

New Stone Age: Discovery of massive island ritual site on the Isle of Arran

Alison Campsie  THE SCOTSMAN

The discovery of a cursus monument site at Tormore on the Isle of Arran, which is more than a kilometre long, is helping to reshape Neolithic history in Scotland with such landmarks usually associated with the east coast.

Cursus monuments were often defined by long lines of timber posts, forming a long rectangle, and were amongst the most spectacular features in the Neolithic landscape. The posts may have served as a procession route, perhaps to honour the dead. Some were burned to the ground in an almighty display which is believed to have been part of the ceremonies associated with these huge monuments.

Dave Cowley, Rapid Archaeological Mapping Programme Manager at Historic Environment Scot-

land, who discovered the site following a laser scan of Arran, described the cursus monument as a “cathedral of the day”.

He said: “I think if you asked the survey team what they thought they were most likely to find on Arran, I would bet you no one would say a Neolithic cursus monument

“There is no other on Arran, its unique on the island, there is one more in Kilmartin Glen and that is pretty much it for the western seaboard.

“What this example at Tormore tells is there are probably actually many more on them but because they were built from timber, you are not likely to see them in the unimproved peat landscape of the west coast



A letter from your editor

Guest editor, Thomas R. Freeman, Jr.

MO LEANNON

at Valentine's

While I was still a young boy, I noticed my parents were older than those of my friends. One day, while my father and I were horseback riding, I asked him about it.

He was quiet for a moment, then gave me his answer. He said he had always wanted to travel, see some of the world, learn new things, meet people from other places, and to spend as much time on horseback as he could. With a little luck, he hoped that time and experience would help him learn what kind of man he would be. Also, he would be better able to make the right choice for his wife.

He was quiet for a while and I thought that was the kind of logical answer one would expect from an adult. Then he turned around with his biggest smile and said if he still made a bad choice for a wife, at least he wouldn't have as long to suffer.

For the rest of my life at home, this story would be repeated at every Thanksgiving and Christmas dinner. It would always end with mother throwing a potholder at dad. We always had friends and guests at dinner and they always laughed till they cried.

And, as everyone else was laughing, dad would put his arm around mom and they would look into each other's eyes and the world would stop. For a brief moment, all else would fade away and I knew they were alone together in a magical place only they would go.

A blind man could see it.

My heroes have always been my parents. They were both remarkable people who lived through hard and dangerous times. They led by example, not by edict. And, they taught me about love.

I decided that kind of love was what I wanted in my life and, I would never settle for less. Never



compromise.

Like my father, I was late to marry. I was in my fifties when I came to the realization that I would probably spend the rest of my life in my own company and I was fine with that. That was, of course, when fate stepped in.

My miracle was finding Beth Gay, whose words are usually featured on this page. She was a great friend for years before she became my Bethie. We were handfasted at the Glasgow, Kentucky Highland Games in 2005 amidst many of our dear friends and married two years later.

During these years I have found what my parents found in each other. Every day I say a silent thank you for their love and presence in my life. All my life, I have tried to be worthy of my father and mother. Now, I hope to be worthy of my beloved wife whose love has changed my world.

Happy Saint Valentine's Day, Bethie, Mo Leannon.*

**Mo Leannon is Scots Gaelic for "my beloved" and Beth is Mo Leannon.*



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Some of the funding Scottish Heritage USA has provided over the years:

• Culloden Visitor's Centre – media centre	\$300,000*
• The Scottish Gaelic Studies Lectureship at UNC Chapel for the academic years of 2017-20	\$185,000
• Renovation of Eisenhower Suite, Culzean castle	\$50,000*
• Scholarships for dance and piping students 2010-2019	\$50,000
• The National Trust for Scotland USA 2018-20 Corporate membership	\$35,000
• Interpretation Project at Glencoe	\$25,000*
• Renovation of Charles Rennie Mackintosh's Hill House, Helensburgh	\$20,000*
• Highland Echoes "Scotland in the Class"	\$16,900
• Scottish Tartans Museum Franklin NC	\$7,700
• Grandfather Mountain Highland Games Cultural Village 2017-20	\$6,000

*National Trust for Scotland sites



Eisenhower Suite, Culzean Castle



The Hill House, Helensburgh

PLANNING A TRIP TO SCOTLAND ?

Before you go check out the deals you get from membership in Scottish Heritage USA

- Reciprocal membership to the National Trust for Scotland Foundation, USA
- **Free Admission** to all (over 70) National Trust for Scotland properties
- **The Highlander** magazine (six issues per year)
- National Trust's magazine (three issues per year)
- Scottish Heritage USA Newsletter (three issues per year)

Memberships range from \$25 to \$500 and are well worth the price! – JOIN ONLINE
Come visit us at Grandfather Mountain Games July 9 – 12 2020

The Jacobite Database 1745

With thanks to Carson C. Smith, FSA Scot (scot.soc.indy@gmail.com)

JDB1745 is an online relational database specifically designed for the purpose of scholarly research and the analysis of a large number of biographic entries. Drawing from a wide variety of sources, the goal of JDB1745 is to eventually house every name that can be associated with Jacobitism in the years 1740-1759. Because much of the detailed biographical data of accused or suspected



Jacobites are scarce or as of yet undiscovered, approaching this project using prosopographic analysis will help answer many questions about Jacobite constituency during the final rising against the Hanoverian government of George II. The usefulness of this interpretation is that it allows researchers to establish significant characteristics about a large number of subjects through a broad but detailed examination of facts: the entire collection of what facts are known about them and the way those facts interrelate.

No scholar has ever compiled these listings into one consolidated forum; eliminating duplicate names, comparing them against each other to see how the web of relationships was formed, and categorising them by a myriad of different charac-

teristics to be later tested and analysed by rigorous scholarship. With this database, we hope to offer its users a helpful and accurate biographical, social, and cultural atlas of the 'Forty-five.

This rich codification of Jacobite constituency will present everything we currently know about the participants of the Forty-five - with infinite expandability to include future knowledge - and will also

provide an invaluable tool for researchers in the fields of history, genealogy, and beyond.

This database and its analysis form the ongoing work of Dr Darren S. Layne, a graduate of the University of California, Berkeley (BA), the University of Edinburgh (MSc), and the University of St Andrews (PhD). The project is aided by a multidisciplinary team of scholars and researchers in Scotland, England, the United States, and beyond. Interested parties are encouraged to get in touch via the contact info below. See more of Darren's work on academia.edu and at the Humanities Commons. A synopsis of his research focus can be found on the Scottish History Network blog.

Link <<https://jdb1745.net>>

BACK TO THE FUTURE?

Self-lacing sneakers-just like those worn by Marty McFly in the 1989 movie *Back to the Future Part II* - have been unveiled by sportswear giant Nike.

The laces of the £272 (over \$370) Nike Adapt BB tighten or loosen at the press of a button on the sneakers or through a connected mobile phone app. You can have Siri do your laces and never have to bend to the task! Nike says the shoes, which are designed for basketball players, can be programmed to remember different fit settings eliminating the need to memorize the best tightness for your laces!

Wow! Next, we will have shoes that walk for us. Then we can increase our step goal for the day.

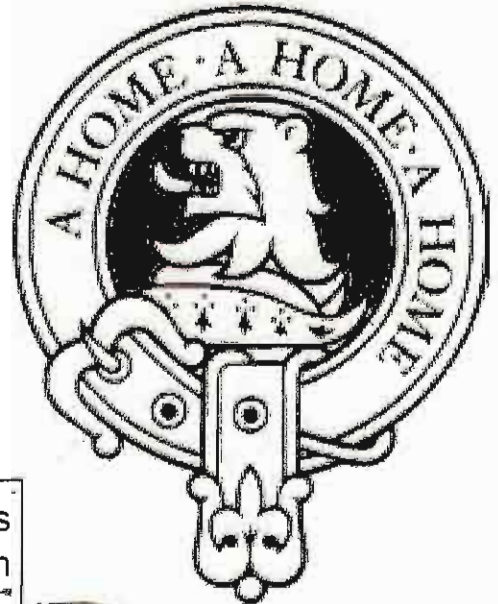


Clan Home Society, International

The Clan Home Society,
International cordially invites
membership from all HOME
and HUME and allied families.

All Clans: The Clan Home Air Force invites members
from all clans. In fact, the first member from a clan
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Write the president, below, for details.



Rodney Green, president

317 Oak Ridge Drive
Moody, AL 35004
205-368-5286



<lawnmower391@gmail.com>



WHISKEY OR WHISKY?

With thanks to Scottish Heritage USA.

<<https://www.facebook.com/groups/698401680928383>>

Have you ever heard the folk song *Whiskey in the Jar*? Or is it *Whisky in the Jar*? What is the difference between whiskey and whisky?

And while we are at it, how does scotch, bourbon and rye fit in? Well, they are all types of whiskey-ky which can be any distilled liquor made from a fermented mash of cereal grains and aged in wooden containers.

The name is based on the type of grain used in the distilling process as well as how and where it was produced.

So why the "e"? In the US and Ireland, the "e" is used and in Canada and Scotland (and several other countries) the "e" is not.

Scotch is a whisky made primarily from barley grain and heated over a peat fire; hence the smoky taste. Whisky cannot be called Scotch unless it is entirely produced and bottled in Scotland.

Bourbon, a whiskey first produced in Kentucky, US uses 51% sour corn mash in its production. For a whiskey to be called bourbon, it must be produced in the US.

Rye uses a rye or rye and malt mash.

So, what is in the Jar? Given it is an Irish folk song, it is probably Whiskey.



Scottish Heritage USA now has a presence on FaceBook
ist look for Scottish Heritage USA or follow the link below:
<https://www.facebook.com/groups/698401680928383>



AND GOD SAID, I WILL SEND
THEM WITHOUT WINGS SO NO
ONE SUSPECTS THEY ARE ANGELS.



All his life he tried to
be a good person.
Many times, however
he failed.
For, after all,
he was only
human.
He wasn't
a dog.

Charles M. Schultz

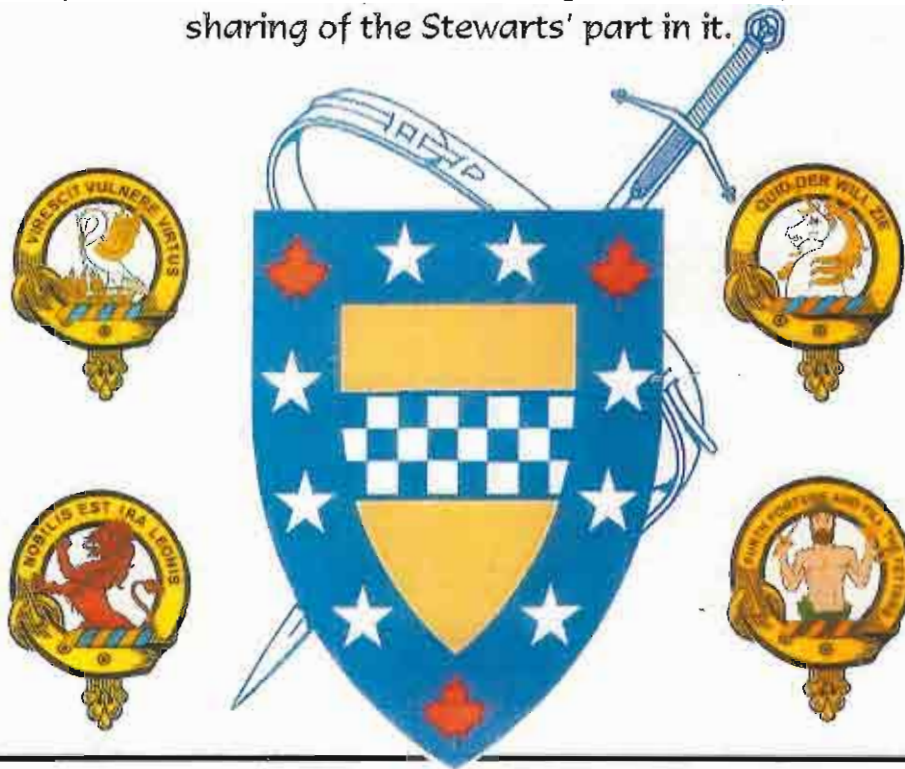


He doesn't like to sit in
the back,

So sometimes I let him sit up
front with the dog.

Clan Stewart Society in America, Inc.

501(c)(3) Not For Profit Organization dedicated to the preservation of Scottish Heritage and History and the sharing of the Stewarts' part in it.



The Stewart dynasty descended from King Robert I's daughter and her husband, Walter the Steward. Despite early unrest and weak government caused by several Stewart kings succeeding as minors, the dynasty flourished for over three centuries.

During this time, Scotland moved forward to become a modern and prosperous nation. Stewart monarchs such as King James IV and VI were Renaissance patrons of artistic, scientific, commercial, religious and political endeavour, sponsoring figures including the poet, Robert Henryson, and humanist, George Buchanan.

Also of significance was the arrival in the mid-sixteenth century of the Reformation movement, bringing about the replacement of Catholic Mary Queen of Scots by her son King James VI.

It was through the Stewart dynasty that the two thrones of England and Scotland - and later the governments - came to be united.

The 'Marriage of the Thistle and the Rose' took place at Stirling Castle in 1503 between King James IV and Princess Margaret Tudor, daughter of King Henry VII of England.

This union of the Scottish and English Royal families eventually led in 1603 to the succession of a Stewart (now with a change of spelling) to the throne of England.

CSSA is represented at approximately 40 Scottish/Celtic events around the country each year. We are always looking for folks with our passion to volunteer to start more.

We also have a presence on the Internet with a website, <clansstewart.org> (official) and a Facebook page listed as *Clan Stewart Society in America* (unofficial).

Though we have maintained our low annual \$25 membership, we are still able to sponsor trophies for dance, drums and pipes and establish scholarships for institutions providing cultural Scottish curriculums and we also sponsor the competition of a record-holding female athlete.

For CSSA membership information: <clansstewart.org> (You may pay your dues at that site, too.)

A LETTER FROM SCOTLAND...

Hylton, Peter (phylton@iupui.edu)

Dear Scottish Society of Indianapolis members, and other friends,

With Scotland on lockdown, and no gatherings what-so-ever allowed, how in the world are dedicated Scots supposed to celebrate Burns Night? Normally every night of this week would be Burns Night Dinners all over town. But not this year.

However, Scots are ever resourceful. See the *Burns Night in a Box* that just arrived.

Everything we need (haggis, neeps, tatties, shortbread and three whisky samplers) to prepare our own dinner and tune in on-line to an evening of speeches, Burns' poetry and traditional music.

Wendy and I are staying busy teaching all of our university classes on-line during Covid. We really missed the planned trip back to Indiana this past summer, when we hoped to catch up with our Indianapolis Scottish Society friends. Maybe 2021 will work out better.

Anyway, Happy Burns Night to you all.

Pete





COCKSPUR

HERALDIC SERVICES
& GRAPHIC DESIGN

Tom Freeman is a heraldic artist & graphic designer living in Northeast Georgia. He has been working in the Scottish community both in the US and internationally since 1999. He can be reached using the information shown below.



Thomas R. Freeman, Jr., FSA Scot

Mo Leannon
688 Camp Yonah Road
Clarkesville, GA 30523-4008
706-839-3881

trf@cockspurherald.com



A M^cDONALD QUERY, OR TWO, PLEASE!



I do have a query about **JARED M^cDONALD** who lived in Virginia before there was a US government. I know he had one son named **WILLIAM**.



I think there is confusion about who **WILLIAM** belonged to. I was told **B R Y A N M^cDONALD**, but I now wonder.

der.

Any information is appreciated. Thank you.

Esther Kinsey,

<esther731@aol.com>

One of my Macdonald/M^cDonald lines continues with **JAMES MADISON M^cDONALD** (1816-1899). He lived in both Jefferson County, GA and Madison County, FL. I have world's of infor-

mation on him and am glad to share. His father was **JOHN M. M^cDONALD** (spelled every way possible) who lived 1774 - 1840. He was born 30 October 1774 Edinburgh Parish, Midlothian, Scotland. He is buried on the Ogoochee River, Jefferson County, GA. In our family he is the one that we all had to learn this little story about, "He was a red-headed Scotsman who walked with a cane and ate from gold plates. He left land and money to him (**JOHN** above), but he could not go back for it." He married **MARY ALLIN/ ALLEN**. **JOHN'S** father was another **JOHN M^cDONALD**, born in Paisley, Renfrewshire, Scotland. I have hit a brick wall. Help, please! Please email **<bethscribble@aol.com>**

FREE QUERIES ALWAYS. Just email to **<bethscribble@aol.com>**

**Accidentally
rubbed ketchup in
my eyes.....now I
have Heinzsight**

Clan Davidson Society USA



Davidson Clansmen dominate the Parade of Tartans at the International Gathering of Clan Davidson sponsored by the Clan Davidson Society USA. The event was held June, 2011, in conjunction with the Kansas City Highland Games.

Is your name listed here? If so, then you may be interested in membership in the **Clan Davidson Society USA!**

Davey	Davisson	Dea	Dee	Dhai	Keay	MacDade	MacDavid
Davie	Davy	Dean	Desson	Dow	Keys	MacDagnie	MacDavitt
Davidson	Daw	Deane	Devette	Dye	Key	MacDagny	MacDhai
Davis	Dawson	Deas	Dewis	Dyson	Keys	MacDaid	MacKay
Davison	Day	Deason	Dey	Kay	MacAdie	MacDavett	McKeddie

The Clan Davidson Society USA is an all-volunteer, not-for-profit corporation recognized by the **US IRS** as a 501 c(3) Educational and Charitable organization. We are dedicated to the preservation of our rich Scottish and Clan Heritage. CDA-USA publishes an award-winning, electronic, full color newsmagazine of 40-60 pages twice a year, packed with informative articles and photos of interest both to Davidson Clansmen as well as anyone interested in the history and culture of Scotland.

The Society's On-Staff Genealogist is the Founder of the Davidson/Davison DNA Project and is available at no charge to assist the membership with their own genealogical excavations.

For more information, check out our website at [www.elandavidsonusa.com] or contact the Society's Membership Registrar at [sennachie@earthlink.net].



Flowers of the Forest

Linda M. Henderson, Clan Henderson Society



Linda Henderson, 74, passed away on Thursday, January 14, 2021, at her home with her family by her side. She was deeply loved by her family, friends and neighbours.

A memorial service will be held at Forbis and Dick Funeral Home on

W. Friendly Avenue in Greensboro this Thursday, January 21, 2021, at 11 a.m. A graveside service at Center United Methodist Church will follow.

She is survived by her husband, Larry Henderson, and their adopted son, Erik, daughter, Jennifer Dixon Dooley, husband James Dooley and their son Aiden James Dooley, and daughter-in-law June Odom Dixon. She was a longtime member of the Scottish Clan Henderson Society.

She is preceded by her beloved son, Brad Denny Dixon; mother, Mary Goolsby Middleton and father, Arthur Wallace Middleton of Stokesdale.

Linda was born in Greensboro, NC to Mary

and Wallace Middleton. She was raised in Stokesdale, NC and graduated from Bethany High School in Summerfield, NC. She graduated from Appalachian State University with a degree in education. She later moved to Kernersville, NC where she raised her children and was an owner of several businesses.

Linda was an incredible mother, grandmother and friend. An avid master gardener, reader, quilter and knitter. She volunteered for many years at her church, Center United Methodist Church, and Moses Cone's Cardiac Rehab Center.

In lieu of flowers, you may donate in her memory to Center United Methodist Church or the American Heart Association.

Online condolences may be offered at www.forbisanddick.com.



Please remember that Flowers of the Forest are always FREE in BNFT. Just send the information for the notice to bethscribble@aol.com at any-time. If you don't have the obituary, send me the name and city, state where the person was living and I'll try to find the information.

THE CLAN GREGOR SOCIETY

'S Rioghal Mo Dhream!

Royal is my Race!

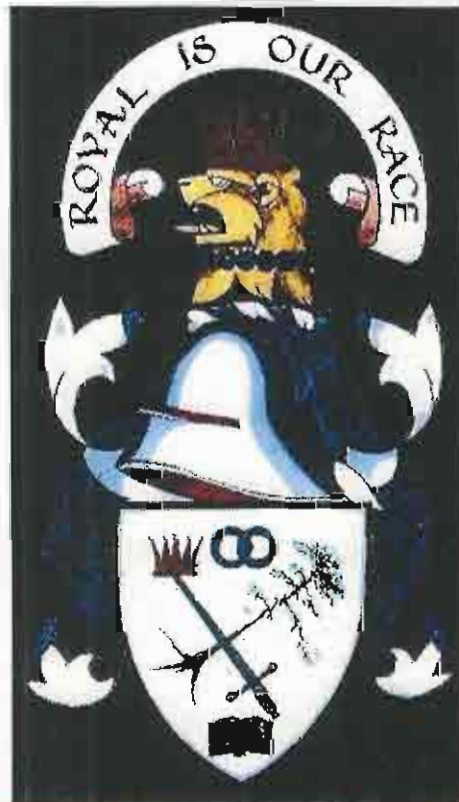
Fàilte! The Clan Gregor Society is a growing organisation with membership throughout the world. It's most active objectives are to extend the links of kinship and friendship between MacGregors, wherever they may be, and to provide a focal point for all members of the Clan and interested visitors who wish to learn more of our noble past.

Sir Malcolm MacGregor of MacGregor

7th Baronet of Lanrick and Balquidder

24th Chief of Clan Gregor

Clan Gregor
has
Great Lakes,
New England,
Pacific
Northwest,
Western
United States
and
Southeast
Chapters



For membership,
contact:
120 Wicksford Glen
Sandy Springs,
GA 30350

Ms. Ishbel McGregor,
Secretary
5 Alloa Road
CAMBUS by Alloa
Clackmannanshire
FK10 2NT
Scotland

Join Clan Gregor today! www.clangregor.org

Scottish Slang and Sayings: *How to talk like a local!*



Sobrina Tung Pies



Let's say you're in Glasgow. It's lunch time, and the person you're with turns to you. She asks, "What do you want on your piece?"

Do you answer: A) Pep-

peroni B) Ham and cheese, hold the pickle C) My piece? What piece?

If you answered C), me too. If you answered A), getting close. A piece is a type of food. If you answered B), ding ding ding! You got it.

A piece is Scottish slang for a sandwich. I learned about it last month when James and I were back in Glasgow (his hometown) for Christmas. Every time I visit, I come back with entire lists of Scottish slang I didn't know.

So whether you're headed to Scotland soon or just want to brush up on your Scottish slang, keep reading to learn how to talk like a Glaswegian local.

How to Greet People

Ask if people are alright. Everyone in Scotland wants to know if you're alright. At first I wondered if maybe I seemed out of sorts because everyone kept asking me, but after a while, I started to feel very cared for. So instead of saying "how are you," just ask "y'alright?"

How to Order at a Restaurant



For fish and chips, order a fish supper. Anything "supper" means "with chips." (And chips, of course, mean fries.)

To get just a piece of fish, order a single fish. Then steal chips off your neighbor's plate ??

For a more substantial meal, ask for a fish tea. This comes with fish and chips, a cup of tea and bread and butter.

Drink Irn-Bru. According to Scotsman Food and Drink, Coca-Cola is the number one-selling soft drink nearly everywhere in the world—except in Scotland, Iceland, Peru and the Middle East. Bright orange, Irn-Bru tastes like... "like Irn-Bru." (An exact quote from James, ha!)



Need more ketchup? Ask for an extra sachet. James says calling them packets of ketchup sounds fancy, but I think sachets take the cake. Tip: Expect to pay for extra sauce. Sachets in Scotland aren't free. (Now I understand why he gets so excited about all the free sauces at Chick-fil-A.)

For a breakfast sandwich, order a "roll and" XYZ. Scottish people are very particular about the makings of a good roll. It's all about the bread. I watched a waitress serve a burnt roll to a customer, but James informed me that was actually "a well-fired roll." People are crazy about them.

Scottish roll and bacon

You can get a roll and egg, a roll and egg and bacon (my personal fave), or any of the items below. Just be sure to order it as a "roll and" and not a "roll with."

You may choose from: black pudding (a type

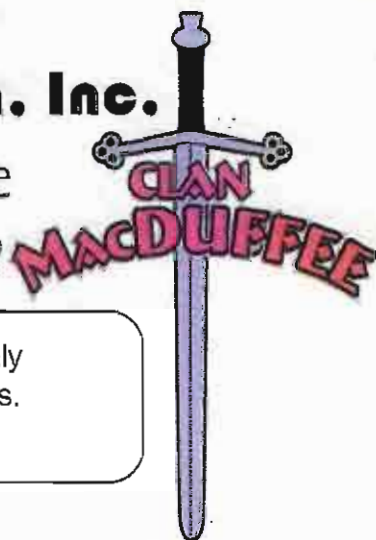
Continued on page 17

MacDuffee Clan Society of America, Inc.

of Clan Macfie



Ceud Mile Failte! 100,000 Welcomes!



Annual General Meeting held each year in July
at the Grandfather Mountain Highland Games.
You are always welcome to attend.

President: Thomas P. McDuffee

tpmijm@aol.com

Treasurer: David M. McDuffie

dnmcduffie@gmail.com

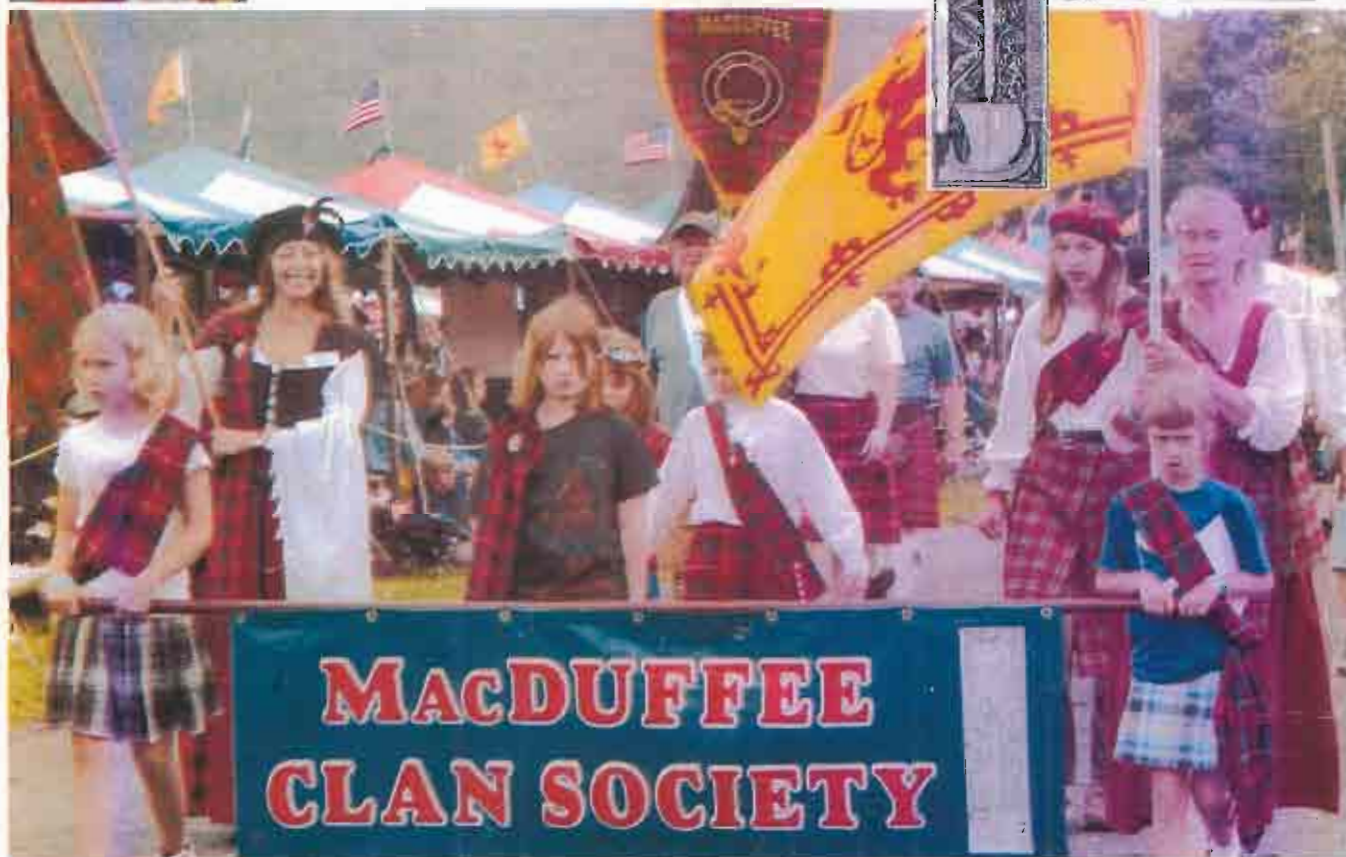
Genealogist: Richard Ledyard

865-671-2555

rledyard@tds.net



MacDuffee
Clan Society
of America



Scottish Slang, continued from page 15

of blood sausage); tattie scone (a type of potato pancake); square sausage (often referred to as “square”).

Notes: Bacon, or back bacon as it’s called there, looks like a piece of ham. If you’re looking for bacon like the kind we have in the U.S., ask for “streaky bacon.” And don’t ask for cheese in your roll. It’s not a thing!

Get crisps if you want potato chips. Cheese and onion crisps all the way.

Get biscuits if you want cookies. Not quite like cookies, biscuits are in a category of their own. If you’re ever in Scotland (or anywhere in the UK), visit the biscuit aisle at the grocery store and you’ll see what I mean. These dark chocolate Tunnocks tea cakes are my absolute favorite.

Try pickle in your cheese sandwich. I thought it was a trick question when James asked if I knew what pickle was after I ordered a ham, cheese and pickle sandwich. Turns out it wasn’t. All he said was, “You don’t know what pickle is.”

When the sandwich came, instead of where my green pickle slices should have been, there was a chunky brown spread. “That’s pickle!” James said. A sweet, vinegary, pickled chutney, pickle is made of rutabaga, carrot, onion and cauliflower. It’s actually pretty tasty (if you like pickled things).

How to Describe People

Every guy is a boy, no matter how old they are. When we went to a football match, James’ brother went to “meet a boy” to get an extra ticket. Imagine my surprise when the teenager I pictured in my head turned out to be a 45-year-old man.

A burd is a girl. To get the latest scoop on his friend, a guy might ask, “Do you have a burd?”

Kids are weans. It’s pronounced waynes. “How are the weans?”

Mangled. Another word for drunk, hammered, sloshed, or plastered.

Dodgy. Sketchy.

Cheeky. When someone’s being a smart aleck. (Observation: British people are often cheeky.)

Chancer. Someone who’s in between dodgy and cheeky.

How to Describe Things

Honking, humming, howling. Also, minging. All colorful ways to say something’s bad. “That take-out was minging.”

Brilliant, magic. How to describe good things. “That was brilliant.”

Wee. Perhaps my favorite Scottish saying, wee means little. Everyone says it all the time. Even tough guys on the train. Once a shorter guy squeezed in next to me saying, “I’m just a wee guy.”

Quite. “I quite liked it” or “It was quite good.” Sounds so posh, doesn’t it?

How to Make Friends

Call someone big man. It’s kind of like calling someone “bud.” I thought maybe it was an insult in disguise until James’ best friend told me it’s his favorite.

Call everyone mate. I wish we called each other mate in the U.S. It instantly sets a friendly tone.

Say cheers instead of thanks.

How to Find the Bathroom

Ask for the toilets. Or ask for the wash closet. Just don’t ask for the bathroom or restroom.

Bog roll. What they call toilet paper in Scotland. (Also probably in *Harry Potter*.)

How to Shop

Underwear are called pants and pants are called trousers. I know. They think our names are silly, too.

Sweaters and sweatshirts are called jumpers.

Beanies are called wooly hats. Cutest name

Continued on page 19



The Clan Macneil Association of America

If you are a Macneil or any of the following "Sept Names" then you have found the clan you have been searching for.



"O'n D'thainig thu."

Remember the men from whom you have come.

The Clan Macneil President: Kenneth McNeil,
3920 N. St. Joseph Ave., Evansville, IN 47720-1203
<mckennypam.1203@hotmail.com>

- | | | | |
|--------------|-------------|-------------|------------|
| * Macneil | * Mcniel | * Niell | * McGougan |
| * MacNeil | * McNiel | * O'Neal | * McGrail |
| * Macniel | * Mcneill | * O'Neil | * McGrail |
| * MacNiel | * McNeill | * O'Niel | * Mcgrail |
| * Macneill | * Mcneal | * O'Neill | * Mcgrail |
| * MacNeill | * McNeale | * Oneil | * McGugan |
| * MacNeillie | * McNeilage | * Oneill | * Macgugan |
| * Macneal | * Mcneilage | * Nelson | * McGuigan |
| * MacNeal | * McNelly | * Neilson | ...and |
| * Macneale | * McNelly | * Nielson | * Mcguigan |
| * MacNeilage | * McNeally | * MacGougan | |
| * Macneilage | * Mcneally | * Macgougan | |
| * MacNelly | * Neil | * Macgrail | |
| * Macnelly | * Neal | * MacGugan | |
| * MacNeally | * Neall | * Macgugan | |
| * Macneally | * Neale | * MacGuigan | |
| * Mcneil | * Neill | * Macguigan | |
| * McNeil | * Niel | * McGougan | |



Scottish Slang, continued from page 17 —

ever.

How to Say Yes and No

Aye is yes. Naw is no. Nae bother is no worries.

How to Sign Off

Say yes to X. Skip the Os, and sign off on your emails, texts and notes with a single x or multiple xxxxx.

How to Add Color to a Conversation

Ehm is the equivalent of um.

Ooft is ouch. "Ooft, that hurt."

Oft (with one O) is OMG. "Oft, the Rangers won."

How to Pronounce Cities

Last but not least, if you want to talk like a local, be sure to pronounce the two main cities correctly.

Glasgow is Glaz-go. *Edinburgh* is Edin-burr-uh.



Creative folk! Register with Trompjoy! <Trompjoy.com>

Blog Posts - where you can expect to see Trompjoy's announcements, or immersive art articles as well as a monthly article about a local or regional artist.

Would you be surprised to find that Trompjoy started as an aha moment by a quirky, go-getter woman who doesn't take kindly to no as an answer? Meet the genius behind our madness. An interview with Keets Taylor, the unlikely champion behind



Trompjoy. (Yes we have the .org too.)
<www.trompjoy.org/blog/a-mission-to-create-fun-out-of-thin-air>

Creative Call - where creatives can register to join this amazing unconventional artwork network. If this is you, fill this out to get on the list! When the time comes, we will be reaching out to artists whose skills compliment the narrative of upcoming exhibits or events. Looking at the Fall.

Contact Us - where you can simply join our mailing list to be kept in the loop!

NO... it doesn't cost anything to register and NO we don't and won't share your contact info without your permission. Duh!

This is the beginning. There is more to come! <info@trompjoy.com> address is working again!

The Clan Skene

Association, Inc.



The Clan Skene Association, Inc., invites membership from SKENE and Septs Carison, Carney/Carnie, Curriehill, Dyas, Dyce, Dyer, Hall, Halyard/Hallyard, MacGaillard, Rennie & Skains

Al McGalliard,
president

PO Box 1404

Gray, GA 31032

<alsrx95@gmail.com>



Past presidents of the Scottish Society of Indianapolis, Indiana



This photo includes the first six presidents who served during the first ten years of the Scottish Society of Indianapolis. Pictured left to right are: Founder and president Emeritus, Carter C. Keith (1984-1988), Thomas C. Milton, (1989 - 1990), Marsha Smith Priest (1995), Carson C. Smith (1991-1992) and 2000 -2004), Lee E. Cloe (1993) and Louis D. Shepherd (1994).

Carson Smith, FSA Scot begins *The History of the Scottish Society of Indianapolis, a work in progress*. Smith says that it is his intention to continue to expand, revise and update the history of the society annually.

George Orwell, author of *Animal Farm* and *1984*, wrote that, "Those who control the present control the past, and those who control the past control the future."

Carson Smith says, "My goal has been to provide an objective history of the Scottish Society of Indianapolis."

If you would like more information about the history being compiled, contact Carson C. Smith at <scot.soc.indy@gmail.com>

With thanks to the Scottish Society of Indianapolis.

MEETING DETAILS: Due to the current pandemic of COVID-19, the SSI Board of Trustees advise that there will be NO IN-PERSON meetings and/or gatherings until further notice. Any updates will be announced in a timely manner through our official newsletter as well as on social media. We want to keep our members safe

and healthy until it is the right time to gather together once again. Thank you.

SOCIAL MEDIA: For more articles, updates on events and more - Like and follow us on Facebook at <https://www.facebook.com/indyscot.org> or <<https://www.facebook.com/groups/771893283583992>>

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“A wee bit of Scotland in the High Country of Western North Carolina.”

Ceud mile failte (100,000 welcomes)

High in the Mountains of Western North Carolina the ancient Celtic spirit beckons. Answering the call, as hundreds of tartan banners unfurl, are the sounds of bagpipes echoing through the valley, and once again, thousands of kilt-clad Scots make their way to MacRae Meadows for their annual gathering and games. Nowhere in the New World is there a place more reminiscent of the Scottish Highlands than the home of America's grandest Highland Games—Grandfather Mountain, North Carolina.

Ceud mile failte to you and your family as you join us in celebrating the history of our Scottish ancestry and cheer as you watch the clans compete on MacRae Meadows. Throughout the four day weekend you and your family will sample Scottish music, dancing, foods, costumes, field games and much more, and you can shop for tartans and kilts in the vendors' tents. A weekend so full of family fun and excitement that you'll be longing for the mother country (even if you aren't Scottish).

COVID 19 ADVISORY

Looking ahead to the 2021 Grandfather Mountain Highland Games (GMHG) in July, we are planning for the implementation of safety measures based on direction from the state of North Carolina and other government agencies as well as guidance from health officials including the Centers for Disease Control and Prevention (CDC). An inherent risk of exposure to COVID-19 exists in any public place where interaction with the general public happens. COVID-19 is an extremely contagious disease that can lead to severe illness and death. The CDC has advised that senior citizens and people with underlying medical conditions are especially vulnerable to COVID-19. The safety and well-being of everyone involved with the GMHG will guide our continued decisions and



preparations. Everyone at the July 2021 event will be required to follow all posted safety instructions while in attendance. By visiting the 2021 Grandfather Mountain Highland Games, you will voluntarily assume all risks related to exposure to COVID-19.

Grandfather Mountain Highland Games

has a new website:
<www.gmhg.org>

Clan *Blair* Society

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www.clanblair.org

President, Clan Blair Society,
Jim Blair
7200 S. Prince Street
Littleton, CO 80120
<president@clanblair.org>

Membership Chairman,
Charles Diman

3413 Synnybrook Drive, Charlotte, NC 28210-4715 ClanMembership@clanblair.org



Finlay's Journey Back to the Wild

The Wildcat Haven Team

We hope you are all as well as possible under the circumstances. Thank you so much to all of you who have supported us before Christmas by buying adoption packs, donating and also for your many messages of good luck for the coming year. It makes a huge difference to our efforts.

As you are all aware, we are currently rearing our beautiful rescue kitten Finlay and he is growing quickly and continues to show strong wildcat markings and behaviours.

Until now, due to his young age and vulnerability, he has been hand reared by two of our team members with extensive experience in this area. No one else from the team has seen him in an effort to reduce human contact as much as possible.

As Finlay grows older, we need to start preparing for his release into the wild. We of course want to give him the best possible chance of his return home being a success. We want to build Finlay a large rehabilitation enclosure where he can learn to hunt, use den sites and gradually lose his reliance on humans. Without this it will be impossible for him to learn and develop the vital skills he will need to survive in the wild.

To be clear, this is NOT a zoo cage on public view. We want to build him a real habitat which is large, diverse and stimulating. The enclosure will contain multiple dens sites, different areas of natural vegetation, a fence that will allow mice and voles to move through it which will crucially enable Finlay to practice hunting wild prey. We also want to fit a CCTV system so that we can monitor his behaviour remotely and assess when he is ready

for his release.

We have the perfect spot where he will be away from people and can become wild again. The size of the enclosure built will depend purely on the funds raised - the more funds, the bigger the enclosure. Our team has considerable experience building rehabilitation enclosures for a range of species and will bring this knowledge to the design of Finlay's facility. This enclosure will not just

help Finlay, but also any future orphaned wildcat kittens that are found, so will be a crucial facility for future rescues.

We are extremely grateful for all of the help and support we receive. Building a large scale enclosure is a major undertaking but after all that he has been through and the bravery he has shown, Finlay deserves to be given the best chance of returning to the wild.

To achieve this, we have set up a **Crowdfunder page for Finlay** where you can see some recent pictures and a video compilation. If you want to help, please visit: **<<https://www.crowdfunder.co.uk/help-us-get-finlay-back-into-the-wild>>**

Thank you.

The Wildcat Haven Team





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GILNOCKIE
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Why 1920s L.A. Went Wild for an 18th-Century Scottish Novelist

*Walter Scott wrote fantasies about medieval Saxons
—just the thing for Jazz Age Angelenos.*

Keith Johnston, writing for *AtlasObscura*

ON A HOT NOVEMBER DAY in 1926, a 13-year-old boy dressed as the Pied Piper led more than 1,000 children not out of town, but to the Central Library of Los Angeles. He marched at the head of a parade held to celebrate the opening of the children's reading room. The piper, who had earned his spot by winning a city-wide writing competition, was a burgeoning Japanese-American poet possessed of a great talent and a great name: Ambrose Amadeus Uchiyamada.

From the sun-scorched streets of America's newest metropolis, the children, many dressed as storybook characters from throughout history, were invited through the doors of the Art Deco library. On the lower level, they suddenly stepped into the Middle Ages. The children's reading room was fashioned from reinforced concrete, like the rest of the building, but its hulking beams were painted to resemble those of an oaken medieval hall. On the walls were scenes of knights and ladies, minstrels and friars. All came from the 1819 novel *Ivanhoe* by Scottish writer Walter Scott.

Ivanhoe was both an apt and an odd choice for 1926. It was apt because Scott, who lived from 1771 to 1832, penned historical tales of chivalry, romance, and derring-do so popular that settlers and developers named towns, streets, and neighborhoods for him throughout the English-speak-

ing world. (If you live on Waverly Place in Manhattan or in Waverley, Tasmania you live somewhere named for a Scott novel.) It was odd because by the 1920s Scott mania had largely faded. Yet it remained strong in L.A. for two very different reasons. For some, Scott's work provided an

appealing link to a familiar but imagined past. For others, it promoted an ideal of Saxon virtue that was under threat in the jazz-age metropolis. The Central Library's "Ivanhoe room" was born of both fantasy and anxiety.

L.A.'s habit of taking inspiration from the novels of Scott belongs to a tradition that began in the 1830s. According to Ann Rigney, author of *The Afterlives of Walter Scott*, naming things for the characters and settings of his stories was a way

for European immigrants to make sense of an American landscape whose history they didn't know and couldn't understand.

"There was a hunger for history and a landscape that seemed to be lacking in it," says Rigney. "And so what you have is what I call mnemonic colonization, the idea that you can import your stories."

L.A., which would later specialize in importing stories, began early by marketing some of its first suburban developments with storied names like "Ivanhoe" (now Silver Lake), "Waverly" (af-



Sir Walter Scott

Continued on page 29

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ter another of Scott's novels, now University Park), and "Melrose," which is bisected by a bustling restaurant- and entertainment-filled avenue of the same name. "If thou wouldst view fair Melrose aright / Go visit it by the pale moonlight," wrote Scott.

Good advice for visiting Melrose Abbey in 1806 and, perhaps, for visiting Melrose Avenue today.

After the 1880s, L.A.'s Scott fascination continued with the Abbotsford hotel (named for Scott's grand home), the neighborhood of Montrose (another Scott novel), and the Rowena reservoir, named for the future wife of the crusading knight, Ivanhoe.

She was a popular figure in L.A. In addition to the reservoir and a nearby avenue she gave her name to a brand of lemons grown and marketed by Charles Chapman, the citrus baron who used his fortune to transform California Christian College into Chapman University. A lavish 1920 crate label depicts Rowena draped in medieval garb surveying her SoCal orchard. Her voluptuous appearance may not suggest it, but Scott's Rowena had many virtues to recommend her to the deeply religious Chapman. Christian, Anglo-Saxon, and rather dull, Rowena embodied a WASPy entitlement characteristic of L.A.'s ruling class in the first two decades of the 20th century.

In that era, "[t]here is an assumption and presumption that Los Angeles will be the capital of what people will quite self-consciously refer to as Anglo-Saxon America," says William Deverell, director of the University of Southern California-Huntington Institute on California and the West. "I suspect the Scott craze is tied at least in part to

that project."

The 1920s was the decade in which that project would find itself in danger. Nearly 600,000 newcomers doubled the city's population, and not all of them knew their Scott. A new cosmopolitanism was taking root and some panicked Angelinos voiced their displeasure. Radio evangelist "Fighting Bob" Shuler broadcast shockingly bigoted harangues twice a week. A literature profes-

sor warned that civilization would be destroyed if it turned against the "surer faith" of Scott. Charles Chapman, while not hawking Lady Rowena's lemons, expressed his concern in more muted tones.

"We have great problems here to be solved and as

our city grows there will be more," he said in 1923. "We want to build a truly American City here."

The children's reading room provided an opportunity to start young readers off right with Sir Walter. "It is hoped that every child in Los Angeles will become acquainted with the new Ivanhoe room," wrote the Times when it opened. "The murals bringing to life the characters from Ivanhoe, the ceiling painted in imitation of an old Norman beamed ceiling ... make up a room which is an inspiration for small book-lovers."

Not all city projects had the same ambition as the Central Library, but were connected to Scott all the same. A new bridge built on Franklin Avenue in 1926 was designed in a Norman gothic style, reminding citizens of Silver Lake that their neighborhood used to be called Ivanhoe. Paramount Pictures built an apartment complex near their lot in 1930 and called it the Ravenswood, the



Continued on page 31



OH, CANADA!



<https://electriccanadian.com>



Los Angeles and Walter Scott,

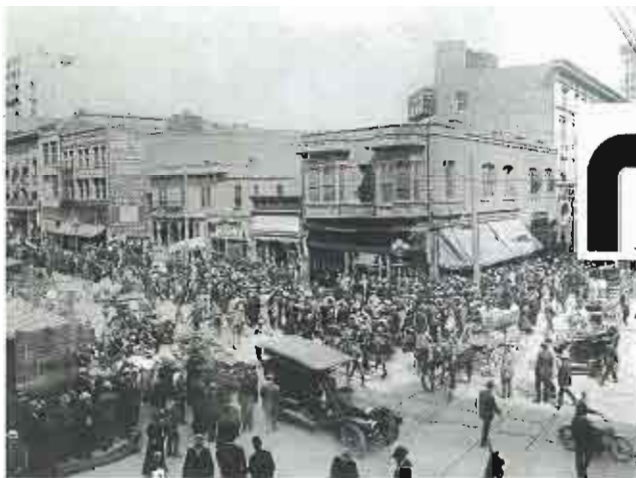
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ancestral home of Scott's tragic hero Edgar in *The Bride of Lammermoor*. It attracted the likes of Mae West, who lived there until her death five decades later. Built in a stripped-down Spanish-revival Deco style, the Ravenswood's only Scott-like feature is the faux-gothic lettering on its sign. By 1929 a Scott name might have only the gauziest connection to his novels.

"[Naming things for Scott becomes] more about the commercialization and commodification of culture by developers looking for quick names," says Rigney. "They come up with a Scott name because it sounds chic and it sounds old." A name like Ravenswood represented drama and grandeur—the pure fantasy of Scott's world rather than its political import.

Scott's status as evangelist of Anglo-Saxon identity hadn't succeeded and so, on the eve of the Great Depression, he was instead celebrated as a minor prophet in that most American of religions: making money. On New Year's Day 1928 the *Los Angeles Times* published a short piece about how Scott faced a mid-career bankruptcy. "Instead of going under in a collapse and crying about it, Sir Walter tightened up the hunger belt a few notches, took his good gray goose quill pen in hand, and started in on the immortal Waverly novels." No significant buildings would be named for him after the 1930s.

Today, Scott's impact on the city is sometimes



Downtown Los Angeles in the 1920s



An employee who worked at the same law firm for 84 years has died.

John Burns was 98 and had been working for TC Young Wilson Terris, in Edinburgh, which he joined as a 14-year-old.

He'd spoken of retiring weeks before his death but hadn't got round to it.

John was still hand-delivering legal documents, bound in ribbon, around the Court of Session.

The grandad, from the city's Meadowbank, missed out on a place in the Guinness World Records for the longest career with one company – but only because he broke his continuous employment by serving his country during World War II.

hard to spot. Children no longer escape into chivalric books surrounded by his murals: The library's children's reading room has moved upstairs. The Rowena reservoir has been closed to the public for years. And the Norman-style bridge that once grandly welcomed drivers to the Ivanhoe neighborhood never picked up a Scott name at all. To locals it's known by the name of another bard of historic tales whose oeuvre, unlike Scott's, never fell out of favor. They call it the "Shakespeare bridge."



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Society of Antiquaries of Scotland



Upcoming Events

Following a very successful online Rhinds Lecture series in December 2020, we are excited to offer more online lectures in the coming months which will allow as many Fellows as possible to get involved in Society events. The first round of our 2021 lectures listed below are free and open to all.

February Lecture – The Power of Archives (Monday 8th of February, 6:00pm - 7:00pm)

Archives are our gateway to the past, they help us connect with and understand our histories and shape our knowledge of who we are. They are, in many ways, instruments of power, determining what we remember and how we see ourselves. They also hold organisations to account, protect rights and promote social justice. In this online talk, Archivist and Head of Culture and Information at the University of Dundee, Caroline Brown, will explore these themes and reflect on how the creation of archives impacts not just history, but our world today and the direction we take into the future.

What is the most famous of all rock groups, who never sings?



Give up? Mount Rushmore!



Experimental Archaeology Conference 2021

Experimental archaeology is a fast-growing and exciting discipline uncovering more about the past, including experiments in the development of scientific techniques, the making and performance of all manner of artefacts and much more. In March 2021, the #EAC12 conference will consist of online lectures and presentations by local hotspots in different time zones, each showing the diversity and geographic spread of experimental archaeology. This year, the Society has sponsored one of the hotspots on day 2 of the conference (Tuesday 30th of March), hosted by The Scottish Crannog Centre in Perthshire.



Clan Henderson Society

FLOWER OF THE FOREST

Horace G. Loftin, Jr.

Horace G. Loftin, Jr., age 93, died at Vidant Hospital in Greenville, North Carolina on January 23, 2021. He was preceded in death by his wife, Janice, and his daughter, Laura.

Horace was born in Beaufort, North Carolina, to Sadie Lee Henderson Loftin and Horace G. Loftin, Sr. He graduated with a Bachelor of Science from Duke University. He earned a Master's Degree in Journalism, a Master's Degree in Biology and a Doctorate in Biology from Florida State University. He was a veteran of the United States Army.

In 1955, he married his soul mate, Janice Keller Loftin, in Duke University Chapel. They had three children, Rex, Laura and Tomas. In 1961, the family moved to the Panama Canal Zone where Horace taught classes in the Florida State University branch campus. He also worked in administration for the Panama Canal Company as an environmental specialist. The family returned to the United States in 1977. He worked various jobs as an environmental advisor for North Carolina, and the United States Department of Health and Urban Development. He finished his public service with the Department of the Navy in Panama City, Florida. He retired from civil service in 1993.

In 2003, Horace moved back to his hometown of Beaufort, North Carolina. In 2014, he moved to Cypress Glen Retirement Community in Greenville, North Carolina. He maintained his Beaufort home for monthly visits.

Horace was a renowned ornithologist, specializing in the birds of Panama and Central America. He was a founding member of the Panama Audubon Society and the Panama Anthropological Society. He had many adventures in the jungles of Panama. He continued his lifelong passion for birding by travelling to six continents on many

birdwatching expeditions during his retirement. His life list of birds seen put him in the top five percent birders in the world.

Another passion Horace enjoyed was celebrating his Scottish heritage. He helped to found the Clan Henderson Society. He was the Clan genealogist for many years. He served one term as Society President.

His greatest interest during his retirement was genealogy, especially for Carteret County and eastern North Carolina. While living in Beaufort in retirement, he became very active with The History Place Museum in Morehead City, North Carolina. He spent thousands of hours in the genealogical library of the Museum helping others trace their family history in the area.

Horace loved to travel. In his later years, he enjoyed small ship cruising. He said he could sit in the bow of the ship with binoculars in one hand and a "wee dram" in the other and watch the world go by!

Horace is survived by his son, Rex Loftin, and wife, Karen; and son Tomas Loftin; grandchildren Richard Wilkins, and wife, Gina; Jeanette Connor, and husband James; Ashley Hyman, and husband, Nat; Daniel Wilkins, and wife, Kristen; Kevin Loftin; Shawn Wilkins; and Kyle Wilkins. Four great grandchildren. Cousin, Billy Evans and wife Lil. Cousin Tom Halvosa, and wife, Reina.

In accordance with Horace's wishes there will be no public funeral or memorial service. The family will gather at the appropriate time. Also in accordance with Horace's wishes, the family requests no flowers. In lieu of flowers, the family requests donations to the The History Place Museum or Clan Henderson Society.

Cards may be sent to Rex Loftin, PO Box 504, Galax, VA 24333.



NATIONAL GEOGRAPHIC

How tweed became a symbol of Scottish culture

With thanks to *National Geographic*

Mike MacEacheran

Bending over her 80-year-old, cast iron loom, 27-year-old weaver Miriam Hamilton begins the clickety-clackety process of turning wool yarn into tweed. She's carrying on a centuries-long tradition in her loch-side workshop on the Isle of Lewis in the Outer Hebrides, a chain of islands off the west coast of Scotland. Still, the ombre, nubby-textured fabric Hamilton makes will be turned into brightly colored men's vests or used to cover chic lampshades, not old-school hunting jackets or Sherlock Holmes caps.

"I want my tweed to mimic the patterns in nature," says Hamilton, who works out of The Weaving Shed in the town of Crossbost. She learned to weave from a 90-year-old crofter (tenant farmer and craftsman) in 2018, but she infuses her fabrics with her own energy and palettes. "It could be the colors of the loch or the graduation from deep plum to mulberry to lilac in a thistle's flower," she says. "It's a reflection of the drama in

this environment."

Like many traditional practices born in the countryside of Scotland, tweed draws inspiration from

the surrounding landscape and materials from its sheep-filled fields. The hard-wearing, all-weather textile hearkens to an older, simpler way of life, its history touching on both the doings of British royals and local farm life.

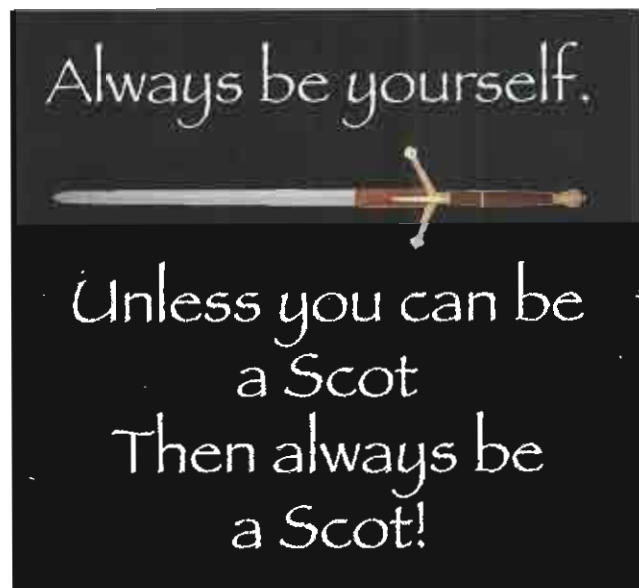
An old crofter's hut sits on the wild moors of the Isle of Lewis. Weavers produce tweed fabric in these isolated structures, representatives of a true cottage industry.

But the present—and future of tweed—suggests a happy marriage between these remote crafting communities and big city fashion designers, between age-old fabrications and cutting-edge technology. Here's where this Scottish textile came from, and where it's going next.

The birth of tweed

No one town or mill owns the history of tweed. Woolen fabrics have been part of daily life in Scotland for centuries, worn by farmers, game wardens, and athletes. Like the country's other enduring Celtic textile traditions—clan tartans and fuzzy, zigzag pattern Fair Isle sweaters—tweed ties into geography, national pride, and the need to bundle up in the often chilly weather.

Continued on page 37



The Armstrong Clan Society

Dedicated to the Armstrongs,
Crosiers, Fairbairns, Grosiers, Nixons
and those interested in those surnames.

The Armstrong Clan Society was organized on October 8, 1981 and is incorporated in the State of Georgia, USA. The Society is recognized as a Section 501 (c) (3) not for profit organization and exempt from the United States Federal Income Taxes.

On September 24, 1984, the Lord Lyon, King of Arms in Scotland, granted warrant to the Lyon Clerk to matriculate in the Public Register of All Arms and Bearings in Scotland in the name of the Armstrong Clan Society, Inc., the Coat of Arms to the right of this paragraph. Our motto "Semper Invictus" can be translated as "Always Unconquered."



Objectives of the Armstrong Clan Society

1. To seek friendship and unity among all Armstrongs, its septs and associated families. 2. To provide for the preservation of all Armstrong artifacts unique to the family. 3. To serve as a genealogical and historical resource for the membership and the general public. 4. To provide news, Armstrong history, items of general interest and genealogy via our newsletter, *The Armstrong Chronicles*. 5. To establish worldwide geographic membership representation.

Membership

All Armstrongs, Crosiers, Fairbairns, Grosiers and Nixons (regardless of the spelling and their descendants, are eligible for full membership in the Armstrong Clan Society. In the United States and Canada, dues are \$25 per year or \$45 for two years. All memberships include two adults and all minor children. In other countries, dues are \$35 per year. All dues are payable in US funds.



For membership application, email **Janet Armstrong** at <jdumeyer@hotmail.com> or download from: <<http://www.armstrong.org/membership.htm>>. Note, "spouse" on the application includes: spouse, domestic partner or any other adult living at the same address.

To contact the Armstrong Clan Society president, **Chris Armstrong** at <chrisarmys@gmail.com>. Ceud Mile Failte (100,000 welcomes) to you!

Harris Tweed, continued from page 35

"It's firmly rooted in crawling over hills in the coldest, wettest rain imaginable," says Stephen Rendle, managing director of Lovat Mill, which has been producing tweed in the bucolic Scottish Borderlands river town of Hawick since 1882.

Simply put, tweed is a subtly patterned fabric made from dyed, spun, and woven wool from hardy local sheep. It's been created in Scotland since the early 18th century, coming from outsized looms that spit out yardage from yarns originally dyed with the native lichen and wildflowers.

Harris Tweed fabric is shown on a loom on the Isle of Lewis in the Outer Hebrides. Harris Tweed must be made from wool which has been dyed and spun on the islands and handwoven at the home of the weaver.

Don't confuse chunky, speckled tweed with tartan, its flashier cousin. Tartans are also woven, but they flaunt bolder cross-checked patterns in two or more colors, and can be made of wool, silk, or a blend. Tweed goes shooting, hunting, or chasing after livestock; tartan is the ceremonial stuff of kilts and legendary Highland chieftains.

Tweed got its name by accident in 1826 in Hawick, when a merchant's label on a shipment of wool tweel (the Scottish term for twill) bound for a London milliner was misread and confused with the moniker of the nearby River Tweed. Soon after, boosted by fresh techniques that made dyes brighter, and new train routes between Scotland and London, Hawick and neighboring Galashiels became textile boomtowns with more than 20 mills producing tweeds.

Then and now, tweed is usually made of dense fleece of the white-faced Cheviot sheep, which graze in the surrounding Cheviot Hills. Durable, warm, and waterproof, the thick woolen material became a farmer favorite, hallmarked by small, often-subtle crisscross patterns known as "shepherd's check" or "houndstooth," the latter named for its jagged, incisor-like appearance.

Though some tweed is produced in England, Ireland, and Germany, the majority still hails from Scotland. There are two main types: the colorful, tightly woven Harris Tweed of the Outer Hebrides and the more earthy-hued fabrics of the Scottish Borderlands and Highlands.

Harris Tweed has been created for hundreds of years beside the moor-framed bays of the Outer Hebrides. Called a clò-mòr in Gaelic, it's characterized by rich waves of color and must be handwoven with a warp of either 700 or 1,400 individual threads. The coarse

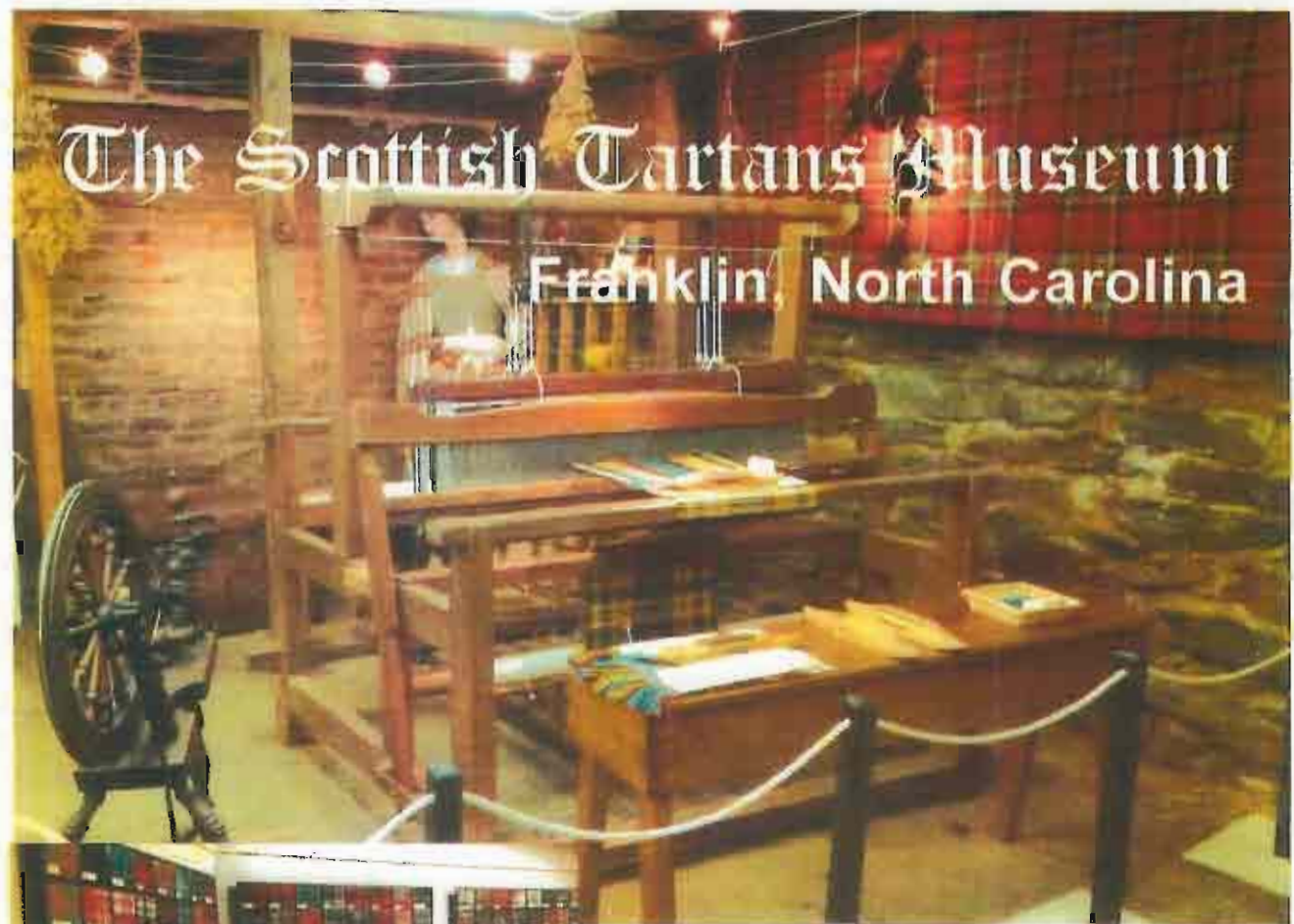
textile is still homemade in remote weaving sheds from pure virgin wool dyed and spun on the islands.

(This beautiful Scottish island is owned by its residents—and known for birdwatching, boating, and sheep.)

"Scotland, the Hebrides in particular, is almost a fantasy land of weavers," says Mark Hogarth, creative director of Harris Tweed Hebrides, which produces about three-quarters of the world's Harris Tweed. To safeguard the fabric and the island chain's fragile economy, a watchdog group, Harris Tweed Authority, was set up in 1909 to represent the area's 190 self-employed weavers and 9,000 different patterns.



To read this article in its entirety, please visit <<https://www.nationalgeographic.co.uk/history-and-civilisation/2021/01/how-tweed-became-a-symbol-of-scottish-culture>> We thank *National Geographic* for the use of this informative and interesting story.



The Scottish Tartans Museum & Heritage Center is located in downtown Franklin, North Carolina.

This tartans museum is a non profit organization operated by a Board of Directors and the only tartan museum in the United States.

Our museum is located downstairs which shows the evolution of the kilt and the history of tartan.

Our gift shop, which supports the operation of our museum, is located upstairs and our volunteers are trained to look up surnames and provide customers with a bit of history and what tartan their family should wear.

We offer our gift shop online and brick and mortar. Here you can order custom made kilts, ladies kilted skirts, sashes, scarves, neckties, fabric by the swatch or by the yard, kilt hose and all quality accessories to accent your highland wear.

Admission is \$2.00 per adult and \$1.00 for Children 6-12.

We are open Monday through Saturday 10-5 pm (Winter hours are 11 AM until 4 PM)) It is always a good idea to call first if you are planning a trip to our quaint wee mountain town because we might have snow and ice.

Visit our website and learn some history as well

www.scottishtartans.org

