



# CLAYMORE

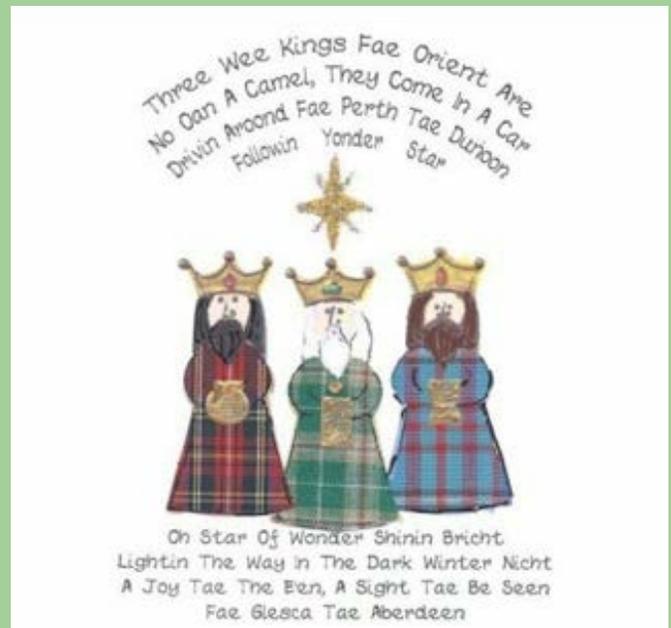
Service, Education, Advocacy for the Scottish-American Ancestral Diaspora

December 2016



*To all members and friends of COSCA*

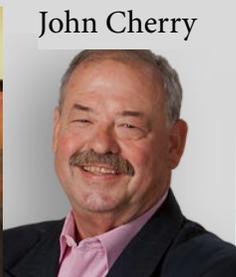
*We wish you Happy Holidays and a Prosperous New Year 2017*



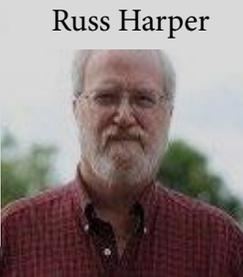
**Merry Christmas from the St Andrew Society of Hawaii**



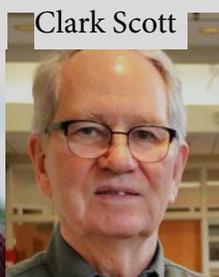
John Bellasai



John Cherry



Russ Harper



Clark Scott



Charlie Sherwood

Scotty Gallamore



David McKenzie



Bob McWilliam



Peter Wilson



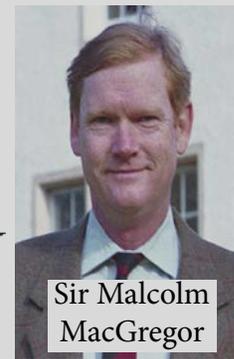
Bruce Whyte



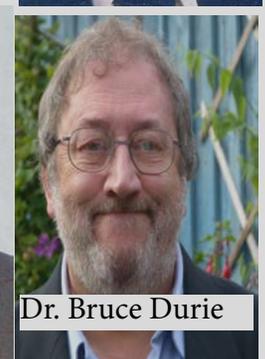
Viscount Dunrossil



Jaime Lord Sempill



Sir Malcolm MacGregor



Dr. Bruce Durie

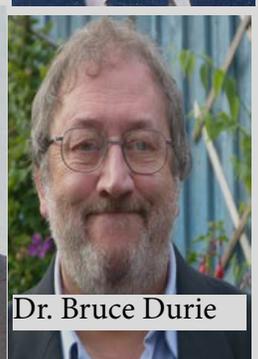
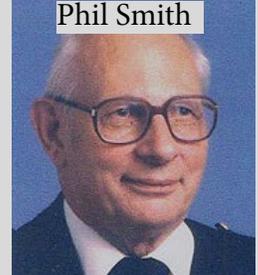
Steve Campbell



John Cochrane



Edward Ward



Phil Smith

## 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.*

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*If you would like to see the  
ByLaws of COSCA click here*



## *Presidents's Letter*

Dear Members and Friends of COSCA: Season's Greetings! Best wishes to each of you for a very happy and prosperous New Year!

Though we are deep in winter here on the East Coast, it is not too early to start planning for the upcoming year. We at COSCA will be expanding a number of our ongoing member services and activities in 2017 which we believe will be both interesting and beneficial to all of us in the Scottish Diaspora in America, as well as to our cousins in Scotland and elsewhere. I want to take this opportunity to lay out a preview of what we have in store for you.

Founded 40 years ago at the Grandfather Mountain Highland Games (GMHG) in NC, COSCA is the national professional association for the clan societies and other Scottish heritage groups across the USA. According to our Bylaws, COSCA's core mission is to promote the customs, traditions and heritage of the Scottish people by means of public education, and to provide services to the various clan and family associations in the Scottish-American community. This is our core mission and our core constituency, and going forward we are strongly committed to continuing to advance these twin priorities in the New Year. Working together as a team, I, my fellow officers and our entire Board are pledged to focusing our energy on continuing to raise our organizational profile, both here in the States and in Scotland, and on continuing to grow our membership.

The benefits of COSCA membership are substantial. They include receiving our revived e-newsletter, *The Claymore* (you're reading it now); attending our annual Clan & Family Caucus, at reduced rates for members; participating online in our *revived Wandering Scots Book Club*; meeting clan chiefs and other honored guests visiting from Scotland; and having access to technical assistance services when going about incorporating your organization or applying for tax-exempt status. As a dues-paying member, you will also have the opportunity to attend our AGM; participate and make your voice heard; and run for elective office in the organization. And, of course, you will continue to be able to learn interesting things about the meaning and significance of clanship in the modern world from regularly consulting our Website; following us on Facebook; and attending our annual Clan & Family Caucus symposium.

“*Battle streamers*” bearing the COSCA logo and the words **COSCA 2017** and suitable for attaching to flag staffs or tent poles, will be available again this coming year, at no charge to clan societies and other organizations and members-in-good-standing of COSCA. (These said **COSCA 2016**, were distributed last year at GMHG to member clan societies with tents at that event. Some 2016 streamers are still available from John McInnis our Membership Chairman; contact [John](#) to find out how to get one for your tent.)

In addition, important new educational items will be posted on our Website over the next several months: Keith MacGregor (who for many years was an advertizing executive for a major TV network) has agreed to put together a series of webinars on subjects of interest to our members. Once produced, these will be posted on the COSCA Website and accessible to members, for a modest charge to cover their development and production. Keith has long worked with Family Tree DNA, the industry leader in genetic research and testing, and for starters will put together a show-and-tell webinar on how to read one's personal DNA genome test report. If this proves popular, others will follow. We are also now in discussions with Dr. Bruce Durie, Shennachie to COSCA, about other topics for webinars. Dr. Durie is an accomplished heraldist and is among Scotland's foremost genealogists. (See Part 1 of his very interesting article on Clan Heraldry elsewhere in

this edition of our newsletter.) In addition, an edited video of our 2016 Clan & Family Caucus as well as all back issue of *The Claymore* will be posted on the COSCA Website for easy access by members - including all members-in-good-standing of societies which are organizational members of COSCA.

In terms of raising our profile in Scotland, we will continue to build on our existing relationship with our primary Scotland-based partner, the Standing Council of Scottish Chiefs (SCSC). This is a natural, mutually beneficial relationship, as SCSC represents the clan chiefs and COSCA represents the clan societies. Working closely with the Convenor of the SCSC, Sir Malcolm MacGregor (who is also an Advisory Trustee for COSCA), we will continue to coordinate with clan chiefs visiting highland games in America to encourage them when they are stateside to also attend COSCA meetings and functions. A good example of this collaboration was the attendance of Donald Maclaren of MacLaren and Andrew Durie of Durie at our AGM last July, where they addressed our members, and spoke at greater length about the continuing importance of clanship in the modern world at our Clan & Family Caucus at Lees-MacRae College earlier that week.

In July 2017, our AGM will again be held at the GMHG in Linville, NC. COSCA's relationship with GMHG is long and strong, and will continue so, going forward. Because those games are always so well-attended by so many clan societies, it is only natural that we continue to convene our AGM there - something we have done continuously since our founding 40 years ago.

The Board of Trustees will be looking into several possible locations at which to hold the 2017 annual COSCA Clan & Family Caucus, which is held in conjunction with different highland games events around the country. As we get nearer the date of the event, readers are encouraged to check the COSCA Website for more information about our 2017 Clan & Family Caucus. And like last year, COSCA members will enjoy a reduced registration fee to attend this year's event.

In Board discussions earlier this year, it was agreed that COSCA Board members should make every effort to attend as many of the larger highland games events across the country as is possible, and represent COSCA at those events - if possible, by staffing a table or a tent and doing both member outreach and new member recruitment. This is a tall order, given that there are usually registration fees required. In addition, everyone at COSCA is a volunteer who juggles personal commitments as well as their involvement in their own respective clan societies. Nevertheless, we now have a larger, more active, and more geographically dispersed Board, so we plan to make every effort to attend and be visible at more games events all across the country - and to partner with Family Tree DNA when we do so. At some games' events, rather than set up a COSCA tent and be tied to staffing it, we may instead be roving the games fields, visiting the various clan society tents, to promote membership in COSCA and to gather member feedback. Stay tuned for details about the games COSCA will officially attend in 2017; this list will be posted on our Website by springtime.

Newly elected officers John Cherry and Charlie Sherwood have come forward with a plan to offer telephone technical assistance to clan societies which are COSCA members who want to apply for their 501(c)(3) tax exempt status from the IRS. Both John and Charlie have had direct experience in this area, working on behalf of their own clan societies, and are willing to share what they know, at no charge to others. While COSCA cannot, for liability reasons, provide either legal or financial advice and will not actually assemble 501(c)(3) application packages for our members, we can and will provide lots of helpful tips, some templates, and directions on how and where to find online resources. In addition, our Vice President, John Cherry, has an idea for setting up a "community fund" within COSCA - which is itself a 501(c)(3) - that members not wishing to set up their own (c)(3)'s can access in order to collect and disburse tax-exempt donations. In essence, COSCA would act as their fiscal agent. Stay tuned for more details on both of these initiatives, once our Board has vetted and finalized them.

As 2017 will be Scotland's *Year of History, Heritage and Archaeology*, the SCSC is working closely with the

Royal Edinburgh Military Tattoo on their 2017 production, which will have a strong clan & family-based theme. There will be three areas for work - Highlands and Islands, Lowland families and Borderer clans/families. Jamie Macnab of Macnab is taking the lead on this project for the SCSC, and has formed a small working group of chiefs to interface with the Tattoo. (See The Macnab's article on the plans for this coming year's Tattoo elsewhere in this edition of our newsletter.)

On the subject of archaeology, I encourage you to read Helen Finlay Smith's article about the ongoing dig at the Ness of Brodgar in Orkney which also appears in this issue. (This is the hottest archaeological dig now ongoing in Scotland, and was the feature story in *The National Geographic Magazine* in August, 2014.) Through Helen, we at COSCA have been in touch with Professor Nick Card, who heads up this excavation, about setting up a process for COSCA to [recruit volunteers](#) - students, retirees and others from here in the States - to assist him each summer on his dig. Look for the details of this process, in our next edition.

COSCA is a nonprofit organization, supported wholly by volunteers. None of us earns a penny from our efforts on your behalf, and those efforts are financed primarily with dues from our individual and organizational members. Without your continued financial support, none of these benefits will be possible. So if you were among our members in years past, please do not delay in renewing your membership in COSCA for 2017. Please do it today - either by going to our [Website](#) and paying by credit card, or by sending us a check together with a membership application. And if you have not been a member before, COSCA would really value your support and participation. (A membership application is included [elsewhere](#) in this newsletter.) And as COSCA is a 501(c)(3)-certified tax-exempt organization, your membership dues are fully tax-deductible.

Finally, let us hear from YOU about what YOU want, and need, from COSCA. It is, after all, YOUR organization, and those of us in governance are here to represent YOU. We value YOUR input and want to hear from YOU. Happy New Year!

Yours aye,

**John King Bellassai**

**President, COSCA**

**[j.bellassai@yahoo.com](mailto:j.bellassai@yahoo.com)**

**MEMBERSHIP REPORT.** The New Year is upon us and that means it is renewal time. Notices for 2017 have been going out and the results are good. I will be pressing for early renewals, so get to know me.

As we move into 2017, I see opportunities to serve our membership in all kinds of ways. And I see ways you can share your skills to make COSCA even more effective. Don't just join, get involved! COSCA is only as strong as you make it. Among the possibilities is learning from the Clan and Family Associations how they have built successful strategies that they are willing to share. A secret to success should not be so closely held that others have to hack their way through the same jungle to find the solution to challenges. The 'Great Big Book of Best Practices' needs contributors.



**Uncle Seamus Wants You!**

Resolve to reenlist early, volunteer, share what you can and we all will rise together and be the nation again.

Bliadhna Mhath Ur,

**John McInnis, Membership Director**

# Clan News



## Clan Davidson Society Coming to Canada

After many years of waiting for a Davidson Clan Society to be founded in Canada, the Clan Davidson Society USA Inc. will be changing its name to the Clan Davidson Society of North America. After consultation with the Clan's new Chief, Grant Guthrie Davidson, 3rd of Davidston (resident of New Zealand) who has given his endorsement and encouragement to this change in mission and scope of operations to include all of North America, primarily in Canada. **CDS-NorAm** (the approved abbreviation for the expanded organization) intends to provide active support for all Davidson Clansmen (and septs) resident in all countries in North America; clearly, this will be mostly in Canada and the USA.

Effective January 1st, 2017, the newsletter of **CDS-NorAm**, The *Sporran*, will be modified to reflect this change. The existing website for **CDS-USA** has been modified to reflect the change, and the URL for the website has changed from clandavidsonusa.com to clandavidson.org. **CDS-NorAm** is a member of the Clans and Scottish Societies of Canada (CASSOC) and the Council of Scottish Clans and Associations (COSCA) in the US. Although, technically, this change will become effective January 1, 2017, all necessary changes to complete this move have been accomplished a bit earlier than expected. There will also be a formal acknowledgement of this expansion at the Clan Davidson International Gathering to be held in conjunction with the Glasgow (KY) Highland Games, June 2nd through June 4, 2017. The Chief of the Clan and his wife Brenda will be the Guests of Honor for this affair. **CDS-NorAm** will begin to recruit members to act as Clan Tent Conveners at Canadian-based Highland Games events, with the Fergus (ON) Scottish Festival and Highland Games next August already on the docket.



## Burnett Gathering 2017



This time next year the Burnett Gathering will be held in Scotland! There are two Burnett Tours and with the option of staying at the Villas at Inchmarlo or somewhere else.

Jamie would be pleased to receive the return of any registration forms so that a better idea of numbers can be generated. Payment can be any time before March 31st 2017. There may a preference to pay now in case sterling rises against the dollar. However, there will be a full refund for cancellations up until March 31st as indicated in the details.

Coaches will be provided to suit your group. Anybody coming independently and also wishes transport, will have to accept that it takes about 3½ hours to Banchory by coach. [Click](#) for the flyer with details.

# Clan Heraldry

## 1 of 2

### What You Can and Can't Display

**Coming to Scotland in 2017? Attending a Clan or Family Gathering? Want to get it right? Well aware that feathers may be ruffled and noses out-of-jointed, Dr Bruce Durie, *Shennachie* to the Chief of Durie and to COSCA, offers this straightforward guide...**

Highland games, gatherings, processions and so on are marvellous opportunities to show allegiance to a Clan, Family or Name, a feeling for heritage and support for all things Scottish. The 2017 Royal Edinburgh Military Tattoo will be just such an occasion – with the added attraction that for the first time, clans and families will be featured and will march with their Chiefs.

However, when In Scotland, all things heraldic and armorial are a matter of law – not just custom and practice – so it make sense to know what the rules are and how to obey them.

## If You Don't Have A Coat of Arms Don't Display A Coat of Arms

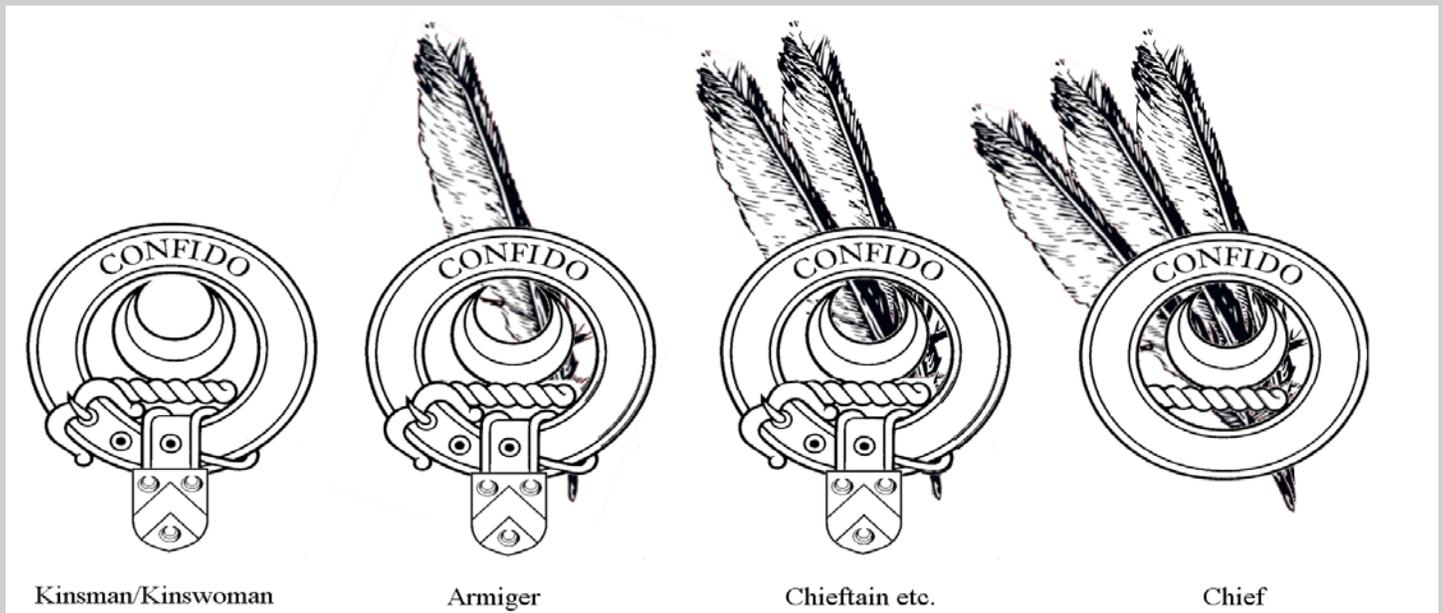
Few things cause more confusion and heated argument than Arms.

**FACT**: A Crest is not the same as Arms. The Crest is one component of Arms – it is the device originally worn on top of the helmet, and nowadays depicted above the escutcheon (the shield) or alone as a Crest Badge (see below). The Arms are usually shown either as just the shield or as the full “achievement” of shield, helmet-wreath-mantling, crest, motto and (if any) supporters.

**FACT**: There is **NO SUCH THING** as a “Family Coat of Arms” in Scotland – Arms are the personal, heritable property of one person and just because you share a surname does NOT mean you can use these Arms, any more than you could drive away in that person’s car. **MAKE NO MISTAKE** – these matters are regulated by Statute Law in Scotland and there are real penalties, including fines, confiscation and ultimately jail, for “pretending to Arms” that are not yours.

**FACT**: A Clan or Family may have a number of Armigers (people legally entitled to bear Arms) but the “undifferenced” Arms will typically be borne by the Chief of that Name.

**BOTTOM LINE**: Unless you personally have been granted Arms by Lord Lyon, do not display Arms. If an ancestor of your surname had Arms, by all means petition to have these re-



matriculated in your own name (consult [www.lyon-court.com](http://www.lyon-court.com)). Pretending to someone else's Arms, because you have downloaded them from the internet or bought them from one of the many vendors, is theft, pure and simple.

## You May Proudly Wear or Display The Crest Badge

Any kinsman/kinswoman of an armigerous Chief of Name and Arms may wear a device bearing the Chief's Crest. Typically this will be a strap-and-buckle design, worn as a cap-badge, kilt-pin, plaid brooch etc. and used as a graphic image (on literature, merchandise and the like). In theory, the Crest belongs to the Chief (or senior Armiger) and properly, permission should be sought and fealty sworn. But informally, most Chiefs are only too happy to see as many people as possible wearing the Crest Badge.

Kinsmen/kinswomen wear the simple strap-and-buckle; an armiger may wear a single feather behind it; a Chieftain, Feudal Baron, *Shennachie* or other member of a Chief's household, two feathers; and a Chief, the crest inside a simple circllet with three feathers. If you do not have your own, individual, legally-granted arms, DO NOT wear a feather behind the badge. For a range of crest badges etc see <http://www.scotclans.com/scottish-shop/clan-crest-items/>

## Clan - Family - Sept

This is the other great bone of contention. Not every name in Scotland is attached to a Clan. The Clan is a Highland phenomenon – but by extension the term Clan is applied to those Borders families who were organised and behaved as Clans. Names from the Lowlands are considered to be in Families. Bruce is not a Clan. Douglas is not a Clan. Wallace is not a Clan. Wood is not a Clan.

The "Lowlands", by the way, includes some areas quite far north in Scotland – the non-mountainous areas of Angus, Aberdeenshire, Nairnshire and so on. Roughly, draw a line north-east from Dumbarton to Aboyne, then north to about Aberlour, and north-west to Nairn – anything to the left of that is Highlands.

There is a list of Clans, as defined at the point where many of their jurisdictional powers were taken away, taken from the Acts of Parliament 1587 & 1594. There's a corresponding map with Possessions of the Highland Proprietors at [http://commons.wikimedia.org/wiki/File:Map\\_of\\_the\\_clans\\_of\\_Scotland\\_\(1899,\\_third\\_edition\).jpg](http://commons.wikimedia.org/wiki/File:Map_of_the_clans_of_Scotland_(1899,_third_edition).jpg) but all such maps are a snapshot at one point in time.

A Clan or Family which has a legally recognised Chief or other head has a corporate identity. A Family or

Name group with no recognised chief has no official position in Scots law. Douglas, for instance, having no Chief, can never be a Clan – it is subsumed under Hamilton (Chief, His Grace Alexander, 16<sup>th</sup> Duke of Hamilton) and the last Chief of Clan Douglas (Archibald, 1<sup>st</sup> Duke of Douglas) died in 1761.

The ancient clan system was more or less disappearing when the Clans Act and other laws of the immediate post-1745 period were enacted. The remnant of it we know today was re-created in the 19<sup>th</sup> Century, largely by the enthusiasm of Sir Walter Scott and the visit to Edinburgh he organised for King George IV in 1822, and the later popularisation of Scotland by Queen Victoria.

“Septs” are a concept borrowed from the Irish at the end of the 19<sup>th</sup> Century, to cheer up people who didn’t have a “Clan” but wanted to wear a particular tartan. The various “Sept Lists” published – often different from each other – have very little historical validity in most cases. The most widely-used list is the one from *The Clans, Septs and Regiments of the Scottish Highlands* by Frank Adam, or its later revision by Lord Lyon Innes of Learney, in which Learney calls Adam’s recitation of sept names “a rather wonderful effort of imagination”.

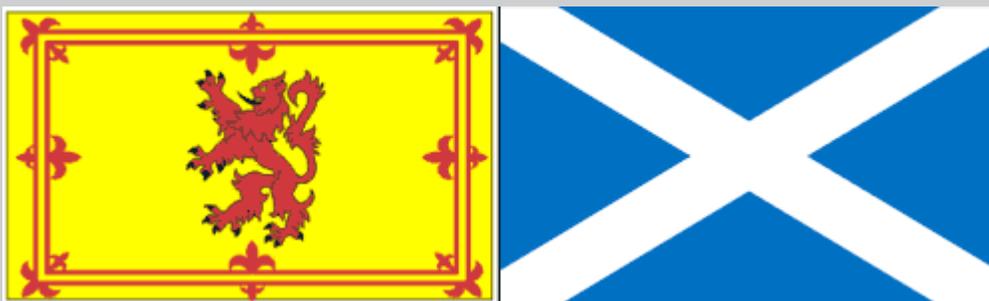
## The Lord Lyon Does Not Regulate Clans

When the Lord Lyon grants Arms to a Chief, the Letters Patent may say something like: “Angus McSneckie of McSneckie, Chief of the Name and Arms of Clan McSneckie” but this merely acknowledges that the Clan exists, not that Lord Lyon has conferred “Clan” status. Lyon exercises no jurisdiction over what is or is not considered a “Clan”, but can offer advice on how a Clan or Family can go about appointing or recognising a Chief after a Family Convention or *Derbhfine*. There are roughly 140 Clans and Names that have Chiefs recognised by the Lord Lyon.

Recognised Chiefs can belong to the Standing Council of Scottish Chiefs of Clans and Names (SCSC – [www.clanchiefs.org](http://www.clanchiefs.org)) but be aware that this body does not regulate Clans and Families, nor is it an umbrella body for Clan and Family Societies.

## Mc or Mac?

Mc is Irish and Mac is Scottish. Or is it the other way round? Actually, it’s neither – McNaewhere (and for that matter M’Naewhere) are just abbreviations for MacNaewhere. The Mc or Mac form may have become fixed over time in one particular branch, but it does not signify origin. Also, don’t fret over variants – a McKay is a MacKay is a M’Kay is a McCay is a Mackey is a Makee is a Makey, and all are derived from MacHugh (Gaelic, MacAoidh).



**Lion Rampant (left) and Saltire (right)**

# Banners, Pennants And Standards

## Get It Right

Planning to fly a flag or carry a “banner” of some sort at a Gathering in Scotland? Lovely idea, but do get it right. Almost all forms of flag are personal to the Armiger, just like Arms.

### Do Not Fly The Lion Rampant – Fly The Saltire

First of all, the Lion Rampant is part of the Arms of the Sovereign and the Great Officers of State of Scotland. It is the personal Banner of the King or Queen of Scots and is NOT the Scottish flag. That’s the



### The Full Achievement of the Arms of King James V of Scotland

Saltire. This is the same as saying the Seal of the President of the United States is not the American flag – that’s the Stars and Stripes.

Therefore, DO NOT display the Lion Rampant, unless you’re fortunate enough to have the Queen, the First Minister, the Lord Lyon etc. in your tent at the time! Display a flag, if this has been legally granted by the Lord Lyon.

### The Carrying Flag

Possibly the simplest answer is for your Chief, if present, to have a Carrying Flag (also known as a Parade Banner) displaying his or her arms. This requires no special permission – it is just a rectangular flag bearing the design of the arms, not the shield or other elements. See the example of Grant, below.



Carrying Flag  
Chief of Grant

### Banner

A square or rectangular upright representation of the Arms designed for carrying in warfare or tournaments, but now flown as a “house flag” when the Armiger is in residence and is **NOT** the flag of the Clan or Family. Originally, conspicuous gallantry in battle was marked by cutting off the tail of the Standard or Pennon, turning it into a Banner. Strictly speaking, the sizes and shapes are:

Square banner – Sovereign, 1.5 m square; Dukes; 1.25 m sq; Earls, 1.1 m sq; Viscounts and Barons, 1 m sq; Baronets and feudal barons, 0.9 m sq; other Armigers, 70 cm wide x 85 cm high

Rectangular banner – typically in the ratio 3:2, or 5:4 when flown as the “house flag” of an Armiger.

Carrying flag – this should be sized as follows (width x height): Peers, 1.2 m x 1.5 m; Feudal Barons, 90 cm x 115 cm; Chiefs, 85 cm x 110 cm; Chieftains, 80 cm x 90 cm.

## Standard

An elongated shape, tapering from 1.2 m down to 60 cm, with the fly edge split and rounded (lanceolate). The length is according to rank, from 7.5 m for the Sovereign down to 3.5 m for a Knight, Baron or Chief. It bears the Arms as on the shield, with the tail parted per fess with the Crest, Badge and/or Supporter, plus the motto on one or more Ribands. The Standard is set before the Chief's tent (as it's a "Headquarters" flag and does not indicate that the Armiger is in residence) rather than carried like the banner. A Standard requires a separate grant by the Lord Lyon and is only made under certain conditions.



Standard of the Chief of Sinclair

## Guidon

One-third shorter than a Standard and tapering to a round, unsplit end at the fly. These are assigned by Lord Lyon to individuals who have Supporters to their Arms, and to others who have a following – those in a position of leadership or some official position.



Guidon of MacGillivray of Dunmaglass

## Pennon

A smaller, elongated flag 4 ft long with a pointed, rounded or swallow-tailed end, designed to be displayed on a lance, assigned by Lord Lyon King to an Armiger who applies for one. It is charged with the personal heraldic badge or some other armorial ensign of the owner.



Pennon

## Penoncelle or Pincel

A modification of this, 1.3 m long x 60 cm high at the hoist and tapering away to a point, bearing the Crest Badge and perhaps the Motto on the livery colours. This is flown by anyone officially representing or delegated by the Chief, so tents at gatherings and games usually fit the bill. HOWEVER, it is allotted only to Chiefs or particular Chieftain-Barons only upon the specific authority of Lord Lyon.



Pinsel of Barclay of Towie

## Gonfalon

A vertically-hung banner bearing the Coat of Arms, widely used in processions and carried before the Armiger (such as the Chief).

## Ensign

Small, decorated (often with a gold fringe) of the livery colours, bearing the full Achievement of Arms, usually on a stiff backing. These are seen, for example, on stall-plates.



The Gonfalon of Durie

## Table Banner

Similar to an Ensign, but designed for an Armiger to put on the dinner-table.

## Pipe Banner

Rather similar to a Banner, but of a size to fit on the longest drone of the pipes (usually 45 cm) and richly decorated with gold fringing, tassles and the like. The pipe banner for a Chief who is also a Peer or a Feudal Baron should have a rounded end extending beyond the length, and any other Chief a split rounded end.

# So What Can We Use On Our Tent Or In A Procession?

The bottom line is – all these “flags” are meant to represent the Armiger, and must have been granted by Lord Lyon. If your Chief is there, by all means fly his or her Banner or Pennon. If the tent is a temporary “Headquarters” of your Chief, display the Banner. In a parade, use a Carrying Flag. If delegated, fly a Pincel with the authority of (and as a sign of fealty to) your Armigerous Chief.

If there are other Armigers around, why not have a Shield or Ensign made for each, and hang these outside the tent? In procession, carry a Gonfalon before the Armiger concerned.

Otherwise, get a Pincel made showing ONLY the Chief’s Crest Badge.

There is more (official!) guidance at [www.lyon-court.com/lordlyon/375.html](http://www.lyon-court.com/lordlyon/375.html), but notice that all references to “square metres” should be to “metres square”.

There is much more on Heraldry and related matters at <http://www.scotclans.com/tracing-your-scottish-ancestry/scottish-heraldry/>. The font of all knowledge is the Lyon Court - <http://www.lyon-court.com>

For more on design of arms, see Heraldic Design from the Scottish Heraldry Society at [www.heraldry-scotland.co.uk/design.html](http://www.heraldry-scotland.co.uk/design.html)

Those in the USA and elsewhere with an interest in Scottish coats of arms should consult the information-packed website of the Society of Scottish Armigers - <http://www.scotarmigers.net>

If you would like to apply for Arms, have your genealogy investigated or need documents transcribed/translated, visit [www.bruce-durie.co.uk](http://www.bruce-durie.co.uk)

You may also be interested in the most authoritative guide to such matter – J. H. Stevenson’s “Heraldry in Scotland”. This two-volume 1915 work is now available in a single-volume hardback Centenary edition from [www.bruce-durie.co.uk/books](http://www.bruce-durie.co.uk/books)

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# Flowers of the Forreest

## Ian Francis Wallace of that Ilk, 35th Clan Chief



Ian Wallace, 89, was an energetic fighter for and protector of Scotland's place in the world, in the realms of technology, the arts, and of politics. He used his skills learned from a lifetime in international business to work closely with Edinburgh University, wielding not cold steel, but financial acumen, in achieving the commercial development of its researchers' ideas. A principal project of the University's venture capital Quantum Fund, of which he was a founder director in 1985, was the digital "vision chip", now found in every mobile phone, camera, and drone.

Wallace was driven by a sense of frustration that Scotland had lost out to the United States in the race to be at the forefront of vision technology. This he blamed on the failure of financiers at home to move fast enough in support of her innovators' work. In the 1980s he became a consultant to the University's Centre for Industrial Liaison and Consultancy. Wallace also helped to establish the University's Centre for Human Ecology, taking a longstanding interest in promoting and developing the wider application of renewable energy.



In support of Scotland's music, he took part in the management of the Scottish Baroque Ensemble, and for the visual arts, helped to establish the Leith School of Art, where he became a regular student at classes. But it was in politics that a strong will, undoubtedly passed down seven centuries from his illustrious ancestor, made itself felt. He did not shrink from dismayed some of his friends by taking part, in the 1970s, in the earliest campaign for a Scottish Assembly, which led to the referendum on Scottish Devolution in 1979 and the establishment of the Scottish Parliament in Edinburgh 20 years later.

"He was passionate about Scotland and its potential as an independent nation", his family recall. Nevertheless he displayed sensitivity in the potentially divisive debates that followed. "He remained absolutely resolute," it is remembered of him, "but good-humoured."

Wallace was 35th head of what is known, in Highland fashion, to its worldwide adherents as the "Clan Wallace", but is in fact a Lowland family that originated from the south-west of Scotland. His tenure as chief coincided with the 700th anniversary, in 2005, of the execution of Sir William Wallace by King Edward I of England in London in 1305.

The son of Colonel Robert Francis Hurter Wallace of that ilk, CMG, and of his wife Euphemia, herself a colonel's daughter, Wallace was the youngest of three brothers. The eldest, Malcolm, from whom he inherited the Wallace chiefship in 1991, served with the Black Watch in the Second World War, Korea and Borneo; was Mentioned in Dispatches, and rose to be a Lieutenant Colonel. The other, Donald, was killed in action in Normandy in 1944.

He was educated at Stowe School in Buckinghamshire, England, did his national service in the army from 1944, going on to serve as a Lieutenant in the Middle East Land Forces (Arab Legion) in Palestine between 1946 and 1948. His experiences there made him, for the rest of his life, a committed supporter of the Palestinian cause. He went up to New College, Oxford, in 1948 to study Philosophy, Politics and Economics, graduating MA in 1951. There followed two years pursuing business studies at the Centre d'Etudes Industrielles, Geneva, during which Wallace also proved himself as a mountaineer, conquering, among other ascents, the Matterhorn. He also acquired a lifelong love of skiing.

He began his business career in 1954 with the Aluminium Ltd Group of Companies (Alcan), working in Canada and in Britain until 1959. He then joined the British-Australian mining company Rio Tinto Zinc Corporation (RTZ), now Rio Tinto Group.

In 1963, he married Teresa Hyne Buckingham, a clergyman's daughter, and they would have two sons, Andrew and James, and a daughter, Henrietta. Wallace spent much of his working life based in London at RTZ's headquarters, and was not to bring his family back to Scotland until 1977.

The advent of the 1995 film *Braveheart*, directed by the American actor Mel Gibson, who also played William Wallace, and which set off a worldwide cult of the Scotland's hero, proved something of an ordeal for Wallace. He did not care for the film's sensational aspects, nor for what he saw as the liberties it took with history, but, friends remember, "he weathered the *Braveheart* phenomenon with characteristically quiet good humour". Wallace remained all his life proud of his ancestor, who as one of the Guardians of Scotland was briefly head of state at the end of the 13th century, following his victory over the English at the battle of Stirling Bridge in 1297. One of a number of ceremonies which took place in 2005 to mark the 700 years since the first Wallace's death was at Stirling, site of the 19th-century Wallace Monument, now a focus of pilgrimage by enthusiasts worldwide.

Ian Wallace is survived by his wife and his three children. His son Andrew succeeds him as 36th Chief. Just as did his ancestor, Ian Wallace took a broad view of the causes he supported, his favourite quotation being from GK Chesterton's tale, "The Hammer of God": "Humility is the mother of giants; one sees great things from the valley; only small things from the peak."



## Romilly Squire

Romilly Squire, OSTJ, DA, FRSA (Glasgow / Elie / Edinburgh) Peacefully, after a short illness, on December 7, 2016, Romilly, beloved son of the late Geoffrey and Jean (nee Parlett), dear brother of Susan. Artist, Actor and Heraldic Consultant. Past Master of Lodge Holyrood House (St Lukes) 44; Fellow of the Heraldry Society of Scotland; 4th Dan Kendoka. Funeral service in Warriston Crematorium, Lorimer Chapel, on Saturday, December 17, at 11 am. Family flowers only, but donations in lieu to ICU at Western General Hospital.

# The “*Hielanman’s Umbrella*” And “*The Teuchter Trail*”.

**Many migrants to the growing urban areas arrived on foot:** Before railways, and even afterwards given the cost factor, Highland migrants to Glasgow often walked. The mother of John Maclean, the famous Clydeside socialist, was a victim of the Highland famine in the 1840s, and walked with her mother to Paisley from Corpach near Fort William. Maclean himself was no mean walker, and while a student at the Free Kirk Training College at Trinity on the north side of the city, walked daily there and back from Pollokshaws, at least 50 miles a week. And the Highland community, which in around 1900 represented 5% of Glasgow’s population of 1,000,000, and was the largest ethnic group after the Irish, developed its own, semi-institutional forms of urban walking. These along with the Gaelic Churches and Highland Societies, helped maintain a sense of community for the Gael in the initially alien urban



environment.

There is a marvelous piece of Victorian engineering, in riveted cast iron and glass, which carries the railway from Glasgow Central over Argyll Street. Recently restored to its original glory, it boasts a plaque denoting that it goes by the name of the ***Hielanman’s Umbrella***, though this name appears unknown to younger Glaswegians. The name resulted from the habit of the Glasgow Gaels meeting there, often conveniently using the bridge as a shelter from the inclement climate, so like that of their own homeland. Glasgow’s Gaels predominantly worked either in domestic service in areas like Park Circus, or in the many industries to the north and south of the navigable stretch of the Clyde, for example in the bustling river ferries, known as the ‘Skye Navy.’ Most also lived in the riparian areas of Govan, Kinning Park, and Partick. The Umbrella was convenient for this littoral, and so too were many of the various Gaelic Churches which the immigrants frequented.



Although arriving in the city in the era of horse drawn omnibuses and later trams, the Highlander appears only slowly to have given up his or her historically acquired ability to walk. The servant girls of the Park area would meet on their half-day off, and walk together (safety in numbers) out the Great Western Road, to the Botanic Gardens or further. Walking to Church, additionally, was also a Highland tradition, as using other transport was formerly seen as breaking of strict sabbatarian rules. In Glasgow, with places of worship not too distant from dwelling places, and the cost of fares being an extravagance, this tradition continued even into the 1950s, when Gaels from the South Side would walk to Kirks across the river.

**People would meet at the Umbrella between services**, for example walking down from St Columba's Gaelic Church of Scotland to the 'Hielanman's', and there swapping gossip and news from the homelands and of urban events. If the weather was fine, various groups would depart from the Umbrella in an urban promenade, in their several directions, returning to exchange more gossip. As well as its Sabbath function, the Umbrella was also used as a weekend evening meeting place, and doubtless many a troth was plighted beneath its girders, as couples 'walked out' -the old phrase showing the traditional link between courtship and walking.

At its height in the 1920s and 30s, the Umbrella tradition did not survive the social disruption of the war and the blackout, and soon became a fond memory. The educationally successful and upwardly mobile Gael moved away from the banks of the Clyde, and now the greatest concentration of Kelvinside Krofters is in middleclass Milngavie, where the Street is a source of imaginary suburban terrors.



## **The Teuchter Trail**

Take the train to Glasgow Central, and exit at the Umbrella; the plaque is at its eastern end. The removal of bus stops and restoration of the shops has greatly improved the atmosphere under the Umbrella. Go up Hope Street and turn first left into Waterloo Street; at No 29 are the offices and bookshop of *Gairm*, the Gaelic periodical. Carry along till the end of Waterloo Street and ascend Pitt Street, whence the spire of Alexander 'Greek' Thomson's St Vincent Street Church becomes visible. Originally built for the United Presbyterians, who had many Highland members, it is now a Free Kirk, composed almost exclusively of Highlanders, or of Highland descendants. (One can occasionally gain access to this amazing masterpiece.) Turn left along St Vincent Street and almost immediately

St Columba's Church of Scotland is on the right. This rosy red sandstone building was another original Highland Church and still has Gaelic services.

Keep going along St Vincent Street and cross the Motorway; a right turn along North Street takes you past the Mitchell Library, and a left turn into Berkeley Street. Here the sad relic of the former Highlanders Institute (later Berkeley Casino) awaits restoration as luxury flats. This housed the dances, *ceilidhs*



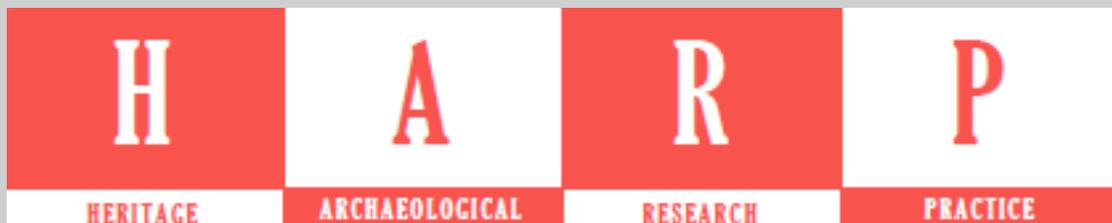
and other events of the Glasgow Highland Societies for decades. A right turn from Granville street, and then left along Sauchiehall

Street takes you to Elderslie Street. On your right ahead are towers to match those of Thomson, the Italianate spires of Trinity, now luxury flats but initially the Free Kirk Seminary. After Elderslie Street ends, Claremont Street and steps take you to Trinity. Further on is Park



Circus, like all the buildings hereabouts formerly houses of the urban bourgeoisie, where Highland servant girls slept in closets or under kitchen tables.

Today the move to converting these buildings back from offices to homes is growing; who would live in the suburbs, when they could live here with outlooks to match the buildings? Park decamps into the Kelvingrove Park, and descending to the bridge over the Kelvin beside the Boer War memorial, a right turn takes you onto the Kelvin Walkway. About 100 yards along this is a curious stone. It has chiseled into it a crusie lamp, and the words *An Clachan*, (The Stone, or the Village) D.D. 1911. The stone was for the Empire Exhibition of 1911 and marks the site of a mock Highland village. Clearly done by a Glasgow Highlander with some skill as a mason, it is a fitting end to our trail before heading for refreshment.



## **Jacobites, Clearance and Scots! Field School**

**June 10 – 24, 2017**

**HARP** will be returning to the Scottish Highlands to continue our field school investigating the 18th Century of Highland Scotland. The project will focus on the changing social and cultural landscapes of Scotland at this time, and aims to record the historical and archaeological sites dating to this period. The location of the project is inspired by a series of historical ‘Grand Tours’ that were being undertaken in Scotland at that time by a number of individuals including Thomas Pennant’s tours of the Highlands, Joseph Banks tour to Staffa and Johnson and Boswell’s tour to the Hebrides. The Tours were often facilitated by the construction of new military roads in Scotland, which were built in an attempt to ‘open up’ the Highlands following the Jacobite uprisings. These new roads were constructed by the likes of General Wade, and new mapping projects and surveys were undertaken by the likes of William Roy.

This project aims to follow the routes of these tours and military surveys to identify the changing landscape of the 18th Century, from the Jacobite uprisings, through to the coming of sheep and the start of the Highland Clearances. Our survey will identify and compare what was seen by the tourists and surveyors of the time compared to what can still be seen today.

The 2017 project will focus on sections of the routes undertaken by Pococke in 1760 (Blair Castle to Crieff via General Wade’s Military Road), and De Saint-Fond in 1784 (Kenmore to Dunkeld via Aberfeldy). Pococke visited Blair Castle, and both of these tours visited Taymouth Castle and its grounds, where the Earls of Breadalbane were significant figures in this period of Scotland’s history. Our survey will trace and record by historical research, photography, technical drawing, building recording and GIS,

the visible remains of these routes including sections of Wade's Road and its bridges. It will also record a selection of contemporary settlements and architecture.

Amongst other sites, the survey will visit the site of the Battle of Killiecrankie and will take in the remains of Ruthven Barracks, a significant military position during the Jacobite Uprisings. We will be surveying sections of the military road that still survive to this day, as well as surveying a number of the bridges built as part of the road construction scheme. We will visit and survey Drovers Inns that were an integral part of an 18th Century Tourist itinerary, and will assess, survey and record the changing settlement patterns that were taking place at this time as a result of social change and enforced agricultural and economic change following the Jacobite uprisings.

Along with visiting the historical remains of an integral part of Scotland's history, participants of the field school will receive training in historical research, historic map analysis, archaeological field survey, monument recording, GIS training, Photographic survey and Historic Building survey.

Participants will have the opportunity to complete a course book during the field school to build a portfolio, along with full training and copies of software, used during the course, that they can take away with them at the end. For participants who are completing an Archaeological Skills Passport all relevant sections will be signed off.

The field school will be based in the Perthshire and Tayside region of the Central Highlands, and accommodation will be based near Blair Atholl. Accommodation will be provided in a traditional, luxury, hunting lodge on the Atholl Estate, a great opportunity to experience the Scottish Highlands. Participants will have full access to the Lodge facilities, which includes WiFi, entertainment facilities, payphone, and beautiful grounds. Twin shared rooms will be provided, and the lodge has full catering facilities where we will prepare our meals. All meals will be provided on workdays of the project. The middle weekend of the fortnight will be free time allowing participants to explore the surrounding area at their leisure. Local highlights include the estate grounds at Blair Atholl, Blair Castle, The Blair Atholl Distillery etc.

The total cost for the field school is £750 (GBP) per person and includes accommodation, all meals on workdays, transport on all workdays and site visits. A £25 discount will be applied to all bookings made before 31st December 2016. Transport to and from the field school is not included but free pick-ups will be arranged between Blair Atholl and the field school accommodation. A limited number of transfers to/from Edinburgh will be available for an extra fee and information on this will be provided on request.

For more information or to apply for a place email Ian at [ian.harparchaeology@gmail.com](mailto:ian.harparchaeology@gmail.com)



# ***We Scots Are All Immigrants – And Cousins to Boot!***

by

***John King Bellasai \****

*[This article appears in abbreviated form in the current issue of Scots Heritage Magazine. It is reprinted here in its entirety with the permission of the editors of that publication.]*

America is a nation of immigrants. In fact, North America was uninhabited until incomers from Asia crossed a land bridge from Siberia to Alaska some 12,000 years ago—right after the last Ice Age—to eventually spread across the continent. In addition, recent evidence suggests that at about the same time, other incomers arrived in South America by boat from Polynesia and points in Southeast Asia, spreading up the west coast of the continent. Which means the ancestors of everyone here in the Americas, everyone who has ever been here, came from somewhere else.

Less well known is the fact that Britain, too, has been from the start a land of immigrants. In recent years geology, climatology, paleo-archaeology, and genetic population research have come together to demonstrate the hidden history of prehistoric Britain—something far different than what was traditionally believed and taught in schools. We now know that no peoples were indigenous to Britain. True, traces of humanoids there go back 800,000 years (the so-called Happisburg footprints), and modern humans (Cro-Magnon Man) did indeed inhabit Britain about 40,000 years ago. But we also now know that no one alive today in Britain descends from these people. Rather, during the last Ice Age, Britain, like the rest of Northern Europe, was uninhabited—and uninhabitable.

A major force of Nature, the series of Ice Ages is largely responsible for reshaping all modern European populations—repopulating all parts of Europe by groups from which we in the ancestral Scottish Diaspora also descend. With northern Europe uninhabitable until 15,000 years ago, humans were forced into an evolutionary ‘bottleneck’ around the Mediterranean and on the south Russian steppes—areas from which subsequently arose waves of migration for millennia to come, each moving largely from east to west, across what is now Europe.

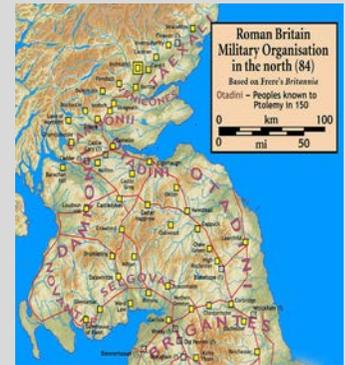
Humans didn’t return to Britain until the climate became more hospitable—just about the same time that North America was first being populated. Because sea levels were still so much lower than today (during the warming period following the last Ice Age), these people walked to Britain across a now-submerged land bridge. This long-lost landmass—what geologists now call the *Doggerland plain*—extended from the south England to the very northern tip of Scotland—uniting Britain in a continuous landmass with the Low Countries and Jutland.

We now know that Doggerland sank into the sea about 5,600BC—the result of two natural disasters: the so-called Storregga landslide that resulted in a large portion of the west coast of Norway sinking into the sea, and a huge tsunami in the North Atlantic which followed. After its disappearance, all incomers to Britain from that point forward arrived (from somewhere else) by boat.

DNA analysis over the past decade has been able to shine a bright light on the modern markers we all carry from these great population migrations—generally moving from East to West across Europe over the last 14,000 years—mingling with, and sometimes displacing, the earlier Neolithic (New Stone Age) populations about which we know very little. Genetic research has proved that 80% of the DNA of most modern British people, Scots included, was passed down from a few thousand Neolithic hunter-gatherers resident on the island after the last Ice Age. The rest of their DNA comes from various groups of subsequent incomers who arrived by sea in Britain from elsewhere in Europe during more recent times—the Picts, Britons, Saxons, Scots, and Vikings, arriving in that order.

1. The Picts (*Cruithne* in their own tongue, *Picti* to the Romans—both words meaning “painted people”) arrived first—maybe from Scandinavia, but almost certainly coming down through Orkney). They concentrated in the northeast of Scotland (from Caithness down through Fife), and established seven powerful subkingdoms—*Caiti* (Caithness and the Western Highlands), *Fidah* (Moray, Nairn and Ross), *Ce'* (Banff, Buchan and Aberdeenshire), *Fotla* (Athol and Gowrie), *Circenn* (Angus and the Mearns), *Fortrenn* (Menteith and Strathearn), and *Fibh* (Fife and Kinross).

2. At some point, these Picts were followed by Britons from Gaul (now France) on the continent, arriving in multiple waves, some during the Bronze Age, other during the later Iron Age, and spreading all across the island. This is a Welsh-speaking Celtic people, many of whom, after the departure of the Romans in 407 A.D., were forced into the far West (Wales and Cornwall). But other Britons held the north, where they formed a distinct ethnic enclave in the “middle belt” of what is now Scotland—from Strathclyde in the West to Loch Lomond and the Lennox in the East. This broad area was once called by them *Hen Ogled* (“the Old North”), or “Britain Between the Walls”—the area between the Antonine Wall (stretching from the Firth of Clyde in the West to the Firth of Forth in the East), and Hadrian's Wall (stretching from the Solway Firth in the West to the River Tyne in the East, facing the North Sea).



This part of what is now Scotland was populated from Roman times onward into the Dark Ages by four powerful and independent north British tribes (the *Novantae*, the *Selgovae*, the *Damnonii*, and the *Votadini*)—all allies or clients of Rome for the roughly 350 years of the Roman Era in Britain. Together they formed a buffer against the wilder *Caledonii* to the north of the walls. The *Novantae* were centered on what is now Carrick and Kurkubright; the *Selgovae* ruled from as far south as Cumbria and Carlisle to up around Dumfries, Paisley and Melrose. The *Votadini* held sway around Dunedin (now Edinburgh); and the *Damnonii* occupied Strathclyde, around Dun Briton (now Dumbarton) and over to Stirling. After the arrival of Christianity and the departure of the Romans, these North British tribes coalesced into three powerful kingdoms—*Gododdin*, centered on Edinburgh, *Reghed*, centered on Carlisle, and *Altclud*, centered on Dumbarton—kingdoms which long maintained their ethnic and political independence.

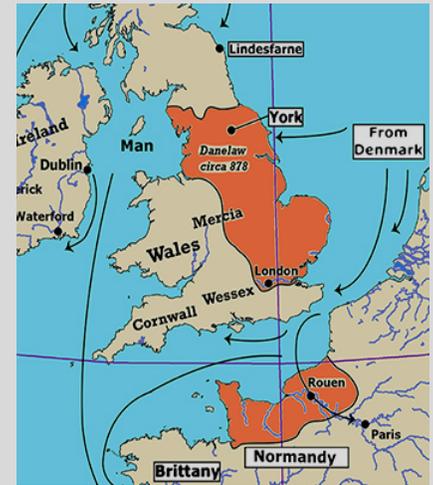
3. Next came the Germanic Saxons, having invaded Britain in force by sea around 400, at the end of the Roman Era, spreading across the south of England and later moving up across the Cheviot Hills into Lothian from their strong base in Northumbria. They formed a number of competing kingdoms, the most famous of which was Wessex, in the south, but also Beronicia and Northumbria in the far north of what is now England. Later, a second wave of them moved north into Scotland—peaceably this time—after the Norman conquest of England in 1066, preferring the mild rule of the Scottish king to the harsh rule of the new Norman king in England. Much of the Scottish lowlands from the Borders northward was eventually populated by these Saxon incomers.

4. The Saxons were followed closely by the Gaelic *scotti* (sea-raiders), coming in waves by boat from Dalriada, in what is now Antrim in Ulster (Northern Ireland), and entering from Argyll, Kintyre and Cowall during the Dark Ages, starting around 600 AD. They established themselves first on the Western seaboard and in the Western Isles (Inner Hebrides), then moved east, across what is today the southern and central Highlands, coming into conflict with the Picts. When they arrived, the Scotti were loosely organized in four main “kindreds” (*cinella*)—the *Cinel Loarn*, *Cinel Gabhran*, *Cinel Aoengus*, and *Cinel Comgall*, which soon warred with each other for supremacy in their new homeland, which they called the Kingdom of Dalriada. In time,



and due largely to the rugged topography of isolated straths and glens, these Gaelic kin-groups would evolve into the West Highland Clans as we know them today.

5. Finally came the Danish and Norse Vikings (the *fingall* and *duth-gall* of the Irish annals), first raiding Ireland and the coasts all around the Island of Britain from about 800 AD onward and then invading the north of England, and large parts of northern and western Scotland (the Hebrides, Caithness and Sutherland) in force after about 900, establishing settlements. In Ireland, they established a strong base at Dublin and in the north of England, at Yarvik (now York). In the Western Isles, Norse and Gael would intermarry and merge, giving rise to the many branches of Clan Donald and other island clans. In time, these Norse-Gaelic clans would coalesce politically to form the semi-independent Lordship of the Isles.



By the 1070's, under King Malcolm Canmore and his Saxon-born wife, Margaret (sister of Edgar, King of Wessex, who had been forced into exile by William the Conqueror and his Normans after 1066), these disparate peoples living north of the Tweed had become united, (through conquest, alliances, and intermarriage) to form the Kingdom of Alba—Scotland as we know it today.

It was only a decade ago when Brian Sykes, in his 2006 book, *Blood of the Isles*, (published here in the States under the title, *Saxons, Vikings and Celts: The Genetic Roots of Britain and Ireland*), started the current intense interest in using genetic testing to do human population research in Britain. Sykes produced an analysis of the results of 6,000 cheek swab samples and broke the British population into 12 *haplogroups*, which each predominated in different regions of the island—largely tracking with the different waves of invaders described above. (The related term *haplotypes* are genetic classifications of population groups, and in a scientific sense haplotypes define ethnicity-- which tribal population(s) we descend from.)

More recently, the firm Ancestry studied the DNA of two million inhabitants of Britain, using the results from home-based saliva tests. Breakdowns revealed marked differences in the genetic makeup of residents of Scotland, England, Wales, and Northern Ireland. Other genetic researchers have followed suit to further tease out the regional differences. (Somewhat surprisingly, all this analysis showed that Europe's population is the newest on the planet.)

When we look at the British Isles, notably Scotland and Ireland (which are both fairly isolated), we are looking at some of the latest iterations of three major haplotype groups: R1b, R1a, and I. (These three haplotypes effectively replaced or co-mingled with Haplogroup H, the earlier Hunter-Gatherer groups, all across Europe.) Today, 75% of the male (Y-DNA) signatures in Europe are R1b, the highest being 80% in Ireland, where R1b predominates. R1a, which split from R1 well back in pre-history, represents a more Slavic and Eastern European geographic origin and accounts for about 8% of Britain's population today. Haplogroup I and its sub-group I2b represent more northern Eurasian populations and are associated with Norwegian, Danish /Germanic (i.e., Saxon) populations representing about 12% overall.

Until 2013, STR's (single tandem repeats) or specific forensic markers were primarily used to identify male populations-- hence we see those long strings of numbers that come back from the genetic testing labs, which we spend long hours puzzling over. These markers define which haplotype each of us belongs to – in other words, which tribal population(s) we descend from.

A newer, deeper level of genetic insight has now arisen from further breakthroughs in DNA research dating from 2013. For Scots, the work has been spearheaded by Professor Jim Wilson of Edinburgh University, who reported that he had discovered the unique genetic identifiers of most Scottish men—through SNP's ("single nucleotide polymorphisms"). SNPs reveal certain places in the genome where the genetic proteins (A, C, G, T) have mutated in a single ancestor. From that point forward, these "markers in time" are passed down from father to son, in each new generation, consistently. Therefore, anyone sharing a certain genetic SNP with you will share a common ancestor, as well.

So now your haplotype has a dash on the end, followed by additional coded numbers, called your "end-SNP." Thousands of these SNP's have been discovered in just a few short years.

Anyone and everyone can get a testing package (which can be ordered online) from one of the major testing companies (Ancestry, Family Tree DNA, 23&Me, Britain's DNA, Full Genomes, G-2, etc.). A simple cheek swap is taken and sent off to the testing company, together with the required fee in order to answer the key questions: "who am I"? And "from whom do I descend"? To get the answers, everyone is encouraged to do three tests, which are generally cheaper when bundled: Y-DNA (at least 37 markers) for the male line (father's kin); mtDNA for your female line (mother's kin); and Autosomal, a curious name which includes "everybody else." (We each derive 50% of our genes from our parents. But they were passing on what they inherited from their parents, so everyone is getting 25% (roughly) from each grandparent--and 12.5% from each great-grandparent, and so on, all the way back. Many traits, both physical and s mental, come down to us from other relatives through one's bloodlines—hence the value of the autosomal test.) Total costs for all three average under \$500, depending on the lab. After that, it's down the SNP trail. Full Genome Corporation in Maryland literally tests the entire genome for SNP's, and labs like YSEQ (Germany) publish massive charts of the various haplotypes and their SNP's.

Family Tree DNA, Inc. of Houston, TX, in many ways the industry leader in genetic population testing, now has ongoing over 9,000 "DNA projects" that individuals tested by them can join. Of this number, some 6,000 are Family Projects, and of these, at least 200 are Scottish surnames. (All the named projects are listed on the FTDNA website).

While some of these Scottish surnamed projects are of modest size, others—like the Armstrongs, Campbells, Frasers, Gordons, Grahams, Grants, MacDonalds, MacFarlanes, MacGregors, MacKenzies, MacLarens, MacLeods, MacNeils, Montgomeries, Morrisons, Rosses, and Scotts—each consist of 400 or more participants, and in some cases more than 700. Significantly, project participants hail not only from the Scottish Diaspora in America and elsewhere but from Scotland, too. In many instances, clan chiefs have agreed to be tested and participate in these family projects, providing their DNA samples as important bench-markers for hundreds of their kin around the world.

In this brave new world of haplotypes and SNPs, a key word we in the Scottish Diaspora should use with more regularity is "cousin"—meaning a relative with whom a person shares one or more common ancestors. (In the general sense of the term, cousins are two or more generations away from any common ancestor, thus excluding siblings, aunts and uncles, nieces and nephews from the meaning of the term.) The 200 + Scottish family and clan projects of Family Tree DNA have clearly demonstrated that many far-flung members of these surname groups are closely related to each other, genetically.

Enthusiasm is incredibly high in America—a nation of immigrants—for DNA research. Here in the States, the West African, Jewish, Irish, and Armenian Diasporas are key examples of ethnic groups whose members by the thousands have enthusiastically embraced genetic research as a tool to help



them reconnect with ancestral populations in the original homelands from which they have long been separated. And their cousins back home in their respective lands of origin have responded just as enthusiastically.

Then there's the situation of the Scots. Despite a curiously ambivalent attitude that persists in Scotland about connectedness to their ancestral diaspora, especially in America, and whether those who left should be viewed as "part of the family," Scottish-Americans have never had any doubt in this regard. And ours is a position now bolstered by science. In the last decade, DNA research has erased all doubt that we In the Diaspora are indeed close relatives of those now living in Scotland. They descend from those who stayed behind, while we descend from their adventuresome cousins--Scots who by the thousands emigrated to America and elsewhere across the world in the last 400 years. Together, we all descend from those waves of incomers to Scotland over the last few millennia. Which, after all, is a mere blink of the eye in evolutionary time.

*\* John King Bellasai lives and works in Washington, DC. His maternal grandfather, John King, after whom he is named, emigrated to New York City from the Loch Lomond-side town of Killearn (of Rob Roy fame) in Stirlingshire, Scotland, in 1910. He is President of the Council of Scottish Clans & Associations (COSCA) and Vice President of the National Capital Tartan Day Committee (NCTDC). He is also a Past President of the St. Andrew's Society of Washington, DC and is very active in his clan society, the American Clan Gregor Society, Inc.*



## Scotlands People

Scotland's People have launched their new [website](#). ScotlandsPeople is the official government source for genealogical data, and is used by thousands of family history researchers every year, and is home to more than 100 million records. On the new site, visitors can now search the records free of charge, paying only when a record is viewed or downloaded, or a certificate ordered. Five categories of records are indexed by name:

1. Civil registers;
2. Church registers;
3. Census returns;
4. Valuation rolls;
5. Legal records.

Other categories of records are searchable by place and visitors can also search through collections of



# The Archaeology Dig at the Ness of Brodgar in Orkney

*Helen Finlay Smith*

Off the northern tip of Scotland, where the North Sea and the Atlantic Ocean meet lie the Orkney Islands. Penelope Lively called them “shreds of emerald scattered on a silver sea.” Only 16 of Orkney’s 70, or so, islands are inhabited. The principal island is now simply referred to as “the Mainland.”

Orkney was honed to its present smooth contours by retreating ice sheets 10,000 years ago. Here geology and history are captured in millennial layers. Tectonic shifts formed the islands. The archipelago has watched hunters, stone builders, iron-age masons, Viking settlers, Napoleonic sailors, Hudson Bay traders, WWI and II air forces and navies and now travelers from all the world



Helen Smith digging at Brodgar

Here in the far north summer days are long, with almost continual light. In June, the sun is above the horizon for over 18 hours. Yet, by the time of the winter solstice, in December, the sun is rising in the southeast after 9am, setting around six hours later in the southwest. During this time of weak, grey light, cloud cover can often make for days of near darkness. Perhaps one reason, light and seasons were closely observed.

In 1999, UNESCO granted a group of Orkney’s Neolithic monuments World Heritage Status, naming them “The Heart of Neolithic Orkney.” These monuments center on the complex at the Ness of Brodgar which is situated on a narrow isthmus between the freshwater Loch of Harray and the saltwater Loch of Stenness. The World Heritage Site includes the Ness of Brodgar with the Ring of Brodgar just northwest and the Watch Stone on the causeway southeast, the Stones of Stenness, Maeshowe and Skara Brae to the northwest on the Atlantic coast.

Evidence of Orkney’s human history begins 5500 years ago when bands of hunter-gatherers gradually settled into an agricultural communities. Fifteen generations separate the early settlers on Orkney from the builders of the Ness of Brodgar -- a center of island activity that endured for 60 generations. The last occupants left the Ness 4000 years ago. Until a plow turn up an incised stone in 2003, it lay forgotten just below the surface for another 200 generations.

In Neolithic Atlantic Europe there is nothing quite like the chambered, hearthed, slate roofed structures of the Ness of Brodgar. Current evidence suggests that building, destruction and rebuilding began at the Ness around 3300 BC. Construction began on, magnificent Structure 10, around 2900 BC and it was in use 600 years later. Even older buildings lie beneath those exposed by todays excavations.

The buildings exposed are probably 10 percent of the Ness site. Bounded by two massive walls, the structures already excavated may be at the very heart of the site. Though wide (at 6 meters wide the “Great Wall” of Brodgar is wider than Hadrian’s Wall) these are not defensive walls. Rather, the 2 walls separate the buildings of the Ness from those outside and draw lines in the landscape that had some meaning to the builders.

Artifacts found at Ness of Brodgar suggest it was a place of meeting, of coming together for people from all over Orkney and likely from far away. They gathered for feasting, trading, gossiping performing rituals and above all, for celebrating the important political and celestial events that defined the complex and vibrant society of the time.

To the north of the Ness of Brodgar is the Ring of Brodgar a later expression of the spirit which led to Maeshowe, Stones of Stenness and Watch Stone. The stone ring was built in a true circle, 340 feet wide. Although it is thought to have originally contained 60 megaliths, this is not based on archeological evidence. Today, only 27 stones remain. Like the Stones of Stenness perhaps the Ring of Brodgar was never finished. Archeologist now wonder if different communities contributed stones to the Ring as they contributed labor to digging its henge. The Brodgar stones varying in height from 7 feet to over 15 feet.

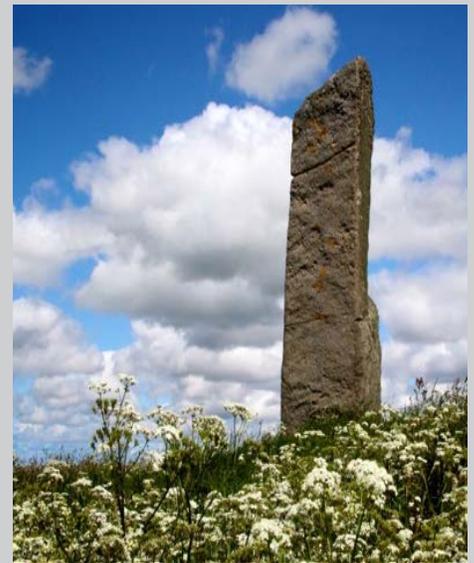


Aerial of Ness of Brodgar

The Watch Stone is a short distance to the northwest of the Stones of Stenness. It stands as a

solitary stone giant at the point the Stenness and Harray Lochs meet. Just over 19 feet tall, the Watch Stone was once one of a pair of standing stones, outliers to the Stone of Stenness circle. Perhaps these stones marked the approach to the Ness of Brodgar.

With the tallest stone standing 19 feet, the sheer scale of the megaliths at the Stones of Stenness, make the monument visible for miles around. Laid out in an ellipse around 3000 BC with a surrounding henge, it was long thought that 12 megaliths originally stood in the monument. However, excavations in the 1970s suggest that the ring was never 'completed.'. Located by the southeastern shore of the Loch of Stenness, now only four of the ring's stones remain.



Watch Stone at Stones of Stenness

Thought to date from around 2700 BC, Maeshowe, a chambered cairn, is near the Loch of Harray and in sight of the Ness of Brodgar and the Stones of Stenness. Although surrounded by a ditch or henge, perhaps the best-known attribute of Maeshowe is its midwinter alignment. In the weeks leading up to the winter solstice, the darkest time of the year, the last rays of the setting sun shine through Maeshowe's entrance passage to light the back wall. To the original users of Maeshowe, just as it still does today, the winter solstice signaled a return of light and the return of life to the land



Ring of Brodgar

The World Heritage Site Skara Brae is group of stone houses at the edge of the sea. The settlement dates from the late Neolithic and was inhabited for around 600 years, between 3000BC and 2400BC. In these rounded houses characteristic

stone shelves or dressers face the doorways. The site offers us a glimpse of Neolithic domestic life.

Each summer, Helen Findlay Harwell Smith and her husband, David, both retired Federal Government managers, work as volunteers on the Ness of Brodgar archeological dig in Orkney. Helen is a member of the Board of the American Friends of the Ness of Brodgar. In addition, she is active with the Living Legacy of Scotland, Inc. and the Society of Woman Geographers. They live in Washington, DC.



# Rallying call to the Clans

The Scottish Chiefs are sending out a rallying call to kilted clansmen to join them at The Royal Edinburgh Military Tattoo in August 2017.

The theme of The Tattoo next year will be **Splash of Tartan**. The performances will have a strong clan content in addition to its traditional military aspects. The organisers have invited the Chiefs to lead their retinue onto the esplanade at the start of the performance where they will take the ceremonial dram with the Pipe Major. The Tattoo have generously reserved tickets for the clans to buy for each performance to ensure that as many tartan clad clansmen attend as possible.

Jamie Macnab of Macnab is co-ordinating the involvement of over fifty of Scotland's Clans and Families. He has more Chiefs committed than mustered for Bonnie Prince Charlie and expects more to join in once news gets further afield.



Jaimie McNab of McNab

"This is a once in a lifetime opportunity for clansmen not just to watch The Tattoo, but to be part of it. It has already generated considerable interest from Clan and Family Societies both in Scotland and abroad. We hope it will also attract those who aren't members of a clan or family association to put on their kilts and to join in on their own clan's night.

Anyone who has a kilt and is interested in participating should email the Clan Chiefs [info@clan chiefs.org.uk](mailto:info@clan chiefs.org.uk) or go to their [website](#) to find out how to contact their own clan.

## *Historical Notes*

*Clans parading in Edinburgh resonates with Scotland's History. In 1745 Bonnie Prince Charlie's army was let into the city without a fight shortly before their famous victory at the Battle of Prestonpans. The wearing of tartan was forbidden after the failure of the 1745 Jacobite rising for the next 36 years when kilts were only worn by the Highland Regiments in the British Army.*

*In 1822 George IV was the first British Monarch to visit Scotland for 171 years. Sir Walter Scott introduced a Highland element to his visit, and members of the Clans wearing Highland dress filled the Edinburgh streets. The Royal Visit gave the naming of clan and family tartans a boost as Scott urged the Scots to wear their true tartan to meet the King.*

*Clans, tartan and kilts are now recognised world wide as being Scottish. The kilt is Scotland's national dress and is worn proudly by all Scots be they Highlanders, Lowlanders or Borderers.*



## The Royal Edinburgh Military Tattoo 'Splash of Tartan' 2017

2017 is Scotland's 'Year of Heritage, History and Archaeology', and the Tattoo's Edinburgh show will be taking a vibrant and exciting journey through the theme 'Splash of Tartan', playing host to a stunning array of performers from all points of the compass. In a Royal Navy lead year, the Tattoo will set sail with the Massed Bands of Her Majesty's Royal Marines to celebrate the heritage, colour and diversity of Scotland's global family both near and far.

As always there are a range of partnerships and themes woven into the event. The Tattoo we will be working with National Museums Scotland to bring to life the Jacobite story and the legend and legacy of Bonnie Prince Charlie. The National Museum of Scotland will be presenting a major new exhibition Bonnie Prince Charlie and the Jacobites (23 June – 12 November 2017) which will inspire a dramatic retelling of the Jacobite story at the Tattoo through music, poetry, dance and performance. The enduringly fascinating stories of this turbulent period will provide a rich historical thread to our tartan theme.

As part of the programme we are also working in partnership with the Standing Council of Scottish Chiefs to involve Scottish Clans and Families. Clan Chiefs will attend the show across the August run and invite members of their Clan or Family to take part on the night wearing their tartan. As part of the show the Tattoo will look to bring to life the past and present story of the Scottish Clans and Families and their importance as part of Scotland's national heritage and future identity. Again this is only one strand of a wider diaspora engagement in 2017 and beyond.

# THE SECRET OF THE DURIE 1836 COVERLET

There is a secret hiding in a beautiful 'Fancy' or 'Jacquard' double-weave wool coverlet! It has the name *Hannah Durie* and date *March 4 1836* woven reversibly in four places, at both ends of two panels - so appears eight times in all. It is double-sided in light and dark blue wool, with beautiful designs all over and hand-stitching binding the two panels together. It is in excellent condition and 89" x 70". But the name and date have not yet yielded up the secret of the original owner nor whether she has any descendants.



It was bought over thirty years ago from a man in the process of a divorce. How long he had owned it is not known but he did not want his wife to have it! From early researches it is believed Hannah came from Scotland and was married at 29 – a late age for the times. It was loomed by a professional and probably in celebration of her marriage or a significant birthday.



American quilts are renowned world-wide but these coverlets or 'coverlids' were also traditional and highly prized in the mid-1800s as American weaving developed roughly parallel to the development of American quilting. The most common form of weaving was called 'overshot' using cotton and wool with most weavers employing limited simple patterns and almost exclusively geometric designs. Double-weave (two layered) coverlets like Hannah's were grander and more expensive. Most are floral, others have more dramatic elements: birds from American eagles to peacocks, domestic and exotic animals, Biblical and Masonic symbols and even houses, boats and trains and some proclaimed patriotism and piety. Unlike quilts, coverlets are reversible – intended to be used either side up. So when a coverlet has an inscription it is almost always woven in backwards and forwards, to be read on both sides.

The Jacquard mechanism started to be developed in France early in the 19<sup>th</sup> century and was declared public property in 1806 but sales did not increase until 1815 after various problems were resolved. This loom is probably one of the most important weaving inventions ever as it made possible the production of unlimited varieties of pattern woven automatically.



Jacquard looms became important in the United States from the 1820s and these elaborate double-cloth coverlets were woven professionally in solitary to 6-person 'factories' or workshops for specific clients. Many weavers were born and had trained in Europe. These Scottish, Irish, English, Dutch, and Germans came to the States as business declined in Europe following the industrial revolution. The wool would be spun and often dyed at home and then delivered to the weaver. The decades before the Civil War saw the Jacquard coverlet progress from a limited functional item to one of aesthetic beauty, present in most better homes and popular primarily on the East coast extending from New England south through the middle Atlantic states and in the mid-west throughout Ohio and Indiana. It came to a quick halt with the onset of the Civil War in 1861 and after the war it was replaced by more economical factory woven blankets. Thus, the tradition of commissioning an unique coverlet for special occasions, such as dowries, weddings, and anniversaries, with their attendant middle- to upper-class overtones, eventually died out. The coverlets do, however, represent the historic transition from commercial handloom weaving to American mechanized factory production but they also appear to be an All American tradition.

An All American tradition but one advanced by the immigrant weavers from Europe. One Scot renowned for his coverlets: Archibald Davidson was born in Scotland around 1771 where he had been trained. Eventually in the 1830's he formed his *Ithaca New York Carpet Factory* where he would also distinguish himself as not only a master weaver, but also an innovative one. Other recognized Scots coverlet weavers were William Craig working in Iowa in the 1860s and James Alexander in Orange County, NY.

The handsome and intricately designed items, with so much information woven into them are indisputable pieces of North American history, they help tell the stories of the people who commissioned, made and used them. But this stunning coverlet still holds its secret! We have yet to discover anything more about the Hannah Durie who is recorded in this historic textile.

If you can throw any light on this secret or are interested in purchasing the coverlet please e-mail: [contact@duriefamily.co.uk](mailto:contact@duriefamily.co.uk)

*Note: The National Museum of the American Coverlet, Pennsylvania, focuses on antique American woven coverlets ranging from 1771 to 1869*

From a longer article by Christian Dewar Durie

*Hon. Secretary Durie Family Association*

CDD 16.xii.2016





# 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/Title

Contact Address: \_\_\_\_\_

(No., Street, City, State & Zip)

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

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

Applicant's Signature

Applicant's Printed Name

What can COSCA do for you? \_\_\_\_\_

## 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, 2203 Herrington Ct, Arlington, TX, 76018

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