

# Great SCOT!

Look what's  
going on...

Scottish Cultural Organization of the Triangle

October 2010

## Pipes and Drums

For SCOT members who have an appreciation of all things Scottish, the fall concert of the NCSU Pipes and Drums will delight the senses and warm the soul. The NCSU Pipes and Drums will open and close the concert with spirited bagpipe marches and dance tunes. Highland and Scottish Country Dancers will perform traditional dances. Singers and other musicians will stir ancient memories with timeless Scottish melodies.

The concert takes place in Stewart Theatre on the NC State campus on Tuesday, October 19, 2010 at 7:00 pm. SCOT members in the audience will be recognized during the evening. Wear your tartan! Tickets are \$10 general public, \$8 senior citizens, and \$5 NCSU students. To get your ticket, call Ticket Central at 919-515-1100.

## Annual General Meeting Recap

Scot members elected a new Board of Directors at our AGM on August 29. Craig Hill will be leaving the Board due to family and work commitments. We welcome Ginny Kent as a new board member. Ginny has been a cative with the Highland Dance and Piping communities and brings many new contacts to our board.

Our Volunteer of the Year Award went to Amy Mooney. Amy is a highland dance teacher, highland dancer, Cape Breton dancer, Scottish Country Dancer and enthusiastic supporter of SCOT. She has always been available for any dance performance. She and husband Chuck are both former SCOT board members, who have been active hosting the SCOT BBQ in alternate years, and providing the SCOT float for the St. Patrick's Day Parade. Amy has also organized the SCOT Ceilidh. Congratulations!



## The Scottish Clan System

The Scottish Clan, Gaelic for children or offspring, is basically an extended family. It began in Scottish highlands and western isles and preceded the use of surnames, which didn't begin until the 12<sup>th</sup> century. Vikings blended right into the Clan landscape and many Scottish clans (e.g., Macdonald, MacLeod, and Gunn) have Viking origins. Families of other origins (e.g., Norman or Flemish such as Camerons and Frasers), including those in the Lowlands and Borders, also adopted the Clan system by the 12<sup>th</sup> Century.

Bloodline family members of a Clan are supposedly descended from a single progenitor, the patriarchal Clan Chief. Succession in a Clan was usually determined through the male bloodline, but not always. Clan members had input to the decision through a Clan Council. If the male line died out, the title of Chief could lie dormant for years, even centuries (e.g., Johnston); a woman might eventually become Chief (e.g., Moffat). Some Clans don't have, and have never had, a Clan Chief (e.g., MacRae).

Septs are loosely related families living on the Clan lands or otherwise associated with the Clan who look to the Clan Chief as their head and protector. Septs also pay homage to the Chief, which in early years meant support in battle or raids (a frequent occurrence) and in later years (sometime after Culloden, and but especially in the 19<sup>th</sup> Century) also meant payment of rents.

The Clan Chief was not looked upon as an aristocrat by Clan members, but as a family leader. Indeed, the entire Clan system was a family system, and one of mutual support and protection. The Clan Chief not only provided help and support to Clan members, but often allocated property and served as judge in disputes in the absence of a formal legal framework.

With time, especially after the Union of the Crowns (1603) and the Union of Parliaments (1707), Clan Chiefs that paid homage to the Crown would become titled (e.g., Duke, Earl) as well as become landed gentry with legal titles to land. The Duke of Buccleuch, Chief of Clan Scott, is second only to Queen Elizabeth II in terms of wealth in Great Britain. Some Clans had never had titles to lands, or at best only questionable titles. Thus the loss

## Clan System, Continued

of the use of the surname MacGregor for many years thanks to the Campbells.

During the heyday of the Clan system, Clans and their Chiefs could represent a threat to the Crown. Powerful clans could be a threat to the Scottish Crown and to the emerging legal system prior to 1603 and to the British Crown thereafter. Border clans were more of a nuisance than a threat to the English Crown prior to 1603, primarily because of the constant raids they carried out on the English side of the border.

King James VI of Scotland (son of Mary, Queen of Scots), later to become King James I of Britain in 1603 (although Scots still refer to him as King James VI), was a master of manipulation of the Clans to keep them at bay. One example was his appointment of Wardens of the Marches in Dumfriesshire and the Scottish Borders, and alternating those appointments on a regular basis (e.g. between Maxwells and Johnstons in the Western March). The Clan system evolved over time as a result of population movements, politics, economics, and social and legal developments.

The Clan system began to fade in the 18<sup>th</sup> Century, especially after the loss of Bonnie Prince Charlie and his Jacobites to the Duke of Cumberland (Butcher Cumberland) and his English Army at Culloden in 1746, the last land battle on British soil that involved armies. After Culloden, Parliament passed the Proscription and Dress Acts, which forbade many Scottish symbols – the wearing of the kilt and tartans, the playing of bagpipes, etc. – as a means to subdue the Clan system. Lands and titles were taken away from Clans (typically Highland Clans) who supported Bonnie Prince Charlie at Culloden, and many Clan members were forced to emigrate and even change their name (e.g., from Johnston to Johnson) in order to do so.

The role of the Clan system in Scotland was further diminished by the Highland Clearances in the 19<sup>th</sup> Century (e.g., up to even the 1870s). Although waves of out emigration from the highlands began in earnest after Culloden, they really picked up in the 1800s as Highland Clan Chiefs began to replace crofters with sheep for economic reasons.

The 19<sup>th</sup> Century was a period when the English became enamored of the Scottish Highlands after King George IV's visit (arranged by Sir Walter Scott) in 1822, and began buying up highland properties for commerce (e.g. wool production and export) and for recreation (grouse hunting, salmon fishing). This was also the period when

Prince Albert, Consort to Queen Victoria, bought Balmoral Castle (1853). Balmoral Castle, still in the Royal Family, is a favorite of the current Prince Charles as it was of his grandmother, the former Queen Mum, now deceased, who was highly respected (primarily for her role in keeping British spirits up during the darkest days of WWII.)

The Scottish Clan system is alive and thriving today, not so much in terms of political power in Scotland or Great Britain, but in terms of Clan Societies (esp. in Scotland, England, the USA, Australia, New Zealand, and South Africa) who keep the traditions alive.

There is also a Court of the Lord Lyon, King at Arms, which is responsible for issues of heraldry and coats of arms in Scotland. This Court also adjudicates disputes between clans, resolves issues of succession, and even resolves issues of who can/can't be a member of a Clan and wear the Clan tartan. For the most part though, anyone with any presumption of Clan heritage can wear a Clan tartan and fly beneath the Lord Lyon's radar screen.

Coats of Arms belong to individuals, not to Clans. Clan Chiefs have Coats of Arms. Other individuals may petition the Lord Lyon for a Coat of Arms and, with his approval and a tidy sum of money (currently around 3,000 Pounds Sterling), obtain one.

Clan societies and members may display a Clan crest badge. This badge comprises the Clan Chief's crest, encircled with a strap and buckle bearing the Chief's motto or slogan. Examples of Clan mottoes are e.g. Nunquam non Paratus (Never Unprepared, like the Boy Scouts!) for the Johnstons, Touch Not the Cat for Clan Chattan, and I Mean Well (one of my favorites!) for Clan Shaw. As a matter of polite protocol, however, permission to use this badge should receive the blessing of the Clan Chief.

- Steve Johnston

## Ceud Mil Sailte!

One hundred thousand welcomes to our new members from all over the Triangle –

**Terry Washam from Raleigh**  
**Lorrie Hargreaves from Raleigh**  
**Shayne Trutna from Durham**  
**Maggie Gore from Cary**

We are delighted you have joined SCOT and look forward to seeing you at some of our upcoming SCOT events.



*Scottish fiddle music,  
traditional dance,  
songs and stories,  
Celtic harps....  
a great way to celebrate  
North Carolina's  
cultural roots!*

## Music, Song & Dance from Scotland

It's a **ceilidh** concert at St. Stephen's Episcopal Church! Enjoy an early evening of Scottish fiddle music, dance, songs and poetry. Stay for tea and shortbread, talk to the musicians, dancers, and native Scots...and learn more about Scotland!

Families and children are most welcome.

**When:** Saturday, October 23, 2010  
6:00 - 8:00 p.m.

**Where:** St. Stephen's Episcopal Church (Church Hall)  
82 Kimberly Drive, Durham, NC 27707  
(919) 493-5451 or <http://www.ssecdurham.org/directions>

**Fee:** \$10 for adults , \$5 for children under 12, \$20 for family groups  
First come, first seated; tickets (cash only, please) at door.

Please RSVP to [pecs@ssecdurham.org](mailto:pecs@ssecdurham.org) (Subject: "Ceilidh attendance"); letting us know the number of adults and children in your group will help us create a good program for all.



*So...what's a ceilidh?*

*It's an informal concert or party. It's for fun!*

*How do you pronounce "ceilidh"?*

*Just say "kay-lee" and every Scot in the world will know what you're talking about.*

*Supported in part by SCOT (Scottish Cultural Organization of the Triangle)*

## SCOT Calendar of Events

- Oct. 16-17 Stone Mountain Highland Games, Stone Mtn, GA
- Oct. 19 NCSU Pipes & Drums Concert, Stewart Theater, N.C. State campus, Raleigh (See Pg. 1)
- Oct. 23 Music, Song & Dance from Scotland, St. Stephens Episcopal Church, Durham (See Pg. 3)
- Oct. 23-24 Meadow Highland Games, Richmond, VA
- Nov. 20 St. Andrew's Day Dance, Greensboro, NC
- Dec. 3-4 Alexandria Scottish Christmas Walk, Alexandria, VA
- Jan. 8 5-Year Anniversary Concert, Wake & District Pipes & Drums, Progress Energy Center, Raleigh
- Jan. 15-16 Central Florida Highland Games, Winter Springs, FL
- Jan. 22 Burns Night at the Country Squire, Kenansville, NC
- Feb. 12 Valentine's Day Dance, Raleigh Scottish Country Dancers, Kirk of Kildaire Pres. Church, Cary, NC
- Feb. 26 NE Florida Highland Games, Green Cove Springs, FL
- Feb. TBD SCOT Whisky Tasting
- Mar. 12 Raleigh St. Patrick's Day Parade
- Mar. 26-27 Cary Indoor Highland Dance & Piping Competitions and Workshops, Resurrection Lutheran Church, Cary, NC
- Mar. 27 Music, Song & Dance from Scotland, Page Walker Hotel, Cary, NC
- Apr. 6 National Tartan Day
- Apr. 15-17 Loch Norman Highland Games, Huntersville, NC
- Apr. 30 Triad Highland Games, Greensboro, NC
- May 7 Savannah Scottish Games, Savannah, GA
- May 20-22 Maryville Scottish Games, Maryville, TN (formerly Gatlinburg Scottish Festival)
- May 27-28 Greenville Scottish Festival, Greenville, SC
- June TBD SCOT Golf Tournament & Family BBQ
- June TBD SCOT Afternoon Tea
- July 2-7 School of Scottish Arts, Minneapolis, NC
- July 3-8 Thistle School of Scottish Country Dance, Banner Elk, NC
- July 7-10 Grandfather Mountain Highland Games, Linville, NC
- Aug. 28 SCOT Annual General Meeting

## Commentary, Continued

This other famous artist was Neil Gow, the renown fiddler of his day. Gow was well known all around Scotland as its most entertaining fiddle player and music composer and was considered then, as would be a US Country Music pop star, today. Actually, Gow lived in the wee village of Inver, just across the river Tay from Dunkeld and beside Birnam (of fame in Shakespeare's quote in Macbeth "when Birnam woods shall come to Dunsinane"). Gow was born at Strathbraan on the famous trout fishing river Braan a tributary to the Tay and a route up to the grouse moors, through the "The Sma' Glen" and on down to the ancient market town of Crieff, on the "Highland Fault Line."

Like Burns with a phrase or a few words, Gow would take a scrap of music or song and compose or arrange a fuller and much better version of it, to the extent that much of today's Scottish Country Dance music may well have developed in his brain and fingers. Without a doubt, this music was a major root of much of American folk and fiddle music.

One can just imagine Gow and Burns sitting by a snug fireplace each with a jug in hand or strolling the bank of the Tay across from Dunkeld Cathedral and having a "right good crack" and a laugh with each other as to how they dealt with life, fame, pressures and the different sorts of people around them. Gow entertained Burns with his fiddle and the entranced Burns responded right away with this poem "Amang The Trees" to honor Gow.

This poem is in fuller Scots dialect than most of Burns poems. It begins by expressing the beauty of the summer around Inver on the edge of the Grampian hills and goes on to compare the sweetness and rhythm of the music of Caledonia to the upsetting squeels and yells of visiting foreign opera singers heard in Edinburgh, who "mak our lugs (ears) grow eerie, O." It honors Neil Gow by presenting that the music and fiddle playing of a "Fiddler in the North" was so entrancing and toetapping to all Scots that it knocked all listeners head over heels (tapsalteerie) with delight. The poem ends by alluding that Gow's music was also enjoyed by many royals, such as the Duke of Atholl and the Duchess of Gordon, who regularly invited Gow to present his stimulating, "tapsalteerie" music for dancing in their homes to entertain their visitors and themselves.

From this poem we can enjoy Burns spontaneous skills with words and images stimulated from his memorable visit with an equally major figure in Scottish culture of that time.

- Dr. George S. Birrell

# Tastes of Scotland



## A Full Scottish Breakfast

The concept of breakfast as a full and sumptuous meal with bacon, eggs, and even steak, began in the nineteenth century. And then it was only among the elite. The poorer households kept to the pattern of a simple porridge breakfast, a late morning “dinner,” a kind of snack at sundown, and a small supper in the late evening. The idea of a more formal afternoon snack, now known as “tea,” also emerged in the nineteenth century again beginning among the elite.

Although a full cooked breakfast isn't made every day in Scottish homes, any more than it is in American homes, it is one of the many delights of traveling in Scotland. There are always eggs, scrambled, or fried, or even hard boiled. And there is meat. A true Scottish breakfast has several kinds of meat. There is usually bacon; sometimes thicker, what we would call Canadian bacon. There is a huge variety of sausages: links, and patties made with different meats and spices. Lorne sausage is a type of sausage which is made in a loaf pan; you may also hear it called “square slice.” Black pudding or blood sausage is one of the most notorious sausages and quite tasty if one can get past its origin. There is also white pudding made with spices and oatmeal. Vegetarian versions contain no meat products at all. And sometimes one can even find fried Haggis on the menu.

Some of the more unusual (to us) items that can be found in a Scottish breakfast are sautéed mushrooms and fried or grilled tomatoes. Kippers, little fish, are often included. These are whole small herring that have been split, gutted, smoked or pickled and grilled for the breakfast table. Baked beans are always part of a full breakfast

but not the pork and molasses flavored kind. Scottish baked beans are just beans without any pork or tomatoes mixed in, a nice compliment to the other stronger flavors.

Every breakfast needs bread and the Scottish breakfast has that too. Toast is often served in a metal holder that keeps each slice upright and therefore prevents it from becoming soggy. (It also tends to cool rather fast.) Scottish toast tends to be thick and is often whole wheat. Fried bread is a tradition that has seen a decline since fat has gotten such a bad reputation. Bread fried in butter or the fat from sausages was a common breakfast item a generation or two ago. Potato scones, or tattie scones, may also be served or thin crunchy oatcakes. All breads are served with butter and a wonderful assortment of marmalades and preserves.

These foods, of course, change from region to region and from establishment to establishment. Not all places serve all the things mentioned above. And perhaps something you enjoyed at breakfast in Scotland is not on this list. If you have memories of a favorite breakfast food, or any other Scottish foods, please share them with us.

### *Correction to Coconut Macaroons Recipe*

In the October 2009 newsletter there was a recipe for cocoanut macaroons. This recipe contained an error. Please use **1½ cups coconut** instead of ½ cup. Usually I test recipes before putting them in the newsletter. Since these were made by another board member and taste tested by the whole board, I just copied the recipe. Unfortunately, I copied it incorrectly. When I did try the recipe, my results were a failure as were another SCOT member's who contacted me. I apologize to others who may have had problems with this recipe. Please make the correction and try them again. They really are scrumptious. Here's the revised recipe:

#### **Ingredients:**

1½ cup sweetened flaked coconut  
 1/3 cup sugar  
 3 Tablespoons flour  
 1/8 tsp salt  
 2 egg whites lightly beaten  
 ½ teaspoon almond extract

Combine coconut, sugar, flour, and salt in a bowl. Stir in the egg whites and almond extract and mix well. Drop by teaspoonful onto a lightly greased cookie sheet and bake at 325° for 20 to 25 minutes or until lightly browned. Remove at once to cooling rack. These can be frozen or stored in an airtight container but they probably won't last long enough to store!

- Carolyn McDonald Graf

# SCOT

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The Scottish Cultural Organization of the Triangle (S.C.O.T.) is a non-profit organization dedicated to informing and educating the public about the history, culture, and heritage of Scotland and the Scottish people.

#### Board of Directors:

George Birrell  
 Carolyn Graf  
 D'Nise Hefner  
 Patricia Johnston  
 Cheryl Jones

Ginny Kent  
 Judith Lloyd  
 Donald Ross  
 John Sprague

## Poem and Commentary

### *Amang the Trees*

By Robert Burns

Amang<sup>1</sup> the trees where humming bees  
 At buds and flowers were hinging,<sup>2</sup> O,  
 Auld Caledon<sup>3</sup> drew out her drone,  
 And to her pipe was singing, O.  
 Twas Pibroch, Sang, Strathspeys and Reels—  
 She dirl'd<sup>4</sup> them aff<sup>5</sup> fu' clearly, O,

When there cam' a yell o' foreign squeels,  
 That dang<sup>6</sup> her tapsalteerie,<sup>7</sup> O!  
 Their capon<sup>8</sup> craws an' queer "ha, ha's,"  
 They made our lugs<sup>9</sup> grow eerie,<sup>10</sup> O.  
 The hungry bike<sup>11</sup> did scrape and fyke,<sup>12</sup>  
 Till we were wae<sup>13</sup> and weary, O.

But a royal ghaist,<sup>14</sup> wha ance was cas'd<sup>15</sup>  
 A prisoner aughteen<sup>16</sup> year awa,  
 He fir'd<sup>17</sup> a Fiddler in the North,  
 That dang them tapsalteerie, O!

<sup>1</sup> among, <sup>2</sup> hanging, <sup>3</sup> Scotland, <sup>4</sup> rang, <sup>5</sup> off, <sup>6</sup> made,  
<sup>7</sup> head over heels, <sup>8</sup> chicken, <sup>9</sup> ears, <sup>10</sup> frightened,  
<sup>11</sup> swarm, <sup>12</sup> make much ado, <sup>13</sup> woeful, <sup>14</sup> ghost,  
<sup>15</sup> confined, <sup>16</sup> eighteen, <sup>17</sup> raised

Once Robert Burns had made a little money from the Kilmarnock Edition of his poetry, he spent most of his few, later years, gathering and refining Scottish songs and poems, even when some observers, including Sir Walter Scott, thought he should have produced more of his own high quality, insightful poetry about life and people. However, Burns laboured unpaid so that Scottish songs and poems should be worded wisely and gathered in writing rather face the risks of only verbal onward passage and keeping. This work of Burns was in harmony with the bigger evolution of increased reading in Scotland created from a rapidly rising literacy rate to well above eighty per cent of the population. That Burns provided such a cornucopia of wisdom and enjoyment for reading, was a bonus to us future generations, from this Scottish enlightening movement and its poet.

On his searches for traditional songs, poems and stories, Burns would travel around Scotland by horse and buggy, often accompanied by a Willie Nicol, who was both the head of the English department at Edinburgh Academy and a roistering companion, which led the pair into a variety of "interesting" situations. They would be guests at stately houses such as Blair Castle in northern Perthshire and at inns and homes of good people and others, who were honoured to house them overnight. On one of these trips as he travelled south from Blair Atholl towards Perth he made a stop near Dunkeld, as would any traveling, renowned artist, to meet another famous artist who lived there.

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We welcome your contributions to this quarterly newsletter! Please forward news of any achievements, births, marriages, or graduations to Amy Mooney (danceramy@aol.com) to be included. If you have an article, story, artwork, or bit of Scottish lore to share, please submit it to Jane Dunbar (thedunbars@mindspring.com).

### **S.C.O.T.**

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