergus" at the hand of the Mormaer of Lennox's son. The details of that story have been lost in the passage of time. By the end of the 13th century, there were men in widely separated districts of Scotland, which called themselves "sons of Fergus."

### Fergus, the Prince of Galloway

The **surname Fergus** was first found in Galloway (Gaelic: Gall-ghaidhealaibh), an area of southwestern Scotland, now part of the Council Area of Dumfries and Galloway, that formerly consisted of the counties of Wigtown (West Galloway) and Kirkcudbright (East Galloway), Ireland where St. Fergus (**Fergustian**) (circa 730 AD) was an Irish bishop, who went to Scotland as a missionary.



St Fergus settled near Strageath and founded three churches in Strogeth and two in Caithness. It is possible that he was the **Fergustus** Pictus who went to Rome in 721 AD. According to Irish lore, a family of this name descend from **Fergus, Prince of Galloway** (d. 1161), who is said to have married a daughter of Henry I of England.

Evidence shows the Fergussons of the south-west Scotland (in formerly Galloway) area, specifically Ayrshire and Dumfriesshire, are believed to have descended from Fergus, a Prince of Galloway who was married to a daughter of Henry I of England. Prince Fergus was the ruler of Galloway in 1165. They became the Lords of Galloway and Allan, Lord of Galloway witnessed King Alexander II's charter to the monks of Melrose. Alan was the last Prince of Galloway before it was annexed by Scotland 1234 and were considered independent before that time.

Fergus, the Prince of Galloway was the grandfather of Duncan Earl of Carrick and in turn great-great-grandfather to **King Robert Bruce**. Fergus, restored the see of Whithorn and founded the Abbey of Dundrennan during the reign of David I and Malcolm IV. He died as a monk at Holyrood in 1161. Through King Robert Bruce passes the line of the Royal Family of Great Britain.

It was the 1st Earl of Carrick's signature that might suggest further origins of the "Fergusson" surname, Duncan, son of Gilbert, the son of Fergus, hence MacFhearguis. The Gaelic spelling has been corrupted through translation into the forms, MacFergus, MacFerries, and MacFerris. Since the "f" and "g" are silent in the old language such variations as MacErries, MacHerries, MacKerras (especially common in Argyll and Australia) and even MacIrish were formed.

## Surnames Introduced

In England, the Normans introduced **surnames** after 1066. In England, the introduction of family names is generally attributed to the preparation of the [Domesday Book](#) in 1086 following the Norman conquest. By 1400, most English families, to include those of **lowland Scotland**, were using **surnames** that were hereditary. Wives took the husband's last name, and King Henry VII (1491-1547) ordered that children's names be recorded under the father's last name.

The Anglicized "Fergusson" was widely used by time of the reign of James IV. The shortened form of the name with the single "s" was initiated by record clerks before the 1600's. The common spelling of the day was "Fergusson" and by the reign of Charles II, "Fergusone." The spelling in the old days was a matter of individual choice. One Fergusson of Kilkerran signed himself in 1518 as "Forgisson".

In the modern era the Ayrshire, Dumfries, Argyll, and Perthshire families have retained the double "s" while those of Fife, Aberdeenshire, Angus, Ross-shire and Ireland have the single "Ferguson."

## Branches of Fergussons

The Craigdarroch Fergussons are the oldest documented of the Fergussons from the former Galloway areas. The Fergussons families of Craigdarroch are recorded in the reign of [King David II](#) 1324 –1371.

In Ireland, the family was first established in Connacht where they owned the parish of Burrishoole in 1303 AD, and were the hereditary physicians to the O'Malley family. Some Fergusons in Ireland came from Scotland during the Plantation era and others claim their family lines did not migrate to Scotland.

The Kilkerran Fergussons of Ayrshire are reckoned to have possessed their area since the 12th century. The first written record available however, is regarding John Fergusson of Kilkerran in 1464. Carrick had a great number of Fergussons by the 1600s, for whom Kilkerran was their chief. The Kilkerran Fergusons were active in affairs of State and Sir James took the title Lord Kilkerran. His son was made Lord Hermand.

In 1292-1296 Dunfallandy, Chief of the Fergusons of Atholl and Strathardle was granted charters of land by King John Balliol, before the reign of King Robert the Bruce. In 1489 the Dunfallandy branch were influential over a wide stretch of the banks of the Tummel in Strathardleand Glenshee and they were in constant trouble with the Government as their lands gave shelter to bandit elements. Baron Ferguson, who ruled these lands from within an official barony had to rule with an iron hand to control the 'broken men' who used the glen as a haven from their misdeeds. In 1587 the Fergusons of Atholl and Strathardle were listed in the "Rolls of the Clans that have Chieftains".

There were also branches of the Ferguson family tree in Kintyre, Pitfour, Kilkerran, Cowal, Atholl, and Kinmundy. The Fergussons of Perthshire were a Highland branch of the Clan and chieftainship belonged to the Dunfallandy family.

Before the 18th century, at least five groups of Fergussons possessed lands and lived in the style of a clan under their respective chiefs in Argyll, Perthshire, Aberdeenshire, Dumfriesshire, and Ayrshire.



Today the Kilkerran Fergussons in Ayrshire and Fergusson of Baledmund and the Fergussons of Balquhiddy, both in Perthshire, are still owners of extensive lands. Like many other Clans of the central Highlanders their territories were scattered and all though kinship existed between the various branches it was not until the 18th century that the Clan was gradually brought together again under one leadership.

There were "sons of Fergus" that fought with Robert de Bruce in the Wars of Independence from England (1314-1320). Much later, a minority of Fergus(s)ons, notably the Atholl (in Perthshire) Fergussons, supported Prince Charles Edward Stewart - the 'Young Pretender' - during the Jacobite rebellion of 1745-46. Most however sided with the government. Indeed, it was Capt. John Ferguson of the ship H.M.S. Furnace who pursued the fleeing Prince throughout the Western Isles after his defeat at Culloden on April 16, 1746.

Like many other Highland clans, Fergus(s)ons were also affected by the Highland Clearances. The introduction of 'more profitable' sheep into the Highlands enforced an exodus of Fergus(s)on and many other Highlanders from their homeland between 1790 and 1850. Many lost their clan territories and migrated to a life of poverty in cities in England and parts of Ireland. Many left for a variety of reasons such as religious freedom, high rents, hope for peace from civil wars, polarized politics, exiled, indentured servanthood, and even military service on ships destined for places such as North America, Australia, New Zealand, and the Caribbean Islands, places where Scottish heritage and culture could live and thrive again.



MAP: A New Map of Scotland (ca. 1733). Robert Morden in P. Gordon's *Geography Anatomiz'd or A New Geographical Grammar*. Fergus(s)on areas shown in blue and Highland line shown in red: Added by B. J. Ferguson, CFSNA President, based on research

The Fergussons of Kilkerran in Ayrshire assumed seniority in the clan hierarchy in the 1950's. Today, Sir Charles Fergusson of Kilkerran, 9th Baronet, who lives in the ancestral home near Maybole Ayshire, is regarded as 2<sup>nd</sup> Chief of the Name and Arms of all Scottish Fergusons and Fergussons.

Collectively from Scotland there were Fergus(s)ons from areas Craigdarroch, Kilkerran, Strachur, Raith, Athole, Balquhiddy, Kincardine and Angus, Kinmundy, Pitfour, Banff. and Ross-shire. From Ireland Armagh,Down, Belfast, Antrim, Londonderry, Tyrone, Fermanagh, Leitrim, Sligo, Mayo.

"Sons of Fergus" since migrating worldwide over have gained recognition not only famous for their military leadership and acts of valor but also nonmilitary activities, e.g. in law, the church, government, the arts and sciences, medicine, education, agriculture, in business, industry, sports, literature, technology, transportation, and to even to include space exploration. This of course include those sept names which include Farris, Kidd, etc. as described previously.

# HISTORY OF ST ANDREW



We don't know exactly how he came to be our patron saint, but:

- We think he was a fisherman and one of Jesus' first Apostles.
- He was sentenced to death by crucifixion by the Romans in Greece but asked to be crucified on a diagonal cross as he felt he wasn't worthy to die on the same shape of cross as Jesus.
- This diagonal cross is now used on the Scottish flag - the Saltire.
- Records suggest Scotland adopted St Andrew as the patron saint by the year AD 1000.
- In 1286, the Seal of the Guardians of Scotland (used to authenticate legal documents and communications) had a representation of St Andrew on his X-shaped cross.
- In 1390, St Andrew first appeared as a national symbol on a coin of the realm, a five-shilling piece minted during the reign of Robert III.

## WHAT IS THE CONNECTION TO SCOTLAND?

- Legend says that relics of the saint were brought from Patras in Greece to Kinrymont in Fife in the fourth century by St Regulus, after he was shipwrecked off the east coast.
- The church at Kinrymont became the cathedral of St Andrews and soon became a major centre for medieval pilgrimage.
- A different legend says that in the ninth century, the Pictish king, Old Irish: *Óengus mac Fergusso*, Angus mac **Fergus**, adopted St Andrew as the patron saint after seeing a Saltire appear in the sky, immediately before his victory at Athelstaneford.



MODERN TIMES

- These days Scotland celebrates [St Andrew's Day](#) on 30 November, every year.
- The day is a bank holiday with many organizations giving their staff the day off work.
- Events happen right across the country - from free entry to historic attractions to ceilidhs, food markets and entertainment including poetry, music, art and performance.

THE SALTIRE



This is the Saltire - a blue flag with a white diagonal cross.

- It's believed to be the oldest flag in Europe.
- The flag uses an azure background, known as Pantone 300.
- Alongside the royal flag, the Lion Rampant, the Saltire can be seen flying in the crowds of international sporting events, on churches and on national and local government buildings.



# THE BATTLE AT ATHELSTANEFORD, EAST LOTHIAN, IN AD 832 AND THE FERGUS CONNECTION



- An army of Picts and Scots under King Angus Mac Fergus invaded the Lothians, which was still Northumbrian territory at the time.
- It found itself surrounded by Saxons led by Athelstan.
- Fearing defeat, King Angus Mac Fergus led prayers and then saw a cloud formation of a white Saltire in the blue sky.
- The king vowed that if, with Andrew's help he won, he would make him the patron saint of Scotland.
- The Scots won and the Saltire became the flag of Scotland.

Find out more about the Saltire at the [National Flag Heritage Centre](#) in Athelstaneford.

# TARTAN & KILTS

**Name five iconic things about Scotland, and chances are one of them will be tartan or a kilt! We're well known for men in kilts, but it's so much more than just something to wear - it's a historic piece of clothing which has stood the test of time.**

These days you can find tartan in even designer collections, high street stores or homewares.

But it all started here in Scotland, hundreds of years ago.

## TARTAN



- It's a fabric made up of horizontal and vertical stripes in different colors, on a colored background.
- The interwoven stripes are known as a sett.
- It originated in the Highlands.
- The first mention of tartan in Scotland was in 1538. Originally, clans people used local plants, mosses and berries to dye the wool.

Name of Tartan:	Ferguson - 1830 of Atholl (Clan)
Alternative Name:	Ferguson of Atholl
ITI Number:	337
Category:	Clan/Family
Designer / Source:	Wilsons of Bannockburn
Date:	c1830
<hr/>	
Slog:	BKG:WKG
Colour Sequence:	BKGRGKW



**TARTAN IS USED TO MAKE A KILT**



**Terry and Dana Ferguson**

**Tartans of the Fergusons**

A kilt is a piece of tartan, worn around the waist. However, a 'proper' kilt is usually accompanied by:

- A sporran - a small bag worn around the waist, over the kilt. Sporran is the Gaelic word for purse.
- A kilt pin - holds the two pieces together at the front.
- Sgian dubh (pronounced skee-an doo) - a small dagger which sits in the sock.

**7 FACTS ABOUT KILTS**

- The kilt originated in the Highlands too.
- Originally it was an untailored, 5 metre-long piece of cloth.
- It was known as the féileadh mor in Gaelic (pronounced philamore), meaning the 'big kilt'.
- It was worn around the waist, like a modern kilt, but the remaining fabric was also draped over the shoulder and pinned.
- This upper portion could be adjusted according to the demands of weather, temperature or freedom of movement needed.
- It grew in popularity after being chosen by Highland regiments serving with the British Army.
- It quickly became sought after south of the border as the British aristocracy considered all things Scottish a fashion statement. Today it features prominently in Vivienne Westwood designs.



**TODAY KILTS ARE OFTEN WORN:**

- At weddings, by the wedding party and guests.
- At Highland games, by athletes and spectators.
- At ceilidhs, by dancers and the band.

**OTHER WAYS TO WEAR TARTAN:**

- A traditional tartan plaid, wrapped over a plain piece of clothing
- A tartan dress or skirt
- A tartan bow tie or tie
- A tartan ribbon
- Tartan shoes
- Tartan bags
- Tartan trousers
- And much more



# St. Columba of Iona [Fergus Connection]

**Columba** ([Irish](#): *Colm Cille*, 'church dove'; [Scots](#): *Columbkille*; 7 December 521 – 9 June 597) was an [Irish abbot](#) and missionary evangelist credited with spreading Christianity in what is today [Scotland](#) at the start of the [Hiberno-Scottish mission](#). He founded the important [abbey](#) on [Iona](#), which became a dominant religious and political institution in the region for centuries. He is the patron saint of [Derry](#). He was highly regarded by both the [Gaels](#) of [Dál Riata](#) and the [Picts](#), and is remembered today as a Catholic [saint](#) and one of the [Twelve Apostles of Ireland](#).<sup>[4]</sup> In Ireland, he is commonly known as Colmcille.

Saint Adomnán writes

“St. Columba, then, was born of noble parents; his father was Fedilmith, **son of Fergus**, and his mother was Aethne, whose father can be called in Latin Filius Navis, but in the Scotie tongue MacNave. In the second year after the battle of Culedbrina, and in the forty- second of his age, St. Columba, resolving to seek a foreign country for the love of Christ, sailed from Scotia 1 to Britain “

Columba studied under some of Ireland's most prominent church figures and founded several monasteries in the country. Around 563 he and his twelve companions crossed to Dunaverty near [Southend, Argyll](#), in [Kintyre](#) before settling in Iona in Scotland, then part of the Ulster kingdom of Dál Riata, where they founded a new abbey as a base for spreading Celtic Christianity among the [northern Pictish kingdoms](#)<sup>[5][6]</sup> who were pagan. He remained active in Irish politics, though he spent most of the remainder of his life in Scotland. Three surviving early medieval Latin [hymns](#) may be attributed to him.<sup>[7]</sup>

Columba was born on Thursday, December 7, 521 near Gartan Lough, county Donegal, Ireland. On the side of his father, Phelim **MacFergus**, a chieftain of the Northern Ui Neill clan, he was descended from King Niall “of the nine hostages”, who had reigned as High King of Ireland in the later fourth century (the nine hostages were the kings’ sons he compelled the other powerful clans to give him as hostages). On the side of his mother, Ethna (Eithne), he was descended from Cathair Mor, King of Leinster. His grandmother, Erca, daughter of King Erc, was a sister of **Fergus Mor**, who led a colony of Irishmen from Dalriada in Ireland to Argyll in Scotland at the end of the fifth century, thus laying the foundations of the Irish colony in Scotland which became known as Dalriada. Columba, therefore, could have become a king if he had not become a monk. As an angel once revealed to his friend, St. Ciaran of Clonmacnoise: “What you have surrendered for the love of God is nothing but the tools of your father’s trade; what Columba has foregone is the scepter of Ireland, his by ancestral right.” (D)



*Saint Columba, Apostle to the Picts*



Columba established his first monastery at Derry in 548. Others followed, notably Durrow in Co. Offaly, which became famous for the Celtic artistry of its illuminated manuscripts. In 563 Columba sailed with twelve followers who found a monastery on the Scottish island of Iona, which was part of the Scottish kingdom of Dalriada, ruled by his cousin Conaill.

Columba's missionary work... there is no doubting the profound influence of Iona on the Celtic Church as a whole, and on the spread of Christianity in Scotland and northern England. Columba was also a political figure of consequence. His early conversion of Brude, king of the Picts, reduced the threat of attacks on Christian Dalriada. In 575, returning to Ulster for a convention held at Drum Ceatt, he negotiated the Scottish kingdom's independence from the Irish Dalriada. At the same convention he persuaded King Aedh to preserve the bards of Ireland, whose satires had made them unpopular. Columba died on Iona in 597. Chronicles of his life appeared in the following century, most notably from Saint Adomnán, who attributed to him many prophecies, visions and miracles, not least of which was warding off the **Loch Ness monster** with the sign of the cross.

**St. Columba [and Loch Ness Monster]**



According to the biographical account of Adamnan, in 565 St. Columba encountered the Loch Ness Monster. The story goes that Columba was contemplating how to cross the loch, when he saw some Picts mourning the death of one of their community. They spoke of how a great “water beast” had tried to eat the man, but they had managed to save him from its grasp, although unfortunately he was too injured.

In response, Columba did two things. Firstly, he placed his staff on the man's chest and raised him from the dead, and secondly, he ordered one of his monks to go for a swim.

When the swimming monk raised the attention of the beast, the crowds at the side of the loch were hugely distressed. They shouted to the monk to swim back to safety, aware that the beast had surfaced and opened its mouth. But Columba remained calm. He walked to the edge of the loch, made the sign of the cross, and said, “You will go no further! Do not touch the man! Leave at once!” The Loch Ness Monster fled as if terrified, “more quickly than if it had been pulled back with ropes,” and was not seen for centuries after that.

Narratives and sources compiled for St Columba writing are from:  
From the Appletree Press title: A Little Book of Celtic Saints.  
All Material © 1999-2005 Irelandseye.com and contributors And  
THE LIVES OF ST COLUMBA OF IONA AND THE SAINTS OF IONA  
Written by Vladimir Mos And Intro by Wikipedia.



# The Stone of Scone [Fergus Connection]



Various theories and legends exist about the stone's history prior to its placement in Scone:

- One story concerns **Fergus Mor, son of Erc**, the first King of the Scots in Scotland, whose transport of the Stone from Ireland to Argyll, where he was crowned on it, was recorded.
- Some versions identify the stone brought by Fergus with the Lia Fáil used at Tara for the High King of Ireland. Other traditions



contend the Lia Fáil remains at Tara. (Inis Fáil, The Island of Destiny, is one of the traditional names of Ireland.)

- Legends place the origins of the Stone in Biblical times and consider the Stone to be the Stone of Jacob, taken by Jacob while in Haran, (Genesis 28:10–22).

Source: wikipedia

St Columba, quoted as a blood line of **Fergus Mor**, is credited with bringing Christianity from Ireland to Scotland. He was also associated with the

coronation stone of the house Dal Riata. According to the legend, this stone was the same as that used by the biblical Jacob as a pillow.

In bringing the stone to Scotland, Kenneth I (another direct descendant of **Fergus Mor**) had completely moved the house of Dal Riata away from Ireland for good. The stone was relocated to Scone (pronounced 'Scoon') Abbey and became known as the 'Stone of Scone' or 'Stone of Destiny'.

This is an important symbol of the Irish, Scottish and subsequently British monarchy which has a considerable history of its own. It was blessed by St Patrick and has been used to crown Scottish, English and/or British monarchs from the day that it was brought to Scotland. The Stone of Scone was most recently in the news (1996) when it was returned to Scotland after residing for centuries in Westminster Abbey in London.

Fergus(s)on descendants may have brought this symbol with them from Ireland but more importantly they brought a blood-line. Almost all subsequent kings and queens of the Scots, including the present Queen Elizabeth II, are considered by historians to be of the same lineage as Fergus Mor. Without question, these are significant and profound contributions to the history of Scotland and indeed Britain.

## Controversy

Geologists proved that the stone taken by Edward I of England to Westminster is a "lower Old Red Sandstone", which was quarried in the vicinity of Scone. Doubts over the authenticity of the stone have existed for a long time: a blog post by retired Scottish academic and writer of historical fiction Marie MacPherson shows that they date back at least two hundred years.

On 13 April 1951, the Stone of Destiny was returned to Westminster Abbey in London after a daring heist. It had been stolen on Christmas Eve the previous year by a group of Scottish students, who had hidden it under a saltire at Arbroath Abbey in Scotland until it was returned following a large public outcry. The group of students - Ian Hamilton, Alan Stuart, Kay Mathieson and Gavin Vernon - actually managed to damage the stone by dropping it in transit, before secretly repairing it ahead of its temporary relocation to Arbroath. But while the stone was eventually returned, rumors have abounded as to whether or not the stone that was returned is the original, highly-valued symbol of Scottish history.

## **Exclusive: Our dad faked Stone of Destiny, claim family of stonemason who repaired relic**

THE children of a stonemason who repaired the Stone of Destiny have broken their silence to reveal they are convinced it IS a fake.

Bertie Gray mended the stone in 1950 after it was accidentally broken in two as it was liberated from Westminster Abbey by four students.

But his son Gordon and daughter Morag claim he made two elaborate replicas of the stone.

He broke both and fixed each of them with three bolts so it would be impossible to tell them from the original.

Gordon and Morag believe he switched the ancient stone for one of his fakes.

They say Bertie handed over the counterfeit to the students, who left it for police to find at Arbroath Abbey.

His children believe that is the stone which now lies in Edinburgh Castle.

Retired quantity surveyor Gordon Gray and his sister Morag Tait, 79, say their dad took the secret of the real stone's whereabouts to his grave.

**Source: [Scottish Sunday Mail article 29th June 2008](#):-**

In 2008, the then-First Minister Alex Salmond claimed that the Stone of Destiny is a medieval fake, thus reigniting the debate in the modern era.

Visitors to Scone Palace today can also see a replica of the stone that resided there for centuries



# The name Fergus and early Scottish Church history



St Fergus Chapel Ruins Est 13th Century - Aberdeen Scotland 2018

From Flickr

Dyce Old Parish Church was built in the 13th or 14th century on a site that is associated with worship for many centuries prior to this, shown by a collection of early Christian and pre-Christian carved stones (see Dyce Pictish Stones). It is located on a slight rise south of the banks of the meandering River Don, north of Dyce.

There is open farmland to the west, south and east. A large modern cemetery is attached to the south of the graveyard boundary. The church was dedicated to St Fergus and was in use until 1872.

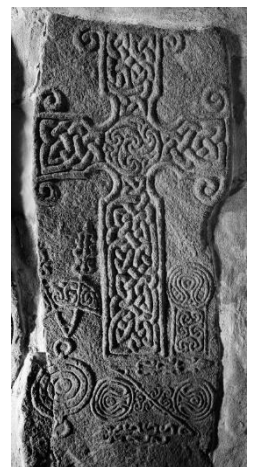
It is recorded in the life of St. Mungo that when on his way from St. Serfs, at Culross, to the scene of his future labours in Strathclyde, after crossing the Forth he found a holy man named Fergus, who lay at the point of death, and that after his decease St. Mungo carried his remains to Glasgow, where they were laid to rest in the spot on which the Cathedral afterwards rose, and which thus witnessed the first of a long succession of Christian burials.

A parish in Buchan, which, strangely enough, for more than a century has formed part of the estates of the Fergusons of Pitfour, takes its name from St. Fergus, of whom it is recorded that, after having enjoyed the episcopal dignity in Ireland, he came with a few presbyters and clerics — men given to God — to the western parts of Scotland, and settled 'ad confines de Strogeth' where he laid the foundations of three churches. He then betook himself to Caithness, where both consonancia verborum and virtutum flagrantia, he suaviter attraxit et persuasit the barbarous people to accept the faith. From Caithness he went to Buchan, where 'in the place now commonly called Lungley, he built a church of new,' which long remained to the honour of this sainted man. From the wind-swept parish on the sandy shore of Buchan, he finally went to Glamis, where he consecrated new ccenohia to God and chose the place of his rest. 'The beatified Fergus,' says the Breviary of Aberdeen, 'full of days and years in that new mansion which he had dedicated to God, foretelling the day of his death, and a little inclining his head, slept in God.'

Miraculous powers were attributed to his relics. His head was transferred to Scone; and 'by Sanct Fergus' heid in Scone,' was a favorite oath of one of the Scottish monarchs.

His arm, covered with silver and set with precious stones — 'of the weight of 18.5 ounces, believed to be given by the devotion of the people or rector of Skene or Dyce' — was, down to the Reformation, a precious possession of the cathedral of St. Machar, at Aberdeen. The old church of the parish of St. Fergus is described as situated on 'these pleasant and extensive downs called the Links of St. Fergus.' Among the bishops present at Rome at a council in 721 was 'Fergus the Pict, a bishop of Ireland.' The second abbot of Iona was Fergus Brit, or Fergna Brit— Fergus the Briton; but why he was so called it is impossible to say, as he was, according to Dr. Skene, undoubtedly of the tribe of the patron saint.

canmore.org.uk Dyce, Saint Fergus' Church, Pictish Cross-slab





# The Red Lion [Fergus Connection]



*The Lion Rampant flag (Picture: Getty)*

The lion was and remains the primary symbol of Scotland. The rampant red lion adorns the Scottish flag, and it too appears on the shield of the British royal coat of arms. Information about its origin has been passed down. It came with the transfer of the Davidic monarchy from Ireland to Scotland around A.D. 500: **"How that Eastern Tropical Beast, a Lion, came to be the Blazon of a Country lying so far West as Scotland, and in the Icy North, the following extract from [Edmund] Campion's Historie of Ireland [1571], p. 32 in [Edmund] Spencer's Publication [ A Vewe of the Present State of Irelande , 1597], will declare:**

**~First therefore came from Ireland Fergusius, the Son of Ferchardus; a man very famous for his skill in blazoning of armes. Himselfe bore the Red Lyon, rampant in a Golden Field (John Major [ Historia Majoris Britanniae, 1521], lib. 2, cap. 1). There was in Ireland a monument of marble [that is, of stone—the Stone of Destiny], fashioned like a throne; and . . . because he deemed the finding thereof to be ominous to some kingdome, he brought it along with him and layde it up in the country for a Jewell. This marble Fergusius obtained towards the prospering of his voyage, and in Scotland he left it, which they used many years after, in Coronation of their kings at Scone.'**

**"Thus, it will be seen, that the Lion of Scotland was, in reality, the Lion of Ireland: and, as the Lion is no more an Irish than a Scottish wild beast, it is evidently an importation to that Country from the East: further, as having been associated, as is seen above, by Fergus with the National and Family Stone, it is clear that he must have considered it equally as the Family and National Standard" (F.R.A. Glover, England, the Remnant of Judah, and the Israel of Ephraim , 1861).**

Why a red lion? Again, Scotland's monarchs originally came from Northern Ireland—that is, from Ulster, which also used the symbol of the Red Hand and the Red Branch. These likely originated with the descendants of Zerah, who was identified in Biblical Scripture by the scarlet cord upon his

hand. Since the Zarhites were of the tribe of Judah, they would likely have used the lion emblem—but perhaps colored it red to represent the scarlet cord (the symbol of their denied primacy).

What is the Lion Rampant flag? The Lion Rampant flag is another well-known flag associated with Scotland, it is a yellow flag with a red lion and a red frame. This is considered the unofficial flag of Scotland and is referred to as the 'Royal Flag of Scotland'. It is connected with royalty because historically and legally the lion flag belongs to the monarchy, in particular the King or Queen of Scotland. Since there has not been a Scottish King or Queen since the 17th century, so the flag now belongs to Queen Elizabeth II. The lion flag is only allowed to be flown by a monarch, and it is traditionally flown at royal residences when the Queen is not in residence. In 1672 Parliament made it illegal for a private citizen or corporate body to fly or wave the Lion Rampant flag. The flag is called Lion Rampant flag because of the position of the lion, he is ready for battle.

sources:

<https://www.ucg.ca/booklets/throne-britain-its-biblical-origin-and-future/appendix-9-lion-and-unicorn>

<https://metro.co.uk/2017/11/30/why-is-the-scottish-flag-called-the-saltire-and-what-is-the-lion-rampant-flag-7120762/>

## The Lion and Unicorn People

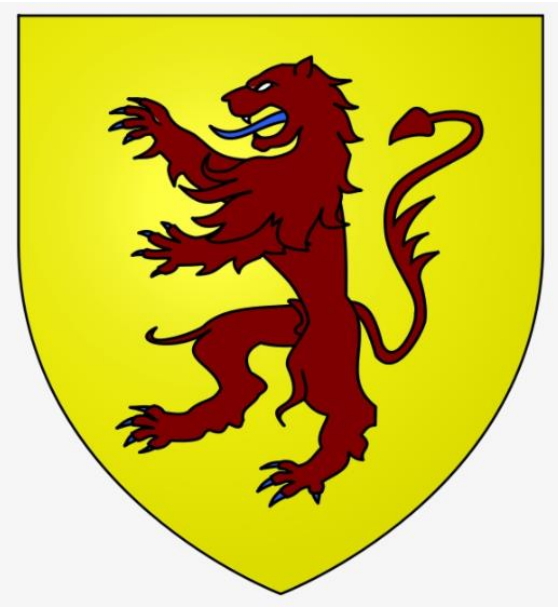
"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!... God brought him forth out of Egypt; he hath as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee" (**NUMBERS 24:5-9**).

The only people represented today by the lion and unicorn together are the British people. The Royal coat of arms has on one side of the central shield a crowned lion representing a royal kingdom, and on the other side a unicorn with a chain around it representing strength.

Source: 'Voice of Revival'

Source: <https://www.cai.org/bible-studies/davids-throne-found-britain>

# Early Arms of the Fergussons



~First therefore came from Ireland Fergusius, the Son of Ferchardus; a man very famous for his skill in blazoning of armes. Himselfe bore the Red Lyon, rampant in a Golden Field (John Major [ *Historia Majoris Britanniae*, 1521], lib. 2, cap. 1).

Picture to the right found in Kilkerran house.

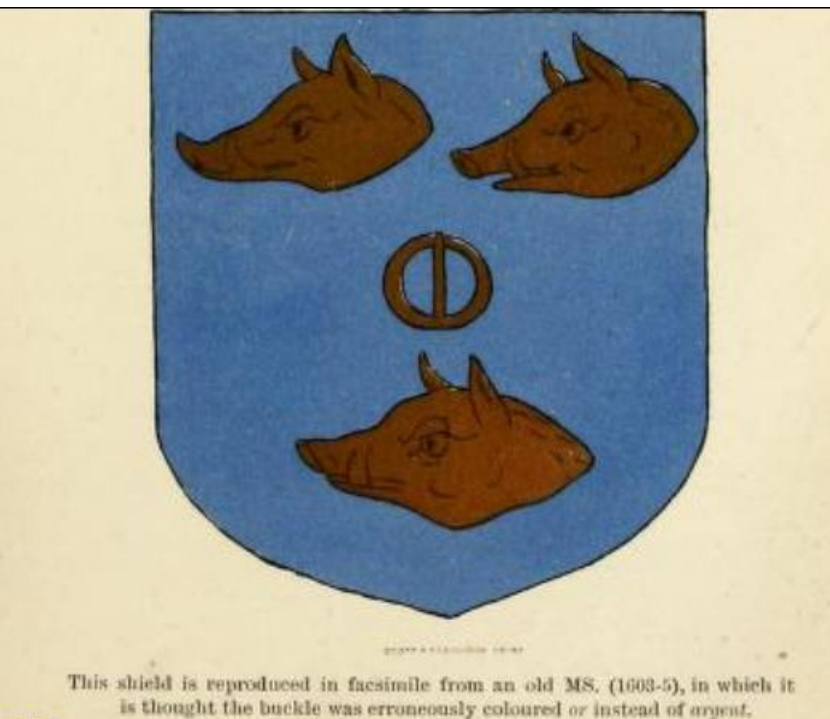


Image from page 72 of "Records of the clan and name of Fergusson, Ferguson and Fergus;" (1895)

Fergusson of Dunfallandy

Baron Fergusson

"The Laird of Fergusson

Chief of his Clan in roll of Clans 1587

These personal arms are displayed at the Fergusson Kilkerran estate. There are many more, but these are the earliest. Some of these can be found in the "Records of the clan and name of Fergusson, Ferguson and Fergus;" (1895)





REV. DAVID FERGUSONE.  
1672 - 1678.



FERGUSON of Craigdarroch.  
1673.



FERGUSON of Kinmundy.  
(Major James Fergusson  
of Balmakelly)  
1691.



FERGUS of Falibower  
1742



FERGUSON of Raith.  
1725 & 1782.



FERGUS (Montserrat)  
1783.



FERGUSON-TIPPER.  
(Poland.) 1779.

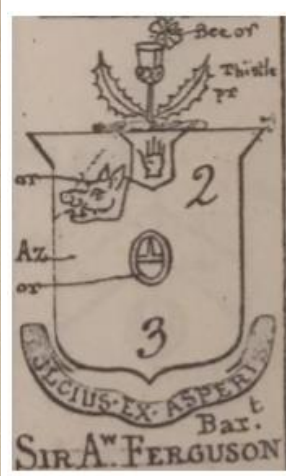


CAPT JOHN FERGUSON, R.N.  
1757.



FERGUSON of Pitfour  
1734 - 1755

These arms are some of the oldest registered before 1802. Not all arms are displayed.





# Personal Arms of Sir Charles Fergusson “Chief of the Name”



In 2017, CFSNA SVP and later President Eric C. Ferguson and his family made a visit with Sir Charles Fergusson (a very kind and generous man) at Kilkerran. Here Sir Charles displayed his “Personal” coat of arms as issued by the Court of the Lord Lyon, who oversees a standing court of law which regulates heraldry in Scotland. The Lyon Court maintains the register of grants of arms, known as the Public Register of All Arms and Bearings in Scotland, as well as records of genealogies.



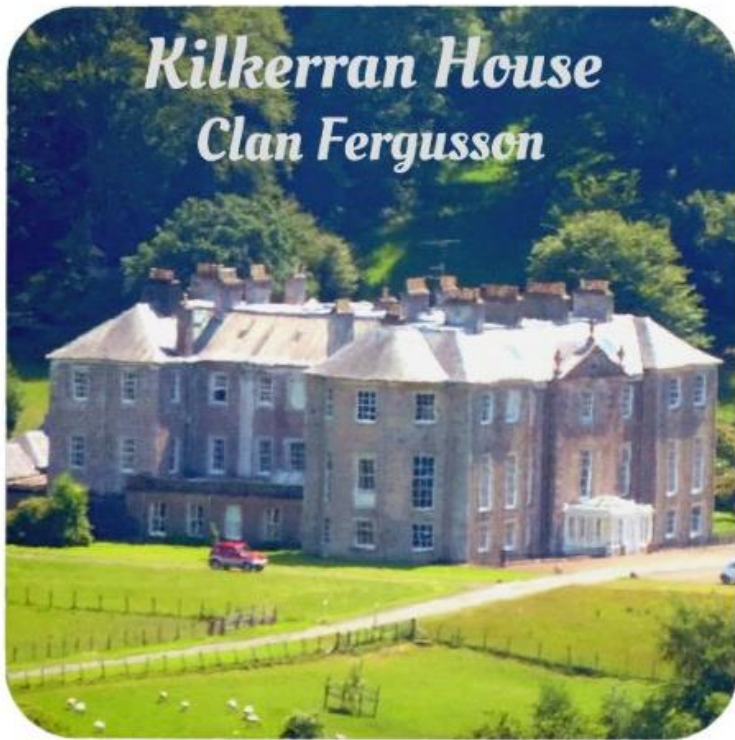
I should add that Sir Charles legally holds the “undifferenced” coat of arms bearing “Azure a Buckle Argent between three Boar’s Heads coupéd”

I personally want to thank Sir Charles and his family for the splendid time there and sharing these pictures.

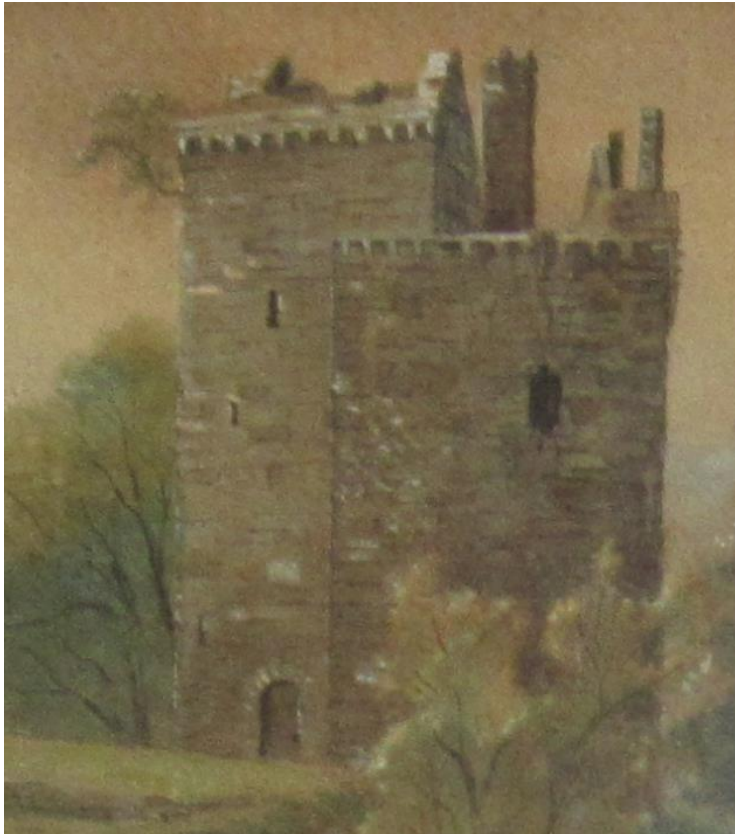
~ Eric Ferguson  
CFSNA President



# Estates / Castles of the Fergussons or Fergus



Painting of Kilkerran 1760 at the estate.



(left) The better days of the Kilkerran tower castle. Portrait of The Fergusson Kilkerran Tower castle said to be built in the 15<sup>th</sup> century. Portrait located in the Kilkerran House. (below picture of tower castle in ruins)



*Ferguson Clan Seat - Kilkerran Castle*





The Kilkerran Tower castle now in ruins since about 1870.



#### Kilkerran Castle View

The Fergusson (correctly spelled with the double-S) family built this castle around 1500, and abandoned it in the 17th century when the present Kilkerran House was built. The ruin is somewhat easier to see and photograph at this time of year, with no foliage on the trees. Compare this view with [NS2900 : The Old Castle](#).



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**Craigdarroch** is the name of a house near [Moniaive](#), [Dumfries and Galloway](#), Scotland. It was the seat of the Chief of the Dumfriesshire [Fergussons](#) for 600 years. Built by [William Adam](#) in 1729 over the old house dating from the earliest records (14th century). Wikipedia





**Carrickfergus Castle** (from the Irish *Carraig Fergus* or "cairn of Fergus", the name "Fergus" meaning "strong man") is a Norman castle in Northern Ireland, situated in the town of Carrickfergus in County Antrim, on the northern shore of Belfast Lough. Besieged in turn by the Scottish, native Irish, English and French, the castle played an important military role until 1928 and remains one of the best preserved medieval structures in Northern Ireland. Carrickfergus was built by John de Courcy in 1177 as his headquarters, after he conquered eastern Ulster and ruled as a petty king until 1204.

The castle, the name, meaning "rock of

Fergus," commemorates King Fergus, the story goes, who was shipwrecked off the coast about 320 AD. Because of its strategic position on a rocky spur above the harbour, Carrickfergus Castle, a perfectly preserved relic of the Norman period, has played a large part in Irish history. It was besieged and taken by the Scot Edward Bruce, brother of Robert the Bruce, in 1316. Many other conflicts followed.



There is not much left of **Dunseverick Castle**, Antrim Ireland the last fort on this location for perhaps over three thousand years. Though the historical records are sketchy, this was also a power center for the Dal Riata kingdom which used its maritime skills parts of the north off Ireland and the west of Scotland. It is the 500 AD departure point from Ireland of the Lia Fail coronation stone. Murtagh loaned it to Fergus Mor for the latter's coronation in western Scotland part of which Fergus Mor had settled as his sea-kingdom expanded. The castle

was captured and destroyed by British General Robert Munro in 1642, and today only the ruins of the gate lodge remain.

Source: <http://www.coastal.ie/coastal-education-news/dunseverick-castle/>





Dunfallandy Estate Pitlochry Scotland with Scotland flag and Ferguson flag flying, now a guest house.



(above) The former estate of Fergusson of Dunfallandy  
Lieutenant-General Archibald Fergusson 'the General' (1755 -1834)  
Baron Fergusson  
"The Laird of Fergusson  
Chief of his Clan in roll of Clans 1587"



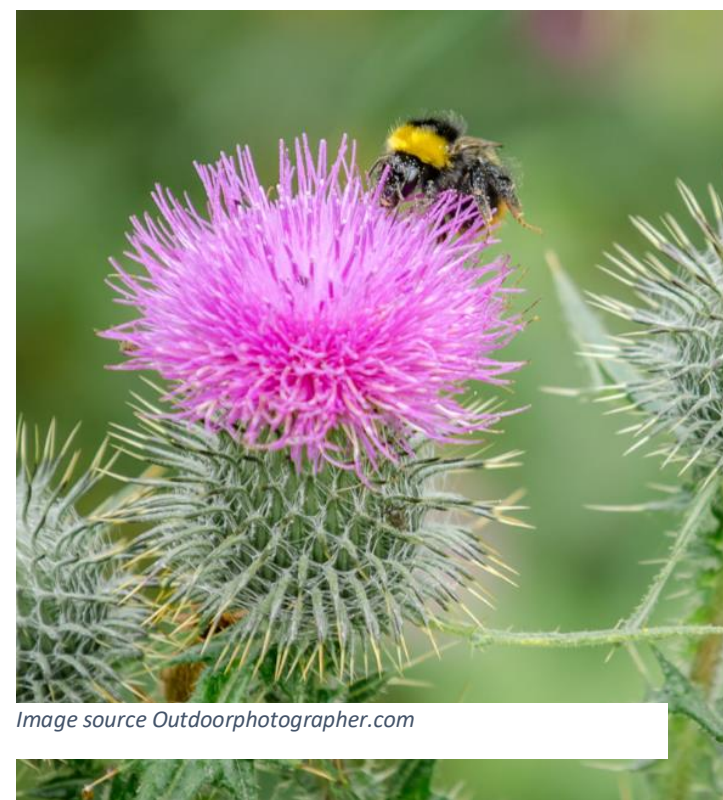
A side view of Pitfour House, c. late 19th century



**Langwell House, Strath Kanaird, Wester Ross**, estate was 6,000 acres.  
First home to **Col. David Ferguson Esq.** Tacksman of Langwell b1817 - d1901 and



# The Bee and The Thistle



**England has the rose, Wales the daffodil, Ireland the shamrock and Scotland...the thistle.**

Second only to the tartan, nothing quite says 'Scotland' like this humble, prickly weed. But how on earth did it become the proud emblem of an entire nation?

In truth, no one knows for certain how the purple-flowered thistle rose to such lofty significance. One legend is the **thistle** was adopted as the Emblem of **Scotland** during the reign of Alexander III (1249 – 1286). Legend has it that an Army of King Haakon of Norway (Vikings), intent on conquering the **Scots**, landed at the Coast of Largs at night to surprise the sleeping Scottish clansmen. The warriors were saved from an ambush by the invading Norse (Viking) army when one of the enemies trod on the spiky plant. His anguished cry roused the

slumbering warriors who duly vanquished the invaders and adopted the thistle as their national symbol. Source: VisitScotland.com

Perhaps the thistle's first recognizable use was on silver coins issued in 1470 during the reign of James III and from the early 16th century, it was incorporated into the Royal Arms of Scotland. Scotland's premier Order of Chivalry, established in 1687, is The Most Ancient and Noble Order of the Thistle

The Fergussons have also used the thistle for their crest for centuries much like the national symbol for Scotland, but with the added "Suckling Bee" on top. The connection is that the Fergussons are an anchor to Scotland being amongst the most ancient people. But there is also another clan who is ancient as well. They are **Clan MacInnes**. They claim descendants from ancestors Óengusa (Angus), who by the way is brother of **King Fergus Mor**.

Óengusa, a master of ships and sailors, settles in Islay and Jura and perhaps also in Colonsay. Fergus establishes Dál Riata's high kingship at Dunadd. Historians presume Óengusa to be the forebear of Cíneal n'Óengusa (Clann Aonghais).



McInnes Crest source Clan McInnes

So, what is the story behind the McInnes Thistle and Bee?

Motto: E Labore Dulcedo

("Pleasure arises from work"

or "Toil yields delight")

The background about this crest comes from the Chieftain of Kinlochaline and the MacDonald Clan.



Ancient MacInnes

*"At the time of Alexander II, King of Scotland, early in the 13th century the Morvern area was under siege from the Norwegians who were plundering the Western Highlands. Knowing a landing was imminent, the Chief of Kinlochaline was sent to a location where the enemy was expected to land. Moving at night, the Chief arrived at the location with his men. They had a long wait and lay down on the mossy banks and feel asleep. Turning over in his sleep, MacInnes touched a nest of bees and was stung. He leaped up just in time to see the enemy landing. Calling his men to battle, they took the enemy by surprise. The battle was quick and severe. The Vikings, knowing that defeat was to be theirs, tried to flee to their ships. MacDonald's men were waiting and made a clean sweep of the raiders."*

Sources:  
[macinnes.org/crests/coa\\_ancient.html](http://macinnes.org/crests/coa_ancient.html)  
[macinnes.org/symbols.html](http://macinnes.org/symbols.html)

**NOTE:** A little known fact regarding MacInnes. After 1512 The Fergusons in Easter & Wester Cally, Strathardle, part of the MacAdi Fergusons of Balmacruchie began using the patronymic / cognomen MacAngus after a forebear, Anglicised to MacInnes. Charters in 1620 still show the name in use as "Angus Fergusson or MacInnes". These are a Sept of the original Fergussons of Balmacruchie and not those mentioned of Clan Donald. [source Malcolm Ferguson, Australia, CFSNA Honored Member]

The McInnes story is somewhat like the viking raid where the scots won the day.

While the background for the Fergussons story of the Bee and Thistle is still in pursuit, Sir James Fergusson in the Johnston's Clan Histories of "The Fergussons" states on page 26, "Of the several Fergusson mottos, the one most generally borne is Dulcius ex asperis (Sweeter from difficulties)" in allusion to the bee's labours in winning honey from the thistle.

(Right) The Fergusson Crest.



# Robert Burns [and The Ferguson]



Statue of Robert Ferguson - Poet



Robert Burns – Scotland's Bard

Robert Fergusson lived from 5 September 1750 to 16 October 1774. He was one of Scotland's greatest poets, and the man who Robert Burns acknowledged as his inspiration. The wider picture in Scotland at the time is set out in our Historical Timeline.

Robert Fergusson was born in Cap-and-Feather Close, in Edinburgh's Old Town, the son of William Fergusson, who worked for the British Linen Company. He was educated at Edinburgh Royal High School and the High School of Dundee, before studying at the University of St Andrews. His father died in 1767 and Robert returned to Edinburgh to support his mother and sister, obtaining employment as a copying clerk in a lawyer's office.

It was while he was at St Andrews that Fergusson began to produce poetry, his first poem being a mock elegy in Scots which, at a time when most Scottish poets were using English, showed an individuality and flair matched by the poem itself. After returning to Edinburgh, Fergusson was a regular contributor of poems to "*The Weekly Magazine, or Edinburgh Amusement*". He was also active on Edinburgh's lively social and literary scene, becoming a member of the *Edinburgh Cape Society* based in a pub in the Old Town called *The Isle of Man Arms*. One of his poems, "*Auld Reekie*", was written in honor of the *society and its members*.

Fergusson began to suffer from severe depression in 1773 and fell prey to what at the time was called "religious melancholia". He stopped writing, withdrew completely from his friends and riotous social life, and spent his time reading the Bible. While still suffering from depression he suffered a severe injury to the head falling down a flight of stairs. His mother tried to care for him, but he was later moved to Darien House, Edinburgh's public asylum. Two months later he died, still confined in Darien House, on 16 October 1774.

His death brought to a tragically premature end a short, but highly accomplished and extremely promising literary career. Fergusson's poems were collected and published the year after his death and became an immediate success. Many of Robert Burns' poems were clearly inspired by Fergusson's work, and when Burns visited Edinburgh in 1787 he paid for the erection of a headstone in the Canongate burial ground to the man he described as "*Scotia's Poet*". He also wrote the inscription, which reads:



No sculptur'd marble here, nor pompus lay,  
 No story'd urn nor animated bust;  
 This simple stone directs pale Scotia's way  
 To pour her sorrows o'er her poet's dust.

There seems every reason to believe that had Fergusson lived, Scotland could today boast two national bards rather than just one. Robert Burns' headstone still stands over Robert Fergusson's grave, and Fergusson is also remembered in a life-size statue of him walking along the pavement just in front of Edinburgh's Canongate Kirk.

# Bagpipes and Harp [Fergus Connection]

MUCH controversy has centred around the origin of the bagpipe in Scotland. Some assign it a Roman importation, whilst others allege that it came from Norway. The truth is, that Scotland got the instrument from Ireland as the result of two colonizations ; the first, under Cairbre Riada, in A.D. 120, and the second, under **Fergus**, Lorne, and Angus, the sons of Erc, about the year 506.

All authorities, following St. Bede, agree that Caledonia was peopled from Ireland, and we are on perfectly safe ground in stating that the Irish colonists who went over under **Fergus MacErc**, in 506, brought the bagpipe as

42

well as the harp with them.<sup>1</sup> O'Donovan says:—  
 “The present language of the Highlands passed from Ireland into the Highlands about A.D. 504 ; and a regular intercourse has ever since been kept up between both countries, *the literature and music of the one having been ever since those of the other.*”

The story of the bagpipe  
 By William Henry Grattan Flood      published 1911



The dress of Irish and Scottish Gaels.

Image from UlsterHeritage.com

# Please welcome to our readership, the Ferguson – Shaw family of Kaysville Utah!

Some of you may have seen and heard the new super stars on Youtube. They are Mat and Savanna Shaw, a Daddy Daughter duet.

Amid the melancholy caused by the COVID-19 outbreak, the father daughter duo has set out to be a ray of hope and sunshine in spite of what otherwise appears to be a dismal situation.

When the father and daughter duo sat down at their kitchen table in late February 2020 to sing “The Prayer” —originally made famous by Celine Dion and Andrea Bocelli in the late ’90s—the intent was to make a video solely for their family and friends. They decided to make the video when 15-year-old Savanna’s choir canceled practices due to the COVID-19 outbreak. In a two-week period, the four-minute video, which was released on 6 March 2020, has more than 5 million views on YouTube and 4.4 million views on Facebook.



President Eric Ferguson caught up with this wonderful family, sending them Fergusson glasses as a gift having seen Mat wear a Ferguson shirt. Mat wrote back with his father in laws picture sporting his Ferguson tartan tie. It’s a wonderful display. Mat’s wife is a Ferguson. Anyway, we wish them much GOOD success. Their voices are wonderful. Catch them on Youtube. And, wouldn’t you know it the Scottish Shaw Clan claims “descends from the crown of Scotland back to the Kings of Dal Riada” as such as the Fergusons. With this evidence we could probably assume Savanna is a Dal Riada “princess”. Take that to Disney. Best Wishes, Happy Mother’s Day to her mother.



# Happy Mither's Day



If it wisnae fur you, Mammy  
Whaur wid I be?

Ye wiped ma nose,  
an washed ma claes  
An made me chips fur tea

Ye picked me up  
when I fell doon

An rocked me on yer knee

An sang me songs  
an read me books

when I was only wee,

A that wis awfy lang ago

But the memories are true

So thank you Mum,

for bein there,

An simply - I love you!

A Happy Mother's Day to all our Clan Mothers, Grandmothers, and special Aunts. From Clan Fergusson Society of North America. Belated it may be, but we still think of you!!



Clan Fergusson Society  
of  
North America

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Shrewsbury, PA 17361

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