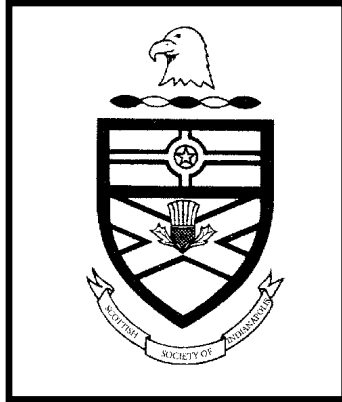


The Whistle

Spring

April—June 2007



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From the Desk of the President



The Society needs to expand its thinking in order to attract and retain its membership. If we had held onto most of the people that have joined us over the past five years, we would currently have over 200 members. Apparently, those who came did not find something to hold their interest.

The history and stories that we currently celebrate are still important, however, there are other things that can be done. Now that we are at the Latvian Center, we can utilize the large space indoors and outdoors. We need to take advantage of this! We can have several activities going on in the

same evening. This gives families the opportunity to come together but see or experience different things.

An example of this is an idea that the Trustee Rebekah Lawson has put forth. She has offered to head up “Youth Activities: a program for youngsters and teenagers” (review Youth Activities in this newsletter). These will be more physical and usually more appealing to the youth, who have been virtually ignored in the past. These events will be going on at the same time as the main meeting, and therefore, give families a reason to come and experience age appropriate topics. Rebekah cannot do this all by herself. She will need help to “corral” and supervise these young folk. This type of activity is something we need to encourage and develop. Thank you Rebekah.

Another project that I think would be interesting would be for each member to put together a family biography for future members to refer to. The Society has been in existence over 20 years and we have very little idea as to the people who helped start and who have helped us grow. We need to start our own history book with you as part of the history. You all have contributed in different ways. I would also like to hear how your family came to Indiana and what they did and still do here. It would be great to have a rough draft by November so that it would be reviewed at our Annual Dinner.

Here’s your chance to go down in history.

Slainte! Gordon

The Flowers of the Forrest—In Memoriam

Earl S. Cornelius—beloved father of Mark Cornelius

Roderick D. MacDonald—beloved son of Roderick A. MacDonald

Highland Cattle by Becky Jones Hairy Coos to You

“It may not be indifferent to the reader to know that the Highland cattle are peculiarly liable to be taken, or infected, by spells and witchcraft, which judicious people guard against by knitting knots of peculiar complexity on the tuft of hair which terminates the animal's tail.” —

The Two Drovers by Sir Walter Scott.

While the origins of the Highland cow are lost to the mists of time, there is plenty of recorded history that we can rely on, some of it going as far back as the mid 13th century. The Highland cow can be found mainly in the Highlands and along the western coastal regions of Scotland as well as on many of the outlying islands. Breeding stock has also been exported all over the world; the breed can now be found not only in the U.S. but as far away as New Zealand and high in the Andes mountains of Peru.

In addition to their shaggy coats and large horns, other factors set this breed apart from your average bovine. They are perhaps one the hardiest bovine breeds in the world. They can and will eat pasturage that other cows will pass by, as well as actively browse nearby shrubs. Due to the thick insulating coat of hair (hence the name ‘Hairy coo’), Highland cattle do not store fat under their skin to insulate them from the cold; this results in a much leaner meat. And unlike other breeds, both genders sport impressive horns. While most pictures today show a shaggy red haired beast, Highland cattle come in a variety of colors in addition to the red. They can be dun (light brown), blonde, brindled, dark brown and black. In the first Herd Registry Book for Highland cattle (dated 1885) the number of blacks outnumbered any other color.

The Highland cow is slowly, but surely, gaining popularity among cattle breeders for their hardiness, their meat, their good looks and for their gentle disposition.

6th annual Burns Supper on January 27th, in the Tudor Room of the IU Memorial Union. The Fountain Trust Pipe Band provided the music for the opening ceremony, followed by the Selkirk Grace and a selection of jigs and reels by Highland Reign. Both groups were great as usual. There was also an enjoyable exhibition of Scottish country dancing presented by members of the Bloomington Society. his year’s dinner featured “roastit bubly-jock”, which turned out to be turkey, as the main course and ended with bread pudding and a cheese course.

Richard Darling gave the presentation on “The Immortal Memory” followed by more music from Highland Reign. Howard Hughes gave the “Toast to the Lassies”, and Pat Hughes gave the “Lassies Reply”. Has anyone, besides me, ever noticed that the Laddies always seem to come out second best in the evening’s toasts? The evening continued with Scott Maxwell’s recitation of “Tam o’Shanter” accompanied by a visual presentation of the poem.

The Dinner concluded with the traditional singing of “Auld Lang Syne” and the marching out of the Fountain Trust Pipe Band.

Tattoo Tickets Sold Out

Seven months before this year’s annual Edinburgh Military Tattoo, all 208,848 tickets for the 3-week run have been sold. This is the 9th year that the event has been sold out, but each year it is happening earlier than previously. This time it was 4 weeks earlier than last year. (The MacNewsletter, Scottish Society of Evansville, February, 2007)

Youth Activities

SSI Board of Trustees member Rebekah Lawson has developed a series of programs for the young folks that come to the meeting with their parents. The idea is to provide an activity that is Scottish and that will be both a learning experience and fun for them while their parents are attending the regular meeting. Rebekah will be asking some of the parents to occasionally help out with the activity. The activities for the remainder of the year are:

April 11th—Scottish Dancing with Adults on the side

May 9th—Making swords and eating Scottish snacks

June 13th—Playing Scottish Games

July 11th—Making Tunics

August 8th—Staging Fight

September 12th—Fighting Presentation w/ BBQ

Irish Fest: Perform the Staged Fight

October 10th—Scottish Folklore

November 14th—Scottish Festivals

December 10th—Scottish Christmas Party

Bloomington’s Burns’ Supper

The Scottish Society of Greater Bloomington held its

Tartans

While the Highland clans began to emerge during the 14th century, there was no such thing as an identifiable “clan” tartan

The first written reference to striped cloth being worn by the Scots appeared in the 16th century. In 1538 there is a reference to “Heland Tartan”. A Frenchman at the siege of Haddington in 1537 describes Highlanders who were present as wearing what appears to be Tartan. From 1581 there is a description of “variegated garments, especially stripes, and their favourite colours are purple and blue”. Poet John Taylor clearly describes the woollen Tartan garments of Highlanders at Braemar in 1618. A doctor Martin, on Skye, around 1700, gives the first descriptions of Tartans, which imply their significance as regional, and the importance to weavers of ensuring that their cloth always has precise local patterns. Martin states that it is possible to tell from a man's plaid where he came from. There is no implication from any of this that specific families or Clans wore their “own” Tartans - the patterns appeared to be regional. It wasn't until the 18th century that what we know as the dress of the Scottish Highlander evolved.

Following the Jacobite defeat at Culloden in 1746, the Disarming Act (1747), which prohibited the wearing of the tartan, the kilt, and even bagpipes, upon pain of death for man, woman, or child, was enacted. William Wilson, in 1765, started the weaving firm of William Wilson and Sons of Bannockburn to supply cloth to the military and to the growing number of Highland Regiments, the men of which were exempt from the Act. Since Wilson's business was south of the Highland line, which ran from Dumbarton to Perth, the Disarming Act did not affect him.

Between 1778 and 1782 the Highland Society of London was formed as a type of Scottish Gentry's club in London. When the laws prohibiting the wearing of the tartan were repealed in 1782, Wilson's claimed to have “saved” many of the traditional tartan designs on their books. However, some historians say that there is no evidence that these tartans had anything to do with the pre-1746 patterns. In an effort to preserve what they thought were “original clan patterns,” about 1815, the Highland Society of London began urging Clan Chiefs to submit a piece of their clan tartan, authenticated with the Chief's seal. About 40 tartans were submitted between 1815-1820. Twenty-two tartans are found on record prior to 1820 and the vast majority of them seem to be trade names found in Wilson's Pattern Book. These tartans were patterns woven by Wilson and Sons, with the majority of them seeming to have been designed by Wilson and Sons, and they were often identified by number only.

This, then, meant that these tartans could not have existed before 1765. Most of the Clan Chiefs, unable to find a true clan pattern on which there was agreement, simply picked one and sent it in under their seal.

While some of the patterns may have been of older origin, they were not really what we think of as Clan Tartans today, but the idea of a particular tartan paired with a particular clan was firmly established.

King George IV, in 1822, on a visit to Edinburgh appeared in a kilt of the Stewart tartan. Reported to have been a “rather large” kilt it was worn over pink tights. John Logan who had at one time been the secretary of the Highland Society of London wrote the first book on clan tartans, The Scottish Gael, published in 1831. A few years later, two brothers claiming to be the grandsons of “Bonny Prince Charlie” supplied details of tartans to many Clan chiefs and heads of families, claiming to have obtained their information from some sixteenth century manuscripts in their possession. In 1842 they published a book on tartans called the Vestiarium Scoticum, showing full color patterns of 75 tartans. Since none of the “supposed” manuscripts were ever produced, the book was dubbed a fake. The wearing of the tartan was further popularized when Queen Victoria and Prince Albert purchased Balmoral and began wearing a tartan, and soon every Scottish family of note followed their lead. The Court of the Lord Lyon in Edinburgh was established to protect the authenticity and ownership of individual tartans. There are two existing registers, the Scottish Tartans World Register and the Tartans Index of the Scottish Tartans Authority. The designation of the proper pattern for the clan or family tartan is one of the remaining absolute prerogatives of the Scottish chief. His selection is final and may be changed at his discretion.



Polish Tartan

A new tartan, incorporating the red and white of the flag of Poland and the dark blue of Scotland, has been created by a Polish Scot in Edinburgh, whose grandfather settled in Scotland. The two countries have had a long association-Scottish merchants lived and worked in Poland centuries ago. There is a myth in Poland that Lech Walesa, leader of the Solidarity movement, is descended from Sir William Wallace and, more certainly, Bonnie Prince Charlie's mother was Maria Clementina Sobieckas, a Polish Princess. 20,000 Poles stayed in Scotland after WWII, and since Poland joined the European Union, there has

been a large influx of workers from there. So now they have a tartan to call their own. TheMacNewsletter, Scottish Society of Evansville, February, 2007)

Macpherson's Lament



This well-known song was, according to tradition, written by Jamie Macpherson while in jail awaiting his

execution, with a later and perhaps better-known version written by Robert Burns. Known by several names, Macpherson's Rant/Lament/Farewell it has become a well-known Scottish folk song. The tune, according to tradition, was written by Jamie Macpherson after he was sentenced to hang. He wrote the tune to play on his fiddle and he played it on the scaffold before he was hanged.

James Macpherson (1675-1700) was born the illegitimate son of a Highland laird, Macpherson of Invereshie, and a gypsy girl he had met at a wedding. When Macpherson was presented with his new son, he readily acknowledged him and took him into his home to be raised as a young Scottish gentleman. When his father died, Jamie joined his mother's people, but through the years his mother maintained contact with the Macpherson Clan and they provided money and clothing for the boy's care.

As the years passed, Jamie became a renowned fiddler, expert swordsman and later the leader of a band of gypsies. Macpherson and his group traveled in northern Scotland helping themselves to the belongings of many of the wealthy. Tradition has it that they never committed acts of cruelty or stole from or harmed any of the poor, but that they, in "Robin Hood style," only stole from the rich. This, of course, did not endear him to the local gentry on whom he had lavished his "attention." He incurred the wrath of many of the rich lairds and landowners of Banff and Aberdeenshire, especially a man by the name of Duff

of Braco, who organized a posse to catch Macpherson and to bring him to justice.

Captured and brought to trial before the sheriff of Banffshire, Jamie was sentenced to be hanged at Banff. The charges against Jamie really were criminal offense to be a gypsy, so the outcome was a foregone conclusion. This, the last capital sentence executed in Scotland under Heritable Jurisdiction, was to take place on November 16, 1700 between the hours of two and three in the afternoon.

There are two rather interesting stories related to this event. One was that Jamie composed the tune while in jail awaiting his execution and that he played it under the gallows, that he then offered his fiddle to anyone in his clan who would play it at his wake, and when no one stepped forward, he broke the fiddle over his knee saying, "No one else shall play Jamie Macpherson's fiddle." The broken fiddle now resides in the Clan Macpherson museum near Newton More, Inverness-shire. The second story is that Duff of Braco saw a rider coming and suspecting that he carried a pardon for Jamie, set the village clock ahead 15 minutes so that Jamie was hanged before the pardon arrived. Legend has it that the magistrates were punished and the town clock was kept 15 minutes fast for many years, and that to this day the town of MacDuff has its west-facing town clock covered so the people of Banff can't see the correct time.



Scottish Humor

Robert Burns' Hog-Weighing Method: (1) Get a perfectly symmetrical plank and balance it across a sawhorse. (2) Put the hog on one end of the plank (3) Pile rocks on the other end until the plank is perfectly balanced. (4) Carefully guess the weight of the rocks. (The Highlander January/February 2007)

What's the difference between a bagpipe and an onion? No one cries when you chop up a bagpipe

What is the difference between a bagpipe and a trampoline? You take off your shoes when you jump on a trampoline.

"Hey Buddy. How late does the bagpipe band play?"
"Oh about a half beat behind the drummer. (Ular Winter 2007) 4

Celtic Cooking

Colcannon

Equal quantities cooked potatoes and cabbage, 1 oz. roast beef drippings (butter may be substituted) to 1 lb. vegetables pepper and salt.

Boil, skin, and mash potatoes. Chop up the cooked cabbage. Toss all into a saucepan or frying pan in melted drippings. Pile the mixture in a greased pie dish and brown in oven

2007 Events Calendar

April

6th—National Tartan Day USA. www.tartanday.org

11th—SSI Meeting: Program—Nancy Foxworthy: Scottish Country Dancing. Meat provider—McClure

May

9th—SSI Meeting: Program—Judith Bastin: Scottish Cooking. Meat provider—Dockery

11th-13th —Kentucky Scottish Weekend--General Butler State Park, Carrollton, KY. (513) 574-2969

18th-20th —Gatlinburg Scottish Festival & Games—Mills Park, Gatlinburg, TN. (865) 922-3790

19th—Springfield Highland Games & Celtic Festival—Illinois State Fairgrounds, Springfield, IL.
217-741-2989

26th-27th —Alma Highland Festival & Games—Alma College, Alma, MI. (803) 648-4589.

www.almahighlandfestival.com

31st-June 3rd —Glasgow Highland Games—Barren River Lake State Resort Park, Lukas, KY.

(270) 651-3141. www.glasgowhighlandgames.com

June

2nd—Stark County Irish & Scottish Festival—Stark County Fairgrounds, Canton OH. (330) 867-0485

9th —Indiana Highland Games—Concordia Theological Seminary—Fort Wayne, IN

13th SSI Meeting: Program—Spectator's Guide to Highland Games. Meat provider—Bastin

15th-16th —Illinois St. Andrews Society Highland Games—Oak Brook Polo Grounds, Oak Brook, IL
(708) 447-5092

22nd—Indianapolis 500 Gordon Pipers Tartan Ball—Golf Pavilion at the Brickyard Crossing Golf Course

23rd—Ohio Scottish Games—Lorain County Fairgrounds, Wellington, OH. (440) 835-9794

July

12th-15th —Grandfather Mt. Highland Games—MacRae Meadows, Linville, NC. (828) 733-1333

11th—SSI Meeting: Program—TBA Meat provider—Davidson

Bad Weather Cancellations

Sometimes due to bad weather it might be necessary to cancel the monthly meeting as it was last month. If such a cancellation occurs, it will be posted on the Society's website at <http://www.indyscot.org>. If you have email and will send the Society your email address, you will be added to the email bulletins that are sent out regarding meetings, cancellations, and other items of interest to the membership. You may send your email address to either paladin42@insightbb.com or to indyscot@gmail.com.

Just a reminder—If you have not paid your 2007 dues, this is the last issue of The Thistle that you will receive. All dues payments should be made to: The Scottish Society of Indianapolis
3067 River Bay Drive N
Indianapolis, IN 46240-2985

Twelve highlanders and a bagpipe make a rebellion—Scottish proverb.

Meeting Schedule: April—June 2007

April	May	June
Date: Wed. April. 11	Date: Wed. May 9	Date: Wed. June 13
Meat Dish: McClure	Meat Dish: Dockery	Meat Dish: Bastin
Program: Foxworthy: Scottish Country Dancing:	Program: Bastin: Scottish Cooking	Program: A Spectator's Guide to Highland Games
Children: Scottish Dancing	Children: Making swords/ Eating Scottish snacks	Children: Scottish Games
A-E—Veggie	A-E—Salad	A-E—Dessert
F-N—Salad	F-N—Dessert	F-N—Veggie
O-Z—Dessert	O-Z—Veggie	O-Z—Salad
Social Hour 6:30 p.m	All meetings take place at the Latvian Center 1008 West 64 th Street	For more information contact Gordin Inglis 317-849-7871 or any Board member.
Dinner 7:00 p.m.		
Program 8:00 p.m.		

**The Scottish Society of Indianapolis
3067 River Bay Drive N
Indianapolis, IN 46240-2985**

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