



Clark Rhea Scott

May 13, 1940 - May 1, 2022

Clark Rhea Scott, 81, of Charlotte, North Carolina, took his final flight on May 1, 2022, surrounded by his immediate family.

Clark was born on May 13, 1940, to John Coy Scott and Clara Lee Carnes in Centralia, Illinois, and he grew up in East Texas and Venezuela with his sisters Clara Dan and Glenda. Clark attended San Marcos Military Academy for high school, Southern Methodist University for his undergraduate degree, and the Universidad de Madrid and Tulane University while working towards his Master's degree in International Studies. Clark was a fluent Spanish speaker.

In 1961, Clark met his wife, Judith Josefina Campos of Anaco, Venezuela, at the Mobil Oil Company Club. They married in 1969 in Honolulu, Hawaii, and were married for 52 wonderful years. Clark and Judith recently celebrated their 50th wedding anniversary with extended family and friends in Charlotte.

Clark began his aviation career with Pan American World Airways in 1966 and spent almost three decades with the company that never left his heart – during his time with Pan Am he lived around the world in Wake Island, Saigon, Vietnam, Los Angeles, Frankfurt, Germany, Oxford, UK, and Washington D.C. Even after the company ended operations in 1991, Clark (referred to affectionately as 'Scottie' by his colleagues), kept in touch with his Pan Am family for the rest of his life. Clark often regaled his family and friends with stories of his Pan Am adventures, looked forward to reunions and visits with his dear colleagues, and enthusiastically collected PA memorabilia emblazoned with the words '*gone but never forgotten.*' From meeting Lauren Bacall and Ringo Starr to having to jump in as a flight attendant on a 14-hour flight to Australia during a strike, he derived much joy from his fulfilling and exciting career with the company.

After a hasty departure from Saigon with their newborn twins hidden in animal boxes, Clark and Judith, settled in Palos Verdes in Los Angeles for over two decades. During this time, Clark was a generous supporter of Vietnamese orphanages and helped many former employees and Vietnamese refugees establish residency by organizing support through St. John Fisher church in Palos Verdes, California.

After September 11th, Clark was hired by the Department of Homeland Security in Washington, D.C. where he utilized his extensive knowledge in aviation to work for the benefit of the newly established International Air Marshall Program. Although Clark couldn't share the details of his work, his family often bore the brunt of his security clearance because when they wanted to travel somewhere, he would often reply 'do not go there - I can't tell you why!' Quietly, humbly, and always with a smile, Clark performed his duties to secure the safety of international airways until his retirement in 2016.

Clark's closest friends and family knew that Clark was an academic and historian at heart - he was an encyclopedic knowledge of history, genealogy, and his family ancestry. Clark, called "Buddy" or "Tio Boddy" by his American and Venezuelan families, could cite events and dates off the top of his head which always amazed those who knew him (and who secretly wondered if *he was making it all up.*) His interest in genealogy led to his true life's passion and volunteer vocation: Scottish heritage. He was a member of Clan Scott Society for over 40 years, the Council of Scottish Clans and Associations (COSCA), and Scottish Heritage USA. He proudly served as the Chieftain and Vice President of Clan Scott Society and Treasurer of COSCA. He attended many Scottish games and counted his trip to Clan Scott's ancestral seat, Bowhill, and his attendance at the induction of his clan chief, Duke Richard, to the Order of the Thistle as some of his most treasured memories. An Armiger, Clark was recognized as a direct descendant of Walter Scott of Harden ('Auld Wat of Harden') and received his Coat of Arms from the Court of the Lord Lyon King of Arms.

Clark was predeceased by his father John Coy Scott, his mother Clara Lee Carnes, sister Clara Dan Bolin, brother-in-law David Bolin, and sister Glenda John Fults. He is survived by his wife Judith Josefina, twins Candice Lee and Sean Rhea, daughters Andrea Marie and Lan, grandchildren Christian, Cat, and Johnny, and many nieces and nephews including Nancy, Scott, Stevie, Adriana, Hugo Cesar, Elsy, Boris, Pedro, Muriel, Cecilia, Fabiola, David, Ian, Rebeca, Carlos Alberto, Alex, Joanna, and Jenny Natalia.



**Clark is gone
but will never
be forgotten!**



CLARK RHEA SCOTT

MAY 13, 1940 - MAY 1, 2022

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This is a print and digital newsletter. You can read it directly on your computer screen, print and read it, or click on the page number of the article you wish to read and you will be taken directly to the start of that article.

A number of articles have been omitted from this issue due to space limitations and will be included in the next issue of Claymore. Two of these were on the topic of interaction between Native American Indians and Scots people. If you have any interesting materials on that topic, please send them via email to the Editor (coscaeditor@gmail.com),

All Clans, Associations, Societies

Tragedy Strikes Grandfather Mountain Highland Games

What a start for these 2022 Games! At the start of *The Bear* road race on July 7th, a worker accidentally ran into some of the racers in the starting area. He reportedly hit the accelerator instead of the brake resulting, in one death and four people injured. The driver, a longtime worker with the Games and *The Bear* specifically, was devastated. The race was called off for this year.

The Bear is a one-of-a-kind road race and attracts entrants from all over the country. Not to mention the huge number of local runners who join in also. Every year the race is fully booked within 30 minutes of opening up the registration. The race has a solid safety history with training of the many volunteer staff and coordination with local EMS services and police departments in several counties. The South Carolina State Patrol plays a major role and it is one of their most prestigious work assignments. The organizers have always been safety conscious throughout the Games and the physical grounds.

This race is not long in length, but is straight up Grandfather Mountain, from the traffic lights in Linville to the summit. The total distance the runners faced was five (5) miles.

From the Avery Journal, July 5, 2022





Message From The GMHG President

On behalf of the Grandfather Mountain Highland Games Board of Trustees, Staff and Volunteers, I want to say a hearty “Thank You” for attending our 66th Anniversary Games.

We were all terribly saddened by the tragic accident at the beginning of the Bear on Thursday evening, but we were gratified by the support extended to everyone involved from everyone attending. Once again, we saw how Scots are thickly knit and pull together in difficult times.

Weather notwithstanding, the Games were a great success. Based on preliminary numbers, Friday was a new daily record for attendance, and Saturday was very close to a new record. Although Sunday was a washout, we had an amazingly large Kirking and Parade of Tartans. Thank you to the clans for such a magnificent turnout. And a special thanks to the St. Andrew’s Society of MacRae Meadows for their wonderful turnout of folks to carry the various banners, flags, and other accoutrements that make the front of our Parade of Tartans so splendid. It should also be noted that all this occurred during the very worst of the weather. Again, thanks to all. It was a very special event, and reconfirmed our commitment to family and the Highland Games.

I also want to recognize the hard work done by our setup and teardown crews, as well as our campground management team. MacRae Meadows has never looked better during or after the Games. Well done to all involved!

It is hard to believe it has been two weeks since the close of the 2022 Games. Pipe tunes are still ringing in my head, as I imagine they are for you as well. I always feel a let down after we end a Games each year, but I am also comforted by knowing we will be back at it in 50 weeks for our 67th Anniversary Games.

In the meantime, I wish each of you good health and prosperity. Keep your clans and families close to your heart, and I look very much forward to seeing you on the Mountain in 2023.

Best Wishes,
Steve Quillin, President



The Wallace Award 2022

The American-Scottish Foundation® introduced the Wallace Award® in 1970 to recognize the extraordinary diversity of contribution that Scots have made to the world - and, in particular, to recognize one or more living citizens or residents of the United States of Scottish descent for their individual contributions to the well-being of this country. The Foundation has now expanded the Award's reach to include either native Scots or American Scots who have made an important contribution to American/Scottish relationships.

The evening allows the ASF to further its mission of strengthening ties between Scotland and the United States and benefits the ongoing work of the Foundation, through the pursuit of contemporary social, cultural, educational, and business activities.

Honorees are selected by the Board of Directors of the American-Scottish Foundation® from nominations submitted by interested groups.

The Honoree for the Wallace Award 2022 is Lord Bruce.

Charles Edward Bruce, Lord Bruce



He is the eldest son and heir to Andrew Bruce, 11th Earl of Elgin and 15th Earl of Kincardine KT, 37th Chief of the Name of Bruce.

Lord Bruce is tireless in the not-for-profit sector in Scotland and overseas. His interests include conservation of the built heritage, fine arts, multiculturalism, education and the Scottish diaspora.

He is chairman of the Kolkata Scottish Heritage Trust, a regeneration project in Kolkata, India; and a trustee of the Scottish Lime Centre Trust. He is president of The Democracy Forum, a leading policy forum for Asia.

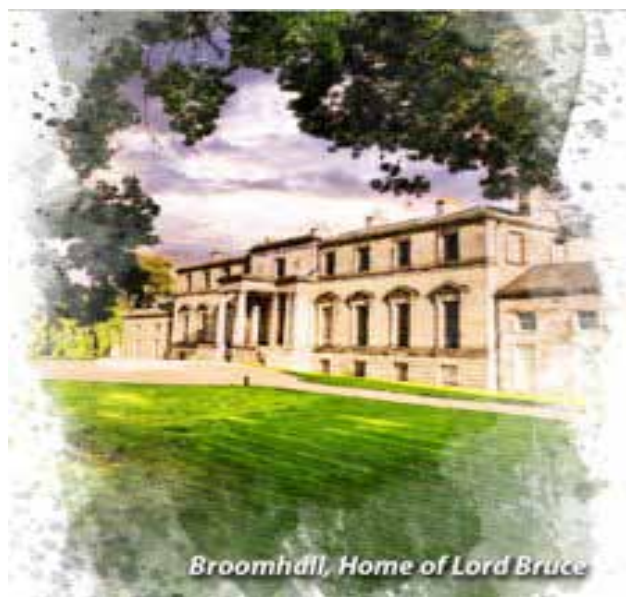
He is a governor of the Patrons of the National Galleries of Scotland and was Awarded by the National Galleries for Scotland the Paolozzi Gold Medal in 2012 for fundraising. Lord Bruce is also patron of the Scottish Centre of Tagore Studies, the Japan Society of Scotland and the Association of Clans and Scottish Societies of Canada. He is on the executive board of the Standing Council of Scottish Chiefs (SCSC). He is President, Dunfermline United Burns Club, the world's third oldest Burns club. He is on the advisory board of the RAF Benevolent Fund, and also of the International Academic Forum (IAFOR).

Lord Bruce was educated at Eton College and the universities of St Andrews and Dundee. He is HM Deputy Lieutenant for Fife, and a member of the Royal Company of Archers, HM Queen's Bodyguard for Scotland and Hon. Keeper, Keepers of the Quaich.

Camilla Hellman, OBE

President

American Scottish Foundation





Caledonian Society of Hawaii

It's time again for our Sunset Celtic Cruise on the Makani Catamaran 2022!!

This is known as tough duty. We have booked out tickets!

Everyone is welcome—please invite your friends, and let's fill this boat! Limited to 60 passengers—Call now to reserve your spot!

Friday, August 5

Showtime: 4:30 pm

Sailing: 5-7 pm

Kewalo Basin Boat Harbor



Of course, this event has passed since it is now at least a week after it. While we sit here sweltering in heat and humidity without access to the cooling breezes of the Pacific Ocean, we can only think longingly of “work” in paradise or as you described it as, tough duty.

COSCA Website Update

Submitted by Bart Forbes, At-large-Director
and Director of Communications, COSCA

The Webmaster and Communication Director has been hard at work revamping the website and creating a new and current directory of clans, *Find my Clan*. This is a brief summary of changes and some user data on access to the website.

Greater Focus on Member Service

The new COSCA website is the direct result of the Strategic Planning Committee Report, dated June 2021. As noted in the report:

COSCA will deconstruct the content on the website and past newsletters to create useable modules. This information will be organized into sections for society management (what was once called "Clan Society Boot Camp"), individual clan and family pages based on the updated clan database, and general education on clan and family heritage (now called "Scottish Clans & Families 101.") This information will be provided in two different levels: general information for the public and more detailed and advanced instructions for the members-only section of the site.

The Communications Chairman has also created COSCA Communications Policies directly in line with the report in regard to content:

Public Website: The public website will provide brief information and link either to a specific Scottish Heritage Society or to a more in-depth article on the Private website.

Private Website: The Private website will provide specific and detailed information that will assist Scottish Heritage Societies in attracting membership or improving their member services. This will be the core benefit for attracting and retaining Society Members.

Facebook and Instagram: No content will be posted on these social media outlets unless it links to a specific content page on the COSCA Public website. As noted above, this Public website content must link either to a specific Scottish Heritage Society or



to a more in-depth article on the Private website.

Format: All communications must be immediately adaptable to variable electronic devices and screen widths. This eliminates all MS Office documents and Adobe Acrobat PDF formats. Here's a look at specific aspects of the website and how they can assist your Scottish Heritage Society.



Find My Clan

The greatest service that COSCA can provide is to direct potential members to the websites of all Scottish heritage societies. The “Find My Clan” portal does exactly that. This online database is the result of hundreds of hours dedicated to this project by Robert (Bob) Heston and Barry Robert (Bart) Forbes. They used 14 primary sources, as listed on the bottom of the “Find My Clan” web page. Each surname is linked to an associated clan or family web page with links to the various websites and Facebook pages. COSCA has been working closely with over 20 societies (so far) in updating their individual pages – and will continue to do so.

Member Services

Rather than searching through past newsletters for tips and advice, you can now visit the consolidated Member Services page. The information is organized by categories such as Clearinghouse, Management, Communications, Membership Development, etc. Most of the content is available for COSCA Members only, who have been approved as the official Delegate and Alternate for their Scottish Heritage Society. Some information, such as the “Schedule of 2022 Games and Festivals” and “Building Society Membership through Social Media” are public In order to give visitors a taste of what they can enjoy as members. COSCA will continue to survey its membership for ideas and develop more resources that will advance its Organizational Member.

Blogs

COSCA will feature its services in a series of blogs, the most recent of which will be featured on the home page. These will provide visitors a taste of the resources provided by COSCA and encourage membership. Each blog will be promoted through social media in order to drive traffic to the website and encourage membership. COSCA plans to write, post, and promote at least two blogs per month. COSCA will not include “position papers” or history treatises that do not directly build membership or improve the management of its Organizational Members.

Society News

The website includes a section of “Society News” in order to keep societies in touch with the activities and achievements of the other societies. These items will be culled directly from society websites and social media to ensure timeliness. Each news item will be linked back to the source. This will help drive traffic to our member sites and will encourage societies to use their own digital outlets to promote themselves. COSCA welcomes ideas for inclusion in the “Society News” as long as the item includes a link and a photograph.

Format

Behind the scenes, the greatest change has been the ability to adapt the website content to the visitor’s device – computer, tablet, or cell phone. The old site simply shrank each entire page to the width of the cell phone screen. Now, the text and graphics are arranged linearly and appear larger. The website offers all content in this adaptable format, rather forcing the set size of a Portable Document Format (PDF.) This format was developed by Adobe over thirty years ago for large-screen desk and laptop computers. The format is not easily readable on modern-day internet devices such as cell phones. This a welcome change for COSCA since over 60% of our visitors access the site though their cell phones.

Response

Since the website went “live” in June 2021, COSCA has welcomed 3,662 unique visitors in 4,873 viewing sessions. About 86% of the visitors were from the United States and about 14% were from the United Kingdom. The home page hosted 1,124 sessions. The most popular features have been the “Surname” search page with 2,111 sessions and “Find-My-Clan” page with 1,633 sessions. Not surprisingly, the most popular blog has been “Find My Clan” with 2,636 views. About 29% of our traffic came from search engines, such as Google.

Looking Ahead

COSCA will continue to develop and improve our Member Services on the website. Please let us know what would assist you in increasing your membership and improving your management! You can contact COSCA Communications Chairman Bart Forbes at COSCA@BForbes.com.



We returned to the Grandfather Mountain Highland Games (GMGH) in early July, after a two-year organizational absence due to the COVID-19 pandemic. Though some questioned our absence in 2021 as being over-cautious, our Board thought it best to take all reasonable precautions and stay away for a second year, given that those games typically attract 50,000 persons per day and that new COVID variants were then commonplace on the East Coast. Despite taking precautions, we lost our longtime Treasurer, Clark Scott, to COVID-related complications (pneumonia) earlier this summer. (See Clark's obituary elsewhere in this edition.) And since then, we have had three other Board members come down with the disease—though fortunately all displayed mild symptoms and have since recovered. So it seems we are not out of the woods quite yet on the COVID front.

Clark Scott's passing has been especially hard on us organizationally, given his long institutional memory and the fact that he had handled all our financial affairs for so long and was the only signatory on our corporate bank account. Plus the fact that it was so sudden and unexpected. But we got through all the financial transition stuff necessitated by Clark's passing shortly before attending GMHG, where I was happy to be able report, both at our Board meeting and at our Clan & Family Caucus (members' meeting), held there that weekend, that we are in good shape financially, with about \$15,000 in the bank as of the first of last month. We are now in possession of all the organization's financial records and files, including corporate credit card and checkbook, and everything appears to be in order. (Clark was ultra-organized and conscientious; he will be sorely missed and hard to replace.) At-Large Board member Ed Ward has volunteered to fill in as Interim Treasurer until Board elections in the fall—something which I asked of Ed and which was approved by the entire Board when we met at GMHG.

Our Clan & Family Caucus at GMHG was a successful gathering, attended by Richard Baird, Commander of Clan Baird, who was the honored guest of the Games this year, together with his adult son, Angus. In addition to hearing from Commander Baird during the meeting about the process which led to his appointment and how and why his clan tartan was related to several others from the north of Scotland, we paid tribute to Clark Scott and shared fond memories of him. We were happy to host both Clark's widow, Judith, and his adult son, Sean, at our Members' Meeting and to hear more details from them about the scholarship set up in Clark's name through the Clan Scott Society, of which he was a longtime member and past chieftain. (To contribute, contact COSCA Secretary Charlie Sherwood, who is also President of the Clan Scott Society, or visit the Clan Scott Website, at www.clanscottsociety.org.)

A major focus of our discussions at GMHG, both in the Board Meeting and in the Members' Meeting, was that 2022 would see the kick off next phase of our Ten Year Strategic Planning Effort. This next phase will focus on membership recruitment and retention. We have made two appointments to the newly reactivated regional commissioner positions—basically roving recruiting officers for COSCA—and are working on active prospects for two others. (If you are interested in serving in this capacity in your part of the country, please contact me by phone or email.) A major goal of this effort will be to recruit additional clan and family associations to join COSCA, as well as more local area St. Andrew's societies and Caledonian clubs. What can you do to help? I and your Board of Directors are asking every member of COSCA—both Organizational and Individual—to each bring in one new member this year. That would be an enormous assist to our efforts in this area. Can we count on you to help us in this regard?

Another area that will be rejuvenated this year is our Advisory Board. As I reported in my last President's Letter, we were fortunate to be able to add two important new members to our Advisory Board last year—former Congressman **Mike McIntyre** of NC, co-founder of the Friends of Scotland Caucus in the U.S. Congress back in 2002, and **Steve Quillin**, now the President of the Grandfather Mountain Games. Both are active members of their respective clan societies and as many of you know, Steve started out his tenure on the GMHG Board by being the clan society coordinator. So these two new members will add more bench strength to this group which we rely on heavily for advice and guidance in dealing both with external groups and with issues of importance to the Scottish-American Community.

I'm pleased to be able to announce that just this month, three other highly qualified individuals have agreed to join COSCA's Advisory Board: These include noted genealogist and heraldist **Cornelia Wendell Bush**, a resident of New York State. Many of you will know her as the editor of the recently published *Armorial* (book of coats-of-arms of all members) of the Scottish Society of Armigers. Another new Advisory Board



Cornelia W. Bush



Bob Heston

Member is **Mr. Robert ("Bob") Heston**. Bob is a past president of COSCA who recently retired from DoD, moved to Colorado, and returned to active COSCA membership. He is the author of two noted compendia of septs and smaller families historically associated with the great clans and families of Scotland. (See elsewhere in this issue for an article on Bob's most recent publication). Our third Advisory Board member is native Scot, **Clare Campbell**. That rarest of God's creatures - a MacDonald married to a Campbell, Clare was trained as a CPA. Five years ago she founded and now operates *The Prickly Thistle*, a successful tartan-weaving business

based in the Highlands, on the Black Isle, above Inverness. After setting up a temporary "pop up" mill, Clare raised funds to build a permanent weaving mill, the first in many decades in the highlands. Now employing a significant and stable workforce, she is justly proud to be bringing ecologically friendly business back to the Highlands. Clare is also a Board Member of the Scottish Tartans Authority.



Clare Campbell

Continuing on will be several others—including our two most active Advisory Board members, Andrew Morrison, Lord Dunrossil, and Sir Malcolm MacGregor, Chief of Clan Gregor. Both are very hands-on and long-serving--their involvement on our Advisory Board, going back to before I became president. I and my fellow Board members frequently seek out their advice and assistance on a variety of issues and both of these gentlemen are always there for us.

It is with sadness that we retire two long-serving Advisory Board members whose age and physical infirmities make it impossible for them to further actively participate. These are former COSCA president and noted tartans scholar Dr. Phil Smith and Scotty Gallamore, who was responsible for staffing our COSCA tent at GMHG for decades. When we last saw Phil five years ago at GMHG, he was very frail—both his hearing and his eyesight were failing. More recently, he has dropped off the radar completely; serious efforts by several of us on the Board to locate him and reconnect have come up empty. As most of you know, Scotty sustained a serious injury to her hip and knee several years ago which was aggravated by a subsequent serious fall at GMHG in 2019. She is now in a retirement community in NC and suffering from both hearing loss and continued lack of mobility.

I will close by reminding everyone of two important upcoming events this fall. The first is the annual Scottish North American Community Conference (SNACC), which COSCA co-sponsors along with several other American and Canadian Scottish heritage organizations. SNACC 2022 will be held both in person, in NYC, and remotely, via Zoom, from Friday, October 21st through Sunday, October 23rd. This year's theme will be How Do We in North America Express Our Scottishness? For the full conference program and to purchase tickets, visit the SCACC Website at <https://scottishleadershipconference.com>.

The other important event that will be coming up this fall is COSCA's Annual General Meeting (AGM). This will once again be held remotely, via Zoom, in early November. The date and time will be posted on the Home Page of our Website shortly. And a reminder email blast will be sent to all COSCA members-in-good standing early this fall, with the date and time of the AGM (to be held once again on a Saturday or Sunday afternoon) and a Zoom link for the meeting. In the meantime, everyone should make sure their dues for 2022 are paid so that they can vote on all matters that will come before the membership at that event for a vote. These will include the election of all four officers, as well as several At-Large Board seats which will be up for reelection. Apart from the Board elections, topics that will be up for general discussion will include: (1) how clan and family societies are adapting to generational change; (2) the changing relationship between highland games and clan/family associations; and (3) the complex subject of septs and associated families.

Yours aye,

John B.

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Practicing Tradition and Learning to Dance in the Scottish Highlands

For the young performers in “Blue Bonnets,” a cultural pastime loaded with history is simply dance.

There was a period in Scottish history, after the Jacobites rose up against King George II, when wearing a kilt or dancing in the Highland style could carry a whiff of sedition. A century later, the clans were subdued, tartan was in fashion, and Queen Victoria was summering at Balmoral. For the photographer and filmmaker Robbie Lawrence, who grew up in Edinburgh, the traditions that emerged amid this swing from extreme repression to shortbread-tin sentimentality prompt “a question mark over our cultural nationalism in Scotland, and why we have a quite parochial nostalgia for our cultural roots.” Highland dance, once the province of the villagers and warriors of northern Scotland, is now taught to schoolchildren, who dress in national garb and travel to competitions as far afield as Las Vegas. It’s a form of nation-building, in a country flirting with independence.

In “Blue Bonnets,” Lawrence’s first film, though, dancing is just dancing. “My favorite dance is the jig, and my second favorite is the Blue Bonnets,” says Victoria, one of the children whom we see practicing their steps. In one scene, six pairs of legs, shot at knee-level, prance and caper in unison as a teacher’s voice calls encouragement. “The dance itself is incredibly physical and, from my perspective, quite strange when you first see it—almost abstract,” Lawrence said. Highland dancers jump and bounce on the balls of their feet, keeping bodies erect and arms aloft while sweeping their legs to the side or touching their toes to the back of their calves. Seen in aggregate, the exertion—and the technical nature of the steps—is palpable, but solo demonstrations, each filmed at unassuming outdoor locations (a boy named Lachlan dances on a residential sidewalk, Victoria on a slope behind an apartment building) have a disarming ease.

No adult appears in “Blue Bonnets,” and childish spaces—a tufty lawn, a swing above a river, a faded gym hall where girls sit gossiping in corners—predominate. Torpid landscape shots ground the film in Scotland, but the precise location is unreadable, the time an ahistorical summer break. “I was quite interested in the idea of practice and imagining that period of childhood when you’re waiting around in old church halls, kind of bored, waiting for your parents to pick you up,” Lawrence said. A few of his dancers wear tartan stockings and soft dancing shoes called gillies, but most practice in leggings and T-shirts, sneakers and shorts. If they know their history, they don’t let on. “All cultures and nations have these things that they grow up with and celebrate,” Lawrence said. “Fundamentally, these children are just practicing one of those, and it could be anything. They’re not thinking about how Scottish they are; they’re thinking, I need to learn something really complicated.” As headwear, a blue bonnet might suggest a rebel Jacobite. For Victoria, it’s just her second-favorite dance. said. A few of his dancers wear tartan stockings and soft dancing shoes called gillies, but most practice in leggings and T-shirts, sneakers and shorts. If they know their history, they don’t let on. “All cultures and nations have these things that they grow up with and celebrate,” Lawrence said. “Fundamentally, these children are just practicing one of those, and it could be anything. They’re not thinking about how Scottish they are; they’re thinking, I need to learn something really complicated.” As headwear, a blue bonnet might suggest a rebel Jacobite. For Victoria, it’s just her second-favorite dance.


The video at the link below, care of The New Yorker, is a beautiful glimpse of young Scots practicing their highland dancing. There is a 60 second advertisement at the start, but once you get past that, it is worthwhile.

Film by Robbie Lawrence

Text by Fergus McIntosh

February 3, 2022





SCOTTISH CLANS AND THEIR ASSOCIATED FAMILIES

By Robert Heston, Past President of COSCA and Advisory Board Member

This book, set to hit the streets in May 2022, is the best single source book focused on helping those researching family surnames and associating them with Scottish Clans, Houses, and families.

The initial book, first published in 2004, was conceived in 2002. As a COSCA researcher myself, I found it difficult to accurately answer the frequently asked questions, “which is my clan?” or “what is my tartan?”

My mother-in-law, also a COSCA researcher and genealogist, was collecting family sept and cadet sheets at each of the Scottish game she attended. She also spent time researching and purchasing books that would best aid her when helping individuals seeking to connect their specific family surname to a Scottish clan or major family. In the end we were hauling several suitcases filled to the brim with clan family sheets and books. However, with the number of people seeking help with family surnames, it was nearly impossible to quickly go through the numerous books of information and collected family lists to get the information people were seeking.

The research was further complicated because most books on Scottish families are antiquated and incomplete--because they opted to focus on a small number of clans and within that, either ancient names or the preferred spelling of those families commonly found with them. Then there is *Tartan For Me!*, by Dr. Phil Smith, who associated family names to a tartan but qualified his work as not a link to a clan. He even goes out of his way to warn researchers not to use his book as an authoritative source linking individual family names to a clan. That said, many clan society tents use his book as an authoritative list, which has caused some verbal confrontations.

In 2004, as the President of COSCA, I received the approval and support of the COSCA board

and the Scottish Clan Societies and Associations in the USA to publish the first edition of *Scottish Clans and Their Associated Families*. That book consolidated, under one cover, the various clan societies, houses, and families active in the USA at the time. The first edition concentrated on these 201 clans and major families, since then, because of the interest the first edition generated, clans added spelling variations and ancient family surnames.

Today, I felt it was time to republish this book incorporating all the changes that have taken place since the first edition. Many families found in the first edition no longer have an active presence, either at the games or on the web, but I kept them in this book and cite the age of the family lists I collected at the time. This edition captures the Standing Council of Scottish Chiefs' list of 353 Clans and Families--156 with Chiefs of the Name. And there are an additional 33 families societies who are active in the USA.

It is important to note that most Scottish Clan and Family organizations have clauses in their family lists stating, "...and variations in spelling of these names accepted." Therefore, this book provides the researcher the ability to look beyond an exact spelling (i.e., *looks like* or *sounds like*) of the name. I have made every effort to provide a family surname to a clan whether the clan, house or family is active in the USA, on the web, or not. This book contains approximately 12,000 names.

Finally, I have provided my database to COSCA to incorporate in their online research tool. However, all the details provided in this book may not necessarily be provided in that online tool. Therefore, I continued with the effort to publish because I think it's important to supplement the COSCA search tool with clan, house and family provided notes on why a surname may show up in association with more than one clan or affiliated with a confederation of clans.

SUGGESTED RESEARCH MATERIALS

Looking for good research materials? I suggest using these books in the order listed:

1. *Scottish Clans and Their Associated Families*, by Robert J. Heston
2. *The Surnames of Scotland, Their Origin, Meaning and History*, by George F. Black
3. *The Book Of Ulster Surnames*, by Robert Bell
4. *Tartan For Me!* by Philip D. Smith, Jr., PhD (great source for Scottish District connection)
5. *The Surnames of Ireland*, by MacLysaght
6. *The Surnames of Wales*, by John & Sheila Rowlands
7. *A Dictionary of English Surnames*, by P.H. Reaney & R.M. Wilson
8. *Tartans*, a 3 Volume Set by William H. Johnston & Philip D. Smith Jr., PhD
9. *District Tartans*, by Gordon Teall of Teallach & Philip D. Smith Jr.

BRAVE CALEDONIA: SCOTLAND AND THE ROMANTIC MOVEMENT

Address to the St Andrew's Society of Philadelphia 2 Dec 2021

by Andrew Morrison, Viscount Dunrossil

Thank you. I want to thank Stephen Holt and the committee for inviting me and for their generous hospitality.

It's a great honor to be here and to share in an evening of music and poetry with you. I'd like to begin by bringing you greetings from some organizations I have the privilege of being associated with: from the Society of Scottish Armigers and its President, the Lord Lyon King of Arms, from the Standing Council of Scottish Chiefs and its Convenor, Donald MacLaren of MacLaren, from the Council of Scottish Clans and Associations and from the American-Scottish Foundation. I'd be happy to talk to any of you about these groups, but I wanted to mention a couple of projects that the first two are working on.

First, the Lord Lyon is setting up something called the Lord Lyon Society, which will be raising money to finance the digitization of the Public Register of All Arms and Bearings in Edinburgh, enabling coats of arms to be accessed by Scots around the world. Heraldry has been called visual history, and this is a beautiful part of our heritage.

And second, the Standing Council is planning a book containing clan histories written by some fifty chiefs. You should find out if your own chief is among them. If not, there's still time to get them to start working on it. A copy will be presented as a gift for Her Majesty the Queen on her Platinum Jubilee next year. We hear that she's quite excited about the project. As you can imagine, there are some great stories to be told!

You must have heard a few stories over the years yourselves! 274 years. That's ancient history to a Texan like me. I honor the way you honor your traditions!

But let me take you back to this day 276 years ago, a cold day in early December. The people of London are in a state of abject terror. The Jacobite army of Bonnie Prince Charlie, full of wild, uncivilized Highlanders, who, they hear, would murder you in your beds, is approaching Derby. The king's bags are being packed in preparation for his escape across the Channel. England hadn't experienced foreign invasion for almost 700 years. Wars tended to be dynastic disputes or overseas adventures. Not like this, where Reason and Civilization themselves, it seemed, are under attack!

As we all know, the Highlanders turned back and went home. But the memory of that terror remained and fueled the savage reprisals of the following year.

Twelve years later, Edmund Burke published his Philosophical Enquiry into the Sublime and the Beautiful, in which he wrote, and I quote: "Whatever is fitted to execute the ideas



gain, and *danger*, or operates in a manner analogous to *terror*, is a source of the Sublime. That is, it is productive of the strongest emotion the mind is capable of feeling.” (End quote) Mountains and the strong emotions they both inspired and resembled were no longer to be avoided, flattened, or tamed, as the prevailing Classicism of the Age and the Established Churches had taught. Instead, they were to be *cultivated* as a source of the sublime, even as sacred in themselves.



This notion of the Sublime was to underpin the Romantic Movement, which swept across Western Europe in the late 18th and early 19th centuries and was to inspire some of the greatest works of music and poetry our species has produced, and it all begins in the Highlands of Scotland. Not, as you may have heard, in Germany, with its Sturm und Drang. That term emerged 20 years after Burke went to press. And not in France, where the French Revolution began over thirty years later.

The root of the word Romantic is in the French word for an old story, and the Romantic Movement begins with the stories of two Scotsmen, James Macpherson and Walter Scott, stories which were wildly popular in Europe and America. Macpherson can claim to be the father of the Romantic Movement and Scott the inventor of the historical novel.

Scott is certainly the better known today. This year we celebrate his 250th birthday and next year we will mark the 200th anniversary of the historic visit by King George IV to Edinburgh, an event largely organized by Scott, and which led directly to the Victorian obsession with all things Highland. You might say that Scott is the reason we sit – or stand – here in our tartan finery today. And don't we all look fine!

Now Scott, of course, was a Tory. It was one thing to *admire* the honor and the heroism of the old Highland culture, to thrill to the escapades of Rob Roy and Redgauntlet, but the world had moved on. That culture was doomed – it was what made the heroism of Culloden so poignant. Convincing King George that chiefs and clans were no longer a threat was what made the theater, the play-acting, of 1822 possible.

Romanticism was no Counter-Reformation for Scott, no restoration of the irrational

...a trip to the museum, an evening with a good book.

Macpherson was a different story, and so was his influence. When he published his first translations of old Gaelic lays in 1760, it was with the clear intention of restoring the pride and the reputation of the Gael, which had been so denigrated after Culloden.

These “bold martial stories,” supposedly composed by the legendary bard Ossian, told of Fingal and the Fenians, successfully defending their homeland against foreign invaders. These stories were to have a huge influence, inspiring movements for national self-determination and independence around the world.



Fenian flag

In Ireland the movement to throw off British Rule was called Fenian. But their influence spread much wider than that. Thomas Jefferson called Ossian “greater than Homer.” Napoleon kept a copy of the book in his breast pocket at all times.

In the late 18th and 19th centuries, at the same time as the British Empire was establishing itself as the greatest empire in world history, on which the sun never set, these movements for national self-determination were also on the rise, fueled by an awareness of a common identity, itself the product of national myths and traditional stories. Countries like Italy and Germany came into being in this way, carved out of old empires and petty principalities. Arguably, there could have been no Goethe and no Wagner without Macpherson. Of course, in Philadelphia you know a little about independence movements yourselves.

***Restore me the rocks, where the snowflake reposes,
If still they are sacred to freedom and love!***

No poet fits the Romantic stereotype better than Lord Byron, a man for whom none of the social norms seemed to apply. Freedom and love were everything to him. He was to die just two years after King George’s visit, in Greece. What was he doing in Greece? He had gone there to fight for that country’s independence after centuries of Ottoman Rule. Byron is still considered a national hero in Greece and the British Embassy stands on a street called Odos Byronos, in his memory.



Lochnagar

Byron’s mother was a Gordon from Aberdeenshire and his poem, Lochnagar, written while he was still a teenager, recalls his young days roving over the Grampian mountains near his home. As fine as Byron’s poem is, I have to say it was both expanded and improved by the folk group, the Corries, and theirs is the version you have in your program. Their ability to channel the best Romantic and nationalistic poetry should not surprise anyone: they also penned the anthem, Flower of Scotland. In their version, Lochnagar reads almost as a manifesto of the Romantic Movement, locating the sublime firmly in the Scottish Highlands and in the “bold martial story” of its inhabitants.

***England, thy beauties are pale and domestic
To one who has roved on the mountains afar.
Oh, for the crags, that are wild and majestic,
The steep, frowning glories of wild Lochnagar!***

There's even a reference to Culloden, where "our cause" was "destined to die." That pessimism and nostalgia sound more like Scott than the wildly optimistic Byron, but both sentiments helped shape the broad notion of Romanticism.

Today, people still read Byron and Scott, of course, and sing songs by the Corries. But almost nobody reads Macpherson. It's not hard to understand why. The more popular his work became with people like Jefferson and Napoleon, the more it represented a threat to the Imperial project and to the Anglo ascendancy in London. Dr. Johnson, the author of the first English Dictionary, took aim squarely at Ossian and Gaelic culture generally, in a work published in 1775, during the American Revolution. Gaelic, he wrote, was "the rude speech of a barbarous people, who had few thoughts to express." It was simply impossible that such a great epic could have emerged from such an impoverished and unlettered society, said the good doctor. Ossian must be a forgery and Macpherson a fraud!

To a modern eye, these criticisms are absurd. Yes, Macpherson edited and stitched these lays together, but they'd been circulating orally for centuries and have continued to do so. The comparison with Homer is particularly apt, as would be a comparison with Ezra, who edited the Torah, the first five books of the Bible. We don't call Homer or Ezra forgers. What matters is the quality of the work, and the challenge of distributing the credit for it between ancient and more modern hands is entirely secondary. Obviously, we understand much more about the oral transmission of epic today than did Johnson, but his attack on Macpherson still reeks of petty bitterness and bile. Sadly, its effects on Macpherson's reputation can still be felt.

So, what lessons can we take from the accomplishments of Macpherson and Scott and the Romantic Movement they helped to create? I offer you two.

First, is the lingering power of traditional story, that which cheered the young Byron's fancy, as Byron himself inspired the Corries. It is these songs and stories, like the ones the chiefs are compiling in their book, which give us our sense of identity. They tell us who we are. They provide us with the foundation on which we build our own modern lives. What we are doing tonight, celebrating our heritage, in music and poetry, is certainly great fun: but it's also important work.

Second, there will always be the Dr Johnsons out there, denigrating the indigenous culture and language of Scotland. I say indigenous because the word Scot seems originally to have indicated a speaker of Gaelic, whether in what we now call Scotland or Ireland. Ever since king Malcolm Canmore had his head turned by an Anglo-Saxon princess, Scotland has conducted its official business in what was originally a foreign language. When your St Andrews Society was formed, over half the people of Scotland still lived in the Highlands and spoke Gaelic as their first language. Things have certainly changed, but even today the Gaelic language is not dead. You could say, it has stubbornly refused to die.

If this matters to you, you may be interested to know that SHUSA, Scottish Heritage USA, is engaged in raising the funds to endow a chair in Scots Gaelic language and culture at UNC Chapel Hill. There are already chairs in the study of every other language and culture which has contributed to the great American tapestry; most of them, I think we can all agree, have contributed far less than the Scots. If any of you is interested in helping with this project, I'm sure Peter Wilson of SHUSA would love to hear from you. It might sound like a Romantic idea, and so it is. But, as I hope I've made clear, Romantic ideas have the power to

SCOTTISH BY INCLINATION: FREDERICK DOUGLASS, AMERICAN ABOLITIONIST

By

John King Bellasai

Much has been written over the years about famed anti-slavery abolitionist Frederick Douglass. Apart from his own autobiography, the books written about him and his many accomplishments are legion. Most Americans know at least the outlines of his long and adventurous life—born into slavery on Maryland's Eastern Shore and taken to Baltimore by his harsh master, Hugh Auld, to work in the shipyards; taught to read by his master's wife,



**Frederick Douglass
As Young Man**

Sophia, who treated him with kindness and from whom he learned that education was the key to liberty; after two failed attempts, his escaping at age of 20 and heading to freedom in Washington, and then on to New York and New England; his evolution into a distinguished writer and anti-slavery orator; his later relationship with President Abraham Lincoln, whose views on abolition he influenced, etc. But much less well known is Douglass' life-long love for Scotland and his admiration of the Scottish People for their commitment to liberty and equality.

At the suggestion of a literate friend who had previously been freed, the young Frederick took the surname "Douglass" in honor of the good Sir James Douglass—nicknamed "The Black Douglass"—a hero of Scotland's wars of independence who commanded at Bannockburn, under Robert the Bruce, and who then went on to rid the borders of the English invaders. (In the 1830's and 1840's, Sir Walter Scott's historical romances were all the rage in America—in the North but especially in the South, where they were widely read.) The first book the young Frederick purchased was an anthology of the poems of Robert Burns. Reportedly, he especially loved "*A Man's a Man For All That*."

Douglass travelled to Scotland twice—first in 1845-47, then again in 1859. The first trip was part of a speaking tour that took him first to Ireland, then to the north of England, and finally on to Scotland, where he ended up spending most of his time while in Great Britain. Douglass quickly came to admire the Scots--because of their love of liberty and education, and because they treated him as an equal. He lived for a time in Edinburgh and travelled across Scotland, delivering more than 40 speeches against



The Black Douglass
Scottish National Portrait
Gallery, Wikipedia

slavery in Glasgow, Edinburgh, Dundee, and Aberdeen--always speaking to packed houses, sometimes numbering in the thousands. For dramatic effect, he displayed shackles, chains and whips to drive home his point to Scottish audiences that slavery was incompatible with Christian values. In return, he was given the title, 'Scotland's Anti-Slavery Ambassador to the World' and for a time even considered emigrating.

Back in the States in 1847, he settled in Rochester, NY, where he founded a very successful abolitionist newspaper, *The North Star* (named after the pole star which escaped slaves followed on their dangerous trek north, along the Underground Railroad). The stated purpose of the newspaper, as set out in its December 3, 1847 issue, was not only emancipation for enslaved Blacks, but women's suffrage, as well: "*Right is of no sex—truth is of no color—God is the Father of us all, and We all are brethren.*"

While in Rochester, in 1849 Douglass attended a Burns Supper sponsored by the St. Andrew's Society of Rochester—even giving the speech to the immortal memory. While there, he remarked to friends how much he enjoyed hearing the pipes being played and the familiar Scots accents which he had grown to love on his recent trip to Scotland.

Douglass's second trip to Scotland was prompted by a very different development: In the run-up to John Brown's raid on the federal arsenal in Harper's Ferry, VA (now WV) in 1859, Douglas had been in regular, though surreptitious, contact with several white abolitionists ("The Secret Six")—who planned and financed this armed raid, which had been designed to spark a slave rebellion in Virginia. Though he had advised the others against the plan, once it



Frederick Douglass' home in 2021

was set in motion and had failed, the fear was that he, and they, would end up being arrested and tried for treason, as Brown had been. Encouraged by friends, he returned to Scotland, where he lived til returning to America on the eve of the Civil War. After friends in Scotland and the north of England raised the necessary money to purchase Douglass's freedom from his former master, Hugh Auld, who had never ceased trying to re-enslave him under color of The Fugitive Slave Act—then the law of the land throughout the United States—he returned to America and resumed his abolitionist activities. By then the mood of the

country had changed; with President Lincoln's election, secession by the southern states was imminent and war was on the horizon.

The rest of Douglass's story is well-known: How he lobbied President Lincoln to raise Black regiments to fight for the Union and how his own sons served in the famed 54th Massachusetts Regiment. After the war, Douglass was appointed U.S. Marshal for the District of Columbia—a position he held for many years. His home in DC is open to public tours and is a popular stop for tourists to our Nation's Capital.

In 2017-18, the National Museum of Scotland sponsored an exhibit called "*Frederick Douglass in Scotland*", which received much favorable publicity. And Alasdair Pettinger's book, *Frederick Douglass in Scotland*, published in 2020, is an excellent read for those wishing to learn more about the subject.

Chiefs, Templars, and the Dalmally Stones, Part 3

by Keith MacGregor

North American Board Member, Clan Gregor Society

In the two previous two articles I've presented the more recent history of the carved stones at Dalmally which Clan Gregor has been pursuing for some years now - the prolonged process involved in dealing with ancient monuments in Scotland. At this point in time, and taking into account all we now know, there can be only one goal - to raise the stones, clean, repair and document them, and place them back in the church near those MacGregor chiefs to whom they originally belonged. That goal, and nothing less will do, and I remain more than hopeful that we will report Clan Gregor's success in that regard.

As the title of this article suggests, I've also promised a tale of the Knights Templar and the connection with Clan Gregor and these stones. If we follow the journalistic code as a rule of thumb - who, what, when, where,



how and why - the relevance of certain dates in Scotland's history becomes crucial. For example, 1306 was not a good year for the Order of Poor Knights of the Temple of Jerusalem, also known as the Knights Templar. The tale of Friday the 13th, of the collusion between Phillip IV of France and Pope Clement V (the king's puppet) and their attempt to seize both the French Templars and their treasure, is famous as a day of ill-luck and skullduggery.

The activities of the Templars in the Holyland between 1118 and 1306 included more than fighting, swearing and drinking. Gleaned from their Saracin foes, they had developed a system of credit by which a coded document issued in one part of the world could be redeemed for the face value of its wealth in another part - effectively, bringing in the world of credit-based banking to Europe. So successful was this system that, coupled with numerous rumors of a fabled treasure discovered beneath the Jewish Temple in Jerusalem, and even after their losses to the Mamluks of Saladin, virtually every kingdom in Europe, as well as the Popes, found themselves deeply indebted to the Templar treasuries. Much as Henry VIII of England would do several centuries later by changing England's state religion and seizing the wealth of the Catholic abbeys, which he

desperately needed, Phillip had the Templars condemned as heretics who practiced evil and perverse ways, in the hope of seizing the Paris preceptory to pay his debts. But on that day in 1306, the Templars had intelligence of their own, and though Phillip was successful in rounding up and torturing or murdering several hundred French knights, the majority made good their escape - along with the gold. The story goes that 18 Templar galleys based at the port of La Rochelle vanished in the night and, as with any good adventure tale, were never seen again. Or were they? Some say the fleet split up, with half heading for Spain, or even North America, while the other half headed for western Scotland, where they would find sanctuary under an excommunicated contestant for a vacant throne - Robert Bruce.

We turn now to the provenance of a unique group of carved stones known as the Loch Awe school, famous even today for their sophistication of their artistic designs, which display a level of craftsmanship not to be seen in earlier memorials, such as the Iona school. They are only found in a small area of Scotland, primarily in the Kilmartin and Kilmichael Glassary area, at Saddell Abbey in Kintyre, and their northernmost location at Dalmally kirk at the head of Loch Awe - the burial place of the MacGregor chiefs, circa 1390 - 1528. The stones have no dates or names on them, though at Dalmally we are fortunate to have The Book of the Dean of Lismore, one of the earliest books of medieval literature in existence, which contains an Obituary describing where the MacGregor chiefs and others are buried. James MacGregor, Dean of Lismore was notary for Argyll from about 1505 - 1550, which lends considerable credibility to his records. Examples of these Obituaries appear in parts 1 & 2 of this article.

The stones, It is speculated, were carved from designs found in a Templar manual, which allowed a choice of panels - sometimes three, sometimes two, which paid homage to the owner's life. They would have been

quite expensive, and likely have been suitable for clan chiefs or possibly high-ranking churchmen. During the period of the first church (medieval), built by the MacGregors, their burials were located on or near the east altar. More compelling, *in situ* descriptions of those burials is documented by James MacGregor (circa 1480-1551) who lists our Clan Chiefs from 1390 - 1528 and likely would have known some of them during his lifetime. To summarize, these dates for these carved stones and their several centuries of adding new stones in Dalmally by the MacGregors suggest that the Loch Awe school likely lasted for at least that period of time in Argyll. It begs the question, did the Templars and perhaps their offspring settle in the area long after 1306? And of course, what was the relationship between the Knights Templar and Clan Gregor?

This story has quite a finale. Speculation holds that the Templars, on the run from Phillip's treachery, were able to take shelter in southwest Scotland because king Robert Bruce, crowned in 1305, was excommunicated for his murder of his Comyn rival which took place under truce inside a church. Further speculation claims that Bruce himself was in fact a Templar. Even with that, any Templar presence in western Scotland would need to lay low to avoid the long arm of the Pope's edicts, which held sway in most European kingdoms.

Kilmartin church and burial yard is unique. To walk the yard what is immediately apparent is the great number of flat gravestones adorned only with a sword - the grave of a Templar. The carved outline is said to be the warrior's own sword, with no other markings in respect to their vows. By some counts there were hundreds, despite the fact that many have sunk beneath to turf or been appropriated for other purposes. Here it is necessary to ask why so many knights should be buried in this remote area of Scotland?.

At the Battle of Bannockburn in 1314, Scotland's fate would hang in the balance for two days as fortunes shifted one way then another. On the third day, Edward's cavalry massed between the Scots and Stirling castle, possibly planning a flanking movement. The story goes that, on that day, it was the 'Sma' folk"

(Bruce's camp followers) who led the charge from over the hill, and with that, Edward and his entourage turned and made for the Stirling castle, which signaled defeat. But how could such a group, however numerous, armed with only pitchforks and wooden staffs, strike such fear into the English?

What if those ragged folk tossed off their disguises to reveal the feared Templar cross, resplendent on their white tunics and covering shining armor? When the battle standard was unfurled and the Templars charged, was this the moment which broke the English will? History has been quiet on the subject, although the stories go on for centuries. Despite the fact that Bannockburn was Scotland's greatest victory over the English, even John Barbour in his epic poem "The Bruce" is silent on the subject.

It would have been in the best interests of these knights to quietly disappear, and perhaps settle in Argyllshire. Many believe that Rosslyn and Henry Sinclair a century later had strong Templar connections. As for the treasure, perhaps it paid for Bruce's success, or financed voyages to the New World. And as for the MacGregors, can there be any doubt of our friendship?





The 20th Annual Scottish North American Community Conference will once again be taking place in-person and virtually, over the weekend of October 21 – 23, 2022.

The conference looks to build upon the international audience that joined virtually in 2021--encouraging and hoping that you will add your voice to the conversation: *'How We in North America Express our Scottishness'*.

The three days will focus on various areas relating to the question the conference poses.

Ticket reservations open August 1st! The entire conference Program, plus Reservations can be found at the website.

Go to: <http://www.scottishleadershipconference.com>.

Fossil Find Tantalizes Loch Ness Monster Fans

Jenny Gross, New York Times, August 4, 2022

LONDON — Millions of years before the first (alleged) sighting of the Loch Ness monster, populations of giant reptiles swam through Jurassic seas in areas that are now Britain. Known as plesiosaurs, these long-necked creatures that could grow up to 40-feet long were thought to have dwelled exclusively in oceans.

But a discovery published in a paper last week by researchers in Britain and Morocco added weight to a hypothesis that some Loch Ness monster enthusiasts have long clung to: that plesiosaurs lived not just in seas, but in freshwater, too. That could mean, they reasoned excitedly, that Nessie, who is sometimes described as looking a lot like a plesiosaur, really could live in Loch Ness, a freshwater lake.



© Ross Barker/Alamy Stock Photo The skeleton of a plesiosaur on display at the Hunterian Museum at the University of Glasgow in Scotland.

Local papers have celebrated the finding. It “gives further credit to the idea that Nessie may have been able to survive and even thrive in Loch Ness,” said an article on page 32 of the Inverness Courier, a biweekly newspaper in the Scottish Highlands. “Loch Ness Monster bombshell,” blared a headline from Britain’s Daily Express tabloid. “Existence of Loch Ness Monster is ‘plausible’” read headlines in The Scotsman, The Telegraph and elsewhere, seizing on a phrase in the University of Bath’s announcement of the study’s findings

This is not the first study to find that plesiosaurs lived in freshwater. “This new study is simply providing additional evidence for certain members of this group living in freshwater,” said Dean Lomax, a paleontologist and visiting scientist at the University of Manchester. “We’ve always known this.”

But Nick Longrich, the lead author of the study, said his team had one of the stronger cases for it because they found fossils of 12 plesiosaurs, proof that it was not just one plesiosaur that wandered into freshwater and then died there. “The more plesiosaur fossils discovered in freshwater environments, the more this will further build the picture to explain why plesiosaurs might be turning up in freshwater environments around the world,” said Georgina Bunker, a student who was a co-author of the paper.

Dr. Longrich, a paleontologist and evolutionary biologist at the University of Bath, said it was “completely unexpected” to find the fossil of a plesiosaur that had lived in an 100-million-year-old freshwater river system that is now the Sahara. While on a research trip to Morocco, he was sifting through a box in the back room of a shop when he spotted a “kind of chunky” bone, which turned out to be the arm of a five-foot long baby plesiosaur. Dr. Longrich paid the cashier no more than 200 Moroccan Dirham, or about \$20, after bargaining to bring down the price, and brought the fossils back to Britain for further study.

© Keystone/Getty Images A famous photograph of the Loch Ness Monster taken in 1934 was later revealed to have been a hoax.



“Once we started looking, the plesiosaur started turning up everywhere,” he said. “It



reminds you there's a lot we don't know." (The fossils will be returned to museums in Morocco at a later date, he said.)

As the news of the study made headlines last week, some Nessie fans were hopeful. George Edwards, who was for years the skipper of a Loch Ness tourism boat called the Nessie Hunter, said that for him the new study showed how creatures could adapt to survive in new environments — and that the world is full of mysteries. Take the coelacanth, a bony fish that was thought to have become extinct millions of years ago but was found in 1938 by a South African museum curator on a fishing trawler. “Lo

and behold, they found them, alive and kicking,” Mr. Edwards said. “Anything is possible.” Mr. Edwards said he had seen unexplained creatures in Loch Ness plenty of times: “There’s got to be a family of them.” From what he has seen, the creatures have a big arched back, no fins and are somewhat reminiscent of a plesiosaur.

But there is one detail that some Nessie lovers may have overlooked in their embrace of the plausibility of Nessie’s existence: Plesiosaurs became extinct at the same time as dinosaurs did, some 66 million of years ago. Loch Ness was only formed about 10,000 years ago, and before that it was ice. Valentin Fischer, an associate professor of paleontology at the University of Liège in Belgium, said that it would currently be impossible for a marine reptile like the plesiosaur to live in Loch Ness.

The first recorded sighting of Nessie dates back to the sixth century A.D., when the Irish monk St. Columba was said to have driven a creature into the water. But global interest was revived in the 20th century, after a British surgeon, Col. Robert Wilson, took what became the most famous photo of the Loch Ness monster in 1934. Sixty years later, the photograph was revealed to be a hoax.

But some people were not discouraged, and, ever since, throngs of tourists have traveled to Loch Ness each year in hopes of seeing the monster. There have been more than 1,100 sightings at Loch Ness, including four this year, according to the register of official sightings.

Steve Feltham, a full-time monster hunter who has lived on the shores of Loch Ness for three decades, said the British-Moroccan study was interesting, but that it was irrelevant to his search. Ever since it became clear that the famous 1934 photo of Nessie was fake, he has stopped believing that Nessie was a plesiosaur. Plesiosaurs have to come up for air, so he figures he would have seen it during the 12 hours a day that he scans the loch. Instead, he scans the water for giant fish that look like a boat turned upside down.

“I struggle to think of any bona fide Nessie hunter that still believes in the plesiosaur,” he said. “The hunt has moved on from that.”





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Council of Scottish Clans & Associations, Inc

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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.

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