



**Vol. III Number 3 *Beth's Newfangled Family Tree* Section B**

# Prince Charles' speech to the Gathering clans

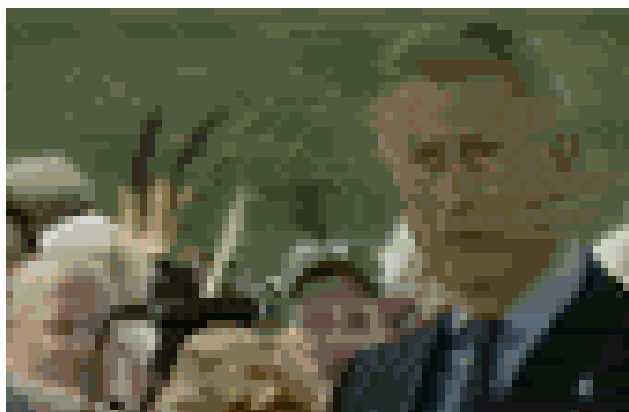
Prince Charles officially opened Scotland's largest ever highland games and clan meeting as the Homecoming's Gathering got under way in Edinburgh's Holyrood Park last weekend.

Prince Charles officially opened Scotland's largest ever highland games today at The Gathering in Edinburgh's Holyrood Park.

The massive two-day event has been hailed as the greatest international clan gathering in the world, with over 124 different clans from all over the world in attendance.

With Camilla at his side, Charles, as Patron of the Gathering, launched the "most splendid of gatherings" with a speech peppered with poetry and musings on the millions of Scots spread amongst the world.

Reflecting on the changing face of clan culture in the Scotland, the Prince of Wales commented: "Thankfully in 2009 the lives of clan chiefs and their clansmen, both in Scotland and abroad, are somewhat less blood-soaked and unhappy than those experienced by thousands of their ancestors."



He continued: "I happen to believe that it is Scotland's traditions of writing, language, speech, music and poetry which will continue to nourish this and future generations."

Charles, or the Duke of Rothesay as he is known officially in Scotland, also paid tribute to the thousands of ex-pats who had made the journey for the occasion.

Many of the folk in attendance had journeyed from countries where the Scottish society is celebrated in far greater numbers, and the Gathering is regarded as an historic opportunity for all the Scottish clans to focus on their survival and future.

Approximately 50,000 people will have attended the event over the weekend, enjoying the heavy events, piping and dancing, as well as a flavour of some of the nation's food, drink, crafts and textiles.

Thanks to Scotland on TV (Stv.tv), we have several articles from The Gathering that was held the weekend of July 25 and 26 at Holyrood Park in Edinburgh, Scotland

You'll find them throughout this section.

If you would like to see and hear the actual interview with Prince Charles, just visit:

<http://scotland.stv.tv/the-gathering/>

[111685-prince-charles-speech-to-the-gathering-clans/](http://scotland.stv.tv/the-gathering/111685-prince-charles-speech-to-the-gathering-clans/)



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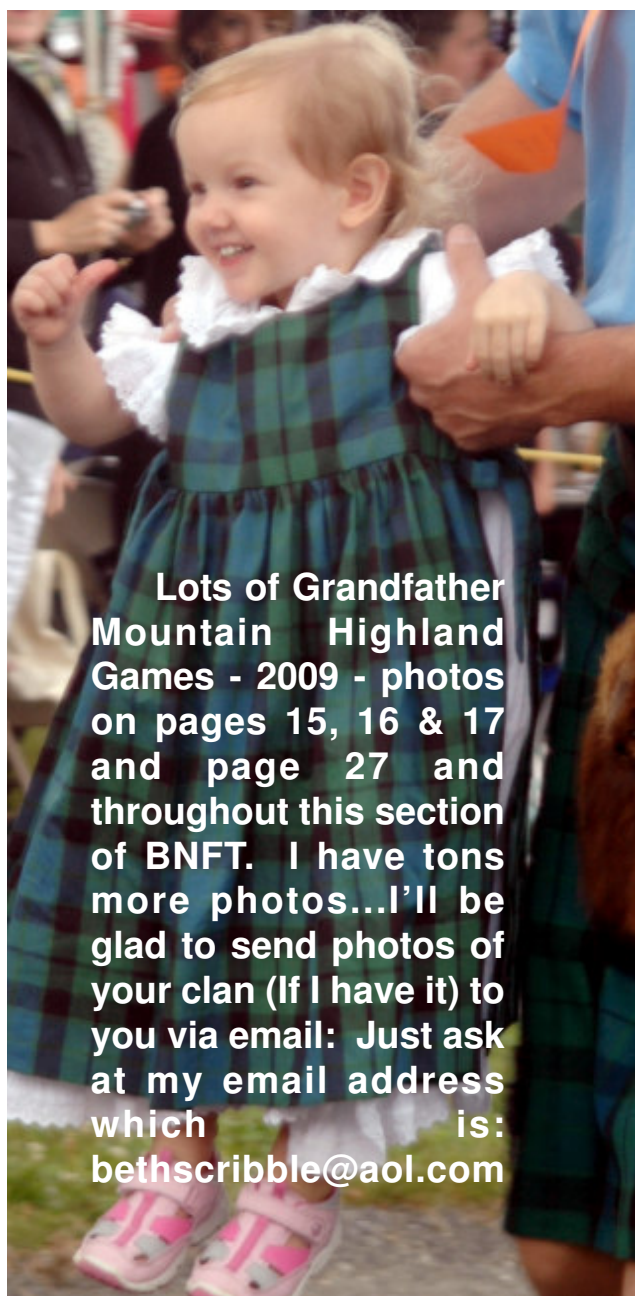
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Lots of Grandfather Mountain Highland Games - 2009 - photos on pages 15, 16 & 17 and page 27 and throughout this section of BNFT. I have tons more photos...I'll be glad to send photos of your clan (If I have it) to you via email: Just ask at my email address which is: [bethscribble@aol.com](mailto:bethscribble@aol.com)



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Beth's visit to Flagstaff, Arizona was made possible by Ludlow and Nancy and AirTran Airlines.



# Orkney Harvest

Pat Long pat@buyorkney.com

My memories of the harvests of my childhood are literally golden; the pale gold of the fields of newly-ripened oats and then the burnished gold of the stooks of sheaves lined up on the field of stubble.

There is something about the harvest that just invites nostalgia, and has done for generations, even from those who probably never lifted a sheaf.

In *Summers and Winters in the Orkneys* published in 1881, journalist Daniel Gorrie wrote, “Scythes and reaping machines and the march of agricultural improvement have well-nigh succeeded in Orkney as elsewhere in scaring away the romance, mirth and love-making of other times from the harvest fields. Happy the young men and maidens in farms remote who can yet shoulder the sickle and buckle to their work in company on the same rig”.

JT Smith Leask, my great-grand-uncle, although he became a lawyer in Glasgow, grew up on the farm of Coldomo in Stenness, and had a more accurate idea of what it was like bending all day to cut with the sickle, or “heuk”.

In one of the dialect chapters in his book, *A Peculiar People*, he wrote, “Boy, boy, id waas coorse, coorse wark, an’ sair, sair api’ da back, an’ warst ava api’ dem ‘at warna wint wi’ id... tings wid mir afore me e’en” [Boy, boy, it was rough, rough work and sore, sore on the back and worst of all on them that weren’t used with it ... things would dance before my eyes]

During my childhood, about eighty years later, the scythe (pronounced sye) was only used to cut ‘roads’ into the field for the binder, to save wasting the oats it would otherwise flatten, but when it was introduced to Orkney in the early eighteenth century three

or four men with scythes would cut the entire crop. Women would work with them, gathering the cut oats into sheaves.

Competition between the couples, to see who could reach the end of the row first, were popular and heartily encouraged by the farmer.

In comparison to the heavy labour of the ‘heuk’, the speed of the scythe must have been truly astonishing. No wonder the first man to use one in Stenness was said to have drawn a crowd like a market. There was a knack to sharpening the scythe’s long blade and not every man had it.

There was one farmer in Stenness who certainly didn’t, but he was a powerful man and relied on brute strength to drive his blunt blade through the oats. A neighbour noticed this and helpfully honed the scythe to a fine edge one night – under cover of darkness and without telling the owner. His plan worked perfectly;

next day the owner took his usual hefty swipe at the oats and is said to have spun round twice before he could stop.

The reaper Gorrie referred to was a horse-drawn cutting bar that had only come into use about twenty years earlier. The binder that replaced it at the turn of the century not only cut the oats, it tied them into sheaves.

It looked as if it had been designed by Heath Robinson but was really a very efficient machine. Like all the other binders,

ours wasn’t in its first flush of youth – in fact it had originally been horse-drawn and even had a whip socket, but it kept going, more or less, summer after summer, until finally made redundant by the baler in the early eighties.



*Continued on page 6*

The last summer before I left home, in the mid seventies, it was my job to perch on the seat high up on the back of the binder and try to keep the whole thing operating, as Dad drove the little grey Fergie tractor. I couldn't spare a glance for the field of golden oats, as all my attention had to be focused on the machine. To my left, the teeth of the binder mowed down the stalks of oats and the wooden sails knocked them backwards onto the wide canvas belt that carried them up and over to the other side of the machine. One of the levers under my control could raise or lower the cutting edge so I had to keep an eye on this.

Meanwhile, the oats were gathered into a bundle, the binder twine was wound around it, knotted and cut, and the sheaf was dropped off. When a binder was first demonstrated in Stenness, one of the farmers

examined a sheaf and pronounced it the devil's work, as no machine could tie a knot.



Our binder only tied knots fitfully, so I was supposed to keep a close eye on what was being dropped off. More than once, I was so busy watching the cutting edge that several loose bundles were dropped onto the stubble before I noticed. When this happened, Dad would simply take a few stalks out of the bundle, wind them around the rest and tie them into a knot, as every generation had done before him. I still have no idea how it was possible to tie them so securely that they stood up to all

the handling they received before being threshed.

Once the whole field was cut and tied in more or less tidy bundles, they had to be stooked; leant against each other in pairs. Three pairs standing in line formed

*Continued on page 9*

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a stook and the stooks marched in line down the field.

Sheaves are small and manageable and it's not a bad job on a nice day but the harvest has to be got in, no matter what the weather, and my mother can remember wringing the water out of her old tweed coat after a day of stooking wet sheaves. Wind was the other problem – not only could it flatten a standing crop, making it enormously difficult to cut, it could flatten the stooks, which might have to be re-erected more than once.

Early gales have broken many a farming heart; in just a few hours a fine upstanding crop can turn into something closely resembling a storm at sea.

Harvest was one of the few times in the farming year that men and women worked together. Of course it was usually the men who drove the tractor while the

wives ran around moving the sheaves out of the way of the binder when it came around for the next cut and then standing them up in stooks.

When the time came to cart in the sheaves and build the stacks, neighbours would come to help, with the favour being returned soon after. I'm quite sure my mother isn't the only retired farmer's wife who remembers being 'allowed' to leave the field several minutes early, with her husband generally giving the impression that she should be grateful for the special treatment.

This was so that she could hurry home and, in the days before fridges and freezers, rustle up dinner or tea for all the workers. Ca-

tering wasn't as elaborate as for a peat-cutting but was complicated by the unpredictable numbers. Invitations were issued to a peat-cutting but harvests were more of an open house. My mother's record is twelve for dinner and nineteen for tea. All the meals had to be cooked on a peat stove.

Once, on the way home to make tea, she saw some wood from an old hen-house, with the roofing felt still attached, and realized it would be ideal to build the fire up quickly. She shoved it all in and set the chimney on fire but just carried on making the tea. She knew where her priorities lay..

Equally important was the afternoon tea-break. Many years on, the taste of rhubarb jam in a soft bread roll can still transport me straight into the harvest field.

In the middle of the afternoon, the brown enamel teapot was wrested from my grandfather, who despite a heart weakened by trench fever, lived to a cheerful old age, sustained by a continuous supply of tea and ginger snaps. The filled teapot was wrapped in a towel and tucked securely into the galvanized milking pail. With this in one hand and a basket full of cups, milk, jam-filled rolls and home-baking in the other I would trudge through the stubble and then sit on a sheaf to eat my share.

No farm had a barn big enough to hold a winter's

*Continued on page 11*



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# *"Stewed tea with a pat of butter?"*

*With thanks to Victor and Lynn Donham of Decatur, GA*

*A few months ago I was invited to make a little talk to the St. Andrews Society of Atlanta. The talk was "Castles with a "Tea". Afterwards Victor & Lynn Donham of Decatur, Georgia came up to me and said they would send me a paragraph or two about the first place in Skye to have tea - Roag. The pages arrived a few days ago and I was so charmed by the information, I wanted to share it with you. Your ed.*

*The book which contains this gem is Skye, The Island & It's Legends by Otta F. Swire.*

Roag has the distinction of being the first place in Skye to 'serve a dish of tea'. A sailor visiting the East sent home a box of tea to his two old aunts, who shared a cottage in Roag. He mentioned that in his opinion tea was the most delicious thing that grew but omitted to mention whether it was delicious to eat or drink, also how to prepare it.

The two old ladies had never heard of the Chinese "cha-king" or "holy scripture of tea" in which the making is described, including the three stages of boiling water: 'The bubbles of the first boil should be as the eyes of fishes, the bubbles of the second boil as a fountain crowned with clustering crystal beads, and the final boil as a surge of miniature billows.'

They decided to ask several neighbors in to share their treat and then put their heads together over how to serve it.

If tea is grown, they argued, it must be a vegetable, and accordingly they stewed the tea-leaves and served them with melted butter.

They and their neighbors all politely agreed that the new vegetable was indeed delicious, but a desire for tea did not immediately become obvious in the district.



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## **Harvest, Pat Long** *Continued from page 9*

supply of straw and the cartloads of sheaves would be brought in the last load.

taken to the stackyard. Building the stack was a skilled job, as they had to withstand the winter weather until the sheaves were taken in to the barn and threshed. The perfect stack sloped gently out from its base for about half its height and then had a conical top half.

We were just happy to get our stacks wind and water-tight but there were hard-fought stack-building competitions in the 1930s and there are pictures of rows of perfectly-built, absolutely identical



stacks, trimly wrapped in fathoms of simmons (twisted-straw rope) Most islands and parishes seem to have had traditions associated with the last sheaf or the last load, generally involving rough treatment of whoever

the grimlings (twilight) and built dens of sheaves, it didn't occur to us that we were to be the last generation who would have the harvest-fields for a playground – and we didn't realize how lucky we were.

A common fate was to have your trousers pulled down and to be roughly scrubbed with the end of a sheaf. My great-grandfather, John Leask, farmed at Barnhouse in Stenness and my grandfather Hardy said that at one harvest he, his brothers and the servant-men all refused to fetch what was clearly going to be the last load.

In the end, John had to fetch it himself, safe from the indignity that awaited anyone else. As we played hide-and-seek around the stooks in



# Clan Macdonald chief's delight at The Gathering

**We are happy to bring this  
article to our *BNFT* readers  
thanks to STV.tv.**

Lord Macdonald of Macdonald, High Chief of the clan Donald, speaks to STV about the success of the Gathering in Scotland's capital.

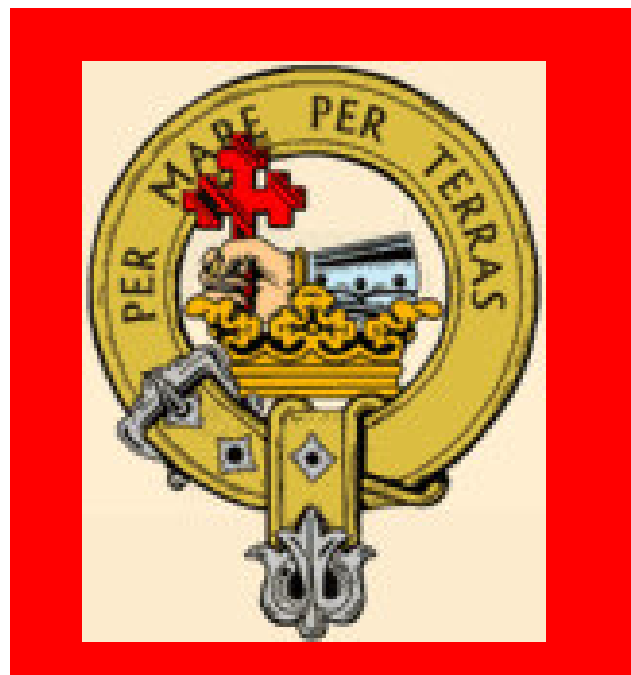
"I think it's exceeded my wildest expectations," was the summary from Lord Macdonald, High chief of the clan Donald, as he attended The Gathering in Edinburgh.

The Lord was one of 125 chiefs who descended on the Scottish capital Park with their clans for this historic regrouping of exiles from all over the world.

As the largest of all the highland clans, Clan Donald is a key player in new efforts to emulate the North American societies who enjoy growing support and participation.

"There are many million members of Clan Donald worldwide," said Lord Macdonald, "The number of people that I've met from overseas, it's absolutely unbelievable the feeling of goodwill that's emanating from these two days.

"This is what clanship means in the 21 century. There is a role for a clan in the 21 century. This came



through loud and clear in the clan convention yesterday at the Parliament.

He added: "I've been high chief of clan Donald for 40 years, and I've never felt so positive about the future role of the clan."

The Donalds can trace their colourful past to generations of Kings and powerbrokers on the earliest pages of Scottish history.

They are said to have come from Ireland in the 1st century AD before going on to lay claim to huge swathes of Scotland from the Butt of Lewis in the north to the Mull of Kintyre, becoming the Lords of the Isles in the process.

Their demise in Scotland mirrored the changing face of Gaelic culture and the emergence of increasingly independent groups within the clan such as those of Sleat, Clanranald, Glengarry, Keppoch and Glencoe.

<http://scotland.stv.tv/the-gathering/111780-clan-macdonald-chiefs-delight-t-gathering/>

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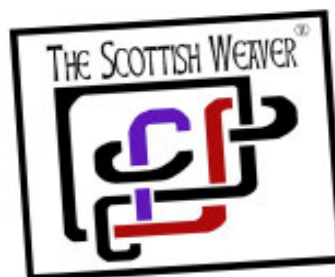
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# Scots bask in Homecoming sunshine

The Gathering got off to a perfect start in Edinburgh on Saturday as over 20,000 people and 125 clans enjoyed brilliant sunshine and a family atmosphere at the historic Scottish occasion.

The Gathering got off to a perfect start in Edinburgh on Saturday as over 20,000 people and 125 clans enjoyed brilliant sunshine and a family atmosphere at the historic Scottish occasion.

The skirl of the pipes mixed with accents from all over the world as Scotland's diaspora made the pilgrimage home to find their roots, mingle with their fellow clansmen or just enjoy the explosion of music and tartan.

North America, where the clan societies enjoy huge popularity, was heavily represented, while tourists and representatives from all over Europe and Asia mixed with the local Scots who had arrived en masse in the city.

The clan chiefs took the chance to meet and greet their kith and kin, while other visitors traced their fam-

ily names to discover which tartan they should be sporting in the first place.

Prince Charles, the Patron of the Gathering, was on hand in his official role to launch the proceedings and First Minister



Alex Salmond was also there to bask in the shadow of the Parliament.

Independence protestors took the opportunity to unfurl a banner on the looming mass of Arthur's Seat, but the mood on the ground was resolutely jovial; far better natured than most family get-togethers.

A taste of "the best in Scottish food" was on offer for some, but for most a too-long wait for a messy burger and a warm beer in a plastic cup painted a truer picture of the typical local cuisine as the vendors struggled to cope with the huge demand.

Thanks to Scotland on TV (Stv.tv), we have several articles and some photos from the gathering that was held the weekend of July 25 and 26 at Holyrood Park in Edinburgh, Scotland

You'll find them throughout this section. Visit:

<http://scotland.stv.tv/the-gathering/>

[111686-scots-bask-in-homecoming-sunshine](#)

**Grandfather Mountain 2009**  
**Photos, next three pages + 25, 27!**









# Grandfather Mountain 2009







# Grandfather Mountain 2009





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- 4,622 fish rearing ponds were created.

- 3,980 historical structures were restored. The Gettysburg Battlefield was among them.

- 5,000 miles of water supply lines were laid.

- 3,462 beaches were improved. · 45 million trees and shrubs were relocated for landscaping.

- 3 billion trees were planted.

- Millions of acres and thousands of lakes were, for the first time, surveyed and mapped.

- 1,865 drinking fountains were installed.

- 27,191 miles of fences were constructed.

- 204 lodges and museums were established.

- 201,739 man-days were spent fighting coal fires, many of which had been burning since the earliest recorded American history. In Wyoming alone, the CCC boys saved billions of tons of coal.

- Hundreds of thousands of man-days were spent fighting forest fires.

- 3,116 lookout towers were constructed in parks and historical sites.

- 8,065 wells and pump houses were built.

- Thousands of man-days were spent in flood control.



# Pope confirms visit to Shroud of Turin; new evidence on shroud emerges

Carol Glatz

Catholic News Service

VATICAN CITY (CNS) — Pope Benedict XVI confirmed his intention to visit the Shroud of Turin when it goes on public display in Turin's cathedral April 10-May 23, 2010.

Cardinal Severino Poletto of Turin, papal custodian of the Shroud of Turin, visited the pope July 26 in Les Combes, Italy, where the pope was spending part of his vacation. The Alpine village is about 85 miles from Turin.

The cardinal gave the pope the latest news concerning preparations for next year's public exposition of the shroud and the pope "confirmed his intention to go to Turin for the occasion," said the Vatican spokesman, Jesuit Father Federico Lombardi, in a written statement July 27.

The specific date of the papal visit has yet to be determined, the priest added.

The last time the Shroud of Turin was displayed to the public was in 2000 for the jubilee year. The shroud is removed from a specially designed protective case only for very special spiritual

occasions, and its removal for study or display to the public must be approved by the pope.

The shroud underwent major cleaning and restoration in 2002.

According to tradition, the 14-foot-by-4-foot linen cloth is the burial shroud of Jesus. The shroud has a full-length photonegative image of a man, front and back, bearing signs of wounds that correspond to the Gospel accounts of the torture Jesus endured in his passion and death.

The church has never officially ruled on the shroud's authenticity, saying judgments about its age and origin belonged to scientific investigation. Scien-



tists have debated its authenticity for decades, and studies have led to conflicting results.

A recent study by French scientist Thierry Castex has revealed that on the


*Continued on page 23*

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Larry C. Burns  
President



# At The Gathering, the Chief of Clan Campbell looks to the 21st century

The 13th Duke of Argyll, the chief of Clan Campbell, was the youngest yet most senior of all the Scottish clan chiefs who attended the historic 2009 Gathering in Edinburgh.

The 13th Duke of Argyll, the chief of Clan Campbell, was the youngest yet most senior of all the Scottish clan chiefs who attended the historic 2009 Gathering in Edinburgh.

In the past such a build up of Highlanders and their chiefs beside the parliament would have spelled trouble. However, in these more civilised times and with most of the great clans present the topic of conversation was focused on how to take the somewhat ailing Scottish traditions forward into the 21st century.

As a businessman, festival organiser and sometime elephant polo world champion, the dynamic sixth Duke is well placed to lead this charge.

"It's very much something we've been talking about over the last couple of days during our gathering in the Scottish parliament," he said. "We are a country of five and a bit million, but the diaspora is 40 million plus."

"There is a great opportunity to bring people back," he continued, "and I think a year like this year, the year of Homecoming, has certainly shown people that there is that opportunity."

"When you see the enthusiasm of the people who have come here this year, a lot of it is young people. They're really excited about it."

The Gathering in the Scottish capital is the highlight of the Scottish government's Homecoming year, organised on the 250th anniversary of Rabbie Burns'

birth, which aims to reach out to all the millions of Scots and their descendants spread across the world.

The overall feeling is that the North America clan societies, where Scots aficionados jump at the chance to participate in flourishing events, must now be seen with less snobbery and with a more open-minded approach.

The Duke continued: "The clan system is a great way to attract tourists and people to Scotland, and we've got a great deal to offer and so much to show."

"People really do appreciate and want to trace their Scottish roots and I think as a county and as a clan we need to work hard at it."

Traditionally one of the most powerful clans in the country, the Campbells are also one of the least liked, mainly for their part in the infamous



Glencoe massacre.

But the ancient malice held toward the Campbells for the massacre is a touch misplaced. They've been taking the blame for more than 300 years because there happened to be a handful of Campbells in the Earl of Argyll's regiment which murdered the Macdonalds in the snowy glens. Admittedly though, the Campbells were guilty of more heinous deeds than that.

"Very old, very traditional - much loved by many and obviously not so loved by few," admits the Duke, laughing. "But safe to say as the clan chief I've buried the hatchet on all the things that have happened in the past."

Thanks to Scotland on TV (Stv.tv), we have several articles and some photos from The Gathering that was held the weekend of July 25 and 26 at Holyrood Park in Edinburgh, Scotland

You'll find them throughout this section. Visit:

<http://scotland.stv.tv/the-gathering/111800-chief-of-clan-campbell-looks-to-the-21st-century/>



*The MacDuffie Clan Society on parade at Grandfather Mountain Highland Games. The Clan MacDuffie Society held their AGM and Banquet at the Broyhill Center in Boone, NC.*

## The Shroud of Turin, continued on page 20

shroud are traces of words in Aramaic spelled with Hebrew letters.

A Vatican researcher, Barbara Frale, told Vatican Radio July 26 that her own studies suggest the letters on the shroud were written more than 1,800 years ago.

She said that in 1978 a Latin professor in Milan noticed Aramaic writing on the shroud and in 1989 scholars discovered Hebrew characters that probably were portions of the phrase "The king of the Jews."

Castex's recent discovery of the word "found" with another word next to it, which still has to be deciphered, "together may mean 'because found' or 'we found,'" she said.

What is interesting, she said, is that it recalls a passage in the Gospel of St. Luke, "We found this man misleading our people," which was what several Jewish leaders told Pontius Pilate

when they asked him to condemn Jesus.

She said it would not be unusual for something to be written on a burial cloth in order to indicate the identity of the deceased.

Frale, who is a researcher at the Vatican Secret Archives, has written a new book on the shroud and the Knights Templar, the medieval crusading order which, she says, may have held secret custody of the Shroud of Turin during the 13th and 14th centuries.

She told Vatican Radio that she has studied the writings on the shroud in an effort to find out if the Knights had written them.

"When I analyzed these writings, I saw that they had nothing to do with the Templars because they were written at least 1,000 years before the Order of the Temple was founded" in the 12th century, she said.



# Politics professor predicts independence for Scotland

Alan Stewart in *Carn, A Link Between Nations*, publication of the Celtic League, New York

Patrick Dunleavy, Professor of Politics at the prestigious London School of Economics, has made some interesting recent comments about Scotland's future.

Dunleavy writes in the latest issue of *Red Pepper* magazine (October/November 2009) that a referendum looks certain to come to fruition in 2010.

He adds that in Scotland the whole "political spectrum is more left wing than in England." Labour's political hegemony north of the border has already been shattered by the Scottish Nationalist Party's mi-



nority government. And the prospect of a decade or more of Conservative rule at Westminster creates "strong contingent incentives for centre-left Scots to vote Yes to independence."

What's more, high energy prices in a world with shrinking oil and gas supplies means that the economic feasibility of an independent Scotland has "never looked better."

Hello Everyone!

The Gathering in Edinburgh was a resounding success, over 40,000 people attended and the weather held until it was over.

Mercedes got to shake hands and talk to Prince Charles, he and Camilla were there and he was in his Prince of Wales tartan.

Sky News from London did a quick interview with us on Saturday, asking why we attended.

We also talked to the Mayor of Edinburgh, and got to see many friends from the states.

Thursday we toured the Scottish National Museum and to my surprise the Murdoch McDuffie Gravestone from Colonsay was on display!

We are in London this week flying back on Sunday. Hope everyone is well, God Bless,  
David and Mercedes McDuffie



*Mercedes McDuffie at Grandfather Mountain a few weeks ago.*



# *The Bark Covered House*

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Alastair McIntyre,  
President  
ElectricScotland.com

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We have several new chapters of *The Bark Covered House* up for you to read...

Chapter 6. how We Found Our Cattle

Chapter 7. Trouble Came on the Wing

Chapter 8. Hard Times for Us in Michigan, 1836-7

Chapter 9. A Summer Hunt

Chapter 10. How We Got Into Trouble

One Night and I Was Scared

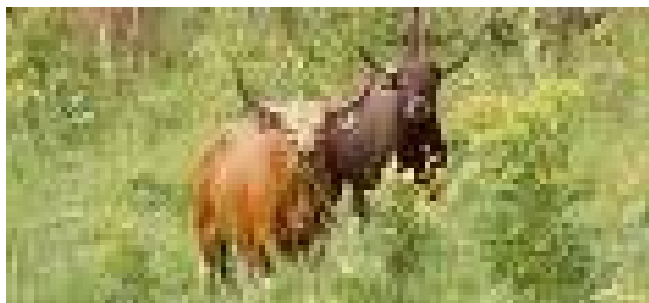
Chapter 11. The Indians Visit Us - Their  
Strange and Peculiar Ways

Chapter 12. The Inside of Our  
House - A Picture from Memory

Here is "How we found our cattle" starts...The old cow always wore the bell. Early in the spring, when there were no flies or mosquitoes to drive them up the cattle sometimes wandered off. At such times, when we went to our chopping or work, we watched them, to see which way they went, and listened to the bell after they were out of sight in order that we might know

which way to go after them if they didn't return. Sometimes the bell went out of hearing but I was careful to remember which way I heard it last.

Before night I would start to look for them, going in the direction I last heard them. I would go half a mile or so into the woods, then stop and listen, to see if I could hear the faintest sound of the bell. If I could not hear it I went farther in the same direction then stopped and listened again. Then if I did not hear it I took another direction, went a piece and stopped again, and if I heard the least sound of it I knew it from all other bells because I had heard it so often before.



That bell is laid up with care. I am now over fifty years old, but if the

least tinkling of that bell should reach my ear I should know the sound as well as I did when I was a boy listening for it in the woods of Michigan.

When I found the cattle I would pick up a stick and throw it at them, halloo very loudly and they would start straight for home. Sometimes, in cloudy weather, I was lost and it looked to me as though they were going the wrong way, but I followed them, through black-ash swales where the water was knee-deep,

sometimes nearly barefooted.

I always carried a gun, sometimes father's rifle. The deer didn't seem to be afraid of the cattle; they would stand and look at them as they passed not seeming to notice me. I would walk

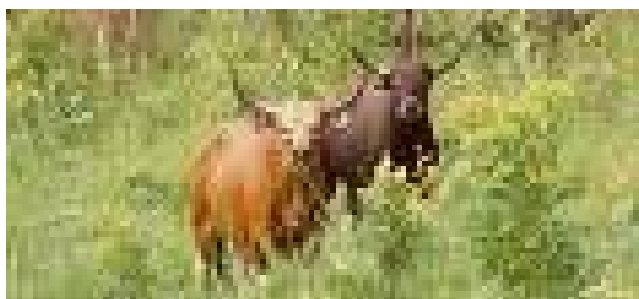
carefully, get behind a tree, and take pains to get a fair shot at one. When I had killed it I bent bushes and broke them partly off, every few rods, until I knew I could find the place again, then father and I would go and get the deer.

Driving the cattle home in this way I traveled hundreds of miles. There was some danger then, in going barefooted as there were some massasauga [The prairie, or Michigan variety of rattlesnake. Formerly abundant, as Nowlin notes, with the settlement of the coun-

*Continued on page 25*



*Dignitaries at the recent Grandfather Mountain Highland Games Linville, NC.*



***A Bark Covered House, con't from page 24***

try they have tended to disappear. They are still found in southern Michigan, however, and their possible presence is still to be reckoned with by rural dwellers and visitors.] all through the woods. As the country got cleared up they disappeared, and as there are neither rocks, ledges nor logs, under which they can hide, I have not seen one in many years.

You can read the rest of this chapter at <http://www.electricscotland.com/history/bark/chapter6.htm>

**A few  
GMHG  
Game  
Faces**



**CLAN DAVIDSON  
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# WHAT KIND OF SWORD IS IT?

Dick Lucas, The Scottish Armoury

When I travel about the country I often hear the big two handed sword with the quillons ending in an open work quadtrefoil formed of four short tubes welded together called a Claymore.

I also hear others saying, “no”, the Claymore is the Baskethilt broad sword and the two-handed sword is just that, a two-handed sword.

So who is right?

Lets look at some of the expert’s opinions. In the summer of 1996 an exhibition of swords was held at Culloden commemorating the battle there in 1746. There were some swords on display that had never been seen by the public before and The National Trust for Scotland published a book called “The Swords and the Sorrows” with many of these swords pictured in the book. The sword pictured in the book with the quadtrefoil described above is called a two-handed Highland sword and under those words are “claidheamh da laimh.”

I do not speak Gaelic or attempt to but I am told those Gaelic words mean, two-handed sword. There are other pictures of big swords of different style quillons with these Gaelic words under them. [This is the correct translation, if you want to add them there are accents: dà làmh. dà = two, làmh = hand. Information supplied by Barry Bennett]

Other two-handed swords with different quillons do not have the Gaelic term under it and is simply called a two-handed sword and they are considered lowland Scottish swords. This style sword was also commonly used in Ireland. A Glossary of the Construction and Use of Arms and Armor by George Cameron Stone has pictured a sword with the Highland style quillons and they call it a Claymoree. Stone also uses Gaelic words to describe the sword (claidheamh-mor and/or claidhmichean-mhor). Stone also says in the book that name is usually used for the later Scotch broadsword

which is actually the Venetian schiavona.

Now lets look at the Baskethilt.

The Baskethilt comes in many hilt styles but are usually known by two common names, the Basket-hilted broadsword and the Basket-hilted backsword.

The Swords and the Sorrows has Gaelic written under the broadsword (claidheamh mor) and the backsword has (claidheamh cuil) written under it. The broadsword is double edged while the backsword is edged only on the edge facing away from the open side of the hilt and was preferred by the calvary. The baskethilt with the curved blade was called a basket-hilt sabre (claidheamh crom). The term baskethilt is not used by Stone but lists all baskethilts under the broad category-broadswords and also described them as single edged.

These swords commonly associated with the Scots were used worldwide and even most of the Scottish baskethilts were

made on the continent.

So who is right about the swords? I have seen both swords in museums all across the UK and the big sword in called a Claymore.

The master armourer that makes some of my swords calls the big sword a Claymore and the small sword a Baskethilt.

Weapon displays in many of the castles I have visited call the big sword a Claymore and the small sword a Baskethilt.

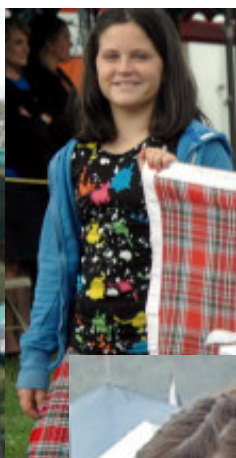
Personally I am going to call them what my friends in Scotland call them - the big sword is a Claymore and the small sword is a Baskethilt.

I am sure I will hear from some of you about what these weapons were called and I hope some Gaelic speaking person will clarify the Gaelic terms for all of us.

If anyone would like more information on these or other medieval weapons I can be reached through <http://www.scottisharmoury.com>

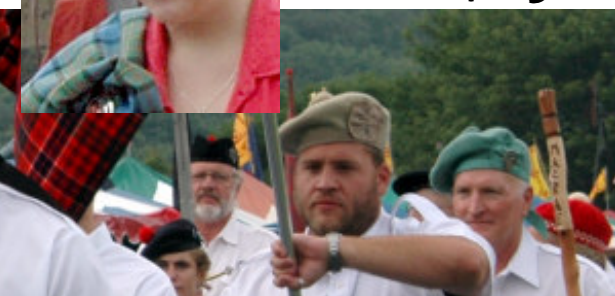






Grandfather Mountain 2009

Bonus pagel



# Glasgow Highland Games

## How would YOU like to have an article in the 2010 Glasgow Highland Games Program?

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Every year, the Glasgow Highland Games likes to have articles by **YOU**. Every year, there is a specific subject or question. This time, we'd like to include you in our 2010 Program by using your stories and photographs of The Gathering (2009) in Scotland!

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*Please send in up to 4 pictures with your story.*

As always we will print as many as we have room for.  
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**Remember and put on your calendars!**

# Glasgow Highland Games

**25th Anniversary**

**June 3rd through June 6th, 2010**





# Why is our flag folded like that?

Have you ever noticed on TV or at military funerals that the honor guard pays meticulous attention to correctly folding the American flag 13 times?

I've known how the 21-gun salute was determined (adding the digits of 1776), but only recently learned why the flag was folded 13 times when it is lowered or when it is folded and handed to the widow at the burial of a veteran. Here it is:

- The first fold of our flag is a symbol of life.

- The second fold is a symbol of our belief in eternal life.

- The third fold is made in honor and remembrance of the veterans departing our ranks who gave a portion of their lives for the defense of our country at attain peace throughout the world.

- The fourth fold represents our weaker nature, for as American citizens trusting in God, it is to Him we turn in times of peace as well as in times of war for his divine guidance.

- The fifth fold is a tribute to our country, for in the words of Stephen Decatur, "Our Country, in dealing with other countries, may she always be right; but it is still our country, right or wrong."

- The sixth fold is for where our hearts lie. It is with our heart that we pledge allegiance to the flag of the United States of America, and to the Republic for which it stand, one Nation under God, indivisible, with Liberty and Justice for all.

- The seventh fold is a tribute to our Armed Forces, for it is through the Armed Forces that we protect our country and our flag against all enemies, whether they be found within or without the boundaries of our republic.

- The eighth fold is a tribute to the one who entered into the valley of the shadow of death, that we might see the light of day, and to honor mother, for

whom it flies on Mother's Day.

- The ninth fold is a tribute to womanhood; for it has been through their faith, their love, loyalty, and devotion that the character of the men and women who have made this country great has been molded.

- The tenth fold is a tribute to the father, for he, too, has given his sons and daughters for the defense of our country since they were first born.

- The eleventh fold, in the eyes of a Hebrew citizen represents the lower portion of the seal of King David and King Solomon, and glorifies in their eyes, the God of Abraham, Isaac, and Jacob.

- The twelfth fold, in the eyes of Christian citizens, represents an emblem of eternity and glorifies, in their eyes, God the Father, the Son, and the Holy Spirit.

- When the flag is completely folded, the stars are uppermost reminding us of our nation's motto, "In God We Trust."

After the flag is completely folded and tucked in, it takes on the appearance of a cocked hat, ever reminding us of the soldiers who served under General George Washington, and the sailors and marines who served under Captain John Paul Jones, who were followed by their comrades and shipmates in the Armed forces of the United States, preserving for us the rights, privileges, and freedoms we enjoy today. There are some traditions and ways of doing things which have a deep meaning.

With thanks to Lauren Boyd.







# Williamsburg Scottish Festival

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*The Balmoral Reception, Friday 7 PM - 9 PM; the Ceilidh on Friday from 8 PM - 11 PM  
The Festival on Saturday from 9 AM - 5:30 PM and the Ceilidh from 5:30 PM til Midnight  
On Sunday, the Kirkin o' the Tartan at 10 AM*