



Volume 4 Number 2 *Beth's Newfangled Family Tree* Section B July 2010

Repair of recently discovered Hawick twelfth-century music manuscript

A fragment of a manuscript used by monastic orders during Holy Week was recently discovered by Archive Manager Rachel Hosker and her staff at the Scottish Borders Archive and Local History Centre in the Heart of Hawick centre. It was contained in papers relating to the Rutherford family of Knowesouth, near Jedburgh.

Following repair by Gloria Conti, a member of National Archives of Scotland (NAS) conservation team, the manuscript was presented in a hand-cut mount to aid display. The document will now go on public display and some excerpts from the manuscript will be performed for the first time since its discovery.

The manuscript is a fragment from a mis-

sal, the liturgical book that contains the texts used by a priest for mass. It also includes the items sung by the choir. The public will get a

chance to examine the manuscript when it goes on display for a time at the Heart of Hawick centre.

Rachel Hosker said they were pleased to have discovered the document which had experts “so excited about what it can tell us about medieval life” and noted that the “The team at the

Heritage Hub will be working further on the Rutherford collection to see if more can be found out about the mystery of how it came to be there.”

For more details go to the Heart of Hawick website:<http://www.heartofhawick.co.uk/heritagehub/>.

It is better to deserve honors and not have them than to have them and not deserve them.

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Ramsay or Ramsey?

John Ramsay, President, Clan Ramsay Association



All my life I have had people ask me about the spelling of my name.

Is it RamsAy or RamsEy?

Back in Rowan County, North Carolina, where I grew up, my family was referred to by the local newspaper as the “A-Y Ramsey”.

There were other Ramsey families in town, but they all spelled their name with an “E.”

I learned at a young age that our limb of the Ramsay Family Tree descended from Robert Ramsay born in Scotland on March 29, 1716. Robert came to America around 1731. He was part of the large Scots-Irish immigration underway during that period of American History. Robert settled for a number of years in Chester County Pennsylvania.

It was common for immigrants to arrive as indentured servants, if for no other reason than to pay off the debt associated with the ships passage.

After seven years he would have been a free man.

Robert married, and in 1766 after having 7 children, the family packed up and headed down the Shenandoah Valley along the Wagon Road through Western Virginia and into the Carolinas where land grants of 100 acres were available. Robert’s family arrived in the Piedmont part of North Carolina that was then Rowan (now Davie) County about 1766.

They built a log cabin and settled into the agricultural life adopted by most of the new arrivals.

As Presbyterian, Scots-Irish, they shared strong faith convictions and a natural and tradi-

tional suspicion and distrust of English colonial administration and tax policies. When the Revolutionary War broke out, Robert’s sons fought alongside other Scots-Irish Patriots at places called Kings Mountain and Cowpens.

Robert and two of his sons, David (1745) and Andrew (1755) are buried at Centre Presbyterian Church near Mooresville, NC.

As a teenager with a budding interest in family history; I went to visit the church cemetery. Guess what: On his gravestone, Robert’s last name is spelled Ramsey. Even more interesting; buried on Robert’s left is Robert’s son David, with his last name spelled Ramsey. Buried on Robert’s right is Robert’s youngest son Andrew with his last name spelled Ramsay.

I, and my ancestors, are descended from Andrew Ramsay. Why the different spelling? We

can’t be certain, but in those days, Clerks of Court, Registers of Deeds, immigration officials, and census takers would right down what they heard. Robert Ramsey’s will is signed with an “X”, because he was infirmed and near death.

The will was drafted in 1783 by the local Justice of the Peace. Andrew signed his will Andrew Ramsay. When and why Andrew adopted the traditional Scottish spelling we do not know. Why his brother David retained the Ramsey spelling is unknown as well.

What is known for sure is that approximately half of the decedents of Robert Ramsey spell their

Continued on page 4



Ramsay or Ramsey? *Continued from page 3*

name Ramsey and half spell their name Ramsay.

I am sure many of the various descendants of all the Ramsay/Ramsey families in the Clan Ramsay genealogical data base share similar stories. Bottom line: while there are at least 125 different family lines and 700 heritage files with 80,000 individuals identified so far by DNA research, the spelling of the name has nothing to do with whom you may be related to.

For those of you interested in the Ramsay/Ramsey DNA research currently underway, John Hendrickson, the Program Manager, will be at the Grandfather Mountain Games to discuss the various relationships already identified. He will be happy to answer your questions, and to help you find your proper limb of the Ramsay/Ramsey Family Tree.

I attended the Loch Norman Highland games a few weeks ago and enjoyed visiting with my "cousins" David and Bob Ramsey and their families.

I hope to meet more of you at the games planned for Grandfather Mountain, NC; Scotland County (Laurinburg, NC) and Stone Mountain, Georgia.

In closing, as I write this, I am in Ketchum Idaho. My wife Sue and I are here to meet our first grandchild and the newest member of Clan Ramsay. His name? Angus Robert Ramsay.



Captain John Wallace Installed as Board Member of the Scottish Society of Charleston



Current Director and Past President of the Clan Wallace Society Worldwide, Captain John R. Wallace, was elected and installed as a new Member of the Board of Directors of the Scottish Society of Charleston, South Carolina, on 23 January 2010.

The ceremony took place after the annual celebration of the 251st Anniversary of the Birth-day of Robert Burns and during the festivities surrounding the 40th Anniversary of the Scottish Society of Charleston. Approximately 80 Society Members were present on this formal occasion held in the Ball Room of the Marriott Charleston Riverview.

Present to do the *Tribute to Robert Burns*, Poet Laureate of Scotland, was noted Celtic Entertainer Alex Beaton. The highlight of the evening was the "Ode to a Haggis" excellently performed by Mr. Beaton, after which the audience was served an excellent haggis.



What but takes
a moment to break...
May take years to mend.
Swedish quotation

Speaking of old wive's tales

This one's about quilting as collected and contributed by Donna Benedict.

1. Unmarried boys and girls gathered around a new bridal quilt and tossed a cat on it. The person closest to where the cat landed would be the next married.

2. If a girl has not made a quilt by the time she is 21, no man will want to marry her.

3. Using the marriage symbols of hearts, cupids, doves or love knots on a quilt before

the girl was officially engaged was to court spinsterhood or a broken engagement.


4. A vine or cable applied or quilted along the border of a bride's quilt must not be broken, because a break in the design foretold a marriage marred by tragedy or a life cut short by disaster.

Our thanks to *Rootdigger*, a publication of the Marion County Genealogical Society, PO Box 1206, Ocala, FL 34478-1206.

If you'd like to be reminded when a new issue of *Beth's Newfangled Family Tree* is "up" here, all you have to do is visit www.electricscotland.com/maillist.htm That's Alastair's ElectricScotland newsletter sent free each Friday.. but it is also where the new issues of BNFT are announced!




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Incorporated to serve our members worldwide to preserve our legacy. Our Associates can assist you with surname related activities including events, DNA genealogy, heraldry, surname history and more.

Ralf Smart, Director, SE
803-425-5316 or general_ly@yahoo.com or
www.clancrawford.org



Scottish Wills service transfers to ScotlandsPeople website

The contents of the Scottish Documents website have now been integrated into the re-designed ScotlandsPeople website - <http://www.scotlandspeople.gov.uk/> - to provide a seamless and enhanced service to family historians.

Through this site you will continue to be able to search the index of Scottish wills, 1500-1901, view the wills of famous Scots and use the research tools free of charge.

The benefits of the new site are its improved availability and ease of navigation, together with access to the

records of our project partners, General Register Office for Scotland and the Court of the Lord Lyon.



Most Scottish Documents customers have agreed to transfer their accounts to the ScotlandsPeople website. Instructions for downloading remaining images can be found on the [Scottish Documents site](#). The Scottish Documents site, along with the National Archives of Scotland and SCAN

websites will be redeveloped to offer new services over the next couple of years.

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Self-publishing used to mean paying thousands of dollars and committing to hundreds of copies the book “up front”.

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Print-on-demand publishers who take orders through the Web include: 1st Book Library at <www.1stbook.com/>, Xlibris at <www.xlibris.com/>, IUniverse.com, at: <<http://www.iuniverse.com>> .



Does anyone have unwanted copies of the old *Family Tree* or *BSBL* publication?

I did not end up with any copies of *The Family Tree* that I produced from 1990 until 2005. I did not end up with any copies of Clan Donald’s publication, *By Sea By Land*, that I produced for almost ten years.

If anyone has any unwanted copies of either of these, I surely would appreciate it if they would mail them to me. I’ll be happy to reimburse the postage.

Thanks thanks. Just mail to Beth Gay-Freeman, 102 Lakeside Drive, Walhalla, SC 29691.



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The king is Scottish!!! Elvis!



It's mind-boggling to realize that Elvis would have celebrated his 75th birthday this year!

Elvis Presley's roots can be traced back to a village in Aberdeenshire, according to a Scottish author.

Allan Morrison, from Greenock, said he has discovered that the musical icon's ancestors lived in Lonmay in the 1700s. Scotland was the location for The King's only visit to the UK, a brief landing at Prestwick Airport, outside Glasgow in 1960.

Mr. Morrison said the first Presley in America was a man called Andrew Presley who arrived in North Carolina in 1745. Records show that his father, also Andrew, married Elspeth Leg in Lonmay in 1713.

The Presley roots in America could be traced right up to 1933, when Elvis's parents married. The singer was born two years later.

Most of the Presleys living in Scotland during the 18th and 19th centuries could be found in Aberdeenshire. They were based in Lonmay and the nearby villages of New Deer, Old Deer, and Tarves.

Our paternal ancestors left Glasgow and migrated to Australia in the 1840s and 1850s. My own interest lays in trying to find out if the **McTAGGART** priests were originally of Celtic Druids or maybe Viking-Norse Anglo-Saxon priests? (Macan T' Sagairt = sacerdos in Latin) Possibly Celtic Christianity or heathen high priests? Apparently, the name is also of Irish Gaelic as well. There is a place seemingly named Ballymacantaggart in Vullenderry, located in Northern Ireland. The Macant'sagairt (**McTAGGART**) appeared in 1214 and somehow originates from the lay Abbots of Applecross in which connects somehow to the name of **ANRIAS** in which the **MACANT' SAGAIRTS** came from the **O'BEOLAN** bloodline of priests. I wish to ask you if you could purely provide me of any contact addresses in Scotland or even Ireland that would have relevant history on the priesthoods and which inherited priests would the **McTAGGART** have come from. (Would I have to look for Celts, Norse, Anglo, Christian origins?) I seem to be not making any relevant progress in my enquiry into my inherited genealogical name. Worse still, I haven't a computer. I must communicate in the old fashioned manner of letter and written communication, I'm afraid. Furthermore, if you are able to give me some written contacts in Scotland so I can communicate with, I'd be extremely pleased. Contact **Mr. Ian Robert McTaggart, PO Box 6017, Karingal 3199, Victoria, AUSTRALIA**

Clan Colquhoun Society Of NA

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Colquhoun/Calhoun, Cowan, MacClintock, MacManus. Applications available online at http://www.geocities.com/clancolquhoun_na/home.html



The Other 70%

Judi Lloyd, president Scottish District Families Assoc., starshipraleigh@aol.com

When the Renaissance movement infiltrated Scotland in the mid-15th century, Scotland was ruling itself with its own king, James III - the grandson of Robert the Bruce - and had its own parliament, which had instituted regular taxation, an army and navy, and increased emphasis on law rather than kinship in the settlement of disputes.

than that of the reigning Tudors in England. This 'pedigree' was an important asset in Renaissance Europe. Royal courts were the primary forces behind the Renaissance movement in Britain. Sort of like keeping up with the Joneses.

Earlier, during the reign of James I (from 1424 to 1437) universities such as the ones at Aberdeen



At the time an uneasy truce existed between Scotland and England.

The Renaissance, which means rebirth, was a rebirth of the classics of Rome and Greece during the 15th through the 17th centuries. During this time the printing press was invented and these classics could be reproduced and translated much more quickly than by the previous method of hand printing copies of manuscripts. After 1460 ideas rapidly spread throughout Europe. It became the golden age of art (including literature) and invention.

James III was a Stuart who had one of the longer lines of royalty, able to trace their line back to the first Gaelic king of Scotland. His was in fact one of the oldest pedigrees in Europe, much older

and Glasgow, as well as St. Andrews were founded, but most references to the Renaissance in Scotland refer to the reign of James IV who became king in 1488 at the age of 15. If you were to see the Scots of that era they would appear no different from their English, Spanish, and French peers. True, the Highlander was uneducated, poor, considered barbaric, but the Lowlanders and city dwellers were on a par with any of their European neighbors in dress and in education.

Scotland's royalty had always married foreign royalty to forge or keep alliances, so much of Europe's culture was introduced through these foreigners. Trading with France, Burgundy, and Flanders also brought continental ideas to Scot-

Continued on page 13



Ludlow Porch

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Visit <http://www.amazon.com> and type in "Ludlow Porch" in the author's box and you'll see a list of Ludlow's books that will make you laugh and laugh and laugh and laugh and laugh.



Beth's visit to Flagstaff, Arizona was made possible by Ludlow and Nancy and AirTran Airlines.

The Other 70%, continued from page 11

land. Though the movement may have begun in the reign of James III it reached its apex during the reign of James IV, who was the peer of Henry the VIII, whose sister Margaret Tudor he married in 1503. He was 16 years her senior. In England the Renaissance came late. Henry the VIII is said to be the first to embrace it. He was instrumental in bringing culture to the English Court. But it was during the reign of his younger daughter, Elizabeth in the mid 1500's where the Renaissance reached its heights.

During James IV's reign, as I said, the Renaissance reached its peak with many classics being translated into Scots, the language of the Lowlanders, including Chaucer, Aesop, and The Aenid. A specific Scottish phenomenon called Flying (spelled FLYTING) developed. This was actually 'fighting with words' and took place between two poets or bards and consisted of derogatory verses flung at each other. Philosophy, music, literature, education, and architecture flourished in the reigns of these two James, especially the younger.

Much of what remains of Stirling Castle was built or rebuilt during this period, on top of fortifications that had been there since the 11th century at the foot of the Highlands. The Royal Palace built there between 1540 and 1542 is widely regarded as having the finest Renaissance architecture in Europe.



Renaissance math in Scotland was used for more accurate cannons, bigger warships, new and better designed for fortifications, and royal power increased over the nobles. There were tournaments, feasting displays of power, and ever increasing taxation. The Age of Chivalry also flourished.

During James IV's rule compulsory education was initiated for the landed classes.

However, James the IV had one problem, which was to prove his downfall - and essentially the end of the Renaissance movement for Scotland. He was in alliance with France, as Scotland had been many times in its history, so when En-

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A Highlander And His Books

Scotland Remembers the Alamo by Carl Peterson

Reviewed by
Frank R. Shaw, FSA Scot

Carl Peterson is a multi-talented man. He sings. He writes music. He plays the guitar. He tours. He is one of Scotland's top recording artists (I have more CDs by Carl Peterson than any other Scottish artist). He has his own recording studio. He flies his own plane. And, now, he is an author. I knew he could sing. I did not know he could write, but he does, and quite well!

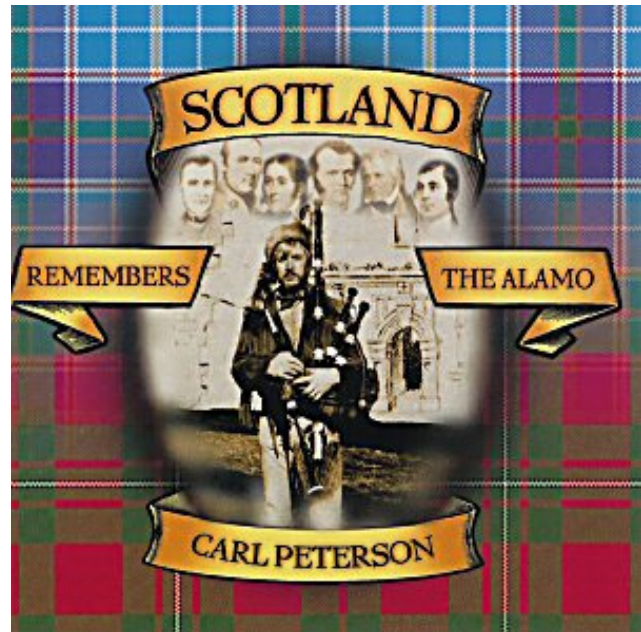
Carl has written an unusual book about the Alamo and the influence of the Scotch-Irish, or Ulster Scots, as they were known in Britain. Scotch-Irish, you ask? Yes, 70% of the 200 or so men defending the Alamo were of Scotch-Irish ancestry. John MacGregor played the pipes at the Alamo before losing his life there, and it's said there was a fiddler who played Scottish tunes at the Alamo. Some say his name was Davy Crockett.

Sam Houston, of Scottish ancestry, read both Scottish history and the works of Robert Burns to inspire himself and his army to victory against Mexico. It was Houston who scattered a plea for volunteers throughout the countryside by declaring:

“Freemen of Texas
To Arms! To Arms!

Now's The Day, And Now's The Hour”

Maybe the next time you read *Scots Wha Ha'e*, you will have a better appreciation of these words that come from the pen of Robert Burns. It would not be the last time Houston quoted Burns. Other Scottish writers influenced the men at the Alamo. Sir Walter Scott would figure prominently in songs and stories. Lord Byron, not given enough credit for his Scottishness, also played a part. Byron was brought up in Aberdeen by his Scottish mother and once said of himself that he was “half a Scot



and bred a whole one”. These Scotch-Irish knew of the battles of Wallace and Bruce and their defeats and victories over the massive armies of the father and son team of Edward I and Edward II. Those brave lads took this knowledge with them to their graves at the Alamo.

William Barrett Travis, a South Carolina native, and eventually the Alamo commander, had in his possession Sir Walter Scott's *Ivanhoe*, *Waverly*, and *The Black Dwarf*, as well as Jane Porter's *The Scottish Chiefs*. Travis also read Lord Byron, and he emulated the heroic characters found in these books. Ironically, the son of Travis was named Charles Edward, two of the names of Bonnie Prince Charlie. Both Travis and Houston read Burns, Scott, and Byron widely. Scott was the favorite author of Travis who was 26 years old when he died at the Alamo.

There are many unusual characters in the book. None more so than Moses Rose, who fought in Naples, Portugal, Spain and Russia. He is the man who told of Travis drawing the “line in the sand”. True or not, it sure sounds good! This friend

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Scotland Remembers the Alamo, *continued from page 14*

of James Bowie was the only one not to cross the line. He was a mercenary of sorts, and when asked later why he did not stay for the last few days of the siege of the Alamo, he replied, "By God, I was not ready to die".

Peterson tells us "the primary reason for this book is to demonstrate through the music how important the Scottish spirit was in Texas and at the Alamo". Peterson goes on to point out "when you understand the history then you understand the music, for the music connects the people to their culture, present and past, and especially to their history..."

In addition to *Now's The Day, Now's The Hour*, you will want to purchase *Scotland Remembers the Alamo*, a CD released by Carl in 2001, which is a natural companion to the music section of this book. I'm listening to it now as I type these words, and I can feel in my bones what Carl Peterson is singing and writing about.

I enjoy a good read as much as the next fellow, and *Now's The Day, Now's The Hour* is just that – a good read. I love history, and I love music. I read a lot of the former and listen to a lot of the latter. I picked this manuscript up with a question in my mind and put it down with an exclamation in my heart! Make that a song. Many of you, like me, will find this to be a quick read. It is a fascinating book about a subject many of us have not thought or read about. The first part is history. The second part is music. Both are like two sides of the same coin, you can't have one without the other. To the author, I simply say that I look forward to your next CD and maybe, one day, you will gift us with another book. Both will be winners! Or, to

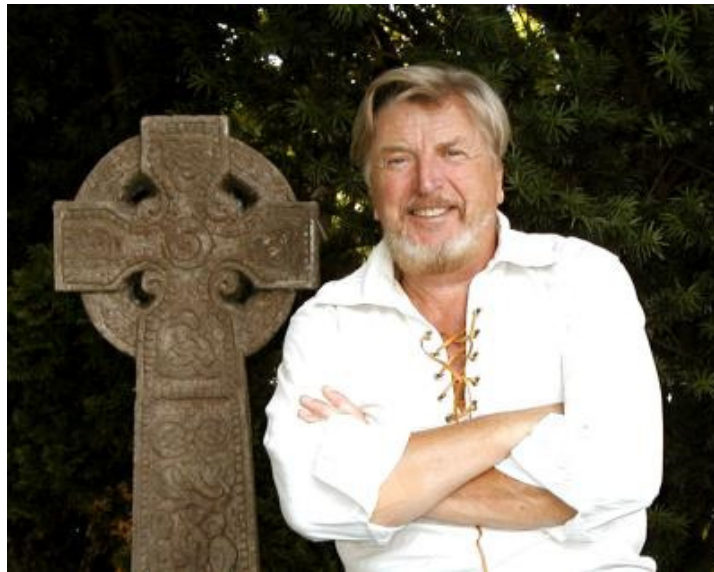
use the coin analogy again, both will be sterling! (4/29/04)

Dream Catcher Publishing, Inc., owned and run by Dwan Guthrie Hightower of Clan Guthrie is proud to announce the release of Carl Peterson's book: *Now's the Day and Now's the Hour*. It is a

brief history of how Scotland remembers the Alamo. With poems, verses, songs, lyrics and musical scores of the music popular at that time and played at the Alamo.

This intriguing Scottish insight into the battle at the Alamo gives a completely and historically accurate look at the men who fought and died at the Alamo.

This book can be purchased from Dream Catcher Publishing 888-771-2800 or 850-647-3637 or www.DreamCatcherPublishing.net or Amazon.com or at all fine book stores.



Couldn't resist this photo of my "twin brother" Jim Walters and my dear friend, Carl Peterson!



Isle of Man

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causes him to stop working.

Our Kids Coloring Book with thanks to Barb Ripple and Jude MacKenzie and the Northern Arizona Celtic Heritage Society.

With thanks to the above site for the lovely Medieval woodcut shown on these pages.



The Other 70%, *continued from page 13*

sueded to declare war against England, whose new king was his brother-in-law, Henry the VIII. James was killed at Flodden in the Lowlands of Scotland in 1513 and took with him many of the Nobles of Scotland along with top bishops in the Church of Scotland in a land where the church was responsible for the education, culture, welfare, and discipline of the general populace. His son, James V, was a young child who later sought to battle Henry in 1542 and was also killed, leaving the infant, Mary, Queen of Scots as heir



to the throne of Scotland. Both the English and the French then battled for Mary, since she had a rightful claim to the throne of England also. Her mother sent her to France for safety, and there is where she grew up as a Catholic.

In England, when Henry the VIII died his son Edward I ruled for 6 years, dying at the age of 16, followed by his elder daughter, Mary, who ruled for 5 years, and then in 1558 by Elizabeth I, under whom England would take great strides into the modern world.

Scotland at this time was being ruled by regents for Mary who remained in France and had wed Francois, heir to the throne of France.

In 1559 a group of Scot nobles, led by John Knox, overthrew the regents for Mary, including her mother, and the Scottish Parliament renounced the authority of the Pope over Scottish affairs.

This was the Scotland that Mary returned to a year later after the death of her husband, to take up her role as queen, a Catholic queen to a Protestant nation.

Though Mary continued introducing culture

into the royal court, few notable strides were made during her reign.

She made mistakes in marriages and alliances and in 1567 her own nobles again rose against her and she was forced to abdicate in favor of her son,

James VI, who was an infant.

After 6 years of civil war Mary fled to England to seek the protection of

her cousin, Elizabeth, who fearing a religious upheaval in her own Protestant country imprisoned her for 19 years and then beheaded her for treason. Mary's son, James VI, in the meantime had been taken under the wing and tutored by one of Europe's most brilliant Renaissance scholars, George Buchanan, who had been his mother's court poet - and who also had been much in favor of her overthrow.

During this time Edinburgh University was founded, but the period also saw very little change compared to the period when his grandfather had reigned. In England, under Elizabeth's rule the Renaissance period continued in full glory for many years. Thus when one thinks of the Renaissance in Britain it is the Elizabethan Era that comes to most people's mind with most likely no thoughts of the advances in Scotland before her time.

In fact, I believe that with the picture that most people have of the people of Scotland in that era that they would be amazed to know that the Renaissance movement even 'passed through' Scotland at all.

Here're some helpful suggestions on how to submit a query

1. Who are you looking for? Burial site, names of children, wife, etc. Be specific.
2. When providing the surname, are there other spellings that may have been used? Example: C a l k i n s / C a u l k i n s
3. Approximate dates, if available, are helpful in narrowing the search - birth, death, marriage, also, last known to be living in or near. Example: born 1848 NY, married Sarah Webster 1869. Lived in Grant co. 1880. Not listed as a survivor in daughter's obit in 1892.
4. Occupation - religion, if known.
5. Always include a Self-Addressed-Stamped-Envelope - don't expect a reply without one. An e-mail address is helpful.

Will you please help these folks find their lost kin?

Queries are FREE here! Just send your information to bethscribble@aol.com. Queries do work.

WILLIAM MORRISSEY wed **KATHERINE LONG** circa 1791, (Cahir Castle, County Tipperary, Ireland) In Philadelphia September, 1813, Pennsylvania. **MARGARET MORRISSEY** (1797-1837). Contact **Richard Morrissey, 28656 Murrieta, Sun City, CA 92586**.

My name is **Denise Mills** and I am looking for my birth mother. I was separated from her at 4 months of age. I was told she was deceased but have reason to believe she is still living. I am requesting any information that may be able to help. I am trying to find date of birth, social security number, death certificate marriage license or divorce documents, to help find members of the family I know I have. Father's name **PAUL ARTHOR JOHNSON**, date of birth 1-27-1925 in Richmond or Alexandria, Virginia. Mother's name **PEGGY JEAN JOHNSON** (maiden name **BRAGG**), birth year 1927, date of death if deceased 8-1967 or any time thereafter. **Denise Michelle Mills Johnson, 759 Stevens St., Lowell, MA 01851, 978-458-3775**.

Searching for information on the parents of

WILLIAM STEWART, SR. born January 5, 1756 in Botetourt County, Virginia who was married to **MARY** (last name not confirmed, but possibly - **MONTGOMERY**) in Virginia where they lived until late 1700s when they migrated to Tennessee, Davidson County and later, Hickman County. He died December 12, 1833 in Madison County, Tennessee. **WILLIAM** enlisted at the very beginning of the Revolutionary War in Capt. Thomas Posey's company and sent northward to join Col. Daniel Morgan's regiment of riflemen. In 1777 he took part in the battles of White Plains and Saratoga and the taking of Gen. Burgoyne. Contact **Jeanette West at bjw806@monticello.net**.

RICHARD MORRISEY (1793 - 1866) was born where? Arrival in Boston, Mass., 23 December, 1823, craft George and Henry. Wedded **JOHANNA HOLLAHAN** August, 1825 St. John, N.B., Canada. Also, **MARTHA BAGLEY** 1847, Clinton, Maine! Constructed Holy Cross Cemetery, (Halifax, N.S., Canada) there buried. **RICHARD MORRISEY** (1856 - 1929) wed **MARGARET MANSFIELD**, Canada. Contact **Richard Morrissey, 28656 Murrieta, Sun City, CA 92586**.

The Hill O' Many Stanes in Scotland

What are stanes?

If you guessed stones, you are partially right. Read on and find out. You may be surprised.

The Hill O' Many Stanes is to be found at Mid Clyth in Caithness, the most northerly county on mainland Britain. It is one of the most peculiar pre-historic sites in the country. Within the area of about 60 square yards there are 22 parallel rows of over 200 flagstone boulders - all running north to south. None of the stones rise about the height of two feet and there are no clues as to this amazing arrangement.

Legend has it that the site was the scene of a battle between the clans, Keiths and the Gunns. The Gunns were the victors and buried the dead in a row, marking the head of each dead clansman with a stone. So the "the many stanes" are in fact headstones. This however, seems un-

likely, as the stones formation appears to be from the Bronze Age - it is doubtful whether Keiths and Gunns were fighting in the Bronze Age. But feuding Scots can keep a grudge that long! Still, this explanation seems more plausible than UFO landing strip theories.

Britain used to have many more Stone Circle and Henges than are left to us today. Over the years superstition and the practicalities of farming the land have meant that many stone were destroyed, toppled, broken up, or used for building purpose, although perhaps the Orkney farmers have more reason to destroy the stones. You can barely plough a field in Orkney without unearthing a henge, tomb or Neolithic village.

So it was that on Christmas day 1914 Captain

W. Mackay, in a fit of pique at the amount of visitors tramping about his field, broke up one of the famous Stones of Stenness - a stone known as Odin's Stone. His wanton vandalism cost him dearly because there were town attempts to burn down his house.

Enraged tourists or angry spirits? Theories abound.

Though many maintain that the Stones of Stenness are giants, turned to stone by the rising sun, whether these giants were prone to arson is

a question many have asked. In fact, many folk tales refer to standing stones as petrified giants. Often these tales are on the theme of early Christian saints taming the pagan gods, who they replaced with the "true God."

The Stones of Callanish on the Isle of Lewis

were apparently created from the old giants who lived on the island - turned to stone by St. Kieran as a punishment for refusing to be Christianized.



A Border Keep

Margaret Laverick, Galashiels, Scotland

The sun shone, the sky was azure blue, and a pleasant warm breeze was gentle the day we revisited Smailholm Tower, near Kelso. This was one of Granny's favorite places in her childhood. Then, of course, when she came it was rather derelict compared to to-day. It has been restored and looking more like it was in the 15th and 16 centuries. There has also been a dig around the outside of the tower, and this revealed foundations of outer buildings, such as a kitchen, storerooms and a hall. Many stayed here so every corner was utilized outside the actual keep, but of course within a barmkin, which is the outer wall.

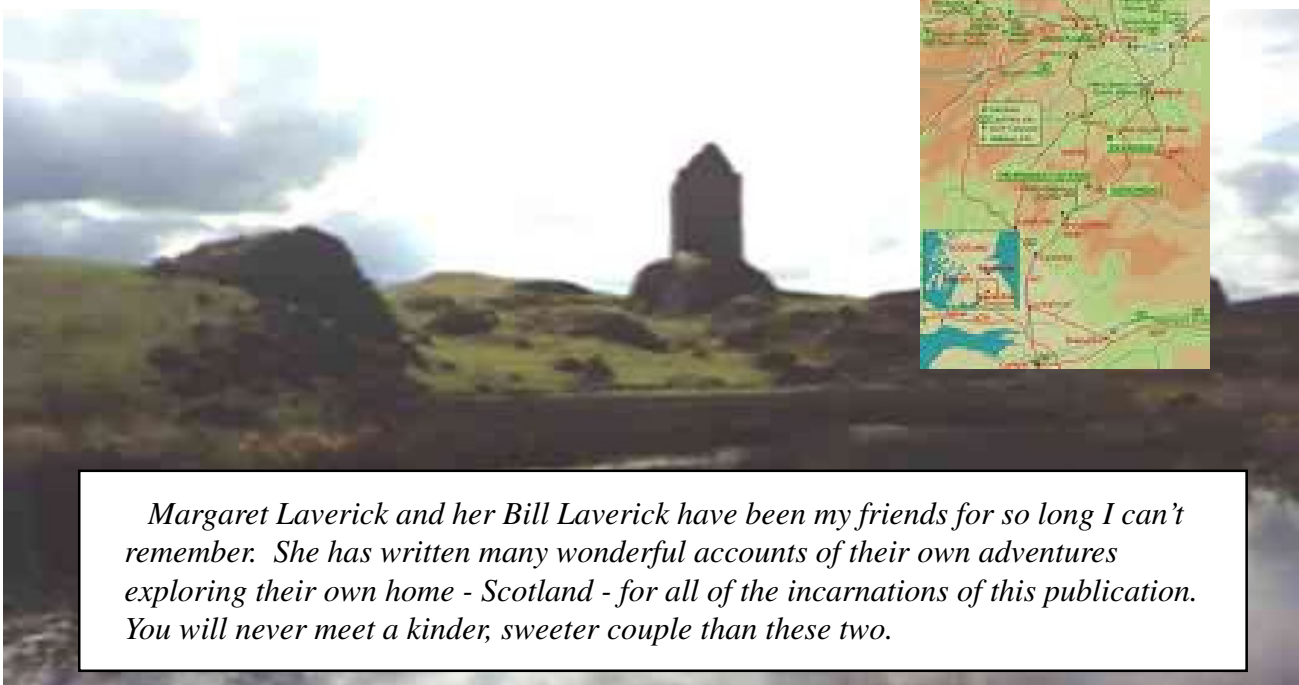
The approach to Smailholm Tower I think is wonderful, with the oblong shaped tower akin to a sentinel on duty, up on the skyline.... The harvest was well underway, hedgerows had been neatly clipped, and of course always a profusion of wild flowers along the verges, nodding their assent as we drove past. Caution though is required in these narrow country lanes, as we found out, as a tractor appeared suddenly round a blind corner possibly

thinking no one else would be on the same road.. Not sure who had the biggest fright.. him or us!

To explain though, the only way to reach the tower is up a narrow farm road, continuing directly through the farm yard of Sandeyknowe, over an iron grid, then up a cart track alongside the lochan with tall reeds and at times cattle drinking from it. Here, there is a rocky scene with crags all around, but ahead on the highest one, there stands the tower in all its glory, almost as if in a time warp. This scene is totally different from the surrounding landscape which has rolling fields and farmlands. Tis to me another world...

It is no wonder that Sir Walter Scot, when he stayed here with his grandparents, found his imagination fired with all kinds of stories. What a marvelous playground for him, he could explore, reenact Border legends, sheer delight for a young, active mind. He certainly enjoyed his childhood here, even though he did not have good health at the time. In fact that was the reason he stayed there,

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Margaret Laverick and her Bill Laverick have been my friends for so long I can't remember. She has written many wonderful accounts of their own adventures exploring their own home - Scotland - for all of the incarnations of this publication. You will never meet a kinder, sweeter couple than these two.

A Border Keep, continued from page 20

as some of his brothers and sisters had already died in infancy at their Edinburgh home. It was thought that around the age of two years, when he appeared to be very weakly in health, that the same fate was approaching. It was decided that Auld Reekie, Edinburgh, was not good for his condition, much better he should be sent to the fresh air of the Border country to Sandeyknowe, his grandparents farm, where his Aunt Janet could nurse him. So it was there that he remained and grew until he was sent to school in Kelso. He listened intently to endless Border tales from his grandmother, his Aunt Janet, and the aul shepherd Sandy Ormiston.

Walter's ailment of paralysis was treated with plenty fresh air and.. a supposed cure which to our modern ears does sound rather strange, namely to be swathed in the skin of a newly slain sheep, then enticed to creep along the ground... Sandy, the shepherd, often carried the young lad up to the land near the Tower, where he could kick his legs and roll about on the soft springy turf. This was freedom... On one occasion, he was up there when a thunder

storm broke out, and Aunt Janet being worried naturally ran from the farm to the nearby Lochan and tower, to find Walter lying on his back clapping his hands at each flash of lightening, shouting at the top of his voice .."Bonnie, Bonnie, do it again"...

Among the crags and rocks grow tiny, delicate blue harebells, pink yarrow, and many other dainty wild flowers. Rushes grown on the Lochan, again most useful to the Tower in the old days. The entire scene to me is quite unique, something of a film or stage set, and yet, this is for real and true. But then please forgive me, I am biased...

We parked the car and set off on foot towards the entrance on the north side, clambering up the steep escarpment until we reached the iron yett of the outer Barmkin wall. With the creaking of the yett (gate) as we opened it, somehow we were there.... back in the 16th century.. wind howling round us, with far reaching views all around seeing any approaching Reiver, or even the English!... all unwelcome then, but at least the residents could make ready by gathering in cattle, horses, and themselves into the Tower for safety.

Through the yett and outer wall, we could see the layout of the kitchens, storerooms, well the foundations really, with the odd section of wall and fireplace, and even a cupboard within the wall. Then it was onto the low entrance into the keep, with its heavy wooden, iron studded door. Inside the door was a small space before the inner doorway into the Lower Level which was a store or place to keep animals when danger lurked. To the right of the outer door and within the very thick wall, is the spiral stairway which goes right to the top.

Up and up the stair which has a thick rope to pull yourself up, and I know at times it is much needed... Care has to be taken on the stone steps as some are indeed rather worn... I wonder just how many feet have gone up or down? What were they like? Who were they? At last the kind of small landing and the door into the large rectangular room, the main hall and living area. Rather pleasant with windows facing all sides except North. Each window has stone jambs and seats of stone, one has a tiny recess cupboard. What views.... On the North wall there is the huge magnificent fireplace, large enough for me to stand in. Filled with wood logs all burning merrily, the room

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A Border Keep, *continued from page 21*

would be cozy and warm. In a corner, within the thickness of the walls, there is a small door leading to the garderobe, complete with stone seat, and a chute which drops down outside the wall. How chilly and cold it must have been to use, especially in winter, with the gale blowing outside, but it did have a window in it, and a wee recess for the rush lamp....

In each floor are stands with scenes from the Border ballads, exquisitely made dolls, intricately dressed, and they are a sheer delight to enjoy. They were made by a lady from Kelso. Definitely not to be missed.

Back to the spiral stair, and upwards again to the second floor, which I suppose would be the sleeping quarters, size and shape identical to the hall below. Probably tapestries would hang on the walls, or maybe divide the room. Again similar deep windows, and another garderobe within the outer wall. The stone fireplace here though as smaller and plain.

Up again to the top floor, same as the lower ones in size and shape, but no fireplace or garderobe, but there were two doorways one to the north and one to the south. These led outside to parapet walks, with the north side having a stone seat possibly for a watchman to use whilst on duty. Indeed he could see for miles and this was in the line of beacons, which formed a chain of light passing on a warning to the next tower that the enemy approaches and to be prepared. Times were difficult to say the least with murdering, plundering, cattle and horse thieving.. and this was only between the Border families!!.. .no one could be trusted. If you saw something you fancied belonging to your neighbor, then why not

just go and take it for yourself?

Today the Tower is empty as not even a wooden table or bench has survived through the turbulent years from the 15th and 16th centuries. One reason being, even if you had to abandon your peel tower in the event of an invasion, you had an ingenious way of preventing its entire destruction, so that perhaps in time you could return from your hiding place.

You would pack the interior with smouldering peat, which would burn slowly for days making it impossible for gunpowder charges to be laid, or for intruders to gain entry to demolish it with axes and crowbars. Harsh method, but a least when you did return, the framework was still intact, you only had to renew any wooden interior, and of course make some new furniture. The story is told on information boards on each floor, and a model of how it would have looked. Also as I said previously, the glass cases hold scenes from Border Ballads, with the dolls and animals made with such tiny detail by the Kelso lady, Anne Carrick whilst on the walls hang small tapestries made by her late husband. This all adds to the magic of Smailholm.

I do not know much about owners prior to the Pringles who stayed here in the 16th century, as the tower dates even further back into the 14th century. It seems the Pringles were squires to the Earls of Douglas as there is a heart monogram of the Douglas family carved on the side of the main fireplace. I suspect the family had a rather troubled stay here, until the 17th century when the Scotts became the owners of the tower and lands surrounding it. Hence the farm Sandeyknowe belonged to the Scotts, latterly Walter's grandparents.

Indeed Smailholm was Sir Walter's inspira-

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Was your grandpa a “car-knocker”?

Here is an old term and its definition. Car-Knocker was a railroad maintenance man. Known to railway passengers as the man who walked the length of each passenger train at designated points, tapping each wheel with a hammer. A wheel that had a defect would make a slightly different sound than a normal one.



A Border Keep, *continued from page 22*

tion, and his illness a kind of blessing in disguise, as his subsequent lameness did not seem to bother him too much. We are all the richer for him spending his informative years at Smailholin.

Our visit had been once again exciting and a step back in time, to see life in the 16th century. Certainly it was light enough, and it would be warm with the huge firs burning. However, in winter with bitterly cold gale force winds howling around the outer stone walls, rain and snow all around, perhaps it would not seem as attractive as it was on our visit in summer. True, there was the convenience of an indoor toilet even with a stone seat...but rather draughty having nothing between you and the cold outside... as we say, ‘a Lang Drap’... I don’t really fancy living in those days, must have been the survival of the fittest, but it seems that at the end of the 18th century, an old lady did stay here by herself, until she died. After that, it fell into complete disrepair.

I am positive Walter would be pleased to know that in the late 20th century, the Tower was indeed refurbished and preserved, just as he wished it to be, as he hated to see it in ruins. Now of course too, an added bonus anyone can visit it.

We walked back to the car by another circuitous

route almost above the wee Lochan glistening in the sunlight. We had a spring in our step after our look back in time. Perhaps though to some it is a sinister bleak plain gaunt Tower standing

high there up on the crag, but to me and obviously to Walter, it is a magical place, another world, with a different terrain compared to the nearby farm and fields, so it conjures up the imagination completely and so easily. It is no wonder too that Granny enjoyed her visits and picnics here in her young days, perhaps like me she would imagine that Walter would suddenly appear round one of the rocks, who knows? Nothing is impossible



here...

We left the Tower with its stories, and secrets... how I wish I could find out about the ordinary folks who stayed and worked here. So with reluctance we left it all behind and returned to the 20th century and to our humble home, so very different, with all the mod cons... Each era in the past is fascinating, and has something to offer, and I am in my glory searching and finding out. ..so here is to my next look back into the past...

Electric Scotland speaks...

Clans, families and septs...

Alastair McIntyre, <http://www.electricscotland.com>

I thought it would be pertinent to discuss Clans, Families and Septs in this issue to explore how the Lyon Court view the relationships. This article is the copyright of Sir Crispin Agnew of Lochnaw Bt. and he kindly let us use it on our site. Here it is for you to read here.

The difference between clans, families and septs is the source of many questions as is the question phrased in one way or another, which asks, "to which clan do I belong". There are many definitions of clans and families as there are people, but this article will try to indicate how these matters are viewed in the Lyon Court.

It should first be recognised that a clan or family is a legally recognised group in Scotland, which has a corporate identity in the same way that a company, club or partnership has a corporate identity in law. A clan or family is a "noble incorporation" because it has an officially recognised chief or head who being a nobleman of Scotland confers his noble status on the clan or family, thus making it a legally and statutorily recognised noble corporation often called "the Honourable Clan..." A name group, which does not have a chief, has no official position in the law of Scotland. The chiefs Seal of Arms, incorporated by the Lord Lyon's letters Patent, is the seal of the corporation, like a company seal, but only the chief is empowered by law to seal important documents on behalf of his clan. A clan as a noble incorporation is recognised as the chief's heritable property - he owns it in law and is responsible for its administration and de-

velopment.

So far the words clan and family have been used interchangeably in this article and this is the position. There is now a belief that clans are Highland and families are Lowland but this is really a development of the Victorian era. In an Act of Parliament of 1597 we have the description of the "Chiftanis and chieffis of all clannis...duelland in the hielands or bordouris" thus using the word clan

to describe both Highland and Lowland families. Further, Sir George MacKenzie of Rosehaugh, the Lord Advocate (Attorney General) writing in 1680 said "By the term 'chief' we call the representative of the family from the word chef or head and in the Irish (Gaelic) with us the chief of the family is called the head of the clan". So it can be seen that all along the words chief or head and clan or family are interchangeable. It is therefore quite correct to talk of the MacDonald family or the Stirling clan, although modern conventions would probably dictate that it was the MacDonald clan and

Stirling family. The Lyon Court usually describes the chief of a clan or family as either the "Chief of the Name and Arms" or as "Chief of the Honourable Clan - -"

Who belongs to what clan is of course, a matter of much difficulty, particularly today when the concept of clan is worldwide. Historically, in Scotland a chief was chief of "the cuntrie". He was chief of his clan territory and the persons who lived therein, although certain of his immediate family, would owe him allegiance wherever they were liv-

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ing. The majority of his followers and in particular his battle relatively to a neighbouring chief, they would switch their allegiance to the other chief. Thus we find that when Lord Lovat took over a neighbouring glen to his clan territory for the donation of a boll of meal to each family, the family was persuaded to change their name to Fraser and owe him allegiance - to this day they are called the "boll meal Frasers". Another example is a migration of a family of the Macleans from the West Coast to near Inverness and on moving to Inverness they changed their allegiance from the Maclean chief to the chiefs of the Clan Chattan. Thus the Macleans of Dochgarroch and their descendants and dependants are properly members of the Clan Chattan and not members of the Clan Maclean even though they bear a common surname.

A chief was also entitled to add to his clan by the adoption of families or groups of families to membership of his clan, a good example being the "boll meal Frasers". Equally, a chief has and had the power to expel or exclude particular persons from membership of his clan and this included blood members of his family. It was his legal right to outlaw certain persons from his clan. This is accepted in the modern sense to mean that a chief is empowered to accept anyone he wishes to be a member of his clan or decree that his clan membership shall be limited to particular groups or names of people. All persons who bear the chief's

surname are deemed to be members of his clan. Equally, it is generally accepted that someone who determines to offer their allegiance to the chief shall be recognised as a member of that clan unless the chief has decreed that he will not accept such a person's allegiance. Thus, if a person offers his allegiance to a particular chief

by joining his clan society or by wearing his tartan, he can be deemed to have elected to join that particular clan and should be viewed as a member of that clan unless the chief particularly states that he or his name group are not to be allowed to join the clan.

It should also be said that the various Sept lists, which are published in the various Clans and Tartan books, have no official authority. They merely represent some person's, (usually in the Victorian eras) views of which name groups were in a particular clan's territory. Thus we find members of a clan described, as being persons owing allegiance to their chief "be pretence of blud or place of thare duelling". In addition to blood members of the clan, certain families have a tradition (even if the tradition can with the aid of modern records be shown to be wrong) descent from a particular clan chief. They are, of course, still recognised as being members of the clan.

Historically, the concept of "clan territory" also gives rise to difficulty, particularly as certain names or Septs claim allegiance to a particular chief, because they come from his territory. The extent of the territory of any particu-



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Hello: Here are two additional program offerings to be held at the Fort Myers-Lee County Library (FL) in September and October 2010. All programs are free and open to the public.

Locating Ancestors in Ship Passenger Lists

Tracing immigrant ancestors arriving at American and Canadian ports of entry can be a challenging process. This seminar will discuss the various techniques and related records types that were generated at the port of entry as well as ports of departure from Europe and the British Isles.

Date: September 11, 2010

Time: 9:30 a.m. - Noon

Speaker: Bryan L. Mulcahy, Reference Librarian, Fort Myers-Lee County Library

Family History Month Series

Our 2010 Family History Month Series will focus on programs designed to assist researchers at all levels from the beginner to the seasoned veteran. The series will conclude with a Library Research Day where volunteers will assist patrons with specific research challenges utilizing the resources of the Fort Myers-Lee County library Genealogical Collection and databases.

Speakers: Carolyn Ford-Lee County Genealogical Society, Bryan L. Mulcahy, Reference Librarian, Fort Myers-Lee County Library, Carol Weidlich, President, Lee County Genealogical Society

Time: 9:30am - 12:00pm

October 1: Overcoming Genealogical Roadblocks

October 8: Using Genealogical Collections in Libraries

October 15: Effective Use of the Internet for Genealogical Research

October 22: Library Research Day

Bryan L. Mulcahy

Reference Librarian

Fort Myers-Lee County Library

2050 Central Avenue

Fort Myers, FL 33901-3917

Tel: (239) 533-4626

lar chief varied from time to time depending on the waxing and waning of his power. Thus a particular name living on the boundaries of a clan's territory would find that while the chiefs power was on the up they would owe him allegiance but - if his power declined retrospectively at some arbitrary' date which the compiler of the list has selected. Often the names are Scotland-wide and so it is difficult to say that particular name belongs to a particular clan. Often surnames are shown as potentially being members of a number of clans, and this is because a number of that name has been found in each different clan's territory. Generally speaking, if a person has a particular sept name which can be attributed to a number of clans, either they should determine from what part of Scotland their family originally came and



owe allegiance to the clan of that area or, alternatively, if they do not know where they came from, they should perhaps owe allegiance to the clan to which their family had traditionally owed allegiance. Alternatively, they may offer their allegiance to any of the particular named clans in the hope that the chief will accept them as a member of his clan. Equally, as has already been said, with the variations from time to time of particular chiefly territories, it can be said that at one particular era some names were members of or owed allegiance to a particular chief while a century later their allegiance may well have been owed elsewhere.

In summary, therefore, the right to belong to a clan or family, which are the same thing, is a matter for the determination of the chief who is entitled to accept or reject persons who offer him their allegiance.

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I hope you will have found the above article

useful of course we have a considerable amount of historical information on Scottish and Scots-Irish clans and families which you can explore at <http://www.electricscotland.com/webclans/index.html>

Most of the information we hold comes from antiquarian books published around the 1830's but we also get many contributions from various sources which we've added to our pages. Recently we added "The Great Historic Families of Scotland" and are currently adding "Historic Earls and Earldoms of Scotland". We also hold "The Historical Families of Dumfriesshire and the Border Wars" and many other books which are available for research. To view all the books we have on the site visit <http://www.electricscotland.com/history/books.htm>

Adding to this great fund of knowledge the Family Tree and Electric Scotland are adding newsletters from various clan societies which you can see at <http://www.electricscotland.com/familytree/newsletters/index.htm> and we'd certainly encourage more clan societies to get involved. We'd like to get a text version of their newsletters so that we can index the information into our site search engine which is really the best way to search the site for relevant information.

Finally, I'd just like to encourage you to join your own Clan society as they will record you as a member of the Clan and of course, if you are doing genealogy research, they will often have information not available elsewhere. It's also good just to be a member and contribute a little to help the sense of family that many Clan societies engender, especially in North America. Where we know of a clan society we have added a link to it from our Clan pages.

Claymore or Baskethilt sword?

<http://www.scottisharmoury.com/>

Dick Lucas, The Scottish Armoury

When I travel about the country I often hear the big two handed sword with the quillons ending in an open work quadtrefoil formed of four short tubes welded together called a Claymore.

I also hear others saying, “no”, the Claymore is the Baskethilt broad sword and the two-handed sword is just that, a two-handed sword.

So who is right?

Lets look at some of the expert’s opinions. In the summer of 1996 an exhibition of swords was held at Culloden commemorating the battle there in 1746. There were some swords on display that had never been seen by the public before and The National Trust for Scotland published a book called “The Swords and the Sorrows” with many of these swords pictured in the book. The sword pictured in the book with the quadtrefoil described above is called a two-handed Highland sword and under those words are “claidheamh da laimh.”

I do not speak Gaelic or attempt to but I am told those Gaelic words mean, two-handed sword. There are other pictures of big swords of different style quillons with these Gaelic words under them. [This is the correct translation, if you want to add them there are accents: dà làmh. dà = two, làmh = hand. Information supplied by Barry Bennett]

Other two-handed swords with different quillons do not have the Gaelic term under it and is simply called a two-handed sword and they are considered lowland Scottish swords. This style sword was also commonly used in Ireland. A Glossary of the Construction and Use of Arms and Armour by George Cameron Stone has pictured a sword with the Highland style quillons and they



call it a Claymoree. Stone also uses Gaelic words to describe the sword (claidheamh-mor and/or claidhmichean-mhor). Stone also says in the book that name is usually used for the later Scotch broadsword which is actually the Venetian schiavona.

Now lets look at the Baskethilt.

The Baskethilt comes in many hilt styles but are usually known by two common names, the Basket-hilted broadsword and the Basket-hilted backsword.

The Swords and the Sorrows has Gaelic written under the broadsword (claidheamh mor) and the backsword has (claidheamh cuil) written under it. The broadsword is double edged while the backsword is edged only on the edge facing away from the open side of the hilt and was preferred by the calvary. The baskethilt with the curved blade was called a basket-hilt sabre (claidheam crom). The term baskethilt is not used by Stone but lists all baskethilts under the broad category-broadswords and also described them as single edged.



These swords commonly associated with the Scots were used worldwide and even most of the Scottish baskethilts were made on the continent.

So who is right about the swords? I have seen both swords in museums

all across the UK and the big sword in called a Claymore.

The master armorer that makes some of my swords calls the big sword a Claymore and the

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Happy Birthday
America!

Narra The Wonder Cat wishes everyone a
Happy Fourth of July.

Claymore or Basketilt? *Continued from page 28*

small sword a Basketilt.

Weapon displays in many of the castles I have visited call the big sword a Claymore and the small sword a Basketilt.

Personally I am going to call them what my friends in Scotland call them - the big sword is a Claymore and the small sword is a Basketilt.

I am sure I will hear from some of you about what these weapons were called and I hope some Gaelic speaking person will clarify the Gaelic terms for all of us.





San Diego (CA) 2010





San Diego (CA) 2010



Flowers of the Forest

Richard Andrew Wallace, 87, of Marysville, CA passed away peacefully with his wife Janice and family by his side on March 25, 2010. Born in Philipsburg, PA he was a Yuba City,(Sutter), CA resident since 1964.

He was retired from the Air Force with 26 years of service in 3 wars; World War II, Korea and Vietnam.

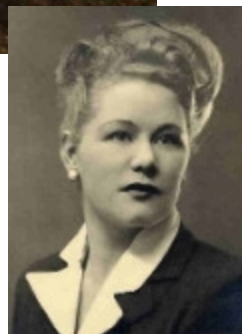
His passion was his family and his wife Jan of 56 wonderful years of marriage. He and Jan had three children; Joanne Wallace and husband Rick, Andy Wallace and wife Pam and Priscilla Wurm and husband Vint. Grandchildren; Lee Foster



I V and wife Heather, Richard Foster, Logan Wurm, Casey Wallace, Tyler Wallace and Andrew Wallace. Great grandchildren; Levi Foster V, Georgia Foster, Kayla Wallace and Lexi Wallace.

Dick enjoyed his retirement while doing woodworking, dutch oven cooking, promoting Clan Wallace activities and trav-

eling. Richard served proudly on the Clan Wallace Society Board of Directors for many years.



Isabella “Belle” Windmiller, 87, of Evansville, Indiana, passed away Wednesday, June 16, 2010, at Deaconess Hospice Care Center.

Belle loved people and was very devoted to her family. She was very interested in politics and was an avid reader. Belle was a wonderful baker and homemaker.

She is survived by her husband, Dr. Donald L. Windmiller; and son, Donald S. Windmiller and wife, Molly.

There was a celebration of her life on Saturday, June 26, 2010.

Mrs. Windmiller was a Lady of the Kingdome in the Kingdome of Raknar.

Memorial contributions may be made to the Vanderburgh County Humane Society, 400 Millner Industrial Drive, Evansville, IN 47710.

Condolences may be made online at www.alexandernorthchapel.com.