Omaha Pipes and Drums

OPD 2014 Newsletters

OPD 2014 Monthly Newsletter

The Omaha Pipes and Drums – *A Celtic tradition since 1970*

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January 2014

The **Omaha Pipes and Drums**
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Haggis

is a traditional Scottish dish, considered the national dish of Scotland as a result of Robert Burns' poem *Ode to a Haggis* of 1787. Haggis is traditionally served with "neeps and tatties" (Scots for turnip and potato), boiled and mashed separately and a dram (a glass of Scotch whisky), especially as the main course of a Burns supper.

Haggis is a pudding containing sheep's pluck (heart, liver and lungs); minced with onion, oatmeal, suet, spices, and salt, mixed with stock, and traditionally encased in the animal's stomach.

In the absence of hard facts as to haggis' origins, popular folklore has provided some theories. One is that the dish originates from the days of the old Scottish cattle drovers. When the men left the highlands to drive their cattle to market in Edinburgh the women would prepare rations for them to eat during the long journey down through the glens. They used the ingredients that were most readily available in their homes and conveniently packaged them in a sheep's stomach allowing for easy transportation during the journey. Other speculations have been based on Scottish slaughtering practices. When a Chieftain or Laird required an animal to be slaughtered for meat (whether sheep or cattle) the workmen were allowed to keep the offal as their share.

A fiction sometimes maintained is that a haggis is a small Scottish animal with legs on one side longer than those on the other, so that it can run around the steep hills of the Scottish Highlands.

The Legend of the Burns Supper

A **Burns supper** is a celebration of the life and poetry of the poet Robert Burns, author of many Scots poems. The suppers are normally held on or near the poet's birthday, 25 January, sometimes also known as Robert Burns Day (or Robbie Burns Day or Rabbie Burns Day) or Burns Night, although they may in principle be held at any time of the year.

The first supper was held in Ayrshire in 1801 on the fifth anniversary of the death of Robert Burns. Nine men who knew him met for dinner in Burns Cottage in Alloway to celebrate his life and works. The Master of Ceremonies was a local minister a liberal theologian and an equally liberal host. Hamilton Paul and his guests shared Masonic brotherhood with Rabbie and Paul devised an evening which looked a bit like a lodge ceremonial, centered on a fine fat haggis; with recitation and singing of Burns' works and a toast (in verse) to the memory of their friend and hero.

It was such a jolly evening, all agreed to meet again the following January for a Birthday Dinner for the bard, little knowing that they had invented a global phenomenon that we know as the BURNS SUPPER which still broadly follows the Reverend's original plan.

Burns' popularity grew rapidly after his untimely death and the idea of meeting annually to share his poems and songs in the bonds of friendship caught the public imagination. Some Ayrshire merchants in Greenock followed with the first Burns Club Supper in January 1802 and the West coast towns with strong links to Rabbie reached out and joined in the new festival: Paisley, Irvine, Kilmarnock and Dumfries.

Typically, a dozen or more men sat down to dine - as often working men as the middle classes - sometimes in a bar Rab had frequented. But the real link was his poetry with its message of love, freedom and the essential value of humanity. Many early suppers were organized by Burns Clubs who exist today, but a big boost in participation came with the big literary Burns Suppers, the original organized by Sir Walter Scott in Edinburgh in 1815 with Hogg the Ettrick Shepherd giving the Immortal Memory.

The first Supper outside Scotland was at Oxford University in 1806 (hosted by a few Glasgow students) with London seeing its first Bard-day party in 1810. Wherever there were Scots merchants trading in the English county towns, festivals sprung up over the next twenty years.

The format was popular - whether as part of a wider club or an annual combination of party and poetry. In those days many Scots received a good education at home then packed off to foreign climes to seek a fortune (or at least build the empire) and the Burns Supper followed them. Army officers held India's first supper as early as 1812; traders travelled about the same time to Canada and were Addressing the Haggis in a colder January wind than they'd remembered back home; merchants and ministers (and maybe even a few convicts) carried Burns' works to Australia with Festivals from 1823 and the first formal Burns Supper in 1844; while the poets own nephew helped found the city and Burns Club of Dunedin in New Zealand.

It would be wrong to see the Burns Supper as a purely imperial story. From the early publication of Rabbies works in Philadelphia, America had warmed to his talent and a philosophy which chimed with the new-born Columbia thus bringing the Burns Supper to a wider range of people than just the Diaspora. Similarly, in the twentieth century, Burns and his supper jumped the wall into the two communist superpowers as China and particularly Russia embraced a herald of the poetical red dawn. Even today, Russian Januaries abound with exuberant Burns Suppers! And in terms of cross cultural fertilization, the modern invention of Gung Haggis Fat Choy combining the Scots and Chinese heritages of Vancouver would be a party that Burns would certainly smile at!

It is a unique legacy. No other poet is fêted across the world on his birthday and it is spontaneous - no central body writes the rules, or organizes the speakers, or sets the tone. Like Rabbie, the Burns Supper is totally open to all.

So however you celebrate Burns Night, whether you host a grand banquet, or even just have a few friends around the kitchen table: take your haggis, relish his poems and, of course raise a generous toast to his genius and you're sharing in a gift that Scotland has given the whole world - which started simply with nine men in a cottage and now resounds throughout the globe!

Until next month…

Sláinte

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There was a pelican portrayed on the first advertising Guinness poster, who was doing his best to hold a pint of beer on his beak. This was followed by an even more successful series of posters with a depicted ostrich, with the stuck pint of beer in the throat. It was an interesting move. The company emphasized that the essence of the advertising message was very simple. It turns out that even ostrich understands how valuable the beer of Guinness is and that is why he managed to swallow a cup, so it could not get anyone else. This hard job was done by a well-known artist of the time – John Gilroy.

To further honor Arthur Guinness's legacy, in 2009 Guinness & Co. established the **Arthur Guinness Fund** (AGF). An internal fund set up by the Company, its aim is to enable and empower individuals with skills and opportunities to deliver a measured benefit to their communities. Guinness has donated more than €7 million to the Fund since its inception.

Ireland's best-known Irishman, his name and signature in every household and village in Ireland, and many abroad (including our Band!), is also the least known. Part of Dublin life for over two centuries, both family and brewery has passed into legend, but their origins have been obscured.

Arthur Guinness's (shown above) place and date of birth are subject to speculation. His gravestone in Oughterard, County Kildare says he died on 23 January 1803, at age 78, indicating that he was born some time in 1724 or very early in 1725. This contradicts the date of 28 September 1725 chosen by the Guinness Company in 1991, apparently to end speculation about his birthdate. The place of birth was perhaps his mother's home at Read homestead at Ardclough County Kildare. Regardless, Arthur Guinness was born into an Irish Protestant tenant-farmer family. His father, Richard Guinness, was Land Steward to Dr. Arthur Price, Archbishop of Cashel. Part of Richard's duties was to supervise the brewing of beer for the workers on the estate and it is probable that young Arthur first learnt the art of brewing from his father. Dr. Price became Arthur's godfather.

In his will, Dr. Price left £100 each to Arthur and his father in 1752. Guinness invested the money and in 1755 had a brewery at Leixlip, north-east County Kildare, Ireland. Arthur asked Richard, his younger brother, to help him to conduct business. And business has gone so well that three years later, Arthur decided to move to Dublin to open a brewery. In 1759, in the southwest of the city, he found an old dilapidated brewery on 4 acres, named St. James's Gate Brewery, which he agreed to lease for just £ 45 a year from the descendants of Sir Mark Rainsford for almost endless time – 9000 years effective from 31 December 1759. The premises at the time comprised of four acres with a copper, a kieve, a mill, two malt houses, stabling for twelve horses and a loft to hold 200 tons of hay. However, the lease is not valid in the modern day, because the brewery has expanded beyond the original 4-acre site, and consequently bought out the property.

In 1761 Arthur Guinness married Olivia Whitmore in St. Mary's Church in Dublin. They had 21 children and 10 of them lived to adulthood. Three of his sons were also brewers, and his other descendants eventually included missionaries, politicians, and authors, including Os Guinness.

On 19 May 1769, Guinness first exported his ale: he shipped six-and-a-half barrels to Great Britain. Arthur Guinness started selling the dark beer porter in 1778. The first Guinness beers to use the term were Single Stout and Double Stout in the 1840s. Throughout the bulk of its history, Guinness produced 'only three variations of a single beer type: porter or single stout, double or extra and foreign stout for export'.

Already one of the top-three British and Irish brewers, Guinness's sales soared from 350,000 barrels in 1868 to 779,000 barrels in 1876. In October 1886 Guinness became a public company, and was averaging sales of 1,138,000 barrels a year. This was despite the brewery's refusal to either advertise or offer its beer at a discount. Even though Guinness owned no public houses, the company was valued at £6 million and shares were twenty times oversubscribed, with share prices rising to a 60% premium on the first day of trading.

Arthur Guinness started producing the dark beer only in 1799. The production of the dark beer with creamy foam originated in 1799 that further made the company one of the symbols of Ireland. Four years later after this momentous event, at age of 78, Arthur Guinness died. As a legacy to their children businessman left 25,000 pounds, which by today's standards would amount to about 865,000 pounds.

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March 2014

The **Omaha Pipes and Drums**
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FREE Concert

The Omaha Pipes & Drums will offer a concert on Tuesday, March 11th at St. Andrew's Episcopal Church, 84th & Pacific Streets at 7 PM. The concert is free and open to the public.

Wearing of the Green

Originally, the color associated with Saint Patrick was blue. Over the years the color green and its association with Saint Patrick's Day grew. Green ribbons and shamrocks were worn in celebration of St Patrick's Day as early as the 17th century. he first written mention of the link does not appear until 1681, in the account of Thomas Dineley, an English traveler to Ireland. Dineley writes: *The 17th day of March yeerly is St Patricks, an immoveable feast, when ye Irish of all stations and condicions were crosses in their hatts, some of pinns, some of green ribbon, and the vulgar superstitiously wear shamroges, 3 leav'd grass, which they likewise eat (they say) to cause a sweet breath.*

Saint Patrick is said to have used the shamrock, a three-leaved plant, to explain the Holy Trinity to the pagan Irish, and the ubiquitous wearing and display of shamrocks and shamrock-inspired designs has become a feature of the day. In the 1798 rebellion, to make a political statement, Irish soldiers wore full green uniforms on 17 March in hopes of catching public attention. The phrase "the wearing of the green", meaning to wear a shamrock on one's clothing, derives from a song of the same name.

Saint Patrick's Day

Saint Patrick's Day or the Feast of Saint Patrick (Irish: *Lá Fhéile Pádraig*, "the Day of the Festival of Patrick") is a cultural and religious holiday celebrated on 17 March. It is a public holiday in the Republic of Ireland, Northern Ireland, Newfoundland and Labrador and Montserrat. It is also widely celebrated by the Irish diaspora around the world; especially in Britain, Canada, the United States, Argentina, Australia and New Zealand.

St. Patrick's Day was made an official Christian feast day in the early seventeenth century and is observed by the Catholic Church, the Anglican Communion (especially the Church of Ireland), the Eastern Orthodox Church and Lutheran Church. The day commemorates Saint Patrick and the arrival of Christianity in Ireland, as well as celebrates the heritage and culture of the Irish in general.

Saint Patrick was a 5th-century Romano-British Christian missionary and bishop in Ireland. The dates of Patrick's life cannot be fixed with certainty but, on a widespread interpretation, he was active as a missionary in Ireland during the second half of the fifth century. He is generally credited with being the first bishop of Armagh, Primate of All Ireland.

When he was about 16, he was captured from his home and taken as a slave to Ireland, where he lived for six years before escaping and returning to his family. After becoming a cleric, he returned to northern and western Ireland as an ordained bishop, but little is known about the places where he worked. By the seventh century, he had already come to be revered as the patron saint of Ireland.

Saint Patrick's Day is observed on the date of his death.

Saint Patrick's feast day, as a kind of national day, was already being celebrated by the Irish in Europe in the ninth and tenth centuries. In later times he became more and more widely known as the patron of Ireland. Saint Patrick's feast day was finally placed on the universal liturgical calendar in the Catholic Church due to the influence of Waterford-born Franciscan scholar Luke Wadding in the early 1600s. Saint Patrick's Day thus became a holy day of obligation for Roman Catholics in Ireland. It is also a feast day in the Church of Ireland. The church calendar avoids the observance of saints' feasts during certain solemnities, moving the saint's day to a time outside those periods. Saint Patrick's Day is occasionally affected by this requirement, when 17 March falls during Holy Week. This happened in 1940, when Saint Patrick's Day was observed on 3 April in order to avoid it coinciding with Palm Sunday, and again in 2008, where it was officially observed on 14 March. Saint Patrick's Day will not fall within Holy Week again until 2160.

In 1903, Saint Patrick's Day became an official public holiday in Ireland. This was thanks to the Bank Holiday (Ireland) Act 1903, an act of the United Kingdom Parliament introduced by Irish Member of Parliament James O'Mara. O'Mara later introduced the law that required that pubs and bars be closed on 17 March after drinking got out of hand, a provision that was repealed in the 1970s.

The first Saint Patrick's Day parade held in the Irish Free State was held in Dublin in 1931. The Charitable Irish Society of Boston organized the first observance of Saint Patrick's Day in the Thirteen Colonies and has had a parade since 1737.

New York's first Saint Patrick's Day observance was similar in nature to that of Boston's. It was held on 17 March 1762 in the home of John Marshall, an Irish Protestant, and over the next few years informal gatherings by Irish immigrants were the norm. The first recorded parade in New York was by Irish soldiers in the British Army in 1766. In 1780, while camped in Morristown, NJ, General George Washington, who commanded soldiers of Irish descent in the Continental Army, allowed his troops a holiday on 17 March "as an act of solidarity with the Irish in their fight for independence." This event became known as The Saint Patrick's Day Encampment of 1780.

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New Scots Currency

In 2013, the National Institute for Economic and Social Research (NIESR) worked with the Economic and Social Research Council to assess choices on currency. It concluded the Scottish government's plan to retain the pound would limit its options in a future crisis. NIESR director of microeconomic research, Dr Angus Armstrong, argued that it would be "prudent" for the Scottish government to retain its policy levers by introducing its own currency, which would then be tied to the pound.

Organized jointly with the British Academy in London, economists and academics were invited to debate the issue of currency, banking and financial services under independence. The report of the event said “the point was made that, potentially, it would be even easier for Scotland to have its own currency in the event of separation from the UK, because Scottish banks already issue banknotes”. The claim came despite a warning from the UK Treasury earlier this year that the Bank of England could withdraw its backing for Scottish banknotes if Scots voted for independence this year.

The Scottish government has defended its policy of retaining the pound. A spokeswoman said: "The Fiscal Commission - including two Nobel prize winners - have already considered the best currency for an independent Scotland and agreed that Scotland should keep our pound, a position the National Institute for Economic and Social Research agree is 'sensible'.

Scottish Coinage

The coinage of Scotland covers a range of currency and coins in Scotland during Classical antiquity, the reign of ancient provincial kings, royal dynasties of the ancient Kingdom of Scotland and the later Mediaeval and Early modern periods.

Dupondius of Vespasian coin (AD 69–79)

The earliest coins in Scotland were introduced by the Roman provinces of Britain that were obtained from trade with the westernmost outpost of the Rome. Far from being isolated, the Celts of Caledonia, north of Hadrian's Wall, developed trade to the general benefit of the population, to the north of the Wall. Roman coins appear over a wide range across the country, especially sites near the Antonine Wall. Hadrian's Wall was also regarded as a means to regulate social traffic and trade north, rather than a military defense against the free northern tribes of the Caledonia. Civil settlements arose along south of the wall with shops and taverns that facilitated trade between the Empire and free north. The Roman governor of Britain paid large sums of money to the inhabitants of southern Scotland and possibly bribed the northern Caledonians to maintain peaceful relations. Payments to chieftains are recorded in four areas; Edinburgh, Fife, Aberdeen and the Moray Firth. In AD 410, trade ceased as the Roman Empire withdrew from the island of Britain.

Silver *sceat* of Aldfrith of Northumbria (685–704)

As the Roman Empire retreated from Britain, various kingdoms sprouted up to the south of Scotland. One of these, Northumbria, soon expanded into the north as far as the Kingdom of Strathclyde. Thus, it controlled the southern parts of what is now Scotland, and the bronze sceat coins of the Northumbrian Kings circulated freely in what is now Scotland. This coin was issued from 837–854. Anglo-Saxon coins were minted in Northumberland; however, due to the extensive trade routes of the Vikings, sceatt coins were also minted in Frisia and Jutland during Anglo-Saxon times and coins of this period indicate the extent of Scottish trade not only with Northumberland but also with continental Europe. Norsemen also introduced some form of coinage, and coins from as far away as Byzantium and the Arabic countries have been found in sites in Scandinavia, including Norway which had strong links with Scotland in the early Middle Ages.

David II Penny (1329-71)

The first king of Scots to produce his own coinage was David I (1124–53). David I has been regarded as an Anglicizing force in Scotland, and indeed, the coins bear an uncanny resemblance to those of Stephen, King of England. The Penny was minted at Berwick, and had his name as "Tavit". The reverse had a short cross with pellets in the four quarters. Later in his reign coins were minted in Berwick, Roxburgh and Edinburgh. By 1250, the country had no less than 16 mints, scattered from Inverness to Berwick.

With the Union of the Crowns in 1603, Scottish coins became more closely based on English models, rather than Continental ones. At this period, it was still not uncommon for coins to be used in more than one country, partly because of their metal value. During the reign of Charles I, mechanical minting was introduced.

Following the 1707 union between the Kingdom of Scotland and the Kingdom of England, the Scottish silver (but not gold nor copper) coinage was replaced with new silver coins, with the aim of creating a common currency for the new Kingdom of Great Britain as required by the Treaty of Union.

Although the Edinburgh Mint retained its permanent officials (though not other staff) for a further hundred years, until 1814, minting ceased a mere two years after Union, despite several subsequent proposals to restart production. The mint itself was finally abolished in 1817 and sold in 1830.

The transition from Scottish coinage to English did not occur overnight. Scottish coinage was still in circulation in the later 18th century, but the changeover was made a little easier due to common currency in the nomenclature. *Pound Sterling* is still translated as *Punnd Sasannach* (English pound) in Scottish Gaelic.

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The surname prefix "*Mac*" for most purposes is taken to mean "son of", as in Mac Néill (son of Neil). However, literally, the "of" part does not come from the "Mac" prefix but from the patronymic that follows it; e.g., in the case of MacNéill, Mac merely means "son"; "Néill" (meaning "of Neil") the genitive form of Niall ("Neil"). In some cases if the second word begins with a vowel, *Mac* then becomes *Mag*, as in Mag Eocháin.

Kenneth MacAlpin's father was Alpín mac Eochaid (son of Eochaid or son of Eochu). The name Alpín is taken to be a Pictish one, derived from the Anglo-Saxon name Ælfwine.

The Chronicle of the Kings of Alba usually begins with Kenneth, but some variants include a reference to Kenneth's father: *"[Alpín] was killed in Galloway, after he had entirely destroyed and devastated it. And then the kingdom of the Scots was transferred to the kingdom [variant: land] of the Picts."*

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May 2014

The First King of Scots

According to tradition, the first King of Scots was Kenneth MacAlpin (Cináed mac Ailpín) (810 – 13 February 858), or Kenneth I, who founded the state in 843. Kenneth was king of the Picts and, according to national myth, first king of Scots, earning him the posthumous nickname of An Ferbasach, "The Conqueror".

Kenneth's origins are uncertain, as are his ties, if any, to previous kings of the Picts or Dál Riata; medieval genealogies are unreliable sources. A feasible synopsis of the emerging consensus may be that the kingships of Gaels and Picts underwent a process of gradual fusion, starting with Kenneth. Kenneth's undisputed legacy was to produce a dynasty of rulers who claimed descent from him and was the founder of the dynasty which ruled Scotland for much of the medieval period.

The Picts were a group of Late Iron Age and Early Medieval Celtic people living in ancient eastern and northern Scotland. What the Picts called themselves is not known. The Latin word *Picti* first occurs in a panegyric written by Eumenius in AD 297 and is taken to mean "painted or tattooed people". Pict, it seems, is a generic term for people living north of the Forth-Clyde isthmus who raided the Roman Empire. Pictland had previously been described by Roman writers and geographers as the home of the *Caledonii*.

Dál Riata (also Dalriada or Dalriata) was a Gaelic overkingdom on the western coast of Scotland (then Pictland) and part of Ulster. The inhabitants of Dál Riata are often referred to as *Scots* (Latin *Scoti*), a name originally used by Roman and Greek writers for the Irish who raided Roman Britain. Later it came to refer to Gaelic-speakers, whether from Ireland or elsewhere. They are referred to as *Gaels* or as *Dál Riatans*.

The Viking Age brought great changes in Britain and Ireland, no less in Scotland than elsewhere. By the middle of the 9th century, the Vikings had destroyed the kingdoms of Dál Riata and Northumbria, greatly diminished the power of the Kingdom of Strathclyde, and founded the Kingdom of York. In a major battle in 839, the Vikings killed the king of Dál Riata and many others. In the aftermath, in the 840s, Kenneth MacAlpin became king of the Picts.

During the reign of Kenneth's grandson, Caustantín mac Áeda (900–943), outsiders began to refer to the region as the kingdom of Alba rather than the kingdom of the Picts, but we do not know whether this was because a new kingdom was established or Alba was simply a closer approximation of the Pictish name for the Picts. By a certain point, probably during the 11th century, all the inhabitants of Alba had become fully Gallicized Scots, and Pictish identity was forgotten. Later, the idea of Picts as a tribe was revived in myth and legend.

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Stirling Bridge
then and now

The Battle of Stirling Bridge (depicted in the banner head) was a battle of the First War of Scottish Independence. On 11 September 1297, the forces of Andrew Moray and William Wallace defeated the combined English forces of John de Warenne, 6th Earl of Surrey, and Hugh de Cressingham near Stirling, on the River Forth. The bridge then is not the imposing stone edifice it is now.

The location of Stirling Bridge at the date of the battle is not known with certainty, but four stone piers have been found underwater just north and at an angle to the extant 15th-century bridge, along with man-made stonework on one bank in line with the piers. The site of the fighting was along either side of an earthen causeway leading from the Abbey Craig, atop which the Wallace Monument is now located, to the northern end of the bridge.

The heroic exploits of Wallace were passed on to posterity mainly in the form of tales collected and recounted by the poet Blind Harry, the Minstrel (?-1492) whose original, probably oral sources were never specified. Blind Harry was active some two hundred years after the events. The tales were designed to entertain the court of James IV (r.1488–1513) and are undoubtedly a blend of fact and fiction. Like most of his episodes, Blind Harry's account of the battle of Stirling Bridge is highly improbable meant to feed the imaginations of subsequent generations of Scottish schoolchildren.

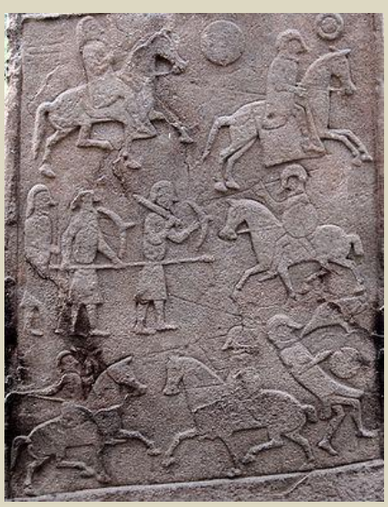
10 Battles that Changed Scottish History

Mons Graupius, 83AD
Of all the early battles and skirmishes amongst the Caledonian tribes and against their common enemy, the Romans, Mons Graupius is credited with having the most importance in establishing Scotland as an independent nation.

The battle was a major stand by the Picts against their invaders and the first decisive battle known to have been fought on Scottish soil.

Although Mons Graupius was a Roman victory, the fact remains that the Romans were in retreat within two years, and within 10 years of the Battle of Mons Graupius they had dropped back to Newcastle in northern England.

Nechtansmere, 685
Once the Romans had packed up and left, both Scotland and England were fair game for any invading force. After Mons Graupius, the Battle of Nechtansmere was the next big step for Scotland in establishing its identity and securing itself against invaders from the south.



This time it was the Northumbrian Angles who were pressing into Pictish territory. The battle site is thought to be at Dunnichen Moss at Letham in Angus, where the woad-painted Picts used a proven strategy of mock retreat to lead the Northumbrians into a trap, where they were crushed by the Pictish warriors from both sides.

The Picts, led by King Brude (or Bridei) mac Maelchon, routed the Northumbrians and killed their leader, King Ecgfrith, forcing the defeated army to retreat as far south as the Firth of Forth.

They never pushed north again.

Largs, 1263
By the 13th century, Scotland's Western Isles and Argyll were under the control of Norse invaders. As usual, the Scots were not taking this lying down, and in 1263 the King of Norway dispatched an army to deal with the Scots once and for all.

A storm forced some of the Norse army to land at Largs, where the united Scots engaged them in battle. The rest of the Norse army then had to land at Largs as well, but it seems they did not have time to arrange a proper battle formation before they were slaughtered by the Scots.

The Battle of Largs was extremely instrumental in the development of Scotland, as the defeated Norwegians soon after departed from the country and widespread allegiance was sworn to the King of Scots.

Stirling Bridge, 1297
Before the Battle of Stirling Bridge, anyone might have thought that the English army was unstoppable. King Edward I of England was relentless in his campaign against Scotland, and his recent victories must have bolstered the expectation of the English forces that they would win, whatever the battleground.

In fact William Wallace, the Scottish resistance leader, was in a perfect position for this fight. The English army had to cross a narrow bridge over the River Forth, only two horses abreast. Wallace and his men waited until over half the English army had crossed over before charging down the causeway and cutting off their escape route.

The Earl of Surrey commanding the English forces soon had the bridge destroyed while the rest of his army fled, leaving those on the other side trapped with the Scots, who showed no mercy.

Bannockburn, 1314
Having besieged the English occupied Stirling Castle and demanded its surrender, King Robert Bruce waited while the English king, Edward II, rushed north.

Bruce chose a good position between two stretches of boggy ground, so that the English had a limited frontline and their higher numbers had little impact. Repeated cavalry charges were all to no avail. As the English tried to flee, the Scots cut them down in the boggy ground adjoining the battle site.

The English still would not recognize Scottish independence for another 14 years, but Robert Bruce will always be remembered for his decisive expulsion of the English, at least for a while.

Flodden Field, 1513
The Battle of Flodden Field was a really low point for the Scots, who were outflanked and decimated by the English army, a little past the border in Northumberland.

King James IV assumed that the English would attack from the south, so placed his heavy guns accordingly, on Flodden Hill. The Earl of Surrey, more by accident than design, marched his forces past the Scottish army's position in a thick fog, and came around, attacking from the north which forced the Scots to leave their favored position.

The English had lighter, more powerful guns. As the Scots streamed down the hill, they had to abandon their heavy gunnery to do battle and were destroyed by the artillery of the English, and their use of the 18-foot long pikestaff only hampered them further. What compounded the situation further was that King James and most of the nobility of Scotland died on the battlefield.

This battle had such an impact on Scottish manpower and morale that the King of England faced no real threat from Scotland for nearly three more decades.

Pinkie Cleugh, 1547
Coming out of the infamous and unsuccessful 'Rough Wooing', where the English attempted to force marriage between the 10-year-old King Edward VI of England and the five-year old Mary Queen of Scots, the Duke of Somerset, the English commander, organized a major campaign to subdue his opponents.

In comparison to Somerset's well-trained and organised war machine, the Scottish army led by the Earl of Arran was rather feeble and outdated. Somerset used not only infantry, cavalry and artillery, but also a bombardment from his ships off the coast at Musselburgh.

The Scots had about 36,000 men compared to the English army of 16,000, but their tactics and weapons were no match for the English on this occasion. It was the last major battle between the two kingdoms before they were brought under the reign of a single monarch in 1603.

Glen Coe, 1692
A massacre more than a battle, the story of Glen Coe has gone down in history as one of the worst and most dishonorable atrocities committed in Scotland. It was not only the fact that an attempt was made to wipe out an entire Highland clan just to make a point, but that the soldiers who did it had already enjoyed traditional Highland hospitality before turning against their hosts.

Captain Robert Campbell had been given strict orders to destroy all of the MacIans, men, women and children. He was actually related by marriage to the MacIan Chief, but had been left in no doubt that any failure on his part would have grim consequences.

Of about 200 people residing in Glen Coe at that time, 38 were slaughtered, perhaps implying that some of Campbell's men did not have the stomach for the job in hand.

Prestonpans, 1745
In July 1745, Bonnie Prince Charlie landed in Scotland near Moidart. The English, under the Hanoverian rule of King George II, had little enthusiasm for the return of a Stuart monarchy, but, in Scotland, support for the Jacobite cause to reinstate a Stuart on the throne of Britain was running high.

The Jacobites' opponent in battle was General Sir John Cope, whose army only numbered about three thousand. They were poorly organized, inexperienced and inadequately trained, so it only took a few minutes for the Jacobite army to break the battle formation of the British government army.

It was a humiliating defeat and a promising victory for the Scottish rebels, who were still in with a chance of securing their own future.

Culloden, 1746
Following the battles of Prestonpans and Falkirk, the Jacobites must have felt optimistic about their chance of success, but it was not to be.

An aborted attempt to launch a surprise attack on the enemy left the Jacobites tired and hungry when the Duke of Cumberland ordered his own men to march into battle on the morning of 16th April 1746. The two armies faced each other on Culloden Moor, close to the highland Capital of Inverness. The British artillery was immediately devastating, so while Prince Charles waited for the British to advance further before commanding his own troops to charge, the British could see the success of their artillery and they just kept on firing. By the time the order to charge was issued, it was already too late and the Scottish forces were overcome.

Culloden was the last major battle to take place on British soil. In less than an hour the battle was finished, and Scotland's traditional clan culture gave way to a new era.

Until next month…

Sláinte

The **Omaha Pipes and Drums**
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The Charitable Irish Society, was founded in Boston, 1737 for two purposes: to cultivate a spirit of unity and harmony among all resident Irish and their descendants in the Massachusetts Colony and to advocate socially and morally the interests of the Irish people and their cultural heritage, and; to alleviate suffering, and to aid such of its members or other worthy recipients as by the vicissitudes of fortune might be deserving of its charity.

The Charitable Irish Society is the oldest Irish Society in America and is still active. Their headquarters are housed on Pinkney Street in Boston. Working in collaboration with the Irish Immigration Center and the Irish Pastoral Centre, the Society organized seminars for the new Irish, providing vital information on employment, housing, education, finance, health, and the law. At Christmas, the Society collects toys and other items to be distributed to those in need.

OPD

July 2014

Clan na Gael

As Irish immigration to the United States of America began to increase in the 18th century many Irish organizations were formed. One of the earliest was formed under the name of the Irish Charitable Society and was founded in Boston, Massachusetts in 1737 (see sidebar).

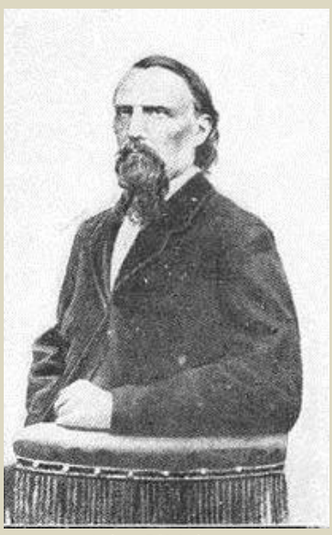
In the later part of the 1780s, a strong Irish patriot (rather than Catholic) character began to grow in these organizations and amongst recently arrived Irish immigrants. The usage of Celtic symbolism helped solidify this sense of nationalism and was most noticeably found in the use of the name "Hibernian." (Hibernia is the Latin name for Ireland.)

During this period, The Society of United Irishmen was founded as a liberal political organization in eighteenth century Ireland that initially sought Parliamentary reform. However, it evolved into a revolutionary republican organization, inspired by the American Revolution and allied with Revolutionary France. It launched the Irish Rebellion of 1798 with the objective of ending British monarchical rule over Ireland and founding a sovereign, independent Irish republic. The rebellion was severely hampered by the lack of leadership and was crushed with vicious brutality.

In the 1830s, a political, cultural and social movement called Young Ireland led changes in Irish nationalism, including an abortive rebellion known as the Young Irelander Rebellion of 1848. The attempted rebellion failed and the Government quickly rounded up many of the instigators. Those who could fled across the seas, and their followers dispersed. Three of the younger members - James Stephens, John O'Mahony and Michael Doheny – escaped to France.

James Stephens

After the collapse of the '48 rebellion Stephens and O'Mahony went to the Continent to avoid arrest. Stephens returned to Ireland and in Dublin on St. Patrick's Day 1858 founded the Irish Republican Brotherhood (IRB). O'Mahony went to America and founded the Fenian Brotherhood. In Gaelic Ireland, Fenians were warrior bands of young men who lived apart from society and could be called upon in times of war.



John O'Mahony

The Finian Brotherhood produced a surge in radicalism among groups of Irish immigrants, many of whom had recently emigrated from Ireland during and after the Great Hunger. In October, 1865, the Fenian Philadelphia Congress met and appointed the Irish Republican Government in the US.

After the 1865 Government crackdown on the IRB, the American organization began to fracture over what to do next. Made up of veterans of the American Civil War, a Fenian army had been formed. While O'Mahony and his supporters wanted to remain focused on supporting rebellions in Ireland, a competing faction – called the Roberts, or senate wing – wanted the Fenian Army to attack British bases in Canada. The resulting Fenian Raids between 1866 and 1870 strained US-British relations.

They raids divided Catholic Irish-Canadians, many of whom were torn between loyalty to their new home and sympathy for the aims of the Fenians. The Protestant Irish were generally loyal to Britain and fought with the Orange Order against the Fenians. While the U.S. authorities arrested the men and confiscated their arms, there is speculation that some in the U.S. government had turned a blind eye to the preparations for the invasion, angered at actions that could have been construed as British assistance to the Confederacy during the American Civil War.

After the failed raid in April 1866, at Campobello Island, New Brunswick led by O'Mahony, the Fenians split into two factions. The original faction led by Fenian founders James Stephens and John O'Mahony focused more on fundraising for rebels in Ireland. The more militant "senate faction" led by William R. Roberts believed that even a marginally successful invasion of the Province of Canada or other parts of British North America would provide them with leverage in their efforts.

Subsequent raids at Niagara (1866), Pigeon Hill (1866), Mississquoi County (1870) and Pembina (1871) all failed. Support for the Fenian Brotherhood's invasion of Canada quickly disappeared and there was no real threat after the 1890s. The Fenian raids caused an increased anti-American feeling in Canada and the Maritimes because of the U.S. government's perceived tolerance of the Fenians when they were meeting openly and preparing for the raids.

After 1867, the Irish Republican Brotherhood headquarters in Manchester chose to support neither of the existing feuding factions, but instead promoted a renewed Irish republican organization in America, to be named Clan na Gael. By 1876 the Clan na Gael for all practical purposes replaced the Fenian Brotherhood as the spokesman of Irish-American nationalism.

The 1880s saw the solidification, at least within America, of Irish ideological orientations, with most nationalist sentiment finding its home within Clan na Gael, rather than organizations such as the Ancient Order of Hibernians. The more agrarian-minded found their ideological brethren within the Irish Federation of America. The third ideological strand was connected to the union and socialist movement and found support with the Knights of Labor.

With the outbreak of the First World War in 1914, the Clan found its greatest ally in Imperial Germany. The Clan was able to bring together both Irish-American and German support in the years prior to the Easter Rising. However the German munitions never reached Ireland as the ship *Aud* carrying them was scuttled after being intercepted by the Royal Navy.

Clan na Gael became the largest single financier of both the Easter Rising and the Irish War of Independence. Imperial Germany aided Clan na Gael by selling those guns and munitions to be used in the uprising of 1916. Germany had hoped that by distracting Britain with an Irish uprising they would be able to garner the upper hand in the war and affect a German victory on the Western Front. However, they failed to follow through with more support. Clan na Gael was also involved in the abortive attempt to raise an "Irish Brigade" to fight against the British.

In 1926, the Clan na Gael formally associated with the reorganized Irish Republican Army in the same fashion as it had with the IRB. The two factions are known to insiders as Provisional Clan na Gael (allied to Provisional Sinn Féin/IRA) and Republican Clan na Gael (associated with both Republican Sinn Féin/Continuity IRA and 32 County Sovereignty Movement/Real IRA, though primarily the former) have been listed as terrorist organizations unilaterally at various times by the UK Government.

Until next month…

Sláinte

The **Omaha Pipes and Drums**
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The bloody "Red Wedding" from the Game of Thrones was inspired by the "Black Dinner" of 1440. The young William Douglas, 6th Earl of Douglas and his younger brother David along with Sir Malcolm Fleming of Cumbernauld were invited to dine with the ten year-old King James II of Scotland. The occasion was organized by the Lord Chancellor, Sir William Crichton Chancellor of Scotland at the time and Keeper of Edinburgh Castle.

The legendary banquet was held in the Great Hall of Edinburgh Castle, with King James and Earl Douglas getting on famously. Then, at the end of the feast, black bull's head, the symbol of death, was brought in.

One version of the story ,, and inspiration for the Game of Thrones, has it the three were beheaded in front of the ten year old king. More likely the three were hastily tried for high treason, found guilty and promptly beheaded on the Castle Hill. The earl and his brother were executed on 24 November, 1440, and Sir Malcolm Fleming four days later. The incident gave rise to the rhyme:

'Edinburgh castle, toun, and tower,
God grant ye sink for sin;
And that even for the black-dinner,
Earl Douglas gat therin.'

Despite the murders, the Douglases came to dominate the Scottish court, filling the major offices and posts of government with their family and supporters.

The Black and the Red

The Douglases are ancient Scottish kindred from the Scottish Lowlands taking their name from Douglas, South Lanarkshire, their leaders gained vast territories throughout the Scottish Borderland, Angus, Lothian, Moray, and also in France and Sweden.

The family's surname is derived from the Gaelic elements *dubh*, meaning "dark, black"; and *glas*, meaning "stream" (in turn from Old Gaelic *dub* and *glais*). One old tradition is that the first chief of Douglas was Sholto Douglas who helped the king of Scotland win a battle in the year 767.

The true progenitor of Clan Douglas was probably "Theobaldus Flammatius" (Theobald the Flemming), who received in 1147 the lands near Douglas Water in Lanarkshire in return for services for the Abbot of Kelso. The first certain record of the name Douglas is that of William de Dufglas who witnessed a charter between 1175 and 1199 by the Bishop of Glasgow to the monks of Kelso.

In 1179 William Douglas was Lord of Douglas and it seems likely that he was Theobald the Flemming's son and the first to take the surname Douglas.

During the Wars of Scottish Independence, Sir William Douglas the Hardy, Lord of Douglas was governor of Berwick-upon-Tweed when the town and Berwick Castle were besieged by the English. Douglas was captured and was released only after he had agreed to accept the claim of the Edward I of England to be overlord of Scotland. He subsequently joined William Wallace in fighting for Scottish independence, but was captured and taken to England, where he died in 1302, a prisoner in the Tower of London.

William Le Hardi's eldest son, James Douglas, "The Good Sir James", (ca 1286–1330) was the first to acquire the epithet "the Black". James was sent to France for safety in the early days of the Wars of Independence, and was educated in Paris.

The English called Sir James "The Black Douglas" for what they considered his dark deeds: he became the bogeyman of a Northern English lullaby: *Hush ye, hush ye, little pet ye. Hush ye, hush ye, do not fret ye. The Black Douglas shall not get ye.*

Douglas appears only in English records as "The Black" – Scots chronicles almost always referred to him as "The Guid" or "The Good". Later Douglas lords took the moniker of their revered forebear in the same way that they attached the image of Bruce's heart to their coat of arms: to strike fear into the hearts of their enemies and to exhibit the prowess of their race.

Sir James 'The Good' Douglas' natural son William succeeded to the title as Lord of Douglas but may not have completed his title to the estates, possibly because he might have been underage. He died at Battle of Halidon Hill with his uncle, Sir Archibald Douglas. Archibald was the younger son of Sir William "le Hardi" Douglas, the Governor of the castle at Berwick-upon-Tweed, and his wife, Eleanor de Lovaine. Douglas was also half-brother of "the Good" Sir James Douglas, King Robert the Bruce's deputy.

James' younger brother, Hugh the Dull, Lord of Douglas, a Canon serving the See of Glasgow and held a Prebendary at Roxburgh became Lord Douglas in 1342; Hugh of Douglas resigned his title to his nephew, the youngest surviving son of the Regent Archibald, William Lord of Douglas who was to become the first Earl. The First Earl's legitimate son James Douglas, 2nd Earl of Douglas succeeded him. His illegitimate son by Margaret Stewart, 4th Countess of Angus was George Douglas, 1st Earl of Angus, who was the progenitor of the Earls of Angus also known as the "Red Douglases".

The Douglases were one of Scotland's most powerful families, and certainly the most prominent family in lowland Scotland during the Late Middle Ages, often holding the real power behind the throne of the Stewart Kings.

The clan currently does not have a chief recognized by the Lyon Court, so therefore it is now considered an armigerous clan. The last chief, Archibald Douglas, died July 21, 1761. His Grace Alexander Douglas-Hamilton, the 16th Duke of Hamilton is heir to the chiefdom of Douglas, but cannot assume the title of chief since the Lord Lyon King of Arms requires him to assume the single name Douglas.

Until next month…

Sláinte

OPD
September 2014

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Burghs were autonomous corporate entities in Scotland and Northern England, usually a town, or *toun* in Scots. The first burgh was Berwick. Burghs were typically settlements under the protection of a castle and usually had a market place, with a widened high street or junction besides houses for the burgesses and other inhabitants.

Burghs were centers of basic crafts, including the manufacture of shoes, clothes, dishes, pots, joinery, bread and ale, which would normally be sold to "indwellers" and "outdwellers" on market days. In general, burghs carried out far more local trading with their hinterlands, on which they relied for food and raw materials, than trading nationally or abroad.

The founding of 16 royal burghs can be traced to the reign of David I (1124–53) and there is evidence of 55 burghs by 1296. In addition to the major royal burghs, the late Middle Ages saw the proliferation of baronial and ecclesiastical burghs, with 51 created between 1450 and 1516. Most of these were much smaller than their royal counterparts. Excluded from foreign trade, they acted mainly as local markets and centers of craftsmanship.

Royal burghs were abolished in 1975 by the Local Government (Scotland) Act 1973. The towns are now sometimes referred to officially as "former royal burghs"

Capitals of Scotland

In 500AD the Scots arrived from Ireland, establishing their first capital at Dunadd, in the Kilmartin Glen just south of Oban which you can still visit today. Dunnad was originally occupied in the Iron Age; the site later became a seat of the kings of Dál Riata.

The rocky outcrop of Dunadd (shown above) was far more than a defensive fortress. Dunadd was the location where Gaelic kings were inaugurated in a ceremony that symbolically married them to the land.

In its heyday Dunadd would have been an impressive sight, a single rock outcrop set in the flat bottom of the Kilmartin Valley. On its upper slopes Dunadd was surrounded by stone ramparts, the remains of which can still be seen, and entry was through a natural cleft in the rock sealed by wooden gates. Beyond the gate were houses and workshops for smelting iron and gold. An important trading center, many goods flowed through it: gold from Ireland, wine from southern Europe, even rare minerals from the far east used by scribes to color manuscripts.

From Dunadd kings like Aedan mac Gabrann (574–608 AD) set out on campaign. A successful warlord, he extended the power of the Gaelic kingdom of Dál Riata from Orkney to the Isle of Man. In campaigns against Picts, Britons and fellow Gaels in Ireland he triumphed until he was finally stopped by the Angles at the Battle of Degsastan in 603 AD.

What Aedan had achieved his grandson, Donald Brecc (Domnall Brecc, 629– 642), lost in a disastrous reign. He led the Gaels' war band to successive defeats. He was forced to surrender Dál Riata's Irish lands before he eventually suffered his final defeat at the hands of Owen of Dumbarton at the Battle of Strathcarron in 642 AD. Donald Brecc died on the field of battle with the bardic epitaph: 'And crows pecked, at the head of Domnall Brecc.'

After Donald's defeat his kindred faced challenges for the kingship. Civil war raged between the rival factions until Fercher Fota (c697 AD) established a new royal line. They didn't rule for long but it's an interesting historical footnote that 450 years later Macbeth was supposed to be descended from Fercher Fota.

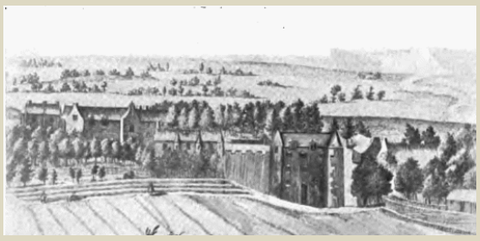
The kin of Aedan and Donald Brecc went on to reassert their control of Dál Riata founding a line Scottish kingship that stretched to Bonnie Prince Charlie.

In the early 8th century, the Gaels were confronted with the rising power of the Picts. In 736 AD the Picts stormed Dunadd. Their leader, Unust, may have been of Gaelic parentage, but in 741 AD the annals record his 'smiting of Dál Riata'. After his conquest Dál Riata became a backwater with its kings subservient to the Picts.

It was from this background of decline that Kenneth MacAlpin emerged. In the mid-9th century he conquered the Pictish kingship and restored the Gaels' fortunes as they moved east to take over Pictland.

Kenneth's triumph was Dunadd's end as ultimately the Kingdom Dál Riata vanished from history and the lands of Argyll fell under Norse control. However, along with Pictland, Dál Riata became the essential ingredient in the new Kingdom of Alba.

During the reign of Kenneth MacAlpin (843–58), Old Scone was the historic capital of the Kingdom of Alba. In the Middle Ages it was an important royal center, used as a royal residence and as the coronation site of the kingdom's monarchs. Around the royal site grew the town of Perth and the Abbey of Scone. Scone was the closest thing the Kingdom of Scotland had in its earliest years to a "capital".



The earliest mention of Scone is in 710, at which date, and probably for some time earlier, it was the capital of Pictavia, a territory that is supposed to have been that part of Scotland lying north of the river Forth. Scone continued to be the Pictish capital at least up to 843, when the Pictish kingdom came to an end, and was by conquest (the battle of Scone) amalgamated with that of the Scots under Kenneth MacAlpin. This King was not resident at Scone, but ruled his kingdom from Forteviot Palace.

From 843 to 1066 there were nineteen kings under the new monarchy, and some of these evidently resided at Forteviot Palace, Scone, and the Castle of Perth. Scone, however, continued to be a place of great importance, on account of the ordinance of Kenneth M'Alpin appointing the Scottish kings in future to be crowned there, in the chair which it is alleged he brought from

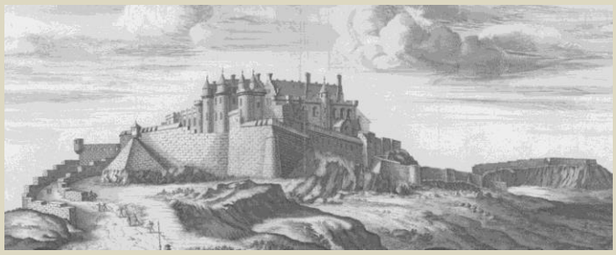
there, in the chair which it is alleged he brought from Dunstaffnage, and which he ordered to be kept perpetually at Scone. This ordinance was observed up to 1651, when the last coronation took place; but all the kings were not crowned at Scone. It was believed that no king had a right to reign in Scotland unless he had first, on receiving the Royal name, sat on that chair.

Malcolm III, King of Scotland (reign 1058–93), established Dunfermline as a new seat for royal power in the mid-11th century and initiated changes that eventually made the township the de facto capital of Scotland for much of the period until the assassination of James I in 1437.

Malcolm married his second bride, the Anglo-Hungarian princess, Saint Margaret, at the church in Dunfermline between 1068 and 1070. Following her marriage to King Malcolm III, Queen Margaret encouraged her husband to convert the small chapel into a church for Benedictine monks. The existing church was no longer able to meet the demand for its growing congregation because of a large increase in the population of Dunfermline from the arrival of English nobility coming into Scotland. The founding of this new church of Dunfermline was inaugurated around 1072.

King David I of Scotland (reigned 1124–53) would later grant this church, dedicated to the Holy Trinity, to *"unam mansuram in burgo meo de Dunfermlyn*" which translates into *"a house or dwelling place in my burgh of Dunfermline"*. The foundations of the church evolved into an Abbey in 1128, under the reign of their son, David I. Dunfermline Abbey would play a major role in the general Romanization of religion throughout the kingdom.

Dunfermline Abbey on the Kirkgate is one of the best examples of Scoto-Norman monastic architecture. Despite much of the monastic buildings being destroyed by the troops of Edward I in 1303, there are substantial remains with the lower stories of the dormitory and latrine blocks on the east side of the cloister being the earliest surviving parts, dating back to the early 13th century.



Like other locations, Stirling has also been an ancient capital of Scotland (Robert the Bruce held a parliament there in 1326). Sterling's location at the lowest crossing point of the river Forth meant that it had a strategic importance. There is evidence of a fortress at Stirling as far back as prehistoric times, guarding the passage between the lowlands and highlands. Whoever controlled the fortress effectively controlled Scotland. Because of this, much of Scotland's history has been played out in or around Stirling.

By the 11th century a royal castle was built on the crag and around the year 1115 king Alexander I had a chapel dedicated within his castle at Stirling. Alexander died at Stirling Castle in 1124, from where he was taken to Dunfermline Abbey for burial alongside his mother Queen Margaret. During the 1200s and 1300s control was wrested from the English, and then lost: before being regained after the Battle of Bannockburn in 1314.

It was The Bruce who first granted a charter to Edinburgh in 1329, only 10 days before he died. If he had not done so, then Berwick, which at the time was the biggest and richest burgh in Scotland, might well have become the Scottish capital instead.

Edinburgh grew up around a castle built in the 11th century by King Malcolm III, successor to Macbeth. Buildings in and around the historic Royal Mile from the Castle down to the Palace at Holyrood may look desirable and attractive these days, but in the middle ages, the area was so squalid that it became known as Auld Reekie - a nickname which has stuck right up to the present day.

By the end of the 14th century, Edinburgh had grown into the biggest and most heavily populated burgh in Scotland. It wasn't exactly bursting - it only had about 350 houses - but it had assumed a predominance which it was to maintain right up until the rise of Glasgow 500 years later.

Edinburgh became the capital of Scotland in 1437 upon the assassination of James I. James was murdered at Perth on the night of 20/21 February 1437 in a failed coup by his uncle and former ally Walter Stewart, Earl of Atholl. His wife, Queen Joan, although wounded, managed to evade the attackers and was eventually reunited with her son James II in Edinburgh Castle.

Until next month…

Sláinte

OPD
October 2014

Black Agnes

Heroine of Scotland

Agnes Randolph, Countess of Dunbar and March (c. 1312–1369), known as Black Agnes for her dark hair and eyes, and sallow complexion, was the wife of Patrick, 9th Earl of Dunbar and March.

Lady Agnes was not of Scottish royal blood herself, but she did have noble connections. She was the daughter of Thomas Randolph, 1st Earl of Moray, nephew and companion-in-arms of Robert the Bruce, and Moray's wife, Isabel Stewart, herself a daughter of John Stewart of Bonkyll. Agnes became renowned for her heroic defense of Dunbar Castle against an English attack by the William Montagu, 1st Earl of Salisbury, which began on January 13, 1338 and ended on June 10, 1338.

The attack took place during the conflict which arose when Edward Balliol, with English backing, attempted to seize the Scottish crown from David II. He was the eldest son of John Balliol, erstwhile King of the Scots, and Isabella de Warenne, daughter of John de Warenne, 6th Earl of Surrey, and Alice de Lusignan. Alice was daughter of Hugh X de Lusignan and Isabella of Angoulême, widow of John, King of England.

The death of King Robert I weakened Scotland considerably, since his son and successor David II was still a child and the two most able lieutenants, the Black Douglas and Thomas Randolph, 1st Earl of Moray, both died shortly afterwards. Taking advantage of this, Edward Balliol, backed by Edward III of England, defeated the Regent, the Earl of Mar, at the Battle of Dupplin Moor in Perthshire. He was crowned at Scone in September 1332, but three months later he was forced to flee half-naked back to England, following a surprise attack by nobles loyal to David II at the Battle of Annan.

Patrick Dunbar (9th Earl of Dunbar and March) was fighting in the far-off Scottish army when English forces besieged his home, the great castle of Dunbar in East Lothian. Patrick's wife, the Lady Agnes, was left alone with only a retinue of servants and a few guards.

On January 13, 1338, English soldiers headed by William Montague, the Earl of Salisbury, arrived outside the gates of Castle Dunbar demanding her surrender, to which she replied

"*Of Scotland's King I haud my house, I pay him meat and fee, And I will keep my gude auld house, while my house will keep me.*"

Women occasionally commanded besieged mediaeval garrisons, for if the lord of a castle were away his wife might be left in charge; but Agnes's is one of the few sieges which have been widely remembered. Though considered one of the ablest commanders of his day, Salisbury was obliged to lift his fruitless siege of Dunbar castle after nearly five months without success.

The Earl of Salisbury began his engagement with catapults, which hurled great rocks and lead shot at the walls. When this phase of the campaign was over, Lady Agnes had her maids dress in their Sunday best. Led by their mistress to the ramparts, the women boldly dusted the marks of battle from the stones, thus showing the Earl that they were not at all concerned. Modern readers may take this as a gesture equivalent to giving Salisbury "the finger." Lady Agnes would not only thwart Salisbury's plans, but she intended to do so with as much insult given to the Earl as possible.

Montague next assaulted the castle with his battering ram. Agnes had a huge boulder, captured from an earlier attack, dropped over the walls which smashed the English assault machinery. As they ran, Black Agnes jeered at them from high atop the walls of Castle Dunbar.

Salisbury next attempted to bribe the guard who watched the main entrance of Castle Dunbar, offering the man a substantial fortune if he would either leave the gate unlocked, or somehow ensure his army could enter without complication. The guard appeared to accept the bargain, but the Earl did not know that this man had confessed all to Lady Agnes. The plot called for Salisbury and a small group of English soldiers to enter the castle at a certain time. At the fateful hour, observing that the gate

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Castle Dunbar, the formidable fortress of the Earls of March, was considered the key to Scotland on the southeast border. Built on rocks that projected out into the sea, the building was reckoned nearly impregnable.

The Votadini or Gododdin, are thought to have been the first to defend this site, the Brythonic name *Dyn Barr*, (the fort of the point) is still in use. By the 7thc. Dunbar Castle was a central defensive position of the Kings of Bernicia.

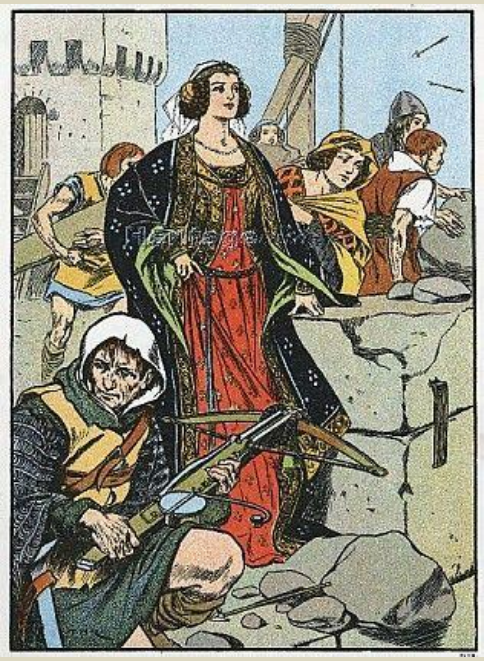
During the Early Middle Ages, Dunbar Castle was held by an Ealdorman owing homage to either the Kings at Bamburgh Castle, or latterly the Kings of York. In 678 Saint Wilfrid was imprisoned at Dunbar, following his expulsion from his see of York by Ecgfrith of Northumbria. Dunbar was said to have been burnt by Kenneth MacAlpin, King of the Scots. Certainly he is on record in possession of the castle.

The Castle remained the stronghold of the Earls of Dunbar until the forfeiture of George, Earl of March, in 1457, when the Castle was dismantled to prevent its occupation by the English. It was restored by James IV later in the century.

Dunbar Castle was finally destroyed by order of the Parliament of Scotland in December 1567 to be *"cast down utterly to the ground and destroyed in such a way that no foundation thereof be the occasion to build thereupon in time coming."*

had been opened, the Earl led his forces onward. Upon reaching the gate, Salisbury was overtaken by one of his men, named Copeland. As soon as Copeland, who had been mistaken for the Earl, walked inside, the portcullis clanged shut, trapping the man and locking him in the castle.

Black Agnes observed all this from the ramparts. As the roundly defeated Salisbury went back to his encampment, she sneered and mocked him - "*Fare thee well, Montague, I meant that you should have supped with us, and support us in upholding the castle from the English!*" And the siege continued.



One day, when the Earl was riding around the castle with his second-in-command, he was spotted by Lady Agnes, who saw a chance to end matters there and then. She called upon one of her archers, and bade him kill both men. The arrow barely missed Salisbury, who clapped heels to his horse's sides and rode hell-for-leather out of range. His second was not so lucky. The missile went straight into his chest, penetrating three layers of mail and a thick leather jacket, and killed him. The Earl was heard to comment sarcastically, "*Black Agnes' love-shafts go straight to the heart!*"

Having completely surrounded Castle Dunbar with his forces, Salisbury thought he might just starve out the defenders. Their supplies were running low. The Earl smelled victory. However, some of the townspeople of Dunbar were sympathetic to Lady Agnes' cause and not averse to putting a spoke into English wheels. On a dark and moonless night, several boats loaded with supplies made their way to the castle's seaward side - a blind spot in Salisbury's plans. They relieved the famine with this delivery. The next morning, Lady Agnes had a fresh loaf of bread and some wine delivered to the Earl with her compliments, and loudly proclaimed the gift to all within earshot.

Lady Agnes' brother - John Randolph, the Earl of Moray - had been captured by the English and was a prisoner of war. Salisbury sent for him and marched the unfortunate man close to the castle. Making sure that the lady could see and hear everything that was going on, Salisbury forced Moray to call out to his sister. Moray told Lady Agnes that Salisbury would kill him if she did not surrender immediately.

She pointed out to Salisbury that if he did, indeed, kill her brother - who had no children or heirs - then she would inherit his lands and titles. The Earl, believing Black Agnes' greed was greater than her love for a sibling, was frustrated once more. He did not kill Moray, but sent him back to prison.

The siege continued for five months, with Black Agnes holding the upper hand and mocking the English at every turn. Finally, Alexander Ramsay of Dalhousie came to her aid. Ramsay marched to the coast with forty men and acquired two boats. Under the cover of darkness, they made anchor just offshore from Castle Dunbar. Ramsay knew he could avoid detection and get into the castle via a half-submerged gate on the seaward side.

Once within the walls, he mustered the lady's forces and joined them with his own. Ramsay led a surprise attack through the main gate, which sent the English scattering in all directions. On June 10, 1338, William Montague ordered his army to withdraw, leaving Lady Agnes in sole possession of her castle. She is remembered in a ballad which attributes these words to Montague:

"She kept a stir in tower and trench,
That brawling, boisterous Scottish wench,
Came I early, came I late,
I found Agnes at the gate."

Lady Agnes died in 1369 without issue. She is buried at Mordington House in Berkwickshire. Her husband, Patrick, led the Scottish army at the fateful Battle of Durham in October 1346. He escaped with considerable losses. Patrick Dunbar died just a few months after his brave lady.

She is called Black Agnes, the Savior of Dunbar Castle. With fortitude, courage and iron determination, she held a key defense of Scotland out of English hands. Outnumbered, facing starvation and worse, Lady Agnes never believed that surrender was an option.

Until next month…

Sláinte

The **Omaha Pipes and Drums**
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Cambuskenneth Abbey was built by order of King David the First around the year 1140. Dedicated to the Virgin Mary, it was initially known as the Abbey of St Mary of Stirling and sometimes simply as Stirling Abbey.

Cambuskenneth was one of the more important abbeys in Scotland, due in part to its proximity to the burgh of Stirling. Royalty, including English King Edward and later Scottish King Robert the Bruce, prayed regularly at the abbey. Bruce held his parliament there in 1326 to confirm the succession of his son David.

In 1486 Margaret of Denmark died at nearby Stirling Castle and was buried at the abbey. In 1488 her husband King James the Third was murdered at Bannockburn, and his body was brought to Cambuskenneth Abbey for burial.

The abbey fell into disuse during the Scottish Reformation. By 1559 there were few monks remained there, and the abbey was closed and most of the buildings looted and burned. The abbey was placed under the jurisdiction of the military governor of Stirling Castle, who had much of the stonework removed and used in construction projects in the castle.

Of the once wealthy abbey, mostly only knee-high ruins and exposed foundations remain. Only the 13th century campanile is intact, following an extensive renovation in 1859. The abbey was acquired by the crown in 1908, and it is presently managed by Historic Scotland.

Wallace Monument

The National Wallace Monument (generally known as the Wallace Monument) is a tower standing on the summit of Abbey Craig, a hilltop near Stirling in Scotland. It commemorates William Wallace, the 13th century Scottish hero.

The tower was constructed following a fundraising campaign which accompanied a resurgence of Scottish national identity in the 19th century. In addition to public subscription, it was partially funded by contributions from a number of foreign donors, including Italian national leader Giuseppe Garibaldi.

The monument stands on a volcanic crag above Cambuskenneth Abbey (see side notes), from which Wallace was said to have watched the gathering of the army of English king Edward I, just before the Battle of Stirling Bridge.

When the question of creating a national monument to the achievement of William Wallace was first discussed in the early 1800's, it seemed that it was destined to be built in Edinburgh, the capital city. However Glasgow strongly contended the right and plans were made to erect it on Glasgow Green, which had the first monument to Lord Nelson (1806). Many other Scottish towns discussed the proposal, but after due deliberation, it was decided that only Stirling could be home to the National Wallace Monument.

A group of prominent Scots formed a National Monument Committee in the 1830s. However, in typical committee fashion, it took until the 1850s before serious steps were taken to build a monument. The decision to build the National Wallace Monument was taken at a great meeting in the Kings Park of Stirling in 1856, and it was agreed that a Gothic tower on the Abbey Craig, designed by John T. Rochead and overlooking the site of Wallace's victory was the best option.

The foundation stone was laid on Bannockburn day 1861, and the completed monument was handed over to the Custodians on 11th September 1869 on the 572nd anniversary of Wallace's famous victory at the Battle of Stirling Bridge. Money was collected from Scots world-wide for the project, which in turn inspired the setting up of the Wallace statues in Baltimore in the United States and Ballaret in Australian goldfields.

The design of the monument is in the Scottish "Baronial" style and represented a Scottish Medieval tower, rising from a courtyard, with a representation on the top of the Crown Royal of Scotland. The design has been much criticized for its fanciful combination of secular and ecclesiastical elements.

The monument is 220 feet high, 54 square feet at its base, with the tower 36 square feet. The walls are 16/18 feet at their thickest, tapering to 5 feet thick at their thinnest. It is estimated that there were in excess of 30,000 tons of stones used in the construction.

The monument was built with a caretaker's house attached. Today, that space is now occupied by a gift shop and tea room (which was originally the caretaker's kitchen and parlor).

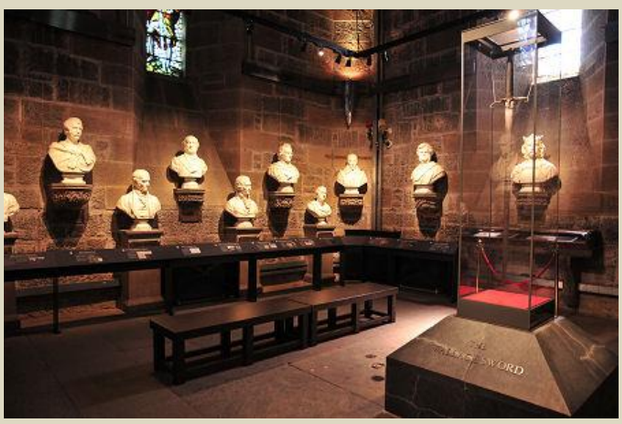
The statue of Wallace on the outside of the building is solid bronze and was sculpted by David Watson Stevenson. It is situated approximately 30 feet from the ground, and the statue itself stands around 15 feet tall.

Visitors to the Wallace Monument leave their cars at the foot of Abbey Craig, which they then climb to reach the foot of the monument. A minibus service is also available from the Pavilion Visitor Centre next to the car park. In the entrance foyer of the Monument itself there is a display about Sir William Wallace and about the construction of the Monument.

Internally there are four rooms in the tower of approximately 25 square feet, with vaulted ceilings 20/30 feet high. The tower rooms are connected by a spiral staircase in the north-west corner.

The Monument has four levels above the ground floor, with Level 4 being *The Crown* or the top. The first 71 steps up to Level 1 bring you to the Hall of Arms, with displays of arms, information about the story of William Wallace and the Battle of Stirling Bridge.

64 more steps will bring you to Level 2 and the Hall of Heroes. Here are displayed marble statues of notable Scotsmen, the result of a worldwide appeal by the custodians in 1885. Also on display is what is said to be the 700 year old Wallace sword, some 5 feet 4 inches long. Coming face to face with such a magnificent piece of metalwork you wonder how anyone could have lifted or carried it, still less fought with it. This level is also a good place to appreciate some of the monument's magnificent collection of eleven stained glass windows.



The sword is a traditional two-handed broad-sword, 71.5 inches in length. It weighs six pounds. Little is known about the origins of the sword for it carries no maker's mark and is therefore difficult to date. The quality of the metal used for the blade suggests that it may have been forged in Scotland (unlike other swords of the period which were often Flemish or German in origin).

King James IV ordered the sword to be re-hilted in 1505, so that it would be more fitting to Scotland's National Hero. The size of the sword indicates that Sir William Wallace must have been at least six feet six inches tall.

The sword was traditionally kept in Dumbarton Castle until 17 November 1888 when it was handed over in Stirling Castle - to Rev Charles Rogers who had started the Wallace Monument project in the first place.

62 steps further lead to Level 3, the Royal Chamber, and a series of illuminated panels giving the background to the monument itself. The final pull leads to *The Crown* of the Monument with its breathtaking views which make every one of those 246 steps worthwhile.

To the north you are immediately struck by the closest of the Ochil Hills, Dumyat. To the east is the Forth Valley, with the river itself snaking away into the distance. To the south is the historic city of Stirling, dominated by its Castle. To the west are the Trossachs and Loch Lomond and, on a clear day, a far-reaching panorama of many of the southern highlands' most striking mountains.

You can visit the National Wallace Monument website at: http://nationalwallacemonument.com/index.php or better yet, make the trip and take the climb.

Until next month…

Sláinte

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The Lion rampant was legally used by King William I of Scotland as the great grandson of King Malcolm III Canmore. The Lion Rampant has been used as a heraldic symbol by Royal descendants of Malcolm III beginning with King David I of Scotland The Great Seal was also used by his 2nd great-grandson, Alexander II (1214–1249). Its use in Scotland originated during the reign of Malcolm III (1058–1093), The Lion rampant motif is also used as a badge by those Irish clans who has lineage in common with Malcolm III. They are linked to the legendary Milesian genealogies. An earlier recorded Scottish royal standard featured a dragon, which was used at the Battle of the Standard in 1138 by David I (1124–1153).

Following the Union of the Crowns of England, Ireland and Scotland in 1603, the Royal Standard of Scotland was incorporated into the royal standards of successive Scottish then, following the Acts of Union in 1707, British monarchs; with all such royal standards being quartered to include the banner of the arms of each individual realm. Since 1603, the Royal Banner of Scotland has appeared in both the first and fourth quarters of the quartered royal standard used in Scotland, while appearing only in the second quarter of that version used elsewhere.

OPD
December 2014

Flags and Standards

The Flag of Scotland, also known as Saint Andrew's Cross or the Saltire, is the national flag of Scotland. The legend surrounding Scotland's association with the Saint Andrew's Cross was related by Walter Bower and George Buchanan, who claimed that the flag originated in a 9th-century battle, where Óengus II led a combined force of Picts and Scots to victory over the Angles, led by Æthelstan. Supposedly, a miraculous white saltire appeared in the blue sky and Óengus' troops were roused to victory by the omen. Consisting of a blue background over which is placed a white representation of an X-shaped cross, the Saltire is one of Scotland's most recognizable symbols.

The Royal Standard of the United Kingdom is the flag used by Elizabeth II in her capacity as Sovereign of the United Kingdom and its overseas territories. Different standards are used in the Queen's other realms, and the Royal Standard of the United Kingdom is varied for use in Scotland.

In England, Wales, Northern Ireland, and outside the United Kingdom, the flag is divided into four quadrants. The first and fourth quadrants represent the ancient Kingdom of England and contain three gold lions, (or "leopards"), passant guardant on a red field; the second quadrant represents the ancient Kingdom of Scotland and contains a red lion rampant on a gold field; the third quadrant represents the ancient Kingdom of Ireland and contains a version of the gold harp from the coat of arms of Ireland on a blue field. The inclusion of the harp remains an issue for some in Ireland. In 1937 Éamon de Valera, then Taoiseach asked Dominions Secretary Malcolm MacDonald if the harp quarter could be removed from the Royal Standard on the grounds that the Irish people had not given their consent to the Irish emblem being included. The request was denied and the harp remains.

In Scotland a separate version of the Royal Standard of the United Kingdom is used, whereby the red Lion Rampant of the Kingdom of Scotland appears in the first and fourth quadrants, displacing the three gold lions passant guardant of England, which occur only in the second quadrant. The third quadrant, displaying the gold harp of Ireland, remains unaltered from that version used throughout the remainder of the United Kingdom and overseas.

The Royal Banner of the Royal Arms of Scotland, also known as the Royal Banner of Scotland, or more commonly the Lion Rampant of Scotland, and historically as the Royal Standard of Scotland, or Banner of the King of Scots is the Royal Banner of Scotland, and historically, the Royal Standard of the Kingdom of Scotland. Used historically by the King of Scots, the banner differs from Scotland's national flag, the Saltire, in that correct use is restricted by an Act of the Parliament of Scotland to only a few Great Officers of State who officially represent the Sovereign in Scotland. It is also used in an official capacity at royal residences in Scotland when the Sovereign is not present.

Until next year,

Nollaig Shona agus Athbhliain faoi Mhaise Dhuit

Merry Christmas and a Happy New Year