

Tickets now on sale for 20th annual *Pipes of Christmas*

The Pipes of Christmas will celebrate its twentieth anniversary season with performances in New York and New Jersey this December. The holiday favorite opens on Saturday, December 15 at Madison Avenue Presbyterian Church, located at 921 Madison Avenue (at 73rd Street) for a 2 PM performance. The concert moves across the Hudson River on Sunday, December 16, to Central Presbyterian Church, located at 70 Maple Street in Summit, NJ, with performances at 2 and 7 PM.

For those weary of the ceaseless stream of secular seasonal music from department stores to TV, the *Pipes of Christmas* offers a spiritual and traditional take on the season that connects concertgoers to the holiday in a fresh, meaningful way.

The show features tunes such as *O Come, O Come Emmanuel*, *Joy to the World*, and *Amazing Grace*, all performed live on pipes and drums, harp and fiddle, and organ and brass. Not only does the performance define Christmas cheer, but also it inspires those of Celtic descent to retrace and reconnect to their ancestry.

The concert presents the music of Christmas accompanied by readings taken from the Celtic lit-



erature of Scotland, Ireland, and Wales. Featured performers include James Robinson and Andrew Weir from the film *Braveheart*; Gaelic Mod champion harpist, Jennifer Port, of Golspie, Scotland; guitarist Steve Gibb, from Inverness, Scotland; piper Ben Power, from Broadway's *Home and Away*; and the Pipe Major Kevin Ray Blandford Memorial Pipe Band from Redlands, CA.

Proceeds Support Scholarships and More

Proceeds from the concert support an extensive music scholarship program, which includes annual gifts to the National Piping Centre and the Royal Conservatoire of Scotland (both located in Glasgow, Scotland) the Gaelic College of Nova Scotia and Summit High School in New Jersey.

Proceeds also support the Society's sponsorship of the US National Scottish Harp Championship, the Gaelic Literature Competition at the Royal National Mod and an annual academic research prize at Sabhal Mòr Ostaig, Scotland's Gaelic college on the Isle of Skye.

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HAPPY THANKSGIVING

Clan Davidson Society of North America



Is your name listed here? If so, then you may be interested in membership in the **Clan Davidson Society of North America**.

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The Clan Davidson Society of North America 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. CDS-NorAm 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 clandavidson.org or contact the Society's Membership Registrar at sennachie@earthlink.net.

How the English Failed to Stamp Out the Scots language



With thanks to *Atlas Obscura*. Just type in “atlasobscura.com” to subscribe for free

OVER THE PAST FEW DECADES, as efforts to save endangered languages have become governmental policy in the Netherlands (Frisian), Slovakia (Rusyn) and New Zealand (Maori), among many others, Scotland is in an unusual situation. A language known as Scottish Gaelic has become the figurehead for minority languages in Scotland. This is sensible; it is a very old and very distinctive language (it has three distinct r sounds!), and in 2011 the national census determined that fewer than 60,000 people speak it, making it a worthy target for preservation.

But there is another minority language in Scotland, one that is commonly dismissed. It's called Scots, and it's sometimes referred to as a joke, a weirdly spelled and -accented local variety of English. Is it a language or a dialect? “The BBC has a lot of lazy people who don't read the books or keep up with Scottish culture and keep asking me that stupid question,” says Billy Kay, a language activist and author of *Scots: The Mither Tongue*. Kay says these days he simply refuses to even answer whether Scots is a language or a dialect.

What Scots really is is a fascinating centuries-old Germanic language that happens to be one of the most widely spoken minority native languages, by national percentage of speakers, in the world. You may not have heard of it, but the story of Scots is a story of linguistic imperialism done most effectively, a method of stamping out a country's independence, and also, unexpectedly, an optimistic story of survival. Scots has faced every pressure a language can face, and yet it's not only still here—it's growing.

SCOTS ARRIVED IN WHAT IS now Scotland sometime around the sixth century. Before then, Scotland wasn't called Scotland, and wasn't unified in any real way, least of all linguistically. It was less a kingdom than an area encompassing several differ-

ent kingdoms, each of which would have thought itself sovereign—the Picts, the Gaels, the Britons, even some Norsemen. In the northern reaches, including the island chains of the Orkneys and the Shetlands, a version of Norwegian was spoken. In the west, it was a Gaelic language, related to Irish Gaelic. In the southwest, the people spoke a Brythonic language, in the same family as Welsh. The northeasterners spoke Pictish, which is one of the great mysterious extinct languages of Europe; nobody really knows anything about what it was.

The Anglian people, who were Germanic, started moving northward through England from the end of the Roman Empire's influence in England in the fourth century. By the sixth, they started moving up through the northern reaches of England and into the southern parts of Scotland. Scotland and England always had a pretty firm border, with some forbidding hills and land separating the two parts of the island. But the Anglians came through, and as they had in England, began to spread a version of their own Germanic language throughout southern Scotland.

There was no differentiation between the language spoken in Scotland and England at the time; the Scots called their language “Inglis” for almost a thousand years. But the first major break between what is now Scots and what is now English came with the Norman Conquest in the mid-11th century, when the Norman French invaded England. If you talk to anyone about the history of the English language, they'll point to the Norman Conquest as a huge turning point; people from England have sometimes described this to me, in true English fashion, as the time when the French screwed everything up.

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Clan Forrester

Society

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Contact: **Ben Forrester**,
Membership Chairman
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Norman French began to change English in England, altering spellings and pronunciations and tenses. But the Normans never bothered to cross the border and formally invade Scotland, so Scots never incorporated all that Norman stuff. It would have been a pretty tough trip over land, and the Normans may not have viewed Scotland as a valuable enough prize. Scotland was always poorer than England, which had a robust taxation system and thus an awful lot of money for the taking.

“When the languages started to diverge, Scots preserved a lot of old English sounds and words that died out in standard English,” says Kay. Scots is, in a lot of ways, a preserved pre-Conquest Germanic language. Guttural sounds in words like *fecht* (“fight”) and *necht* (“night”) remained in Scots, but not in English.

Over the next few centuries, Scots, which was the language of the southern Scottish people, began to creep north while Scottish Gaelic, the language of the north, retreated. By about 1500, Scots was the lingua franca of Scotland. The king spoke Scots. Records were kept in Scots. Some other languages remained, but Scots was by far the most important.

“We’re still separate and different, and have our unique way of seeing the world and our unique way of expressing it.”

James VI came to power as the king of Scotland in 1567, but was related to Elizabeth I, ruling queen of England. When Elizabeth died, James became king of both Scotland and England in 1603, formally joining the two nations for the first time. (His name also changed, becoming James I.) He dissolved the Scottish parliament, moved to London, and, in a great tradition of Scotsmen denigrating their home country, referred to his move as trading “a stony couch for a deep feather bed.”

Scottish power was wildly diminished. The

country’s poets and playwrights moved to London to scare up some patronage that no longer existed in Edinburgh. English became the language of power, spoken by the ambitious and noble. When the Reformation came, swapping in Protestantism for Catholicism in both England and Scotland, a mass-printed bible was widely available—but only in English. English had become not only the language of power, but also the language of divinity. “It’s quite a good move if you’re wanting your language to be considered better,” says Michael Hance, the director of the Scots Language Centre.

AT THIS POINT IT’S PROBABLY worth talking about what Scots is, and not just how it got here. Scots is a Germanic language, closely related to English but not really mutually comprehensible. There

are several mutually comprehensible dialects of Scots, the same way there are mutually comprehensible dialects of English. Sometimes people will identify as speaking one of those Scots dialects—Doric, Ulster, Shetlandic. Listening

to Scots spoken, as a native English speaker, you almost feel like you can get it for a sentence or two, and then you’ll have no idea what’s being said for another few sentences, and then you’ll sort of understand part of it again. Written, it’s a bit easier, as the sentence structure is broadly similar and much of the vocabulary is shared, if usually altered in spelling. The two languages are about as similar as Spanish and Portuguese, or Norwegian and Danish*.

Modern Scots is more German-like than English, with a lot of guttural -ch sounds. The English word “enough,” for example, is *aneuch* in Scots, with that hard German throat-clearing -ch sound. The old Norwegian influence can be seen in the converting of softer -ch sounds to hard -k sounds; “church” becomes *kirk*. Most of the vowel sounds are shifted in

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Mactavish, Mactavis, M'Tavish, MacThomas,
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some way; “house” is pronounced (and spelled) hoose. Plurals are different, in that units of measurement are not pluralized (two pund for “two pounds”) and there are some exception forms that don’t exist in English. There are many more diminutives in Scots than in English. The article “the” is used in places English would never use it, like in front of days of the week.

Almost everything is spelled slightly differently between Scots and English. This has caused some to see, just for example, the Scots language Wikipedia as just a bunch of weird translations of the Scottish English accent. “Joke project. Funny for a few minutes, but inappropriate use of resources,” wrote one Wikipedia editor on a Wikipedia comments page.

THAT EDITOR’S SUGGESTION TO SHUT the *Scots Wikipedia* down was immediately rejected, with many Scots speakers jumping into the fight. But it’s not really that different from the way the ruling English powers treated the language.

There are, generally, two ways for a ruling power to change the way a minority population speaks. The first happened in, for example, Catalonia and Ireland: the ruling power violently banned any use of the local language, and sent literal military troops in to change place names and ensure everyone was speaking the language those in power wanted them to speak. This is, historically, an extremely bad and short-sighted strategy. This sort of blunt action immediately signifies that these minority languages are both something to fight for and a unifying force among a population. That usually results in outright warfare and underground systems to preserve the language.

What England did to Scotland was probably unintentional, but ended up being much more successful as a colonization technique in the long run. The English didn’t police the way the Scottish people

spoke; they simply allowed English to be seen as the language of prestige, and offered to help anyone who wanted to better themselves learn how to speak this prestigious, superior language. Even when the English did, during the age of cartography, get Scottish place names wrong, they sort of did it by accident. Hance told me about a bog near his house which was originally called Puddock Haugh. Puddock is the Scots word for frog; haugh means a marshy bit of ground. Very simple place name! The English altered

place names, sometimes, by substituting similar-sounding English words. Scots and English are fairly similar, and sometimes they’d get the translation right. For this place, they did not. Today, that bog is called “Paddock Hall,” de-

spite there being neither a place for horses nor a nice big manor house.

This strategy takes a lot longer than a linguistic military invasion, but it serves to put a feeling of inferiority over an entire population. How good a person can you really be, and how good can your home be, if you don’t even speak correctly?

Scots is a language and not a dialect, but this strategy is not too dissimilar from what happens with African American Vernacular English, or AAVE, in the United States. Instead of recognizing AAVE as what it is—one American English dialect among many—education systems in the U.S. often brand it as an incorrect form of English, one that needs to be corrected (or as a “second language”). It isn’t different; it’s wrong. Inferior. This is a wildly effective, if subtle, ploy of oppression. “There are plenty of people in Scotland who actually think it’s a good thing,” says Hance. “The narrative is, we’ve been made better through this process.”

The Scottish people even have a term for their feeling of inferiority: the Scottish cringe. It’s a feel-

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THE CLAN GREGOR SOCIETY

'S Rioghal Mo Dhream!

Royal is my Race!

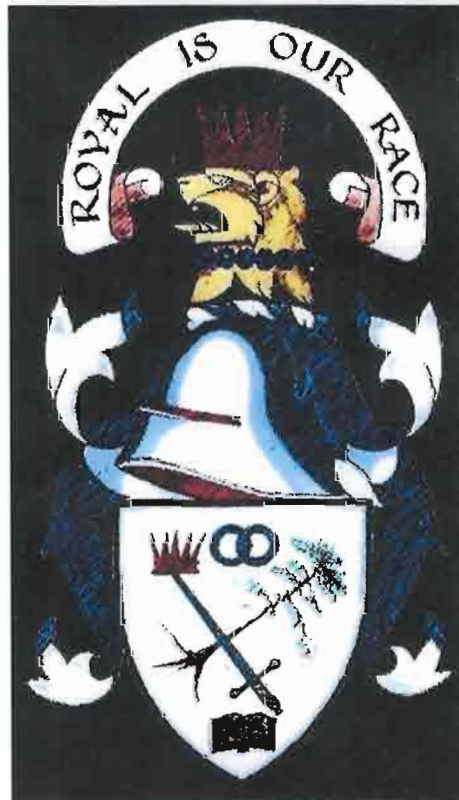
Fàilte! The Clan Gregor Society is a growing organisation with membership throughout the world. It's most active objectives are to extend the links of kinship and friendship between MacGregors, wherever they may be, and to provide a focal point for all members of the Clan and interested visitors who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

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7th Baronet of Lanrick and Balquidder

24th Chief of Clan Gregor

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A gas station in Scotland with the Scots phrase 'Ye may gang faur an fare waur' - You may go further and do a lot worse.

Amid all this, Scots is defiantly still here. In the 2011 census, about 1.5 million of Scotland's 5.3 million people declared that they read, spoke, or understood Scots. "Despite being in this situation for centuries, we kept going," says Hance. "We still exist. We're still separate and different, and have our unique way of seeing the world and our unique way of expressing it." Scots isn't endangered the way Scottish Gaelic is; it's actually growing in popularity.

Technology has been a boon for the language, for a host of different reasons. Spellcheck has been a headache; computers and phones do not include native support for Scots, even while including support for languages spoken by vastly fewer people. (There

they have to reject an English spellcheck's spelling of their Scots, the more they think about the language they use.

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Eliot Clan Society, USA

Membership Information 2018

The Elliot Clan Society is a worldwide organization, with active branches in Australia, Canada, New Zealand and the United States. In accordance with Scottish Clan Law, Clan membership includes all Elliots, Elliots, Elliotts, those of whose mother or grandmother was so named and their spouses. This also applies to Elliots of known Scottish descent.

If you are a person of Scottish ancestry bearing the name Elliot, Elliott or Eliott (Including the spouse or descendant of such person) and wish to join the Elliot Clan Society, please fill out the membership form. Those forms may be found on the "Official ECS Website" at:

www.elliotclan.com

For US residents, please make sure that you send your completed ECS USA membership forms to the Membership/Treasurer. Once you join the Society, you will receive periodic newsletters from the ECS USA and our Parent Society in Scotland. The newsletters will inform you of Scottish festivals in your area and other announcements of importance to our Clan. Membership allows you to meet other Elliots with similar interests who share our Scottish heritage.

Contact Patricia Tennyson Bell

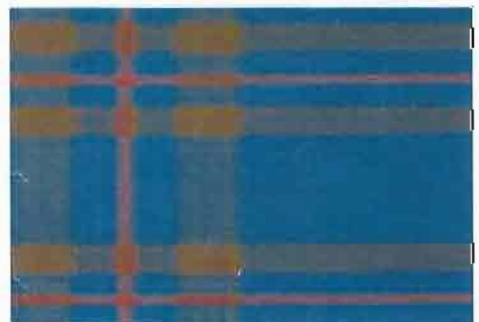
Email: dublincollen@sbcglobal.net or write

2984 Siskiyou Boulevard

Medford, OR 97504

(Fortiter Et Recte)

Boldly and Rightly





Margaret Rose Urquhart passed away peacefully in her home on Sunday, September 30, 2018. Margaret was born February 15, 1931 to the late Edmund and Adaline Warwick in Green Bay, Wisconsin.

Margaret graduated from Green Bay West High School and studied Nursing at University of Wisconsin, Madison.

On June 13, 1953 she married James Nelson Urquhart of Oconto, Wisconsin, and became the wife of a minister.

Jim and Margaret lived in Madison and Columbus, Wisconsin from 1953-58 then moving to Springfield, Ohio in 1958 until 1966.

Margaret completed her studies while living in Springfield at the Wittenberg University with a B.S. in Nursing.

In 1967, the Urquhart family moved to Marion, Ohio, where Jim was the Minister at First Presbyterian Church. While raising four children, Margaret also worked at Marion General Hospital, took graduate level nursing classes at The Ohio State University and became an instructor of nursing at Marion Technical College.

Jim and Margaret moved to retirement and Tallahassee, Florida, in 1992. Margaret was active in many church and community activities including the St. Andrews Society of Tallahassee,

She is preceded in death by her brother, Warren Warwick (Minneapolis, Minnesota) and is survived by children: Scott Urquhart (Marion, Ohio), Julie Shubitowski Smith (Broken Arrow, Oklahoma), Mary Urquhart (Sebastian, Florida), Jeanne Bailey Ryan (Brush Prairie, Washington), eleven grandchildren, three great grandchildren, sisters-in-law Bonnie Branson Stone (Eau Claire, Wisconsin), Henrietta Warwick (Minneapolis, Minnesota), brother-in-law Vernon Prenzler (Bloomington, Illinois) and nieces Marion Warwick (Minneapolis, Minnesota) and Anne Warwick (Kensington, Maryland).

Two memorial services were held at Lafayette Presbyterian Church, Tallahassee, Florida, on October 10 and October 22, both at 10:00. Jim will be at both; most of the family will be at the October 22 service.

In lieu of flowers, please make memorial contributions to Big Bend Hospice or Lafayette Presbyterian Church.





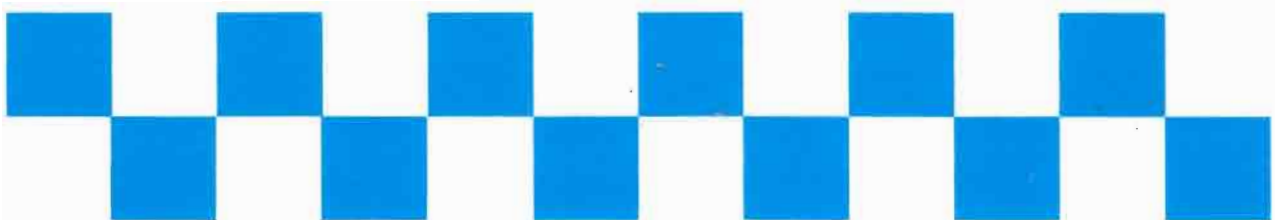
FLYING HERALDRY

Your history in living colour.

Heraldry, though wrought in many forms, is in none so stirring as when seen flying proudly on the wind, colours aflame in the sunlight. Born of necessity on the battlefields of centuries past, these brightly coloured scraps of cloth have long stood watch over both proud victory and grievous loss. Today they reach out from the past to show and nurture our connection to history. Often seen in the parades of tartan common to the modern Scottish highland games, flying heraldry calls us still to rally to our clansmen, march with them and be counted. When next you attend a highland games, give a moment's pause to witness the banners as they pass or, perhaps, join your kinsmen and take your own steps in the long tartan line.

For all your heraldic needs, contact Tom Freeman, FSA Scot, at:

706-839-3881



The Pipes of Christmas, continued from page 1

Named one of New York City's "Top Ten" holiday events, the concert is made possible by a generous gift from the Grand Summit Hotel in Summit, New Jersey.

Tickets Available Now

Tickets may be purchased online exclusively through SmartTix at www.smarttix.com or by phone at (212) 868-4444. Reserved patron seats are available at both venues.

The concert is also producing a special commemorative program book capturing this special anniversary. Information on salute ads can be found on the concert website.

For additional information, visit www.pipesofchristmas.com. Regular updates will also be posted on Facebook at www.facebook.com/ThePipesofChristmas and Twitter at @PipesofXmas.

About "The Pipes of Christmas"

Since making its debut in 1999, The Pipes of Christmas has played to standing room only audiences. Now a cherished holiday event, the concert provides audiences with a stirring and reverent celebration of the Christmas season and the Celtic spirit. Audience-goers return year after year to experience the program, many reporting that the Pipes of Christmas has become part of their family's annual Christmas tradition.

The concert has been lavished with critical acclaim. In his review for *Classical New Jersey Magazine*, Paul Somers wrote, "The whole evening was constructed to introduce gem after gem and still have a finale which raised the roof. In short, it was like a well constructed fireworks show on the Glorious Fourth. *The Westfield Leader* described the concert as "a unique sound of power and glory nowhere else to be found."

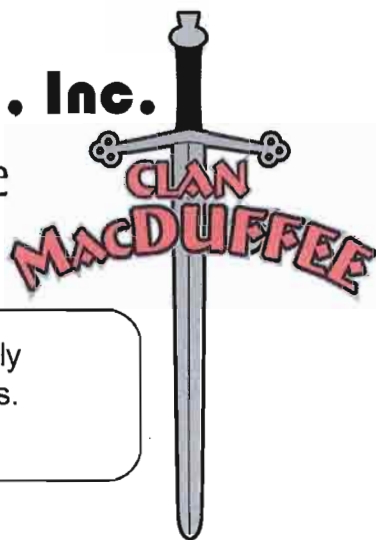


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MacDuffee
Clan Society
of America



Family

*like branches on a tree,
we all grow in different directions,
yet our roots remain as one.*

McClelland Library Genealogy Workshop:

November 17th

This introductory genealogy workshop, taught by Miles Davenport, will acquaint participants with the basic genealogical process along with goal-setting, research source selection and documentation requirements. It will take place at the McClelland Library Norton Room at 1106 Central Avenue, Phoenix, AZ 85004.

Miles Davenport has over 17 years of genealogy research experience. In 2010, he published his own colonial family history spanning over ten generations. He has been published in The New York Genealogical and Biographical Record and taught advanced genealogical courses at the Scottsdale Public Library. Miles is currently a volunteer staff genealogist at the McClelland Irish Library.

The class will highlight the methods and numerous resources available for discovering Irish ancestry at the McClelland Library.

An actual research project will be used to trace the ancestry of an American-born Irish descendant back through three generations to locate the family's ancestral homeland in Ireland.

The session will conclude with a discussion of resources and tools that are useful for genealogical research.

The class is \$15 for members of the McClelland Library and \$20 for non members of the McClelland Library.

Contact us for complete information at 602.258.0109 or email: <info@azirish.org>



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Want to preserve your family history for 1,000 years? That is about to become a possibility. All you need to do is to publish the information in Norway.

The National Library of Norway's (NLN) secure storage facility plans to digitize everything ever published in Norway: books, newspapers, manuscripts, posters, photos, movies, broadcasts, and maps, as well as all websites on the Norwegian .no domain.

Their work has been going on for the past 12 years and will take 30 years to complete by current estimations.

At the moment, the library has already saved more than 540,000 books and over 2,000,000 newspapers in its archive. These have been mass-scanned and OCR-processed before being stored, so all the content in the library is free-text searchable.

The National Library plans to make the archives

Continued on page 19

Clan MacCord Society

Invites for membership all spelling variations and descendants of McCord (a)(e)(y).

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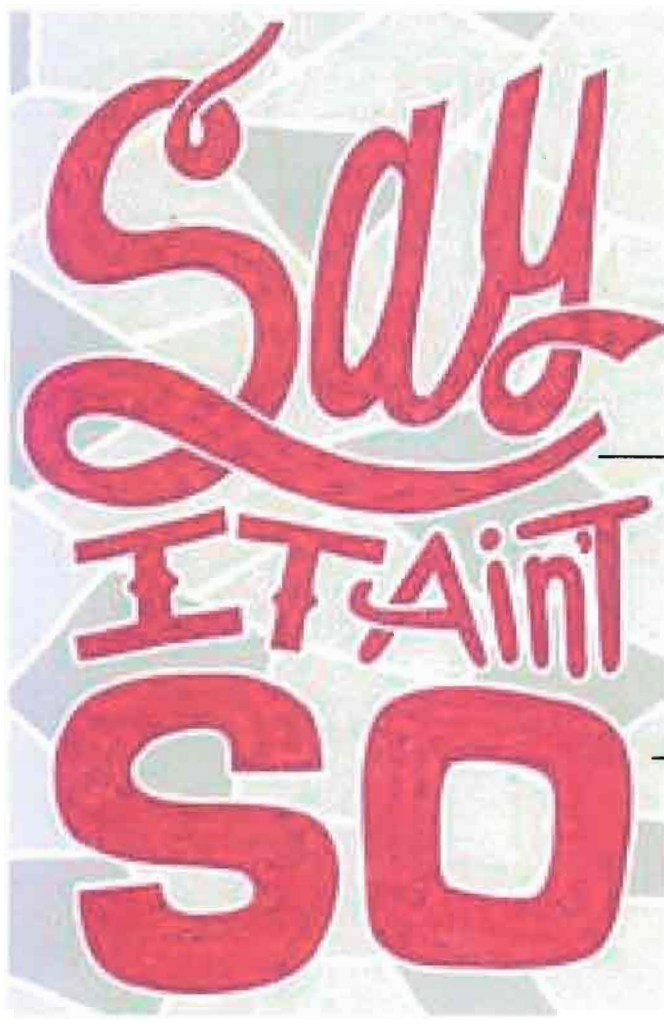
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Clan Home Society (Int.) Stone Mountain 2015



Haggis is... English?

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Dick Eastman

1000 year archive, continued from page 17

available for the public, so it needs online storage for publishing the collection. Even better, as storage formats change, such as a move from .DOC files to .PDF files or any other technology change, the National Library of Norway expects to convert obsolete formatted documents into whatever current format of choice is suitable. In fact, 50 million image files have already been converted and the plan is to continue that effort for at least 1,000 more years.

Entire disk cabinets containing hundreds of hard disk drives are expected to be swapped out every five years with something more modern. In addition, the National Library of Norway stores everything in triplicate just to cover possible disk crashes or other data losses.

Hmmm, could something similar be done by a large genealogy organization?

You can read more about the National Library of Norway's efforts that are already well underway in an article by Stig Øyvann in the ZDNet web site at: <https://zd.net/2BURkKJ>.

Haggis is a well-known dish all throughout Scotland. I was in Edinburgh, Scotland, last week and tried haggis myself.

It wasn't bad. From its reputation, I had assumed I would not like the taste. After trying a few bites, I found it was moderately pleasant.

I'm not going to eat haggis every day but I am willing to try it again someday.

However, I was shocked... yes, SHOCKED... to learn that haggis was not invented by the Scots. In fact, it first appeared in a cookbook published in England! Well, there goes another belief I held.

Historian Catherine Brown says a recipe for haggis was published in an English book almost two hundred years before any evidence of the dish was found in Scotland.

Catherine Brown said she found references to the dish inside a 1615 book called *The English Hus-Wife*. The title would pre-date by at least 171 years Robert Burns' poem *To A Haggis*, which brought fame to the delicacy.

The first mention she could find of Scottish haggis was in 1747.

Ms. Brown reports, "It was popular in England until the middle of the 18th Century. Whatever happened in that period, the English decided they didn't like it and the Scots decided they did."

You can read more at http://news.bbc.co.uk/2/hi/uk_news/8180791.stm.

Now somebody is going to tell me that kilts also were invented by the English. Oh, wait a minute... they were! See <<https://skilt.co.uk/2011/01/25/the-modern-kilt-was-invented-by-an-englishman/>>



CLAN GRAHAM SOCIETY



SEPTS

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Allardice, Allardyce,
Allerdyce, Alyrdes, Ardes,
Auchinloch, Ballewen,
Blair, Bonar, Bonnar,
Bonner, Bonlein, Bontine,
Bontyne, Bountene,
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Bullman, Buntain, Buntin,
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Buntin, Buntin, Buntyn,
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Graeme, Grahame,
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MacShillie, Maharg,
Monteith, Monteith,
Monzie, Orchille,
Pitcarian, Pital, Pyatt, Pye,
Pyatt, Reddoch, Reddock,
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Serjeant, Strowan,
Sterling, Strowan, Strowen

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or Sept of Graham,
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CHIEF OF THE CLAN GRAHAM**



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celt1@bellsouth.net



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World Class Performance by Clan Stewart Society of America Supported Scottish Athlete

Star Lakavage

Elissa Hapner, women's Scottish athlete, is more than well representing Clan Stewart Society of America (CSSA) at athletic events across the US.

So far, for 2018, Elissa has placed first overall at the Arnold Sports Festival Indoor Highland Games, Columbus, Ohio; first in the St. Genevieve Scottish Days, St. Genevieve, Missouri; first at the 2018 Women's National Scottish Athletics Championship at the Glasgow Highland Games, Glasgow, Kentucky; and second at the Victoria International Heavy Events Challenge World Championships, Victoria, British Columbia.

To start the 2018 games season, Ms. Hapner has already broken several world records, some of those were her own previous achievements. At the Glasgow Highland Games, Kentucky, she broke the world record for the sheaf toss (34 ft 0 in) and the light weight for distance (92 ft 10 in).

To vouch for her appreciation to the CSSA for their support in 2017, Ms. Hapner came to the CSSA tent at the Glasgow Highland Games in Kentucky to thank them for their support.

During a very short lunch break at the 2018 Women's National Scottish Athletics Championship Ms. Hapner again came by the CSSA tent to talk. She told us about her recent accomplishments at the Victoria Highland Games & Celtic Festival. If there's a Stewart tent at a festival where she competes, Ms. Hapner always makes time for a visit!

To date, Ms. Hapner has placed first in women's Scottish athletics at the Portland Highland Games, Oregon; the Dublin Irish Festival; Ohio, Southwestern Indiana Highland Games; the Strongman of the Glen Competition, Illinois; the Columbus Scottish Festival, Indiana; the St. Louis Scottish Games, Missouri and in the North Ameri-

can Scottish Athletics Championship, Washington. She placed second in the North American Championship Challenge Events.

Professionally, Ms. Hapner was a librarian for 5 years, taught 2nd grade for 2 years and will be a 5th grade teacher in the upcoming 2018-2019 school year. She lives in the Aurora, Illinois area.

Congratulations to Ms. Hapner and best of luck for the remainder of the season!

If you're interested in numbers, check the North American Scottish Games Athletics website at www.nasgaweb.com



Photo by Daniel White, Staff Photographer, Daily Herald

Elissa Hapner, first place winner of the 2018 Women's National Scottish Athletics Championship sporting the Stewart tartan!



clankeith-usa.org

Official website of The Clan Keith Society USA, Inc

If you have genealogical ties to the surname Keith (including alternate spellings such as Keeth) or any of Clan Keith's Sept family names, you were born into the Clan Keith!

Septs and spellings include: Achindachy - Astine - Aston - Austen - Austin - Cate(s) - Dick - Dickson - Dicson - Dixon - Dixon - Falconer - Faulkner - Harvey - Harvie - Hackston - Haxton - Hervie - Hervey - Hurrie - Hurry - Keath - Keech - Keeth - Keith - Keyth - Kite - Lum - Lumgair - MacAustin - MacDick - MacDicken - MacDickie - MacDeetch - MacKeeth - MacKeitch - MacKeith - Marshall - Urie - Urry

The Clan Keith Society would be delighted for you to join us as a member. For more information, please email membershipclankeith@mindspring.com or call 404-539-5222.



Dunnottar Castle, stronghold of the Keiths (near Stonehaven)

Please plan to attend your local Highland Games and, if you see our tent, please come by for a visit. The tent convener will have information about Clan Keith's fascinating history as well as membership information. Membership in the Clan is not expensive but one of the finest investments that you will every make. Hope to see you soon!

Toni needs a wheaten Scottie!



Your editor's old friend needs a Scottie! She wrote to me, "We lost our last Scottie three years ago, so, we're searching for another."

We would really like a female wheaten Scottie from two to four years old.

We have a three year old English Cocker who hunts quail with Vernon and an eight year old rescue who may be Sheltie/Yorkie. Both are girls."

Email <toniryle65@gmail> or telephone: 478-960-1327.



Macallan 'Holy Grail' whisky sells for more than £848k at 'world record' auction in Edinburgh

A 92-year-old bottle Macallan whisky has sold for a world record price at auction.

The Macallan *Valerio Adami*, dubbed the world's rarest bottle of whisky, sold at auction in Edinburgh this lunchtime for £848,750.

It is believed the bottle was sold to a buyer from the far east after it was estimated to fetch between £700,000 and £900,000.

The Macallan has been described as the Holy Grail of whisky.

Its exceptional rarity and quality puts it in a league of its own, and the world's most serious whisky collectors will wait patiently for many years for a bottle to come on to the market.



The coat of arms for the City of London

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.

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**N a n c y
J e a n e t t e
M c C a l l u m**, of
Williamson, Georgia, passed away
Monday, September
24, 2018 at age 79.

Nancy was
born in Atlanta at
Emory Hospital on
May 27, 1939. She is
the daughter of
Rupert Ellis Carter
and Alma Louise

Reinhardt.

As a little girl, she took dance lessons at the historical Victor H. Kriegshaber House on Moreland Ave.

Nancy grew up in East Atlanta. She attended Whitefoord Elementary School and graduated from Murphy High School.

She met her husband, Ralph G. McCallum, Jr., at Georgia Tech. They were married at Peachtree Christian Church in 1958.

Soon after, Ralph was sent to Bangkok, Thailand as a lieutenant with the U.S. Army, attached to the Central Intelligence Agency.

They lived there for about 3 years. While there, Nancy attended the American University, where she took many business classes. Nancy was a medical and

legal secretary her whole career.

Close to her heart was being a master gardener. She was a member of The Saint Andrews Society of Atlanta, where she held officer positions. She was also a member of the Burns Club of Atlanta.

Through the blood, sweat, and tears, Nancy loved working to restore her ca.1826 home.

Nancy was also very involved with the Republican Party, getting her start with the Dekalb County Republicans in the 1960s and 70s with her husband.

Nancy had the honor of giving the gift of life to her son, Allan, by donating one of her kidneys to him.

Nancy was the world's best mom.

She is survived by her sons, Ralph Gould McCallum, III and Allan Neil McCallum; sister, Susan (Dean) Miller; nieces, Stephanie (Dave) Glander and Megan Lewis; first cousins, John (Linda) Lounsbury and Camille (David) Downs; and many other cousins, nephews, and nieces, which she loved.

She is predeceased by her husband, Colonel Ralph G. McCallum, Jr.

Services were held on Friday, September 28, 2018 at H.M. Patterson and Son Spring Hill, Atlanta, Georgia. A memorial service was held in the chapel.

Interment was conducted on Tuesday, October 2, 2018 at Marietta National Military Cemetery.

In lieu of flowers, donations may be made to the Georgia Transplant Foundation, <www.gatransplant.org>, telephone, 770-474-3796.



The Armstrong Clan Society

Dedicated to the Armstrongs, Crosiers, Fairbairns, Grosiers, Nixons
and those interested in these 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 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 in the upper left corner of this page. 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, Croziers, 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 are family memberships which includes two adults and all minor children. In all other countries, dues are \$35 per year. All dues are payable in US funds.

For a membership application, email Peter Armstrong at
peter.armstrong1.3@gmail.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.

A celebration of Kilmartin in Mid Argyll

Welcome to Kilmartin Museum, your starting point to discover the fascinating pre-historic landscape of Kilmartin Glen.

Kilmartin Glen, in the heart of Mid Argyll, is one of Scotland's richest prehistoric landscapes. Over 800 historic monuments, cairns, standing stones, stone circles and rock art dating back over 5000 years have been recorded within this area.

Kilmartin is best known as the centre of Kilmartin Glen.

Kilmartin Museum collects and cares for all of the archaeological objects that are found, by chance or excavation in Mid Argyll. Visitors and locals alike are able to enjoy these artefacts in the Museum gallery and they are able to step outside into the landscape to enjoy the sites and monuments where they were found. The Museum continues to carry out archaeological surveys and its excavations are continually uncovering new and exciting artefacts.

Also on site is our award winning cafe and gift and book shop stocked with jewellery, art, cards and



craftwork from local artisans. Our bookshop provides a range of fiction and reference books, of which many have a local or Scottish theme.

There are lots of hands on interactive activities for children including rubbings, flour grinding and objects to handle.

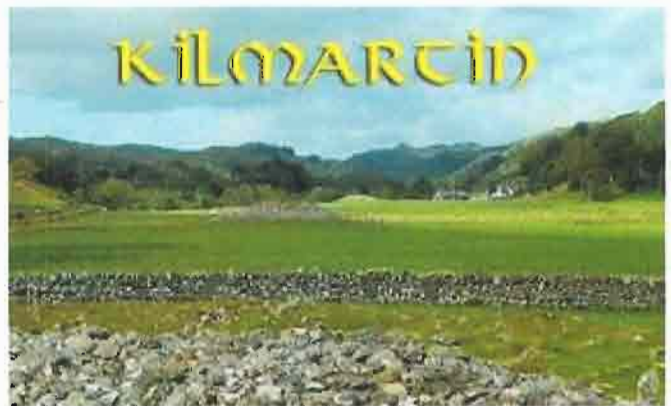
Also on site is our welcoming, family friendly cafe with stunning views of the glen. Our gift and book shop is stocked with jewellery, art, cards and craftwork from local artisans. Our bookshop provides a range of fiction and reference books, of which many have a local or Scottish theme.

Throughout the year there are various activities and events, please check our website for details.

Walks take approximately two and a half hours and finish back at the Museum. Maximum 20 people. No dogs except guide dogs. Children under 16 must be accompanied by an adult. Boots and waterproofs recommended.

For complete information: Telephone, +44 (0) 1546 510 278.

The address is: A816 Lochgilphead, Argyll and Bute PA31 8RQ, Scotland, United Kingdom.





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House of the Blackfriars discovered in Scotland

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A team from GUARD Archaeology made the find, which includes the foundations of substantial medieval stone walls and finely carved architectural fragments. A friary was known to have occupied this area of the medieval burgh.

Historical research reveals that this friary belonged to the Dominican Order – the Blackfriars – for over three hundred years, from 1233 to the Scottish Reformation in 1559.

The archaeological finds included what remained of the skeleton of a young man. 'He had been carefully buried in accordance with medieval Christian burial rites within the precincts of the friary,' explained Maureen Kilpatrick, who analysed the human remains. 'He was placed on his back in an extended position and orientated east/west, with the head at the west end and the lower arms placed towards the pelvis.

No skeletal pathology was noted on the skeleton, although the remains were very fragmentary, and any trace of disease may have been lost.'

The burial is consistent with other known medieval burials with regards to burial orientation and the positioning of the lower arms towards the pelvis, such as those found at other friary sites in Scotland at Aberdeen, Linlithgow and Perth. The arms placed



Bronze buckle found with the skeleton of a friar buried at Stirling's Dominican Friary

across the body, whether across the chest or pelvis, have been interpreted as evidence of a body being firmly wrapped in a shroud and with the absence of any evidence for a coffin is more than likely the mode of burial of this individual. The location of the burial within the foundation trench of a wall is more unusual, although a similar burial of a young adult male buried within the south foundation wall of the nave was also discovered at the Carmelite friary in Linlithgow.

While excavations at other medieval friary sites in Scotland have revealed burials of men, women and children suggesting the local populace was interred in friary grounds, the archaeological evidence suggests that this young man was a friar himself, which is usually quite difficult to demonstrate.

However, as friars were buried in their habits, buckles found near the pelvis indicate those individu-

Continued on page 31

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CLISH-CLASH

The e-newsletter of the Scottish Local History Forum

'Clish-clash' means repeated gossip



The **Thomas Muir Festival** is underway. The annual symposium is on 7 November at Bocclair Academy, Bearsden, 12.45-16.30. The theme is *The Great Reform Bills*, and the afternoon includes talks and music. The event is free but booking is required.

For full programme of events in 2018 see: <<http://www.thomasmuir.co.uk/thomas-muir-festival-2018.html>>

The **Scottish Place Name Society** and the **Scottish Records Association** have a joint conference this year, on Saturday 17 November in the Scottish Storytelling Centre (the Netherbow), High Street, Edinburgh. The theme is *'Sources'*.

Find out more at: <<http://spns.org.uk/day-conference-17-november-2018-edinburgh>>



Blackfriars, continued from page 29

als being friars of orders such as the Dominicans, as their rule required them to wear a belt with a buckle, rather than a rope cincture worn by other orders such as the Franciscans (the Greyfriars).

The finding of a 13th/14th century bronze belt buckle in front of the pelvic area of this individual and traces of mineralised textile on the inner edge indicating it was fastened against clothes therefore suggests that he was a friar rather than simply a local individual. Furthermore, his skeleton was radiocarbon dated to AD 1271 – 1320 so it is possible that this friar was a witness to some of the most significant events of the Scottish Wars of Independence during late 13th and early 14th centuries, not least the battles of Stirling Bridge and Bannockburn.

'The approximately 326-year existence of the friary gleaned from historical records is now corroborated by the new archaeological evidence,' said Bob Will who led the excavation. 'Pottery sherds dating to this period derive from cooking vessels and jugs from different British regions as well as Continental Europe. The Blackfriars of Stirling had access to luxury table goods from around the North Sea, food-stuffs such as figs and raisins and wine. The friary as

well as the burgh of Stirling was well positioned to receive imports, which may have been brought to land at Cambuskenneth Abbey which lies on the River Forth and was then navigable from the sea.'

One of the walls discovered during the excavation was likely to be a boundary wall for the friary that was replaced or reinforced by another with a drain, the latter possibly related to a lavatorium or kitchen. Two window glass shards and two window tracery fragments hint at the possibilities of a leaded glass window in an ecclesiastical building dating to the late fourteenth century. However, due to subsequent development of this area of Stirling, not least the robbing of stone from the friary after its dissolution,

only part of the layout of the friary is known.

The archaeological excavation was carried out in advance of re-development of land at Goosecroft Road by Cromwell Property Group (formerly Valad Europe) on behalf of the Stirling Development Agency. You can read the full results of this research, ARO30: Uncovering the history and archaeology of the house of the Blackfriars, at Goosecroft Road, Stirling by Bob Will by downloading the report from the Archaeology Reports Online website.



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.



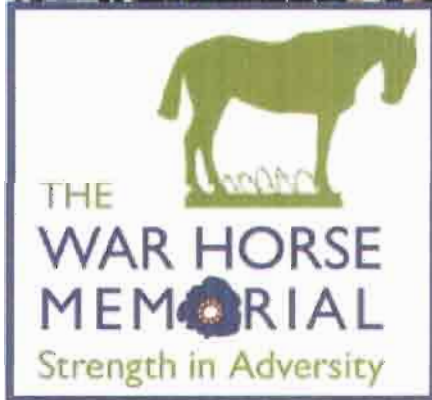
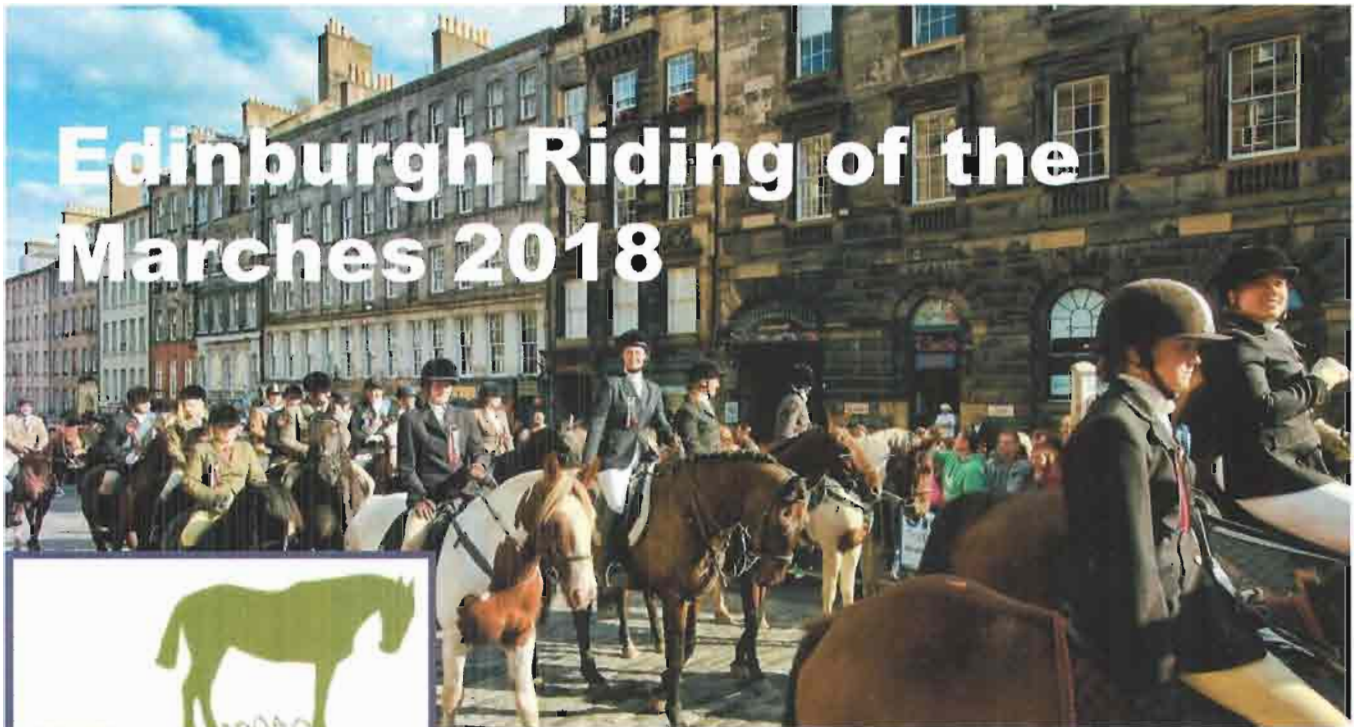
"O'n D'thainig thu."
Remember the men from whom
you have come.

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 | |



Edinburgh Riding of the Marches 2018



Taking its roots from the historical Common Ridings of Scotland, 280 horses navigated

the ancient Royal Mile on Sunday, September 16, 2018. This spectacular cavalcade was a re-enactment of the return of the Captain of the Trained Band (responsible for keeping order within the City) to Edinburgh with the tragic news of defeat at the battle of Flodden, in 1513.

The event lasted over the course of an entire day with a morning chase around the outskirts of the City boundaries, taking in stunning views with exhilarating gallops.

The afternoon section culminated in the Civic Procession, led by a pipe band, up the Royal Mile. Several thousand spectators gathered at the Mercat Cross, which stands in Parliament Square next to St. Giles' Cathedral, to watch the official declaration. It is then that the final horseshoe of four was given to the Lord Provost, Councillor Frank Ross. The other three already gifted to the Lord Mayors of Belfast, Cardiff and London to remember the service and sacrifice that horses – and the men and women who looked after them – gave in the First World War.

The Edinburgh Riding of the Marches was formed in 2008 to promote and facilitate the annual

re-enactment of the Edinburgh Riding of the Marches and all its associated traditions.

After two years of planning and the formation of the Edinburgh March Riding Association, the Riding of the Marches returned to Edinburgh after a gap of 62 years. To commemorate the first modern day Riding of the Marches in Edinburgh, a new City of Edinburgh banner was commissioned in consultation with the Lord Lyon King of Arms. On 9th February 2009, local businessman and major sponsor of the Riding of the Marches, Robert Miller, presented the City of Edinburgh banner to Lord Provost George Grubb.

Mr Miller of RH Miller Town & Country financed the making of the banner and presented it as a gift to the City. The new banner was made in Scotland and bears the Arms of the City of Edinburgh, which were first recorded in the public register of All Arms and Bearings in 1774.

The City of Edinburgh Banner is held in the safekeeping of the Lord Provost of Edinburgh within the City Chambers. The Banner will appear on public display several times every year when the Edinburgh Captain carries it on official engagements.

This event is solely planned, fundraised for and produced by a committee of volunteers who work tirelessly throughout the year in preparation for the annual event.

The Clan Colquhoun Society in North America
is now...

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<http://www.clancolquhoun.com>



Contact Tom Hodges:
sijepuis@bellsouth.net

Allied Families and Septs of
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MacClintock & MacManus

Clan Blair Society

Memberships are cordially invited for Blair
descendants and other interested parties.



www.clanblair.org

President Clan Blair Society: Jim Blair
7200 S. Prince Street
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Email: president@clanblair.org



Membership Chairman: Charles Diman
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