



So proudly let our glorious chant,
still echo through Strathspey,
"A Grant! A Grant! A Grant! A Grant!
Stand Fast Craigellachie!"
Merry Christmas and Happy New Year!

Weaving the Tartan of Tomorrow A Note from our President

Dr. Christopher Pratt



Dear members and friends of the Clan Grant Society USA, On behalf of the Board, I write to you at Christmas 2007 to continue "our glorious chant," past, present and future. I am delighted to share with you that this has been a productive and rewarding period for your CGSUSA as many of the news stories show in this edition of the Craigellachie. By way of a quick summary, you will note that we now have our first Chaplain in the good work of Bishop John Grant of NC; a Quartermaster in David Grant of CA, and a new Games Commissioner in John Grant of Texas with special thanks to Allan Grant for having served in this role; and a new Commissioner for Tennessee in Shirley Grant Smith, among others. We have also heard from many, wish we could say all, but many of our Commissioners, and we hope to hear from more soon.

Our Nominating Committee, Chaired by John C. Grant has also been hard at work and gathering a slate of nominees for the upcoming elections.

I am also proud to report that as a result of unanimous vote, we have also ordered a Clan Grant Society USA stone which you will be able to see representing your Society's remembrance of our kin and support of the Culloden Project.

We had a good business meeting at the Stone Mountain Highland Games, GA which were very well attended by Grants from all over the US. It was heartening to see so many of you and share that glorious occasion with you in that beautiful place in the sun among the tall pines. Thanks to our hosts Past-President David Grant and his wife, the lovely Lady Jane Grant for all their hospitality and special thanks to dear Maggie Kline and her fine family for having us all to her beautiful home for fellowship and dinner in Saturday evening. A fabulous weekend was had by all.

For next year we can also share with you that plans are underway for the Lord Strathspey, Chief of the Clan Grant to visit with us at our 2008 Annual General Meeting in October, which will also be held at Stone Mountain. We'll hope to see you there.

For now and always your Clan Grant Society USA needs volunteers. I know that Jean Grant Wilson could use some assistance with our Membership activities. Why not make it your Christmas gift to commit your community service for 2008 to your CGSUSA?

This is a time of giving. It is also a time of family and friends. Jimmie and I hope this finds you and all yours well and enjoying this joyous and holy season.

I thought it might be fun and interesting to share with you some Scottish Christmas traditions from the Christmas Archives - Christmas Information, *Facts, Legends & Customs Christmas Archives, how it all began* by Andrew Hubert von Stauffer we learn about these "Yuletide Customs of Old Scotland" ~

"Christmas & New Year were equally welcomed by Scots before the Reformation of the 16th-17th centuries. All the customs of both festivals stem from that time. The name comes from the Scandinavians, for whom 'Yultid' was the festival celebrated at the twelfth month, being the twelfth name of Odin, who was supposed to come to earth in December, disguised in a hooded cloak. He would sit awhile at the firesides listening to the people, and where there was want he left a gift of bread or coins. (Strains of Father Christmas here!)

Christmas was often known as Nollaig Beag, Little Christmas. The custom was to celebrate the Birth of Christ with all solemnity, the festivities began a few days later, and spilled into New Year and Twelfth Night, which was known as 'Little Christmas'. However, the French often called Christmas colloquially, 'Homme est né' (Man is Born) which is thought by some scholars to be the origin of the word, 'Hogmanay', stemming from the time of the 'Auld Alliance'.

The Reformation hit Scotland as hard as everywhere else. By 1583, Bakers who made the Yulebreads were fined, their punishment could be lessened if they gave the names of their customers! In 1638 the General Assembly in Edinburgh tried to abolish Yuletide.

While the same things were going on south of the border, with the Restoration of the Monarchy came the restoration of Christmas. In Scotland, the rigid laws of the new Kirk still frowned upon Christmas celebration, so it stayed underground. Only the High church and the Catholics kept the old traditions going. In England many of the symbolisms and earlier religious elements were lost, and it took the intrepid Victorian historians to gather together the remnants and re-establish Christmas, an effort which was helped by the strongly Christmas orientated Royal family with its German Prince Consort. The Reformation in Germany had hardly touched Christmas at all, and Prince Albert brought it all to the public eye.

English custom was not particularly accepted by Scotland. The inherent need to celebrate came out in Scotland as a great revival of the

New Year celebrations. In fact, hardly changed at all because Old Christmas comprised three days of solemn Tribune, church services, fasting and hard work. Church on Christmas Eve and Christmas Day. Followed by a day of Charity on the Feast of Stephen and which we now call Boxing Day. No-one would have thought much about parties and frolics until after these days were over. Then the solemnity gave way to joyous and often rowdy celebration and holiday under the name of 'Homme est né' or Hogmanay.

Being intended by the reformed church, as a day of prayer, the puritanical elements gradually closed in on all those who defied the new laws and continued their festivities. In England soldiers were chosen especially for their noses- a long nose was thought to be able to sniff out the spices in the Christmas Baking better! In Scotland the Bakers were encouraged to bake inform on their customers. In their attempts to stamp out frivolity, they prescribed that Christmas would be a working day. So it became the custom to work over

Christmas. This prevailed throughout the whole of Britain, especially in the working classes. Until 40 years ago postmen, bakers, transport workers, and medical staff were commonly expected to work, but because of the Victorian revival of Christmas in England, many other establishments closed, while in Scotland shops and many offices stayed open. However, this did not mean that people did not celebrate Christmas. Often they would go to Church before work, or at Lunchtime, or in the evening. They would have a Christmas Tree and a Christmas Dinner and children went to bed expecting that kindly old gentleman to call with a gift or two.

CUSTOMS & BELIEFS ASSOCIATED WITH SCOTTISH CHRISTMAS

Black Bun. Originally Twelfth Night Cake. It is a very rich fruit cake, almost solid with fruit,

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**Spring Deadline to
submit is Mar 1st**



U.S. Highland Games & Gatherings

It's Great To Be A Grant!

Feb 23

NE Florida Games
www.NEFLgames.com
 contact: Jean Wilson

Apr 19

Tallahassee Celtic Festival
www.TallahasseeCelticFestival.com

Mar 24

Iron Thisle Games
 Yukon, OK
 Contact: Kelly Grant

Jan 21-22

Oklahoma Celtic Festival
 Stillwater, OK
 Contact: Kelly Grant

Mar 29

Sarasota Games
www.sarasotagames.org

Apr 12

Dunedin Highland Games
www.dunedinhighlandgames.com

Jan 12

SE Florida Games
www.SASSF.org

Jan 19-20

Central Florida SW Games
 Orlando, FL
www.FLASCOT.com



To have your upcoming events included in this calendar email:

craigellachie@comcast.net
 or call Holly at (904) 268-6341



For other Nationwide Games check out:
www.asgf.org

Note to Commissioners: please send in what Games you will be attending so that they can be in our Calendar

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Some Septs of the Clan Grant

By James H. Grant, Clan Historian

The Fall 2007 issue of *Craigellachie* featured an article gleaned from the UK Clan Grant Society website entitled "Septs of Clan Grant". Although the word *sept* is a perfectly legitimate word, it is rarely used these days – probably because the concept of septhood is complex and confusing, even controversial. Clan societies, in particular, have sidestepped the word – opting instead for phrases, such as "allied family names" or "names associated with the clan."

Sept is not a four-letter word! Stripped of arcane pedantry, a sept is simply a family within a clan with a different "by-name" or surname.

Central to the understanding of septhood is a basic comprehension of several early Scottish naming conventions – the *patronymic*, the descriptive name, the occupational name, and the family *by-name*.

A patronymic was a name given to an individual based on the name of his (or her) father, and in some cases the paternal grandfather. Patronymics were primarily used in the Scottish highlands before the 18th century when they were generally phased out in favor of the surnames used today.

Here are some specific examples of patronymics, descriptive names, and occupational names taken from actual 16th and 17th century Strathspey and Glenurquhart parish records and other documents linked to the Clan Grant.

- *Johannes McRobert* – John, son of Robert
- *Malcolmus roy* – Malcolm with red hair
- *Johannes bayne McAyn doy* – Fair-haired John, son of dark John
- *John Dow Browstir* – Dark John, the brewer
- *Duncan McPatrick VcYockye* – Duncan, son of Patrick, grandson of Jock
- *Margaret NicEarcher* – Margaret, daughter of the son of Farquhar
- *Finlaius McWilliam moir* – Finlay, son of big William
- *Christian Nindonach Vicandy* – Christian, daughter of Duncan, granddaughter of Andrew
- *John Grant McCondochie alias Beg* – John Grant, son of Duncan, also known as "Small"
- *Donalduis McAngus Millare* – Donald, son of Angus the Miller
- *Patricius McConeill McClerycht* – Patrick, son of Donald, grandson of the cleric or notary
- *Adam McGillecris* – Adam, son of the servant of Christ (probably a priest)
- *Nign Thomais Mhorr* – The daughter of big Thomas
- *William Gow* – William, the blacksmith
- *John Grant MacKintailzeor* – John Grant, son of the tailor

By contrast, a *by-name* or family name evolved from a patronymic, descriptive name, or occupational name, and designated a specific extended family descended from a common ancestor. In some cases, by-names became entrenched in a community or parish and eventually became surnames. In other instances, they died out after several generations.

Two other important aspects of septhood are those of place and time. A by-name would be considered a sept of the Clan Grant only if it had an historical connection to

the estates, towns, parishes, and farms during the period they were held by the Chief, chieftains, or other gentry of the clan.

The Grant lands were centered in Strathspey, "between the two *Craigellachies*," generally comprising the parishes of Rothiemurchus and Duthil, Kincardine and Abernethy, Cromdale, Inverallan, and Advie, and the greater parts of Knockando, Invera'on, Kirkmichael and Aberlour. Other Grant cadet chieftains held Glenmoriston and Glenurquhart on the north side of Loch Ness.

There are dozens of septs inextricably linked to the Clan Grant. This article will document a few.

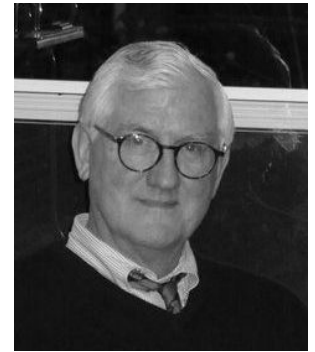
Lawson, Lauson

The Lawsons, one of the principal septs of the Clan Grant, were entrenched in Cromdale parish at a very early period, perhaps before the Grants held lands there. Lawson is a patronymic meaning "son of Lawrence." According to tradition, the Lawsons descend from Colin *Meikle* Lawson, a hero of the Clan Grant in the 16th century, who was killed in a dispute with the Camerons. *Johne Lausone* in *Clasdounane* and Robert Lausone signed a bond of assistance, along with other principal members of the Clan Grant, with the Laird of Freuchie in 1645. *James Lowson* in *Eister Cur* was noted in documents in 1662. The annals of Cromdale parish are replete with families named Lawson (Lauson, Lason) throughout the 17th and 18th centuries, many of which intermarried with the Grants. Captain Robert Lawson, Balliemore, was the Commander of the Eastern Company of the Strathspey Battalion of Volunteers (militia) in 1798, an honorarium illustrating the importance of this sept among the Grants.

MacConnachie, MacKonachie, MacDonnachie, MacCondochie, M'Conquhy

These patronymic variants mean "son of Duncan." The Clan Donnachie Grants, reportedly descend from a Duncan Grant in Gartinbeg in the 16th century. *Jacobus McCondoche* was a Duthil parishioner in 1537. *Gillespik McConquy glas* was a tenant in Borlum, Glenurquhart, in 1544. *John M'Conquhy* was the commander of the Grant contingent at the battle of Glenlivet in 1594. *John McDonachie* in *Garthinebeg*, Duthil, was fined for resetting MacGregors in 1615. *William Macandachie moir, and his wiff, in Lyngarrow* were fined in 1690 by the Regality Court for receipt of stolen goods. *Archibald Grant alias MacConchie vic Phatrick* was in *Coineachan*, Glenmoriston in 1693. *William MkConachie* in *Hillhall of Easter Elchies*, Knockando, died in 1687. Thomas Grant or McConchie lived in Cromdale in 1705.

The following entries from the parishes of Duthil and Cromdale illustrate the establishment of a by-name, in this case, the sept *Maclan VicConnachie*, (meaning son of John, grandson of Duncan). *Donald Grant alias McLan Vic*



A Note~ cont

almonds, spices and the ingredients are bound together with plenty of Whisky. The stiff mixture is put into a cake tin lined with a rich short pastry and baked. This takes the place of the even more ancient Sun Cakes. A legacy from Scotland's close associations with Scandinavia. Sun cakes were baked with a hole in the centre and symmetrical lines around, representing the rays of the Sun. This pattern is now found on the modern Scottish Shortbread, and has been misidentified as convenient slices marked onto the shortbread!

Bees leave hives Xmas Morn. There is an old belief that early on Christmas Morning all bees will leave their hives, swarm, and then return. Many old Scots tell tales of having witnessed this happening, though no-one can explain why. One explanation is that bees get curious about their surroundings, and if there is unexpected activity they will want to check it out to see if there is any danger. As people were often up and about on Christmas night observing various traditions, or just returning from the night services, the bees would sense the disturbance and come out to see what was going on.

Divination customs - Ashes, Bull, Cailleach

There are a number of ancient divination customs associated with Scottish Christmas tradition. One involves checking the cold ashes the morning after the Christmas fire. A foot shape facing the door was said to be foretelling a death in the family, while a foot facing into the room meant a new arrival.

Another was the ceremonial burning of Old Winter, the Cailleach. A piece of wood was carved roughly to represent the face of an old woman, then named as the Spirit of Winter, the Cailleach. This was placed onto a good fire to burn away, and all the family gathered had to watch to the end. The burning symbolised the ending of all the bad luck and enmities etc of the old year, with a fresh start.

The Candlemas Bull was in reality a cloud. It was believed that a bull would cross the sky in the form of a cloud, early on the morning on Candlemas, February 2nd. From its appearance people would divine. An East travelling cloud foretold a good year, south meant a poor grain year, but if it faced to the west the year would be poor. This custom was a remnant of the ancient Mithraic religion, when the Bull-god would come at the start of Spring to warn of the year the farmers could expect.

CANDLELIGHT

All of the Celtic countries have a similar custom of lighting a candle at Christmastime to light the way of a stranger. In Scotland was the Oidche Choinnle, or Night of Candles. Candles were placed in every window to light the way for the Holy Family on Christmas Eve and First Footers on New Years Eve. Shopkeepers gave their customers Yule Candles as a symbol of goodwill wishing them a 'Fire to warm you by, and a light to guide you'.

FIRST FOOTERS

It was and still is the custom for a stranger to enter the house after midnight on New Years Eve/Day. There were taboos about the luck such a stranger would bring, especially in the days of hospitality to travelling strangers. A fair haired visitor was considered bad luck in most areas, partly due to the in-fighting between the dark scots and the fair Norse invaders. However, in Christian times, a fair haired man was considered very lucky providing his name was Andrew! Because St Andrew is the Patron Saint of Scotland. A woman is considered taboo still in many areas!

The Firstfooter must make an offering, a HANDSEL. This can be food, drink or fuel for the fire. The ritual which have grown up around this custom are many. An offering of food or drink must be accepted by sharing it with everyone present, including the visitor. Fuel, must be placed onto the fire by the visitor with the words 'A Good New Year to one and all and many may you see'. In today's often fireless society the fuel is usually presented as a polished piece of coal, or wood which can be preserved for the year as an ornament.

Is blianach Nollaid gun sneachd - "Christmas without snow is poor fare."

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<http://www.christmasarchives.com/scotland.html>

From *Dreaming of a Scottish Christmas* by Thomas A Cameron we learn about ~

"How might a Scot celebrate Christmas today?"

Many individuals believe that there are few remaining traditions for such a celebration; they are greatly mistaken. Many customs, both old and new, survived the antipathy of the post-reformation period in Scotland. Looking back away, Christmas itself was banned in Great Britain by an act of Parliament in 1652, citing it as pagan and "popish." When the holiday was reinstated, a decade or so later, it never truly regained what it had been in Scotland, a very special time of the year. How can these traditions, mostly dating back well over 350 years, be incorporated into your Christmas plans?

Let's begin with the tree. German in origin, the Christmas tree is obviously significant to the holiday itself, but in ancient days it was juniper and mistletoe that decorated the homes of the Highlands. Their presence was a sign of the much sought after greenery that the Scots hoped for during the long winter months and a symbol of love.

Today, the Christmas tree of Scotland, if there were such an official distinction, would have to be the Scots Pine, the only pine native to Scotland. A trip to your local tree farm, as a family, might serve tradition well, of course artificial Scots Pines are also very pleasant these days, and well worth a look.

Taking place long before the holiday season, a Yule log is selected from a supplier of firewood. This "burning heart of the season, the living symbol of all the warm emotions and bright thoughts," in Scotland at least, must be Birch wood. If one is taking the traditional route the log must be cut at least by the summer time and allowed to dry properly. It should be size consistent with the capacity of modern fireplaces; the larger the better, of course discretion is advised, since it must not be split. Stripped of its bark, the yule log may be displayed at the beginning of the holiday season next to the fireplace, decorated with greenery and plaid ribbons.

On Christmas Eve, the tradition is that the log must be brought (if previously displayed, then brought outside first) into the home in ceremonial fashion, with the men of the family walking in line, oldest first (carrying the log), followed by the next oldest and so on. This peculiar group of Scots must tour the kitchen three times, then place the birch near the fireplace, where the head of the household makes a traditional Christmas toast: "Joy, Joy. May God shower joy upon us, my dear (wife, children, family...). Christmas brings us all good things. God give us grace to see the New Year; and if we do not increase in numbers may we at all events not decrease."

Some clansmen choose this time to toast the Chief, others just observe a moment of silence. The log is then placed into the fire, which has been kindled with the remaining wood from the previous year's Yule log. This in itself is an interesting practice, unusual, but nevertheless interesting.

Each year the remaining wood from the Yule log is placed under the bed of the lady of the house as a "charm" against fire, the idea being that the wood is saving it's own fire to kindle next Christmas' hearth. It is considered the worst of luck (after all, superstitions were prevalent in the Highlands) to let the fire go out on Christmas Eve, since that was the time when the elves are abroad and only a good, roaring fire will keep them from slipping down the chimney to help themselves of one's Christmas Eve meal, among other things. Whether these are the same elves that "Santa" uses is doubtful and the parents are responsible with the task of allowing the fire to burn down to a safe level in the early morning hours as to let Santa, or as his kilted counterpart is called, MacNicholas or Father Christmas, safely enter with presents for all.

Christmas Eve fare traditionally consists of Scottish versions of mince meat pies, wassail and fresh oatmeal bread. The mince meat pies are an age old favorite in Scotland, commonly being replaced by bridies, meat pies or pasties. In times gone by, the pie was shaped rectangular, to represent the manger in which Jesus was born. The traditional mince meat pie used to actually contain minced meat, but over the years has been taken over by dried fruit and spices, leaving only a few ounces of suet in the original recipe. All considered, the bridies and their kin are far more suitable replacements for the Scottish family.

Wassail, another British favorite, is unique in Scotland. The drink usually consists of ale, roast apples, eggs, sugar and spices, but Scotch has found its way into the ingredients north of the River Esk. This drink is routinely made for the entire family, both young and old, by substitutions that render it a mulled and spice apple cider with personality. It is customary to leave a meat pie and some wassail out for Father Christmas to partake of during his long night of delivering presents.



Rounding out this evening's light menu is hot, fresh, homemade bread, traditionally oatmeal based. On a cold winter's night, with the family gathered together, nothing compares to the mingled aroma of fresh bread, mulled wassail, meat pies, fresh-cut pine and kindled, fired wood.

As for the entertainment, one practice of olden-times is worth attention. A month or so before the holidays, a member of the family is appointed to be in charge of Christmas festivities. In the past this individual was called "The Abbot of Unreason" and was responsible for entertainment, merrymaking, mayhem and laughter. Before they too were banned by an act of Parliament, they oversaw activities in large families, courts and towns. Dressed in mock clerical robes, they planned everything from games to skits to song and dance. While the robes and title "Abbot" are long gone, this tradition is significant in that it brings laughter and activity to a holiday that is usually quite sedate.

Traditionally, the main skit involves a hero who is brought to the brink of death through his or her gallantry, only to be revived by what might be called a peculiar doctor figure toward the end. This type of skit or play is called mumming, and has been performed throughout Great Britain for countless generations. The characters will usually seek out makeshift costumes and masks during their mumming and are led by "The Abbot" in their merrymaking. Many families plan these skits and other acts at the last minute and the main share of the action goes to the children, much to the amusement of the adults. Of course, parents are regularly drawn into action, either at the request of the Abbot or simply to share in the fun.

First thing Christmas morning family members awaken to the smell of a piping-hot bowl of new sowens, which is brought to them in bed. Traditionally the husks and siftings of oats, boiled to the consistency of molasses, their modern day equivalent would be oat bran, which is available at natural health stores. If this sounds as generally unappetizing as it truly is, regular oatmeal will do just fine, served with generous additions of butter, cream and sugar. Once each family member finishes their sowens, they may proceed promptly to the Christmas tree, where they may longingly inspect their wrapped presents while awaiting the rest of the family.

Christmas day is usually a quiet, pleasant time which is spent visiting family, attending church services and just possibly seeing a return visit by everyone's favorite (or by this time not so favorite) the Abbot of Unreason. The yule log is restoked, since no one would want the elves to enter and abscond all the newly acquired presents and the Christmas feast is prepared. Over the years many main dishes have become traditional in the Highlands, namely: Roast Angus Beef, Roast Goose, Venison, Salmon, Chicken, Pheasant and Boar, to name just a few. As for side dishes, vastly popular are: plum porridge/pudding, cock-a-leekie, lamb stew and "neeps and tatties." Bowls of fruit, numerous pies and sweets are also found in abundance during the feast.

Regardless of the effects that the reformation had upon Christmas, traditions do still exist in Scotland and with those of Scottish descent. Some might seem a bit peculiar, or out of place, but nevertheless they remain in the memories of Scots worldwide. Embracing just a few of them, or possible adapting them to one's own vision of Scottish tradition will ensure that they never truly disappear." <http://www.rencentral.com/celebrations/scotchchrist.shtml>

Jimmie and I wish you and yours a blessed and joyous Christmas and a happy and healthy New Year!

"Cuimhnich air na daoine on tàinig thu." Remember those from whom you are descended.*

Charge your glasses, speak their names, and raise a toast to them all, Stand Fast!
Slainte,
Chris and Jimmie



Membership Matters

By Jean Grant Wilson, Membership Secretary

Here we are at the start of a brand new year. New Years and Spring are my favourite times of the year. I guess it is because they are the start, or new beginning, if you will.



Now, how do I start fresh in 2008 and do a good job for Clan Grant...? Well, to begin with I find that I must cut back on some of my time commitments, as I just don't have enough hours in the day to accomplish all that needs to be done here at home. So I am asking for someone to volunteer to give me a hand with Membership. It won't be hard work, just requires whatever time you can spare to deal with contacting members by phone or mailing letters. Keeping that personal contact going is very important! Specific details will be worked out.

An organization is only as good as it's volunteers and I think that once you stop putting off getting involved you will enjoy it and reap the benefit! Won't you help me carry on by keeping Clan Grant going forward and growing? I can be reached at (904) 268-9049 or CLNGrant@comcast.net or 3815 Millpoint Dr Jacksonville FL 32257-8933.

- A big welcome to the new members since the last issue:
- Margarette Swank.....Duncan, SC
 - Jeffrey R Click.....Brighton, CO
 - Jeanine G Lister.....Lexington, KY
 - Paul Beach.....Belton, SC
 - Damon Grant.....Mechanicsville, VA
 - Harold Ford.....Stone Mountain, GA
 - Richard E Grant.....Foster, RI
 - Pender R McElroy.....Charlotte, NC
 - Christopher Wright.....Newton, NJ

I wish you all a peaceful and prosperous new year.....
And remember, that membership, does matter!



Kelly Grant sent in this photo of Grant Whitesell's "Standfast" Tattoo. He is in the Navy.



107th Grant Reunion - ME

Submitted by Jeannie Grant

On August 26, 2007, seventy-eight descendants of Peter Grant (1631-1712/3) held its 107th annual family reunion in Hollis, Maine. The reunion began as a meeting of descendants of Silas Grant, Sr. (5th) but has recently expanded to include all descendants of Peter, who arrived in this country in 1650, an indentured servant sold to the Iron Works in Saugus MA after capture by Cromwell.

A potluck dinner was held at noon with corn on the cob provided by the association. A business meeting followed, conducted by President Peter James Grant (11th) of Portland. It was announced that a granite marker had been placed on the grave of Foss Grant (6th) at Grant's Hill in Lyman ME, beside the original flaking slate gravestone. Also, an American flag with pole and a plaque stating "To Clan Grant, Scotland, from the US Descendants of Peter Grant, Scot, 1631-1713" were sent to Lord Strathspey in Scotland for use by the Clan Grant at the Highland Games in Scotland. A thank you note from Lord Strathspey was received stating the flag would stand in the Clan Grant Corner at Duthil. It was voted to send him one of our t-shirts which were designed by Kathi Grant (11th) and offered for sale at the reunion.

The date for next year's reunion was set for October 24, 2008. If you need any additional information please contact Jeannie Grant: moonbeam@sacriver.net

New Tennessee Commissioner!

You might know that **Shirley Grant Smith** started in 1978 with George so she describes herself as an "old timer". She volunteered to help and so became secretary (membership & corresponding), set up her own rules for honorary and life memberships, wrote articles for the newsletter—and says she just "generally made myself a nuisance to George and Lucille." They finally computerized our membership list and were so proud of that simple list! (Prior to that she kept 3 x 5 cards with each member's info on it). (Nothing like today's list with all the information handy on the screen). When Phil and she left for Japan they didn't realize that the disk she sent Lucille was not working. Rather than bother them, they started from "scratch" (memory) rebuilding the membership list! She met Ed Grant (HI) at one of the first games she attended (DE) and also met him and his family in California! The Clan honored her for 10 years of service and she liked it so much she served another 10 years! Then she met Jean (Wilson); got her involved and dropped out. Now Shirley has been appointed our new Tennessee Commissioner when she and Phil moved there to retire! Shirley still says "it's been so rewarding to meet so many people (Grants) and take so many trips to Scotland. It's Great to be a Grant!"

38th Grant Reunion- SC

Submitted by: Margarete Swank, Clan Member

Approximately 125 attended this 38th Grant Reunion at the Porter's Chapel Methodist Church in Pickens, South Carolina on October 21st 2007. It began in 1970 to honor the birthday of a Great-Great Grandfather who was long gone, but well remembered, William Asbury Grant. He had been married to Millie Ann Gilstrap. Relatives gathered from all over the U.S. Prizes were given out for various reasons. Hugh Lewis, who's mother was a Grant (90 yrs old from Forsyth, GA was honored as the oldest. Longest distance traveled (650 miles) was given to Michael Hendricks, from St. Lucie, FL (His mother was a Grant.)

Fun was had by all, visiting with various cousins and catching up on the news and seeing each other again. This branch of the Grant Family is kin to approximately 95% of Pickens County.

Jane and C. David Grant, as they are piped in to the recent St Andrew's Day dinner/dance celebration. Later that evening David was installed as President of the St. Andrew's Society of Atlanta.



Grants in Atlanta

Submitted by David Grant

First in a series of articles leading up to the visit of Lord Strathspey to the October, 2008, Stone Mountain Highland Games held just east of Atlanta.)

John W. Grant was a very prominent banker and real estate developer in early 20th century Atlanta. He was the grandson of John T Grant, a native of Greene County, Ga, attended the University of Georgia and immediately began to buy land and build railroads, making himself a fortune in the process. John W's family connections brought him a bank directorship in his early 20's and the social position to marry into the Inman family (Inman Park was the first Atlanta suburb, dating from the 1890's). His future father-in-law, Hugh Inman, gave him the Kimball House, one of the two major hotels in the area in late 19th century, as a wedding present. How about that for generosity?

John W. Grant was one of the early members of our local Burns Club and was a holder of one of the original \$25 bonds that were issued to build the cottage, an exact replica of Robert Burns' homeplace in Alloway. We hope to hold our Clan Grant Society AGM at the cottage when Lord Strathspey visits in 2008.

On the list of Burns Club bondholders, John W bills himself as a "capitalist." Today we would probably call him a real estate developer, but that term capitalist has a nice ring to it! He was very active in civic affairs and, together with journalist Henry W. Grady, was instrumental in the formation of a school of engineering and commerce which later became Georgia Tech. He served on Tech's board, and donated \$15,000 to the Institute to honor the memory of his son, Hugh Inman Grant, who died tragically at age 11. Tech's football stadium in recent years has been named for legendary coach Bobby Dodd, but the "Yellow Jackets" still play on "Grant Field." His home was a mansion on West Paces Ferry Road in Buckhead, an Atlanta neighborhood where many "old money" families still live. The current Governor's mansion is just down the road.

John W called his home "Craigellachie," and that was the only location listed for the many social activities held there. Apparently everyone who mattered knew where it was! The house, complete with Grant crest, forms a large part of the main clubhouse of the Cherokee Town and Country Club today. The Grants were very active socially, belonging to the Piedmont Driving Club and the Capital City Club, which John W. served as president in 1910. And the Grant Building still stands in downtown Atlanta, housing several law firms and insurance businesses.

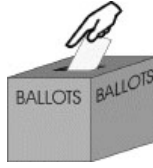
John W. Grant's sister, Sarah Frances Grant, was married to Governor John M. Slaton, another member and bondholder of the Burns Club. During his term 14-year-old Mary Phagan was found murdered in the pencil factory where she worked. Leo Frank, manager of the factory, was eventually charged with the murder and was convicted in a very heated atmosphere. There was rank anti-Semitism and courtroom conditions that would not be tolerated today. Governor Slaton received many pleas for clemency and personally went through many boxes of evidence, eventually becoming convinced that Leo Frank deserved a new trial. He commuted Frank's death sentence to life imprisonment pending an appeal. There was an immediate outcry with large crowds swarming around the Executive Mansion and the National Guard was called out to protect the Governor and his family. In one of the most sordid episodes in Atlanta's history, an angry mob including many prominent citizens drove to the prison farm where Frank was being held, abducted him and took him to a previously agreed-upon location where he was lynched.

President Kennedy recognized Governor Slaton's courageous decision in his original Profiles in Courage, and a movie was made about the incident starring Jack Lemmon as John Slaton.

2008 Election Details

Clan Grant Society-USA is a non-profit organization and as such has a membership elected Board of Directors composed of four Officers (President, Vice-President, Secretary and Treasurer) and three Board Members at-Large. Elections are held every two years for Officers/Board Members who serve staggered four year terms.

Clan Grant Society-USA will elect four officers in 2008 for four year terms—Vice President, Secretary and two Board Members at-large. According to the Society By-Laws, candidates for offices come from two sources. (1) A 2008 Nominating Committee, composed of Rand Allan - CA, Allan Grant - MD, John Grant - GA (Chair), Howard Parsons - VA, Michelle Poitevin - WA, will propose one candidate for each office. (2) Any group of five Active Society Members in good standing may submit a candidate or candidates. Such nominations shall be sent in writing to the Society Secretary (Dr. Philip D. Smith, 1318 Park Drive, Cookeville, TN 38501, tartanschlur@aol.com) by August 04, and must include brief nominee biographies, documentation of the consent of nominees and signatures of the nominating group.



Ballots will be prepared and distributed by mail, and voting done, in August. Newly elected officers will be installed at the Society Annual General Meeting to be held at the Stone Mountain (Atlanta, Georgia) Highland Games October 17-19.

Society members are urged to take an active part in the officer selection process by running for office, and/or helping to nominate others and then voting. Please contact John Grant, (jctegrant@aol.com, 770-466-1814), or any Committee member with questions or comments.

Home from Iraq

Submitted by Eddie Cox, CG Member

My son, David, was suppose to depart from Baghdad on 17 Oct 2007 and arrive in Killeen TX. on the 19th. We, my wife Cathy and I were going to leave SC on the 14th to deliver his truck, and have his apartment all set up in Killeen when David arrived so he wouldn't have to live in the barracks and then fly home to get his truck. All was set until the morning we were to head out. We get a call from Dave. He has been bumped off his flight for some reason, he didn't know why nor did he know when he would be leaving now. So we have to make phone calls the following day to cancel all the appointments we had made in TX for the set up of the apartment. Wednesday 17 Oct. David calls again. He has talked to the Sgt. Major of his unit to find out why he had been bumped off the flight. It seems there had been some mix up and he shouldn't have been. So the Sgt. Major was going to "make some calls." Thursday David calls to say he was leaving Iraqi in about two hours, and should be state side the next day. Now we have to jump into overdrive!! We have to re-arrange time off, re-arrange reservations and re-plan the trip to TX., BUT being an old military family (20 yrs Navy) we pulled it all together and was on the road Cathy that Thursday afternoon and I followed Friday night after work. Cathy was able to sweet talk the TX folks and get all but the cable set up for David's apartment by Saturday afternoon. I got there and started getting David's stuff out of storage in Killeen. In the mean time David calls and has been delayed in Kuwait, so he won't be in until Saturday night. This is kinda good because it gives us a little more time to finish the set up and a breather before he gets here. Saturday night comes, no Dave. Sunday morning we get a call he is in New Jersey, McGuire AFB. He has been delayed. He should be getting to TX the next morning around 6:00 am. OK at least he is in the state, that's very good.



Monday morning we are at the Killeen regional airport at 05:30 am, several of the soldiers from David's unit are there too as well as a couple of his friend's families, about 15 people in all. We met every one and were pleased to know that David had these kinds of friends and co-workers/comrades.

The 6:00 am flight comes and goes, no David. The 07:00 flight no David, and so on. At 11:00 am, I get a call, David is in Dallas, the flight had been delayed in New Jersey, causing him to miss the connecting flight, but he was boarding in five minutes and should be in Killeen before noon. At 11:45 the plane lands with Dave on board. The weather had turned bad, it was windy, raining and cold, but it was the best day we had seen in nearly a year. David was home, finally. He looked good, just a little tired. He doesn't have a current girlfriend so Mom got the first hug, and we all had a good home coming then.

Lord Strathspey to Visit Stone Mountain Highland Games

Submitted by: David Grant, President Emeritus, Clan Grant Society USA

Near Atlanta, GA October 17-19, 2008

Lord Strathspey and Judy are making plans to visit the Stone Mountain Highland Games just east of Atlanta, Georgia, which will be held in Stone Mountain Park October 17-19, 2008. The US Clan Society will be reserving a bank of rooms at the Hilton, the host hotel, for several days around the games weekend. We plan to participate in the games activities on Friday, including genealogical seminars, a whisky tasting, and several receptions for honored guests and patrons and sponsors of the games.

The games themselves will be both Saturday and Sunday at the park, with massed bands (more than thirty this past year), demonstrations, dancing, music, traditional foods, and the Parade of Tartans, usually held about 1 PM on Sunday. This year there were representatives from about 120 clans and organizations like St. Andrews societies and Burns clubs.

Saturday night we plan to have a catered dinner and US Society AGM at our local Burns Club. The cottage is an exact replica of the Burns Cottage in Alloway, and will provide a most appropriate venue for the evening.

Jane and I have enjoyed several visits to Grantown and the Abernethy Games, including both International Gatherings, and we would be delighted to partially return the favor and host visitors to some of our local flavor. Please take advantage of the current exchange rates and come visit us! The host hotel will have special games rates of \$79 per night for rooms and \$99 for small suites. We're also studying various options for transportation for our visitors. Much more information about the games and accommodations can be found on the games website www.smhg.org And feel free to e-mail us directly at dgrant18@comcast.net or telephone (770) 704-6273.

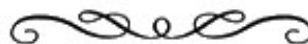
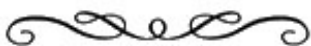
Please let us know of your plans! Remember to ... Stand Fast!

Seaside HG Fashion Show

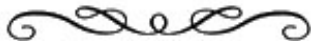
CG VP, Rand Allan and his wife, Christine, were a very smart couple as they modeled for the Seaside Highland Games Fashion show in California.



Clan Chatter



New members from Rhode Island, Richard and Arlene Grant have been raising Cairns and showing this breed for about 25 years. These are the old Scottish dogs from the Isle of Skye or as another example "Toto" from the Wizard of Oz was a Cairn. Check out their website : <http://www.castlerockcairns.com>



Suzanne Wilson , has continued working in the underground rescuing women and children from polygamy and recently returned from St. George, Utah covering the Warren Jeffs trial and supporting the young women that filed charges. She now smiles a lot more knowing that all her efforts are working to put these criminals away. She stands fast that sexual abuse of children is not a religious freedom.



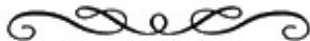
The Registrar General for Scotland is planning to introduce a new public record to be known as the "Book of Scottish Connections" (BSC). For the first time, people all over the world, with a Scots connection, will be able to apply (for a fee) for a birth, death, marriage, or civil partnership abroad to be recorded in the BSC held by the Registrar General in Edinburgh (provided that the event has already been registered with the civil registration authorities of the country in question). A commemorative certificate of the event (and the Scots connection) will then be available from the registration service in Scotland, to be preserved as a part of the family history record. If you think you might be interested in applying to have an event recorded, you are asked to complete a simple on-line enquiry form to allow the Registrar to assess the likely demand. Google: Book of Scottish Connections.



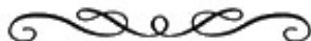
Bryan "Beau" Grant finished up a new degree from Georgia Tech, an Executive Masters of Science of Management of Technology, a modern day MBA program involving Venture Capital finance, entrepreneurship, technology change management, globalization trends, marketing, and best practices. He hopes to put it to good use by pursuing business plans he has been working on involving Hydrogen fuel energy systems and another that is closer to home in real estate. A professor from the program encouraged him to pursue a PhD in Economics. He is very interested in Free Market economics, and has several ideas that he has been researching that may offset some of the consequences we are facing with China, outsourcing, and the decimation our country has faced in terms of all of our production going off-shore. And if that is not enough, he became a certified USA Rugby coach!



Michelle Poitevin, commissioner for Washington would like to see Clan Grant set a goal to provide youth scholarships for pursuing traditional Scottish arts, e.g. dancing, piping, etc....Jeniph Grant, CGS Treasurer would like to see us doing some significant fund raising to support even more endeavors our bylaws allow. If this is also an interest of yours please contact them.

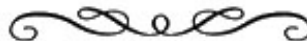


George and Hank Grant have both written articles on the beginnings of Clan Grant USA—and especially about our gathering of Grants during our stay at Kinveachy. Shirley Grant Smith wanted to add the following event to those memories. "Since this was our first trip over to Scotland we were not sure what foods would be obtainable (you can tell we were just starting out as world travelers). So Lucille Grant and I decided that after being there for some time we'd be ready for some American food—probably spaghetti. So in our suitcases we not only had spaghetti but also cans of tomato sauce, etc. Now this was to be just served to the American delegation. When our Scottish leaders heard about this some wanted to stay and eat with us! Fortunately the table at Kinveachy probably seated 20 or more and I was able set the table for all of them—but imagine the consternation Phil and Lucille had as head cooks! They boiled all the spaghetti and thinned down the tomato sauce considerably! But everyone had a great time—and we certainly got to know one another well with spaghetti being the common denominator!"

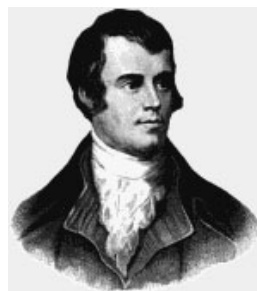


Just a note to everyone that if you want to go back to past editions of the Craiggellachii newsletter, they are now online back to the Spring 2004 edition on the Clan Grant Society website: <http://clangrant-us.org>

Charles William Burton, Oregon commissioner and Board Member, had the good fortune to meet Betty Jean Burnett, a semi-retired illustrator who now does pen and ink drawings of Scottish and English Castles. He gave her a photo of Castle Grant taken by Carol Grant of Washington and she made a beautiful drawing. These drawings are available, matted, on archival paper, with or without frame. Her website is rosehallmanor.com. If you go to that site, click on the "castles" in the left hand column, then choose page 3. There you will see the thumbnail of Castle Grant. This would be a wonderful addition to anyone's tent at a gathering, or for your personal home decor.



David Renwick Grant of the UK has been very busy as usual this year. He just proofed his latest book called "Spirit of the Vikings" (Long Riders Guild Press) which is an account of his solo kayak journey from Sweden to the Black Sea via the rivers of Eastern Europe. Just prior to that he released "The Wagon Travel Handbook." Check out his website: <http://www.traceur.co.uk>



Let's not forget the annual celebratory tribute to the life, works and spirit of the great Scottish poet, Robert Burns (1759-1796). Celebrated on, or about, the Bard's birthday, January 25th, Burns Suppers range from formal gatherings to uproariously informal rave-ups of drunkards and louts. Most Burns Suppers fall in the middle of this range, and adhere, more or less, to some sort of time honoured form which includes the eating of a traditional Scottish meal, the drinking of Scotch whisky, and the recitation of works by, about, and in the spirit of the Bard.

Clan Grant Badges

CALL FOR CURRENT PRICING AS IT IS CHANGING WITH THE NEW YEAR!
Please print clearly as you wish the name tag to read. Second line is optional!

Badge # 1 _____
name

line 2 optional (Title or Office or City/State)

Badge # 2 _____
name

line 2 optional

Mailing address _____

City _____ State _____ Zip _____

Home Phone (____) _____ - _____ Membership # _____

[Please note: To take advantage of bulk pricing, there may be a delay in placing this order.]

Make cheque payable to CLAN GRANT SOCIETY USA and mail to:

Jean Grant Wilson
Membership Secretary
3815 Millpoint Drive
Jacksonville FL 32257-8933
(904)268-9049

Flowers of the Forest



*"Cuimhnich air na daoine on tàinig thu."
Remember those from whom you are descended.*



Janet Yvonne Grant- June 18, 1949- Dec. 15, 2007

"First and foremost, my mother was a Christian. She would want me to tell everyone this about her. She loved Jesus with all her heart and it is comforting to me to know that she is in heaven with her. To quote the Sacred Harp song "I'm Going Home"- "Farewell vain world, I'm going home. My Savior smiles and bids me come, and I don't care to stay here long".

She was also very proud of her Scottish heritage. Besides having the good taste to marry a Grant, her ancestry included the Clans MacKay, MacLeod, and Gordon. She liked to tell everyone that she was a "cocky wee Gordon". She was a small woman (I compared her to Granny Clampett from the Beverly Hillbillies). Small, but mighty, thats what she was.

Mom was a cowgirl and loved her horses. I'm thankful that in October she got to go on one last trail ride and that she got to ride her favorite mare.

These few words can't tell you everything about my mother, but I wanted to share a little of her with you.

We love you mom and we'll miss you. But we also know that we will see you again."

Shannon Grant Gosney and Kelly Grant
Oklahoma Games Commissioners



Fred Furr, husband of **Helen Furr**, our commissioner for NC, passed away suddenly on **Oct. 5th, 2007**.



This space is for you.....
Please send what interests you to:

Holly Floyd
10620 Casa Grande Drive
Jacksonville, FL 32257

or email it to: Craigellachie@comcast.net

Chaplain's Kirkin'

My Fellow Kinsmen, It is for me, such an honor and privilege to serve as the first Chaplain for The Clan Grant Society-USA. With God's help I will do my very best to meet our clan's spiritual needs. I covet your prayers!

As we enter this new year, I sincerely hope that your Christmastide, Hanukkah, or Kwanzaa celebrations were truly blessed and pray that God will guide each of you in all our endeavors as we work together to make our clan society the best it can possible be.....and what exciting promise we have before us!!! The New Year is filled with opportunity for each one of you to take an active role. I encourage each clan member in this New Year to invite a young person to attend any one of the many clan functions that will be offered throughout this great nation! What an adventure for a youth to attend their first Highland Games, Burn's Night Celebration or a local Scottish Festival!

Let's work together to build the future of our clan and ensure that Clan Grant Society-USA will shine brightly long after we have become Flowers-Of-The-Forest!! I look forward with great joy to working with each of you and would be delighted to hear from any member if I may be of service.

I will be sharing with you in each issue of the Craigellachie and I also offer to any member that is interested, my personal newsletter, "The Pipe & Drum" ! If you would like to receive the P & D you need to subscribe at the address below by regular US Mail. NO E-MAIL REQUEST. Looking forward to serving you in an exciting New Year and meeting as many of you as I may be privileged. May God Bless You All!! Stand Fast!!

Your Chaplain,
Bishop John C. Grant, O.B.B.C.
Office of the Chaplaincy,
294 Black Camp Gap Road
Maggie Valley, NC 28751-9585



Grant Guidies

Shepherds Pie

In a land where sheep were a main food supply, it is not surprising that mutton and lamb form the basis of many Scottish dishes. Here is the traditional "Shepherd's Pie" - the variant based on beef is usually called "Cottage Pie".

Ingredients:

Minced lamb - 450g (1 lb)
Potatoes - 700g (1½ lb)
Large onion
Mushrooms - 50g (2 oz)
Bay leaf
2 Carrots
Plain flour - 25g (1 oz)
Tomato puree - 1 tbsp
Butter - 25g (1 oz)
Milk - 4 tbsp
Lamb or beef stock - 300ml (½ pint)
Cheese - 50g (2 oz)



Method:

Dry fry the lamb with the chopped onion, bay leaf, sliced mushrooms and diced carrots for 8-10 minutes. Add the flour and stir for a minute. Slowly blend in the stock and tomato puree. Cook, stirring, until the mixture thickens and boils. Cover and simmer gently for 25 minutes. Remove the bayleaf and place in a 1.7 litre (3 pint) ovenproof serving dish.

At the same time, cook the potatoes in boiling water for 20 minutes until tender. Drain well, mash with the butter and milk and mix well. Spread on top of the mince mixture and sprinkle over with the grated cheese.

Bake for 15-20 minutes in a pre-heated oven at 200C/400F (Gas Mark 6). Serve hot with green vegetables

Grant Games



Donald Grant & his Lady with Bishop John C. Grant



John C, Donald W. and C. David Grant at the Grandfather Mountain Games.

Grandfather Mountain 2007

Photo below of Grant tent at GFM Games

Appalachian Highland Games

Submitted by: Bishop John C. Grant

The Appalachian Highland Games in Andrews, North Carolina is a wonderful, family oriented event and the 2007 presentation was well attended! The Baron of Cowdenknowes-Scotland was the Honored Guest and his two beautiful little Daughters won the hearts of all! The Andrews Pipe & Drum Band stirred the Scottish Blood of every true Scot that walked the field and had the toes of Scottish Heritage lovers tapping to the beat! The Caber Toss, The Hammer Throw, The Clachneart, The Sheaf Toss and of course The Knobbie Knees Contest tested the Scottish Fiber of the Athletes present! The Grant Tent won The Best Clan Tent and the closing Ceremony left all with wonderful memories to take home! Hope I see all you Grants next year at the Appalachian Highland Games!

The weather was absolutely beautiful on September 8th.& 9th. for the Appalachian Highland Games in Andrews, NC and my Sister Connie (attending her first Highland Games), and I, had an AWESOME time!! The Ceilidh on Friday evening was loads of fun and after "Toasting the Haggis" we were entertained by Bobby Murray with some wonderful Scottish music and of course...there was plenty of good ole Scottish dancing until the wee hours!! LOL

On Saturday, the sound of Bagpipes filled the air and every Scottish heart was blessed by the Saint Andrews Highland Pipe and Drum Band! A truly family atmosphere invades the Appalachian Highland Games and the comradely of the athletes gives a new meaning to the word, Sportsmanship! It was a joy to watch as they encouraged one another to do their very best even though it was a competition! A great example to all the young people present and yes, even to us older folks!! The games had a wonderful attendance this year and it seems to be getting better every year.....this was the third year that I had the honor of representing Clan Grant at these wonderful family-friendly Highland Games!

It was great to meet old friends and make new ones.....now isn't that one of the benefits of attending Highland games?!! God Bless and STANDFAST!!

Photos: to the right is Bishop John C. Grant and his sister Connie going to the Ceilidh

Below: Alasteir with young visitors



PA Ligonier Games

By: Shirley Grant Smith
Former PA Commissioner

One of the hottest days ever at Ligonier greeted the throngs at these Western Pennsylvania games September 8th—but at least there were no hurricanes, stormy winds, or below freezing temperatures! (All of which have happened at these games over the years—and might have felt good!) But no matter the weather, the Grants "Stand Fast!"—or at least Laird Grant and Philip and Abigail Smith did this year! In spite of our urging for all to parade, only four stalwarts managed to do it!

While the number of Grants attending these games seems to be declining (primarily due to everyone aging), there are always some who manage to find the tent and sign in! William Grant of Euclid, Ohio, gets younger each year! He has made it to these games for a number of years. Craig Millar, Virginia Carns, Agnes Ehrman and Debbie Lee Foster also stopped by —and last, but not least, William Kenyon, who may be persuaded to take over as Commissioner if he receives his teaching tenure this year. (New blood will increase our ranks! So wish him well!) We miss the Hugh Dunn delegation—a picture of Hugh with two of his Grandchildren adorned the table so he'd know he was missed! (Mountain trails are too much for him any more). The Smith Grandchildren found things pretty dull at the tent—but manned the passport stamping brigade with vigor!

The Grants have been represented at Ligonier every year for 25 years—perhaps longer but our records go back that far! These games will be celebrating their 50th year in September '08 and plans are already in progress for a very special day. Y'all come!



Photos above: Kelly Grant's Best Clan Tent; photo of her nephew and niece, Grant MacLeod Gosney and Paige Gosney; and Paige poses with the trophy!



Oklahoma Claims Best Tent

Submitted by Kelly Grant, OK Commissioner & Board Member

The Oklahoma Scottish Games and Gathering was held September 15-17 at the River Parks West in Tulsa, OK.

First things first. Shannon, my sister and co-commissioner, had her third child on July 2 and his name is Grant MacLeod Gosney. And at the ripe old age of two and half months, Grant attended his first gathering. Of course, Shannon and her children didn't show up until Saturday afternoon, so I set everything up with the help of my father, Jick, and my friend Julie McKinney (it was also Julie's first Scottish festival). I participated in the Fire Ceremony and represented the Grants and (for my mother) the Gordons

Saturday morning was spent on my own. As previously stated, Shannon and her children didn't show up until afternoon. But that was okay, my neighbors were Clan Gunn and I had gotten to know them at the Celtic Festival in Stillwater, OK in June. They keep trying to get me to join their clan, but I think I have my hands full with this one (ha, ha).

Once again in the Parade of Clans, Clan Grant was represented by only women. I wrangled Trudy Vaughn into donning a Grant scarf and marching with me.

When Shannon and her children arrived, I left the tent in her hands and took the kids to the "Kiddie Glen" to play. I learned that while I am playing, my tent won the Best Clan Tent Award at the games. Wow! I did not expect this and thought my dad was pulling my leg when he called me to tell me we won. But when I got back to the tent, there was a giant trophy waiting on me. Surprise, surprise!

Overall we had a good festival with a few visitors to the tent. I had to compliment one visitor, Kelly Grant Otterman, on her name. Kelly Grant is a great name. (ha, ha) We had local author and clan member Will Thomas visit the tent as well as Grant Whitesell (and his awesome tattoo), David Waters, and Marlo Alexander of Clan Bruce. We also got a lesson in Celtic Ogam (pronounced Ohm) writing from Clan MacIntosh. I have learned to write my name in the Ogam writing. Apparently there is quite a bit of ancient Celtic Ogam writing carved into the rocks here in Oklahoma and no one can explain how it got here.

The next games I will be attending will be the Iron Thistle games in Yukon, OK on March 24 and then the Oklahoma Celtic Festival in Stillwater, OK June 21-22. Until next time, Stand Fast!



NC Foothills Highland Games

Submitted by: Dr. Christopher Pratt, CGS President

Although we fought the wind, it was a bright sunny day at the Foothills Highland Games in Hendersonville, NC. Out of 25 or more Clans represented that day, the Clan Grant tent display (created by our own CGS USA Chaplain, Rite Rev John Grant) won yet another Best Clan Tent award. As a result CGS USA will be the honored clan at the 2008 games.

It is also noted that our own First Lady, Jimmie Cochran Pratt, wearing her beloved Mom's Burnett tartan competed in the Lassie's Games and won a ribbon to boot! Cheers Jimmie!

The Grants were well represented and visited by many. Lots of folks signed the guest book, got passport stamps, had their photos taken with Bishop John and his son Allastair, as well as collecting information about the CGSUSA and learning more about us.



Spring Deadline to submit is Mar 1st

Some Septs ~ cont

Conachie was in *Dalrachneybeg* in 1723; *Duncan Grant alias McLan VicDunnachie* was a tenant in *Lethendie* in 1724; and *John Grant McIoin Vick Onachie* in *Laggan of Tullochgriban* married Elspet Watson in Duthil in 1731.

James McKondachie in *Craighead of Edinwillie*, died in 1758. *Patrik Mkonachy* *sometyme* in *Phonas, leate* in *Claggin of Wester Elchies* died in 1759. These notations are taken from the session records of Knockando parish.

MacIan, MacIain, MacAyn, MacKean, Vicyean

MacIan is a patronymic meaning "son of Ian or John." *Johannes bayne McAyn doy* and *Hugo McAyn doy* were parishioners in Duthil in 1537. *John McLdonycht McEane boy* in *Invermoriston* was *deposited of his goods* in 1544. William McKean was a tenant in *Delnabo* and William McEan was in *Tulloch* in 1584. *Duncane McAne glas* in *Vrquhart* (Glenurquhart) was fined for resetting McGregors in 1615. *Donald MacKeandoue* was in *Knockeadoch* (Knockando) in 1665. *James Grant McKeanriach* is mentioned in the will of James Grant of Freuchie in 1665. *Duncan McEan* was in *Bellintome* in 1676 and 1690.

Donald Grant or McLanvig lived in Cromdale parish in 1720. Several other families used the by-name *Grant or McLanvig (McKianwig, MacInvig)* in Cromdale parish during the early years of the 18th century.

Donald Grant Vicyean was in *Deshar*, Duthil parish, the same year. *John McYeanbain* in *Mullochard*, was noted in Duthil parish records in 1737. *Donald McDonald alias MacIan vic Ian* in the *Burn above Duthil* was mentioned in documents in 1762.

MacJockie

In the 16th and 17th centuries, the MacJockies held the lands of Easter and Wester Tulloch in the parish of Abernethy. According to tradition, the MacJockies were cadets of the first family of Ballindalloch. They descended from *Patrick Graunt McJockie* in *Tulloch*, whose father was John Grant, probably nicknamed Jock or Jockie.

The McJockies were a dysfunctional family by anyone's standards. They were always in trouble with the authorities. *John Grant, sone to Petre Grant alias McJockie* in *Tulliche*, was fined in 1613 for resetting (aiding and abetting) members of the proscribed Clan Gregor. No fewer than five members of the sept were fined for the same offense, including *James McEan McJackie* in *Dalcarne*. *John McPatrick vYockye* in *Culloch* (Tulloch) and *Duncane McPatrik vYockye* were prosecuted in 1619. Patrick McJockie was hanged in Edinburgh in 1637 for his association with the outlaw, Ian Dow Gar MacGregor.

Alister MacJockie fled to Ireland to escape punishment by the Privy Council. He was wanted for the murder of Lachlan MacKintosh and Thomas Grant of Dalvey at Rothiemoon in 1628, and for abetting the infamous highland freebooter, James Grant of Carron, better known as *Seumas an Tuim* (James of the Hill). He was eventually captured and sentenced to death, but the Laird of Freuchie secured a postponement and the sentence was never carried out. A nephew, *Allan Grant alias McJockie* in *Wester Tulloch*, was tried for manslaughter in Edinburgh in 1663.

John M'Gillifadrick M'Jockie lived in Kincardine, near Tulloch, in 1633. *Janet nein Ean* (daughter of John) *vic Jockie, spouse to Thomas Dallas* in *Lynchurn*, Duthil, was mentioned in *Commissariat* records in 1666. According to the author, James Alan Rennie, some descendants of the MacJockies in Strathspey are called *MacCook* today.

Another extended family of McJockies (usually spelt MacIokie, MacKiokie) lived in Inver' on near Ballindalloch throughout the 17th century.

MacRobie, MacRobert

Two other septs of the Clan Grant were the McRobies and the McRoberts. Both of these by-names evolved from patronymics meaning "son of Robert," but the two family groups were not necessarily related.

Several large families known as *Grant alias McRobie* flourished in Cromdale, Glenloch, Glenlivet and Inver' on in the 16th, 17th, and 18th centuries. In 1584, *Alester McRobie* in *Glenloch* signed an obligation to support and defend his kinsman and Chief, the Laird of Freuchie. *Patrick Grant M'Robie* was styled in *Tullochgorm* in 1611, a circumstance that lends credence to speculation in traditional manuscripts that the McRobies of Glenloch were descended from the Grants of Tullochgorm.

In 1611, *Makrobbies Croft* was listed among the properties in the Laird of Freuchie's rental book. *William M'Robbie M'Conill* in *Wester Curiche, Innerallan* (Inverallan parish in Strathspey) is noted in *Commissariat* records in 1633. *Donald Makrobie* was convicted in

Regality Court for stealing plough irons in 1690. In 1697, perhaps the same *Donald Mackrobie* was hanged at the gallowhill at Bellintome for stealing cows and sheep. *John Grant alias Bain McRobie* lived in Cromdale parish in 1706. Donald McRobie was a weaver in *Duthell* in 1730. Other variants spellings noted in parish records and other documents were *McKrobie* and *MacCrobie*.

Although similarly named, the McRoberts in Strathspey are generally thought to be a branch of the *Sliochd Evan Dornoch* (the descendants of Evan Dornoch), who, according to tradition, accompanied the first Grant chieftain to Strathspey from their former holdings in Stratherrick in the 14th century. They reportedly held Lettoch (Abernethy parish) and Culfoichmore (Cromdale) in the early years of the clan's tenure in Strathspey.

Willelmus McRobert McKerwys and *Finlaius McRobert McKerwys* were parishioners in Duthil in 1537. These names are patronymics meaning that William and Finlay (probably Grants) were the sons of Robert and grandsons of Fergus.

As the name implies, the MacRobert by-name is derived from a common progenitor named Robert. *John Grant alias Makrobert* was living in Inveray in 1708. Robert Grant, son of *Donald Grant or McRobert* and Marjory Rob, was baptized in Cromdale parish in 1736. Many other McRoberts were noted in the parishes of Inver' on, Cromdale, and Knockando, and a large contingent of *Makroberts* lived in Aberlour throughout the 18th century.

The surname Robertson, which also means "son of Robert," has long been associated with Strathspey. It is not known if these families are related to the MacRobies and McRoberts; or if they are indigenous Strathspey family groups; or if they are transplanted members of the Robertsons of Clan *Donnachiadh*, whose traditional home is in Perthshire.

MacFinlay, MacKinlay, MacInlay, Macfinlay More

According to tradition, the extended family *MacFinlay More* in *Muchrach of Abernethy* descended from the *Sliochd ile Channich*, one of the septs that accompanied an early chieftain to Strathspey from Stratherrick in the 14th century. *Johannes McDondoche McInlay, Malcolmus McDondoche McInlay* and *Johannes McFinlay* were parishioners in Duthil in 1537. *Donald owr McEane McFindlaw* in Wester Bunloit and *John McFyndlaw* in Wester Inchbrine, Glenurquhart, were *deposited of their goods* in 1545. *Patricio Mackfinlay* in *Glenbeg* is mentioned in a document in 1553. *Johne McKeondla or Vore* lived in Inver' on in 1642. *John M'Finlay buy* was in *Bunloit*, Glenurquhart, in 1668. John McFindlay was a weaver in *Rothiemoune* circa 1730. *Alexander Grant McFinla* lived in Abernethy in 1732. MacFinlays were prolific in Cromdale, Inver' on, and Abernethy parishes throughout the 18th century.

Roy, MacRoy, MacInroy, MacFinlaroy, MacGilroy

The descriptive name *Ruadh* (Roy) refers to a person with red hair. The name was prevalent in the country of the Grants from very early times. Patrick McLan Roy was a brother of Sir Duncan Grant of Freuchie circa 1434. *Ian Ruadh* (John Roy Grant) was an early Chief of the Clan. He was also known as the "Bard Roy" because he was a poet and evidently had red hair. The patronymics *McLan Roy* and *Makeanroy* were used sporadically in the generations following these prominent members of the Clan. John Roy Grant of Carron and John Roy Grant of Ballindalloch were early chieftains of their respective families.

Ferquhardus Roy, Malcolmus Roy, and Thomas McRoy were parishioners in Duthil in 1537. Roy appeared frequently as a by-name throughout the 17th and 18th centuries as *Grant alias Roy*, and sometimes as *Roy alias Grant*, in the parishes of Cromdale, Knockando, Inver' on, and Kirkmichael. The name obviously evolved with the passage of time from a descriptive name into a by-name, and finally into a surname.

There is a story of James Grant, known as *Baillie Roy*, an unscrupulous Baron Bailiff of the Regality Court in the late 17th century, who once hanged a man named Steuart, and then convened a jury to find him guilty.

Sergeant Duncan Roy from Abernethy fought with the Black Watch at Alexandria (Egypt) in 1801, and reportedly gave up his blanket to comfort Gen. Sir Ralph Abercromby, who was mortally wounded in the battle.

A variant patronymic, McInroy, was also used for several generations by the Grants in Tulloch. Alaster McWilliam McInroy in *Uesker Tulloche* and his brother, *Johne M'William vic Ean roy* in *Eistir Tulloche*, were cousins of the MacJockies. Both were fined for resetting MacGregors in 1615, as was another cousin Duncan McPatrik McInroy. Patrick Roy McEan VcConald in *Tullocheruben*, Duthil parish, was also fined the same year.

Another sept of the Clan Grant were the MacFinlay Roys (*McFinlaroy, Makinlaroy, MacEanlaroy*), said to be descendants of the *Sliochd na Amair*. The McFinlay Roys reportedly held Culfoichbeg and were prolific in Cromdale parish throughout the 18th century.

The *Sliochd na Amair*, the “race of the trough,” also affectionately known in Strathspey as the *Trochies*, were descendants of orphans of the Clan Farquharson whose parents were killed in a 16th century raid on Deeside by James Grant of Freuchie and the Earl of Huntly. According to the story, the Earl of Huntly took the orphaned children back to his castle at Strathbogie. At a later date, the Laird of Freuchie visited Strathbogie and was shown the unfortunate children “lobbing” like pigs at a wooden trough. Shocked by the spectacle, James insisted that since he was equally responsible for the orphans’ unfortunate circumstances, he should take the children on one side of the trough back to Strathspey and see to their proper upbringing, which he did. The descendants of these orphans became Grants and were known for generations as the race of the trough.

Various forms of the patronymic *Mac gille ruadh* (son of the red-haired lad) were occasionally used by Grants in Glenurquhart and Glenmoriston, but hardly ever in Strathspey. *Gillimichael McFyndlaw McGillicroy* was a tenant in Easter Bunloit, Glenurquhart, and Donald McIlroy was in Mid Bunloit, in 1645. *Gilleis M’Ilroy in Kincardin* (Strathspey) was fined for resetting MacGregors in 1615. *John Dow Makgilroy* in Aviemore was mentioned in a document signed at Castle Grant in 1708.

Some “shade-tree historians” have speculated that the names MacGilroy and Gilroy refer to *Seumas an Tuim*, the infamous outlaw who was the son of John Roy Grant of Carron. *Seumas an Tuim* is also frequently (and mistakenly) confused with another highland freebooter named *Gilderoy*. In actual fact, *Gilderoy* was not a Grant. His real name was Patrick MacGregor and he was hanged in 1658. *Seumas an Tuim* might indeed have been called Gilroy, but unlike Patrick Gilderoy MacGregor, *Seumas* died in his bed of old age.

MacJames, MacHamish

Another traditional sept reportedly descended from the “race of the trough” were the MacJameses in Inverallan parish, although the name was used as a patronymic before the *Trochies* came to Strathspey. *Johannes McJamis Doy* was a parishioner in Duthil in 1537. *Finla McJames Uig in Abernethi*, *Duncane McJames Og Grant*, and *Allester Og McAllestir VcJames in Auchnahatniche* were fined for resetting MacGregors in 1615. According to Duthil parish minutes from 1732, *John Grant McJames, servant to Gartinbeg*, absconded when named as the father of a child by Elpet More Grant (but later returned). Donald Grant McJames was on the “poor list” in Duthil in 1733. John, son to *James Grant McHamish oig*, was baptized in Duthil in 1733. Other clansmen named Grant McJames and Grant McHamish are noted in Duthil records throughout the 18th century.

Other Notes

The inclusion of a sept “by-name” in this article does not imply that the name is exclusive to the Clan Grant. These same names could also be claimed as septs of other clans. In fact, it is quite likely that the MacKiokies in Inver’on and Glenlivet could have been aligned at various times with the Gordons who also held lands in these districts. Conversely, there are many more sept by-names linked to the Clan Grant not mentioned in this report.

There is a commonly held notion that most of the people who lived in the country of the Grants were named Grant. This was certainly not the case. In fact, there were more MacDonalds in Glenmoriston and Glenurquhart than Grants. And, although the surname Grant was the most common name in Strathspey, its occurrence was always less than 50 percent.

In the 17th and 18th centuries – as surnames generally supplanted patronymics as the standard and preferred name form – Strathspey was peopled by significant numbers of MacDonalds, MacGregors, MacPhersons, MacGillivrays, and MacIntoshes, as well as Camerons, Cummings, Frasers, Gordons, Robertsons, Shaws, and Stewart/Stuarts. Although bearing the names of other well-known clans, these families lived among the Grants, worked and socialized with the Grants, attended *kirk* with the Grants, married Grants, and were generally loyal tenants and followers of the Chiefs and chieftains of the Clan.

Finally, this report should give the reader an overview of the types of naming conventions used during the clan period in the highlands of Scotland. It also illustrates how post-medieval patronymics, descriptive and occupational names evolved into family by-names or sept names, and how some of these eventually became surnames.

If anyone has slogged through this article and is remotely interested in this sort of *esoterica*, or if you have a question about the many septs of the Clan Grant, or if you would be interested in reading future articles on other septs, please contact me at standfast@charter.net.

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Introduction to Highland Dancing

By: Kirsty Duncan PhDFSAScot
Reprint from the Eclectic Scot

Highland Dancing, which requires the endurance and strength of an athlete and the artistry of a dancer, is the traditional solo dancing of Scotland, and should not be confused with Scottish country dancing—the social dance of the country. The latter shares elements with ballroom and formation dance (i.e. dance, in which an important element is the pattern of movement across the dance floor, such as in square dancing).

Unfortunately, the origins of Highland Dancing are shrouded in antiquity, legend—and even the mists of the mountains. Little academic research has been undertaken into this beautiful and important art form—in part, because very little was recorded, as Highland culture was largely an oral culture, with song and traditions passed down by word of mouth, and part because dance masters passed their steps down to young protégées. Consequently, steps and dances took on the regional character of the diverse and magnificent regions.

As a result, numerous stories abound regarding the source of the dances, and many are in conflict with each other. I will therefore give both the ‘history’, which is commonly accepted among teachers and judges, as well as some of the legends and stories with which I grew up—in order that more information is not lost. Many of the legends are beautiful and inspiring to young dancers, and should be recorded for the future. It is therefore my hope that dancers and teachers will contribute to the history in order that we develop a more complete database of the rich past.

In previous centuries, Scottish regiments used Highland Dancing as exercise to keep the troops in shape, and ready for battle. The dances are indeed excellent exercise; for example, in a typical six-step Highland Fling, a dancer will jump vertically 192 times, while performing complicated and intricate footwork, and using the muscles from head to toe. Highland dancing is therefore akin to sprinting, with dancers using fast-twitch muscle, which is also required by soldiers.

Today, Highland Dancing is one of the premiere events at Highland Games throughout the world; for example, in Canada, Japan, Scotland, South Africa, and the United States of America. Until the early 1900’s, only men entered Highland Dancing competitions. However, the tradition changed during the World Wars, as women wanted to preserve their rich culture and history, while the men were defending their homeland.

Competitive female dancers now outnumber male dancers by about one hundred to one, although the dancing community is always eager to welcome more men, for their strength is very much celebrated. This year at the 2006 World of Highland Dancing Conference in Las Vegas, a special luncheon was held to honour the ‘Men of Highland Dancing’.

In order to be a successful competitive dancer, students require many hours of practice and training over a period of numerous years, as Highland dancing has much in common with ballet in terms of its technique. Students also require mastery of the four basic Highland dances, namely, the Highland Fling, the Sword Dance, Seann Truibhas (pronounced ‘shawn trewes’), and the reel—all of which are performed in the traditional kilt.

Clan Grant AGM~ Stone Mountain, GA



Needed Skills and Positions for CGS



There were four people: Everybody, Somebody, Anybody and Nobody.

An important job had to be done.

Everybody was asked to do it.

Everybody was sure Somebody would do it.

Anybody could have done it, but Nobody did it.

Somebody got angry about that, because it was Everybody's job.

Everybody thought Anybody could do it, but Nobody realized that Everybody wouldn't do it.

It ended up that Everybody blamed Somebody when Nobody did what Anybody could have done!



Would you be willing to serve in any of these positions?

Elected Officers:

- President
- Vice President
- Secretary/Assistant
- Treasurer/Assistant
- Member at Large

Appointed Office:

- Commissioner
- Deputy Commissioner
- Webmaster
- Assistant to the Genealogist
- Membership Secretary Asst
- Piper
- Head of the Body Guard
- Clan Bard
- Youth Activities
- Duthill Fund Administrator

Do you possess any of these skills?

- Financial/bookkeeper (CPA)
- Web development/Internet communications
- Attorney/lawyer (especially non-profit)
- Non-profit management
- Data entry skills (Excel and/or Access)
- Planned giving
- Fundraising
- Foundation Experience
- Advertising

- Grant-writing
- Secretarial skills
- Inventory management
- Photography
- Marketing/PR (to get CGS out there in public eye)
- Musicians
- Athletes
- Scholarships/Charities
- DNA Project Administrator
- A Pasion for your heritage?

ReCap of Events

The hosts for our AGM at Stone Mountain GA, the weekend of October 19th, were once again, C. David and Jane Grant. From the arrangements for a reception at the host hotel Friday night along with the Highland Games backdrop, with tent facilities for our annual Board meeting, to the orchestration of the traditional covered dish dinner hosted by Maggie Kline on Saturday night—all were superb! The photos to the left are a glimpse of Clan Grant coming together for fun and even making plans for the coming year. Our President, Dr.Christopher Pratt, appointed our new Chaplain, John C. Grant. Discussions were had in regard to the need of a Quartermaster and Games Commissioner and since then, David Grant from CA has accepted the position of Quartermaster and John Grant, III has agreed to be our Games Commissioner. Other action items discussed were about preparations for next year when Lord Strathspey and many UK members will be attending these Stone Mountain Games. Plans for the wrapping up of the Commissioner's Handbooks began to sound promising, and many exciting ideas were brought to the table in regard to what Clan Grant could do like promoting fund raisers for our youth and scholarships. During the Board meeting roles and responsibilites were firmed up and Clan Grant USA is dedicated to working together to preserve and promote the customs, traditions, and heritage of Clan Grant. (It was unanimously voted on by those present for the US Society to purchase a stone in support of the Culloden Project.)

2008 Should be a good year!



Clan Grant Membership Application



New Renewal Membership # _____

Date of Birth _____

(I) (We) wish to become a member of the Clan Grant Society

Names _____

Address _____

City _____ State _____ Zip _____

PH_(____) _____ E-Mail _____

Make all cheques or money orders payable to
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Clan Grant Shirts

Golf (polo) shirts, short sleeved, embroidered with clan crest and "Grant," 100% cotton. Navy, White or Forest Green. S (few) M, L, XL \$37 plus shipping
XXL and larger \$40 plus shipping

Denim shirts, long-sleeved, logos as above, stonewashed blue only
S, M, L, XL reg \$39 plus shipping

Other sizes including tall, special order, extra cost.

Contact: C. David Grant,
408 Parkbrook Way, Canton, GA 30114
PH: (770) 704-6273 or dgrant18@comcast.net

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Address _____
City _____ State _____ Zip _____
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Postage will be charged at current Post Office rates and discussed at time of order.



Grant Items For Sale

- 1876 Grant Tartan Fabric\$14.00 yd
50/50 Poly/Cotton - 60 inches wide
- Clan Grant Knit Golf Shirts; Teal with Gold Badge (s-m-l-xl)..... \$ 17.50
- Grant Pewter Kilt Pin (no postage) \$ 15.00
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