

THE BUCHANAN **BANNER**

The Official Journal of The Clan Buchanan Society International



CBSI AGM 2000
(SEE DETAILS INSIDE FRONT COVER)

2000 Summer Issue



Volume XXVIII, Number 2

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PO BOX 2828
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Clan Buchanan festivities will begin in the hospitality room at 6 pm on 10/20/00. The Annual General Meeting & Banquet on 10/21/00 will begin with a cash bar in the banquet room at 6:30 pm. Dinner is at 8 pm with entertainment to follow. The Banquet is \$34.00 per person. Cut-off for Banquet reservations is 9/15/00.

Make your checks payable to: The Clan Buchanan Society International and send to:

Clan Buchanan Society AGM & Banquet, c/o the Treasurer, Tom Jones, 900 Esther Blvd., Bryant, Texas 77802, (979) 822-1309.

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For AGM/Banquet information call:

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The Official Publication of the Clan Buchanan Society International, Inc.

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**Clan Buchanan Society
International, Inc.**

FOUNDED JULY 1970



An Ceann
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MEMBER OF THE CLAN BUCHANAN

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ELECTED OFFICERS

Executive Council

PRESIDENT *Ceann-Suidhe (President)*

Ray A. Buchanan
11612 Appaloosa Run West, Raleigh, NC 27613
Telephone (919) 841-0343

e-mail: CrzySnake@aol.com
FIRST VICE-PRESIDENT *Tannist (Hair)*

Terry K. Buchanan
4599 Cedar Knoll Drive, Marietta, GA 30066
Telephone (770) 928-7284,
Home & Fax (770) 928-8316

e-mail: terry.buchanan@mindspring.com
SECOND VICE-PRESIDENT *Fear An Tiebe*

Elizabeth (Beth) Gay
Rt. 3, Box 439 Moultrie, GA 31768
Telephone (912) 782-5674, Fax (912) 985-0936

SECRETARY *Am Marisbal Tighe (Steward)*

Shelagh Colledge
445 Almond Drive, Lodi, CA 95240-6370

Telephone (209) 334-2279

e-mail: CEADFAILLTE@aol.com

MEMBERSHIP SECRETARY

An Seanaobaid (Registrar)

Joyce Gibson
1704 Sterling Trail, S W
Marietta, GA 30008-4428

Telephone 770-427-6763, jgibson7@bellsouth.net

TREASURER *Am Fear Sponan*

Thomas Lane Jones, CPA
900 Esther Blvd., Bryan, TX 77802
Telephone (979) 822-1309, Fax (979) 822-7610

e-mail: tjones9337@aol.com

PAST PRESIDENT

George S. (Buck) Buchanan
330 Vine Street, Vacaville, CA 95688
Telephone: (707) 446-2825, Fax: (770) 448-BUCK

e-mail: phantomB2@aol.com

APPOINTED OFFICERS

EXECUTIVE EDITOR/PUBLISHER *(Art Director)*

Terry K. Buchanan
4599 Cedar Knoll Drive, Marietta, GA 30066

Telephone (770) 928-7284,

Home & Fax (770) 928-8316

e-mail: terry.buchanan@mindspring.com

CLAN GENEALOGISTS

Donal B. Buchanan

97 Village Post Rd., Danvers, MA 01923
Telephone (978) 774-1275, e-mail: donalb@aol.com

Karen Jensen

1406 Aubrey Drive Tracy, CA 95376

Telephone (209) 835-8023

Patty Hopkinson

3026 Lugano Way, San Jose, CA 95132

Telephone (408) 259-5419, e-mail: pattyh@vantek.net

ARCHIVIST

Elizabeth (Beth) Gay

Rt. 3, Box 439 Moultrie, GA 31768

Telephone (912) 782-5674, Fax (912) 985-0936

ATTORNEY

Sam Crutchfield, Jr.

1750 "N" St., NW, Washington DC 20036

Telephone (202) 628-0148

CALLIGRAPHER

Arthur Beneckson

8511 Westford Rd, Lutherville, MD 21093

QUARTERMASTER

Glen Morris

2815 South Lansing Way, Aurora, CO 80014

Telephone (303) 671-8388

PERMANENT ADDRESS

Clan Buchanan Society in America, Inc.

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Archivist*



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The Purpose of the Clan Buchanan Society and the Buchanan Banner

The purpose of this organization is to foster and promote understanding and good fellowship among descendants of Scots in America; to study, preserve, and promote the culture, customs, and traditions of the people of Scotland and the Isles especially with regard to the Clan Buchanan: to foster and promote the Society by initiating goals and objectives consistent with our heritage and the desires of the membership.

A MESSAGE FROM THE PRESIDENT...

Greetings All,

One of the early Greek philosophers, I think it was Heraclitus, wrote that a person could never look into the same river twice. Although there is probably a much better way of expressing the point he was making, he was absolutely correct.

Change is constant. By the time we blink, the river has changed and will continue to do so even as we watch. Life is exactly the same. One of the few things we can be sure of is change.

For many of us this makes life difficult. We do not like change. We favor the tried and true. The very thought of new and different sends a chill along our spine and sets our stomach to churning. To such folks, all I can say is "hang on."

Your Clan Buchanan Society is in the midst of change. Just like everything else in the world, no institution or organization can remain static. Hopefully, the transitions will be positive for common life, and flow as smoothly as nature will allow. You elected new officers last year. All of us elected, brought to the table new ideas, new goals, new methods, and new energy, all of which is directed at making the Clan Buchanan Society International an even better organization than it was when we took office.

But, just because change is constant, no one ever said it was easy. And most of us are old enough and mature enough to realize it isn't fast, either.

All of this is to say that every one of your officers want what is best for our Clan Buchanan Society. Help us, be an active part. We value your feedback, ideas, suggestions and constructive criticism. Help us insure the changes we are instituting are positive and beneficial. Let us know what you think.

One change, already instituted, is in your hands, The "BUCHANAN BANNER." It has a new physical appearance and is on regular publication schedule, allowing it get to your mailbox four times a year. It's slimmer and trimmer making it faster to publish, while costing less to produce. (I see the BANNER as a low fat, high energy, more athletic version). Your new officers think this is a good and necessary change. Hopefully, you will agree.

Other changes are coming. Some will be visible. Some will not. But, all of them are aimed at improving and making our organization even better than it already is.



Ray A. Buchanan

Ray

Attention Clan Members and Readers

Please send all information, articles, letters, conveners reports, photographs, etc. for publication in the Buchanan Banner to:

The Buchanan Banner
Attention: Terry Buchanan, Editor
4599 Cedar Knoll Drive
Marietta, Georgia 30066
email: terry.buchanan@mindspring.com

Remember, requests for materials (photos, etc.) to be returned, must be accompanied with a self addressed envelope including the correct postage.

Flowers of the Forest

The Clan Buchanan Society and The Buchanan Banner deeply regrets the passing of Helen Gibbs beloved Mother, Helen, Thursday April 13, 2000.

"She was constantly surrounded and supported by all her family during the long and difficult transition. Bob and I felt truly blessed to witness the deep love and caring of our sons and daughters for their Grandmother" -

Helen Gibbs

Our prayers and thoughts are with their family.



In Memory of Margretta Buchanan Eagon

August 4, 1922

February 3, 2000

It is with a feeling of sadness and loss that I must tell you of the passing of Margretta Buchanan Eagon. Margretta died from an aneurism, in Athens Georgia, on Thursday, February 3, 2000. Margretta was born in Ohio August 4, 1922

I first met Margretta at our society tent at the Grandfather Mountain gathering in 1974. I worked with her closely for several years and found her to be a tireless and devoted servant of our Society. It would not have developed as it has without her hand on the rudder in the early years.

Our beloved Society will observe its 30th Anniversary during July, and Margretta worked on its behalf, in one capacity or another during each of these years. Her efforts to create and mold the Society were begun as a tribute to her father, Theodore T. Buchanan, a man who Margretta described as very proud of his Scottish heritage. Margretta sparked the emergence of our Society. To this end she became acquainted with and received assistance from other early enthusiasts, among whom was Mr. Fred H. Buchanan, and his family members. Fred became our Society's first Convener and, until his untimely death in 1974, served with Margretta as the Society's first and only two officers, during those important formative years. Now she too is at rest. On this sad occasion I feel it right and proper that these two individuals be linked in life as they now are in death.

Margretta served our Society as its first secretary/treasurer. She served as Georgia Regent, and convened our tent at the Stone Mountain Games for many years. Her contributions which helped the Society to grow through the years are enumerable. In an effort to acknowledge her efforts, Margretta was awarded an Honorary Life Membership, and in 1992 was inducted into (the Society's) Order of the Red Seal. She was also a member of the Buchanan Society of Glasgow, and Honorary USA Vice-President of the Friends of Loch Lomond.

Margretta is survived by her daughter, Victoria Margretta Sedlack, her husband James and two grandchildren, Jessica and Sarah, brother in-law Lee R. Eagon and wife Shirley, and her brother Arthur Bay and his wife Shirley.

Memorial services were held at Emmanuel Episcopal Church, and she was interred at Oconee Hill Cemetery in Athens, Georgia.

Thank you Margretta, we will miss you, and may you rest in peace.

Harold T. (Hal) Townend
Past President,

Note From the Publisher



Dear Readers
and Clan Buchanan
Society Members-

CONGRATULATIONS
to Clan MacLeod and Clan Macneil, Grand Prize Winners of this year's "Family Tree" Newsletter/Magazine Contest--Way to Go! It's a great honor to be rewarded for all the hard work.


Unfortunately the "Banner" was not among the publications entered in this year's contest. Due to funding problems (as you know) we were unable to publish the required number of issues to qualify as a contestant--you might say...the Champions were unable to rally and defend our title. CLARINNIS!

Last issue I posted another vain request for help with advertising sales--the response was overwhelming--a big whopping ZERO! Looks like we get another big "0" in the Clan Spirit column, with an A+ in the complacent dept--but I won't even go there. CLARIOR HINC HONOS!

Some of you may notice a few changes within the Banner. Like-- a much lighter cheaper paper, sixteen pages leaner, no Letters from Clansmen, no News from the Regions, no Clan Communion and no Beth's Bulletin as well as other bits of information. However, you may or may not have noticed a new Contents page and a new Clan Officials page--these were the only two, of many, planned improvements and changes I'VE managed to salvage thus far for the year 2000 publications. COLLIGITE FRAGMENTA NE PERREANT!

Although the bar on the hurdles have been raised for publishing the "Buchanan Banner," as your editor, I am committed and convinced that somehow through dedication and determination we will get the help we need and get the "Banner" back to the state we have become so accustomed to. AUDACES JUVO!

In closing (on a positive note), I want to congratulate Clan Buchanan Member Roland Behunin on his recent honored appointment as Historian of the Saint Andrews Society of Utah. Along with his new office, Roland inherited the job of Editor of the Society's publication, the "Saltire." Good Luck Roland!

"Audaces Juvo,"
Terry Buchanan -The Publisher 

EMBLEMS OF SCOTLAND

BY CLAUDE BUCHANAN



"The first of the Scottish Kings that Albion boasts, Who oft to victory led the Scottish hosts, Was Fergus, Ferchard's son, whose mighty shield Bore a red lion on a yellow field."

THE LION OF SCOTLAND

The adoption of the Lion by the Scots monarchs took place at the dawn of Heraldry (mid to late 12th Century) and because of the early period and the shortage of hard evidence, there is little chance of any really certainty. Legends there in plenty, some quite circumstantial, conjectures abound galore, and some firmly held beliefs, many of which are associated with King William I, by-named the Lion.

Perth, a former capital of Scotland was made a Royal Burgh by King David I sometime between 1124 and 1127. It takes precedence over all other Burghs except Edinburgh. Perth was where King William had his castle and on this site today can be found a Museum and art gallery, well worth a visit. The earliest recorded reference to the Scots Lion is in Walter Bower's SCOTICHRONICON, written about 1385, where he quotes an old poem, as follows.

"The first of the Scottish Kings that Albion boasts, Who oft to victory led the Scottish hosts, Was Fergus, Ferchard's son, whose mighty shield

Bore a red lion on a yellow field. Three hundred years and thirty was his reign Before Christ came to break Sin's deadly chain."

This is clearly the stuff of legend, but one of considerable persistence. In both MacKenzie (1680) and later, Nisbet (1815), what is essentially the same story is cited, but with additional details. Thus Nisbet paraphrases MacKenzie: "The first ensign used by Fergus I, long before the Incarnation of our Savior, when he, and his subjects, defeated and broke into the camp of the Picts, invaders of a part of Scotland, took then for his armorial figure a lion rampant. In addition to Boetius (or

Boece) in his History of Scotland, MacKenzie and Nisbet are both keen to cite ancient writers, but fail to provide any dates for the references, and such references are mostly secondary ones, for example, Nisbet quotes from a manuscript of one Bonaventura Strachan, who in turn cites a very ancient writer called Arnoldus Uvion, who tells us that the first arms (that is before the addition of the tressure) of the Kings of Scotland was a red lion on a field of gold. Nisbet concludes with the assurance "...which manuscripts I have seen in the lawyers' library."

Later writers on Scots Heraldry, such as Stevenson (1914) and Balfour Paul (1900), adopt a somewhat relaxed attitude to such exaggerated claims. Stevenson remarks that international politics as well as patriotic pride may have encouraged the chronicles to "draw out the claim of antiquity to the uttermost..." Balfour Paul, in what must surely be a touch of irony, remarks that "Even the sober and sensible, Nisbet states..." that the arms were assumed by Fergus I.

We now leave the world of legend, myth, and chronicle, and adopt the approach and attitude of the archaeologist and historian. The primary source for information as to early heraldry is the evidence provided by seals, which have the double value of providing not only a visual indication of the arms, but a dating by way of the documents to which they are attached. Here we are on apparently firm ground. No Heraldic seal has been found of any King of Scots up to and including the reign of William I. The first heraldic seal is that of his son, Alexander II, and the arms on the depiction of his shield clearly show a lion rampant. This finding however does not prove that Alexander II was the first armigerous monarch - It is perfectly possible that William's great seal was cut early in his reign and he assumed arms later, but

omitted to have a new seal made.

Particular reference must be made to the relevant dates. William reigned from 1165 to 1214, a period, as has been remarked already, contemporaneous with the dawn of heraldry. The possibility that William adopted the arms is thus closely connected to the question of when arms started to be used in Scotland. There seems to be some doubt as to this point. The late Sir Iain Moncreiffe, in his St. Andrew's lecture to the Heraldry Society of Scotland in 1977 states this. "I have no doubt whatsoever that heraldry dawned in Scotland during the reign of the Pro-Norman King David the Saint (1124-1153), whose family also held earldoms of Northumberland at that period (1139-1157)." Sir Iain was not one to harbor doubts, but this period would seem a little early. Stevenson (1914), states "Armorial ensigns, as we have seen, were used in William's reign... And he was probably not lagging behind his nobles in adopting them before his reign ended."

A conflicting view is put forward by Balfour Paul who asserts that "we have no trace of hereditary arms in Scotland so early as William's reign." Again, absence of trace does not disprove actual presence, and the restriction to hereditary arms may be significant in this respect. Galbraith and Jequier (1977) date the state of heraldry at around 1180, where Seyler (1970) appears to favor a date some two decades earlier. One undoubted fact that does emerge is that hereditary arms were in common use, at least in northern France, Flanders and what is now western Germany, for at least half of William's reign. It is also a fact that King William was, in all respects, a recognized western monarch who traveled widely and communicated extensively with his royal cousins, and could well be expected to be perfectly aware of any burgeoning fashions such



*The Arms of the Kings of Scots--
Preceding page.*

as the use of armorial bearings.

To proceed beyond this point, we must now make an assumption that William did indeed assume the arms of Or, a lion rampant Gules, and having closed one door, we must look to see another open, which indeed we shall see. W. Mac Millan (1916) in his book on the Scottish symbols states as follows. "It is quite commonly believed that the title, *The Lion*, was given to King William for the reason [that he took the lion rampant as his cognisance]." This is however a mistake. Bower, who ascribed the adoption of the lion to Fergus, speaks of William as the "Friend of God and the Lion of Justice," while Boece declares that "...he was called for his singular justice, *The Lion*." George Buchanan in his History of Scotland does not give him a title at all. While Lord Hailes thinks it may have been given on account of his rough appearance. The first to connect William's supposed use of the lion rampant with his title was Sir Robert Sibbald, who wrote about the beginning of the 18th century

There is remarkably little evidence that William was ever, during his lifetime, referred to as "*The Lion*." There appears to be no mention of the by-name in various chronicles and histories written previous to the 16th century. MacMillan's reference to Bower is not supported by publications of the Scottish Text Society, and Hector Boece has proven notoriously unreliable. In earlier times however it seems to have been the custom to use patronymics, such as, Alexander son of William, to identify the various monarchs. It appears to be the case that William's English

contemporaries, at least King John was called John Lackland in his lifetime, and it is likely Richard Coeur-de-Lion was similarly addressed.

Donald Blane and Malcolm Canmore could also be cited as supporting this view, although there is question as to the dates at which surnames are first used. There is also the question of a by-name deriving from armorial bearings. Certainly this did happen, although at much later dates, especially in northern Europe when it became desirable for noble families to adopt fixed surnames. However it is difficult to find such instances in the 12th or even the 13th century. Always supposing that William was called "The Lion," could this not, by analogy with Richard the Lion-Hearted, have been a tribute to his personal qualities as is suggested by Stevenson, or at least, a form of flattery? This is possible, although in early Ulster chronicles he is referred to as "the Ruddy" or "the Brawny," depending upon how you translate the Gaelic, which suggests that his obvious personal characteristics were far from leonine.

Having explored a second blind alley let us look at a third possibility. There is no question of the fact that the Scottish Royal Arms are based upon a lion rampant, and have always been so. Why?--

In the dawn of heraldry we find some substantial clues. First, those of a general nature, such as the observations made by many authors, that the lion, the eagle, and the cross were among the earliest charges to be adopted, especially by ruling houses of Europe. A map of Neubecker's (1977) book shows this very clearly, with lion

coats predominating from Leon up to Scandinavia (with the exception of France, of course). It would thus appear to be quite normal for a reigning monarch to assume a lion charge. Woodward and Burnett (1892) tell us that: The earliest known example of a lion is on the seal of PHILIP I, Count of Flanders (1164) and before long it became the ensign of the princes NORWAY, DENMARK, SCOTLAND, and according to most writers on the subject, ENGLAND, of the Counts of HOLLAND, in fact of most of the leading potentates of Europe.

There is another explanation, which again leads us a little further into the realms of conjecture. This is that William was related to families or individuals that were already using a lion in their arms. In the passage from his St. Andrew's lecture, already touched upon, Sir Iain Moncreiffe makes reference to the Earls of Northumberland in connection with King David. The lecture dealt with the occurrence of double coats, that is, the simultaneous use of both a shield, with geometric charges and one with an animated charge. In particular, he points to the paly coats of the Earls of Fife and Northumberland, and the associated lion coats. Thus, "*The paly arms of gold and red traditionally ascribed to Northumberland will have arisen as the natural second coat of David's son Henry... Earl of Northumberland.*" While the first coat was our old friend the red lion on gold, Moncreiffe in fact went beyond the point, in suggesting that the primary bearer of the simple lion coat was the house of Duncan (Clan McDuff).

Book \$10.00

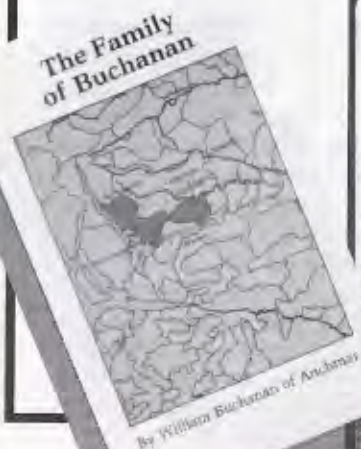
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Mary, Queen of Scots was the first to place thistles on the great seal of Scotland.

EMBLEMS OF SCOTLAND



THE THISTLE AS A SYMBOL

Hector Boece, first Principal of King's College Aberdeen, wrote in his *History of Scotland* (published in 1527) that Scotland adopted the thistle because in ancient times a Danish invader stepped on a thistle, let out a surprised scream, and thus warned a sleeping Scottish force that the enemy was at hand. Boece also states that the Picts used rue as a plant badge and the Scots the Thistle, and finally, it has been stated that the obverse of the Great Seal of Robert I, King of Scots,

shows a Sovereign holding a scepter which terminates with a stylized thistle. These three stories are complete fabrication, and should be treated for what they are - hoary myths.

There are various species of *Cardus*, a composite herb with spiny leaves. Some of these are not even native plants of Scotland, the spectacular related plant, *Onopordon acanthium* is thought to have come from France during the reign of Mary, Queen of Scots.

France once had an order of

Chivalry called *The Order of Our Lady of the Thistle* which was founded by Louis II, Duke of Bourbon, in 1369. By the middle of the 15th Century flowers began to have an important symbolic role in politics. In England the Houses of York and Lancaster were represented by a white and red rose respectively. In France the lily had been associated with the Royal House from early times.

The thistle was used as a badge of symbolic resistance by the Duchy of Lorraine against Charles the Bold of Burgundy from about 1467, and thereafter it became part of the civic Arms of Nancy.

There is no physical or documentary evidence showing the thistle as a royal or national symbol in Scotland before 1470. We must thank that much maligned and misunderstood King of Scots, James III, for choosing such an appropriate device for Scotland. Why he did so will never be known. It could have been religious reasons as the thistle is symbolic of Christ's Passion, or perhaps the hardy nature of the plant, coupled with its spike protection, reflected the national characteristics of his subjects.

The thistle first appears on a base of silver groat minted c. 1470. By the end of the reign of James, the thistle was assimilated as a Royal Badge and after the King 'happenit to be slain' at Sauchieburn in 1488 he left among his possessions a 'covering browdin with thrissillis'.

The thistle has proved so decorative that from the reign of James III right up to the present day, artists used the thistle on buildings, furniture, metalwork and documents as an essential element of Scottish identity. Initially the thistle was used in strictly Royal circumstances. The Royal Arms were carved with associated thistles and the earliest example of this is to be found at Paisley, carved shortly



after 1471.

During the reign of James III successor, his son James IV, the thistle left the Royal domain and became more widely used. The Arbuthnott missal of 1491, painted in Kincardineshire, contains pages decorated with naturalistic thistles and forget-me-nots. Another early Royal Arms panel with thistles is located at Whithorn in Wigtownshire. The legal document confirming the marriage of James IV and Margaret Tudor of England was written and illuminated in Stirling around 1500. This document carries intertwining thistles and roses which surround a panel containing the Royal Arms of Scotland.

This is the earliest example of Scotland and England being linked symbolically with plants and the attraction of this method was quickly adopted by the Scottish poet,

Dunbar, when he composed the celebratory marriage poem the *Thrissil and the Rois*.

James IV commissioned a special wedding present from Flanders for his bride. This was a book, now known as the *Vienna Book of Hours*, containing passages of meditation, prayers and religious texts which are contained in beautifully decorated page panels. Detailed paintings of thistles, and other recognizable flowers,

butterflies and insects are included in the border decoration of several pages. Naturalistic plant decoration in manuscript and architectural carving was popular during the late medieval period and from the time of the reign of James IV. Surviving examples reflect this. It was however in carved stone versions of the Royal Arms where thistles are most frequently seen. Kings College, Old Aberdeen, founded in 1495, has a panel on the tower of the chapel dated 1504. This is the earliest dated version of the Royal Arms and is a full representation with shield, helmet, crest, motto and supporters with thistles in the space beneath the shield.

The Aberdeen panel has another thistle innovation - the mantling is rendered as thistle leaves.

By 1504 continental armorial painters made mantling so convoluted that it became plant-like in appearance and was actually described as foliage. The stone mason in Aberdeen, with delightful invention, turned this into a Scottish variant, and we find this thistle-mantling form on two Royal Arms in Moray.

One at Spynie Palace, where the shield, surmounted by a crown is supported on the back of a single unicorn with thistles issuing from either side of the crown.

Other examples are to found in the Bishops Palace at Elgin, at Linlithgow Palace, and on the Royal Arms stone carving associated with Thomas Menzies of Pitfodells, James V comptroller of the Royal Household, now located in the Drum Aisle, St. Nicholas Kirk, Aberdeen.

Apart from those already mentioned there are many examples from the reign of James V plus extant furnishings and coins which show a veritable blooming of thistle imagery during James V's lifetime. In 1536 James V remodeled the Sceptre of Scotland and lengthened the hexagonal shaft by adding an extra section. This is engraved with thistles and fleur-de-lis.

The beautifully restored and painted stone panel in Abbey Strand, at the foot of the Royal Mile, Edinburgh, has a unicorn supporting the Royal Arms with space filling thistles on either side of the animal, and thistles between the letters of I. R., five of which appear at the base of the panel.

The thistle had become so popular and widely used that its initial function as a royal symbol was becoming abused. This could also be said of the Saltire, so James V took steps to further distinguish these two devices when specifically employed in royal circumstances. Between 1438 and 1542 coins were struck bearing on one side a crowned thistle, and on the other a regal saltire, i.e. A saltire encircled by a crown at the intersection of the cross arms.

This was the first occasion these strictly royal symbols were used and they subsequently appeared as decoration on a ceiling in the Palace of Holyrood House.

The next sovereign, Mary, Queen of Scots was the first to place thistles on the great seal of Scotland, Her arms are surrounded by a collar of thistles, and crowned thistles appear adjacent to her arms. Mary's first Privy Seal also has thistles and she embroidered the plant on several pieces of needlework associated with her name.

Heraldically, the most interesting innovation of Mary's reign was the granting of a thistle as a charge in the armorial bearings of a subject-- shield divided Azure and Argent with a crown

on the Azure part and a thistle Proper on the Argent area was given to Sir James Sandilands who from 1547 to 1563, had held the Parliamentary title of Lord St. John and Preceptor of the Knights of St. John

at Torphichen in West Lothian. When the Order of Roman Catholic knights ceased to exist in Scotland due to pressure of Reformation, Sir James surrendered the properties of the order to the Crown. Mary promptly created him Lord Torphichen in 1564 and the thistle shield was granted as part of his new dignity as Lord. For almost a century Lord Torphichen and his descendants were the only Scots apart from the Sovereign, who used an heraldic thistle.

Mary was deposed as Queen in 1567 and her son became James VI of Scotland. In 1578 Scottish currency was revalued at a higher level and the countermark used on coins to show their new worth was a crowned thistle.

In 1603 James inherited the Crown of Scotland and during his reign Scotland, England, and Ireland became Great Britain and the thistle and Rose became permanently linked ever since in the Royal Arms.

The crowning of King Charles I had no impact on the use of the thistle until he broke Lord Tophichens monopoly by granting Arms of Honorable Augmentation to Hay, first Earl of Kinnoull and Leslie, Earl of Leven in 1641.

Augmentations are a heraldic way of expressing gratitude for services rendered to the crown. To the Earl of Kinnoull, Charles gave a unicorn surrounded by a border having eight thistles and roses joined together, and to the Earl of Leven he gave a crowned thistle. Charles II similarly conferred Arms of Augmentation upon two persons for preserving the Honors of Scotland during the Cromwellian period.

During this period things had been happening back in Scotland. The Civil War altered the symbolism of Great Britain which became the Commonwealth of Great Britain. Thistles and roses were abandoned as being too closely associated with Royalty, and the St. Andrew's Cross, St. George's Cross and St. Patrick's Cross were grouped together on a shield to represent the constituent parts of the Commonwealth.

Scottish state papers, including

heraldic records taken to England by Cromwell were tragically lost at sea while being returned to Scotland after the restoration of Charles II. As a result of this loss the Scottish Parliament took steps to reestablish heraldic records by passing an Act in 1672 which created the Public Register of All Arms and Bearings in Scotland. The following year an authorized Coat of Arms for the Office of Lord Lyon was devised and for the first time since the grant to Lord Torphichen, a thistle was included as a

charge in Bearings which had not been granted as an augmentation. Fifteen years later, on 9 November 1688, Robert Innes of Blairtounne, Lyon Depute, became the first Scotsman to employ a thistle crest when he was granted "*A thistle with a bee sucking ye flower thereof.*"

Charles II died in 1685 and was succeeded by his brother James VII who ruled for only four years before being deposed, during this time however he founded the Order of The Thistle. The

thistle thus assumed even greater prominence as the symbol of Scotland and its popularity has never waned. The popularity of the thistle is reflected in the pages of the Public Register of All Arms and Bearings in Scotland. Between 1900 and 1970 over 58 coats of Arms have been granted in which the thistle appears and a charge. The bulk of these grants were to corporate bodies such as Banks, Associations, and Societies, the thistle being used to identify their Scottish origins.

Mary, Queen of Scots was the first to place thistles on the great seal of Scotland.

THE SALTIRE

Refer to any standard heraldic reference work and you will find a more or less comprehensive definition of the saltire. The Saltire is describe as one of the so-called Honorable Ordinaries a group of simple, bold, rectilinear shapes which came to be used as the very earliest and most basic of heraldic charges. Many writers assert that only one ordinary should ever appear on a shield at any one time. The realities of heraldry, however, often produce designs which contradict this rule especially when it comes to the use of the saltire, which as we will see often appears as a secondary charge.

The saltire is described as being formed by a bend dexter and sinister not lying one upon the other, but as if they were incorporated in the center. In other words, a diagonal cross. Examples of the saltire being used as a single charge are rare, under the Rules of Heraldry and taking the principal colors Azure, Gules, Vert, Purpure and the two metals Or and Argent only twenty variants are possible. Examples taken from medieval sources include the arms of Neville; Gules, a saltire Argent, and Fitzgerald; Argent, a saltire Gules. In other words in the Arms of

Neville we see a red shield with a silver cross, and in the arms of Fitzgerald we see a Silver shield with a red cross.

Other examples are Lord Maxwell; Argent, a saltire Sable. Little of Meikledale; Sable, a saltire Argent. (Maxwell - Silver with a Black cross, Little - Black with a Silver cross.

If we add in another charge such as Ermine we include such arms as Winton - Ermine, a saltier Sable. Fanciful theories have been put forward over the years in an attempt to explain the symbolism of the saltire as an heraldic charge.

It has been suggested that the satire represents the letter X; a piece of horse furniture used in place of a stirrup; two tree trunks or pieces of timber laid crossways, one over the other as a means of barring the entrances to parks or forests; or perhaps a device used for scaling the walls of towns and cities. Most writers however, agree that the saltire is a specific form of cross born as a heraldic charge in devotion to the Christian religion, and in particular to certain saints, who were said to have been martyred on crosses in this form. In Scotland one thinks immediately of the Patron Saint, St. Andrew, and indeed in many

EMBLEMS OF SCOTLAND



heraldic text books the saltire is often termed a *St. Andrew's Cross*. In this respect, our most important reference to the saltire must be that which appears on page 20 of volume 1 of the Public Register of All Arms and Bearings in Scotland (Lyon Register):

"There are Arms and badges proper and peculiar to the Kingdoms of Scotland and England represented on the Banners in the Royal Achievement, and which his Majesty advances in his standards both by land and sea."

(1) Azur, a cross of St. Andrew, Argent, for Scotland, St. Andrew being the patron Saint thereof. (2) Argent, a plain cross (or of St. George), Gules, for England, St. George being the Patron thereof. The legend concerning the adoption of the saltire by the Scots as their national badge is related by Nisbet in his *System of Heraldry*.

Achaisius, King of Scots, and Hungus, King of the Picts, having joined forces to oppose Athelstan, King of the Saxons, superior to them in force, addressed themselves to God, and their Patron, St. Andrew; and as a token that they were heard, the white saltire cross, upon which St. Andrew suffered martyrdom, appeared in the blue firmament; Which so animated the



*Arms of the
Bank of Scotland*



*Arms of the
Society of Antiquaries of Scotland*



*Arms of the
Heraldry Society of Scotland*



*Arms of the
Veterinary College*



Arms of Neville



Arms of Fitzgerald



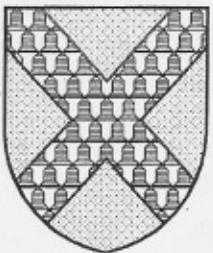
Arms of Maxwell



Arms of Meikledale



Arms of Winton



Arms of Beatson



Arms of the Saltire Society

Scots and Picts, that they defeated the Saxons and killed King Athelstan in East Lothian; which to this day is known as Athelstanford, corruptly pronounced Elshinford.

After the victory, the two confederate Kings, out of a sense of singular mercy, went in procession to the church of St. Andrew's (where his arm is said to be kept as a relic) to thank God and his apostles for the victory; purposing, that they, and their successors should, in all times coming, use on their ensigns the cross of St. Andrew. Since then it has been the constant practice of Scottish Kings to carry a white saltire on a blue banner, or, Azure, a saltire Argent.

A number of Crusading Knights tended to use the form of cross which most associated with their own country, and for that reason a number of Scottish families descended from the Crusaders use the saltire in their arms.

An example of this are the arms of Malcolm de Lennox, one of the progenitors of the Earls of Lennox, who went to the Holy Land and was crossed; for which reason he and his posterity carry for arms; Argent, a saltier Gules, cantoned with four roses of the last. Other instances can be shown of the use of the saltire in this manner.

The saltire is used extensively by corporations and in the field of education we find amongst others, The Royal (Dick) Veterinary College; Azure, a saltire between a horse's head coupled in chief, and in base a triple towered castle all Argent, masoned Sable, windows and flags and portcullis Gules situated on a rock Proper. The Arms of the Bank of Scotland, The Society of Antiquaries of Scotland, The Heraldry Society of Scotland, all use as the principal ordinary, the saltire.

One of the most striking pieces of heraldry to be found in the Lyon Register is that of the Saltire Society. This coat was granted as recently as 1983 and it is fitting that this Society should be granted arms which come so very near to the un-differenced Cross of St. Andrew, videlicet, Per pale Azure and Argent, a Saltire counterchanged. (Lyon Register. 62/72)

This article was first produced in 1997 in Emblems of Scotland for the Heraldry Society of Scotland, and appears here in reduced form.

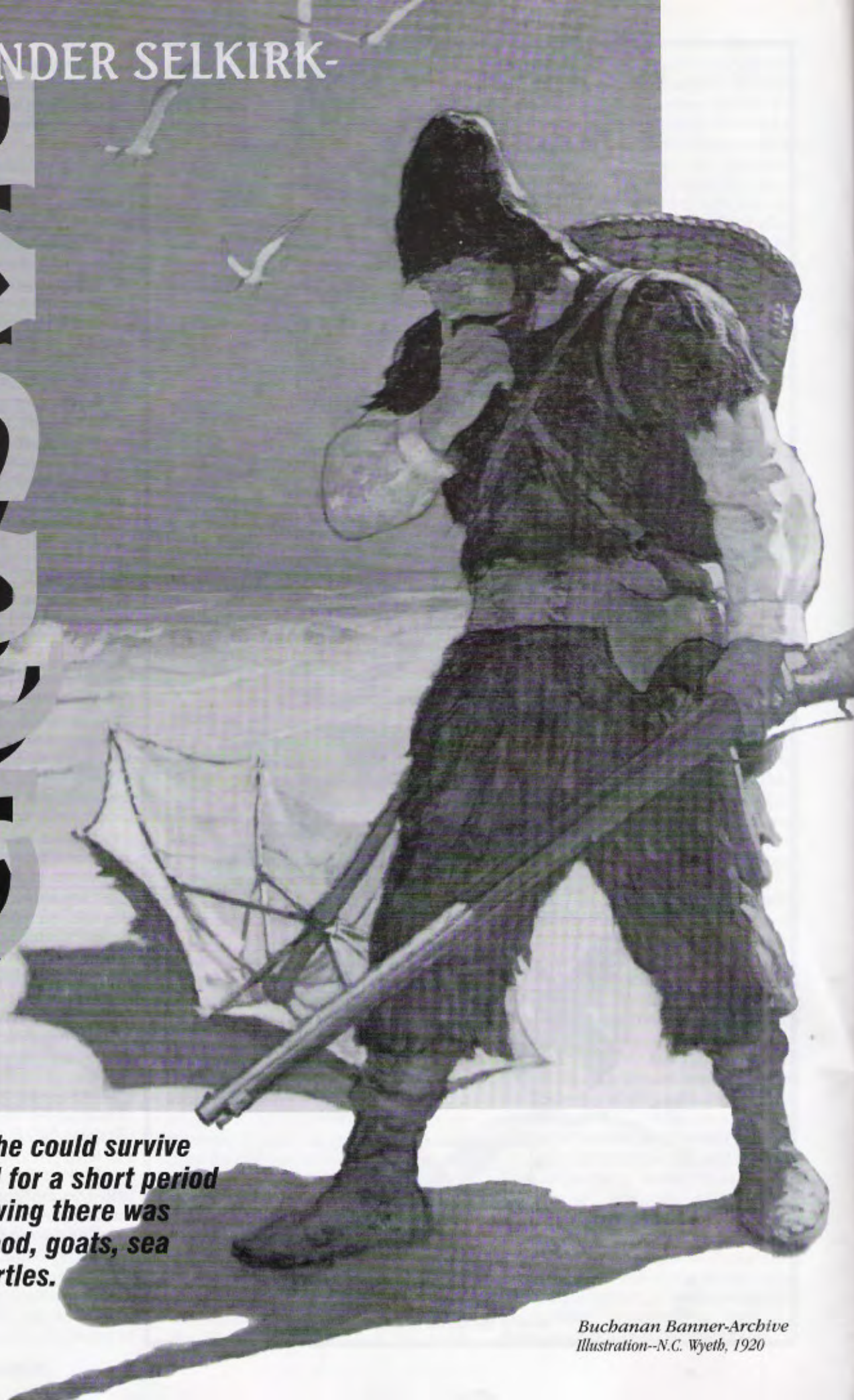


ALEXANDER SELKIRK-

STAYS

He believed he could survive on the island for a short period of time, knowing there was water, firewood, goats, sea lions, and turtles.

*Buchanan Banner-Archive
Illustration--N.C. Wyeth, 1920*





Since childhood most everyone has read about or is at least familiar with the name Robinson Crusoe, the title character in Daniel Defoe's famous novel of an English mariner shipwrecked and deserted on an island. It is not commonly known however, that the English writer, was intrigued with the rescue of Alexander Selkirk, a Scottish privateer. Defoe exaggerated many of the facts regarding the central incident in this Scot's life when he wrote the famous novel, *The Life and Adventures of Robinson Crusoe*.

Alexander Selkirk was born in Largo, Kingdom of Fife, Scotland in 1676. He was the seventh son of John Selcraige (Selkirk) and Euphan Mackie. The oldest brother, as with many families during this time, worked with his father who was a shoemaker. The other five went to sea as fisherman. Alexander, who was



educated in the village school and had an exceptional aptitude for mathematics and navigation, along with a flair for adventure, joined a privateering expedition against French and Spanish villages. Privateers were privately owned and manned ships authorized by governments to attack and capture enemy vessels. Through experience, Alexander Selkirk rose quickly from the rank of seaman to navigator.

In 1704 Selkirk joined another privateer expedition under Captains Dampier and Pickering. There he was appointed Sailing Master on the *Cinque Ports* under Captain Pickering. When Pickering died, the command was passed to the harsh Lieutenant Thomas Stradling known to be merciless on his crew, and a mediocre commander. Forty two members of the crew went ashore and refused to go back on board as long as Stradling was

in command of the ship. Eventually Captain Dampier of the *St. George* persuaded the men to reboard, but dissension continued. Selkirk was among the disgruntled crew.

After being engaged in more than one battle on the high seas, the ship was riddled with shot and no longer seaworthy. Selkirk, warned the Captain that the ship was unsafe and insisted that the ship be docked for repairs. When this was refused, he demanded to be put ashore as soon as possible.

Arriving at Juan Fernandez Island (known today as Robinson Crusoe Island) 400 miles off the coast of Chile, Selkirk decided to leave the ship hopeful of being rescued by another friendly privateer. He believed he could survive on the island for a short period of time, knowing there was water, firewood, goats, sea lions, and turtles. Juan Fernandez Island was also a well known anchorage for buccaneers. The ship landed and Selkirk was put ashore with a hatchet, a gun, his sea chest containing his clothes and bedding, a firelock, one pound of gunpowder, bullets, a few

points of tobacco, mathematical and nautical books, navigation instruments, the Bible and other devotional books, a kettle, and enough food for two meals (his sea chest is now on display in the Museum of Antiquities in Edinburgh).

The ship was not shipwrecked as Defoe

depicted, however, it was in dangerous condition and the decision to leave the ship proved to be a good one as the "Cinque Ports" foundered on an island off the coast of Peru. Before sinking, the vessel struck its Colors before a Spanish force. From a crew of 42, only Stradling and seven other men were rescued only to spend seven years in a Lima prison.

Selkirk found a cave near the beach to live in but during the first months he was so terrified by his isolation and loneliness that he rarely left the beach, living on shell fish. For days Selkirk sat on the beach looking to the horizon hoping to see a ship to rescue him. He even contemplated suicide more than once.

Strange sounds from the interior of the island petrified him and he imagined wild creatures roaming



about. (Actually it was the wind toppling trees.) An act of nature finally brought Selkirk to his senses. His beach was invaded by hundreds of sea lions. They were so dense in numbers and so monstrous in size and dangerous in appearance that Selkirk dared not approach the shore, where the shellfish had been the source of his food. He was cut off and forced inland for food and protection. This became his salvation. Fortunately, the valley behind the beach was lush with vegetation and, in particular, with cabbage palm which turned out to be one of his main dishes. Fauna on the island consisted of goats, rats, cats, and turtles. He was able to outrun and catch the wild goats and he tamed kid goats which he kept for pets as well as cats that had been left on the island. However, the sea and the goats provided most of his diet.

After building himself several small huts further inland near a stream, Selkirk began to enjoy his island kingdom. The Bible became his most important companion and religion soothed his tortured soul and eased his loneliness. Alexander Selkirk lived in solitude on Juan Fernandez Island for four years and four months (Defoe stretched the time to 23 years). There was never a native named *Friday* or any other natives as depicted in Defoe's novel.



Selkirk constantly dreamed of rescue and visited his "lookout" (Selkirk's Lookout, El Mirador, elevation 2800 feet) everyday searching for a distant sail. He frequently lit fires hoping ships would see but it was several years before any ships put into Cumberland Bay. This first visit almost proved disastrous.

Joyously, Selkirk rushed to the waters edge to signal the two ships he sighted anchored off shore. Suddenly, he recognized they were Spanish! Britain and Spain were at war and Selkirk realized that, if captured, he would suffer a fate worse than death and could possibly end up as a slave working in a salt mine. Already ashore, a search party spotted Selkirk and fired on him as he escaped and hid. The Spanish eventually gave up their search and soon left. Selkirk returned to his cats and goats who proved far more friendly.

Although agonizing occasionally from bouts of dysentery and fever, Selkirk remained reasonably healthy, only once suffering injury. This occurred while chasing a wild goat. He and the goat stumbled and fell over a cliff. Selkirk was knocked unconscious for a full day and night. The fact that he landed on top of the goat probably saved him from suffering a broken back.

As winter approached in October of 1704, Selkirk saw the necessity of building some kind of shelter for the rainy, cold weather that he knew must be nearing. Strong winds were gusting across the island, rain storms were more frequent and the wind in the canyons howled dismally. Calling upon the ingenuity that he seemed to possess and the few tools taken from the ship, Selkirk built himself two huts on the

high ground well back of the beach and in a grove of shade trees. For wood he used the wood of the pimento tree common to the island and for thatching the roof he used a species of grass that grew on nearby hills.

It was at this point that religion took a strong hold in Selkirk's life. Having come ashore with a Bible he made use of it. His devotions were read aloud for Selkirk greatly desired not to lose his power of speech. In fact, Selkirk began spending more and more of his time in reading the Bible and practicing his devotions, a factor that surely must have been a comfort in enabling him to accept the fate of his abandonment.

His furniture was scanty but he built a bed and covered it with goatskins to add to the comfort. It was not long before goatskins covered his walls to keep the cold out. By good fortune he had brought with him from a ship a kettle. This he used to boil his meat in. Meat was cooked over a pimento wood fire that burned bright and clear and also served as a candle. Having observed the Indians on previous trips using pimento wood to rub together and create fire, Selkirk did the same. To add to

the pleasure of his surroundings, Selkirk now had the presence of a parcel of goats that he had managed to tame and keep for future meat and milk supplies. Added to this was his friendly harem of cats attracted by the steady diet of goats meat and milk he fed them. Rats, that had been a previous source of trouble were now kept at bay by the cats, who are well noted for their aversion to rats.

Outside of his daily devotions, occasional running down of goats and the ever frequent trips to his "lookout", Selkirk now spent much time on improving his supply and quality of food. Today Robinson Crusoe Island is famed for its famous langostas (lobsters). In fact they are in danger of being trapped to extinction by the present day lobster fishermen. No such problem existed in Selkirk's time and Selkirk learned to boil and flavor the lobsters with his pepper berries. Without bread he used the cabbage palm as a substitute to this diet. He was able to add turnips, parsley, watercress and parsnips, all found growing in the hills and dales of the island as barren as it first seemed, Robinson Crusoe Island was now proving to be a veritable treasure chest of food leaving Selkirk with virtually no wants.





The statue of Alexander Selkirk in Largo, Scotland. Although Selkirk did not have a flintlock musket when he was marooned on Juan Fernandez, he did not have either a pistol nor a cutless, as shown.

As might be expected, the tools and clothing that Selkirk managed to take, or was given, from the ship gradually began to wear out. His gunpowder ran out but the consummate skill that Selkirk developed in running down wild goats solved this problem of supply of protein. All he needed in the way of vegetables grew wildly. The one knife that he brought ashore wore out but he replaced this when, by good fortune, he discovered an iron-barred barrel abandoned on the beach. He used the staves to heat and hammer into knives. His clothing was crude but adequate. His shoes wore out but his feet became so toughened with the constant running over the rough, volcanic terrain that this no longer presented a problem. Selkirk became skilled at fashioning his clothes out of goatskins, using a nail for a needle and making himself caps, jackets and breeches. He did not bother to cut his lengthy beard and his rescuers, on first sighting him, describe Selkirk as "a wild man, something like a hairy ape."

Although Selkirk's solitude and living habits had become more tolerable, he still dreamed of escape from his dreadfully lonely internment. The brush with the Spanish had made him extremely cautious but he would have greeted the arrival of any English ship with rapture and never a day passed that he did not scan the lonely ocean in hopes of sighting a sail.

Unbeknownst to Selkirk, a strange set of circumstances were about to bring his deliverance. Dampier, the organizer of the expedition that left Selkirk on the Island, was busily promoting another enterprise to send English ships on raiding forays along the coast of South America. His ships left England on September 1, 1709 and by late January of 1710 were in sight of Robinson Crusoe Island. So, after four and a half years, a former sailing mate was about to bring about Selkirk's rescue!

Because of his close call with the Spanish ship, Selkirk had made it a habit to first climb to his "lookout" before approaching the beach to make certain that all was clear of suspicion. It was from this lookout on February 1, 1710 that Selkirk spotted what he was almost certain were two British ships out in the Bay, recognizable by their rigging. He rushed down to the beach, built a fire and began signaling madly. Dampier, curious about the fire on the beach, and completely unaware that Selkirk might even exist, put a boat ashore to investigate. On meeting his rescuers, Selkirk was so overjoyed that for a while he was unable to speak sensibly. On February 2, 1709 Selkirk was rescued by Captain Rogers of the frigate *Duke*. Captain Rogers named Selkirk the Governor of Juan Fernandez Island and gave him command of a small ship.

It would seem that Alexander Selkirk's life of adventure, or misadventure, might have ended here

with a Joyous return to England, greetings from a loving family who had given him up for dead, the plaudits of writers and explorers and a life of retirement and ease. But such was not to be. Dampier had no intention of abandoning his raiding expedition on Spanish shipping and Selkirk was invited along and offered the position of Mate aboard the ship "Duke." This he accepted with alacrity for, after all, he was truly "a man of the sea" and an early return to Scotland held no sway for him.

For almost the next two Years Selkirk joined with his shipmates in a series of "privateering raids" along the coast of Peru and Chile, undergoing countless adventures and near escapes, and did not sight the coast of England until September 22, 1711. This amounted to over eight years since he had absented himself from his native land. Booty from his share of the capture of a Spanish galleon off the coast of Peru had made him a well-to-do man. His return to Largo was greeted with surprise and joy by his parents and friends. Dressed elegantly because of his "prize-ship booty" Selkirk was the talk and toast of the town. The story of his survival of Juan Fernandez Island became the subject of much talk because of an article written by Richard Steele in a publication called, "The Englishman." It is also likely that Selkirk had meetings with Defoe.

Most of what is known about Selkirk's time on the island is from the ship's log of his rescuer, the famous English sea captain Woodes Rogers.

Selkirk met a shy Scottish dairymaid by the name of Sophia Bruce. They eloped together but never married. From then on things began to sour. Another woman entered his life whom he married. This was proven when she claimed his estate.

At this point in life Selkirk realized that he was a man of the sea and no other life would suit him. He returned to the sea in October of 1720 as Masters Mate of the ship "HMS Weymouth" and died a year later (1721) probably of yellow fever. He was buried at sea off Cape Coast Castle, Ghana, West Africa. Alexander Selkirk, having come from obscurity returned to obscurity but remained forever immortalized as the man "Robinson Crusoe." A legend and Scottish hero.

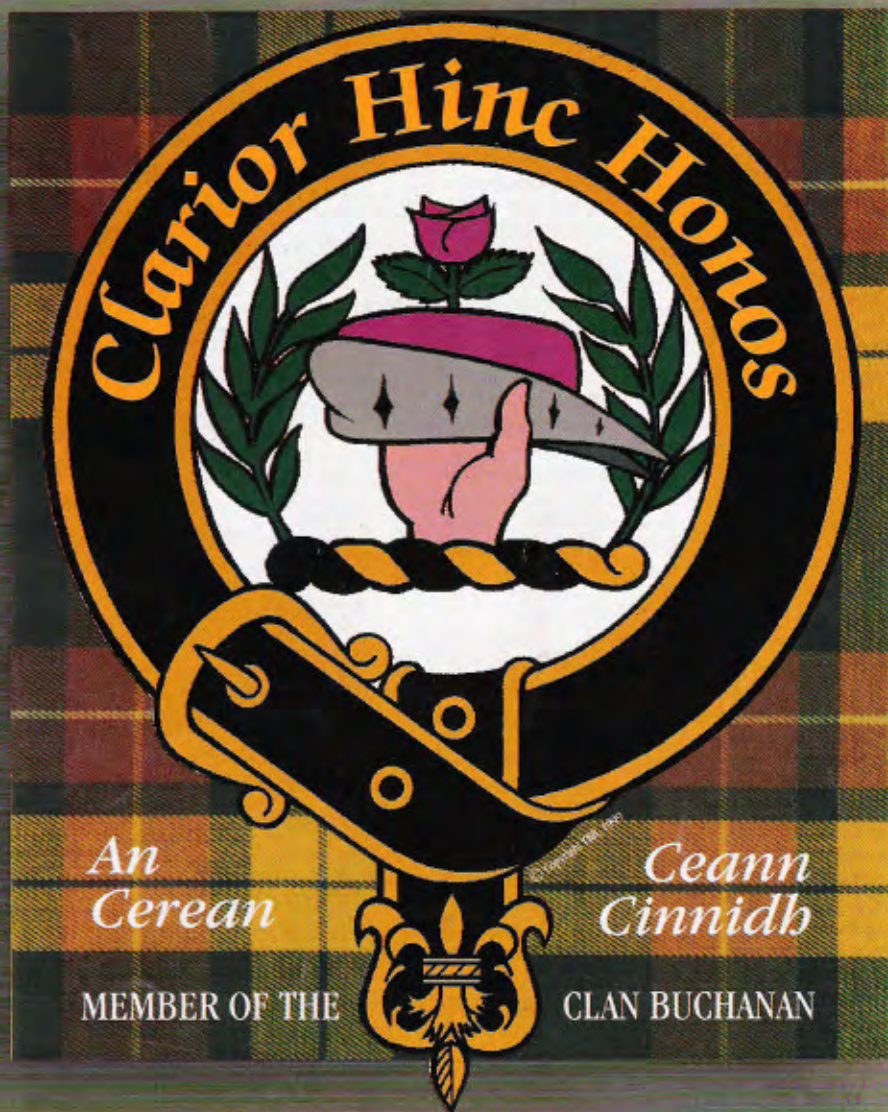


2000 CALENDAR OF EVENTS

A List of North American Scottish games and festivals. For complete list visit: <http://www.maclachlans.org/games.html>

- July**
- 1 **Round Hill Highland Games**
Cranbury Park, Norwalk, CT
(914) 242-0581, (914) 242-0581
- 6-9 **Grandfather Mt Highland Games**
MacRae Meadows, Linville, NC
(828) 733-1333, (828) 733-1333
- 8 **Payson Scottish Festival**
Payson City Park, Payson, UT
(801) 465-2933, (801) 465-3714
- 8-9 **Eastern Sierra Highland Games**
Mammoth Lakes, CA
(619) 934-4034, (619) 934-4034
- 8-9 **Dunsmuir Highland Games**
Dunsmuir House, Oakland, CA
(510) 615-5555, (510) 615-5555
- 8-9 **Athena Caledonian Games**
City Park, High School Grounds,
Athena, OR
(541) 566-3880, (541) 278-2058
- 8-9 **PA Renaissance Faire**
Mount Hope Estate, Manheim, PA
(717) 665-7021, (717) 665-7021
- 8-9 **Skagit Valley Highland Games**
Edgewater Park, Mount Vernon, WA
(360) 336-1010, (360) 424-9224
- 14-16 **Columbus Scottish Festival**
Mill Race Park, Columbus, IN
(800) 468-6564, (800) 468-6564
- 15 **Rockford Highland Games**
Riverside Park, Roscoe, IL
(815) 229-3198, (815) 229-3198
- 15 **Glasgow Lands Scottish Festival**
(Blandford) Stanley Park on
Western Ave, Westfield, MA
(413) 848-2816, (413) 848-2816
- 15 **Saline Celtic Festival**
Mill Pond Park, Saline, MI
(734) 429-4907, (734) 944-2810
- 15 **Loch Lomond Highland Games**
Balloch Country Park, Luss St.
(Near Loch Lomond) Scotland
01389 753533, 01436 672919
- 15-16 **Celtic Heritage Fair**
City Hall Grounds, Warren, OH
(216) 856-5432, (216) 856-5432
- 15-16 **Portland Highland Games**
Mount Hood Community College,
Gresham, OR
(503) 241-1124, (503) 293-8501
- 15-16 **Mid-Summer Scot-Irish Festival**
Valley Forge Convention Center,
King of Prussia, PA
(610) 825-7268, (610) 825-7268
- 16 **Edinburgh International
Highland Games**
Stewarts Melville Fields, Edinburgh,
Lo (Near Edinburgh) Scotland
0131 3192005, 0131 3192005
- 21-23 **New Brunswick Highland Games**
Old Gov't House, Fredericton, NB
(888) 368-4444, (506) 455-5578
- 21-23 **Virginia Scottish Games**
Episcopal High Schl, Alexandria, VA
(703) 912-1943, (703) 912-1943
- 22 **Arizona Highlands Festival**
Wheeler Park, Flagstaff, AZ
(520) 774-2334, (520) 774-2334
- 22 **Indiana Highland Games**
Zollner Stadium, Fort Wayne, IN
(219) 436-0705, (219) 489-0990
- 22 **Gathering of the Clans**
Duluth, MN
(218) 728-4548, (218) 728-4548
- 22 **East Durham Gaelic Festival**
Irish Cultural & Sports Center,
East Durham, NY
(518) 943-0697, (518) 943-0697
- 26-27 **Loch Ness Highland Gathering II**
Fort Augustus Abbey, Fort Augustus
01506 890914, 01506 890914
- 29-30 **Pacific NW Highland Games**
King County Fairgrounds,
Enumclaw, WA
(206) 522-2874, (206) 522-2541
- 30 **Scottish Irish Welsh Celtic Festival**
Wick Park, Leetonia, OH
(530) 427-1600, (530) 427-1600
- 31-1 **Colorado Springs Highland Games**
Colorado Springs, CO
(719) 487-1383, (719) 481-4597
- August**
- 3-6 **Texas Folklife Festival**
HemisFair Park, San Antonio, TX
(210) 458-2300, (210) 458-2235
- 5 **St Andrew's Society Highland Games**
Greenmead Historic Village, Livonia, MI
(248) 593-5068, (313) 832-1849
- 5 **Red Lodge Festival of Nations**
Town Center Civic Center,
Red Lodge, MT
(406) 446-1905, (406) 446-1905
- 5 **Spokane Highland Games**
Spokane Interstate Fairground,
Spokane, WA
(509) 489-4516, (509) 489-4516
- 5-6 **Scots Harmony Festival**
Atheneum Lawn, Griffin, IN
(812) 682-4488, (812) 682-4488
- 5-6 **Tam O'Shanter Scottish Games**
Stonehill College, Easton, MA
(508) 759-1124, (508) 759-1124
- 6 **Celtic Harvest Festival &
Highland Games-Lughnassadh**
Garden in the Heights, Houston, TX
(713) 880-1065, (713) 880-1065
- 12 **Central New York Scottish Games**
Long Branch Park, Liverpool, NY
(315) 463-8876, (315) 253-7912
- 12 **High Desert Celtic Festival**
Crooked River Park, Prineville, OR
(541) 447-3561, (541) 923-1702
- 12 **Whidbey Island Highland Games**
Greenbank, WA
- 12-13 **Pittsburg Scottish Festival**
Buchanan Park, Pittsburg, CA
(510) 439-7343, (510) 439-4842
- 12-13 **Colorado Scottish Festival**
Highland Heritage Park,
Highlands Ranch, CO (Near Denver)
(303) 798-0844, (303) 238-6524
- 18-19 **International Celtic Festival**
Hunter Mountain Ski Bowl, Hunter, NY
(518) 263-4223, (518) 263-4223
- 18-19 **Sevier County Heritage Festival**
Richfield City Park, Richfield, UT
(435) 896-6381, (435) 896-8461
- 18-19 **West Virginia Highland Games**
Oakles Field, South Charleston, WV
(304) 746-5552, (304) 727-9513
- 18-20 **Festival of Tara**
Gaea Retreat Center, McLouth, KS
- 19 **Huntington Beach Highland Games**
Huntington Beach, CA
(818) 400-3657, (818) 400-3657
- 19 **Maine Highland Games**
Thomas Point Beach, Brunswick, ME
(207) 364-3063, (207) 545-2152
- 19 **Missoula Highland Games**
Missoula Cnty Fairgrounds, Missoula,
MT
(406) 251-2616, (406) 251-2616
- 19 **Triad Highland Games**
Creekside Park, Archdale, NC
(910) 431-8482, (910) 431-8482
- 19 **Colony Park Scottish Festival**
East Amherst, NY (Near Buffalo)
(716) 689-1440, (716) 689-1440
- 19-20 **Celtic Highland Games**
Millsite Park, Myrtle Creek, OR
(Near Roseburg, Grants Pass)
(541) 673-7463, (541) 464-4547
- 25-26 **Lewisburg Celtic Legends**
Soldiers Park, Lewisburg, PA
(570) 524-2152, (570) 524-2152
- 25-27 **League of Celtic Nations
Highland Games & Festival**
Ellwood Park, Amarillo, TX
(800) 753-2752, (806) 374-2007
- 26 **Highland Games of the Quad Cities**
Mississippi Valley Fair Ground,
Davenport, IA
(309) 764-9886, (309) 788-8237
- 26 **Kalamazoo Scottish Festival**
River Oaks Park, Galesburg, MI
(616) 323-7482, (626) 323-8893
- 26 **Long Island Scottish Games**
Old Westbury Gardens, Westbury, NY
(Near New York City)
(516) 883-9396, (516) 731-1300 (day)
- 26 **Quechee Scottish Festival**
Quechee Polo Field, Quechee, VT
(Near Woodstock, VT)
(802) 295-5351, (802) 243-8409
- 26-27 **Highland Folk Festival**
Cashman's Highland Cattle Farm,
Delaware, OH (Near Columbus)
(740) 363-6073, (740) 363-6073
- 26-27 **Old Firehouse Winery Celtic Feis**
Geneva-On-The-Lake, OH
(Near Ashtabula, Cleveland)
(800) 862-6751, (216) 466-9300
- September**
- 1-3 **Pleasanton Scottish Highland Games**
Alameda County Fairgrounds,
Pleasanton, CA
(800) 713-3160, (650) 866-4921
- 2 **McLain Highland Festival**
wo Mile House, Carlisle, PA
(717) 249-6931, (717) 243-3437
- 2-3 **Scottish Clans Heritage Festival**
Bethel, MO
- 2-3 **Capital District Scottish Games**
Altamont Fairgrounds, Altamont, NY
(518) 438-4297, (518) 438-4297
- 2-3 **Black Hills Highland Games**
City Park at Woodle Field, Sturgis, SD
(605) 347-2762, (605) 347-2762
- 7-10 **Long's Peak Highland Festival**
Recreation Fields & Fairground,
Estes Park, CO
(800) 903-7837, (970) 586-6308
- 8-10 **Ligonier Highland Games**
Idlewood Park, Ligonier, PA
(412) 851-9900, (412) 741-6069
- 8-10 **Kelso Highland Festival**
Downtown, Kelso, WA
(360) 423-0900, (360) 423-0900
- 9 **Western Kentucky Highland Festival**
Carson Park, Paducah, KY
(502) 443-2064, (502) 443-2064
- 9-10 **MS Heritage Society Celtic Festival**
Jim Buck Ross Agr Museum, Jackson,
MS
(601) 366-8836, (601) 992-2054
- 10 **Scots-Irish Festival**
Entire Town, West Martinsburg, NY
(315) 376-9396, (315) 376-4277
- 15-17 **New Hampshire Highland Games**
Loon Mountain Ski Resort, Lincoln, NH
(800) 358-7268, (603) 229-1975
- 15-17 **Evergreen Scottish Clanjamfry**
Evergreen Presbyterian Church
Memphis, TN
(901) 353-4433, (901) 274-3740
- 16 **Fresno Highland Games**
Coombs River Ranch,
Madera County, CA
(209) 226-8549, (209) 226-8549
- 16 **Youngstown Scottish Festival**
Wesleyan University, Boardman, OH
(843) 529-1020, (843) 529-1020
- 16 **Charleston Scottish Games**
Boone Hall Plantation
Mt Pleasant, SC
(843) 529-1020, (843) 529-1020
- 16 **South Dakota Highland Festival**
Baker Field, Scotland, SD
(605) 583-2747, (605) 583-2747
- 16-17 **Chicago Celtic Fest**
Grant Park, Chicago, IL
(312) 744-3315, (312) 744-3315
- 16-17 **Maryland Renaissance Festival**
Crownsville, MD
(800) 296-7304, (410) 266-7304
- 16-17 **Oklahoma Scottish Games**
Chandler Park, Tulsa, OK
(918) 499-2585, (918) 499-2585
- 16-17 **Shawnee Mt Scottish Games**
Shawnee Mountain Ski Area,
Shawnee-On-The-Del., PA
(570) 421-7231, (610) 825-7268
- 22-24 **Alabama Highland Games**
Wynnton Blount Cultural Park,
Montgomery, AL
(334) 361-9631, (334) 244-9333
- 22-24 **Sebastopol Celtic Festival**
Sebastopol Community Center,
Sebastopol, CA
(707) 829-7067, (707) 829-7067
- 22-24 **McPherson Highland Games**
Lakeside Park, McPherson, KS
(800) 524-8022, (316) 241-2968
- 22-24 **Days of the Scots**
John Knox Ranch, Fischer, TX
(830) 935-4568, (830) 935-4568
- 23 **Grand Junction Highland Games**
Intermountain Vet Mem Park,
Grand Junction, CO
(800) 962-2547, (970) 242-5119
- 23 **Williamsburg Scottish Festival**
Wmsburg Winery, Williamsburg, VA
(757) 587-8913, (757) 564-0130
- 24 **Mills Park Celtic Festival**
Mills-Norrie Memorial St Park,
Staatsburg, NY
(914) 889-4100, (914) 889-4100
- 30 **Dixon Highland Games**
Dixon May Fairgrounds, Dixon, CA
(707) 678-5354, (707) 678-5354
- 30-1 **Cincinnati Celtic Festival**
Coney Island, Cincinnati,
(513) 533-4822, (513) 533-4822
- 30-1 **Celtic Classic Highland Games**
Downtown/Historic Area,
Bethlehem, PA
(800) 360-8687, (610) 868-9599
- October**
- 6-8 **Flora Macdonald Highland Games**
Flora Macdonald Campus
Red Springs, NC
(910) 843-5000, (910) 843-5000
- 6-8 **TN Highland Games (HOTSC)**
MTSU Campus, Murfreesboro, TN
(615) 848-9193, (615) 848-9193
- 7 **Loch Lomond Highland Games**
Highlands Park, Ben Lomond, CA
(831) 479-1508, (831) 479-1508
- 19-22 **STONE MOUNTAIN HIGHLAND
GAMES & SCOTTISH FESTIVAL**
*Clan Buchanan Society International
30th Anniversary Celebration and AGM*
Stone Mountain Park, Stone Mountain, GA
(Atlanta) (770) 521-0228, (770) 521-0228

CLAN BUCHANAN SOCIETY INTERNATIONAL



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Cormack	Harper	MacCalman	MacCubbin	MacKibbin	MacQuattiey	Richardson	Waters
Cousland	Harperson	MacCalmont	MacCubin	MacKinlay	MacQuinten	Risk	Watson
Dewar	Leavy Lennie	MacCammond	MacCubing	Mackinley	MacWattie	Rush	Watt
Donleavy	Lenny	MacCasland	MacDonleavy	Macmaster	MacWhirter	Rusk	Watters
Donlevy	Macaldonich	MacChruiter	MacGeorge	Macmasters	MacWhorter	Ruskie	Weir
Dove Dow	Macalman	MacColman	MacGibhon	MacMaurice	Masters	Ruskin	Yuille
Gibb	Macandeior	MacColma	MacGilbert	MacMorris	Masterson	Spittal	Yool
Gibbs	Macaslan	MacColwan	MacGreusich	MacMurchie	MaWhitty	Spittel	Yule
Gibby	Macaslin	MacCormac	MacGubbin	MacMurphy	Morrice	Spittle	Zuill
Gibbon	Macausela	MacCormack	MacInally	MacNuir	Morris	Walter	

*Refers to Morrison of Perthshire only. All other Morrisons should see Clan Morrison