

THE VIRGINIA HIGHLANDER



FALL 1984

THE NEWSLETTER OF THE SAINT ANDREW'S SOCIETY OF WILLIAMSBURG, VIRGINIA

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FALL FEATURE ISSUE

"THE PRESIDENT'S RAMBLINGS"

Lads,

This edition constitutes our "Fall Feature Issue" of the Virginia Highlander..Aye, and its chock full of interesting articles! Special kudos and thanks are due to Bruce Schoch and Gordon Duffus for the long hours and arduous labor spent in putting this publication together. I'm sure that you will enjoy the fruits of their labor as you read the contents of this special Virginia Highlander. Great job, guys!

I wish to thank those of you who participated in our Society's activities during the Spring and Summer seasons. Your attendance at the Ceilidhs, the Tartan Ball, the Saint Andrew's Society tent at Grandfather Mountain, Tidewater, and Alexandria Scottish Games are measures of your dedication to promoting our proud Scots culture. Especially worthy of mention were the efforts of Saint Andrew's members in support of the Williamsburg Scottish Festival! It may be a bit strong to say that the foundation of the Festival is the membership of the Saint Andrew's Society.....but our membership sure does provide a lot of "bricks" for that foundation! Thanks to each of you who served on the Festival Board, labored on the myriad of tasks that occurred before, during and after the Festival, became Balmoral Sponsors, or just attended the event and joined in the fellowship under the Saint Andrew's Society tent on the Clan Row.....it was a glorious Scottish-American Day!!

There are other thoughts to share with you....As you probably notice, we Scottish-Americans revere our clan connections and seem to delight in every opportunity to "show our colors"....wear the tartans that attest to our clan allegiance. Our Society promotes the display of tartan several times each year. We use Society-owned tartan banners as wall hangings for the Tartan Ball and Burns' Nicht gatherings as well as use them as the centerpiece for our traditional "Kirkin' o' th' Tartans." At the latter, we have the swatches of tartan blessed by the clergyman officiating.

Saint Andrew's is anxious to increase the number of tartans owned by the organization. Consequently, we urge you to present a piece of tartan representing you clan or family to the Society. Sufficient material should be provided to make a banner that is approximately 51" long and 34" wide with a 2" "fold-over" at the top. The fold-over would accomodate a $\frac{1}{2}$ dowel for hanging vertically. The opposite, or fly end, would have a right triangle cut out of it, leaving two points. The result would be a rectangular, swallowtailed burgee or pennant, approximately 51"X34". You may prepare it yourself or present a yard of material to the Society and we will arrange for fabrication of the burgee. A "yard" is normally 36" long and anywhere from 52" to 60" wide, dependent upon the manufacturer.

The Society is also exploring an alternative approach to the acquisition of tartan. Jack Rouzie has been talking to a merchant who may be able provide one yard swatches in bulk for our use at reasonable prices. If Jack's efforts are successful, we may be able to have the Society act as the agent...collecting money from the membership and placing a single order with the merchant at a reasonable fee. We'll keep y'all informed on the progress of this endeavor.

As you can see.....this is a "rambling" letter, indeed! Here's another matter to share: "Legacy Memberships." They have become a matter of increasing importance to your Board of Directors. The concept of "legacy memberships" is prompted by Society's fervent desire to encourage the sons of members to become members in their own right. The directors want to avoid the Society becoming a "one-generation organization." To show the measure of this concern, an ammendment to the by-laws of the Society will be presented to the members at the Annual General Membership Meeting in January. Bill Monroe is our coordinator for this effort. If you have a son who is approaching membership age, or in the age span of 18-25 years, please contact Bill.

In closing, we will have several major events during the next few months...the Kirkin' o' th' Tartans and Burns' Nicht. These two activities reflect the wide range of our promotion of Scottish culture. In the former, we have the solemnity of a gathering to worship together and witness the blessing of the symbols of our ties to Scotland. In the latter, we have a joyous gathering at our Burns' Nicht Supper..the "grandest nicht o' th' year!" That night we commemorate the Bard o' Ayr, the poet whose magic words have carried the essence of Scotland and the Scottish soul around the world and down through the ages. I encourage you to attend these two activities. Join with your fellow Scottish-Americans to enjoy this rich Scottish heritage that is so important to us.

Yours, aye



HOWARD S. TOPP
Clan Sutherland
President, St. Andrew's
Society of Williamsburg



The Clans of Scotland.....

"Amongst the social organizations of the world, perhaps none has so captured public imagination as the Scottish clan system. The reason is not difficult to find, for it has carried down, into the modern world, the great principles of 'tribality' and 'inheritance', from which people have elsewhere so often strayed, but to which the human race ever returns for inspiration."

"There was nothing democratic in the constituents of the clan system. It presents to our view a series of social grades from the Chief down to the Bondsmen which make it in effect the most aristocratic of communities. "This society, however, "was based in name and theory upon the family, for 'clan', this is, 'children', is the gaelic equivalent of 'family, and our Scottish Chiefs and Barons were quick to perceive that, in a family, there can be no class-divisions, and accordingly developed the most magnificent aristocracy in the world, wherein 'not only the nobilitie but the hail people', as Bishop Leslie explains, 'tak an inordinate pride' in noble birth, and in which 'pride of ancestry, directed as it was amongst this people. produced very beneficial effects on their character' and 'proud as a Scot' became a saying all over Europe."



The clan system may have been imported to Scotland by the Scots when they arrived from Ireland or may have already been in use by the Picts. Be that as it may be, the Scottish clan system was more localized than the Irish and had a very much stronger territorial connection.

The clans developed an "ancestral attachment" to their land, "in which every hilld, glen, and stone of the 'duthus' (original territorial holding) gives abiding pleasure to generation after generation."

Our ancestors learned early that "land to cultivate and a chief to rule, are the two primary essentials of developing civilised organizations."

The early clans held their lands by being the first to take effective possession. Many clans can still tell the story of how their progenitor gained control of the 'duthus', i.e.: the MacLEODS boast how their progenitor vanquished a black and bull and took possession of the land for

his people. The Forbes progenitor killed a bear, single handedly, and found a 'duthus' for his people. Other clans have other stories. The first tribe to "raise smoke and boil water" at a location was believed to hold that land "by the grace of God". It was only when Scotland was being organized into a feudal kingdom that this system of land ownership was changed and the land was divided into Fiefs, "held by the King." In practice, feudalism and the clan system were very much alike and all through the highlands the territorial connection was a very strong one."

Some historians have stated that "feudal oppression", as practiced by the highland Chiefs was one of the main causes of the decline of the clan system.

Another historian with, what I believe to be, the correct analysis of the situation wrote, "A man whose life and property depended on the willing service of his followers and whose police were these same followers, had to behave himself reasonably well so far as they, at any rate, were concerned. He might murder his wife, carry off his neighbors', burn another Chief's castle or rise against the King; but to do these things, or to prevent someone else from doing them to himself, he had to depend on the clansmen who were his tenants, who were highlanders with a sense of their dignity and as much right to the tartan as himself. "The (English) Duke of Sutherland learned this lesson when, after having depopulated his estates, he attempted to raise a regiment of soldiers. The people jeered him and chased his carriage back to Dunrobin. Kinship lay at the root of the clan system. Some clan members were actually related by blood, others by name, and still others because it was the thing to do at the time.

The Chiefs enjoyed immense power but this power was not always absolute. Each clan had a family or clan council, which was composed of the heads of the various branches of the clan. This council, depending on the size of the clan, could be informal or take on the trappings of a Parliament. It was not unheard of for a clan council to direct the affairs of the clan when the chief was incapacitated due to physical or mental irregularities." "Nothing can be more erroneous than the prevalent idea that a highland Chief was an ignorant and unprincipled tyrant...If ferocious in disposition, or weak in understanding, he was curbed and directed by the elders of his tribe who by inviolable custom were his standing councillors without whose advice no measure of any kind was decided. "The clansmen were not really the trusting sheep of legend either. There are several accounts of clansmen reaching the end of their respective ropes and dangling their Chief from the end of his." The clansmen looked upon the Chief's interests as their own, and in return expected him to care for their interests."

The political make-up of a clan might be as follows:

1. The Chief.
2. The Tanist....the heir apparent.
3. The Commander...a war leader when the Chief failed to lead in person.
4. The near Kinsmen of the Chief.
5. Chieftains...the heads of the houses into which the clan might be divided...including cadet branches and Septs.
6. The Clansmen themselves.

7. The dependents of the Chief...ancient occupiers of the land or broken men who sought the Chief's protection.

The Clan system was losing ground fast as "the '45" rebellion approached. After their crushing defeat at Culloden, the Jacobite Clans were given the "needed incentive" to abolish the Clan system altogether. The Whig Clans soon followed and the system died a wimpering death when the sheep came to replace the people of the clan.

Gordon D. Duffus

The Whisky Water

IT flows from springs from off the hills
and as it tumbles down,
it soaks the barley in my steep
until it's sodden brown.

Then couched upon the bothy floor
the grain begins to grow ;
and life is warm and rootlets form
and with my shiel the seed I turn
and furrow with my plough.

Now is the malted barley green
and now its death I seek ;
now must it die to live again,
now must it lie within the kiln
and heated be and peated be
and slain and soused wi' reek.

And now to turn the milling stones
the whisky water toils again,
and grinds for me the speckled grist
from which, wi' barley flour and husk,
I make a mash and slowly wash
the sugars from the grain.

It's then the barm brings back to life
this malted barley bree ;
the yeasts they feed on sweetness
and brew a beer for me
—my pots to fill and twice distill
to gain my *uisge beatha*.

But now, I will let well alone
that it may better be ;
the years are long, the winters cold,
but I'll not have my whisky sold
until it's lain in wood and old,
until it's urto liquid gold
and fit for you and me.

Then we'll add a little water,
a little whisky water,
and say, "*slainte*" and thanks for ever
for this blessing from the hill.

Norman McEwan



CLAN SEPTS

There are several definitions for the word "sept" and one is as good as another. Webster states that a sept is "a branch of a family" while Frank Adam, the authority, wrote, "a sept is a house within a house, denoting the branch of a line which is itself a main clan stem, also an unaffiliated in-taken tribe." A sept, it would therefore appear, would have been a family or clan unto itself, possibly (in some instances) coming under the authority of a variety of chiefs due to an assortment of factors, some of which follow:

1. The clan's (read "Sept's") Chief is a female heiress who marries outside of her family, her husband would gain clan leadership and all rights inherent in her title and lands. Thus, the clansmen who were under the heiresses' control are now under her husband's control. (Clan Sutherland had such an incident when a Sutherland heiress married a member of Clan Gordon. This Gordon failed to take the name of Sutherland and therefore his wife remained Chief of the Clan...Gordon controlled her and the Clan of Sutherland, at that time, was no more than a Sept of the house of Gordon.)

2. The present Chief if forfeited (for whatever reason) and loses control of his lands and his people. Usually in such an instance, the crown will appoint a loyal subject to take over the title and lands of the attainted chief. The inhabitants go with the land! The Campbells made an art of this type of land gathering.

3. An illegitimate child of a Clan Chief could (and did) start a new branch of an old family. This new branch would be considered a Sept of the original clan but would generally have a different name which would be derived from the illegitimate progenitor (such a MacIain, a reference to John, who might have been the bastard of the Clan Chief).

4. Sale of the clan lands by the present chief to another would set up a situation where the new landholder could, and did, exercise feudal overlordship over the clansmen who remained on the newly purchased land.

5. Some clans were absorbed after losing a feud with another clan and having the victors occupy the defeated clan's lands.

6. The crown was not opposed to granting lands to other than the original landholders and such a situation would place the original inhabitants under a new master who might or might not be of the same family.

7. Some clans, seeking protection, were known to align themselves with stronger clans (usually in the same area) by giving their loyalty to the stronger chief as their feudal superior and thus became, in effect, a Sept of the stronger clan.

8. Younger children of the Chief (or the heads of the cadet branches, for that matter) would start their own families who would, most of the time, align themselves with the main clan. These Septs would invariably have different names than the main branch, even though there would be a blood connection.

9. Some clans, having been forced off of their ancestral lands, were forced to seek a place to live. This could be accomplished by swearing loyalty and broadswords to another Chief. This type of situation created a Sept. One such incident is related as follows:

"JOHN Robson, Chieftain of Clangun in Catteness, did now of late, the yeir of God 1618, mak his refuge of Southerland, having fallen out with the Earle of Catteness and Macky; so that this whole surname doth for present depend altogether upon the house of Southerland."

It can be seen by the illustration just given, that "dates" would have a lot to do with who was a Sept of who as leadership could, and did, shift with the passage of time...today the MacWIMPS are considered a Sept of the MacNUGGET clan but tomorrow, the MacNuggets' Chief is found in the Queen's bed and his lands and title are forfeited to the Crown. MacSNEAK, who told the King that MacNUGGET was diddling the Royal Squeeze, is given MacNUGGET's title and lands...He also inherits the MacWIMPS and they become a Sept of the clan MacSNEAK. Simple, huh? It all depends on which day you ask a MacWIMP which clan he belongs to as to what answer you might receive. On the other side of the coin, are the Septs which have been Septs since before mother's milk caused cancer. Still confused? Forget it!!!

ST. MARGARET'S GUILD: All Scottish Margarets are eligible for membership in this Guild which serves the tiny Chapel of St. Margaret at Edinburgh Castle. Those of you who have visited the Castle may, or may not, remember this little building, the oldest example of Norman architecture in Scotland. There is a long story behind it.

Margaret, by birth an English princess, lived in exile in her childhood, due to the troubled conditions in England. She with her parents and brother and sister, were at the court of King Stephen of Hungary where the girls were reared in the strict tradition of the Benedictine Order, a life of prayer and work. Times changed. When she was about ten years old, the family was recalled to England, but very shortly her father died, so that his family lived in the court of King Harold. Then came William the Conqueror. Edgar, heir to the English throne, with his mother and sisters fled northward and was welcomed at the court of the Scottish king, Malcolm Canmore. Malcolm was already their friend, for he had spent several years at the English court following the murder of his father, and now he married Margaret.

Margaret is described as a tall handsome girl of the Saxon type, but the early chroniclers were more interested in telling about her character than her appearance. She read Latin and was acquainted with the writings of the early church fathers. (A beautifully illuminated page of her Bible is on display in her chapel.) She was devout, and a practicing Christian. Her interest in social reform led to the improvement of manners at court, and her love of the liturgy of the church led to her influencing reforms in the Scottish church. By tradition, she sought to improve the living conditions of the poor, to work for prisoners' rights, and to strive for social justice. She was simple and unselfish. Her people had free access to her. There was a stone, called St. Margaret's stone, near Dunfermline, on which tradition says she used to sit so that anyone in trouble might come to her. Her charity was unbounded; the chief aim of her life was service to God and to her fellowmen.

Although Scotland is a Protestant country, her feast day is still observed on November 16 as St. Margaret's Day. Her little chapel, which had fallen into disrepair, was restored during the 1930's. In 1942 the St. Margaret's Guild was started under the patronage of H.R.H. Princess Margaret. The Guild members are to supply and place fresh flowers in the chapel throughout the year, to keep the life and principles of St. Margaret before Scottish women as an example of Christian womanhood, and to encourage the use of the Chapel for public and private devotions. The first Margaret to place flowers there was Princess Margaret herself, and Margarets continue this offering to beautify the Chapel built so long ago for a saintly queen.

AUTHOR'S NOTE: The article on highland dress that follows is based upon a series of articles that appeared in the "Dunrobin Piper", newsletter of the Clan Sutherland Society of North America. Where possible, I have altered my original text to give it more of a universal application.....
..though you will still note a strong Sutherland influence!

HST.

HIGHLAND ATTIRE

I've received several queries from our membership as to the proper and correct wear of Highland garb. With the coming "season" for Highland games, festivals, and similar events, I've endeavored to prepare a series of articles on the wear of our distinctive national dress. I must readily admit, I am NOT an authority on this subject, but rather just a person who has done some research, asked some questions and tried to be observant of others. Now, one thing to set straight right quick.....our Scottish attire is not a "costume." A Sassenach might wear Highland dress as a costume, a Frenchman might.....but not us! We wear the kilt and attendant regalia as modern Scottish-Americans, dressing in garb that is suitable for most occasions. I hope that whatever information and guidance that I may be able to pass on to you will be helpful in some measure.

Probably the best place to start any discussion of Scottish garb is with the kilt.....the most distinctive Scottish garment. A Sutherland kinsman might not have the wide variety of designs and hues that the MacDonalds or Mac Phersons have...though he would have quite enough for his use. Very few clans or Scots families have only one tartan available. Actually, all tartan patterns, which most technically should be identified as "setts", can be categorized in a very few groupings. The Sutherland tartans fall into what is referred to as the "Black Watch Group." This group generally contains a Black Watch background pattern with some sort of differencing. The familiar "Ancient Sutherland" is the tartan most often worn by proud Sutherlands. This is the basic Black Watch..or "Government Tartan"...with three red and two white stripes overlayed. The Ancient Sutherland can be worn in the subdued "Old Colors" or the more vivid "Modern Colors".....confused? Yup, they are both Ancient Sutherland with exactly the same thread count. My first kilt is finished in what is properly described as "Ancient Sutherland-Modern Colors." Ah, but there are other Sutherland tartans. For example, there is the "Modern Sutherland." This tartan possesses the exact same thread count as the 42d regimental pattern, in effect it becomes a Black Watch pattern, but in lighter colors. There is also a "Dress Sutherland" with a white background and blue and red overstripes; however, this pattern is most frequently worn by the lassies. A fourth pattern is the "Reproduction Sutherland." I first saw it being worn by Mr. and Mrs. Hamish Sutherland during their visit to our shores with the Countess in 1979. This beautiful tartan is the ancient pattern, but in shades of warm browns, gold and light blue. During our 1981 visit to Scotland, I convinced Carolyn that I "just hadda have a new kilt!!" I opted for the reproduction tartan and currently wear it as part of my daywear attire. Which tartan should you select for your kilt? The choice must be your own. Select the tartan, shade, and weight of material that you find most pleasing.

As to the wearing of the kilt, there has been some controversy as to the length of the garb. When I bought my first kilt some 29 years ago, the common practice was for the kilt to come to the middle of the kneecap...and for the hem to barely touch the floor when the wearer was kneeling. This style of wear has been used since Victorian times and the mid-19th century revival of kilt-wearing. Along with many other people, I feel that this length is most comfortable for me. However, no less an authority than J. Charles Thompson has supported a shorter kilt. In this more "modern" configuration, the kilt should be worn in such a manner as to display the whole kneecap. With the wearer kneeling, this style would bring the hem several inches from ground level. Actually, the best guidance is to select the length that is most comfortable for you...avoiding the excesses.

The kilt is composed of somewhere between 5½ and 7 yards of material, depending on the cut of the garment. Generally speaking, there are two ways of constructing a kilt. The most common method of pleating the kilt is to recreate the tartan pattern in that portion that is pleated. In this manner the complete repeat of the sett is hidden in each pleat. Now I have both my kilts cut and pleated in the more voluminous, so-called "military style." This style of cut allows the same part of the tartan to be displayed on each pleat. This cut allows a flash of other colors when walking along with the normal "swing of the kilt!" As with the selection of length, my choice of the military style for both my kilts was a matter of personal preference...I felt the five-yard length of the box-pleated kilt was somewhat "skimpy;"...and being a true Scot..."Aye, a couldna' turn down the extra yards at no extra cost!" Whatever your own personal choice of kilt, there are three measurements you must provide your kilt maker: waist, seat, and length. A word of caution on providing the waist measurements: remember that the kilt is worn with the top of the kilt somewhat higher than with trousers, so measure accordingly. This may seem somewhat strange at first, but not to worry. The measurement of the waist should be "snug," the seat "easy," and, as mentioned previously, the length of the kilt should be that which you find comfortable.

So you order your kilt from a supply house and, at long last, your treasured national garb arrives...and then the most fearsome question of all comes into mind: "What should I wear under the kilt??" Well, if you were a soldier in one of the Highland regiments, you would be wearing "Regimentals," that is to say, nothing! Indeed a soldier would be on report as being "out of uniform" if he wears anything at all under his kilt. Of course, there are exceptions to this rule...while engaged in Highland games and sporting events as well as dancing. I must admit, in my younger days I wore my kilt in the "regimental manner." But a seven-mile march on a Washington, D.C., Cherry Blossom Parade one frigid night changed my mind--there had to be a better way! Actually, I was able to rationalize it all by saying "I'm only half Scottish...and it's my father's thin German blood rebelling against the chill winds!" So, again, the choice is yours. Most men do wear shorts or briefs...and a close friend, Paul Ritchie of Williamsburg, has had shorts made in a proper tartan material! Whether you do...or don't...never admit a thing! We invariably have someone ask us the usual question....Never Admit a Thing!

From the Newsletter,
St. Andrew's Society of
Washington, D.C.



"Sorry. Next please."

With your well-fitting kilt acquired...what else is necessary? Well, we are actually concerned with clothing that serves two roles: everyday wear and formal wear. I'll endeavor to point out the differences in attire as the other elements of garb are discussed.

You may have noticed that there are no pockets in a kilt. This revelation leads us to our next item of wear...the sporran. In the sporran you can squirrel away all those items that usually clutter up your trouser pockets. The material from which this item is constructed depends upon whether it is to be used for "day wear" or "evening wear." For day wear the most frequently seen style is that made entirely of leather. In keeping with the "hunting" nature of most day-wear articles, normally no metal is displayed. I have, however, seen unpolished metal fittings and occasionally a clan badge attached to the flap portion of the bag. Since the sporran is completely utilitarian, it should be sufficiently spacious to comfortably accommodate all that you would desire to carry with you.

Another style of sporran proves to be a good "universal" item...the animal mask sporran. This type is totally correct with either day or formal wear. Though otter and badger hide seem to be the most popular, the concern with the endangered species has reduced the

availability of skins...which is all for the best. I have seen other animal pelts used as well: muskrat, woodchuck, and marten. My day-wear sporran is hand made of mink and I know one person, Fox Urquart of Courtland, VA., and a member of the St. Andrews Society, who wears a sporran constructed of skunk skin! Needless to say, it does cause a certain amount of interest.

Evening sporrans are also of fur, usually with silver mountings and a chain strap. More often than not, exotic furs are used, with sealskin the most popular. There has been a trend away from the use of seal... due in great measure to the public outcry over the inhumane slaughter of seals by Canadian and Norwegian sealers. I feel that we may soon see extensive use of artificial furs in the making of sporrans. My own evening sporran is of white rabbit fur with silver cantles.

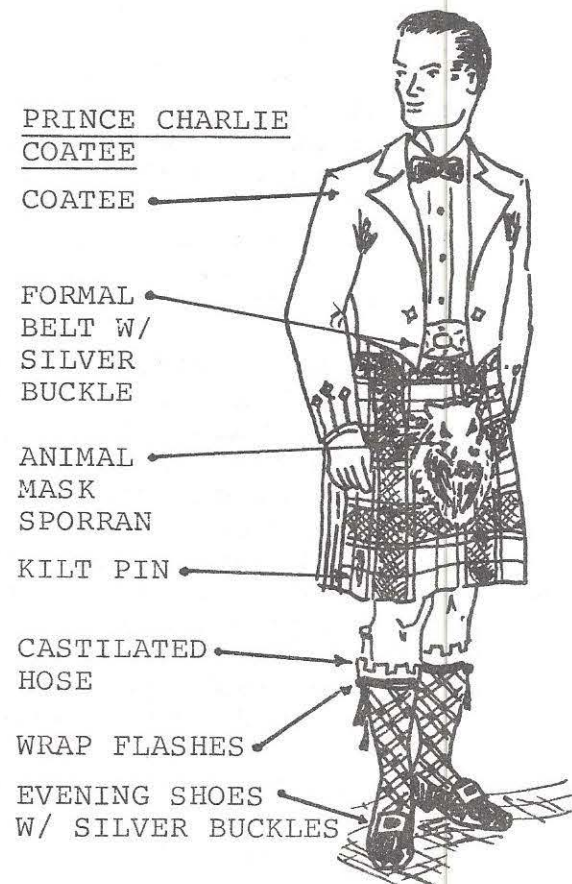
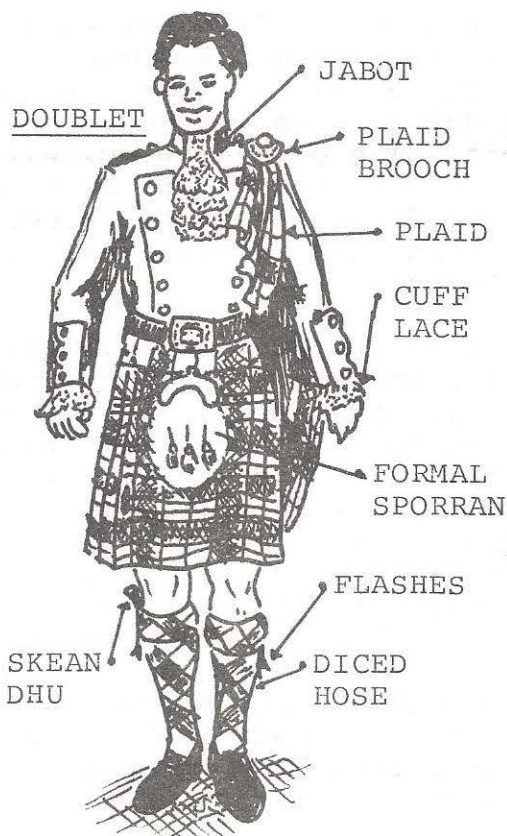
Occasionally you will see pipers' sporrans being worn as part of formal attire. These sporrans are constructed of horse or goat hair and, although acceptable, tend to be somewhat unfashionable and austentatious. The choice of sporran will depend upon many factors...money being a most important influence! If you are quite handy, you might wish to try and construct your own; if not, then perhaps the animal mask might be an ideal choice...dressy enough for formal and at the same time proper for day wear.

With the kilt and sporran in place, how about a belt? Day-wear belts should be wide, dark-brown leather with plain or subdued buckles in keeping with the "hunting" nature of day wear. Black belts with silver buckles are in common day-wear usage. Frequently proud clansmen position a clan crest in the buckle or engrave initials on the surface of the metal. The most formal belts tend to be of black morocco, patent or highly polished leather with ornate silver buckles. If you are in the process of buying a "universal," stick with a black belt with silver buckle... this will be totally serviceable on all occasions.

Say, we are coming right along in our outfitting process. But, wait! You ask, "What about those ugly legs of mine...what do I do about them?" Well, I was able to cover my unsightly legs with the proper hose...yes, the Scots think of everything. Day wear calls for solid-colored stockings that effectively harmonize with the kilt, shirt and jacket. I have a pair of hose in a dark Lovat Green that go especially well with the Modern Sutherland Kilt. I also own a pair in a hodden brown hue for the Reproduction Kilt. My formal hose are in Sutherland colors...a formal Argyll pattern. I also have a solid off-white for summertime wear with my white Prince Charlie coatee. Solid black or a solid off-white are also popular, as is a "diced" pattern in red and white with a "castilated" top. Some purists insist that the tartan, Argyll pattern should never be worn with day wear. My personal opinion is that they are appropriate for certain "dressy" occasions. For example, I have worn the tartan hose when attending church services for the Kirkin 'o' the Tartan.

"Flashes" are essential when wearing hose. Garter flashes are available in several different styles. The most common type is the day-wear pattern of elastic straps with cloth flashes attached. The tops of the hose are normally turned down in order to cover the elastic, but exposing the cloth flashes. An alternative is a cloth garter that is wrapped and decoratively knotted at the hose tops. In this configuration, the flash is left without turning down the upper portion of the hose. Flashes are normally of wool and in solid colors for day wear and silk for evening, though most people use wool flashes for all occasions.

Shoes may be the traditional "gillies" or the more mundane oxfords. Gillies are those open-instep shoes, laced up and tied around the ankles for day and with silver buckles added for evening wear. Actually, any useful stout shoe can be used for day wear...as long as it's not anything grotesque! I feel that the highly polished "GI" black shoes are just fine for formal wear, but the patent-leather evening shoes with silver buckles certainly are handsome looking.



With kilt, sporran, belt, hose and flashes in place, it is time to select a jacket. There are a variety of jacket styles suitable for all

sorts of occasions. Day wear is traditionally in the previously mentioned "hunting" style, rather subdued without shiny metal anywhere. Tweeds seem to be the most popular; however, those of us who live in the "sunny South" have realized that tweeds are not always the most comfortable! There are a multitude of light-weight jackets in a variety of materials to suit all tastes and climes, so again the choice is yours. You will frequently see a man wearing a sport coat with his kilt...and it doesn't seem to look right. Why? Well, men's sport coats are way too long and cut quite differently. A kilt jacket is much shorter, cut away in the front with evenly rounded corners, and extending no further down than the sewn pleats on the back of the kilt. This is not to say that a sport coat cannot be appropriately modified. A competent seamstress, with an authentic day jacket as a guide, can modify a quality garment quite handsomely. My Carolyn has modified six or seven sport coats for wear as a kilt jacket. My light tan Harris Tweed jacket is one of her products...and as handsome as any \$200 jacket available. Though Carolyn is "out of the business," two local tailors do convert jackets. The cost is about \$35. Contact Mrs. or Mr. Saunders, at 874-2906. Knowing this, you now know what can be done with that beautiful Harris Tweed jacket with the "skinny" lapels that has been gathering dust in your closet for years.

In the last few years, there has been an increasing need for some type of "semi-formal" jacket"...between a hunting jacket and the more formal attire. Some people have met the challenge with more ornate accessories and metal buttons on a day-wear jacket. Supply houses have brought out a line of jackets called "day doublets" as well, and made a few bucks. This type of jacket favors the "Ike" jacket, trimly cut, with silver buttons and available in a variety of colors. The only drawback with this style is that some folks feel that it looks a bit too "military," while others think it appears too "fancy" for day-wear.

Formal jackets generally fall into two categories: "doublets" and "coatees." Doublets come in a variety of styles with the common feature being that they are all worn with a lace Jabot and matching cuff lace. My own doublet is finished in a burgundy velvet with two rows of silver buttons. This style is both colorful and comfortable...and suitable for all formal occasions.

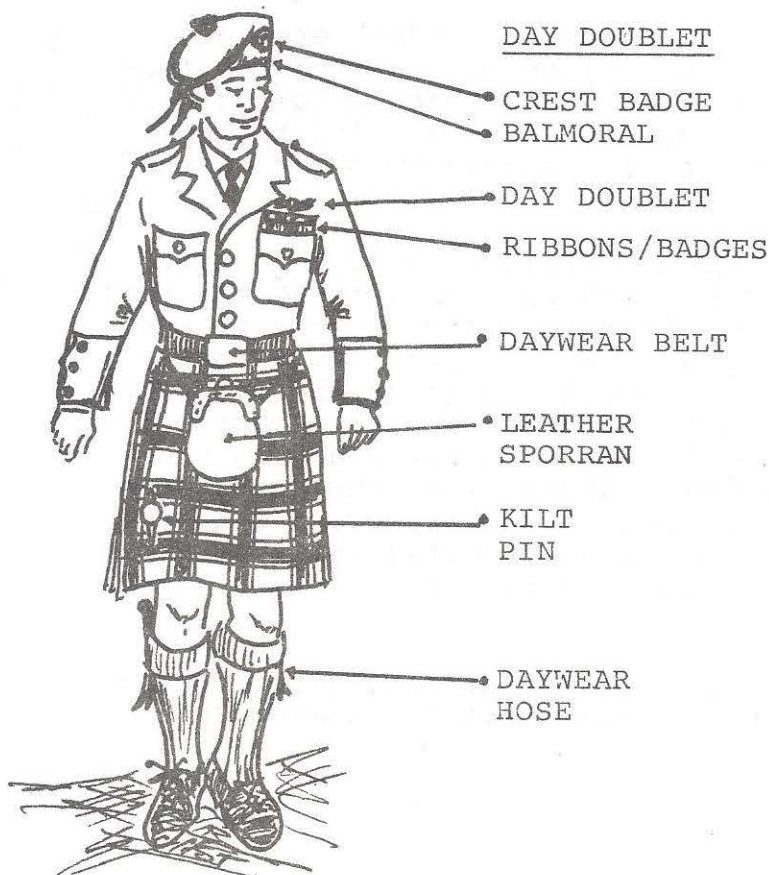
A more common style of formal jacket is the "Prince Charlie." This jacket is quite similar to a formal tail-coat tuxedo...except the tails are cut off at the kilt-jacket length. It has silver buttons at the front, cuffs, epaulettes and on the tails. The facings are normally black and the coat can be worn with or without a vest at the option of the wearer. I have a modified Prince Charlie that I wear occasionally. Well, actually it isn't even a Prince Charlie at all...I had an old "mess blue" uniform jacket that was rarely worn; I had the jacket modified by the changing of the red facings to black, removal of the gold buttons and sleeve "frogging," and the substitution of silver buttons...and instant "pseudo" Prince Charlie! Aye, and the price is right too!

It might be wise to mention the wear of military and fraternal decorations and medals. It is always proper to wear miniature medals in

evening dress. If wearing a doublet, they should be positioned on the left breast and rather high. With a coatee, a different location may be specified. The Army, Navy, and USMC prescribes the wearing of miniatures on the left lapel. The USAF, always being somewhat different, wears them on the jacket. Miniature medals are never worn with day wear. If decorations are to be worn with day dress, they are full-size medals and worn on the left breast. Appropriate skill badges, such as pilots' wings, would normally be worn, as well.

Shirts and ties vary with the formality of the occasion. As mentioned earlier, the jabot is worn with the doublet. The jabot can be either a separate device or part of a shirt. Actually, my own personal doublet has the sleeve lace attached permanently to the cuffs and the jabot as a separate piece of clothing. The coatee is normally worn with a black bowtie and formal shirt. Formal shirts are usually white, though a tasteful solid color would not be out of line. Stay away from anything "way out."

Day-wear shirts are a matter of personal preference. Again, a conservative choice is probably best. Some purists insist that tartan ties should never be worn with the kilt. Though not a purist, in the past I have always worn a plain dark-green tie, preferring to keep my Sutherland-tartan tie for wear with the blazer and trousers. However, I have worn a tie in reproduction colors since I bought the reproduction kilt. Sorry 'bout that purists. If you wish, you can wear a dark tie with small crest device, or the ever popular "old school tie." In warm weather and relaxed surroundings, open sport shirts are suitable... and a whole lot more comfortable than jacket and tie.



A bonnet will "top" off your selection of clothing. There are two types of bonnets that are commonly seen: the "Balmoral" and the "Glengarry." The Balmoral closely resembles the old Scots' broad bonnet and is far and away the most popular. You will find the Balmoral with either plain or "diced" band in red, white, and black. The bonnet is most correct in dark shade, the tartan "Tam-O'-Shanter" style generally thought to be out of place for wear with the kilt.

The Glengarry resembles the "overseas" cap that some of you old soldiers remember. It is also made of dark material with or without a diced band.

Both styles of bonnet come with a cockade and ribbons in back. The cockade is either in Hanoverian black, Jacobite white, or in the primary colors of the clan crest. The ribbons of the Glengarry are always free flowing, but those on the Balmoral are frequently tied in a neat bow. My good friend Fox Uguart insists that a married man should always wear the ribbons tied...displaying the ties that bind the wearer to his lady fair. If you decide to wear ribbons knotted, you will have to cut a few stitches from the original configuration and insert a few in the knot to hold it solid...otherwise it will look "Droopy."

Both types of headgear are worn jauntily cocked to the right. The Glengarry is worn like the overseas cap, while the Balmoral is worn with the band parallel to the ground and the rest of the bonnet pulled to the right. Never wear it on the back of the head...gross! When worn in the correct manner, the ribbons will be centered at the back of the head and the cockade will be over the left temple, much the same as a military beret.

Well, you're about completely outfitted...except for what I'll just call accessories. " For formal wear, a plaid is a handsome accessory, though not an absolute necessity. Plaids come in two styles: Evening plaids, often called the "bleated" plaid, and "pipers" plaids. Both are correct for evening wear, but the evening plaid is more frequently seen at formal events. This plaid, finished in the same tartan as the kilt, is fastened at the waist, swooping up the back and secured to the left shoulder. Normally, the plaid is never worn with day dress. I wear mine occasionally for church services, though I have been roundly criticized for this practice by my "purist" friends. Actually, a Kirkin' is about the only place where the wearing of the plaid with day wear might be considered proper...and, even then, not by all people.

Other accessories that you will be concerned with might be considered jewelry. The kilt pin is much less utilitarian and a whole lot more decorative these days. Although the plain blanket pin is just fine for informal occasions, most people prefer a more ornate design. I wear what is called the "Sutherland Targe Pin," a pin in silver with a battleship and sword motif. One caution: it is wise to pin the pin through the top layer of fabric. This practice will prevent any ripping of the kilt and cut down of the pinning and unpinning each time the kilt is worn.

Being proud Sutherlands, we like to show our badge as well as our colors. We normally wear our clan-crest on the cockade affixed to the

bonnet. This is the crest of the Countess surrounded by a "buckle and strap" and finished in silver metal. If you prefer, any decorative pin or small Celtic-pattern brooch could be pinned to the cockade. I would make one suggestion--based on experience, mind you--it is wise to position the pin on the bonnet, mash down the pin and clasp, and leave it alone. I neglected to do this with my first badge and ended up losing a family heirloom, my grandfather's badge.

It might be wise to make a comment on the wear of feathers behind the badge. Only a chief of a Scottish clan is authorized to wear three eagle feathers; two feathers are worn by a chieftain and one normally by clansmen who are entitled to under the guidelines established by Lord Lyon. Many clansmen prefer to wear their own clan plant badge behind the crest badge. In the case of the Sutherlands, this is butcher's broom or cotton sedge.

If you wear the plaid to formal events, a brooch is most in order. Worn at the left shoulder, plaid brooches are typically large, silver, and frequently set with a cairngorm stone. Cairngorm is either "smokey" or yellow quartz...though with the exorbitant cost of these stones, most are man-made.

Probably the last accoutrements to address should be the dirk and skean dhus. These edged weapons are worn with most forms of Scottish attire. The skean dhu, often called a "stocking knife," is usually worn stuffed into the top of the right stocking--unless you're a "southpaw," in which case you should tuck it in the top of the left stocking. This knife is useful as well as decorative, being used in much the same manner as you would use a jack-knife. Day-wear skean dhus are usually made with bone or wooden handles, while evening styles are silvermounted and quite decorative.

Dirks are long, straight-bladed daggers. Normally worn only with evening wear, many people wear them at all times. If you desire to wear a dirk with day wear, go right ahead. However, don't wear an ornate, bejeweled model; save that style for formal occasions.

"BUT I DON'T HAVE A CLAN..WHAT TARTAN DO I WEAR?"

"What do I do??....I'm of Scottish descent, but not connected with any clan.....What tartan do I wear?" This is a question asked by many "clanless" Scottish-Americans. A quick glance through the "Scots Kith and Kin" reference book reveals that many a bona fide Scottish families bore no clan connection. This, the question of proper tartan is of considerable importance to many people.

Let's put the situation in a real context. One of my Scots-born ancestors was a Peter Barr Sampson. The Sampsons are a Border family unconnected with any clan. If Peter Barr Sampson was my only Scottish ancestor, I would be one of those people in a "tartan quandary." Ah, but not to worry! There are, indeed, many tartans that can rightfully be worn by

clanless Scottish-Americans...including the descendents of Peter Barr Sampson!

Perhaps the most authentic and "traditional" such tartan is the so called "Hunting Stewart." The Stewart name was actually affixed to the tartan in the 1880's. Before then, it was for many years a general hunting sett throughout Scotland. For all intents and purposes, the Stewart name should be ignored and the sett be accepted as a "universal" tartan.

The "Jacobite" tartan was first recorded in 1712, when it was worn as a secret symbol of sympathy for James Stuart, the "King O'er the water," the Latin name for James being "Jacobus." In this turbulent period following the generally unpopular 1707 Act of Union with England, tartan became a symbol for "Scottishness." Another familiar tartan is the "Calendonia," a popular patten worn following the 1782 repeal of Act which forbade the wearing of Highland dress or tartan. Pleased with its appearance, the Chief of the MacPhersons selected it as the basis for his clan tartan in 1816.

If none of these are satisfactory, one of the many "District" tartans might be a pleasing choice. For example, a descendent of Peter Barr Sampson might select the "Strathcyde" district tartan for his own. A clanless Scottish-American should always check the District tartan associated with his family's area of origin. One other tartan deserves mention: The "American Bicentennial" tartan. This new tartan was designed and registered to celebrate America's 200th birthday. Not surprising, it is a red/white/blue tartan.

A caution: the so called "Royal Stewart" tartan is in fact a Royal tartan and should not be worn because your name is Stewart or in the belief that it is a universal tartan.

There.....that's a pretty good list to select from. Ah, but another question must be asked: Who is the Chief for the clanless folks? Her Majesty Queen Elizabeth, "Chief of Chiefs", Queen of Scots and direct descendent of Kenneth MacAlpin, Malcolm Ceann-Mor, Robert the Bruce, and George III, who was nominated by the last of the Jacobite Kings, the uncrowned Henry Stuart, brother of Bonnie Prince Charlie, as his lawful successor.

--Howard S. Topp

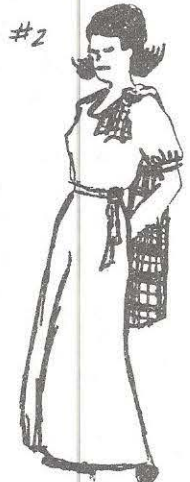
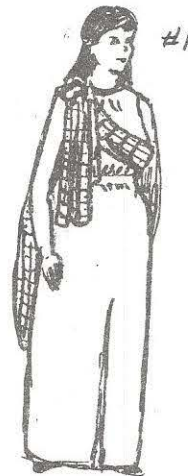
A LITTLE BOY fell in a river while it was in flood and was rescued by a man who witnessed the accident. The father later came to the man and asked, "Are you the man who saved ma laddie frae droonin'?" "Aye," replied the man, "I am that." "Weel! whaur's his bonnet?"

ON THE WEARIN' O' THE SASHES:

(Howard S. Topp)

I wrote the following guide to the lassies on the wearing of sashes that appeared in The Virginia Highlander, the newsletter of the Saint Andrew's Society of Williamsburg. Many people said that it was helpful to them. The manner of wearing tartan sashes has had customary significance for generations. Although there is no "legal" significance, we Scots tend to respect tradition, and this has resulted in a basic uniformity in wear. I have cited the accepted procedures for wear and offered some common variations. To be sure, all the styles of wear I have described bear the authoritative approval of the Lord Lyon King of Arms. I hope that the information proves helpful....(HST)

Style I. This is the style worn by Clanswomen. In this configuration, the sash is worn over the right shoulder, across the breast and secured at the shoulder by a brooch or a decorative pin. Drawing #1 at the right gives you an idea of this form of wear. In more recent years, a variation has come into widespread use: the sash is secured at the shoulder as before; however, the end hangs free along the back and there is no portion across the breast (Drawing #2). This extremely comfortable style has become a real favorite with the lassies! One caution: Never wear the sash across the left shoulder; this practice is restricted to chieftainesses and the wives of chiefs.



Style II. The style worn by ladies who have married out of their clan is somewhat different. If a lassie prefers to wear her original clan tartan, another style is prescribed. In such a case, the sash is worn over the right shoulder with the free ends secured at the left hip by a decorative pin (Drawing #3). A common alternative to this method is to wear the pin at the shoulder and secure the free ends with a large bow at the hip.

#3



Style III. There is another style worn by country dancers...though it is also worn by lassies who desire to keep the front of their dresses clear of the sashes. This style is normally held at the back of the waist by a button or hook-and-eye combination. It is then secured at the right shoulder by a pin or brooch with the free end falling backward freely as displayed in Drawing #4.

#4



Whatever happened to Hogmanay?

*ERIC BAIRD
reveals the
shocking truth
and makes a
heartfelt plea for
a revival of
goodwill*

Once upon a time, and certainly up to about fifty years ago, all Hell used to be let loose in Scotland in celebration of the New Year. The annual saturnalia was, of course, historically related to the Feast of the Circumcision, although it is to be doubted if the plebs ever fully appreciated the fact — come to think of it that is possibly fortunate. Anyhow at this time of intense merry-making, every door was opened to the staggering hordes of revellers, first footing their way through to Ne'erday's night.

Now, as we prepare for a new decade, is as good a time as any to face up to the awful truth. We have to concede the stark unplastered fact, which has been creeping up for some years but never admitted, and it is that for the most part Hogmanay has gone. Sunk without much trace. The myth that all Scotland is awash with wassail in the small hours of 1st January is no more. Oh there may well be a few stragglers draped around Glasgow's Tron Cross as the midnight hour chaps and the kirk bells ring out across the deserted city, but of course not so many people dwell there any more. Anyhow there will certainly be more frolicking around Eros in Piccadilly Circus. Times do change. Scarcely anyone is left who can recall those cheery throngs of lang syne.

For the most part now we all spend our celebrations morbidly closeted in family groups, gazing glassily at the telly, cynically aware of the pros. in some remote studio, working hard and unfunnily at the pretence of keeping the traditions alive, even whilst waving glasses of cold tea all over us.

Outside there's scarcely a living soul on the streets. Should there be a hint of callers the house lights will flicker out and those within coyly peek around the curtains, just in case any ligger (modern word for free-loader) should be so bold as to intone the compliments of the season on the doorstep. Aye it's a chancy business being a well-wisher nowadays, even in complete sobriety.

The simple explanation is that Scotland has been commercially conned into celebrating Christmas. The feast of Saint Stephen, once completely denounced as Popery by douce presbyterians following the Reformation, has now become the highlight. Where once people insisted on working through it to underline the point, they are even now turning thoughts to demanding Boxing Day off as well. Keeping up the pretence must have been a strain, which probably explains why it became traditional to let rip at Hogmanay. As one writer commented: 'It almost appears as if by a sort of antagonism to the general gravity of the people, that they (the Scots) were impelled to break out in a half-mad merriment on this day.' Whatever the truth of that one suspects the ecumenical and trades union movements of taking things TOO FAR. Perhaps they've now performed one of those political U-turns about which they are always complaining in order to redress the balance. Still they've forgotten New Year.

The plain state of things is that whereas the English are busy forsaking the Yuletide freakout, favouring escape by 'plane to the sun or ski slopes, it is paradoxically left to us Scots to play host to Santa. The fact that he has taken up permanent residence in Aviemore may have something to do with it.

As ever our over-reaction has set in. We put up street

decorations and the rest of the paraphernalia earlier than anyone else and extend the season of pseudo goodwill right into March, or at least that is when the last pantomime fairy flits. Not only does every house and single-end have its decorated tree, but so too does every suburb and hamlet, by courtesy of District Councils madly jealous of their rivals and lavish with ratepayers' funds in annual offerings to vandals.

It must be made clear that I am no Scrooge; indeed believe very firmly in the magic and cost of Christmas. But I do think that there is merit in a double celebration, and that the world's impression of the Scots' Hogmanay is right — or rather would be if it ever happened. Queen Elizabeth I encouraged it and seems to have excelled at receiving her Ne'erday gifts. One can see sense, too, in the custom of bribing magistrates at this time. A good way to begin the year. Still the major difficulty seems to be the discovery that there is no precedent for all the brouhaha of Hogmanay. It may simply be a survival from Druid times, when they gathered the mistletoe on the last day of the year. Hence our front cover.

Ne'erday only became significant in Christian countries with the introduction of the Gregorian calendar, which for far-sighted Scotland was in 1600 but aye lagging England were a century and a half later in giving it recognition. Another bit of useless information is that it does happen to be the anniversary of Union with Ireland (1801). On second thoughts let us pass over the fact as discreetly as possible.

Charles Lamb was of the opinion that 'no-one of whatever rank could regard New Year's Day with indifference', a sentiment of which we approve. Just try being different that's all. There has to be a unique opportunity in making a fresh start at this time, armed with endless resolutions which last only as long as a dram. It's good to forgive the past, kiss the neighbour's wife (and daughter) and at the same time and with equal determination quaff the man's drink. Such customs are too good to be allowed to lapse, although one might agree that stepping forth with a piece of coal in hand is a certain invitation to be mugged. As indeed happened in 1812 when Edinburgh burghers suffered an outrage of robbery which almost extinguished the goodwill. Only it was watches and not coal. Three youths were executed and it has to be said that the tradition of wassail or 'hot pint' went out with them.

Scots housewives do, on the whole, tend to keep up the hopelessly frenetic practice of cleaning the house, cupboards and contents for Ne'erday, opportunely seizing the chance of new carpets or whatever, and never admitting that it is family pride that is at stake. Few enough can bake a black bun, nor even the hogmanay which was some sort of three-cornered biscuit or cake. And another thing is that the custom of makin' siccar that all outstanding bills are paid before the year flees really has nothing to commend it. In my day the grocer would send a present of a case of apples on settling up — relief no doubt — but he's long ago been replaced by the supermarket checkout which is completely merciless. Nae credit.

That last jarring point may well be the nub of it all. You see Hogmanay was a time for simple and uninhibited pleasures. It was a time for nostalgia and regrets, for love and indulgence. There were times when everyone was

embroiled in a drab daily round of toil with precious few luxuries, sweetmeats or pleasures and this was an annual escape. The great bonanza of goodwill and generosity which used to spread from hand to hand through the whole parish launched everyone on a twelve-month travail but heartily. It seems we no longer need goodwill with only redundancy, inflation and the weather to worry us.

Was the mood then optimism or thankfulness? Plus the prospect that things could aye get better. It was certainly giving rather than receiving, and without the unseemly cash bonanza that has become the spirit of Christmas present. So we may well be in danger of losing that which is best, deceived or lured by false fairy lights strung up with the tinsel and plastic stars. Scotland needs to revive and hang on to the tradition of New Year, to open the doors of goodwill, and let the ghost of the traumatic 'seventies be damned.

Let it be done! The toast from us to readers the world over is in these time-honoured words and sentiments:

*Love and joy come to you
And to your wassel too
And God send you
A Happy New Year.*

"SCOTTISH FIELD"
December 1979



"Crying The Kirn"

In many districts in Scotland the harvesting of the last sheaf was the signal for the reapers to run to the nearest high place to dance and cheer.