



# C L A Y M O R E

The Newsletter of the Council of Scottish Clans and Associations

March Edition 2024



Now in its 21st year, the Scottish North American Community Conference (SNACC)--formerly known as the Scottish North American Leadership Conference ("SNALC")--is held annually. Attendance is open to all who are interested in Scottish heritage and culture. If unable to travel to the annual conference event location, which changes annually, attendance is possible remotely, via Zoom.

"SNACC 2023" was held this past year in Alexandria, VA, the first weekend in December, in conjunction with the annual Scottish Christmas Parade. There were two sessions--one on Friday afternoon, December 1st, and the other on Saturday afternoon, December 2nd, after the parade concluded. Proceedings were posted on the SNACC Website (<http://www.scottishleadershipconference.com/>), shortly after the conference concluded.

Since 2016, COSCA has cosponsored the SNACC Conference, together with five other U.S. and Canadian Scottish heritage nonprofits--the American-Scottish Foundation, NYC; the St. Andrew's societies of Illinois ("Chicago Scots") and Detroit ("Detroit Scots"); COSCA's sister society up in Canada--Clans & Scottish Societies of Canada (CASSOC); and the Scottish Studies Foundation at the University of Guelph, in Ontario. Together these six heritage organizations plan and staff the annual event as the Conference Steering Committee.

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## PRESIDENT'S LETTER

Happy Spring time to all our readers, as we prepare for the annual celebration of National Tartan Day (April 6<sup>th</sup> each year, by standing resolutions of both houses of the U.S. Congress), and for this year's highland games season.

We in COSCA leadership have much to report to you about from goings-on over the past few months. This edition of *The Claymore* is largely devoted to recapping those happenings for you. As you read this issue, you will see us focusing on several important themes:

***First, we are stressing what we call “the power of partnering” with other Scottish heritage groups to share the ever-increasing costs and technical complexities of putting on conferences and other public events, both in-person and electronically.*** Much of this issue is devoted to recapping the very interesting array of speakers and presentations at this past December's SNACC (Scottish North American Community Conference), held in Alexandria, VA, in conjunction with that city's annual Scottish Christmas Walk Parade. (Now in its 22<sup>nd</sup> year, SNACC is planned, convened and hosted by a consortium of six Scottish-American and Scottish-Canadian heritage nonprofit organizations, of which COSCA is one.) COSCA is also a proud member of The Scottish Coalition, USA (TSCUSA), a consortium of five other nationwide Scottish heritage membership nonprofits--COSCA, the American-Scottish Foundation (ASF), the Scottish-American Military Society (SAMS), Scottish Heritage, USA (SHUSA), and the Association of Scottish Games & Festivals (ASGF)--which for decades now have together selected the recipient of the Annual Tartan Day Award from among the many distinguished Scottish-Americans all across our country who volunteer their time and effort to promote our collective heritage. (This year's Annual Tartan Day Award goes to Andrew Morrison, Viscount Dunrossil—one of COSCA's longest-serving and most active Advisory Board members. Congratulations, Andrew!)

COSCA is also now working in close partnership with the Standing Council of Scottish Chiefs (SCSC), looking at a many-faceted set of issues of mutual concern which we are collectively referring to as “Enthusiasm versus Authenticity”—a topic we have addressed in part in previous issues of *The Claymore* and will continue to address going forward. COSCA and SCSC have together set up an inter-organizational working group to look at a wide range of these issues, including the increasing number of historic Scottish families seeking recognition from Lyon Court (sometimes referred to by detractors as “clan creep”); the proliferation of septs and sept names among clan and family societies here in the States that have little historical connection to those primary clans and families back in Scotland; and ways to help the new generation of clan chiefs prepare for their responsibilities and better connect to their clan-folk here in America and elsewhere in the Diaspora. (Readers will learn much more about this COSCA/ SCSC partnership going forward . . . as the group gets going in earnest.)

***Second, we have focused extensively in this issue on contributions being made by the younger generation as they move into leadership roles, both here and in Scotland, in the world of Scottish heritage activities.*** In the SNACC recap you will have access (at no cost) to a video/audio link to the presentations in December by Charles, Lord Bruce, eldest son of the Earl of Elgin, Chief of the Bruces; Alasdair Morrison, a new young (21 year old) clan chief; and Angus Kincaid, the young heir to the name of Kincaid), about heirs taking on the duties of chiefship. You can also click on links to read about, and listen to, musical contributions by rising young Scottish performers, producers and influencers including Sean Heely, Jennifer Licko, Cameron Steer, Marjorie Stewart, and Ethan MacDonald).

***Third, we have focused this issue on the increasing frequency with which historic clans and families—which for whatever reason and forever long have been without a recognized chief of the name—are going through***

***the time-honored process, required by Scots law and custom, to find a chief and get that person officially recognized.*** We in COSCA leadership view this as a positive development, though one that can be fraught with missteps if not approached correctly. To help emerging clan societies navigate this process in compliance with Scots law, we've included recent guidance (from 2021) issued by the Lord Lyon, outlining in detail the necessary steps that must be undertaken to secure recognition of a commander, or chief, of an historic Scottish Name.

***And fourth, we are again underscoring that Scotland is, at the same time, home to a very old culture and to a very new, still evolving one.*** Ever since the end of the last Ice Age, Scotland has been the destination for many waves of "incomers"-- what we would today call immigrants. Like it or not, we Scots, both here in the States and back home in Scotland, are all part of a never-ending, always evolving, historical and cultural continuum. So we at COSCA are continuing to highlight additional finds from archaeology about prehistoric Scotland—at the conclusion of this issue, returning to a story in a previous issue describing the ongoing excavations, from the Bronze Age and earlier, in Orkney. At the same time, at the start of this issue, we are featuring the remarks of Chris Thomson, Head of the Scottish Affairs Office at the UK Embassy here in Washington, delivered by him at last December's SNACC Conference, setting out his Government's very inclusive perspective on what "Scottishness" is today, at the start of the 21<sup>st</sup> Century.

Finally, please join me in welcoming the newest member to COSCA's Advisory Board—***Madam Pauline Hunter of Hunterston, Chief of the Clan Hunter***—an historic Ayrshire Name. Mdm. Pauline is a very active, "modern" clan chief who brings both enthusiasm and authenticity to the job of chief and to our Advisory Board.

Yours aye,  
John King Bellassai, President

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## ***NOTE***

***Some links in this newsletter have been corrupted. The addresses for those links have been placed where the link would have been and are highlighted in red. Copy those addresses into your browser and you will be taken safely to the destination***

# OVERVIEW OF CONFERENCE 2023

This issue starts with reports and videos of presentations from the Scottish North American Community Conference (SNACC) held in Washington, DC, December 1st and 2nd, 2023. Not to be confused with the Society for Neuroscience in Anesthesia and Critical Care (SNACC). Clan news follows and then items of general interest. Some presentations are not in chronological order for the sake of formatting.

The theme of the conference was “Paving the Way Forward”, or put another way, “Preparing for the future by educating future leaders on their roles and responsibilities”. This is directed at not just young Chiefs, but also volunteers working in all sorts of environments including manning clan tents at highland games.

Keynote speakers included [Chris Thomson](#), representing the Scottish Government, who welcomed everyone, and a panel updating progress of the HEIRS project:

- Charles Lord Bruce (Standing Council of Scottish Chiefs) →→ [Lord Bruce, 15 mins](#)
- Chief of Clan Morrison, Alasdair Morrison →→ [Alasdair Morrison, 10 mins](#)
- Angus Kincaid, heir to the Name and Arms of Clan Kincaid →→ [Angus Kincaid, 10 mins](#)
- Q&A session with John Bellassai, Bill Petrie. John Cochran →→ [Q & A](#)

A panel of younger members described how music and dance, sports and even medical issues could be seen to have an enormous impact on the younger generations. These included:

- Ethan MacDonald, Interim President of the Scottish American Scouting Association. This program is expected to commence mid-2024 (see article in Claymore, January 2023);
- Jennifer Licko and her Highland Echoes presentation →→ [\(Jennifer Licko, 6 mins\)](#)
- Marjorie Stewart of Shot of Scotch →→ [\(Marjorie Stewart, 4 mins\)](#)
- Cameron Steer, American Scottish Foundation (ASF) Youth Ambassador. He used sport to overcome his [Autism Spectrum Disorder](#), and his societal rebirth as a result. See his biography on page 8.
- Seán Heely, US Scottish National Fiddle Champion completed the panel. An example of his music can be found at this web address <https://youtu.be/1yjT-PR0W28>

Update on Other Activities by the Scottish Government:

- Rory Hedderly and the The Saltire Entrepreneurial Program supporting internships by Scottish students to the USA, and
- Stuart Adam of the Scottish Connections Fund that aims to collate a global library of Scottish businesses that work outside Scotland that will be accessible by everyone is already about 30% complete.

Two additional presentations were from, Madam Pauline Hunter, Chief of Clan Hunter agreeing to join the COSCA Advisory Board and presenting a piece of the Wallace Tree to COSCA, ASF, Ethan MacDonald and Sean Heely. WOW, what a significant gift! Visit <https://www.clanhunterscotland.com>, 5 mins

From the day of the death of Queen Elizabeth II, the Lyon has been there coordinating activation of the State Ceremonials, the Accession Council in London, the Proclamation of a new monarch to the castle at 12:00 noon, and then to Scotland. Followed by an exuberant 3 cheers from the balcony of Mercat Edinburgh. A fascinating look into the complicated pageantry behind coronations and affirmation of the roles of the King and Queen awaits you in this video presented by the Lyon. Lord Lyon, 27 mins <https://youtu.be/TW3bM-HSgxM>

Conference wrap by a panel including John Bellassai, President of COSCA, Bill Petrie, President of CASSOC, Camilla Helman, Ethan MacDonald, and Sean Heely. <https://youtu.be/tXi4SsMw6yQ>





**IT'S BRILLIANT TO BE SCOTTISH****Chris Thomson****Head of Scottish Government USA**

Many of us in Scotland see our diaspora as an extension of Scotland itself. Over the last few months we in the Scottish Government have made increasingly clear that engagement with the Scottish diaspora is key to how we work here in the USA. We published our Scottish Connections Framework, launched at Tartan Week in New York, which outlined some of our ambitions in this area.

At the Scottish North American Community Conference this year the theme was of “paving the way forward” - how we bring in more volunteers and groups leaders. This is hugely important, and I spent time reflecting on how we might do that.

To bring in younger generations, and new leaders, we need greater outreach. I am firmly of the belief that more open membership criteria will encourage families to join, bring us new friends, new ideas and a greater ability to share and celebrate Scottish culture.

I'd encourage all of the leaders and members of Scottish societies across the world to examine their own bylaws and events - and to consider whether they are encouraging, or stopping, people engaging with Scotland.

As far as I am concerned, and I know I echo the sentiments here of Scotland's leaders: if you feel Scottish, if you want to be Scottish, then you are welcome to be Scottish. Scottishness isn't an exclusive identity, we welcome everyone – not based on race, not based on gender. Nor should membership of our societies be limited by any of these factors.

I congratulated the St Andrew's Society of Baltimore recently on deciding to open membership to women. They saw an immediate uptick in membership, around half of which are men. When I spoke to the society, I heard that these new members are very active, and are also bringing the average age of the group down. Scotland has a welcoming population, and we find strength in our diversity. In First Minister Humza Yousaf,

we have the first Muslim leader of a country in Europe, and whilst our national dish might be haggis, you'll find many more people eating curry, pizza or chow mein of a weekend. Our cultural icons include Emeli Sandé (of English and Zambian heritage) and Ncuti Gatwa, soon to play the iconic role of The Doctor in Doctor Who, who was born in Rwanda and raised in Scotland.

For understandable reasons, many Scottish societies, upon their foundation were open only to those who could prove their Scottishness, or their Scottish heritage. At the time, that wasn't difficult, as immigration was a very recent memory for most. These organisations were charities who wanted to focus on supporting their fellow emigrants in a very difficult environment. That made sense, then.

Hundreds of years later, things are different. For a lot of people, identifying Scottish ancestry, even though they know they have it, is a difficult task: going through family records, local and state archives, perhaps working with a local genealogical society. Some people even visit Scotland to find archival records.

Imagine how difficult that task might be for those descended from enslaved people, or indigenous people? Even where there might have been records, years of disenfranchisement, poor record-keeping and structural discrimination mean that it can be incredibly hard for African-American or Indigenous American Scots to find records relating to their Scottish heritage.

Going by the rules of many of our societies, someone in that position would be ineligible to join. That is deeply unfair, and deprives our own groups of diversity and new members. I would encourage all of our diaspora leaders to consider making their rules and bylaws more open, to ensure that those who want to join, can join.

I'd have one more comment on inclusiveness: too often our time together as a diaspora is centred around a 'black tie' dinner or drinks. Broadening our activities away from these traditional, formal events, will in turn bring wider audiences, and bring families, to the table. We have many, many engaged and fun people who would, I'm sure, love to network and meet people more informally, and we should be open to that.

There are of course many positive examples of great engagement across the diaspora already. I'd urge leaders to share these examples with one another, learn from one another, and find ways to not only celebrate Scottishness, but to warm the hearts of others and bring them in to celebrate alongside us. Celebrating Scottishness isn't exclusive, it needn't be something we do 2 or 3 times a year, dressed up with someone checking the names or your historical entitlement at the door. Let's endeavour to be ever more open, more welcoming and more positive about our Scottishness, bringing in new Scots, and new generations. It's brilliant to be Scottish – and there's enough Scottishness to go around – let's continue to share it as widely as we can.

## **THERE ARE THREE TYPES OF PEOPLE IN THE WORLD**

**PEOPLE WHO ARE SCOTTISH**

**PEOPLE WHO WANT TO BE SCOTTISH, AND**

**PEOPLE WHO HAVE NO AMBITION**

**OOOPS, THEN THERE IS A FOURTH TYPE OF PERSON**

**SCOTTISH BY INCLINATION**



# Cameron Steer

## American Scottish Foundation Youth Ambassador

Like many young lads who grew up in Scotland I was obsessed with football. Playing football, watching football and even playing all the FIFA video games on Playstation. Football was all I would think about, so much so that I knew whatever I decided to do at University, the game I love had to be involved.

I was fortunate enough, along with a school friend of mine, Kyle Ferguson, to be



offered a unique opportunity at the time whereby we would attend University in the United States of America, and play football full time on a scholarship basis to represent the school in the NCAA. We ended up being recruited by the same coach, and so ended up in the same city, Buffalo, NY.

Unfortunately the football side of things didn't work out for me. I had a great first two years and really enjoyed my time there, but the coach that recruited me was relieved of his duties the spring before my junior

year. That led to me having a really tough time under the new regime. Sadly, this led to me having to hang my boots up after these changes caused my mental health to plummet. I never played college "Soccer" again.

Fortunately for me, the then [lacrosse](#) coach at the college saw something in my athletic potential and encouraged me to come and play for him. I was unsure initially, but picking up a stick was the best decision I have made in my life. Lacrosse gave me purpose again, and filled the hole that football had left. During this time I met my best friend, and played under an assistant coach who really understood me as a young man. Both of these guys were Native (Indigenous) American and were instrumental in my development at this time, as a person and as a lacrosse player. They taught me a lot about the game that was so important to them, and taught me how to play the game for the right reasons. It was incredible to learn that lacrosse was created here in Western New York by the [Haudenosaunee](#) people. Learning about this beautiful game, in its native land, has been a unique and special experience.

Incredibly, my lacrosse career was about to open doors that I never knew existed when I reached out to "Lacrosse Scotland" to see if I could borrow equipment while I was home for the winter so that I could prepare for my college season. They got back to me and suggested that I instead come along to training camp and trial for the national team. I attended a couple training camps and made the team, which I thought was a great feat for someone who had only been playing the sport for a year and a half at the time. Unfortunately, just a couple months later and a few weeks



into my season, COVID-19 reached global pandemic status, and everything was shut down.

Between now and then I have graduated college, become a father, become a husband, and am now waiting to receive my green card which will allow me to travel again so that I can resume my international lacrosse career. This year I am aiming to make it home to Scotland to attend the trials for the national team, and hopefully make a few camps. If I meet requirements, I could possibly be selected for the European Championships in 2025. That is my most immediate goal in the game. However, I hope that if all goes well it could lead to the World Championships in 2027 in Japan, and then the ultimate goal of representing Great Britain at the Olympics in Los Angeles in 2028. This is all a long way to go, but I'm fueled by my desire to make my family proud, as well as make up for lost time after not being able to meet the travel requirements for the past World Championships in 2023.



Lacrosse is a self-funded sport and can be very expensive for athletes having to fund their training, travel, equipment and participation. I will be looking for sponsors for 2024 and 2025 to help me achieve my dreams of playing international lacrosse.





# CLAN HUNTER

*Hunters arrived in Scotland in the 12th century when King David 1 of Scotland invited some Normans from the English Court to come to Scotland . Among those Normans were some Hunters. They were welcomed as they were expert hunters with centuries of experience.*

*The first Laird, William Venator (Hunter) was granted the lands named “Hunter’s Toune” by King David I. His Clan was appointed Royal Huntsmen to the Scottish Royal Court. They were tasked with providing meat and game for the Royal Table and Hunting Birds for the Kings and Queens of Scotland. According to clan history, there is a legend about this relating to a chance meeting between William (that would be William Wallace) and the King.*

*Subsequently the Hunters fought for Wallace and Bruce in the Scottish Wars of Independence. Later, it is recorded in clan history, that they fought alongside Scottish Kings, losing Chiefs in battles at [Flodden](#) and [Pinkie Cleugh](#).*

This brief description of Clan Hunter has been taken off their website, which can be accessed through [the link here](#). This is also an introduction to the latest addition to the COSCA advisory Board, the 30th Chief of Clan Hunter, Madam Pauline Hunter of Hunterston.

Clan Hunter is the proud custodian of the Wallace Oak! An ancient tree stump at least as old as Hunterston Castle itself, has now found its final residence within the walls of their mediaeval pele tower.

After many years of painstaking fundraising, research and qualification, the ancient oak tree to which it is claimed that the mediaeval patriot of Scotland and freedom fighter, Sir William Wallace, was chained, has finally been given a safe haven within the walls of Hunterston Castle near West Kilbride in South Ayrshire. The ancient oak tree which has been dated by dendrochronologist, Dr. Coralie Mills, to around the time when Sir William Wallace was taken captor by the English in 1305, has been hailed as one of the oldest and largest oak trees ever to have grown in Scotland. A unique example of its kind. Its authenticity is also rooted in the story telling that has been passed down through the generations and in the perseverance of the Society of William Wallace to gain recognition for one of Scotland’s indomitable patriots.






*Madam Pauline presented a piece of the Wallace Tree to each of:*

*COSCA  
President, John Bellasai*


*ASF  
President, Camilla Helman*

*Ethan MacDonald  
Scottish American Scouting Association*

*Sean Heely  
Musician*



## The WALLACE OAK PROJECT




Sir William Wallace, after his capture at Robroyston near Glasgow on 3rd August 1305, was taken to Dumbarton Castle and held overnight.

The next morning he was taken across the River Clyde to an area now known as Port Glasgow where, according to local legend, he was chained to an oak tree by his captors before being handed over to English troops for his transfer to London and his judicial murder.

This oak tree survived until 1992 when, in what is now the grounds of the Holy Family Church, it eventually fell during a winter storm.

The Society of William Wallace, supported by leading dendrochronologist Dr Coralie Mills, verifies that the piece of wood in this package is from the legendary Wallace Oak, Port Glasgow.



The Society of William Wallace is a Scottish Charitable Incorporated Organisation Registration number SC045059



# CLAN BELL

## Michael Bell President Clan Bell Society

William “Redcloak” Bell is generally recognized as the last chief of Clan Bell. Since his death in about 1628, and with the pacification of the Borders, the chiefship for the Name of Bell has remained dormant. With renewed interest, members of Clan Bell have been working to reestablish leadership for our clan.

In May 1985, a group of United States-based Bells approached the Lord Lyon’s office seeking recognition of clan status.

In June 2019, a Bell Family Convention was held in Gretna Green with the purpose of naming a commander. The meeting was attended by thirteen people and included presentations by two candidates vying for the position of commander. A total of sixteen votes were cast, which came from folks in attendance and from others who followed the event from elsewhere around the world.

On August 1, 2019, the Lord Lyon opted to defer a decision on the naming of a commander for the Name of Bell for a period of three years. This was due to a lack of proper canvassing and the low participation rate in the actual vote.

Clan Bell Society began operations in January 2020 in an effort to provide a more welcoming presence for Bells and Bell descendants. In February 2023, Clan Bell Society launched a Call to Action initiative to raise awareness among Bells for the selection of a commander. That effort has recently surpassed 300 positive responses from 12 countries around the world. The results of this initiative can be viewed at <https://clanbellsociety.org/call-to-action>.



# CLAN BURNETT

Good afternoon! I'm Terry Burnett, the current (about to be Past) President of the House of Burnett. We are a COSCA member association and are in the process of getting more involved with COSCA. As part of that effort, I wanted to forward you the December issue of our House of Burnett monthly newsletter, The Grapevine (so named because our crest shows a hand pruning a grapevine, and of course as a play on words from the familiar saying). At any rate, we are very proud of our new-ish website (launched in spring 2020), as well as our Burnett Facebook page, the Grapevine (launched this year) and our quarterly Burnett Banner digital magazine (which we took over from our Chief, James Burnett of Leys). We've really upped our game over the past few years in terms of communication and membership. When I was President in January 2020, we had fewer than 100 members. Now our membership, due in great part to the amazing work of Chris and Elise Burnette, has reached almost 800. And we are still growing. We've added many conveners, have completely revamped our corporate structure - we are now a 501(c)(3) - we're raising money to apply for our own COA, we've got an online store, we've done Zoom meetings, we've got House genealogists in the UK and the US, a robust YDNA Project with more than 100 testers, and we now have Board members from the UK and Australia, with members from a number of countries. And perhaps best of all, our membership and overall involvement is becoming younger. The last few years have truly been a success story of growth based on incredible support by our Chief and much hard work by many people, but especially Chris (in-coming President) and Elise. They are incredibly talented and dedicated.

So, I forward this to you for your perusal and hope that COSCA might be interested in some sort of feature in an upcoming newsletter. [Here is the link](#) to the most recent Burnett Banner. and those past ones that have been archived.

Please feel free to contact me if you have any questions, or if I can be of service. Feel free also to contact Chris or Elise. They are the brains behind our website and social media efforts.

Terry Burnett  
CLE Director  
803-576-3780 (direct)





# CLAN EWING

## The Search for a Chief

*This year, Clan Ewing will appoint its first chief in almost 250 years*

Since our last Family Convention in 2014, Clan Ewing has been led by its commander, John Thor Ewing, and has grown in strength and recognition. But the institution of commander can only be an interim measure. The time has now come to appoint a chief.

The last known Chief of Clan Ewing was Robert Ewing of Craigtoun, who is believed to have died in 1776. Since then, the line of descent has been lost, and it has not been possible to discover the heir to the chiefship by right of inheritance.

So, we've reached an impasse.

The Ewing Family Association is organising a new Family Convention to be held later this year when, unless a hereditary claimant can be securely established, a new chief will be appointed by the clan. If you cannot attend the Family Convention in person, there will also be an opportunity for eligible clans folk to vote in advance. Among the candidates will be John Thor Ewing, current Commander of Clan Ewing. If you think you have a legitimate claim to be chief of this historic clan, or if you wish to stand for election as chief, Clan Ewing would love to hear from you now—straight away before it's too late!

### The Ewing Family Convention

**21st September 2024 at Strathleven House, West Dunbartonshire, Scotland, UK**

and simultaneously at the

**Crowne Plaza St Louis Airport Hotel, Bridgeton, Missouri, USA.**

At this convention, unless a claim can be proven through hereditary right, the clan will appoint its choice of chief—the first for nearly two-and-a-half centuries. The meeting will be held under the supervision of George Way of Plean, Carrick Pursuivant and former Procurator Fiscal of the Court of the Lord Lyon.

Find out more, or register to vote at: [vote@ewingfamilyassociation.org](mailto:vote@ewingfamilyassociation.org)

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Ewing Family Association website: [www.ewingfamilyassociation.org](http://www.ewingfamilyassociation.org)



Dr. Joseph J. Morrow, Q.C.  
Lord Lyon King of Arms

Russell G. Hunter, Esq.  
Lyon Clerk  
and Keeper of the Records



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**GUIDANCE NOTE  
CHIEFS OF CLANS AND FAMILIES  
SUCCESSION OF CHIEFS  
FAMILY CONVENTIONS  
NOMINATION OF HEIR**

*Background*

1. For a significant part of its long history large parts of Scotland have been organised in clans and families. These clans and families centred upon kindred groups but their power extended further, particularly in the cases of clans, to encompass all those living in the geographical areas they dominated which altered over time.
2. These clans and families were led by chiefs, their power sustained by their own personal authority and the support of great magnates and landed gentry all coming to be recognised by the ordinary people. As chiefs came to be granted land by charters from the Crown their power and prestige increased and their position came to be universally recognised.
3. Clans and families became a building block of Scottish society encompassing blood, social, marital, martial, commercial, legal, cultural and emotional ties. Over time and at different times in different parts of Scotland economic, industrial, social and political change weakened some of those ties – for example the martial, commercial and legal ties – until the clans and families became principally organisations bound by kindred, social, cultural and emotional ties.
4. Scottish clans and families are organic groupings inextricably connected to Scotland, its culture, law, history and society. Many have a chief. Some, at present, do not because the genealogical connection to past chiefs has been lost and await the day a chief is identified or selected.
5. While a clan or family association, society or other corporate body may be created that body is created only in support of a clan or family. That body is not itself the clan or family. That is an important distinction. The chiefship of a clan or family is regulated by the Lord Lyon King of Arms by regulation of arms. The Lord Lyon does not regulate the leadership of associations, societies or other corporate bodies created in support of a clan or family. That is an internal matter for the association, society or corporate body itself. Any chief recognised by the Lord Lyon as chief of a clan or family is chief of all who bear the name of the clan or family and not only those belonging to a particular body.

## Succession

6. The *ad hoc derbhfine* was an ancient process for choosing a successor to the late head of a royal house or great family. This process was adopted within the Scottish clan system for the purpose of selecting a chief involving selection by the great and the good of the clan of an individual from a group falling within the chiefly bloodline. That group essentially comprised all members of the clan, male or female, who could trace their ancestry to the most recent great grandfather in the chiefly line. With social and economic change this process fell into disuse in or around the 13<sup>th</sup> and 14<sup>th</sup> Centuries.
7. Since at least the 16<sup>th</sup> Century to be recognised as chief of a clan or family has required an individual to be entitled to bear the undifferenced arms of the clan or family (i.e., the principal arms of the clan or family that descend from one chief to the next in undifferenced form through the generations) and so be “Chief of the Name and Arms” of the clan or family. It is for the Lord Lyon to determine who has legally succeeded and is entitled to bear the undifferenced arms of a clan or family.
8. To be recognised as entitled to bear the undifferenced arms an individual must establish the right by descent from the original grantee or in some cases from an ancient user of the arms and fall within the destination of the original grant of arms (*Maclean of Ardgour v Maclean* 1941SC613). To do that an individual requires to satisfy the Lord Lyon, on the balance of probabilities, by evidence (commonly, birth, marriage and death certificates, entries from Parish Registers and the like) that the individual descends through each generation from the grantee or ancient user of the arms. The individual must also bear (whether historically or by formal change of name) as sole surname the name of the clan or family.
9. Where the undifferenced arms have descended through the same family for many generations it maybe relatively straight forward to prove entitlement to bear the undifferenced arms. For example, where a chief has matriculated the undifferenced arms in the *Public Register of All Arms and Bearings in Scotland* it may be that the heir need prove only descent from the late chief to prove entitlement to the arms and so to the chiefship.
10. The task is more difficult where the chief of a clan or family has been unknown for sometime, perhaps decades or centuries. In such circumstances an individual need prove not only that person’s own descent from the original grantee or ancient user through each and every generation but also that any and all superior lines of descent have been extinguished in accordance with the law applicable to establishing such extinctions.
11. For example, where in one generation there were six brothers and the person making the claim is descended from the sixth and youngest brother, that person would require to satisfy the Lord Lyon not only of that person’s own descent but also that all lines descending from the five older brothers – each of whom would have a senior and so superior claim to the undifferenced arms – has been extinguished. This task must be carried out through all the relevant previous generations.

## Family Convention

12. Where a hereditary chief cannot be identified and a clan or family is without a chief there is a process known as a family convention by which a commander may be appointed by the Lord Lyon to lead the clan or family. The Lord Lyon may appoint a commander at the request of the clan or family. The purpose of the appointment of a commander is to allow time and space for the clan or family to raise its profile, build itself up, publicise itself and for a potential candidate to be hereditary chief to be identified. One of the principal responsibilities of a commander is to seek to identify any potential claimant to the chiefship. If it is not possible to identify a potential claimant who can prove descent from the

chiefly line the commander should seek to encourage suitable candidates who may have wide support from the clan or family to come forward as a candidate for the chiefship (see paragraph 18 below).

13. The purpose of a family convention is to allow the clan or family to identify a suitable candidate to be commander. If a family convention is to result in the appointment of a commander by the Lord Lyon the Lord Lyon requires that it must be overseen by a supervising officer (usually one of the Officers of Arms) appointed by the Lord Lyon to chair the family convention and to ensure that it is run efficiently, effectively and fairly.
14. The supervising officer works with the clan or family to make certain that the procedures adopted (for example in giving notice of and advertising the family convention; ensuring participation of people with an interest whether in person or remotely; allowing all participating in the family convention by whatever means to have a say) are understood by all concerned, are transparent and are fair. At the end of the family convention the supervising officer reports to the Lord Lyon.
15. On receipt of the supervising officer's report the Lord Lyon would likely only appoint a commander where the clan or family clearly coalesces around a single candidate. Recognising a commander where a clan or family was divided between two or more candidates would be likely to promote the fracturing of the clan or family rather than its unity. Given the role of a commander and the links of clans and families with Scotland and its people it is generally preferred that a candidate for commander reside within the United Kingdom.
16. A commander is generally appointed for a five year term. The appointment can be renewed at the discretion of the Lord Lyon so long as the commander wishes to continue to serve as commander and can show that the clan or family supports re-appointment. As noted above one of the main functions of a commander is to seek out and encourage to come forward any potential claimant to the hereditary chiefship.
17. If such a candidate comes forward, proves entitlement to bear the undifferenced arms and is recognised as Chief of the Name and Arms of the clan or family by the Lord Lyon then the commandership comes to an end.
18. If no such candidate comes forward there is a mechanism for the Lord Lyon to recognise a person as Chief of the Name and Arms of the clan or family even where that person cannot prove descent from the chiefly line. However, the Lord Lyon is only likely to do so if there has been a commander in position for at least ten years. While a person who served as commander could be recognised as chief in this way with the support of the clan or family there is no expectation that a person who served as commander will be a candidate for the chiefship. Other candidates may have better qualifications or greater support among the clan or family. If, during the period of the commandership no person comes forward to make up title to the undifferenced Arms (i.e. no hereditary chief is identified) it is then possible for the clan or family to seek a further family convention chaired by a supervising officer appointed by the Lord Lyon to nominate a chief for the approval of the Lord Lyon. Once a chief is recognised by the Lord Lyon in this way that chief's heirs constitute the new hereditary line for the chiefship and the commandership comes to an end.
19. Even once a chief is recognised on the basis of the available evidence as being entitled to be Chief of the Name and the Arms of the clan or family or has been recognised by the Lord Lyon as chief there is a 20-year period (the long prescription period) during which that individual's claim to be undifferenced arms. Such a claim must be proved with evidence.



20. Given the resources of the Court of the Lord Lyon the Lord Lyon would be likely to appoint a supervising officer to chair and oversee a family convention only where the clan or family demonstrates that it has fairly wide support and that it has structures in place in different locations. For example, where a clan or family has supportive associations, societies or other bodies in place fostering local or national or international connections.

### *Nomination*

21. An incumbent chief has the right to vary the original destination of the coat of arms and to nominate as successor any individual who is a direct descendant of the original grantee of the chiefly arms or of an ancient user of the chiefly arms and who falls within the destination of the arms. Such a nomination can only have effect once confirmed by the Lord Lyon.
22. A nomination may have early effect if the incumbent chief also resigns the chiefship and the nominee petitions the Court of the Lord Lyon to matriculate the undifferenced arms at which point the Lord Lyon will proceed to consider and determine the petition. If such a nomination is to have later effect—for example on the death or mental incapacity of the incumbent chief—it is advisable that such a nomination be intimated to the Court of the Lord Lyon for entry in the *Register of Intimations of Succession to Arms*.
23. Where such a nomination is made it can be confirmed or rejected by the Lord Lyon only at the point where the succession opens (such as the resignation of the arms by the incumbent chief or the incumbent chief's mental incapacity or death) and the nominee petitions the Court of the Lord Lyon to succeed to the undifferenced arms. It is only at this point when the petition is advertised and any potential objection is made known or rival claimant comes forward that all of the relevant competing evidence can be placed before the Lord Lyon for the Lord Lyon's determination of the claim.
24. This note is for guidance only. It is not intended to be an exhaustive statement of the law. Its purpose is to address practical matters regularly raised with the Court of the Lord Lyon.
25. If you have any questions about, or arising from, this guidance note you should address them to the Lyon Clerk at [lyonoffice@gov.scot](mailto:lyonoffice@gov.scot).

**THE COURT OF THE LORD LYON**  
**16 December 2021**

# A Really Brief Review

Of The Newly Released Genealogical Book

## Scottish Clans and Their Associated Families

“They could not help me. They said to come to you. You can tell me which clan I belong to”

How many of you have had people turn up at your tent and utter those words or similar? I am an active life member of the American Clan Gregor Society and have attend 3 - 8 Highland/ Celtic Games annually in the last 12 years in the south east USA. I am repeatedly asked the above question, almost word for word. My go-to resource was the *“The Surnames of Scotland: Their Origin, Meaning and History”* by George F. Black. The second resource used to be the first, and only, edition of *“Scottish Clans and Associated Families”*, published in 2004 by Bob Heston. Recently I felt naked, in a Clanny sort of manner, when my copy of this book absconded. The original edition was not slick, nor pretty or graphical. It had no pictures. In fact it looked, well, like WYSIWYG. That is what it was, a self produced, spiral bound, library type of resource material.



So, knowing there was a revised and updated version now available, I thought it only reasonable to review it and pass on my comments. But first, who is Bob Heston?

He is a retired DoD employee and a life member of Clan Graham who started working with COSCA in the 1990's as a field researcher and was President of COSCA from 2000 to 2008.

Today he works in promoting COSCA, some times from his own small tent and other times in his wife's Henderson tent. He works the center of the country in Colorado, New Mexico, Utah, and Wyoming with an occasional trip to The Plains in Virginia and Stone Mountain, Georgia. He had a banner that read *“May We Help You Find Your Scottish Connection”* and later, with approval and support of clans and families, produced the reference document *“Scottish Clans and Their Associated Families”* which is now in its second edition.

So, using this book, let's see how this works in real life. The common scenario starts with a person standing in front of me at my tent wanting to know which clan they belong to. OK. Their family name (surname) is “Whyte” (I am used to being the scape goat). I usually go to *The Surnames of Scotland: Their Origin, Meaning and History* by George F. Black. It provides some interesting and detailed information about this person's family, usually previously not known to them, but it does not tell me which clan they should look at.

First, it refers people to look under White. Then it tells me that my name is spelt in many different ways: Whyt, Whytt, Qwite, Quheit, Quheitt, Qwyt, Quyt, Quhit. It does not tell me whether I actually belonged to a clan.

So, let's check Bob Heston's guide. Looking under Whyte several entries appear. Whyte (11)<sup>1</sup> links to Clan Gregor and Whyte links to Clan Lamont. This suggests that there are two clans to which Whyte is linked, Lamont and Gregor, not unusual. In my case that is quite true: paternal side is Gregor and maternal is

1 code “11” means persons bearing this name who can show evidence of descent or a family tradition of MacGregors

WHITE, Whyte, Hwite, Hwite, were common as personal names in OE. charters, from OE. *hwit*, 'white.' *Hwite* is also found as a byname. In an OE. charter dated before 925 A. D. we find *Wulfnoð Hwite* (*Cartularium Saxonicum*). Whyte is also used as an Englishing of Gaelic *M'Illebhàin* (*MacGillebhàin*). In early record the name is Latinized *albus*. *Ulfætt Hwite* witnessed King Edgar's charter of Coldingham, c. 1097-1107 (*Nat. MSS.*, i, 4). *Adam Albus* appears as a charter witness between 1180 and 1214 (*RAA.*, i, 39, 61), and c. 1198 *Simcoe Albus* witnessed a charter by Earl David (*LAC.*, 8). Before 1240 *William Albus* witnessed the grant of *Parva Kyp* (*Little Kyp*) to the Abbey of Kelso (*Kelso*, 181). *John Albus* was *senescallus* or steward to *Matilda*, countess of Angus, 1242 (*RAA.*, i, p. 352). *Robert* granted to *Adam Qubyt* a charter of the lands of *Staybar* afterwards called *Stauquhat* or *Barskimming* in Ayrshire (*RMS.*, i, App. n, 346), and *Adam Albus* held lands in Kincardineshire in the reign of *Robert II*. *Gilbert Qubyt* was bailie of the burgh of *Rutherglen*, 1376 (*ER.*, ii, p. 537). *Thomas White* held land in *Irvine*, 1426 (*Irvine*, i, p. 130). *Andrew Qwhit* was a citizen of *Brechin*, 1472 (*REB.*, ii, 275), and *Falt* (= *Patrick*) *Qubeyt* rented the land of *Kendy Hyll* in 1525 (*Kental*). *Robert Whytte* was first provost (1658) the town of *Kirkcaldie* even had (*Lamont, Diary*, p. 108). *Qubeyt* 1587, *Qubeyt* 1588, *Qubyt* 1497, *Qubite* 1493, *Qubyt* 1502, *Qubyte* 1402, *Quyt* 1606, *Qubeyth* 1482, *Qwite* 1407, *Qwyt* 1471, *Whyt* 1648, *Whytu* 1677.

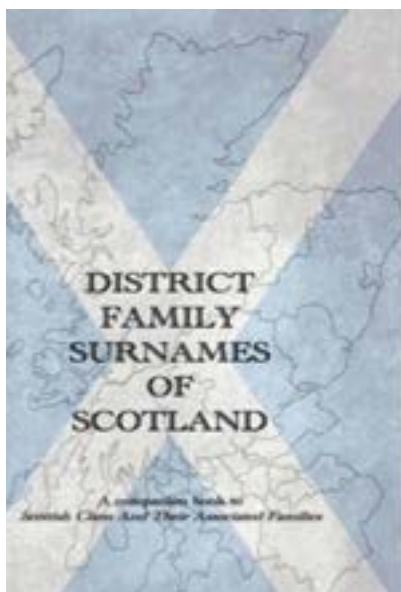
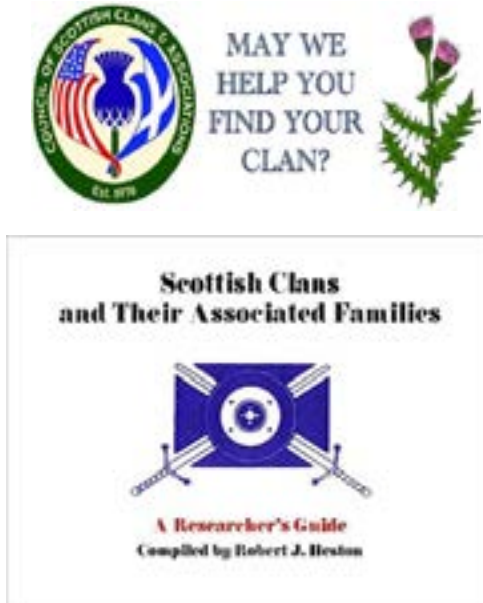
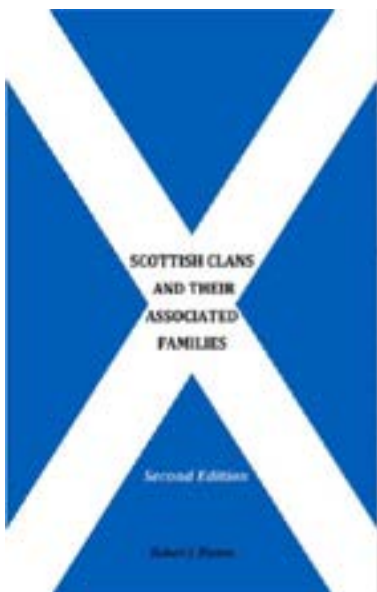
Lamont. as can be seen, Whyte features at the bottom of the page with Lamont and Gregor. Interestingly when looking up Lamont, Heston identifies many family names that are considered a part of Lamont.

This is all well and good if you are a clan member. But only about one third of the population of Scotland belong to a clan. This leads to difficulties researching all Scots. So Bob has gone further and also produced the District Family Surnames of Scotland to be used in conjunction with the Clans book.

WHISLAW  
WHISSETT  
WHITE  
WHITE (11)  
WHITEADDER  
WHITEFIELD  
WHITEFOORD  
WHITEFOORD (NS)  
WHITEFOORD (NS)  
WHITEFORDE  
WHITELAW  
WHITELAW (NS)  
WHITELAW (NS)  
WHITELAW (NS)  
WHITLOW  
WHITMAN (26)  
WHYMAN (26)  
WHYTE  
WHYTE (11)

WISHART  
LAMONT  
GREGOR  
DUNBAR  
SINCLAIR  
WHITEFOORD (NS)  
LENNOX  
WHITEFOORD (NS)  
WHITEFOORD (NS)  
MAC DUFF  
WHITELAW (NS)  
WHITELAW (NS)  
LENNOX  
WHITEFOORD (NS)  
WHITELAW (NS)  
WHITELAW (NS)  
WHITELAW (NS)  
BUCHAN (NS)  
BUCHAN (NS)  
LAMONT  
GREGOR

I am extremely glad he has produced these reference books. They will be invaluable and at a retail price of \$20 each are very affordable. However, if you wish to reach Bob to discuss his books or to order them, email him at [rheston1947@gmail.com](mailto:rheston1947@gmail.com) or [click here](#). You may find a surprise when you do!





# Ancient Civilizations in Orkney

Bruce MacGregor Whyte, Editor, Photographer, Navigator

Part 2 of 2

## The Ring of Brodgar

*"Looks like an assemblage of ancient druids, mysteriously stern and invincibly silent and shaggy"*  
Scottish geologist Hugh Miller in 1846

*". . . a common theory has been that they had some connection with the religion of the Druids, and may have been places of sacrifice."*  
J. Gunn - Orkney the Magnetic North (1932)

The Ring of Brodgar (The Ring) is a Neolithic henge and stone circle. It is one of the earliest known henges in England, and the world. The Ring stands on a small isthmus between the Lochs of Stenness and [Harray](#) and is the northernmost example of circle henges in Britain. It is three quarters of a mile north east of the Stones of Stenness, another ring like structure and both are 5 miles south of Skara Brae (see January 2023 issue of *Claymore*). It is also part of the UNESCO World Heritage Site known as the Heart of Neolithic Orkney.

### What Is The Ring Of Brodgar

The Ring is a circular arrangement of vertical stones. Originally there were 60 stones, but due to natural deterioration there are now 27 still standing. The remaining stones collapsed due to weather, rain, winds, or even training troops to be tankers in WWII.

Most henges do not contain stone circles; Brodgar is a striking exception, ranking with Avebury and Stonehenge among the greatest of such sites. The Ring of Brodgar (The Ring) is a Neolithic henge and stone circle. It is the only major henge and stone circle in Britain which is an almost perfect circle.

Unlike similar structures such as Avebury, there are no obvious stones inside the circle, but since the interior of the circle has never been excavated by archaeologists, the possibility remains that wooden structures, for example, may have been present.



The tallest stones stand at the south and west of the Ring, including the “Comet Stone” to the south-east. The stones are set within a circular ditch up to 9.8 feet deep, 30 feet wide and 1,250 feet in circumference. The ditch



was carved out of the solid sandstone bedrock by the ancient residents. It has been estimated that it would have taken 10,000 man-days to dig the ditch alone, plus several thousand more man-days to find, transport and erect the stones.

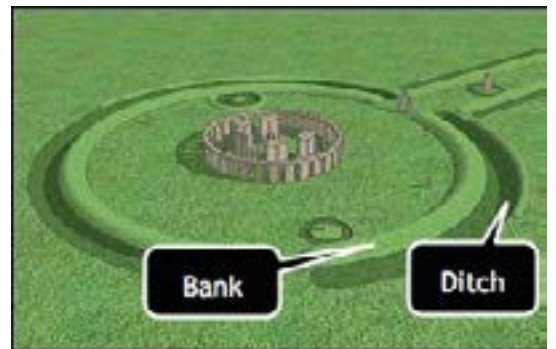
Many assume that the stones were local, maybe from the ditch dug around the area. But that is not likely as the stones in the area was too brittle and would easily break when trying to move them. Geologically the stones came from a number of different sites, only one of which is known absolutely, Vestrafiold. This town is just north of the Bay of o'Skaill in Sandwick. Stones from here naturally split into slabs. This location is only 8 miles from The Ring. At first it was thought that these stones were taken to Brodgar on boats via Harray Loch and/or Stenness Loch. But in 2008, geological coring showed the Lochs did not exist around 1,500BC but were actually marshy bogs and just pools of water. Somehow the stones were dragged overland to their present sites. Calculations have determined that it would have taken 20 men to raise one stone and another 20 to ensure it remained upright for the trip.

Several hundred people could therefore have built the circle in one summer if they had done nothing else. It also appears that the ditch was created in sections, possibly by workforces from different parts of Orkney. The stones may have been a later addition, erected over a long period of time.

## What Is A Henge

Everyone knows what a henge is, right? Something ancient, circular, and built out of stone, correct? It is a structure like Stonehenge obviously! So, which of the definitions or descriptions below describe a true henge:

1. A whole lot of huge boulders arranged vertically in a circle and joined by boulder slabs across the tops of the upright boulders;
2. A prehistoric monument consisting of a circle of stone or wooden uprights;
3. A structure with a circular bank on the outer side and an inner ditch that marks out a circular area;
4. A structure with an inner ditch that marks out a circular area but without an encircling bank of earth and/or rock.



If you selected definition #3 you were correct, according to most experts. Some have additional elements in the center such as standing stones or wooden posts. The most well-known “henge” is, of course, Stonehenge in Wiltshire, south England. But hang on, it has its ditch outside the main earthwork bank. Therefore, and according to the definition, it is **NOT** a henge at all. But let's keep that to ourselves!

The diameter of henges is usually in excess of 66 feet. This Brodgar circle is 104 metres (341 ft) in diameter, and the third largest in the British Isles. There are only 27 stones remaining upright at the end of the 20th century. The tallest stones stand at the south and west of the ring, including the “Comet Stone” to the south-east. The

stones are set within a circular ditch up to 3 metres (9.8 ft) deep, 9 metres (30 ft) wide and 380 metres (1,250 ft) in circumference that was carved out of the solid sandstone bedrock by the ancient residents. To learn just how Stonehenge was built, [check this video](#).

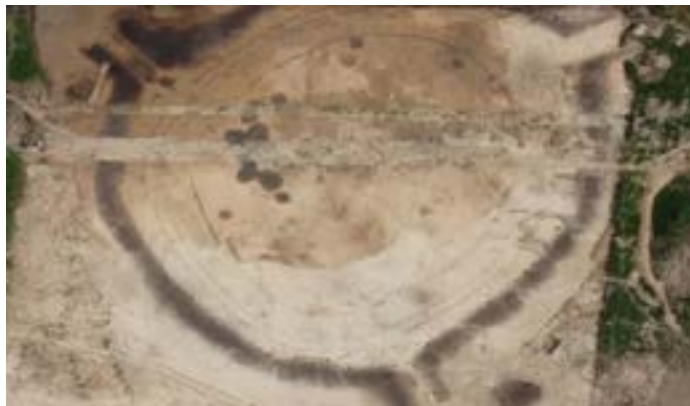
## How Old Is The Ring Of Brodgar

Stonehenge has been promoted widely to be extremely old. It is old, certainly, at an estimated 4,500 years, about the same as the Pyramid of Giza. But those pale in comparison to Nabta Playa in Egypt which is 9,500 years old, a full 5,000 years older than Stonehenge. Nabta Playa is an Egyptian henge, 400 miles south of the Pyramid of Giza.



**Nabta Playa, a reconstruction**

Technically, this ditch does not constitute a true henge as there is no sign of an encircling bank of earth and rock. Many archaeologists continue to refer to this structure as a henge; for example, Aubrey Burl classifies the ditch as a Class II henge; one that has two opposing entrances, in this case on the



**The roundel at Vinoř, Prague**

mounds. The immediate area has also yielded a number of flint arrowheads and broken stone mace-heads that seem to date from the Bronze Age. Although its exact purpose is not known, the proximity of the Standing Stones of Stenness and its Maeshowe tomb make the Ring of Brodgar a site of major importance.

However, the megalith builders in Britain and Europe are mere toddlers compared to some others globally. Stonehenge for example is less than half the age of the oldest known megalithic structure found in Turkey. There are three known to be far older than Stonehenge. The daddy is Boncukla Turk in Turkey that has been carbon dated to be 12,000 years old. This is followed by Gobekli Tepe, also in Turkey, at 11,000 years and Nabita Playa in Egypt at 9,500. (It is worth noting as a side panel that both Turkish megalith sites are located in Asia. Why is it worth noting? The earliest monuments have now been found on the continents of Europe, Asia,

The Ring has resisted attempts at scientific dating and the monument's age remains uncertain. It is generally thought to have been erected between 2,500 BC and 2,000 BC, and was, therefore, the last of the great Neolithic monuments built on the Ness. A project called The Ring of Brodgar Excavation 2008 was undertaken in the summer of that year in an attempt to settle the age issue and help answer other questions about a site that remains relatively poorly understood. The results of the excavation are still preliminary.



**Boncuklu Tarla, Turkey**

north-west and south-east.

Examination of the immediate environs reveals a concentration of ancient sites, making a significant ritual landscape. Within 2 square miles (5.2 km<sup>2</sup>) there are the two circle-henges, four chambered tombs, groups of standing stones, single stones, barrows, cairns, and



But the builders are not finished. By now you are thinking that Stonehenge is apparently not that old at 5,000 years. Well it is only one of the oldest in Europe. Surprisingly, the Temples of Malta on the tiny island nation of Malta, are as old as Stonehenge at 5,000 years and the Ring of Brodgar is 4,500 years old

<b>SITE</b>	<b>LOCATION</b>	<b>AGE (yrs)</b>
<i>Boncukla Tarla</i>	<i>Turkey, Asia</i>	<i>12,000</i>
<i>Gobekli Tepe</i>	<i>Turkey, Asia</i>	<i>11,000</i>
<i>Nabita Playa</i>	<i>Egypt, Africa</i>	<i>9,500</i>
<i>Stonehenge</i>	<i>United Kingdom, Europe</i>	<i>5,000</i>
<i>Temples of Malta</i>	<i>Malta, Europe</i>	<i>5,000</i>
<i>Sechin Bajo</i>	<i>Peru, South America</i>	<i>5,000</i>
<i>Ring of Brodgar</i>	<i>United Kingdom, Europe</i>	<i>4,500</i>
<i>Great Pyramids</i>	<i>Egypt, Africa</i>	<i>4,000</i>
<i>Machu Picchu</i>	<i>Peru, South America</i>	<i>3,500</i>

## Why Was This Built

Here we get into the faerie stories. Since no-one from that era is alive today and there was no clear documentation of the purpose of these henges, speculation runs wild. Theories abound about who built them, why did they build them, why are they so similar around the world and, why are henges thousands of miles apart lined up on the same geographic lines as each other. Were they early monuments created by alien beings? It took an enormous effort to build a henge. It is unlikely they were built for a single purpose as it is a huge task to complete. Maybe they were built and used like a modern church today, for multiple uses, weddings, births, various religious reasons, or even as centers of trade. One thing we can say with some confidence is that they were not built for battle or warring purposes. If they had been, the ditches would be outside and not inside the ring.

There has always been an air of mystery involving stone megaliths. Why are they there, who built them and for what purpose. They were built by visiting aliens (who by the way are still here on earth). They were built by another race of biologicals that were already here (those proponents do not explain where they came from initially). Forgetting the role various species have played, it may come down to something as simple as worship.

It is difficult to understand the reasons for building these megaliths. Humans have always tried to attribute commonly seen phenomena in their lives. There are two accepted behaviours and facts used by humans to explain these events: worship of some kind and science. All humans over the millenia have worshiped something, be it idolatory, any of the multiple religious factions over the years, or cults. It is impossible to know which came first of worship or science. An eclipse of the sun, an event or relative rarity, would have been seen by many people at the time of the event but because the eclipse does not occur frequently, may not have been seen for generations. This event would then have been passed down as a fact, then morphed into fable or story which would then be linked to some other event, such as the disappearance of a species of animal they had hunted. This then become they could have attributed to something, a god, they were told so they could understand.



There is one group of megaliths, at 5,000 years of age not quite as old as Stonehenge that do have known reasons for being built. There are the *It-Tempji Megalitici ta' Malta*, or the Temples of Malta numbering 12 in all. As the name suggests, they were places of worship.

The other common theme with all populations is the sky. Specifically, the sun and the moon. Heated discussions have raged for centuries over the role the sun played at Stonehenge.

Many historians, archeologists, geologists, and biologists believe that a henge had some sort of scientific basis for being there. Of course they existed centuries before science or scientists were even known. It has been recorded by many that they are lined up with the equinoxes and solstices. Not just the North and South, but also West and East. Researchers have provided serious interpretations that suggest Nabta Playa is aligned with the stars Sirius, Arcturus, Alpha Centauri and the Belt of Orion. Remember, Nabta Playa is the oldest henge found to date. But why it would be just those stars involved is not known. Most likely as they are the brightest in the skies. As data suggesting the early

Nabta Playa is located in the Egyptian desert and is thought to have been built about 7,500 BC making it approximately 9,500 years old. It is about 500 miles south of Cairo and the pyramids. This stone circle is believed to have tracked the summer solstice and the arrival of the annual monsoon season. If this were true, it is also the oldest known astronomical site on Earth.

Stonehenge is aligned with the summer solstice and the sunset of the winter solstice. At those specific dates the sun shines over a geographical marker such as a notch in the hills and through the stones to highlight a particular component of the henge. Like other megaliths, the equinox and solstice are the usual dates.

But these findings are not limited to Europe or the Arabian continent. Machu Picchu, the Inca town high in the Andes mountains of Peru appears to have been built to utilize the same dates. The Sacred Plaza is aligned to the the June solstice. The Temple of the Three Windows is aligned with the solstice sunset. Yet, this city is about 10,129 kms (6,350 miles) from the Orkney Islands

For thousands of years, ancient societies all around the world erected massive stone circles, aligning them with the sun and stars to mark the seasons. These early calendars foretold the coming of spring, summer, fall, and winter, helping civilizations track when to plant and harvest crops. They also served as ceremonial sites, both for celebration and sacrifice.

*"The Brodgar site is the most perfect example of a megalithic lunar observatory that we have left in Britain.*

*The ring and ditch were probably placed on this little hill at first because from here there are four far-sights marking the approximate position of the rising/setting moon at the major and minor standstills.*

*Perhaps a thousand years later the accurate observatory was built from a cairn of earth, built with such accuracy that we can today date the observatory by the slowly changing obliquity of the ecliptic at about 1600BC.*

*Large mounds were built so that watchers could be placed on top to warn the people below of the impending rising of the moon."*



## National Tartan Award Honoree



## **Andrew Morrison, Viscount Dunrossil**

Andrew Morrison, Viscount Dunrossil, was born in London and educated at Eton and Oxford, where he studied the Classics. He moved to the US and for the last thirty years has made his home in San Antonio, Texas. He married Carla Marie and has four children (Catriona, Meredith, Camilla and Callum).

He has extensive experience working in finance and is now is now a Director of the Equitable Growth Fund, which is dedicated to addressing the problem of unequal access to critical resources among minorities and lower income communities.

Lord Dunrossil is closely involved with various organizations dedicated to strengthening the ties between Scotland and its Diaspora. He is the US representative for the Standing Council of Scottish Chiefs, serves on the Advisory Board of the Council of Scottish Clans and Associations (COSCA) and is an Honorary Patron of the American-Scottish Foundation. He is also a former Chairman of the Society of Scottish Armigers, whose President is the Lord Lyon, King of Arms, and is a Director of Scottish Heritage USA.

He has been the keynote speaker or Guest of Honor at meetings of the Scottish North American Community Council (formerly the Scottish North American Leadership Council) and at Tartan Day events, Highland Games and St Andrew's Societies around the country.

Lord Dunrossil is also the Honorary British Consul in San Antonio and is a hereditary chieftain of Clan Morrison, one of the nine largest clans in the Highlands and Islands of Scotland.



**John Bellasai**  
President



**John Cherry**  
Vice President



**Charlie Sherwood**  
Secretary



**Ed Ward**  
Treasurer



**John Cochran**  
Dir. Planning



**Scott Swann**  
At-Large Director  
Membership Chair



**David McKenzie**  
At-Large Director



**Peter Wilson**  
At-Large Director



**Don Campbell**  
At-Large Director

## Council of Scottish Clans & Associations, Inc

*A 501(c)3 non-profit organization  
COSCA was founded in 1976 by Dr. Herbert MacNeal and a handful of other  
dedicated volunteers for the purpose of supporting Scottish Clan organizations and  
preserving Scottish heritage.*

*COSCA's founding statement of charter and mission continues today as our current  
Trustees, members and volunteers continue to work towards the goals of:*

- Strengthening the Scottish American community by bringing individuals together with their Scottish Clans and Associations;
- Supporting our member Scottish organizations with training and resources to help them meet their own missions;
- Providing education and learning opportunities in Scottish fields;
- Building relationships with Scotland and the global diaspora.

*COSCA is not chartered nor interested in assuming management of individual Clan societies. This newsletter does not accept any responsibility for the opinions expressed within the newsletter, nor does it restrict the reasonable opinions of other groups.*

*Council of Scottish Clans & Associations, Inc  
316 Regal Dr  
Lawrenceville, GA, 30046  
[Membership@COSCA.Scot](mailto:Membership@COSCA.Scot)  
[www.COSCA.Scot](http://www.COSCA.Scot)*



**Bart Forbes**  
At-Large Director  
Communication Chair



**Rhonda Wardlaw**  
At-Large Director



**Bruce Whyte**  
At-Large Director  
Newsletter Editor



**Scott McCauley**  
At-Large Director

## COSCA Advisory Board



**Andrew  
Viscount Dunrossil**



**Jaime  
Lord Sempil**



**Sir Malcolm  
MacGregor**



**Madam Pauline  
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**Hon Mike  
McIntyre**



**Bob Heston**



**Cornelia W. Bush**



**Stephen Quillin**

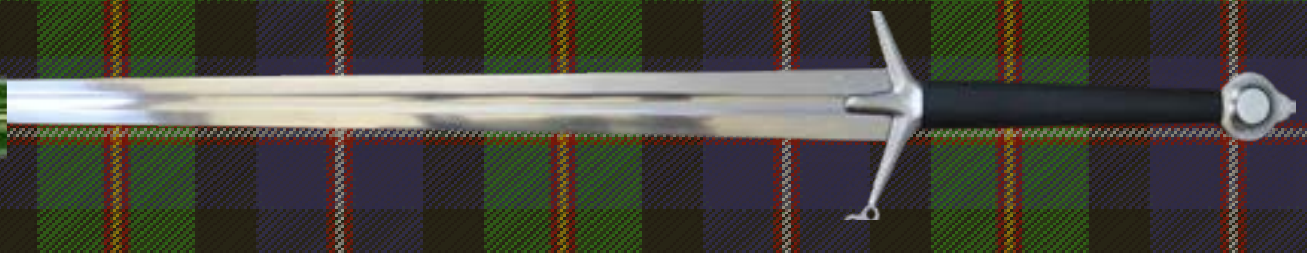


**Clare Campbell**



**Bob McWilliam**

# Council of Scottish Clans and Associations



## Council of Scottish Clans and Associations, Inc.

"Service, Education & Advocacy in support of the Scottish American Ancestral Diaspora"

### Scottish Clan or Family Association Membership: \$50 per year

(Membership Year January 1 - December 31)

Date: \_\_\_\_\_

Scottish Clan or Family Association Represented: \_\_\_\_\_

Yr Founded \_\_\_\_\_ Number of Regional Directors (average annual) \_\_\_\_\_ Number of Memberships (average annual) \_\_\_\_\_

Number of Scottish Games or Events attended (average annual) \_\_\_\_\_

Contact Name: \_\_\_\_\_  
(First, Middle, Last) Contact Position/Ti-  
tle \_\_\_\_\_

Contact Address: \_\_\_\_\_  
(No., Street, City, State & Zip)

Home Phone No: (\_\_\_\_) \_\_\_\_\_ Mobile No.: (\_\_\_\_) \_\_\_\_\_

Email Address: \_\_\_\_\_ Check enclosed #: \_\_\_\_\_

## Applying for Individual Membership: \$25 per year

(Membership Year January 1 - December 31)

Contact Name: \_\_\_\_\_  
(First, Middle, Last)

Contact Address: \_\_\_\_\_  
(No., Street, City, State & Zip)

Home Phone No.: (\_\_\_\_) \_\_\_\_\_ Mobile No.: (\_\_\_\_) \_\_\_\_\_

Email Address: \_\_\_\_\_ Check enclosed #: \_\_\_\_\_

Clan Membership(s) (use back if necessary)  
What can COSCA do for you? \_\_\_\_\_  
(use the back of this sheet if needed)

No. of Scottish Games \_\_\_\_\_  
Events attended yearly \_\_\_\_\_

Favorite 2 Scottish Games or Events

Would you be willing to Volunteer to staff an information table for COSCA? Yes! No

Mail to: COSCA, 1061 Legend Dr, Greensboro, GA, 30642

COSCA is a registered IRS Section 501(c)3 public charity incorporated in the State of Delaware, USA.