

HEATHER BELL

NEWSLETTER OF THE CALEDONIAN & ST. ANDREWS SOCIETY OF SEATTLE

www.caledonians.com

Volume 114 Issue 4 April 2016

NEXT GATHERING is on April 8, 2016, 7:30 pm at **Lake City Presbyterian Church**, 3841 NE 123rd Street Seattle, WA. Please call Bill McFadden, 206-364-6025, if you need a ride to the gathering.

PROGRAM

The Caledonian dancers will demonstrate Scottish Country dancing. Please contact Victoria Johnson at 206-321-4980 if you can bring something for the tea.

Calendar of Seattle Area Scottish Events

April 2016

6 Tartan Day, 12:00 noon, Capitol steps, Olympia

8 Caledonian & St. Andrews Society of Seattle Gathering, 7:30 pm. Lake City Presbyterian Church, 3841 N.E. 123rd Street, Seattle, WA;
www.caledonians.com

12 SSHGA Meeting 7:30 pm, St. Andrew's Episcopal Church Fellowship Hall, 111 NE 80th Street, Seattle WA Info: (206) 522-2541

23 Highland Dance Competition, 10:00-3:00, Shorewood High School, Shoreline, WA

30 NWJPB Fundraising Gala, 5:30-9:00pm, Nile Golf & Country Club, 6601 244th St. SW., Mountlake Terrace, WA. Tickets \$55 & \$80 at
www.brownpapertickets.com/event/2498962
www.nwjp.org

May 2016

1 Northwest Scottish Fiddlers, Everett Public Library Concert, 2pm. www.nwscottishfiddlers.org

Condolences

Frances Crews and Gary Cosgro lost their beloved Scottie, StarShineLady, on March 22nd. They are sad and miss her very much.

Notes from the March Gathering

Ian Lawther demonstrated four small pipes: the Northumberland pipe, horn pipe, Scottish small pipe, and Irish pipe. He gave an excellent program of information about the different pipes and played lots of songs appropriate to the area each pipe came from.



Ian explained that the Northumberland pipe comes from the northeast of England and was popular in the Victorian period. It is fairly loud,

although not as loud as a highland pipe.

Interestingly, it has no hole in the bottom of the chanter and uses keys instead of just having holes

that the fingers cover. Instead of playing with flat fingers across holes, Ian used the tips of his fingers on the keys. The keys are



on both the front and back or side of the chanter, so fingertips are the only way to access the keys. This pipe can play scales and therefore has access to music in the fiddle repertoire. Ian told fascinating stories behind the songs he played on the horn pipe. For some reason, most of those songs commemorated deaths.

The Irish pipe has 3 drones, with the bass



drone particularly long, so it doubles back on itself a little. It also has 3 additional

drones that can be played completely separately. These auxiliary drones get no air until a key on them is pushed, adding a sonorous chord-like sound. The chanter has a moveable bottom that when pushed against the thigh gives the effect of using 11 fingers.

The program lasted nearly an hour, and Ian concluded by explaining just how the bellows under his right arm work.

This excellent program was arranged by Don Moore while Social Director, Bill McFadden, recovered from surgery.

Interesting Articles from The Scotsman Newspaper

New generation making career change to learn art of kilt making



By Shan Ross

Traditional kiltmaking can now join the likes of cake-making, teaching Pilates and personal training as a career change of choice in 21st - century Scotland.

The craft is attracting an influx of former professionals to cater for a lucrative worldwide demand for “kilt wardrobes” as men seek out something a little less conventional than a Bonnie Prince Charlie outfit.

Today’s kilted man increasingly likes to “upgrade” his Scottish outfit from the standard family tartan to fashionable tweed and jet black versions for weddings and other special occasions. The well-dressed gent may like to have a lightweight kilt for holidays in warmer climes or a more casual one for sporting events.

The newly-opened Edinburgh Kiltmakers Academy in the Royal Mile is training a new generation of kiltmakers and currently has a former architect, teachers, nurses and finance workers among the students on its inaugural SVQ level 3 course.

Gordon Nicolson, director of Gordon Nicolson Kiltmakers, who co-founded the academy, said that the days of men just buying one kilt were over. He said: “A lot of men have around four kilts. He might have got a kilt for his 21st birthday or graduation but will then want a different one when he gets married. Then there would be one for the rugby or football. Guys can feel a wee bit left behind if they go to weddings and see a more modern kilt and realise they’ve not changed their own for a couple of years.”

Mr Nicolson added: “Kiltmaking methods have remained the same for over a century, but standards are slipping. If Scotland loses the skills to hand-make kilts, the whole industry will default down to machine-made kilts. Instead of people just working from home as a cottage industry and not earning much we want to train a whole new generation.”

The course teaches students to make six kilts for men, women and children and includes classes on the history of Scottish kiltmaking and selling kilts to the growing market in the UK, US and Europe.

The 200-year-old Orkney festival where girls dress as horses



ALISON CAMPSIE

For at least 200 years, the South Ronaldsay Boys Ploughing Match and the Festival of the Horse has taken place in tribute to the isle's strong agricultural traditions. It is known that the event was held as far back as 1816 - and likely before.

The ploughing match is staged on the hard flats of the Sands O' Wright with the timing of the contest fixed to fit with the turning tides.

Each boy - some as young as five - has a four feet square patch to plough, as sketched out in the sand. There he will create dreels and furrows using a miniature single-blade plough unique to the event which is often handed down through the generations. The early ploughs often just consisted of an ox hoof, or horn, tied to a stick.

The match is a serious business conducted under the watchful eye of grandfathers, fathers, uncles and brothers.

But first comes the spectacle of the Festival of the Horse. The girls come adorned with ribbons, trinkets and baubles and the boys with their colourful, gleaming miniature ploughs, all shone up for the day.

The costumes for the Festival of the Horse have become more elaborate over time. Originally, adornments were sewn onto a Sunday suit, with the decorations to be quickly removed in time for Church. PIC Orkney Library and Archive.

The key to the costume is the heavily adorned harness, just as say a Clydesdale would wear in the ring. Then there are the heavy black shoes for hooves that are dressed with white lace, fringes or fur to create the feathers of the heavy horse.

Moirra Budge, secretary of the South Ronaldsay Boys Ploughing Match, said the costumes had become more elaborate over time with the harnesses often passed down through families and added to over the years.



Particular attention is paid to the harness and the hooves of the heavy horse when it comes to making the costumes. PIC Amy-Jane Budge.

She said: "We have known of a baker's family who used cake frills around the feet to look like the feathers of a heavy horse. There was also a newsagent who used the trinkets and brooches that sometimes came with magazines. People just used what they had and the adornments were sewn onto the Sunday suit. In the past it was very basic as it had to be sewn on and taken off again before Sunday. Once people had more money, they could keep a suit aside and the decorations became more fancy. Next year, they would add a bit more."

The boy's ploughing match is the only surviving event of its type on Orkney although similar events were held on neighbouring Burray and Stronsay. In the early days, only boys would take part in the event but girls became part of the tradition following WWII.

Lost Edinburgh: The Caley



Between 1903 and 1965 Edinburgh's Caledonian Hotel had a split-personality.

While today the left entrance continues to lead into the Caledonian's main foyer as it has done for the past 113 years, the right entrance did not always lead into the hotel bar. For over 60 years the right doorway provided the main passenger access into the Caledonian Railway Station, Princes Street Station as it was officially known. Once a rival to Edinburgh Waverley, Princes Street Station boasted 7 platforms and had existed on the site since the 1870s, but was

closed in 1965 following the proposal of nationwide cuts to railway infrastructure by Dr Beeching.

The ornate iron arches of the station's vehicle entrance, which once welcomed royalty into the capital, on Rutland Street continue to stand today, and a third entrance into the old station on Lothian Road opposite Castle Terrace is still visible but can no longer be accessed.

The West Approach Road was built along the Caledonian Railway's old lines in the 1970s.

Lost Edinburgh: Waverley's forgotten footbridge



The bricked up section between the two pillars of the Calton Road-Waverley steps offers practically the only remaining evidence of the

footbridge which once traversed the 200m gap over the Waverley valley between Jeffrey Street and Calton Road.

The footbridge was erected as part of a 1891 Act of Parliament which stated that the imminent expansion of Waverley train station should preserve the ancient trading route from the Old Town to Leith, known as Leith Wynd. However, any legal obligation to make the right of way permanent was removed in a separate Act in 1894, though construction of the bridge still went ahead creating a handy link between the Old and New Towns of Edinburgh.

Traditional Scottish children's rhymes

Children's rhymes have been for generations a fundamental part of growing up in Scotland. Many traditional songs were composed for or by children for playing or amusement, others are variations of words found in poetry books, or even advertising jingles.

Zeenty-teenty

A lost children's counting song or game:

*Eenty teenty tirry mirry
Ram, tam, toosh
Crawl under the bed*

*And catch a wee fat moose.
Cut it in slices,
Fry it in the pan,
Be sure and keep gravy
For the wee fat man.*

Annie McShuggle frae Ochintoogle

An old Scottish rhyme on old Glasgow tramcars:

*Fares please, fares please,
You can hear me say,
As ah collect ma money
Aw the day.
Ah work in the corporation,
You can tell it by ma dress,
Ah'm Annie McShuggle frae Ochintoogle,
The caur conductoress.*

Skinnymalinkie Longlegs

There are several variations of this classic children's Scottish street song:

*Skinnymalinkie Longlegs
Big banana feet
Went tae the pictures
An couldnae find a seat
So he couldnae pay his fare
So the rotten old conductor
Went an threw him doon the stair*

One, Two, Three Aleerie

Aleerie is an old word meaning holding your leg crooked. This song was traditionally sung bouncing a ball three times, then lifting your leg and bouncing it under when you come to 'Aleerie':

*One, two, three aleerie
Four, five, six aleerie
Seven, eight, nine aleerie
Ten aleerie overball
One, two, three aleerie
I saw Mrs Peerie
Sittin on her bumbaleerie
Eatin chocolate biscuits*

Wee Willie Winkie

Wee Willie Winkie was the Scottish equivalent of the sandman, who brings sleep to children. It was also the nickname for William III. The rhyme may refer to the curfew regulations under his reign.

The first verse traditionally goes:

Wee Willie Winkie rins through the town

*Up stairs and doon stairs in his nicht-goun,
Tirling at the window, crying at the lock,
'Are the weans in their bed, for it's now ten
o'clock?*

From The Courier Newspaper

Discovery of 400 million-year-old fossil reveals Perth was home to scorpions

Potentially deadly scorpions once roamed the land around the Tay. The revelation has come following the exciting discovery in Perth of a fossil dating back 400 million years. It is understood Scotland was part of a large continent at this time and located south of the equator.



The find – said to be the first of its kind in Scotland – was made at Friarton Quarry.

Rosalind Garton, tutor with the Open Association at St Andrews University, was leading a geologists' trip there.

She spotted some unusual pit marks preserved in the rocks. The pits represent the individual claw marks left by a scorpion-like animal as it walked over wet mud, and a central groove is the drag mark made by the animal's tail.

The rock in which it was found is 400-million-year-old sediment sandwiched between layers of volcanic rock. The rock was once mud on the shore of a lake or river that existed between periods of volcanic eruptions.

From The Highlander Magazine

Color of the Saltire

The Saltire, the national flag of Scotland, is a diagonal white cross on a field of blue. It is thought to be one of the oldest in the world and is certainly one of the most recognizable. But over the generations, the color of the flag has varied widely, from a deep navy to a light blue verging on turquoise, so in 2003, the Scottish Parliament's education, culture and sport committee decided the official color of the flag should be Pantone 300, a sky blue. However, the color specification is voluntary, not statutory, so noncompliant flags can still be flown.

Scottish Naming Patterns

People of all countries tend to use forenames that run in the family. In Scotland families not only use such names but they tend to follow naming patterns, the most of common of which is: 1st son named after his paternal grandfather; 2nd son named after his maternal grandfather; 3rd son named after his father; 1st daughter named after her maternal grandmother; 2nd daughter named after her paternal grandmother; 3rd daughter named after her mother.

Old Scots Measurements

Until the middle of the 19th century a wide diversity of weights and measures were used in Scotland. Standardization began in 1661 and in 1824 an Act of Parliament imposed the English versions of Imperial measures and defined older measures as a proportion of Imperial measures.

When researching Scottish historical records from medieval times until the late 19th century, it should be kept in mind that Scottish measures (such as the mile, pound, gallon, pint and ounce) were different from English and other European measures of similar or identical names. There also were local variations in measures even after the standardization of Scottish measures in 1661, 1707 and 1824.

Prior to the standardization, the basic unit of measure for Scottish dry materials such as oats, malt or peas was the boll (from the word "bowl"). A quarter of a boll was a firloft (a "fourth lot"). A quarter of this was a peck. A quarter of a peck for a forpet (a corruption of "fourth peck") or lippie (from the Anglo-Saxon leap, meaning a "basket"). Sixteen bolls made a chaldre or chaldron (from the French chaudron, or "kettle"). Lippies, pecks, firlofts, bolls and chalders varied depending on what was being measured.

The basic unit of liquid capacity was the Scots pint. The pint was sometimes referred to as the jug or jough. Eight pints made a gallon (from the old French galon or jalon, meaning a "jar" or "bowl"). Half a pint was a chopin (from the French liquid measure, the chopine) and a quarter of a pint was a mutchkin (from the diminutive of a kind of cap, a mutch). A sixteenth of a pint was a gill (from the old French, gelle, a wine measure or flask).



A fellowship founded in
Seattle in 1902 to foster
a love of Scotland, her
people and her heritage.

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Dancing:

Mondays, 7 p.m. at The
Phinney Ridge Community
Center. For information
contact Fraser MacLeod
(fraser509@hotmail.com)

Gatherings:

When - Second Friday of each month except
July, August and September.
Where - Lake City Presbyterian Church
3841 N.E. 123rd St. Seattle WA 98125
Directions - From Lake City Way proceed east on 123rd
to 40th. Park in the Church parking lot.
Time - Set-up at 6.30 p.m.
Social Hour at 7:00 p.m.
Business meeting at 7:30 p.m.
Entertainment and raffle at 8:00 p.m.

Visit us on the Web: www.caledonians.com

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