

The River City Caledonian



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January-February 2011

For 'a That: Burns Nicht

Don't miss our biggest annual event, the Burns Dinner, on Saturday, January 29th, Jefferson Lake-side Country Club!

A social hour/ cash bar will begin the evening at 6:00 p.m.; come visit with fellow members and guests; enjoy a soda, beer, wine, or dram of single malt; and take a look at the silent auction items.

The silent auction is our major fundraiser for the night (the ticket prices go toward the costs of the dinner), so please bring items to put up for bids, and place your own bids on items that strike your fancy.

The festivities begin at 7:00 with the piping of the haggis and the accompanying words of the Bard himself, Robert Burns. (And see the article on Rabbie elsewhere in this newsletter.)

Guests have their choice (if indicated in advance) of chicken, fish, salmon, or steak as an entrée, along with other Scottish fare.

Toasts all around will be made: raise a glass to the lassies and the lads, and to our service men and women around the globe.

Local Celtic music group Albafaire will provide the evening's musical entertainment.

Dani Tiller has been working especially hard all year putting the event together and keeping costs for everyone down; please say a word of thanks to her when you see her.

There is still time to reserve your tickets! If you haven't already, please fill out the reservation card you received with your invitation, along with payment, and send to Treasurer Maggie Mackay.



Society Walks the Walk in Alexandria

Members of the Scottish Society marched in the annual Alexandria Scottish Christmas Walk on December 4, 2010.

Several SSR members carried tartan through the streets of Old Town Alexandria and welcomed the crowds, as well as enjoying pipe band music and seeing the dogs of Scotland on parade. A huge contingent of

Westies were gathered at our starting site and brought a smile to everyone's face.

As usual, cold temperatures prevailed, but the sky was clear and blue, and the rays of the sun were most welcome. The only sticking point seemed to be the wait to get started, as we were near the end of the parade.

(Above: Alexandria in Decembrrrrr!)

The walk was just one of the several events the Society has made a point of attending, to raise its profile and bring in new members, more people like yourselves who are interested in celebrating all things Scottish.



The Burns Cottage, where Robert grew up

Robert Burns, Scotland's Bard

We gather this January in Robert Burns's name, but how much do we really know about him? Most everyone who knows anything about Scotland will be aware that he's hailed as "Scotland's Bard," and they might know a few of the more salacious details of his life (his children born out of wedlock could populate a small village!), but what else is there to Rabbie Burns?

In 1759, Burns was born in South Ayrshire, the eldest of the seven children of William Burness and Agnes Broun. He had little regular schooling and got much of his education from his father, but was also tutored by a local teacher.

During the harvest of 1774, he was assisted by Nelly Kilpatrick, who inspired his first attempt at poetry, "O, Once I Lov'd A Bonnie Lass." In the summer of 1775, he was sent to finish his education with a tutor at Kirkoswald, where he met Peggy Thomson, to whom he wrote two songs, "Now Westlin' Winds and I Dream'd I Lay."

The family moved to Tarbolton in 1777. To his father's disapproval, Robert joined a country dancing school in 1779 and, with his brother, formed the Tarbolton Bachelors' Club the following year. Robert was learning to be a flax-dresser, but the flax shop caught fire, forcing Rabbie to go back home. After many struggles, the family moved farming operations to Mossgiel, near Mauchline. During the summer of 1784, Robbie came to know a group of girls known collectively as The Belles of Mauchline, one of whom was Jean Armour. Robert joined the Freemasons in 1781 and eventually named poet laureate of his lodge.

His casual love affairs did not endear him to the elders of the local kirk and created for him a reputation for dissoluteness amongst his neighbours. His first child, Elizabeth Paton Burns, was born to his mother's servant, Elizabeth Paton, while he was embarking on a relationship with Jean Armour who bore him twins in 1786. Although Armour's father initially forbade their marriage, they were eventually married in 1788. Armour bore him nine children in total, but only three survived infancy.

At about the same time, Burns had fallen in love with Mary Campbell (Highland Mary), whom he had seen in the church while he was still living in Tarbolton. He dedicated the poems "The Highland Lassie O," "Highland Mary," and "To Mary in Heaven" to her. His song "Will ye go to the Indies. my Mary, And leave auld Scotia's shore?" suggests that they planned to emigrate to Jamaica together. But Mary Campbell left her work in Ayrshire, and sailed home to her parents in Campbeltown.

On 31 July 1786 John Wilson published the first full volume of works by Robert Burns, *Poems, Chiefly in the Scottish Dialect*. Burns postponed his planned emigration to Jamaica. In 1786-87, Burns was feted by the literati of Edinburgh. He continued his contributions to Scottish culture with many songs of his own composition and many more collected traditional songs. In his last years he worked as an exciseman (tax gatherer), to supplement his meager farm income.

On 21 July 1796, Robert Burns died in Dumfries at the age of 37. The funeral took place on Monday 25 July 1796, also the day that his son Maxwell was born. He was first buried in the far corner of St. Michael's Churchyard in Dumfries; however, his body was eventually moved in September 1815 to its final resting place, in the same cemetery, the Burns Mausoleum. Jean Armour was laid to rest with him in 1834. (Wikipedia, various sources)

**Please
remember to
bring items to
put up for
auction at Burns
Night—it's our
major fundraiser
for the year!**

Do you know someone who shares your interest in things Scottish and who isn't a member of the Society? Tell them about us, bring them to a meeting, describe all the benefits of joining!

Area Scottish and Society Events Calendar

January 7: Battlefield Band plays at Ram's Head Tavern, Annapolis, MD

January 29: SSR Burns Night Dinner, Lakewood Country Club (see page 1)

February 7: SSR Board Meeting, 7:00, Trinity United Methodist Church

February 17: General Meeting, 7:00, Trinity United Methodist Church

February 18-20: Greater Philadelphia (PA) Mid-Winter Scottish & Irish Music Festival & Fair

Recipe: Black Bun (A New Year's Eve Favorite)

A treat often eaten at the end of the year at Hogmanay. Best for next New Year—it should be made weeks in advance so it can have time to mature. Don't be put off by the long list of ingredients; it's relatively easy to make and each cook has his or her variations on ingredients.

Ingredients for Pastry

Case:

12 oz plain flour (3 cups)
3 oz lard (6 tablespoons)
3 oz butter or margarine (6 tablespoons)
(Note that if you don't want to use lard, increase the butter/margarine by an equivalent amount)
Pinch of salt

Half teaspoon baking powder

Cold water

Ingredients for Filling:

1 lb seedless raisins (2¾ cups)
1 lb cleaned currants (2¾ cups)
2 oz chopped, blanched almonds (Third of a cup)
2 oz chopped mixed peel (¼ cup)
6 oz plain flour (1½ cups)
3 oz soft brown sugar (Third of a cup)
One level teaspoon ground allspice
Half level teaspoon each of ground ginger, ground cinnamon, baking powder
Generous pinch of black pepper
One tablespoon brandy
One large, beaten egg
Milk to moisten

Method:

Grease an 8-inch loaf tin. Rub the fats into the flour and salt and then mix in enough cold water to make a stiff dough (remember, it is going to line the tin). Roll out the pastry and cut into six pieces, using the bottom, top and four sides of the tin as a rough guide. Press the bottom and four side pieces into the tin, pressing the overlaps to seal the pastry shell.

Mix the raisins, currants, almonds, peel and sugar together. Sift in the flour, all the spices and baking powder and bind them together using the brandy and almost all the egg and add enough milk to moisten.

Pack the filling into the lined tin and add the pastry lid, pinching the edges and using milk or egg to seal really well. Lightly prick the surface with a fork and make four holes to the bottom of the tin with a skewer. Depress the centre slightly (it will rise as it cooks).

Brush the top with milk or the rest of the egg to create a glaze. Bake in a pre-heated oven at 325F/160C/Gas Mark 3 for 2½ to 3 hours. Test with a skewer which should come out clean; if not, continue cooking. An uncooked cake sizzles if you listen closely! Cool in the tin and then turn onto a wire rack. Cool thoroughly before storing until Hogmanay.

From http://www.rampantscotland.com/recipes/blrecipe_blackbun.htm

Society Member News

Welcome, New Members:

Barbara Anne Abbot, Sandra & Granville Ambrose, Grace Deane, Isabel & Richard Hodge, Caroline "Kasci" Lawrence, Scott & Linda Young

Birthdays:

Belated birthday wishes to:

Owen Brodie, Nov. 21

Bruce Sutton, Dec. 19

Jan/Feb birthdays:

Andy Calvo (Jan 10), John & Judith Frayser (Feb 19, Jan 12),

Susan Hamilton (Jan 24), Verda Little Jones (Feb 9)—(and best wishes to Verda for a speedy recovery; get well soon!), Robert Clarke Land (Jan 6), Brian Mackay (Jan 1), W. Christopher Martin (Jan 15), Michael Eugene McLendon (Feb 14), Paul Scholte (Feb 14), Kenneth Young (Feb 12)

(These are the birthdays we have in our database. If yours is missing and you'd like it reported, please

forward your birthday to editor Joseph Schaub at

josephmelissa@verizon.net, and I'll be sure to get your special days reported—better late than never!)

Condolences:

Charter member Elizabeth "Scotty" Scott Haviland passed away Nov. 13. She and her husband George, who passed some years ago, were among the founders of the Scottish Society. Join us in honoring her memory.



**Elizabeth
"Scotty" Scott
Haviland**

Learn Scots: Words for a Cold, Wet Winter

Lum: a chimney or chimney-stack, used in the traditional Scottish New Year greeting—"Lang may your lum reek" (i.e., may you have the wherewithal to keep a warm fire burning in your house).

Peely-wally: to appear pale, usually referring to a person's complexion—"I don't think my friend is well; she's looks a bit peely-wally."

Drookit: soaking wet,

drenched to the skin; usually used when someone has been caught in the rain—"You should have seen him—he was all drookit."

Wabbit: run down, lacking in energy—"I think I need to have a rest; I'm feeling really wabbit."

Foosty: damp or moldy; can refer to a smell or to the appearance of food—"I was going to make a sandwich, but the

bread was all foosty."

Gill: a measurement of liquid used mostly to measure spirits (one gill = 1/4 pint)—"Gies another gill, Jill!"

Guttered: in a state of extreme intoxication, drunk as a skunk—"He can't remember how he got home last night—he was guttered."

(From "A Bawbee Might Buy You a Bannock: A Knowledge Cards Deck of Scots English")



**NOT what
"wabbit" means
in Scots**



Statue of Greyfriars Bobby, Edinburgh

Where can you get great quality Scottish Society merchandise while helping out the Society? Go to our website and check out Society merchandise from Café Press! Clothing, mugs, backpacks, doggie products, and more, at great prices!

Scotland Factoid:

Prince William and Kate Middleton's engagement has been all over the news—but don't forget amidst all the hoopla that Scotland played a role in their love story: they met in 2001 as students at the University of St. Andrews.

January & February in Scottish History

- 7 January 1451: Papal Bull from Pope Nicolas IV enabled foundation of Glasgow University.
- 14 January 1872: the famous dog Greyfriars Bobby died.
- 16 January 1707: the Treaty of Union of Scottish and Westminster Parliaments was ratified.
- 25 January 1759: poet Robert Burns was born.
- 31 January 1788: Prince Charles Edward Stewart, "The Young Pretender," died in Rome.
- 1 February 1918: Muriel Spark, author of *The Prime of Miss Jean Brodie* was born.
- 4 February 1818: Sir Walter Scott supervised the rediscovery of the Honours of Scotland, the Scottish Crown Jewels, in Edinburgh Castle.
- 8 February 1587: Mary Queen of Scots was beheaded at Fotheringay Castle.
- 10 February 1306: Robert the Bruce murdered archrival John Comyn
- 13 February 1692: Massacre of Glencoe
- 20 February 1472: Orkney and Shetland became part of Scotland.
- 29 February 1528: Patrick Hamilton, Scotland's first Protestant martyr, burned at St Andrews for the crime of heresy



Just some of the great Scottish Society Merchandise available from Café Press!
Go to <http://www.richmondscots.org>, click on "Store," then click the "SSR Store" button

Scotland Events, January-February (from www.welcometoscotland.com)

- Dec. 31– Jan. 3: Edinburgh's Hogmanay*
- Jan. 1: The Ba' (A massive street football game) Kirkwall, Orkney
- Jan. 11: Burning of the Clavie (Fire Festival) Burghead, Morayshire
- Jan. 20—Feb. 6: Celtic Connections (Annual celebration of Celtic Music), Glasgow
- Jan. 25: Up Helly Aa (Viking Fire Festival): Lerwick, Shetland*
- Feb. 3-6: Kingussie Food on Film Festival, Kingussie, Inverness-shire
- Feb. 18-28: Glasgow Film Festival

* (See related story, page 6)

Clan Profile: Clan Maclean

The name MacLean is rendered in gaelic "MacGille Eoin" or "son of the servant of St. John." The clan claims its descent from "Gilleathan Na Tuaidh," or Gillean of the Battle-Axe, of the royal house of Lorn. The Duart branch of the clan claim as their progenitor Lachlan Lubanach, son of Iain Dhu MacLean of Mull, and a direct descendant of Gillean. The MacLeans of Duart married into the family of the 1st Lord of the Isles in order to gain power and prestige. The MacLeans were later united with their Campbell in-laws in a mutual

dislike of the MacDonald clan, one of the most powerful families in the Western Isles. In the sixteenth century, Lachlan Mor, chief of Duart, continually harried the MacDonalds of Islay and after his death in 1598, his sons took revenge on his suspected murderers, the MacDonalds, by carrying out a massacre of the people of Islay which lasted for three days. The massacre of the MacDonald clansmen marked the point when the fortunes of the MacLean clan began to wane, and by the seventeenth century the Campbells had gained pos-

session of Duart Castle and most of the MacLean estates. However, Duart castle was reclaimed by the family in 1911 and has now been restored as the family seat.

The Macleans will celebrate the centennial of the rebuilding of their clan castle in the 2012 gathering.

Famous Macleans include author Alistair Maclean, soldier & diplomat Sir Fitzroy Hew Maclean (on whom it's said Ian Fleming based the character of James Bond), and Sir Sean Connery (mother Effie Maclean)



Above: Duart Castle, seat of Clan Maclean
Below: Sir Sean Connery in Hunting Maclean kilt



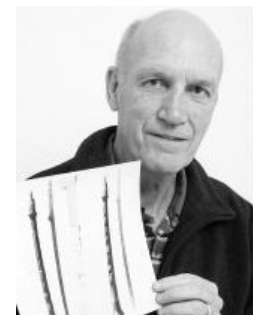
Battle on For Bagpipe Chanter (By Davene Jeffrey, from the Halifax [N.S.] Herald)

Scottish historians are likely gloating after duping a Halifax man into handing them an important Nova Scotia antiquity, claims a Cape Breton researcher. A team from Scotland came to Nova Scotia 10 years ago to make a replica of the oldest-known Scottish chanter in existence, and their effort to possess the original "has been going on secretly ever since," said John Gibson, who studies Gaelic culture and traditional Scottish piping.

A chanter is the part of a bagpipe with finger holes that creates the melody.

Last summer, Michael Sinclair took the wooden chanter, which is more than 300 years old, to Scotland. Sinclair's family heirloom once belonged to a famous Highland musician known as the Blind Piper of Gairloch. After more than 200 years of being kept in drawers in Nova Scotia, Sinclair wanted the instrument placed somewhere it would be preserved and viewed by an appreciative public. He chose the Museum of Piping, an arm of Scotland's National Museum that is housed at the National Piping Centre in Glasgow. But Gibson, who learned of the donation Friday, said it must be returned to Canada and preferably to Nova Scotia. Although Gibson acknowledges traditional Highland piping originated in Scotland, he said it has faded there. "That music died out because of literacy in piping," he said, as musicians who learned to play the pipes by ear were looked down on. But that tradition is still barely alive here, he said, because nobody paid any attention to it.

Sinclair is a descendent of the blind piper, whose name was Iain Dall MacKay. MacKay is recognized as an important composer of Scottish bagpipe music, Sinclair said. According to Internet sources, MacKay was born in 1656 and died in 1754. When MacKay's grandson immigrated to New Glasgow in 1805 along with his family, he brought his grandfather's chanter with him. It has remained in the family ever since, Sinclair said. "It was more of an antiquity. It hasn't been played in Canada." Now cracked and bearing the signs of numerous repairs, the fine wood instrument is the property of the Museum of Piping. Sinclair signed over ownership about a month ago. "There's great scholarship in piping associated with the piping museum. So we felt that would be a location where it would be visible and it would be seen by young pipers at the school," he said. Although his initial idea was to donate the piece to a Canadian or Nova Scotia institution, Sinclair said he felt the Scottish museum was a better fit. But Gibson doesn't agree. "This instrument was brought out (of Scotland) willingly and should stay here," he said. Had he known that Sinclair was taking it out of Canada, Gibson said, he would have tried to have the RCMP stop him at the airport. The small piece of subtropical wood in question is of national and international importance, he said.



Michael Sinclair



Bagpipe chanter Sinclair donated to a Scottish Museum

**THE SCOTTISH
SOCIETY OF
RICHMOND,
VIRGINIA**

P.O. Box 1264
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<http://www.richmondscots.org/>

We're on Facebook, too! Check out our page! Become a fan!

Would you like to contribute to the Newsletter? Ideas or complete stories, up to about 200 words, are welcome. Just contact Newsletter Editor Joseph Schaub.

NOTICE: The Society will be holding a yard sale in April to raise funds for our operating expenses and to bring great programs to our meetings. Please hold on to your saleable items and contribute them in the Spring. Look for further reminders in upcoming newsletters and at our meetings.

The Scottish Society of Richmond was founded in 1978 for the purpose of sharing ideals of Scottish heritage. It provides a gathering place for those with an interest in Scotland, educational programs and events on Scottish themes, as well as scholarships and awards for those studying Scottish arts and culture.

The Society meets the 3rd Thursday of each month, September through May, 7:00 p.m., Trinity United Methodist Church (903 Forest Avenue, Richmond).

Happy New Year, Scottish-Style

Hogmanay:

While New Year's Eve is celebrated around the world, the Scots have a long rich heritage associated with this event - and have their own name for it, Hogmanay.

There are many theories about the derivation of the word "Hogmanay." The Scandinavian word for the feast preceding Yule was "Hoggo-nott" while the Flemish words (many have come into Scots) "hoog min dag" means "great love day." Hogmanay could also be traced back to the Anglo-Saxon, Haleg monath, Holy Month, or the Gaelic, oge maidne, new morning. But the most likely source seems to be the French. "Homme est né" or "Man is born" while in France the last day of the year when gifts were exchanged was "aguillaneuf" while in Normandy presents given at that time were "hoguignetes." Take your pick! Historians believe that we inherited the celebration from the Vikings who, coming from even further north than ourselves, paid even more attention to the passing of the shortest day. In Shetland, where the Viking influence was strongest, New Year is called Yules, from the Scandinavian word. "First footing" (that is, the "first foot" in the house af-

ter midnight) is still common in Scotland. To ensure good luck for the house, the first foot should be male, dark (believed to be a throwback to the Viking days when blond strangers arriving on your doorstep meant trouble), and should bring symbolic coal, shortbread, salt, black bun, and whisky. These days, however, whisky, and perhaps shortbread are the only items still prevalent (and available). The magical Firework display and torchlight procession in Edinburgh—and throughout many cities in Scotland—is reminiscent of the ancient custom at Scottish Hogmanay pagan parties hundreds of years ago. The traditional New Year ceremony of yesterday would involve people dressing up in the hides of cattle and running around the village being hit by sticks. The festivities would also include the lighting of bonfires, rolling blazing tar barrels down the hill, and tossing torches. Animal hide was also wrapped around sticks and ignited which produced a smoke that was believed to be very effective to ward off evil spirits. The smoking stick was also known as a Hogmanay.

Some of these customs do continue, especially in the small, older communities in

the Highlands and Islands of Scotland where tradition, along with language and dialect, are kept alive and well. On the Isle of Lewis, in the Outer Hebrides, the young boys form themselves into opposing bands; the leader of each wears a sheep skin, while a member carries a sack. The bands move through the village from house to house reciting a Gaelic rhyme. On being invited inside, the leader walks clockwise around the fire, while everyone hits the skin with sticks. The boys would be given some bannocks—fruit buns—for their sack before moving on to the next house.

(From

<http://www.rampantscotland.com/know/blknow12.htm>)



