

The MacLeas or Livingstones  
and their  
Allodial Barony of the Bachuil  
by  
Niall Livingstone of Bachuil, yr



The Baronage Press

# The Livingstones of Bachuil

THE LORD LYON KING OF ARMS issued Letters Patent in 2004 recognising Alastair Livingstone of Bachuil, by the Grace of God Baron of the Bachuil, Coarb of St Moluag, Heritable Keeper of the Bachuil of St Moluag as Head of the Highland Clan MacLea.

This is an unusual case and to understand the decision it is necessary to understand the very early days of the Scots' kingdom of Dalriada, the relationship between the early Celtic Saints and the king, the hereditary nature of the office of Abbot or Coarb and the nature of a pre-feudal barony.

## Early Dalriada

It appears that Scots Dalriada was originally founded by Fergus Mor (sometimes called Mac Nisse Mor), son of Erc. With his two brothers Loarn and Angus he came from Irish Dalriada in the end of the fifth century.

The Cinel (tribe of) Loarn possessed the district of Lorn, which takes its name from them and extends from Loch Leven to the point of Ashnish. The Cinel Loarn in turn consisted of three smaller tribes: the Cinel Fergus Salach in Nether Lorn, the Cinel Cathbath in Mid Lorn, and the Cinel Eochaid in Upper Lorn. One of Eochaid's sons Baedon formed the small state called Cinel Baedan or Kinelvadan, which was nominally part of the Cinel Eochaid, but separated from the rest by Loch Linnhe. This included the south part of Morvern.

Skene argues that "The northern boundary appears to be represented by a line drawn from the mouth of Loch Leven through the district of Morvern, separating the old parish of

Killiecolmkill from that of Killfintach, then on through the island of Mull by the great ridge of Benmore, and then by the islands of Iona and Colonsay to Isla, where it separated the eastern from the western districts of the island."

In the sixth century Conall, son of Comhgall (after whom Cowall is named and where he was appanaged) granted part of Iona to Columba.

According to the *Irish Annals*, in 562 Columba

was beaten by Moluag in a race to the large island of the Lyn of Lorn in Argyll. Now called the Isle of Lismore it was the sacred island of the Western Picts and the burial place of their kings whose capital was at Beregonium, across the water at Benderloch.

Lismore was territorially surrounded by the Cinel Loarn, but in 560 King Brude of the Northern Picts had given the Dalriads a drubbing, pushing back the borders of the Cinel Loarn to the Oban area. Moluag was an Irish Pict, closely allied to the Dalriads, so it is assumed that he was able to move into this border region with the approval of both factions.



Skene's Map of Dalriada

## St Moluag



Saint Lughaidh, better known by his pet name of Moluag, was an Irish noble of the Dál nAraide who, having trained with St Comgall at Bangor (co. Down), founded his first great community in 562 on the Isle of Lismore, the sacred island of the Western Picts. He became the patron saint of the Royal House of Lorn and the Earls (now Dukes) of Argyll.

Moluag's ancestry has been given as follows:

*Fiacha Araidhe a quo Dalaraidhe  
Fodan  
Lucht  
Moluoc or Molucus*

Fiacha Araidhe was 37th King of Ulidia (Ulster). When Moluag died in 592 he was described as an old man. His birth may have occurred somewhere between 500 and 520.

There are various Irish forms of the name, such as Lughaidh, Luoc and Lua. Latinized they become Luginus, Lugadius and Luanus. The name, as it has come down the centuries, Moluag or Moluoc, is made up of the honorific mo, plus the original name Lughaidh, pronounced Lua, plus the endearing suffix -oc. From Lismore St Moluag went on to found two other great centres in the land of the Picts at Rosemarkie and Mortlach. These were his three centres of teaching, and it is significant that all three were to become the seats of the Roman Catholic Sees of the Isles, Ross and Aberdeen.

Not content with these three colleges Moluag is also credited with founding one hundred monasteries over which he had absolute jurisdiction. Many of these, such as Clova and Alyth, were in Pict territory. Moluag was a noble of the Dál nAraide (Irish Picts), a tribe closely allied to the Dál Riada in the Ulster Kingdom of Ulaid. The *Annals* tell us that Saint Comgall of the Dál nAraide, another Irish Pict, presented St Moluag to King Brude of the Northern Picts to obtain his authority for the mission. This authority was to operate in Brude's northern kingdom. It is doubtful whether Brude could have actually granted Moluag land in the kingdom of the Western Picts that had also recently been partially occupied by the Dalriads (until he evicted them in 560). Nevertheless, as a Pict, Brude welcomed Moluag (who spoke the same language) and he was given considerable freedom to operate in Brude's own kingdom.

Moluag would have been on friendly terms with both the Dalriads (as a noble allied to the Dál Riada) and the Picts (as a noble of the Irish Picts). He was therefore in an excellent position to act as an ambassador and both sides would have seen the advantage of having Moluag act as a buffer between the two nations.

On the other hand, under Brehon law the foundation of a monastery usually commenced with a grant of a royal Rath or fort and there is one such fort called Tirefour on Lismore. In those cases where the monastery was said to have consisted of 3,000 monks, the tribe itself merged in the Church, i.e. to become independent of the King. Moluag, the founder of a hundred monasteries, would have had absolute jurisdiction over these monasteries "acknowledging no earthly authority or hierarchy" and ranked as a ri, his monks and all their dependants answering to him alone.

## The Coarbs of St Moluag

The Coarb (Successor) of St Moluag was the Abbot of Lismore and the abbots of the 100 monasteries which emanated from St Moluag followed the rule of the Coarb.

The *Annals of Ulster* show that Moluag died in 592 and that he was succeeded by St Neman who was in turn succeeded by St. Eochaidh who died on the 17th of April 634. From this point there is potential for confusion as the *Annals of the Four Masters* now have this entry: “M636.2 St. Mochuda, Bishop of Lis Mor and Abbot of Raithin Rahen, died on the 14th of May.” This is Lismore in Eire and there is a degree of uncertainty in a few cases as to which Lismore is talked about thereafter. However, the annalists have made great efforts to minimise any confusion, generally referring to Lismore in Ireland as Lis Mor Mochuda, whenever there may be doubt. The *Annals* note the deaths of the abbots until about 957 when the records peter out due to the depredations of the Vikings.

“The church of this period must be viewed as consisting rather of different groups of monasteries, founded by the respective saints, either bishops or presbyters, of the second order, each group recognising the monastery over which the founder of the group personally presided, or which possessed his relics, as having jurisdiction over those which emanated from him and followed his rules. It was thus not one great ecclesiastical corporation, but an aggregate of separate communities in federal union. Secondly, that the abbots of each monastery, whether bishops or presbyters, were not elected by the brethren forming the community, but succeeded one another by a kind of inheritance assimilated to that of the tribe.” *W.S. Skene, Volume II, Church and Culture, p. 66.*

In 1098 Malcolm (Canmore) III of Albany ceded to Norway all the land to the west of Scotland around which Magnus Barefoot of Norway could sail his ship – this included the Mull of Kintyre. In the early 12th century Somerled drove out the Vikings and acquired the Kingdom of Argyll (technically a regulus or sub-kingdom under the very nominal paramountcy of the Kings of Scots) and took the Kingdom of the Isles (under the nominal paramountcy of the King of Norway). The Argyll kingdom included Lorn together with Lismore and Appin (its Abbey Lands).

Somerled was a supporter of the Celtic Church (Malcolm’s Queen, St Margaret, was an opponent who introduced Roman clergy) and did his best to persuade the Coarb of St Columba to return to Iona, as reported by the unknown author of *The Annals of Ulster* describing the events of 1164 —

“Select members of the Community of Ia, namely, the arch-priest, Augustin and the lector (that is, Dubsidhe) and the Eremite, Mac Gilla-duib and the Head of the Celi-De, namely, Mac Forcellaigh, and select members of the Community of Ia besides, came to ask the successor [Coarb] of Columille, namely, Flaithbertach Ua Brolchain to accept the abbacy of Ia, by advice of Somharlidh and of the Men of Airthir-Gaedhel and of Insi-Gall; but the successor of Patrick and the king of Ireland, that is, Ua Lochlainn and the nobles of Cenel-Eogain prevented him.”

The Abbots chose their successors, for while the right of succession was hereditary in the family it was elective in the individual. When a Saint founded a Monastery the two tribes involved were in the Brehon Laws termed respectively the *Fine Grin*, or Tribe of the Land and the *Fine Erluma*, or Tribe of the Saint.

“The tribe of the Saint shall succeed in the Church as long as there shall be a person fit to be an abbot of the tribe of the saint, even though there should be but a psalm-singer of these, it is he that will obtain the abbacy. Where this is not the case it is to be given to the tribe of the land until a person fit to be an abbot, of the tribe of the saint, shall be found; and when he is, it is to be given to him if he be better than the abbot of the tribe of the land who has taken it. If he be not better, he shall take it only in his turn. If a person fit to be an abbot has not come of the tribe of the saint or of the tribe of the land, the abbacy is to be given to the tribe of the monks (*Fine Manach*), until a person fit to be an abbot, of the tribe of the saint or of the tribe of the land, shall be found; and where there is such, he is preferable.” *WS Skene, Volume II, Church and Culture, p. 67ff.*

In *The History of the Men of Alba*, amongst the Clans supposed to be descended from the Kings of Dal Riada in Scotland, are listed the Macleans whose pedigree includes “Gilleoin mic Mecraith mic Maoilsruthain mic Neill mic Cuduilig, Abbot of Lismore, (Conduilig i. Ab Leasamoir) mic Raingee”. Raingee was supposedly descended from Lorn, the brother of Fergus MacErc. Cuduilig was probably brought in by Somerled in 1150 on the basis that he was a suitable man of the *Fine Grin*, or Tribe of the Land.

The cross crosslet fitchée as used in the West Highlands is the totem of St Moluag, the founder of 100 monasteries. This is why it appears in the Livingstone of Bachuil arms – this family being Coarbs of St Moluag, Domlig or Cuduilig (the Hound of Leaves). An Abbot of Lismore *circa* 1150 was the founder of the Macleans of Duart and Morvern and this is the reason this symbol appears in the Duart and Morvern arms too.

On Somerled’s death, his descendants, the MacDougalls and MacDonalds, both took as their crest an armoured hand holding the cross crosslet fitchée, this representing their temporal role as defenders of the faith.

Notwithstanding St Columba’s fame, it was the Coarbs of St Moluag who provided the authority of the church to support the Kings of Dalriada and the Lords of Lorn. From the 1544 charter it can be seen that The Earl of Argyll, having inherited the McDougall Lordship of Lorn, refers to Moluag as his family’s patron saint “*in honour of God Omnipotent, the blessed Virgin, and Saint Moloc, our patron*”.

It is notable that Cuduilig, the progenitor of the Macleans, was able to appanage his heirs in Morvern on part of the Abbey lands.

It is around this time that the Livingstone of Bachuil ancestor An Gorm Mor, the big blue, lived at Achnadun, in the North of Lismore. He was a man of immense stature and was said to have possessed the strength of five men. Across the loch, on the wooded slopes of Morvern, there roamed a great, fierce, black bull that was claimed to be preventing the people attending church. An Gorm Mor decided to match his strength against the creature and the din of the conflict could be heard by those waiting on Lismore. It is said that the struggle lasted from sunrise to midday. The gravestone of this Baron, Leac a'Ghuirm Mhoir, is of great interest. The carving on it is in the style of the Middle Ages, and in high relief but weathered and defaced, and in some places erased. On the upper half of the stone is the figure of a man in the kilt – much as the dress is worn today – and holding a long staff in his right hand, probably the staff of Saint Moluag.

## The Status of Celtic Abbots

The status of Celtic Abbots was demonstrably very high as may be seen from these examples:

1. Sir Farquhar Mac an t-Sagairt or Farquhar MacTaggart (son of the priest), hereditary Abbot of Applecross, was knighted in 1215 by King Alexander II for military services. He apparently had a claim to the lapsed Celtic Earldom of Ross through his mother and was recognised as the Earl of Ross probably about 1225. The monastery of Applecross was founded by St. Maelrubha in the seventh century.
2. The progenitor of the MacNab clan is traditionally the Abbot of Glendochart and Strathearn, a younger son of King Kenneth MacAlpin. Clan Macgregor claim descent from this Abbot, hence their motto "Royal is my race". (DNA results show a very close relationship between the Livingstone of Bachuil family and the Macgregor Chiefs.)
3. King Malcolm II's daughter Bethoc married Crinan, Hereditary Abbot of Dunkeld, thus incorporating the hereditary Celtic office into the Royal family. Dunkeld was a Court of Regality
4. King Malcolm III's son Aedh was created Earl of Fife and hereditary Abbot of Abernethy. Abernethy, too, was a Court of Regality.
5. The MacLarens (Mac Labhruinn) take their patronymic from Laurence, who was the hereditary Celtic Abbot of Achtow in Balquhiddy in the thirteenth century. This line of abbots, being descended from the earl who founded Achtow,

appears to have assumed the leadership of the Earl's clan-family following the death of the last Earl, who died about 1350.

6. A branch of the MacKinnon chiefly family became hereditary Abbots of Iona. The last hereditary Abbot was John MacKinnon, the 9th chief, who was also Bishop of the Isles. He died around 1500.

The Livingstones of Bachuil as the Coarbs (heirs or successors) of St Moluag are hereditary Abbots of Lismore and keepers of the *Bachuil Mor* or great staff of St Moluag, the traditional symbol of the Abbot's authority.

In feudal times administration was devolved to the barons' courts which dealt with all civil and criminal justice except for the four pleas of the crown which were reserved to the king's sheriff courts. Some courts had more extensive powers and were known as Courts of Regality as they had powers co-equal with the crown. The king's officers held no jurisdiction in these lands unless the charge was one of treason. It is notable that the great religious centres of Abernethy, Dunfermline, Dunkeld, Iona (Icolumkill), Kinloss, Lindores (Lindoirs), Melrose, Pluscarden, St Andrews, and Urquhart were all Courts of Regality.

## The Abbey Lands

According to Professor GWS Barrow, Appin literally means "the jurisdiction of, and hence territory owned or ruled by, an ab or abbot, chief dignitary of a monastic community".

The Lismore Abbey lands were once very extensive and included the ancient parish of Lismore which embraced Appin

(the Abbey lands), Eilean Mund (the parish of Eilean Mund covered a large section of Inverness-shire, including Onich, Mamore, and seven merklands and a half of the lands of Glennevis, (the boundary approximating to the course of the burns Altkeiran, Treig, and Nevis) and Kingairloch and Morvern districts. (It was not until 1891 that the Boundary Commission transferred the Kingairloch and Morvern part of the parish of Lismore to that of Kilmallie.)

The lordship of Lorn now totals 700 merks of land. Lismore itself comprises 80 merks. Taking into account the lands around Loch Etive, described below in the section on Cadets, it looks as though the clan had a very substantial portion of the lands of Lorne – well in excess of a third.

### **Barons by the Grace of God**

The Scottish parliament was careful, in 1556, to remind the Crown and nation that the title King of Scots denoted that the sovereign was essentially, and at common law, a personal Ard-Righ, not territorially King of Scotland (as Duke William's title, *Rex Anglorum*, indicated for him when he first ruled England).

In *The Robes of the Feudal Baronage of Scotland* published by the Society of Scottish Antiquaries, Sir Thomas Innes of Learney, then Lord Lyon King of Arms, wrote:

“The baronage is an order derived partly from the allodial system of territorial tribalism in which the patriarch held his country under God, and partly from the later feudal system – which we shall see was, in Western Europe anyway, itself a developed form of tribalism – in which the territory came to be held of and under the King in an organised parental realm.

“It [Baron] is a title superior to *miles* (Knight, in the feudal sense, which is to be distinguished from the later *Eques Auratus*), and whilst a baron usually held his baronial fief feudally, instances arise of Barons par le Grâce de Dieu – nobles who, of evident baronial status, held allodial fiefs, ie by ancestral family occupation, and by no grant from, nor as vassals to, any Prince, in respect thereof.”

“Such considerations all bear out Craig's views that the title of Baron in Scotland was first applied to those who were *Capitani Tribum*, and that feudalism (or anyway an organisation which would now be recognised as synonymous with it) existed in Scotland prior to the Norman Conquest.”

In *The Livingstones of Callender* (Edinburgh University Press, p. 417) its author, Edwin B Livingstone, notes that in an article on Saint Maolrubha contributed to the *Scottish Historical Review* in April 1909 by the Reverend Archibald B. Scott, the writer in a footnote says: “The late Duke of Argyll [the 10th Duke – *Ed.*] long envied the Bachuil. He used to address Mr Livingstone of Lismore, the holder of the relic, as ‘my Lord’.” [This address did not, of course, imply that the Duke considered the *Baron a Bachuil* to outrank him, but the great antiquarian did claim the *Baron a Bachuil* to be “the oldest peer in the realm, being a Baron of the kingdom of the Scots of Dalriada”. – *Ed.*]

The following extract from the MacLea manuscript claims that the MacLeas are one of the oldest families in Argyll.

“As to the antiquity of the name of McLea, it is generally thought that they are amongst the eldest of the Macks that came from Ireland to Scotland when the Scots first possessed Scotland, and they are at this time so old that they are almost

worn out. It is commonly reported that they came over from Ireland with the McDonalds who are reckoned to be amongst the eldest Macks in Scotland. I remember to have been in Company several years ago where McDugald of Dunollich whose ancestors were called McDugalds of Lorn or Lairds of Lorn, Lamont of Stealag who afterwards became Lamont of that Ilk, and McAlister of Tarbert, and several of these were present, where the said McDugald owned, by best accounts that ever he had or had heard, that the McLeas were three hundred years older in Lorn than the McDugalds had been; and the reason why I mention this is that the McDugalds of Lorn were the greatest family of note and made the greatest appearance in the world in their time in Lorn and that the McLea's were always followers of the McDugalds, as shall be told afterwards in the proper place.”

The Lord Lyon in 1951 found that the “The Coarbs ... of St Moluag have come down through the centuries ... ‘acknowledging no earthly authority or hierarchy’. In my view ... the Bachuil lands had no feudal superior in the Middle Ages ... And the Baron of the Bachuil at first, like certain old French barons, was in the nature of a ‘baron par le Grâce de Dieu’.” *Scots Law Times, December 29 1951.*

“Squirrel fur or *vair*, heraldically represented as blue and white ‘greys’, was the fur associated with the allodial sire or ‘Baron par le Grâce de Dieu’.” (Sir Thomas Innes of Learney writing in *The Robes of the Feudal Baronage* p. 133). Thus the chapeau is furred *vair* to indicate the Barons of Bachuil are Barons par le Grâce de Dieu.

In France of the Old Régime the term Prince could refer to a rank or to a title. In the strictest sense the term prince implied a

notion of sovereignty. It was a rank generally reserved to the *princes du sang* (Princes of the Blood), all those who were in line to succeed to the throne. This concept sits easily with the Irish-Scot concept of the “true family” or Derbhfine. (And this is why many of the old families in their arms bore the hand, the symbol of the Derbhfine, and made other allusions to their royal blood wherever possible – such as the Lion Rampant. [See *The Highland Clans* by Sir Iain Moncreiffe of that Ilk on the West Highland use of the Lion Rampant – *Ed.*]) Families holding lands “par le Grâce de Dieu” assumed any style they chose.

### Chief of MacLea

Livingstone is an anglicised version of the more ancient Gaelic name MacLea. The most plausible theory as to how this “Anglicisation” came about is that it a defensive measure after the 1647 massacre of Dunavertie, in which many MacLeas were killed. In 1641 King Charles I had granted James Livingston of Skirling, Baron of Biel, Keeper of the Privy Purse, a lease of the lands and teinds of the bishoprics of Argyll and the Isles (but not the abbey lands). In 1648, when the King was a prisoner in England, they both found it wise to assign the lease to the victorious Marquis of Argyll who had been present at the Dunavertie massacre. At this time the McLeas adopted the practice of using the name Livingston(e) when in the lowlands.

Niall, 10th Duke of Argyll maintained that the M’leas’ or MacLeas’ name evolved from Maconleas who were originally Mac Dhunshleibhe. He wrote –

“The ‘d’ disappears through euphonistic elision in Gaelic and there is little doubt that their eponymic ancestor was Dunsleve, the son of Aedh Alain”.

The conventional view, therefore, is that Dunsleve was the son of Aedh Alain who was the son of Aedh Anradhan, the O'Neill prince who married a Princess of Dalriada, inheriting her lands of Cowal and Knapdale. Anradan was descended from Niall of the Nine Hostages, High King of Ireland in the fifth century and supposedly descended from Milesius of Spain. For his services to her father the Pharaoh Nectonibus, Milesius was given the hand of Scota in marriage. It is from Scota that we get the name Scotland.

The old Argyll families of Lamont, MacSorley, MacEwen of Otter, MacSweeney, McCorquodale, Maclachlan, Macmillan and the MacNeills of both Gigha and Barra are all supposed to descend from Aedh Alain. The Maclachlans and Scrymgours were descended from Aedh Alain's son Gillacrist (Dunsleph's younger brother).

However, recent DNA results suggest an alternative theory. In Hart's *Irish Pedigrees* – in *The Stem of the Dunlevy family, Princes of Ulidia*, it says:

“Tuirmach Teamrach, the 81st Monarch of Ireland had a son named **Fiach Fear mara**, who was ancestor of the Kings of Argyle and Dalriada, in Scotland: this Fiach was also the ancestor of MacDunshleibe and O'Dunshleibhe, anglicised ... Livingstone. ....”According to Dr O'Donovan, descendants of this family (of Cu-Uladh, the son of the last MacDunshleibe King of Ulidia), soon after the English invasion of Ireland, passed into Scotland, where they changed their name.”

This is supported by Francis J. Byrne in his *Irish Kings and High Kings* (B.T. Batsford, London 1973), p. 127ff

“So for instance when after 1137 the Dal Fiatach kingship was confined to the descendants of Donn Sleibe Mac Eochada (slain in 1091), the rigdamnai set themselves apart from the rest of the family by using the name Mac Duinnshleibhe. (ie only the kingly line could use that name).”

Several sources state that both Loarn mac Erc and Donn Sleibe Mac Eochada descend from Fiach Fearnara. DNA evidence relates members of the MacLea family very closely to the Royal House of Lorne, suggesting a descent from Donn Sleibe Mac Eochada. Donn Sleibe Mac Eochada was of the *Fine Grin*, or Tribe of the (King) Land so his line are eligible to be Coarbs. Anradan was not of the *Fine Grin*, nor the *Fine Erluma*, or Tribe of the Saint so his line are not eligible. Anradan married a Princess of Cowal, and the Y DNA goes down the male line. There was no love lost between the House of Cowal and the House of Lorne. Therefore, on balance, the evidence points more towards the descent from Donn Sleibe Mac Eochada.

### MacLea Lands

As might be expected, the main strength of Clan MacLea was in Lorn, and centred on the old abbey lands. There was a large grouping around Loch Etive where may be found MacLea of Achnacree, MacLea of Lochnell (who had the forty merk land of Lochnell) and MacLea of Achnacloich (Stonefield) in Muckairn.

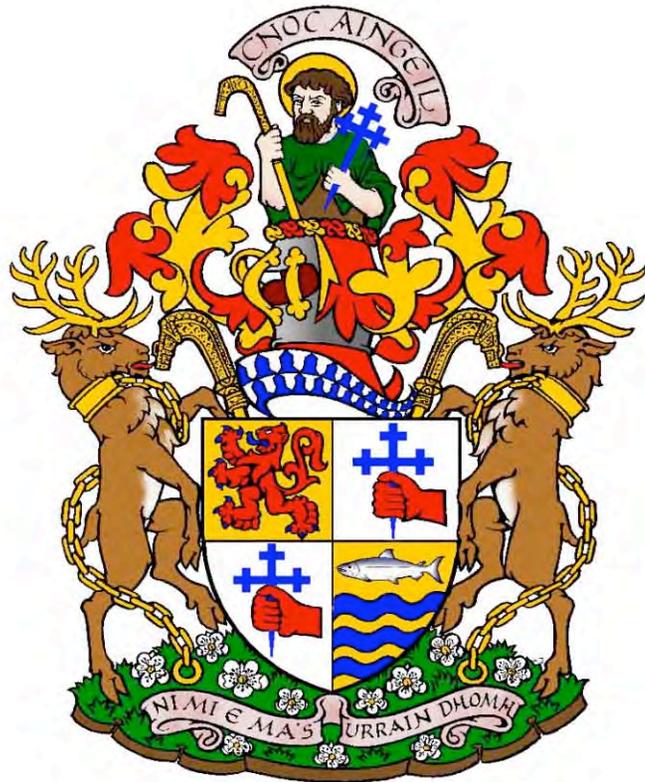
The MacLeas of Achnacree seem to have been the principal cadets, owning substantial tracts of land on the North Shore of Loch Etive from Achnacree at the Mouth of the Loch in Benderloch right up to Dalness, near Glencoe. In 1557 they were nearly wiped out, losing 80 men while supporting the MacDougalls of Lorn against the Campbells of Inverawe in a clan battle.

A second grouping emerged in Cowal: the McLeas of Lindsaig descend from the MacLeas of Achnacree. On 26 December 1634 Archibald M'Enlay obtained from Lord Lorn a precept infefting him in the six merk land of Lindsaig in Cowal overlooking Loch Fyne near Otter. McLea of Achnaskioch held a five merk land property in Cowal. For several generations they were Physicians in Ordinary to the Lamonts of Inveryn.

A third grouping settled in Strathconnon. Some sources claim they migrated there from Appin in the early fifteenth cen-

ture. The main lands were lost when a MacLea of Strathconnon died leaving no male heir and the Earl of Seaforth married the heiress. The MacLeas of Achilty were overwhelmed in the Great Battle of Bealach nam Broig in 1452.

In the MacLea manuscript "Others also of them call and design themselves Gorm, the first of them that came to Perthshire having had that designation and yet also own themselves Livingston and that they are come of the MacLeas of Argyleshire."



## Extract of Matriculation of the Arms of the Baron of the Bachuil

*To all and Sundry* whom These Presents Do or May Concern, *WE*, Robin Orr Blair, Lieutenant of the Royal Victorian Order, Writer to Her Majesty's Signet, Lord Lyon King of Arms, send Greeting:

*Whereas*, *WILLIAM JERVIS ALASTAIR LIVINGSTONE* of Bachuil, Coarb of St Moluag, Baron of the Bachuil in the Isle of Lismore, Heritable Keeper of the Bachuil, videlicet the Pastoral Staff of St. Moluag, having by Petition unto Us of date 28 November 2002 for and in memory of his great-great grandfather *JOHN*

*LIVINGSTONE OF BACHUIL, COARB OF ST MOLUAG, BARON OF THE BACHUIL, HEAD OF THE HIGHLAND CLAN MacLEA Shewn; THAT* he, the Petitioner, born Blantyre, Nyasaland 1 September 1914 (who married London 15 October 1952, Agnes Valerie, daughter of Richard Michael Charles Collins and has issue by her an elder son and heir apparent, born Tripoli, Lebanon 12 November 1953, Niall Jervis Coll Livingstone of Bachuil, younger, a second son born, London 14 May 1968, Alexander Duncan Rolfe Livingstone, an eldest daughter born, Tripoli Lebanon 26 January 1956, Deirdre Nyasa Rolfe Livingstone of Bachuil, a second daughter born, Shrewsbury in the County of Shropshire 17 September 1957, Catriona Louisa Bruce Livingstone of Bachuil or Arndt, and a third daughter born, Umm Said, Qatar 23 September 1960, Morag Laila Cameron Livingstone of Bachuil or Mellor); is the only son of the late William Jervis Livingstone of Bachuil, Coarb of St Moluag, Baron of the Bachuil in the Isle of Lismore aforesaid and his wife Katherine, daughter of Donald MacLachlan; *THAT* the Petitioner's said father (born 8 March 1865 and died 23 January 1915) was the second son but heir of the Reverend Alexander Livingstone of Bachuil, Coarb of St Moluag, Baron of the

Bachuil and his wife Jessie Macpherson; *THAT* the Petitioner's said grandfather was the eldest son of Coll Livingstone of Bachuil, Coarb of St Moluag, Baron of the Bachuil and his wife Mary Carmichael; *THAT* the Petitioner's said great-grandfather was the son of John Livingstone of Bachuil, Coarb of St Moluag, Baron of the Bachuil, who is believed to have been the first of his family to anglicise the old Gaelic surname *M'Lea* or *MacOnlea* or *Mac Dhunnshleibhe* as Livingstone, and his wife Sarah MacLachlan; *THAT* the said John Livingstone of Bachuil is recorded as Baron of Bachuil in the first extant volume of the Register of Births etc. of Lismore in the years 1773-1775 and was the lineal descendant and heir male of John McMolmore Vic Kevir, Heritable Keeper of the Pastoral Staff of St. Moluag who, in respect of his predecessors' custody of the said great Staff of the Blessed Moluag, and as such holders of the Bachuil lands of Lismore, had received a Charter of mortification and confirmation of the said Heritable Office and Bachuil lands from the Earl of Argyll as Lord of Lorne of date 9 April 1544; *THAT* the said John McMolmore Vic Kevir and his predecessors, Keepers of the Bachuil were, there is reason to believe, successors, or *coarbs* of the Blessed St. Moluag, hereditary Celtic

Abbots of Lismore; *THAT* the said lands have from time immemorial been reckoned and held in baronia "by the Grace of God" along with the dignity and title "Baron of the Bachuil" and have born Arms anterior to the year 1672; *AND* the Petitioner having prayed that the foresaid Arms might be confirmed unto his great-great grandfather John Livingstone of Bachuil, Coarb of St Moluag, Baron of the Bachuil as Head of the Highland Clan MacLea together with the additaments appropriate to the Head of the Highland Clan MacLea *Know ye therefore* that Conform to Our Warrant of date 21 July 2003 We have (Primo) Officially Recognised As We Do by These Presents OFFICIALLY RECOGNISE the Petitioner's said great-great grandfather John Livingstone of Bachuil, Coarb of St Moluag, Baron of the Bachuil as Head of the Highland Clan MacLea and (Secundo) Maintained, Ratified and Confirmed as We Do by These Presents MAINTAIN, RATIFY and CONFIRM unto the Petitioner for and in memory of his great-great grandfather John Livingstone of Bachuil, Coarb of St Moluag, Baron of the Bachuil, Head of the Highland Clan MacLea and his descendants the following Ensigns Armorial, *videlicet:- Quarterly, First Or, a lion rampant Gules, Second and Third Argent, a dexter hand*

*couped at the wrist Gules, holding a cross crosslet fitchée Azure, Fourth Or, in chief a salmon naiant Proper, in base three bars wavy Azure.* Behind the Shield are placed in saltire two Bachuils within their cases Or, jewelled Gules, being the insignia of the said John Livingstone of Bachuil, Coarb of St Moluag, Baron of the Bachuil, as Heritable Keeper of the Bachuil, behind which is draped his baronial mantle Gules doubled of silk Argent, fur-edged of miniver and collar Ermine and fastened on the right shoulder by five spherical buttons Or; above the Shield is placed a chapeau Gules furred Vair (in respect of the Barony of the Bachuil the tenure of which is analogous to "par le grâce de Dieu"); thereon an Helm befitting his degree with a Mantling Gules doubled Or, and on a Wreath of the Liveries is set for *Crest a demi-man representing the figure of Saint Moluag Proper, his head ensigned of a circle of glory Or, having about his shoulders a cloak Vert, holding in his dexter hand the great Staff of Saint Moluag Proper and in his sinister hand a cross crosslet fitchée Azure, and in an Escrol over the same this Motto "CNOC AINGEIL"; and on a compartment embellished of the flower of the Grass of Parnassus (Parnassia Palustris) Proper along with this Motto "NI MI E MA'S*

*URRAIN DHOMH*" are set for Supporters two stags rampant Proper attired, collared and chained Or; and for his Standard three and a half metres long split at the end of two tracts Gules and Or having his said Arms in the hoist with his Crest in the centre compartment and a flower of the Grass of Parnassus (*Parnassia Palustris*) Proper, being the proper plant badge of the Highland Clan MacLea, in the first and third compartments with this Slogan "CNOC AINGEIL" in letters Sable on two transverse bands Or; and for his Pinsel 135 centimetres long and 60 centimetres high Argent, bearing upon a Wreath of his Liveries Gules and Or his said Crest within a strap of leather Proper buckled and embellished Or inscribed with the Motto "CNOC AINGEIL" in letters of the field all within a circlet Or, fimbriated Vert, bearing his title Livingstone of Bachuil in letters Sable, the same

ensigned of a chapeau Gules furred Vair, and in the fly on an Escrol Sable surmounting a flower of the Grass of Parnassus (*Parnassia Palustris*) Proper the Slogan "CNOC AINGEIL" in letters of the field; by demonstration of which Ensigns Armorial he and his successors in the same are, amongst all Nobles and in all Places of Honour, to be taken, numbered, accounted and received as Nobles in the Noblesse of Scotland: *In Testimony Whereof We have Subscribed These Presents and the Seal of Our Office is affixed hereto at Edinburgh, the first day of June in the 53<sup>rd</sup> Year of the Reign of Our Sovereign Lady Elizabeth the Second, by the Grace of God, of the United Kingdom of Great Britain and Northern Ireland, and of Her Other Realms and Territories, Queen, Head of the Commonwealth, Defender of the Faith, and in the Year of Our Lord Two Thousand and Four.*

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#### Peerage Promotions

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**Highland Clans** is an e-commerce site established to provide discerning customers with distinctive Highland Outfits. The proprietors offer not only over 3,000 stock tartans, but will make up any tartan in wool or silk. They specialise in the more traditional and Edwardian outfits, and handmade ebony and silver dirks and sgian dubhs.