



THE Buchanan BANNER



HIGHLAND WEDDING EDITION



The Buchanan Banner

Magazine for the Clan Buchanan Society International

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On the cover Ian Buchanan Wedding 2019, Australia



OFFICIAL COAT OF ARMS OF CBSI,
THE MOTTO "COLLIGITE FRAGMENTA NE PEREANT"
GATHER THE PIECES LEST THEY BE LOST

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A message from the President



David Byrne.

CBSI President, Regional Director New England, Clan Historian and "he that speaks with sharp tongue"

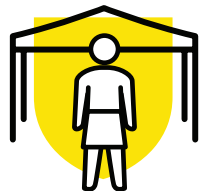
As always, there is a lot going on with the Society right now including many opportunities for you to become more involved in supporting your clan.



TAX DEDUCTIBLE



FUNDRAISING COMMITTEE



CONVENERS COMMITTEE



SCHOLARSHIP COMMITTEE



THROWING CLUB



APPAREL IN SHOP



For the Wedding theme: David acting as celebrant at the ceremony of his nephew Keith's and bride Janet nuptials

After 50 years as a registered non-profit organization, the Clan Buchanan Society International, Inc. has made an important change to its status. Effective December 2022 we became a Public Charity Organization under U.S. Internal Revenue Code 501(c)(3). Under this Code we continue to operate as a non-profit organization with one major change.

501(c)(3) status now allows the Society to accept charitable donations from persons in the United States which could be tax deductible for the individual. It will also allow our volunteer officers and clan tent conveners to deduct certain expenses they incur in performing their duties for the Society. Of course, the Society does not offer tax advice and any deductions taken must be determined by the individual.

The Society will now establish a **Charitable Fund Committee** to evaluate how best to solicit donations and, more importantly, what to use the funds for. We currently offer scholarships to our members but are looking to expand into additional projects in the United States and in Scotland. To help with that work we are seeking members who would be willing to join the Committee and make recommendations to the Executive Council for consideration.

The Committee will be an international one and meetings will be held virtually via the internet. If you would like to help us with this important work, please contact me david.byrne@theclanbuchanan.com.

In addition to the Charitable Fund Committee, we have several other committees available to our members who want to be more involved in the Society and the Clan Buchanan. The **Conveners Committee** is working with the hosts of our clan tents at events worldwide. They work at identifying qualified tent conveners, provide training and support and develop tent displays and informational materials. Our **Scholarship Committee** will soon begin to accept applications for the 2023 round of grants. They solicit applications, review them, and provide grants to members of the Society looking to enhance Scottish arts and athletics. Our newest committee is the **Competitions Committee**, also known as the Buchanan Throwing Club (more info on page 50). We are pulling together Highland athletics competitors from around the world to share information, camaraderie, and training techniques. New Throwing Club apparel has been created and is available to anyone who wishes to purchase it.

Also, in response to many requests from our members, the CBSI has re-launched an online shop where you can purchase Buchanan apparel and merchandise. You can now easily purchase our distinctive Black Lion shirts, hats, and other items to show your pride in being a member of one of Scotland's oldest and largest clans. CBSI Members receive a 10% discount upon check out. To make your purchase go to the [prominent links off our website](#).

It is an honor and a pleasure to serve as the President of the CBSI for another two year term. And, of course, if you have any questions or suggestions, please contact me at david.byrne@theclanbuchanan.com.



Looks fantastic

Well done on the Inauguration edition of The Buchanan Banner, looks fantastic, and some great articles!

John Buchanan via facebook
CBSI Victoria regent and Inauguration photographer

Great job

Just a quick note to say great job with the Banner

Cheers
George McAusland
CBSI Scotland Representative

Nothing less than Awesome!

What a great edition and it would definitely make for a wonderful commemorative book. What a thing to have to have chosen from 1,800 (or so) photos for this edition!

Thank you,
Christine Conlon
Clan Genealogist

Thankyou

Just went through the new banner edition and it is absolutely fantastic, I love the Inauguration tartan borders and all the photos from the event! We are all very grateful for the work you have put into this.

Best wishes as always,
Lucy Buchanan
the Chieftain of Leny

Exceptional

Obviously the content is exceptional with the coverage of the Inauguration but the revised layout of the Banner makes it so much easier to read with the elimination of all the sections that were continued on a second and sometimes third or fourth page.

Marie Gibson via facebook
CBSI Queensland regent and Tartan Advisor

Fun

It really looks lovely and has some wonderful information. One of my favorite features is the little humorous descriptions under the various authors' names ... fun!

Sandy Buchanan Johnson
via facebook



GREETINGS FROM THE LADY BUCHANAN

Wedding & Inauguration

Regarding the theme of weddings, it could be suggested that the Inauguration was a form of wedding, between the clan and the chief.

They have a **ceremony** in common as well as a form of words as well as a gathering between the involved parties. Both are happy occasions where many people are celebrating new beginnings.

Hopefully the inauguration marks a milestone and a new re-start for the Buchanan clan as it is back as a complete clan again in the official sense.

All weddings have **wedding videos**. Except this time it will be in the form of a documentary on the BBC! But as canny Scots we have secured our own video version of these events from our 'inhouse' very talented cinematographer, Connor Buchanan from Australia.

Connor, who studied film making at University, borrowed one of the BBC's film crew's cameras and filmed the inauguration himself. The footage he took, make up a film of the event. Some of this footage has already made it onto GB News, a TV station in the UK. Our very own Buchanan Banner Editor, Matt Buchanan, also used this footage to create a shorter 'highlights' film. Hopefully both Connor's edited film and Matt's abbreviated version will be used in the future in Buchanan clan tents or other places. These will be released soon after the documentary is released.

Weddings also have **official photographers** and ours was John Buchanan, aka Connor's dad! Filming talent appears to run in the family, as John took some amazing inauguration photographs of the event. Like wedding photos these images captured the essence of the whole event so well. In so doing, they have

preserved the memory of that weekend. This will help all those who could not make it and all those who may want to learn more about it in the future. Many of these photos can be seen in the previous Buchanan Banner.

Our **'wedding planners'** were Shona and Paul Gibson. They spent so much time and effort in arranging and holding the Inauguration event.

The **'close family'** were all those who came and helped out including those in the chief's court as joining in to support an event, which is what families do! Everyone else who attended were the 'extended family group', the second and third cousins and uncles and aunties. Their presence made the whole event real and authentic. Like a wedding everyone had made such a big effort to be in one place at the same time from many corners of the world.

There are many more analogies like we also had **a vicar**, Andrew Buchanan, **'best man'** Malcolm Buchanan and Buck Buchanan who was the **'toastmaster'** but I imagine you get the picture by now.

We were also really grateful for the sheer effort people put into support this event.

So whilst ours was not the typical 'wedding' we all take our **'vows'** to support the Buchanan clan just as seriously.

Turning to the subject of real weddings, Mike and I wish Andrea Hertzler and Trevor Paradis all the best for their wedding in June, as well as any other Buchanans who will be getting married this year. May this be the start of a new happy and fulfilling life together.

A photo of Mike and my wedding which was quite a few years ago now!



GATHER THE PIECES LEST THEY BE LOST

Chiefly contention

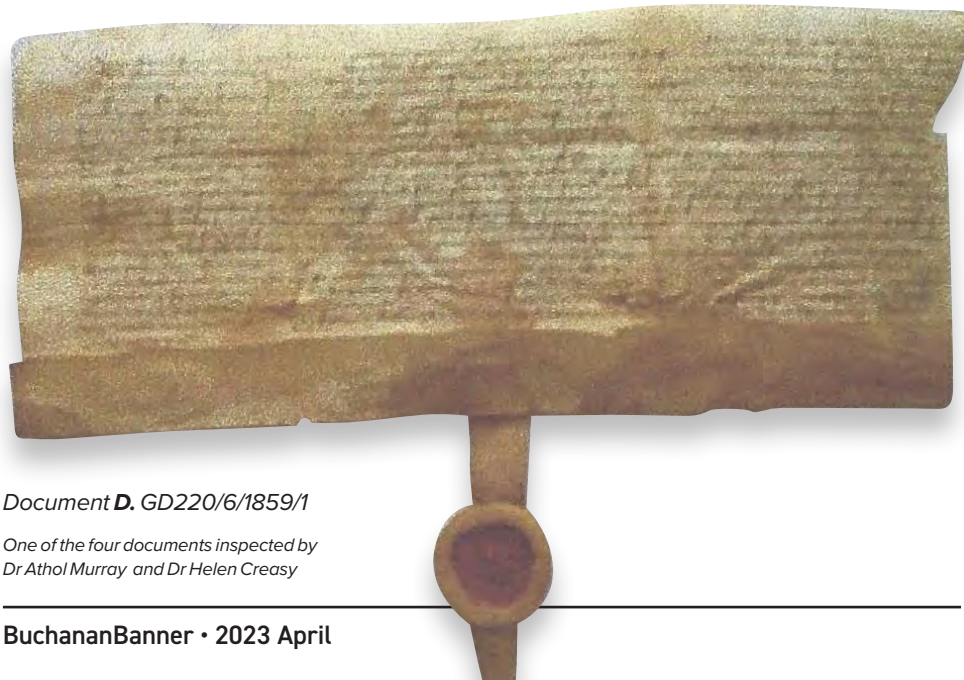
There has apparently been a sentiment within certain CBSI circles, that a descendant of Buchanan of Drummakill should have been considered the rightful chief of Clan Buchanan...

So much so that the Chiefs genealogist and Chiefly Petition Coordinator: Hugh Peskett, invested a significant amount of time researching Thomas Buchanan as son of Walter Buchanan, 12th Chief; which revealed a suspicious document regarding Thomas's Charters...

The Buchanan of Drummakill line has a long and distinguished history with the Clan Buchanan and at one time was considered a cadet branch of the chiefly line. However, during the application and affirmation process of John Michael Baillie-Hamilton Buchanan as Chief of the Name and Arms of Buchanan, the only known historical document that confirmed the link of the Drummakill line to the chiefly line was determined to be invalid. It was the decision of the Court of the Lord Lyon, therefore, that the Drummakill claim was invalidated.

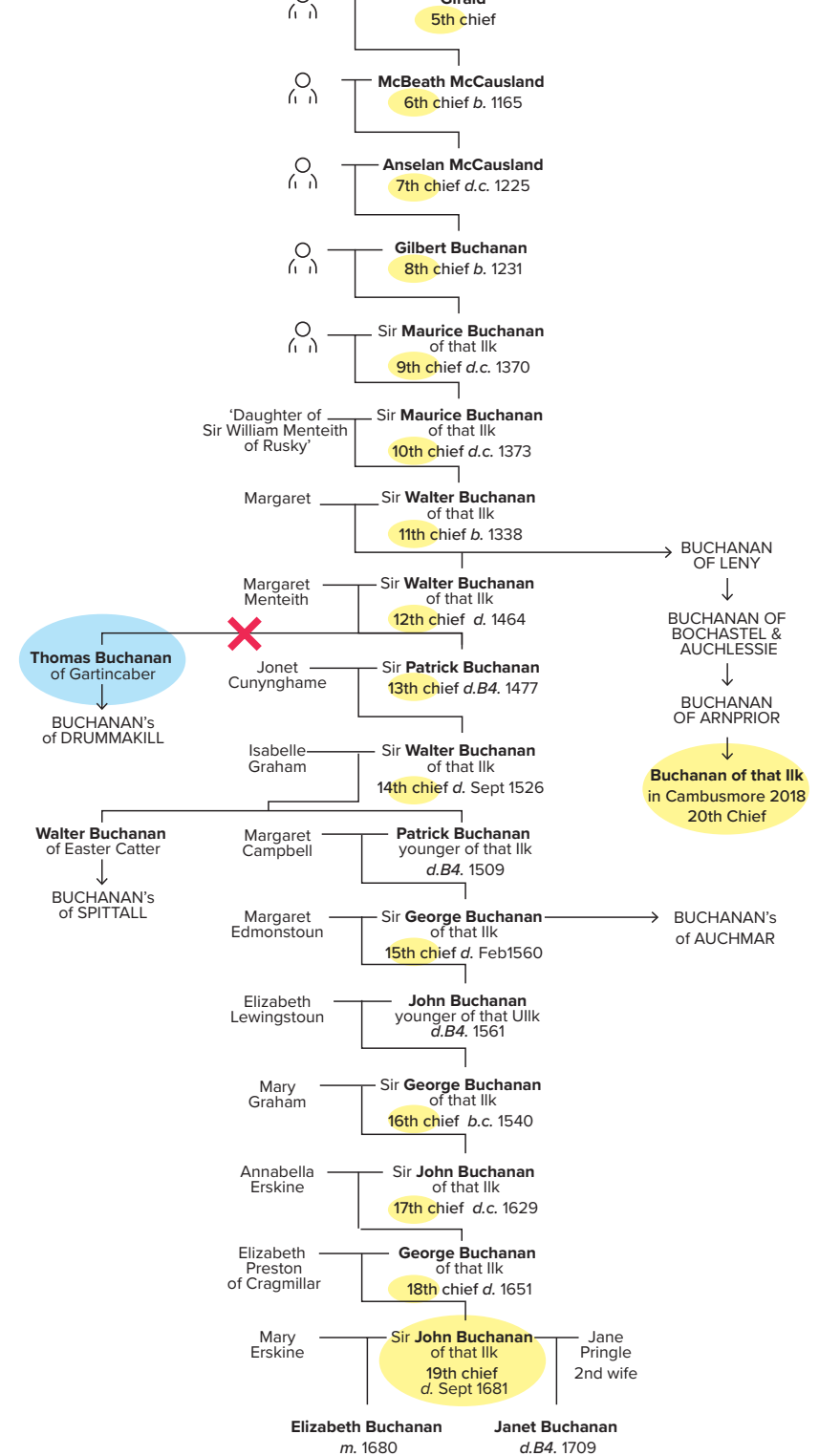
In researching Mike's claim, Hugh Peskett sourced a report from Dr Athol Murray – the former head of the National Scottish Archives – on the charter document from Thomas Buchanan.

Athol wrote two reports which described the different reasons why he thought the suspect charters were actually fake. Indeed he said that they were not just fakes but very poor fakes!



Document D. GD220/6/1859/1

One of the four documents inspected by Dr Athol Murray and Dr Helen Creasy



Chiefly contention *continued*

They got everything wrong, from the style they were written in, the wording used, to incorrect dates (such as one of the kings reigns!), to the group of people who actually witnessed the signing of these documents (apparently the same people tended to be used to witness most of these documents at different dates). Some were written in a style later than the date suggested and some were written so badly that he said this would not be found in similar authentic documents. Even the dates were not written as they should have been. These documents were also supposedly written in a short period of time when there were no copies made in the great seal of Scotland.

In referring to **D. GD220/6/1859/1**:

- “ 1. shows that Gartincaber was redeemed, at which point the original charter to Thomas Buchanan (or the forged substitute, **C.** would have had to be surrendered...”
- “ undoubtedly genuine, in which Patrick is designated ‘providus vir’ (a worthy man) and not as Thomas’s brother or even kinsman. The charter, in which Patrick Buchanan of that ilk calls Thomas, his brother, *is in a different hand* and, although the witnesses are the same the spelling of their names differs...”

- “ The sealing of the charter looks botched. The seal tag is in two parts, the one that presumably bore a genuine seal of Patrick Buchanan has been stitched to the one attached to the charter. As with the reversion the seal tag has been threaded through a double slit, but the charter’s seal tag is noticeably narrower than the slit...”
 - “ My conclusion is that the a forged charter was not written on a parchment bearing a genuine seal, but that a detached seal has been attached to a forged document.”
- Athol**

In referring to **B. GD47/3**

- “ This purports to be a confirmation by James III under the great seal...”
 - “ **GD47/1** provides useful points for testing the genuiness of GD47/3, which fails on every single one.
 - “ The writing and layout are quite unlike **GD47/1** and any other surviving charters of the latter part of James II’s reign or the first part of James III’s.
 - “ Witnesses on GD47/3 are minor landowners and others, none of whom appear in the great seal register in James III’s reign (ibid. 365-7).”
- Athol**

The 4 documents (spelling and case issues are as documented):

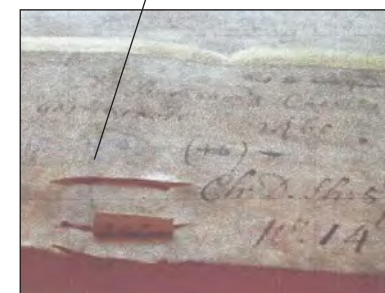
REF	NAME	CENTURY	WORDING
A.	GD47/1	17 th - 18 th	Charter of resignation of a part of the Lands of Drummiekill by King James to Donald Thoms
B.	GD47/3	1. 16 th	Kingis confirmioun of Croft Ewir
		2. 18 th -19 th	Confirmation Charter 20 Sept 1466
C.	GD220/1/D/5/1/14	1. 16 th	dns de bochquannen
		2. 16 th	the charter of Gartincaber to Thomas bochannan
		3. 18 th	Tho Buchanan’s Charter of Gartincaber 1460
		4. 18 th	Ch. D.Sh:5th Ble 1 no.14 On seal tag (not datable) 1461
D.	GD220/6/1859/1	1. 17 th	Reversione of Gartincabir grantit be Thomas Buchanan To Patrik Buchannan of that ilk im iiii lxi Redemit
		2. 18 th	13th Aug. 1461



Document C.
GD220/1/D/5/1/14
Front



Back



Chiefly contention *continued*

With dispute over parchment, The Buchanans also commissioned a historic paper restorer Dr Helen Creasy. She works privately but also restores many of the National Scottish archives. She found that a seal from one document had been cut off and stuck onto another one which had itself been doctored and had its seal removed. She used UV light to show that the animal skin from one part of the wax seal's leather strap attached to the document was different to the part of leather attached to the end wax seal!

In reference to **C. GD220/1/D/5/1/14:**

“ The tag is considerably narrower than the slits through which it is fitted, which may suggest it is not original to the document...

“ UV light reveals the two sections of parchment fluoresce differently confirming they are from different skins. This would indicate that the original seal-carrying section of the tag was cut off, and a different

one was attached, altering the appearance of the document.” **Creasy**

The Buchanans were invited to a ‘reveal’ meeting with Hugh Peskett, Helen Creasy, Dr Atholl Murray and his colleague. All the documents were displayed.

“ We did not know what his opinion would be when we went in. We soon found out though, as he was very definite in his views from the proof in front of him. He was from a different era when archivists had free reign to study all the archives and manuscripts when they were younger, so he knew pretty much every thing about all the collections in his former care/control.” **Buchanan**

“ I have argued that if C were genuine the handwriting would match D's and that it would not have been written on a different type of parchment. Both relate to a grant of Gartincaber by Patrick Buchanan to Thomas Buchanan and both name the

same witnesses, albeit with different spellings. As the forger could not have had access to D, he must have taken the witnesses from the genuine charter.”

Athol

The CBSI has long affirmed that the pronouncements of the Court of the Lord Lyon govern all questions of this sort. The CBSI continues to abide by those decisions. We acknowledge that there is yDNA evidence that supports the Drummakill position that the line was indeed connected to the chiefly line, but DNA evidence does not provide the circumstances of that connection and specifically does not confirm the legality of the connection which only documentation can provide. Furthermore, the Court of the Lord Lyon does not consider DNA evidence in its decision making.

“ One matter is quite clear. Although Auchmar made use of the forged documents, he had nothing to do with the forgeries. If we look at motive and opportunity both point to a Buchanan of Drummakill. The clear motive was to connect their family with the chiefly family of Buchanan of that ilk. The opportunity must lie within the period during which the lairds of Drummakill held Gartincaber.” **Athol**

Put simply: Thomas Buchanan of Gartincaber may well have been a Buchanan through-and-through, but he was not the son of the 12th chief Sir Walter Buchanan nor brother of 13th Chief Sir Patrick Buchanan

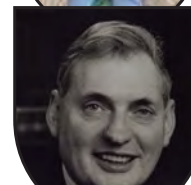


Inquiry and editing by Matt Buchanan

PS: A descendant of Buchanan of Drummakill!



Genealogist and Chief Petitioner Hugh Peskett

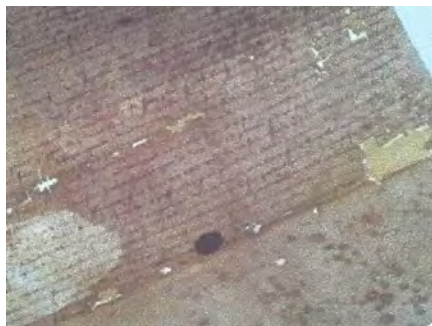


Dr Athol Murray, historian, scholar and former Keeper of the Records of Scotland.



Dr Helen Creasy BA. DipConsFineArt, ACR Paper and photographs

Document **B. GD47/3**



By observation and UV lights, Creasy was able to demonstrate where elements had been doctored

FOOTNOTE

And just a reminder regarding the other aspects of the process, The Buchanan:

- was born and raised in Scotland
- his residence *in Scotland*, the clan seat, has been in his family since the 13th century
- has precisely traced his lineage back to Sir Walter Buchanan of that ilk *b. 1338*
- has proven that he is a person of impeccable character
- and publicly called for anybody else that might have a claim, to step up; through the [media](#) and the [CBSI](#)
- And, is willing to actually be the chief!



SEPTS OF CLAN BUCHANAN

The Watsons

Origins of the Watson Name

The name Watson is a contraction of “son of Walter”, with Walter itself derived from the Old High German name Walthari, meaning “powerful ruler” or “ruler of the army”. In Old English, the names Wat and Watt are diminutive forms of Walter, and in Old Scots we see a range of equivalents, including Wattie, Quhat and Qwat. This gives rise to a good number of variants of the name, including MacQuat, MacQuattie, MacQuhat, MacQwat, MacRowatt, MacWalter, MacWater, MacWatson, MacWatt, MacWatters, MacWattie, Vatsoun, Walter, Walterson, Wasson, Waters, Waterson, Watson, Watstone, Watsoun, Watt, Wattie and Wattson. We have also recently become aware of the Gaelic variants MacBhàididh and MacBhàtair. We first see the names Watson and MacWattie recorded in Scotland in the 14th century. It should be noted that there is no suggestion that the different variants are in anyway genetically related, as it is likely that the name (and its variants) arose independently in many instances.

As we research individuals that did leave historical records, we see early clusters of Watsons in Scotland’s main towns and cities. One thing that is remarkable about these early Watsons is that they are all holding similar positions in society regardless of where they are located: they are prominent merchants and burgesses and can often be found as Provosts and Baillies (civic officials equivalent to mayors and councillors). We know that at least some of these clusters were offshoots of the same family, and one area of current research is investigating whether there are links to other clusters. What we may never be able to determine with any certainty is what proportion of today’s Watsons are descended from these prominent historical clusters versus the number that are descended from “rank-and-file” Watsons (and their name variants) unless there is a significant increase in the number of people taking ancestral DNA tests!



By Shane Watson

CBSI Warden, President of the Clan Watson Society and human lamppost

“Clan” Watson

Briefly, there was a Clan Watson (without any connection to Clan Buchanan), but this family were not a part of the feudal highland clan system.

Clan Watson was recognised by the Court of The Lord Lyon as an armigerous clan; that is, a clan that once had a chief but does not currently have one. The last registered chief of the Watsons was the merchant James Watson of Saughton, whose arms were matriculated in 1818 and whose ancestors owned lands in Midlothian from the 16th century. We do have a contemporary reference that James’s father Charles was also chief of the name, but we have been unable to find any formal records validating this.

This clan has its own crest and tartans, and I am collating information here: www.clanwatson.org



A painting of Charles Watson of Saughton and Lady Mary Carnegie with a young James Watson and his Sister Anne

Shane Watson with the Chief of Buchanan at the Inauguration



The Watsons *continued*

Links to other clans, including the Buchanans

The Watsons are commonly associated with Clan Buchanan although, as with all such associations, there were geographical limits. Broadly speaking, the Watsons were associated with the Buchanans in Dunbartonshire, Stirlingshire and Perthshire in central Scotland. In the northeast of Scotland, particularly around Aberdeenshire, the Watsons are more typically associated with Clan Forbes. Of course, while these were the traditional territories associated with the Watsons, many families moved to other areas of Scotland for economic reasons.

We have identified **three areas of links** between the Watsons and the Buchanans:

The earliest association is through the Buchanans of Leny (or Lenny), one of the cadet branches of the Buchanan chiefly family as early as the 13th century. John Buchanan, the second Buchanan Laird of Leny, had a son called Walter, who went by the name of Wattie of Callintuy after his place of residence. Wattie's son John, who lived in the parish of Luss, adopted the custom of assuming his father's name and was hence known as John MacWattie. John MacWattie had nine sons, all of whom had children of their own, and the MacWatties quickly became quite numerous!

The second association we find is in mid-17th century Dumbarton, another location in which we see Watsons referred to a merchants and Provosts. In a text documenting fighting over Dumbarton Castle between the Earl of Argyll and Provost Sempill, we see both a Robert and a David Watson mentioned in association with a George Buchanan and several other local dignitaries, including the Duke of Montrose, the Laird of Luss, Adam Calquhoun of Glinns, Walter MacAulay of Ardincaple, Mungo Lindsay of Bonhill and the Duke of Lennox. Two present areas of research here are into who exactly these Watsons were and whether the referenced George Buchanan is the same George Buchanan who was the 21st Laird of Buchanan

and whose great, great grandfather (also called George) was sheriff principal of Dunbartonshire. We know a William Watson was Provost of Dumbarton around the same time, and that a Margaret Watson lent a thousand merks to the burgh but are yet to find documentation linking Robert, David, William and Margaret Watson as kin. One thing that is clear is that prominent Watsons were mixing in high society and in the same circles as George Buchanan.

The third area in which we assume the Watsons and the Buchanans would have come into contact is in 17th century Midlothian. Sir George Buchanan, the 21st Laird of Buchanan, married Elizabeth Preston, daughter of Preston of Craigmillar, and acquired the estate of Craigmillar, which was subsequently inherited by his son John, the last of the ancient Lairds of Buchanan. The estate of Craigmillar is around 7 miles to the east of the lands then owned by the Watsons of Saughton. We also know that the prominent landowners and merchants of Midlothian mixed in Edinburgh high society so, although we have not yet found evidence of a link, it is very likely that the Watsons of Saughton and the Laird of Buchanan would have been known to each other.



The crest of "Clan" Watson shows a sprouting oak grasped by hands issuing from clouds.

Septs of the Buchanans

It is important and interesting to uncover the links between Septs and Associated families of the Clan Buchanan. It can be tough to definitively trace families (that might not have been chiefs, leaders or notable persons) but with your help we can piece it together.

If you're reading this, then you are a Buchanan or Sept of Buchanan, and probably know a bit of how your family is associated with Buchanan, and we've love to fill in some of the blanks. On our website, we have pages for prominent Septs, with links off www.theclanbuchanan.com/about like www.theclanbuchanan.com/watson

If you'd like to help out, especially if you'd like to represent one of many other Buchanan septs, please drop CBSI a line on marketing@theclanbuchanan.com. Volunteers might like to act as focal points for research into their particular name group, to respond to queries and to provide material for the CBSI website and for Buchanan stand clans. In return, you have an amazing opportunity to leverage the resources and the reach of CBSI to engage with more people from your sept and to welcome them into the CBSI family!

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4. Heron, Alexander (1903) *The Rise and Progress of the Company of Merchants of the City of Edinburgh, 1681 – 1902*, Scotland: T. & T. Clark
5. *Coats of Arms Volume 2 Page No 178Z (1818) James Watson of Saughton*, Court of the Lord Lyon (from ScotlandsPeople.gov.uk)

SEPTS OF CLAN BUCHANAN

Sept families as Clan founding



By Mark W. Gibson

CBSI Warden, retired Major,
US Army and semi-professional
caterpillar wrangler

Those of us with Scottish roots who have joined clan associations or societies are well aware of the term “sept family”. We have all learned that families of various surnames may belong to a particular Scottish clan, or even multiple clans. When thinking of clan Buchanan, the surnames MacAuslen, Gibson, Watson and many others come to mind and are described as sept families of clan Buchanan.

Most of us are aware that sept families became part of the clan through different mechanisms. Some families joined the clan in order to ally themselves with a larger stronger family for protection. Others may have entered into agreements regarding land use. Some families may have been bound to a clan through marriage.

Another way that a family’s surname is associated with a Scottish clan is the simple fact that it is one of the founding families of the clan. Some of you may ask, “Wouldn’t that be the Buchanans?” The answer is not a simple yes or no.

As most of you may know, in the 12th century, “Buchanan” was not a surname, but was the name of the lands that our allied families inhabited. Prior to the early 13th century, the various families that were allied together in the lands of Buchanan, that beautiful region on the east shores of Loch Lomond, were not identifiable by surname, because inheritable surnames were not in use then.

But the practice of identifying families by an inheritable surname came into common usage during the 1200s, and various surnames began to come into common use in the lands of Buchanan. It was the son of a MacAuslan that adopted “Buchanan” as his surname, which was then passed on to his son, and then from father to son until the current day. One of his relations was *Thomas McCauslin, who changed his surname to Gibb* when he became a feudal baron. His descendants used the name Gibson, or Gibbs, and of course there were many variations in spelling (Gybbesoune, Gibsoun, etc.).

The point is that some families which are today considered septs of a clan are in fact foundation families of the clan. This is not to take away from other families which allied themselves with the Buchanan clan for various reasons as time went by. We are all part of the clan Buchanan and may be justifiably proud of that fact.

It is quite difficult for many people today to trace their ancestry far enough back to be able to determine exactly how that their family became associated with and then part of the Buchanan clan. But for some of the clan names, we know that they are families which were part of the clan from the very beginning, such as MacAusland and Gibson.

To learn more about the Gibsons, please go to:

www.theclanbuchanan.com/gibson



Mark W. Gibson;
“King’s Pride Piper”
for 2nd Battalion
75th Field Artillery
in Germany, 1980’s.
In McKay tartan



IT'S ALL IN THE DETAIL

Clan Crest, updated



By Matt Buchanan, CBSI Art Director, Web Master, Mage and Salmon chef

When I started doing things with the clan, I needed a nice strong brand. So I researched the countless versions of logos (or crests) there seemed to be, and illustrated the crest. This is the crest I've used on the website and posters. Since then, I have learned that almost everything is determined by a strict set of heraldic instructions, called a Blazon. The Blazon for our crest is:

"A dexter hand holding up a ducal cap Proper, tufted on the top with a rose Gules, within two laurel branches in orle Proper"

Translated, this means "A right hand holding up a Duke's cap that is decorated on top with a red rose, within two natural laurel branches that follow the inside outline of the belt"

And, technically speaking, how I or anyone illustrates those components is completely interpretive.

Some of the many crests I initially used for inspiration



My version



But, since then, I have learnt several important things, mainly via exasperated sighs from Malcolm Buchanan (Clan Herald).

The **torse or wreath** (the squiggly thing under the hand) must be yellow and black; as derived from principal colours of the chief's shield (the Rampant Lion graphic).

And now that we have a chief (as of 2018) the **belt needs to be black with gold outline** (not the pretty leather belt colour I was going for).

As such, this is the updated crest for Clan Buchanan including little details, such as a better rose and 'slips' on the cap (so it doesn't look like a crown).

This graphic is the pride and property of all clansfolk of Buchanan and should not be used for commercial purposes.



By Chris Conlon

CBSI Genealogist, white witch and compulsive mischief maker

Just a quick report to announce that the Genealogy project is going great-guns! Rapidly expanding and wildly satisfying.

So, if you haven't loaded your gedcom, what's wrong with you?

Remember, the Buchanan Genealogy archives are only available to CBSI members. Go to www.buchanan-genealogy.org for all the information



657 TREES



67,007 PEOPLE



23,721 FAMILIES



674 SOURCES



327 MEDIA



15,523 PLACES



1,391 NOTES



TARTANS REVIEW

Creating Order out of Chaos



David Byrne.
CBSI President,
Regional Director
New England, Clan
Historian and covert
Millennial

The earliest known tartan to carry the name Buchanan dates to the year 1800. It was one of Wilson of Bannockburn's 'Fancy Patterns'. A cloak of the pattern from that period exists in the National Museum of Scotland . In the ensuing 223 years we know at least 35 other tartan patterns received the name Buchanan. The 1800 pattern was asymmetrical meaning the sett (or pattern) does not reverse at the pivots, it just repeats at the pivots. Symmetrical tartans reverse at the pivot creating a mirror image of itself. The vast majority of tartans today are symmetrical, and the first Buchanan of that type appeared in 1831 and was also a Wilson design although modified slightly by James Logan. Being asymmetrical is one of the features of the Buchanan tartan that make it somewhat unique, along with the distinctive bright colors.

While a clan chief cannot prevent



Buchanan Cloak c.1800-10
Photo courtesy of the National Museum of Scotland

weavers or designers from including a clan name such as Buchanan for their patterns, a chief does have the ability to determine which tartans would be considered as official clan tartans. The clan chief can then request that designation for a registered tartan. Because the Clan Buchanan lacked a chief during those ensuing years when Buchanan tartans were proliferating no tartans received the designation of an 'Official' Buchanan Clan Tartan.

At the Clan Parliament held at Cambusmore in October 2022, our Chief Mike Buchanan expressed his desire to bring some order to the large number of Buchanan Tartans. In addition, he was looking for advise on the designation of one or more official tartans for the clan. To this end he established a **Comhairleach Breacanach** (Tartan Council) of Lucy Buchanan of Leny, Marie Gibson (Australia), and Stacy Harper (USA).

After consulting with The Buchanan, the Clan Buchanan Society International formed a Tartan Committee to include the Comhairleach Breacanach and additional participants from the Society; David Byrne, James Buchanan, Malcolm Buchanan, Barbie Buchanan Trapp, Chris Buchanan, and David Buchanan. The Committee began deliberations in November 2022 and made its final recommendations to The Chief in February 2023.

As the Committee began its work, one of their first decisions was to retain the services of



Peter MacDonald expressed an interest in helping Clan Buchanan resolve tartan issues, when discussing the Buchanan tartan at the Chief's inauguration

tartan historian Peter MacDonald, considered to be Scotland's foremost authority on tartans. He had previously presented a paper on the Buchanan tartans at the New Hampshire Highland Games in 2019. Peter prepared a summary of the 36 known Buchanan named tartans which was distributed to the Committee. This allowed the members to consider the history of these tartans as well as the details of the patterns and colors.



An early summary of Peter's report, extracted from the reports of the Scottish Registry of Tartans (SRT). Just a small display of the numerous versions of the Buchanan tartan

CONTINUED OVER



Creating Order out of Chaos *continued*

As discussions began around how best to sort the various tartans and how to rank them it became apparent that the criteria had to include factors beyond their history and when a tartan was first identified. Popularity and availability quickly became important to the ranking they received. While the asymmetrical design certainly became the more readily identifiable feature of the Buchanan tartans over the years, there were more than a dozen with this characteristic, all of which had a slightly different sett or pattern.

When the symmetrical setts were added, the number of tartans under consideration was daunting. Further investigation, however, revealed that most of these patterns were no longer being produced (if they had ever been in an appreciable quantity) so many of the designs eliminated themselves from consideration.

The Committee determined that having a tartan that was being mass produced and available in a variety of fabrics was highly desirable. It also indicated a tartan's popularity based on free market influences: mills produce tartan fabric that people will purchase.

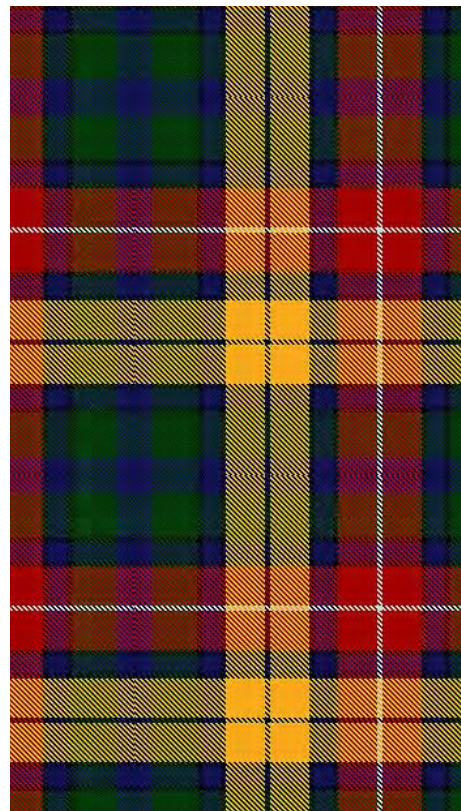
In addition, Mike Buchanan made it clear that it was not his intention to restrict the wearing of any of the various Buchanan tartans by our

clan members. While one of the Committee's goals was to recommend official clan tartans, it would also retain other tartans as being acceptable. Fortunately, the tartan patterns being produced by various leading tartan mills would show the way for many of them.

Two specific tartans soon emerged as the leading contenders for designation as the **'official' clan tartans**: the asymmetrical Buchanan Tartan SRT (Scottish Register of Tartans) #151 dated from 1850 and the symmetrical Buchanan of Leny dating from around 1960 and not included in the SRT. This is the tartan worn by The Buchanan and members of his family.

In defining a tartan pattern, the SRT only specifies the thread count with a generic color description, it does not account for the many shades of a color that are possible. For instance, green can be seen as a vibrant dark forest green, or a lighter shade of pale green. This is why you see a variety of color palettes variously described as modern (rich vibrant colors), ancient (more reminiscent of natural dye), and weathered (muted shades). The Committee felt strongly that while the Buchanan in Modern colors would be the primary official clan tartan, all the known color shades or palettes would be included in the 'official' category as long as the thread count remained true. Therefore, we have included with the asymmetrical Buchanan Tartan these **acceptable tartans**: Buchanan Ancient, Buchanan Weathered, Buchanan Reproduction, Buchanan Antique etc. The same is true with the Buchanan of Leny Tartan in Muted, Ancient and Weathered. This gives our clan members a variety of color palettes to chose from while still wearing an official clan tartan. All these variations are being produced today from a variety of mills.

Official Clan tartans



Official Clan tartan: The Buchanan asymmetric sett in Modern colours. To be known as 'the Buchanan'



Official Clan tartan: The Buchanan of Leny symmetric sett in Modern colours. To be known as 'the Buchanan of Leny'

↓ Acceptable variations



↓ Acceptable variations



Acceptable as these have a very similar Sett, but just slightly different shades of listed colors

CONTINUED OVER



Creating Order out of Chaos *continued*

Recognizing the popularity of another group of Buchanan tartans, the Committee added the designation of ‘Accepted’ clan tartans. While not official clan tartans, these are accepted and recognized as Buchanan; and should be worn with pride and prestige. They include the Buchanan Hunting in Modern colors from the Scott Adie collection dated 1850 (not yet SRT registered). This is believed to be the most popular of the hunting tartans and also includes a variety of shade variations such as muted, Hunting 1930 (navy stripe), and Buchanan Hunting Ancient.

The newly created Buchanan Blue by Locharron has gained in popularity in recent years. Although not easily recognized as Buchanan due to its predominance of brown and blue, the pattern is based on the Wilson’s asymmetrical sett which gives it Buchanan provenance. The Committee included it in the accepted category. Other tartans also included in the accepted category are Buchanan Dress SRT # 608 dated 1980, Buchanan Ancient Hunting SRT #604 dated 1955, Buchanan Dress Blue SRT #1672 dated 1980, and the Buchanan Dress Red SRT #1261 dated 1842.

The Buchanan Inauguration Tartan dated 2022, recently designed by Lucy Buchanan of Leny was placed in the category of Commemorative Tartans. Two individual Buchanan tartans, SRT #7351 and SRT #12099, are not considered as clan tartans.

An additional twenty tartans were categorized as unauthorized. These tartans, while named Buchanan, did not present with any historical connection to the clan or were deemed as a strictly commercial attempt to attract buyers from the millions of Buchanan clan folk worldwide.

Having the Buchanan Tartan in Modern colors now designated as the primary official tartan of the Clan creates a distinctive branding image. This tartan should be considered first when a tartan display is selected for a Highland games, Scottish festival, parade or other event.

It is easily recognizable and distinguishable from the thousands of other tartans now registered. The bold colors reflect the character of our Clan and should be displayed and carried with pride. We are fortunate that reliable sources for this tartan fabric are readily available.

By designating a variety of tartans as acceptable representations for our Clan, the Committee has given our members a variety of tartans to choose from for their own personal garments or displays. Obviously, the choice of color and pattern are a matter of personal preference. Your selection can also be influenced by how, where and for what purpose you intend to wear it. If you want to be recognized instantly as a ‘Buchanan’, even from a distance, nothing will suit that purpose more than the asymmetrical Buchanan in Modern colors. But if your taste runs to something more subtle our Chief has left for you a number of equally beautiful Buchanan tartans to choose from.

Accepted clan tartans



Buchanan Hunting – Modern



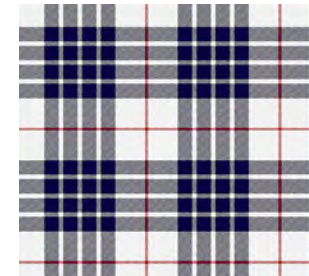
Buchanan Blue



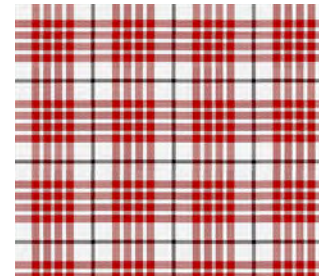
Buchanan Hunting – Ancient



Buchanan Dress



Buchanan Dress – Blue



Buchanan Dress – Red.
AKA the Canadian ‘T’ hose

Whatever your choice, wear it with pride – Clar Innis!



A full list of the Buchanan tartans; official, acceptable, accepted, commemorative, individual and unauthorized are online at www.theclanbuchanan.com/tartans

1 McDonald, Peter Buchanan Tartans: A summary for the Clan Buchanan Society International, Inc. 2023

2 “A tartan’s ‘Sett’ is what makes it unique. This is the ‘thread count’ that defines it - the sequence and number of colored threads which produces that tartan’s distinct look when woven in crisscrossing vertical and horizontal stripes.” Scotweb, 2022





SCOTLAND'S COLONIAL MISADVENTURE

the Darien Disaster



By **Matt Buchanan**, CBSI Art Director,
Web Master, Mage and knucklehead

Article revamped from an article that
appeared in BuchananBanner
#27-1 Winter 1999

The Darien scheme was a calamity so enormous that Scotland lost people, lost money, and lost its nationhood as a consequence.

The Darien expedition was Scotland's attempt to establish its own American colony in the 17th century, and became a taboo subject for centuries after....

Darien grew out of Scottish frustration.

The tale starts in 1693; at this time, while Scotland and England had shared a monarch since 1603, they were still largely politically and economically independent. England had denied the Scots access to overseas trade. Angered at being cut out of clearly lucrative enterprises, the Scots set up a homegrown East India company – its symbol was a rising sun and they called it “the Company of Scotland”. The scheme was intended to secure a wider market for Scottish traders as, under the English Navigation Acts, Scotland was deemed a foreign country, incapable of participating in the trading privileges of England.

Scotland was, in fact, the last of the nations to charter such an enterprise.

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the Darien Disaster *continued*

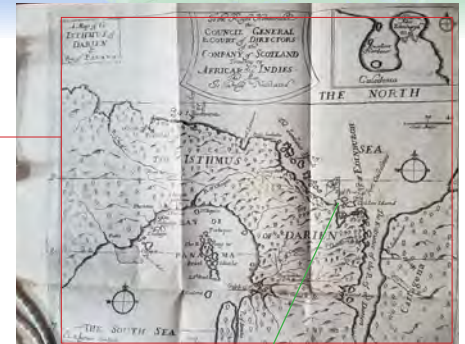
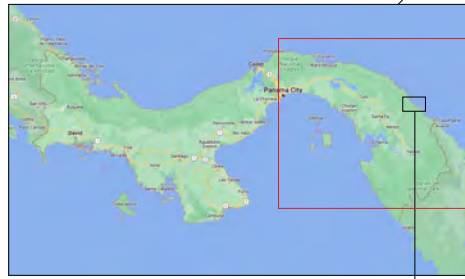
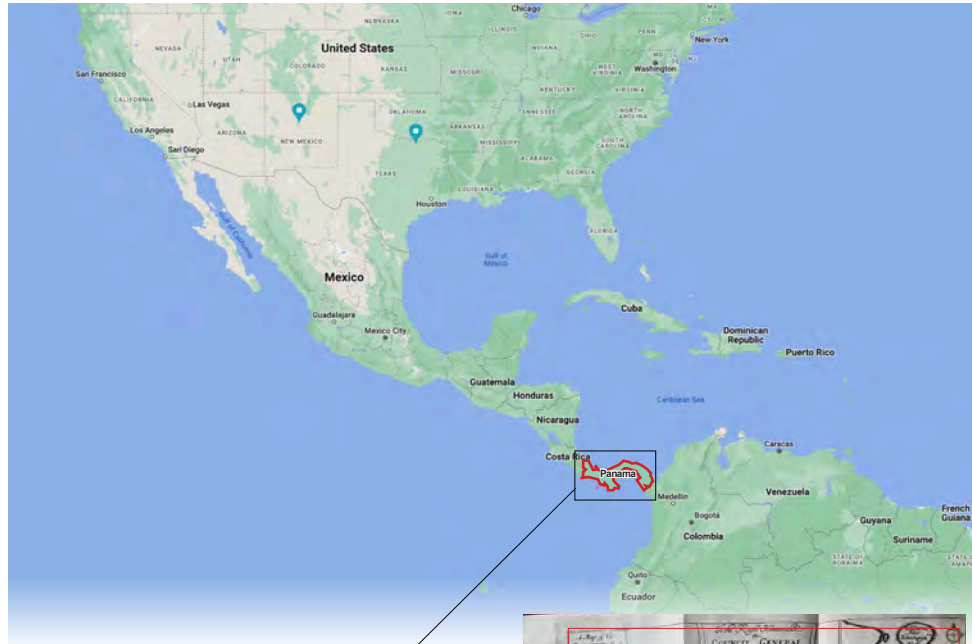
William Paterson (a Scot whose other major claim-to-fame was the foundation of the Bank of England), had made his first fortune through international trade, traveling extensively throughout the Americas and West Indies.

Upon his return to his native Scotland, Paterson sought to make his second fortune with this audacious scheme: **to create a settlement that linked the Pacific ocean and the Atlantic ocean.** Paterson helped to set up the Company to establish a Port on the Isthmus of Darien (in what is now known as Panama). It was claimed that the company would prosper through foreign trade and promoted Darien as a remote spot where Scots could settle. The plan was to cut a road through the Panamanian jungle, link the Pacific and Atlantic and set up a Trading Post on the coast of Darien.

The Company sought investment from Scottish establishment, English, Dutch and German investors. And the original directors were ½ Scottish, ¼ English and ¼ Dutch.



William Patterson, from "The writings of William Paterson, of Dumfrieshire, and a citizen of London" 1858 Special Collection – Spencer



However, under pressure from the East India Company, afraid of losing their trade monopoly, the English persuaded King William III (of Orange) that the scheme was contrary to English interests. The King banned his subjects in England and the colonies from helping out the Scots, and he persuaded the Dutch to boycott too. Leaving the Scots as sole investors.



The Scots forged ahead alone. In a burst of patriotic fever, thousands of ordinary Scottish folk invested money in the expedition, to the tune of approximately £500,000 – about half of the national capital available. Almost every Scot who had £5 to spare invested in the Darien scheme. Over 2,500 people volunteered (from a population of just 1 million) to travel on board the five ships that had been chartered to carry the pioneers to their new home where Scots could settle, including famine driven Highlanders and soldiers discharged following the Glen Coe Massacre.

Following the preparation of vessels and purchase of supplies, the first expedition numbering some **1,200 colonists** and seamen set sail at the end of **July 1698**. Their specific destination was a closely guarded secret – with sealed orders which were not opened until Madeira (west of Africa) was reached.

CONTINUED OVER

Anticlockwise from top; Panama in Central America; The location on Darien settlement in Panama; Puerto Escosio in Panama; the harbour; and the middle map shows "the settlement of New Edinburgh





the Darien Disaster *continued*

But, who had actually scouted this Promised Land? This remote spot where Scots could settle? **Well not Paterson apparently!** The pioneers had wrongly believed, on the basis of exaggerated talk and promotion by investors, sailors and pirates, that Darien was a paradise opportunity.

It was a depleted and less excited group of pioneers that arrived on the mosquito-infested scrap of land known as Darien on 30 October 1698. Many were already sick and others were quarreling as power struggles arose among the elected councillors. They struggled ashore and renamed the land Caledonia, with its capital New Edinburgh.

The first task was to dig graves for the dead pioneers, which included Paterson's wife. They built a Fort St. Andrew and established a town called New Edinburgh.

The colonists issued a proclamation declaring freedom of trade and of religion, sent friendly messages to the Spanish Governors and entered into negotiations with the natives for the purchase of land. News of their safe arrival and settlement in the Isthmus arrived at Edinburgh on the 25th March and was widely celebrated.

But there were no reports of any hardships...

The situation grew worse because of a lack of food, disease and attacks from hostile Spaniards. The native Indians took pity on the Scots, bringing them gifts of fruit and fish. Seven months after arriving, 400 Scots were dead. The rest were emaciated and yellow with fever.

Back in Scotland – January 1699, with their belief that everything was rosy; a vessel with supplies for the colony was dispatched from the Clyde, but was shipwrecked.

Four more ships set sail from Leith in November 1699 loaded with a further 1,300 excited pioneers, all blissfully ignorant about the fate of the earlier settlers.

These ships were so delayed that they did not reach Darien until several months after their expected arrival. Hardship was compounded because colonists were denied food and water at every port; under instructions received from England to the effect that “the Darien Colony was illegal”. By all accounts around one hundred and sixty members of this second party died on the voyage.

Meanwhile, at the colony, the hot season came and with it a host of tropical diseases. As the colony provisions ran short, and with no relief reaching them, the colonists died rapidly. Finally, after months of misery, sickness and semi-starvation, the remnants of the original 1,200 abandoned the Colony.

So the colony was abandoned in 1700.

Sadly, news did not travel quickly in the 17th century.

Upon arrival the second colonists found their worst fears realised: as they were equipped solely to augment and relieve an existing colony, rather than start again from scratch. Their position was even more precarious than the original group.

The fear of being driven out by the Spaniards led them to attack the Spanish fort at Toubacanti in January 1700. It is considered Independent Scotland's last military victory.

Compounding an already dire situation, the Scots were then subjected to sustained retaliation attacks at Fort St Andrew fort for a month, including a blockade of the harbour. The Spanish Commander, offered easy terms of surrender: agreeing to help them on their way if they left their guns and ammunition and promised never to return.

Barely 300 of the colonists were fit for duty by this time and deaths were at the rate of sixteen per day. After four and a half harrowing months the ships were boarded and the Company of Scotland Trading quit Darien for the final time.

CONTINUED OVER

Panamanian jungle -
definitely not Scotland



the Darien Disaster *continued*

Legacy

John Preble's 1968 book "the Darien disaster" wrote "there is nothing about the story which is heroic". Preble's book exposes the divisions in the leadership and offers a complex portrait of Patterson: he was a successful financier who helped found the Bank of England, yet he persuaded the Company of Scotland that Darien - a place he never visited - was a tropical utopia. "The directors of the company did not ask themselves why, if Darien was such a paradise, Spain had not already settled there," says Preble.

Spain had, in fact, a settlement along the coast of Columbia, but still regarded Darien as strategically important and eventually drove the Scots out.

Today the site of Scottish humiliation remains unoccupied and inaccessible. Although the ruins of Fort St Andrew remain, there is no sign of New Edinburgh, the town the company claimed to have built.

The waters are shark infested and the forest is live with mosquitoes, jaguars and vampire bats. Archaeologist Dr Mark Horton of Bristol

University describes it as "the most godforsaken part of the world". "It looks like a beautiful natural harbour. But the Scots did not realise that the wind only blows in One Direction. Once you get into the bay, you are stuck".

Alan McInnis, professor of Scottish history at Aberdeen University, says the Scots approached Darien with the same religious fervor that lay behind its early Covenanting wars. It is hard to imagine the sense of national disappointment when it failed. **Did it mean the Almighty was on the wrong side?** Everyone from little old ladies in Glasgow to members of parliament had invested in the Company of Scotland.

Only one ship returned (out of the sixteen that had sailed). Only a handful survived the return journey. Scotland had paid a terrible price with more than 2,000 lives lost. Together with the loss of the £500,000 investment, the Scottish economy was almost bankrupted.

The Darien Scheme crippled the country's economy to such an extent that it triggered **the dissolution of the Scottish Parliament** and led to the **1707 Act of Union** with England.

The Act of Union contained a clause promising compensation to individuals who is lost fortunes in the debacle. This is what Robert Burns refers to as "being bought and sold by English gold" in *Parcels of Rogues*, his poem of 1707.

The roots of the Scottish cringe may lie deep in this Panamanian jungle: the belief that, as a nation, Scots were inferior, incompetent and incapable of acting alone dates from Darien. It may also have triggered a tendency to blame the English for every misfortune.

Wallace conceived the exhibition on the back of a pirates tale!

However, the behaviour of the Scots in Panama provides reason to hold their heads high. Ted Cowen, professor of Scottish history at Glasgow University, comments that the settlers, to their credit, signed a treaty with the indigenous people that recognise their rights.

"The Indians preferred an alliance with the Scots to one with the Spaniards. The Scots were aware of atrocities of the past and wanted to project themselves as more friendly and sensitive"

Murdo McDonald travelled to New Caledonia several years ago - or Punta Escocis as it is still known - he lived among the Kuna people and was astounded to find the Scots legacy entered into their folklore. "The story is very much alive in Panama. The Indian leader we met was called chief Archibald. The people had incorporated many Scots words into their language, like "Manny" for "man". They sang songs that sounded like psalms."

In 1979, "Operation Drake" archaeologists uncovered relics of the colony, including tools, musket balls and a well during an excavation of its old fort. But the jungle soon reclaimed the site.

McDonald: "The largest suburb of Panama City is called Caledonia. Rich Panamanians like to think that they are descended from Scots". That Scotland entered into the Panamanian consciousness after such a short stay is extraordinary.

Though few of the surviving colonists returned to Europe, many travelled to Jamaica and the Americas to start anew there.

CONTINUED OVER

1979 "OPERATION DRAKE"

Christopher Sainsbury: January 1979: Operation Drake began several archaeological projects near Caledonia Bay (Puerto Escoces) on the Atlantic coast of Panama, 150 miles east of Panama City in the San Blas and Darien area.





the Darien Disaster *continued*



The Darien chest (c. 1695) was used to store money and documents associated with the Company of Scotland. Made from iron. Dimensions Length 1175, height 555, depth 615mm. Royal Museum, Edinburgh.

This failure cost 2,000 lives and lost Scotland a quarter of its liquid capital. The loss of such a huge amount of capital helped to push Scotland towards an incorporating union with England.

Source

[1999 Buchanan Banner](#)

[Wikipedia](#)

[historic-uk.com](#)

[gla.ac.uk](#)

[Reuters](#)

[Operation Drake](#)



1979 "OPERATION DRAKE"



Timeline

- June 1695** Company of Scotland trading to Africa and the Indies is formed by act of the Scots parliament. Subscription books open in London and Edinburgh.
- January 1696** London directors withdraw when House of Commons demands their impeachment, and King William III (of Orange) condemns Scots parliament for passing the act.
- February 1696** Company starts to raise £34,000 in Scotland. Enthusiastic rush of investors.
- April 1697** Efforts to raise funds in Hamburg and Amsterdam are thwarted by England.
- July 1698** Fleet of four Scottish ships leaves Leith carrying 1,200 settlers and cargoes to trade.
- November 2, 1698** 1st landing in Caledonia Bay.
- December 4, 1698** Treaty of Friendship signed with Indians
- February 5, 1699** Scottish ship, the Dolphin, captured by Spanish
- June 22, 1699** Colony abandoned because of disease, hunger and a proclamation from the English governor of Jamaica prohibiting colonists from helping the Scots in anyway. Only one of the five original ships makes it back to Scotland and fewer than 750 settlers survive.
- August 18, 1699** Unaware of the colony has been abandoned, second expedition sails with 1300 settlers from the Clyde to Darien.
- November 30, 1699** Second expedition arrives on Saint Andrews day to find the colony deserted. They send 500 men and all women to Jamaica - starting a long Scottish association with the island.
- February 15, 1700** Scots defeat Spaniards at Toubacanti. Rioting breaks out in Edinburgh when news of victory reaches Scotland.
- March 31, 1700** Scots in Fort Saint Andrew surrender after sustained Spanish attack. Colony abandoned. Ships are wrecked or captured upon return journey.
- May 1, 1707** Treaty of union signed. The Parliament of Scotland was adjourned and dissolved. Dissolves the Company of Scotland and offers compensation to investors.



CBSI Scottish Culture Scholarships 2023

Clan Buchanan Society International (CBSI) is pleased to invite applications for the first round of the CBSI Scottish Culture Scholarships for 2023.

The aim of the CBSI Scottish Culture Scholarships program is to increase the understanding, retention or promotion of Scottish Culture and ensure its future for CBSI members.

We encourage you to be inspired to work with us to meet this aim through a mutually beneficial scholarship. For example, you may have a Scottish talent (dancing, singing, piping, painting, cooking, heavy lifting, etc) that could be improved by a short course with a specialist instructor – in return you could deliver a talk and a short demonstration of your skill at the next Clan Buchanan tent or local Scottish activity.

These one-off scholarships are not limited to a particular art form or cultural activity but may support any activity or project that relates to traditional or contemporary Scottish Culture, particularly with links to Clan Buchanan.

- Applications are welcome from CBSI current financial members for an activity or project in which they are the participant or a financial member may apply on behalf of a youth participant under the age of 18 years.

- Maximum amount allocated in this initial scholarship round is USD\$1,000* however this total amount may be allocated across several small applications or one single application based on the merit of the proposed activities or projects.

* Funds will be distributed electronically to the successful applicant/s in the currency of their country however the total amount requested must not be higher than US\$1,000.

- **Timing of the rounds:**

Round 1 Applications open April 1 – May 31 2023

Round 2 Applications open July 1 – August 31 2023

- Closing date for the first scholarship round is May 31st 2023. Successful applicant/s will be advised as soon as possible after closing date of the current round.

- **Submission of applications:** Applicants to complete the Scholarship Application Form online and submit electronically through the CBSI website or links to that online application. Individual items of expenditure may be entered in the applicant's own currency but the total requested must be converted to USD\$ in the space provided prior to submitting the application.

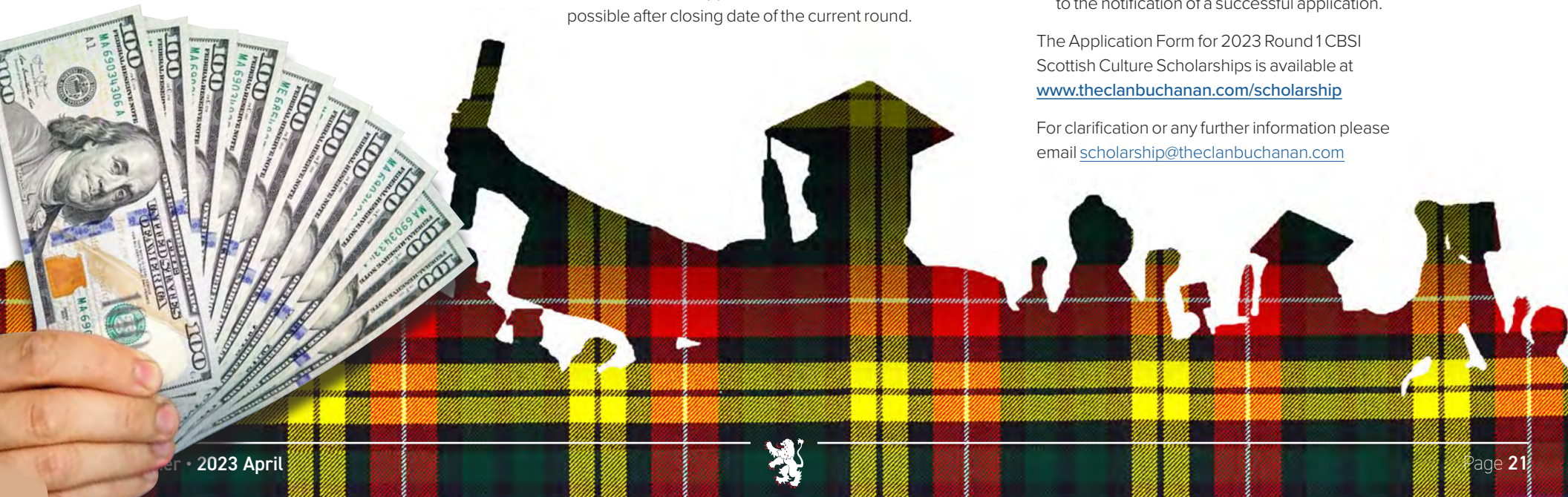
- **Distribution of scholarship monies:** Where possible, the scholarship monies will be electronically distributed directly to the financial institution (bank) of the payee.

- **Project summary:** When the applicant's project/activity is complete the committee will require a summary of the applicant's experience as a result of the scholarship and may also require an expenditure report (statement that money has been spent as agreed).

This may be as simple as a PDF form that can be downloaded from the scholarship section of the CBSI website. The project summary will be completed online, signed electronically and returned digitally. The appropriate report format will be attached to the notification of a successful application.

The Application Form for 2023 Round 1 CBSI Scottish Culture Scholarships is available at www.theclanbuchanan.com/scholarship

For clarification or any further information please email scholarship@theclanbuchanan.com





HIGHLAND WEDDING EDITION



PERSPECTIVE

Marriage and Wedding Traditions



By Chris Conlon

CBSI Genealogist, white witch and yoga denier

♦ *A Highland Dance*
David Allan (1744–1796)
Scottish National Gallery

Historically marriage has been a contract between men, bartering or buying land, prestige, titles, etc.

In a male dominated and oriented world, the oldest son inherited the father’s property and titles, leaving nothing for any younger sons. For fathers of daughters, marrying a daughter meant providing a bride price or dowry.

The price for a daughter could include animals, lands, titles or cash.

It wasn’t necessarily a very good deal for either of the couple. Non-inheriting sons might be sent to what felt like the ends of the earth to live in a place that was unfamiliar. A woman had no way to know what to expect from her husband, he could be abusive or a drinker or worse. Not to mention that a woman could be “set aside” for not producing any children, particularly male heirs. What a surprise DNA would be to those men who dumped their wives because they only produced girl children!

Marriage is supposed to have originated with Adam and Eve in the Garden of Eden. It is a custom known in almost

every society in the world. The institution of marriage means different things to different people and how it is perceived throughout history has changed significantly. It has taken numerous forms and evolved over time depending on various trends and shifts in viewpoint.

Marriage is a concept of a culturally recognized union between two people. This has not always been a universally accepted idea, however. The origin of the word “matrimony” comes from Old French *matrimoine*, “matrimony marriage” and directly from the Latin word *matrimonium*, “wedlock, marriage” (in plural “wives”) and *matrem* (nominative *mater*) “mother”. **CONTINUED**



Marriage and Wedding Traditions *continued*



Marriage was seldom about partnership

In most ancient societies' history of marriage, the primary purpose of marriage was to bind women to men, who would then produce legitimate offspring for their husbands. In those societies, men were accustomed to satisfying their sexual urges from someone outside the marriage, marry multiple women and even leave their wives if they could not produce children.

How old is the concept of marriage?

There doesn't seem to be a definitive answer for this question. The first records of marriage are from 1250 – 1300 CE, more data insinuates that the history of marriage could be as old as more than 4300 years. Marriages were conducted as alliances between families, for economic gains, reproduction and political deals.

Marriage as a concept has changed over time, different types of marriages have existed depending on the time and society. The idea of one man one woman may have been how it all began with Adam and Eve, but pretty quickly the idea of one man and several women came into being. Monogamy became the accepted practice in Western marriages in another 600 to 900 years.

Three types of marriages have historic evidence of use. **Polygamy**, where a male has many wives, **polyandry** in which a woman may have two husbands and instances where group marriages involve several men and several woman, called **polyamory**.

Arranged marriages are still in existence today, wherein parents or a third party "arranges" a marriage between two parties.

Common law marriage is not universally accepted, but it is a form of marriage that takes place without a civil or religious ceremony.

Exchange marriage has been conducted in some cultures and places; this form exchanges wives or spouses between two groups of people.

The more modern practice of marrying for love is only about 250 years old. This form of marriage is based on mutual love and attraction. Interracial marriage has been a hot button topic for many centuries. Looking at the history of marriages in the US it was only in 1967 that the US Supreme Court struck down interracial marriage laws after a long struggle, finally stating that "the freedom to marry belongs to all Americans".

The struggle for legalization of same-sex marriages has been similar, but also different. The statement of the US Supreme Court as shown above made same-sex marriage legality a logical next step.

Marriage became a civil or religious idea when a "normal" way to do it and what a typical family would mean was defined. Marriages were not always conducted in public, by a priest, in the presence of witnesses. In approximately the 5th century was the first time that the church elevated marriage to a holy union. It was in the 16th century that the modern style of marriage came into being. Then the question became, "who can marry people"? The power to pronounce someone was married was passed on to different people.

† The Highland Wedding, 1780. David Allan (1744–1796) Scottish National Gallery

CONTINUED



Marriage and Wedding Traditions *continued* 5 old wedding customs of Scotland

The còrdadh

In Gaelic-speaking communities, a còrdadh (agreement) would be made between the bride and groom a few weeks before the wedding.

This would take place in the house of the bride's father. Friends of the bride and groom would also be in attendance and a series of 'false brides' would be brought in, often with humorous results, especially when they included married or elderly women. Food, drink and laughter would be in plentiful supply. At the event, a friend of the groom pretended that he was looking for a wife or a servant for a certain man. The bride's friends were each brought out and the groom rejected them all as unsuitable, until the bride herself appeared.

The rèiteach

The rèiteach, or betrothal ceremony, would take place a week or two before the wedding. This was an informal gathering where the father of the bride-to-be was asked to give consent for his daughter to marry. In some areas, a friend of the groom would ask for the bride's hand in marriage on behalf of the groom but the bride would be referred to, not as herself, but usually something related to the bride's family's trade. If she was from a crofting family, she might be referred to as a lamb. The groom's friend would promise to take care of the lamb and look after it well. This would all be done in a very good-natured way. After the bride's father consented to the union, food would be served and this would be followed by singing and dancing until the early hours of the next morning.



Blackening

Soot foot and blackening

Another custom undertaken prior to the wedding was feet-washing. Friends of the bride would wash her feet in a tender manner in a symbolic act of cleansing.

Treatment of the groom was much rougher. His feet were covered in soot and feathers. Soot represented hearth and home and was thought to be lucky.

Over time, this tradition evolved to include the application of other substances, such as boot polish, tar, treacle, eggs and flour.

In time, it was no longer just the feet which were blackened. The groom (and sometimes the bride!) would be covered from head to foot in all sorts of difficult-to-remove substances. This custom became known as 'blackening' and is still fairly common in rural parts of Scotland. Once the couple have been captured and blackened, they are paraded through the streets for all to see.

The Wedding Scramble

The wedding scramble, (also known as the scammle or scatter), was a common occurrence in many parts of Scotland. The best man or groom would shower children with coppers and silver as the bridal party left the church after the marriage ceremony. On occasion, the father of the bride would also shower children with money as he and the bride-to-be left home to travel to the church.

Weddings could therefore be a very lucrative affair for the local children, who would spend their spoils on sweets and fizzy drinks. In some areas the children would shout 'Poor oot [Pour out] ye dirty brute, ye canna spare a ha'penny' in order to encourage the best man or groom to fulfil their duty. The custom was believed to bring good fortune to the married couple.

The bridescake

Wedding cakes are a common feature of Scottish (and most other) weddings today but in earlier times there would be a 'bridescake'. **This would be made by the bride's mother and was often made of scone or shortbread.**

A portion of the cake would be broken over the bride's head and it signified a fruitful marriage if it broke into small pieces.



A wedding scramble



FROM THE CLAN CHAPLAIN

Pipes, pomp 'n' pressure



By The Reverend
Dr. Andrew Buchanan

CBSI Chaplain and
Irish sympathizer

25 years ago I officiated at my first wedding and was probably more nervous than the bride. I was so nervous that, during the exchange of vows, I didn't notice that the photographer had positioned herself at my feet, faceup on the floor and in-between the bride and the groom. Just as we were completing the vows a flash went off, blinding the bride and the groom, and me. 350 weddings later I can say that, as weddings go, that was the worst.

We all know about stressful life events: Job changes, moves, sicknesses. But right near the top of the list is weddings – and that's a shame. Weddings should be a delight to plan and a pleasure to experience. On the Clan Buchanan International website, you'll find terrific information about having a Scottish themed wedding. Here (from my experience as a bagpiper and a minister) are some tips to make your wedding day easier.

Expectations

People will offer advice as you plan your day, but this is your wedding. It's not your mother's wedding – or your best friend from university's wedding. Whether it's what you're wearing, the location, the food, the music – receive the advice, figure out what's right for you, and then do what's right for you. **Don't be pressured to meet others' expectations.**

For example: More and more in America, young couples are choosing to forsake the multi-tiered wedding cake. It may sound like a small thing – but it's a huge expense, and takes a disproportionate amount of time during the reception. Last weekend I attended a wedding where the newlyweds had a small one-layer cake for themselves – and everyone else got hot cider doughnuts and frosted heart-shaped sugar cookies. It was fantastic – no dull cake cutting ceremony, no waiting for the cake to be served, and you had options for dessert. Plus, they saved a lot of money. **Do what works for you.**

License

You want to be sure you're **legally married, so mind the law.** In the United States, wedding laws vary from state to state. In Pennsylvania, no officiant is needed – just two witnesses and a license. However in Virginia, a licensed officiant (religious or secular) is required, along with two witnesses. Some states require blood tests to prevent consanguineous unions – while many have dropped that requirement.

Location

Some prefer the great outdoors, some prefer a sacred space. **If you're choosing outside, consider the elements.** I was at a beach wedding three years ago and no one checked the tidal charts. When they set up for the wedding the waves were thirty feet back. When the wedding began the water was 5 feet away – and by the end of the ceremony the happy couple were up to their ankles in saltwater. So check the weather, the tides, insects and sunset, and plan accordingly.

For those religiously minded, remember that **sacred spaces often come with rules**, which may or may not make sense – but honoring them is part of the process. Good clergy (of any religion) will be able to explain what's essential and what rules can be bent or broken.

Premarital counseling

Christian churches often require premarital counseling—and the requirements for that can vary widely. If your wedding is secular, premarital counseling can still be received from trained therapists rather than clergy. **Studies over the last four decades suggest that premarital counseling can reduce the likelihood of divorce by 50%** – so whether you're religious or not, it's worth considering.



Pipes, pomp 'n' pressure *continued*

Vows

If you're being married in a church, the minister will likely require that you use an approved set of vows – and that's not all bad. Church vows are tried and true – in the sense that they cover the basics, and they've been word-smithed over the centuries. The Anglican vows, for example, are compact but poetic, comprehensive but succinct.

If you're writing your own vows, consider that they are **promises about the future** and not an expression of your present or future love. When writing your own vows they should be forward leaning: Tell the other person what you will do, not how you feel – all the things to which you're committing, not the depths of your emotions. And keep it tight – I recently attended a wedding where the couple wrote their own vows – it took about five minutes for each person to read what they wrote – and yes, the congregation started checking their texts and emails.

Nutrition, hydration, rest and sunscreen

Weddings bring together family and friends, and a lot of partying – and that's wonderful. But take care not to drink too much the night before or on the morning of the wedding. **You want to remember this event** – and since alcohol is a depressant, it will subtract rather than add to the ceremony. Have fun – but also give yourself some time between your last drink and the wedding ceremony.

Additionally, stay hydrated – and if you're going to be in the sun (beach, golfing, pool) take care of your skin. You'll be looking at these photographs for years – and **sunburns don't make for great wedding photos.**

Bagpipes at your wedding

Finally, of course, you should hire a bagpiper.

First, scout around. Bagpipers come with ratings: Grade 5 is the beginner end of the amateur piper ranking. Grade 1 is the top. If you live anywhere near an urban environment, aim for at least a Grade 2 piper for your wedding day. You can find pipers using online talent agencies (like gigsalad.com) or just contact your local bagpipe band. Where I live in Virginia (USA), a grade 2 or higher piper will likely charge US\$250-\$350 for your wedding.

Second, decide when you'd like them to play. When I pipe at weddings, I'm often asked only to play as guests enter the church, but I'm happy to stay longer and pipe more. We can pipe the bride down the aisle, or pipe out the couple at the end. Sometimes the couple signs the marriage license in the service – and that's another opportunity for music.

Third, the bagpipes only have nine notes. If you want the piper to play "Stairway to Heaven" – that's not possible. However, there is a lot that we can play – so ask. And if you want the bagpipes to pair with a pipe organ (a good idea for Highland Cathedral), make sure that your piper has a b-flat chanter and "drone extensions."

Fourth, tune suggestions: There are thousands of bagpipe tunes. If unsure, here are some general guidelines: Before the service, ask for a selection of slow airs and 6/8 marches. For the processional: Highland Cathedral, Flower of Scotland, Longavall, or some other slow air or waltz can be a beautiful selection. For the recessional: Ask for a 2/4 march, which is up-tempo, lively, and gets people moving. During cocktail hour or as people leave the church: Ask for jigs and hornpipes. A good piper (grade 2 or higher) won't blink at any of these requests.

Again, see the [Clan Buchanan International website](#) for more tips on theming your wedding and Scottish traditions you can incorporate into the ceremony and the celebration afterward!



REFLECTIONS ON A SCOTTISH WEDDING

Emma Buchanan and Tom Thorsager

Emma is very proud of her Scottish heritage and loved that of the 13 kilts in this photo (including the tiny one on baby Hattie) 11 were from Scotland!

Tom has been welcomed into the Buchanan Clan but as he is Danish and doesn't have his own tartan he chose to wear a black kilt for the wedding. Emma's dad, Steven, flew out from Scotland for the dual role of Father of the Bride and Piper. Steve and Uncle Jeremy (holding baby Hattie) wore the Buchanan Hunting Ancient tartan and Uncle Geoff (sunglasses) wore the Buchanan Hunting Modern tartan. All others wore their own tartans.

Emma explained they incorporated a personal variation of a traditional Scottish handfasting ceremony. "Each of our parents came and tied a ribbon of their choice, with special meaning to them, around our hands. The four ribbons included the Buchanan Modern tartan, the Danish National Colours (red and white) from Tom's side, a green ribbon and a rainbow ribbon. We now have these ribbons hung up in our house."



Four ribbon handfasting

A traditional touch

Another traditional touch was a wedding gift of a quach given to Emma and Tom by the four men on the left of the photo who were Emma's friends from high school in Scotland. They travelled out from Scotland on holiday together especially for Emma's wedding. Emma and Tom shared whisky from the quach for all their toasts. A second gift of a box of individually wrapped Walker's shortbread ended up being wedding favours!

Some of the women wore touches of tartan and there was also Buchanan ribbon around all the candles etc.

What would you change?

When asked what in this wedding photo she would change with the benefit of more experience in helping people to wear Scottish attire, the first thing that popped into Emma's head had nothing to do with tartan – she would ask her Uncle Geoff to remove his sunglasses for this photo!

After giving this some thought Emma said most kilts belonged to the wearer except her cousin (5 in from the left) who hired his locally. "I would say his kilt is probably too long compared to the others. Also Tom's Aussie friend, far right next to the piper, borrowed his kilt so it is not properly fitted either and is too long. They all did great to line up so their socks became a pattern – I do not know if this was accidental though!"



The wedding party including family and friends of bride Emma Buchanan and groom Torben (Tom) Thorsager, and their little son Niko. Photo taken at Victor Harbor, South Australia in October 2016.





What is “Handfasting”?



By Stacy Harper

CBSI regent for Georgia and Tennessee. Chiefs tartan advisor and Shibari instructor

Maybe you’ve heard the word handfasting, or had a friend who said “We’re getting handfasted!” But you didn’t know what that meant. Handfasting is a shortened word for **Hand Fastening**. In other words, the hands of the couple are fastened together in a ceremony, sometimes as part of a wedding ceremony, or the handfasting is the wedding ceremony.

There is some evidence that this motion of tying the hands together is where we get the term “tie the knot.”

Although no direct source exists for the history of this ritual, as written records were not kept, most agree it’s a pre-Christian tradition, and may be of Celtic origin. By some accounts, handfasting was a trial marriage, lasting for one year and one day. In current day practice, some people incorporate a handfasting in their marriage ceremony. Because of the possible Pagan origins, some Christian churches have changed the name, calling it a hand binding or a hand joining ceremony.

Once Christianity took a foothold, more Christian ceremonies took place, but in previous centuries, only the very wealthy could afford a church wedding. Clergy were not always available, as there were not many. So, a ceremony took place without Christian clergy, in front of witnesses. In 1563, some European countries started requiring an officiant to make the marriage legal. By some accounts, a handfasting would serve as the wedding ceremony, and an official, legal, ceremony was performed when the clergyman visited next.

Moira Buchanan and Jeremy Hudson during their Buchanan handfasting ceremony on 18th July 2015 with the ruins of Castle Knock in the background – Isle of Skye, Scotland. Photo by Love Skye photography.



What is “Handfasting”? *continued*

Nowadays...

The way this ritual is performed varies widely from couple to couple, and many people conduct it their own way, taking elements from several different sources, or writing their own completely. Entire books exist with various ceremonies written out. What I will describe next is a couple of ways the ceremony can be performed.

In the most traditional, or oldest, ceremony, the couple clasps hands with right hand joined by the other person’s right, and left with left. From above, a bird’s eye view, the couple’s arms will look like the infinity symbol. The officiant then takes a cord, or ribbon (more about that in minute) and wraps it around the hands. In some religions the official dictates how long the couple must stay together, whether it’s an hour, a day, or longer. As a team, they learn to do many things together!

What’s the cord made of?

Well, it can be anything. You’ll see many sold on Etsy, some made from ribbons, or silk cording. You can even use pieces of tartan ribbon or fabric.

When my husband and I were handfasted, we used it as our engagement ceremony. We had read a great deal about it, and thankfully some dear friends agreed to perform it. We performed a cakes and ale section (offering one another food and drink, as well as an offering to the goddesses and gods) and then our hands were tied together. Our friends were very kind, knowing we had been dating for 2 years, so we only had to stay together for 30 minutes. After we took the cord from our hands, our friends tied it around a candle, shown in the picture accompanying this article.

We used a cord that we made. We selected 9 colors of silk cord, selecting colors of

significance. We also selected beads and stones that we strung onto the cords. We made three braids, using three of the 9 cords, then braided those three braids together.

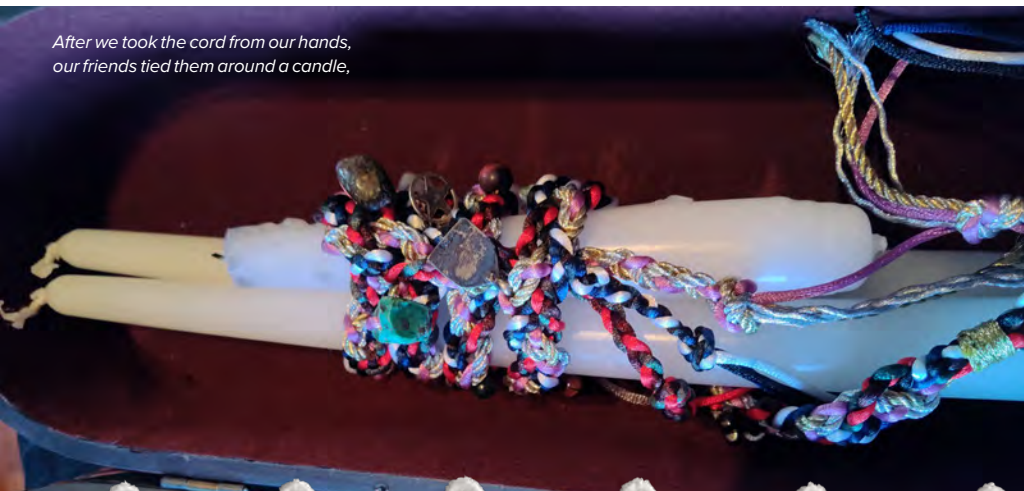
In addition, we had done a bit of reading about other rituals used in wedding ceremonies from Celtic, German and Ukrainian traditions, to represent all of our ancestors. We read that the bride’s family traditionally gives the groom a sword, or dirk, to “protect the home.” As my parents were no longer living, I presented my new fiancé with a dirk. We read that the groom usually gives the bride a piece of jewelry. Some Celtic couples use brooch, sometimes referred to as a luckenbooth, and that is later pinned on the blanket of any children of the couple, to help ward off evil. My fiancé chose to give me a beautiful engagement ring.

We also used a goblet for the ale portion of our ceremony. We used a quaiche (pronounced quake), too, to hold our cakes. Although a quaiche is usually used as a hospitality cup to offer others a dram, they are often given as a trophy. We wanted to include ours, so we placed our little pieces of gingerbread that we used as our cakes, in our quaiche. Both of these can be seen in pictures with this article.

If you’d like to do more reading about handfasting, a LOT is available online (especially at www.theclanbuchanan.com/weddings), but be cautious of the sources. In addition, one book you may consider for your ceremony is “A Romantic Guide to Handfasting Ceremonies” by Anna Franklin - [Amazon](https://www.amazon.com)



Our goblet and quaiche...



After we took the cord from our hands, our friends tied them around a candle.

Handfasting blessings

After the Bride and Groom exchange rings and continue to face each other; holding each other's hands – the officiate wraps their hand with the tartan scarf / sash. The officiate then names the clan / clans and says something like... *Here are some ideas:*

With the exchange of rings and this handfasting you are now bound one to the other with a tie not easy to break.

Take this time of binding as your vows are made to pledge to learn what you need to know so that you may grow in wisdom and love for each other.

And pledge your marriage will be as strong as the clan(s) that surround you and support you.

That your love will last as long as the story of your family which has been passed down from generation to generation in this life and beyond.

These are the hands that will love you.

These are the hands that will hold and comfort you through the years.

These are the hands that will give you support and encouragement.

These are the hands you will each work with, create with, and use to build a life together.

The knots of this binding are not formed by these cords but instead by your vows, the promises you make in your hearts and uphold each day through your actions.

Remember, you hold in your own hands the making or breaking of this union.

Just as your hands are now bound together, so too, are your lives.

Because you cannot always be physically joined together,

you will each give to the other a wedding ring to symbolise that connection.

It will be worn on your hand as a constant reminder

of the bond shared between you as a married couple.

Today you are holding the hands of your best friend, young and strong and full of love for you, as you promise to love each other forever on your wedding day.

These are the hands that will work alongside yours as together you build your future.

These are the hands that will passionately love and cherish you through the years and will comfort you like no other.

These are the hands that will hold you when fear or grief fills your mind.

These are the hands that will wipe tears from your eyes, tears of sorrow and tears of joy.

These are the hands that will tenderly hold your children.

These are the hands that will help you hold your family together as one.

These are the hands that will give you strength when you need it.

And these are the hands that – even when wrinkled and aged – will still be reaching for yours and expressing the same tenderness they do today with just a touch.

And, some from the movies....



Claire and Jamie Fraser; Outlander

"Ye are Blood of my Blood, and Bone of my Bone

I give ye my Body, that we Two might be One

I give ye my Spirit, til our Life shall be Done"



William Wallace and Murro; Braveheart

"I will love you my whole life – you and no other"

"And I you – you and no other – forever"



Robb and Talisa; Game of Thrones

"I hereby seal these two souls, binding them as one, for eternity"

"Father, Smith, Warrior, Mother, Maiden, Crone, Stranger

I am his/hers and he/she is mine

from this day until the end of my days"



Connor and Heather MacLeod; Highlander

"You cannot possess me for I belong to myself.

You cannot command me, for I am a free person.

But I pledge to you that yours will be the name I cry aloud in the night and the eyes into which I smile in the morning."



Scottish wedding tips

- 1 Make sure your officiant knows what hand-fasting is and how to do it.
- 2 Getting marched down the aisle by a bagpiper is awesome.. make sure you find a good one.
- 3 Guys - make sure you know how to tie the Ghille brogues so that the laces don't fall to your ankles with the walking and standing of the ceremony.



1 Always buy your kilt and fly plaid from the same company to make sure they match. Even the same variation can be different from different suppliers if you're not careful.

2 If your wedding is outside in North Carolina USA in February, watch for ice...

Joe and Cait Gibson

Photos by Johnson Coe Photography inc. the back cover



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A RENAISSANCE WEDDING

Wedded 'Over the Anvil'

Our first date in October 1999 was a day spent at the Maryland Renaissance Festival. We had met a few times before; friends of friends kind of thing. I had been attending Renaissance Festivals for several years before this, so I was in kilt for our first date. She pulled together an outfit from things found in the back of her closet, and it was a rather nice outfit for owning no "proper" garb. We hit it off, and as they say, that was that. We had visited a few other Faires in the meantime, and we had both stocked up on new garb.

We had been dating almost a year when the Maryland Renaissance Faire opened in August of 2000. By this time we had toured many Renaissance Festivals up and down the east coast, and by now we had both expanded our collection of attire. We decided we loved the look of formals, or Nobles attire, and that we needed formals as well. In our search for the finest vendor of formals, we realized that the best we had found was none other than our very own 'Noblesse Oblige' at the Maryland Renaissance Festival. So, we took an afternoon and picked out our garb. We each tried different styles until we found what we liked. Then came the color (green), the fabric (velvet), the trim (red, gold, and green). I got my doublet with a matching pair of tights.

Three months later we found ourselves on vacation in Edinburgh, Scotland. After spending much of the day touring Edinburgh Castle, we decided to wander the shops just down the Royal Mile from the Castle. We stopped in the Edinburgh Woolen Mill to look into a kilt. I had known the girlfriend's family name was under one of the associated septs of Clan Buchanan, so we looked for a nice bit of Buchanan for the trip home. I wound up with 10 yards of good weight wool at a reasonable price, and she picked out a very nice sash.

*Laurie McCubbin Williams
and David Williams*

Written by David



Wedded over the Anvil *continued*

Upon arriving back home in the States, we set about combining some of our recent purchases. By purest accident, the new kilt and sash worked better than they had any right to with the colors in the doublet and the dress.

A few months later we decided to get married, and since we already had such wonderful formal outfits, we decided to get married in them, rather than the standard tux and white dress.

This was also a great opportunity to wear my sword, and the soon-to-be wife researched Elizabethan Ladies head coverings to make her own veil for the wedding.

As it happens, during this period I was also a part-time blacksmith on the weekends for a Colonial

living history museum set in the late 1700's.

We thought it would be a grand idea to get married in our formals over the anvil.

We asked those in charge of the museum, and permission was granted (for a small donation to the facility, of course). We sent out the necessary invitations, and when the weekend arrived, we set up chairs, and several of our friends helped clean up the blacksmith shop. That anvil had never been so lemony fresh and clean before or since.

After we set the date, the theme, and the garb, we learned of Gretna Greene and the tradition of getting married over the anvil.

Our officiant was to be a friend who was able to do the civil (legal) portion of the wedding, with the ceremony written by us. Overall, one

of the least expensive weddings I've heard of, since we already had the garb, and I worked at the venue.

But right before our wedding, 9/11 happened, and since our officiant was a government contractor, he was unable to perform our wedding due to long hours at work. So we called upon another friend of ours (who was not legal to do the civil portion) to do the ceremony. Which meant that we had to get married at the courthouse (legally) prior to us getting married over the anvil (ceremonially). It added a tiny wrinkle to our story which was easily overcome, and made the day that much more special.

Our wedding anniversary is now officially two days of celebration.

The tale of Gretna Green



In the middle of the 18th-century English law, lords approved new laws to tightened marriage arrangements. Couples had to reach the age of 21 before they could marry without their parents' consent and their marriage had to take place in a church.

Scottish law was different: you could marry on the spot, in a simple 'marriage by declaration', or 'handfasting' ceremony, only requiring two witnesses and assurances from the couple that they were both free to marry.

It led to an influx of countless thousands of young English couples running-away to marry over the border. **Gretna Green was the first village in Scotland and conveniently situated on the main route from London into Scotland.**

With an angry father-of-the-bride usually, in hot pursuit, the runaway couple could not waste time. Therefore as soon as they reached Scottish soil in Gretna Green, they would find a place of security where they could marry at haste.... and the Blacksmiths Shop was the first building in Gretna Green.

The Blacksmiths Shop very quickly became synonymous as a hotbed of scandal and intrigue. The 'Anvil Priests' would perform the ceremony for "a wee dram or a few guineas". The hammering of the anvil soon became a notorious sound; romantically it is said "that like the metals he forged, the Blacksmith would join couples together in the heat of the moment but bind them for eternity".

Anvil weddings were seen as disreputable yet very romantic. The ceremony finished by pounding the anvil, symbolically joining the couple in the way a blacksmith joins metal.



TREVOR AND ANDREA

A CBSI wedding



Although **Trevor Paradis** (CBSI regent for Columbia, Virginia and Maryland) and **Andrea Hertzler** (Shield crafter and Chief's flag bearer) are officially getting married in June, they wanted a Scottish aspect ceremony first.

So, last May 2022, **Scott Buchanan** (Regional Director for Canada and one-of-three Chief's Pipers) filled in for **David Byrne** (CBSI President and NE USA Regional Director) on the officiating part and did the piping aspect on behalf of the chief...

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By Emily Redman

ScotlandShop
International Brand
Manager and
Clan Buchanan
wannabe

Tips from Scotland Shop

Buying a kilt is a rite of passage for many Scots and those of Scottish descent across the world. It is not only an investment in your Buchanan heritage, but an investment in a high-quality garment. It should take pride of place in your wardrobe and can be passed on to generations to come, carrying with it your family history as well as stories of celebrations and special occasions. However, a kilt outfit can be daunting to wear, so here are our top tips to start you off;

Don't end up back to front

Your kilt should be worn wrapped around your body with the pleats to the rear and the aprons overlapping at the front so that the fringes fall to your right-hand side. This is by far the biggest stumbling point and once you've got that sorted you can't go too far wrong with the rest of your outfit.

Did you know? Ladies kilted skirts actually open the other way, so you'll find your fringing on your left-hand side, but once again pleats to the back!

Knee deep in tradition

A kilt is worn high on the waist, around the navel and much higher than trousers so don't be offended if your waist measurement differs vastly from the size of your jeans. As a quick guide the length of a man's kilt should be about a third of his height but the most important thing is that the hem should finish around the middle of the knee. You can have a beautifully made kilt but if it is too short or too long, this really spoils the look.

Jacket on

The two most common kilt jacket styles are the Prince Charlie or the Argyll. Which to choose? Well that depends on how formal you'd like to go. The Prince Charlie jacket and waistcoat is seen as the more formal of the two, commonly worn as evening wear to weddings and black tie events. You'll want to pair this with a wing collar shirt and bow tie. The Argyll comes in either a plain black and silver button (like the Prince Charlie), or in a selection of tweed colourways for a more modern and casual style suitable for all day weddings and day-time events. Either way the Argyll jacket should be worn with a standard collared shirt and necktie.

Plaid up, time to add some scottish flair!

While a Fly Plaid is not an essential part of Highland Dress, it can be the finishing touch for formal occasion. Generally speaking, you wouldn't wear one to a wedding unless it's your own, as you could be at risk of upstaging the groom who is likely to have gone all out for his big day! If you do add this to your outfit it should be worn draped over the left shoulder, pulled through the epaulet of the kilt jacket, and pinned in place with a brooch.



Tips from Scotland Shop *continued*

No pockets... No problem!

As a kilt provides no pockets, the need for a sporran was born. Today they can be used to hold your phone, keys and even a cheeky hip flask. The sporran is an essential part of any outfit; available in many variations from day to semi-formal and formal, usually made from animal hide and an opportunity to make quite a statement if you want to! It's worn on the front of the kilt and through the loops or keepers at the back of the kilt. It should hang approximately 4 or 5 inches, no lower than a hands width, from the top of the kilt. Your waistcoat buttons, tie, belt buckle, and sporran should all be centred and create a straight line running down the middle of your outfit, it's all about the details!

Belt or no belt?

One of our more commonly asked questions. **A kilt belt should only be worn in the absence of a waistcoat** in order to fill the gap between the shirt and the kilt. So if you are wearing a Prince Charlie Jacket then the answer is no as this comes with a matching waistcoat.

Did you know? The belt should not go through the loops at the back, they are actually to be used for the sporran chain!

Why wear a kilt pin?

They are more than just a bit of bling for your kilt. They are worn to stop the front apron of the kilt from blowing open in the wind letting those around you know whether you are a true Scotsman or not! Traditionally a kilt pin is worn on the right hand side, pinned through the front apron 4 inches from the bottom of the kilt and 2 inches in from the fringing on the side. Make sure the pin is only through the front apron and not the layers underneath as this could result in damaging your kilt.

Happy feet

Kilt socks or hose are traditionally worn pulled up to cover the calf and sit just below the knee. They are made longer in length so they can be folded down over the elastic of the flashes to create a cuff of usually about 3 inches. For a formal event, it is standard to wear ecru (cream) socks with a Prince Charlie jacket. For a less formal occasion, or a daytime event, you have more freedom to choose a solid sock colour that compliments your tartan or highlights a colour in the sett of your kilt. When it comes to Flashes, go for tartan to match your kilt or pick out a stripe with a plain colour to compliment your outfit. Your kilt flashes have both a practical and decorative purpose as they'll hold your socks up to cope with even the wildest ceilidh.

We aren't done yet; you'll also need a **Sgian Dubh** tucked in to the top of your kilt hose ready to fend off pesky Highland raiders. If you are travelling in your kilt you might have a tough time at airport security and we wouldn't recommend putting it in your hand luggage unless you wish to be accused of carrying an offensive weapon! Don't worry though there are also safety Sgian Dubhs as well as the very handy Sgian Brew bottle opening variety.

Finally, we have your **Ghillie Brogues**, but don't panic as we have a guide to help you tie those long laces.

Well there you have it! You now know how to put together the perfect kilt outfit. If you have any other questions about kilts, or how to look after them, be sure to get in touch as we would love to help.

Create your very own kilt outfit with our exclusive ScotlandShop Kilt Measuring Experience, available at our Edinburgh and Albany, NY stores as well as events in the US, Canada & UK. Our expert team will take your measurements and guide you through from the main outfit elements to all of the accompanying accessories and every little bespoke detail, all while explaining even more of the history and traditions of this national dress.





By Andrew Craigie

Not yet a CBSI member but bonafide Sacrificial Lamb

IT'S THE LITTLE THINGS THAT MAKE A DIFFERENCE

Kilts at weddings

Edited and TIPS by Marie Gibson



CBSI Regent for Queensland, Melanesia & Micronesia and professional dog therapist



Accessorising Scottish attire...

What you can do with variations (i.e. shirts, socks, ties and flashes) to alter the overall appearance of the kilt.

TIP: Avoid wearing a tartan tie with a kilt, unless it is a very subdued tartan such as the Black Watch. If wearing the Buchanan Modern tartan or the Buchanan of Leny Modern, and any of the shade variations, there is enough colour and personality in the kilt without amplifying the story with a matching tartan tie.

Andrew's tie suggestions of gold, ancient red and tartan / bottle green (AKA mustard, red or bottle green) are perfect with these tartans but the jacket and hose may need to be adjusted to complement the highlighted colour.



The grand, elegant entrance...

When walking your daughter down the aisle choose the pipe tune wisely as when a march is played you have the tendency to "march" down the aisle and not gracefully stroll down the aisle

Is there a tailor in the house?

Make sure jacket cuffs are not too long as in this case.

See how long they are in the photo of Andrew walking his daughter down the aisle.



Kilts at weddings *continued*



Let the sporrans hang...

Pay good attention to the hanging of the sporrans... too low looks very poor and is not practical (see gentleman 3rd from the Right)

TIP: *Sporrans are worn on the front of the kilt, hanging by light chains or leather straps. This is called the sporrans chain which is threaded through the two tartan keepers stitched onto the back of your kilt. The sporrans then hangs in the front, suspended from the keepers. It is not attached to the kilt belt as there will be times when a kilt belt is not worn.*

The sporrans should hang approximately 4 or 5 inches (10 to 12.5cm), no lower than a hands width, from the top of the kilt (not the lower edge of your kilt belt). You should be able to open your sporrans and put your hand into it without bending over to reach it.

Your waistcoat buttons, tie, belt buckle, and sporrans should all be centred and create a straight line running down the middle of your outfit.

Let there be knees...

Remember... your knees should be seen when wearing a kilt... too many people wear their kilt too long or pull the socks up too high... here is a good photo of knees and sporrans heights.

TIP: *Andrew is correct in describing that skin should be seen between the lower edge of the kilt and the top of the hose (socks). But you don't need too much knee to be seen either. The length of the leg and the height/physical build of the man may influence the final decision on kilt length. For a shorter man the kilt may just cover the top of the kneecap and be perfect. If the wearer is a taller man with long legs it may need to reach the middle of the kneecap or it will look far too short. The biggest failing is pulling the hose up to the crease at the back of the knee as if wearing football socks. This will reduce the amount of skin showing and if a photo is taken from the photographer's eyelevel when standing, it is possible to look like the man is wearing tights, not hose (see the photo of the man and his son).*

Please don't put your thumbs into the sporrans chain cowboy style – though of course this may have been done as a joke at the wedding!

The 'what to avoid' photo...

Make sure the waistcoat is long enough to cover the kilt belt buckle or don't wear a belt when wearing a waistcoat... Instead, use braces.

TIP: *Andrew is correct to point out that the kilt belt should not be seen when wearing a waistcoat.*

I'll go a step further and say a kilt belt should not be worn at all if wearing a waistcoat. The buckle of the kilt belt sticks out under the waistcoat or the lower buttons have to be left undone and the points of the waistcoat are then untidy.

The kilt should be fitted well enough that the belt is not required to hold it up – the belt is only an accessory to finish an informal outfit when a waistcoat and jacket is not being worn. It may be necessary to have the buckles on the kilt moved to tighten the kilt to make it more secure. Alternately, wear braces as they will not be seen under the waistcoat and your kilt will not slip down.





A DYING HIGHLAND WEDDING TRADITION

Blackening

CAN CLAN BUCHANAN KEEP IT ALIVE?



Kevin "Buck" Buchanan

CBSI Vice President, ex Police officer, Park Ranger and modern cowboy

A strange Scottish highlander pre-wedding tradition

While most of our interest in Scottish weddings is focused on the pageantry and visual beauty of a traditional wedding, there is another tradition called Blackening, which isn't beautiful and is downright cringeworthy. **Blackening involves the kidnapping of the bride, groom, or sometimes both depending on the region you live in before the wedding.** Traditionally, in the Orkney Isles, it is more usually the groom who is blackened, but in Aberdeenshire, the bride is the usual victim. Today where the tradition is still practiced in the Scottish countryside and Northern Ireland (where many Highlanders moved to), Blackening usually involves both the bride and the groom.

Like many older cultures, the Scottish Highland Clans also have a rich history and a vast pool of customs dating back through the Beaker folk (adopted the Celtic culture), Celtic, Pictish (of a Celtic tribe), and Scottish Highlander times. These strange wedding traditions make their weddings unique and interesting. Although the usual Scottish staples like the wedding dress, kilts, and bagpipes may be copied the world over; people who are not part of Scottish Highland Clan culture may find the local custom of Blackening a little hard on the stomach.

When first hearing of the Blackening tradition, most people are taken aback by the nastiness of what happens to the couple heading into marital bliss. The tradition does, however, have a deeper meaning along with ties to our ancient past, which transcend time, and continue to bring useful meaning for weddings in modern times.

Despite beautiful Scottish wedding rituals which we celebrate, the pre-wedding tradition of Blackening the bride or groom has a dubious history. But however messy it is, **it is one of the most fun traditions of the Highlands** and outlying islands of Scotland. Blackenings are a tradition meant to be shared by the entire community; as opposed



Blackening involves the kidnapping of the bride, groom or sometimes both ... before the wedding.

Debbie and Tom were blackened. [Source](#)



Blackening *continued*

to the traditional bachelor and bachelorette parties, dedicated to drinking and strong sexual themes. Blackenings can be likened to a clean wedding tradition involving adults and children, except for the bride and groom who're the ones getting dirtied.

All members of a close-knit rural community can celebrate the couple's wedding. Traditionally the entire community comes together to share the very important wisdom that every married couple should know; marriage isn't easy and requires a great deal of humility. Before marriage, a heavy dose of tough times and humility are bestowed upon the bride and groom, through the ritual of Blackening.

The Blackening of the couple to be wed

Most who have witnessed a blackening describe it as a repugnant ritual. However, most brides and grooms who have gone through a Blackening already knew what was awaiting them. Depending on the region, friends, relatives, children, or anyone involved in the wedding may take the bride, groom, or both as prisoners. Some of the tradition involves those to be captured putting up a playful fight against what they know awaits them.

They can be blackened while standing, tied to chairs, a post, or a tree, or while secured

in a bathtub. Those assembled pour soot, charcoal, ashes, and sticky substances, such as molasses or syrup over them. Feathers, wool, stinky sauce, eggs, cereal, flour, oats, baby powder, and everything else black, dirty, and may stick to the couple is used. It might be a good idea for the bride and groom to wear safety goggles, and clothes they plan on never wearing again.

Sometimes the bride and groom are sitting in a bathtub or some other fashion in the back of a truck, while being driven around town, in a miserable state of appearance. In other instances, the couple is marched through their community. Their friends, relatives, and other well-wishers follow them, making as much noise as possible. During these processions, you will see people beating drums, pots, and pans, as well as honking car horns. Participants in the debacle can also be found shouting, whistling, and making as much noise as possible. Sometimes the marches through the small city streets of towns like Callander can go on for hours.

Non-participants are encouraged to leave their houses to do their part by throwing expired items from the pantry and garbage upon the honored couple. Sometimes the couple is tied to an object at the end of being paraded, however, most of the time the procession ends at a body of water, whereby the denigrated are encouraged to get clean. This adds to the horror and humiliation of the ceremony for the soon-to-be-married couple.

So, when does the Blackening ritual take place?

The Blackening ceremony is traditionally held a few days before the actual wedding ceremony, as those to be wed will need a few days to remove the grime from all the nooks and crannies to look elegant on their wedding day. Although you can find brides who perform this ceremony grudgingly with a smile on their faces, grooms will often exhibit their manliness by bearing their chest to show they're having a good time and are accepting of the anointing ritual.

Origins of this tradition

Many believe that turning black is a perversion of the old Scottish pre-wedding tradition of foot and hair washing of the bride, before the wedding; conversely, the covering of the groom's feet in soot and feathers was known as "soot-foot". At some point, the ancient tradition of "soot-foot" was perverted into the Blackening of the bride and groom. The general noise aspect of the ritual suggests that the ritual involved protection from evil spirits, bad luck, and fairies. One possible explanation for the origin of blackening dates to the days of druidic medical practitioners, which included rituals we wouldn't consider medicine today, focusing on warding away spirits with bad intent.



A Blackened bride: the belief behind this ceremony is that if the bride can survive all this humiliation she can handle anything in her marriage.



Blackening *continued*

It is believed to be a tradition from a time when the Celtic tribes dominated the rural areas of the Scottish Highlands and outlying islands. Rumor has it that this ritual could be a symbol of fairies kidnapping brides before their weddings. Our ancestors of that era believed in the evil power of fairies, which isn't how most of us see fairies portrayed today.

What Blackening may symbolize

The Blackening rituals are said to be in the ancient countryside of the Scottish Highlands and outlying islands. Very few outside of Scotland know of this uniquely Scottish pre-wedding tradition. In the areas where Blackening is still practiced, the locals keep the ancient tradition going, doing it with great enthusiasm.



As a ritual, Blackening symbolizes the survival of Scottish Highland Clan traditions through centuries of early Christianization, and the tribal cultures preceding it. With the wider acceptance of Scottish wedding practices, which get most of the attention today, Blackening's survival continues to impart a ritualistic connection to our ancient Clan Buchanan past. In a world where brides and grooms are reluctant to follow local tradition and look to make their weddings appear more modern and individualized; ceremonies like Blackening remind us of the cultural roots of the institution of marriage, and the heritage of the culture we've come from.

What practical purpose does Blackening serve?

As brutal and psychologically scarring as the pre-wedding ceremony of Blackening of the bride and groom may appear, Clans believed this kind of hazing and humiliation knocks the rosy notions of marriage out of a couple's mind and better prepares them for facing the harsh realities of married life. The ritual is supposed to signify that a couple who can last

through this jarring trial of humility can face any challenge that life may throw their way later. Blackening is a good lesson on humility and tolerance.

The main idea behind Blackening is to help couples understand that nothing is worse than this ritual. There's nothing worse than this pre-wedding ritual covering them in soot and sticky substances. On a deeper level, this is one of the rituals that bring couples together, because no one wants to get close to them. Blackening also helps the bride and groom understand each other and strengthen their bond; if they can survive the ritual together, they can endure most of what life will throw their way.

Additionally, in modern times the ceremony does a great job of humbling the weak-spirited, self-absorbed, vain bride and groom, who learn valuable lessons about humility in the process. A couple who can survive Blackening is better prepared to weather the trials and tribulations of a lasting marriage. Additionally, a Blackening still serves the purpose of showing a community's support for the couple to be wed.



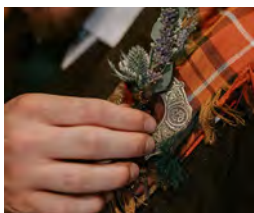
CASEY AND PATRICK

Our Scottish Wedding

Patrick and I both have Scottish heritage, however he is the one who is able to clearly trace his lineage back to Clan Buchanan; with both Buchanans and Cormacs in his family tree.

During the ceremony we did a “Handfasting”. We did some research and found out it was originally used as sort of an interim way for people to be legally married before they could afford to have a religious officer travel to them to preform the ceremony. We used a piece of the clan tartan during the handfasting where a strip of it was tied around our hands. While that may be where the tradition originated, it also has some even older pagan symbolism. It represents that all things physical in this world will fade to dust, such as the scarf, but the love it represents is eternal (our officiant made us cry with that one).

We also had a ceremonial quach on our table during the “feast” that we were drinking our favorite scotch from. We passed it around to friends and family. We ate Scottish salmon and a host of other goodies. It was an honest to goodness feast.



Handfasting

We learned that a good test of a relationship is how good a party you can throw together. And this was the most fun, and most expensive one we will ever throw!

[Photographs by GoingHome](#)



Scots at the Alamo



Bill McQuatters

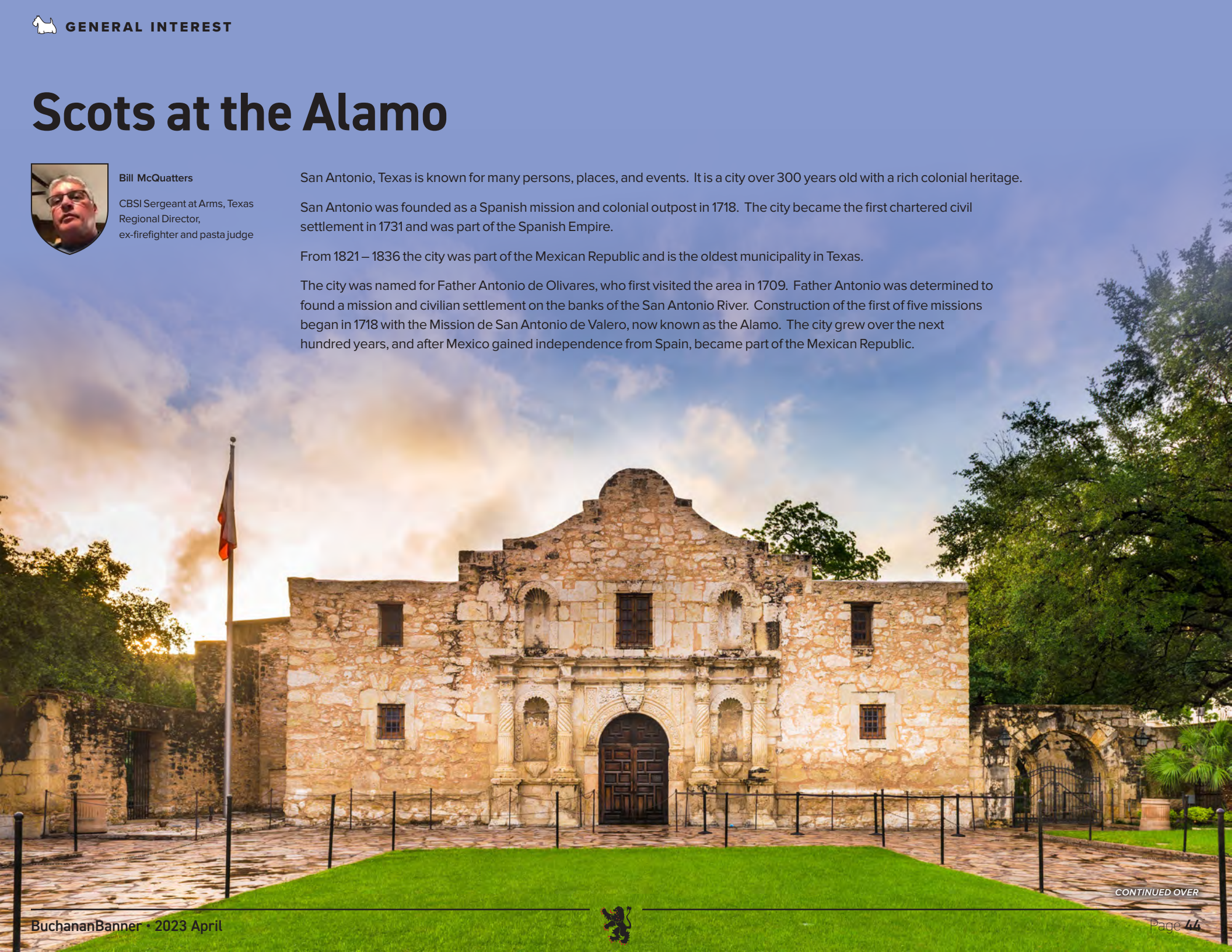
CBSI Sergeant at Arms, Texas
Regional Director,
ex-firefighter and pasta judge

San Antonio, Texas is known for many persons, places, and events. It is a city over 300 years old with a rich colonial heritage.

San Antonio was founded as a Spanish mission and colonial outpost in 1718. The city became the first chartered civil settlement in 1731 and was part of the Spanish Empire.

From 1821 – 1836 the city was part of the Mexican Republic and is the oldest municipality in Texas.

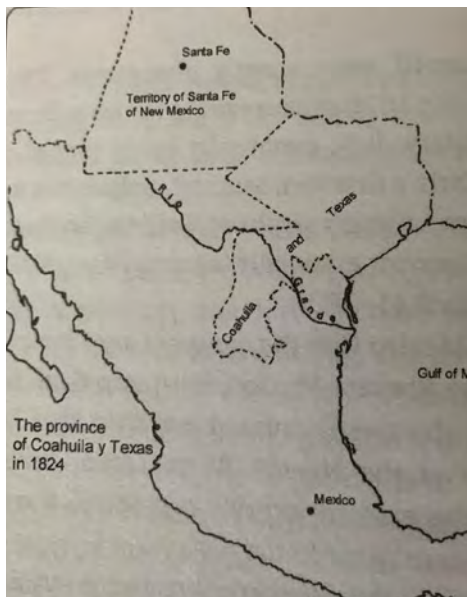
The city was named for Father Antonio de Olivares, who first visited the area in 1709. Father Antonio was determined to found a mission and civilian settlement on the banks of the San Antonio River. Construction of the first of five missions began in 1718 with the Mission de San Antonio de Valero, now known as the Alamo. The city grew over the next hundred years, and after Mexico gained independence from Spain, became part of the Mexican Republic.



CONTINUED OVER



Scots at the Alamo *continued*



Stephen Austin began implementing the plan to bring colonists to Texas. Not an easy task, and to complicate matters more, Austin received word in 1822 that Mexico had gained her independence from Spain and the newly formed Mexican government had not ratified the original contract between Moses and Spain. Stephen Austin then had to travel to Mexico to plead his case and after much negotiation, a change in Mexican government, and an almost two year absence, Austin finally had the required contracts to bring settlers to Texas.

A Buchanan settler

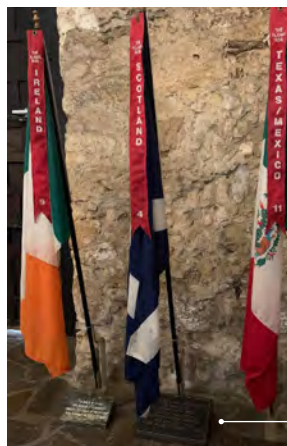
Once back in Texas, Austin began to bring settlers to the newly formed state of **Coahuila y Texas**. One was **James Buchanan**, born in 1813 in Mississippi Territory (later to become the state of Alabama). James and his wife Mary “Polly” McGee were married June of 1833 and along with their son William, born in 1834, immigrated to Texas as part of Stephen Austin’s Fifth Colony. The Register of Spanish Archives shows James and Mary registered in Austin’s colony in 1834, receiving a land grant of one league, approximately 4428 acres located in present day Bureson County, Texas.

Trouble starts

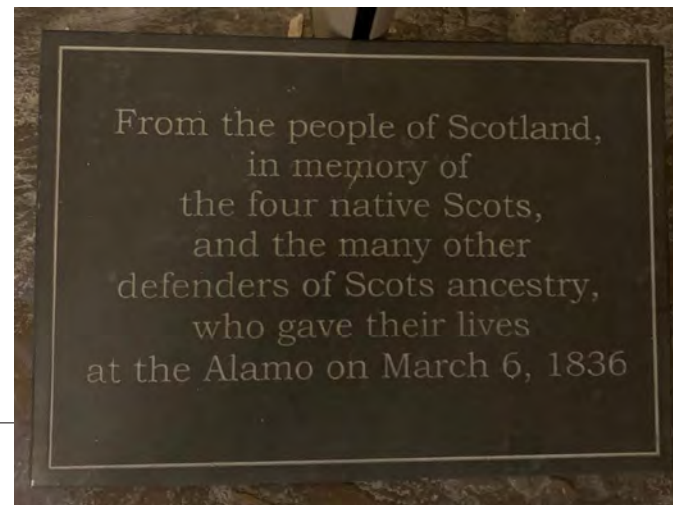
When Santa Anna came to power and began to stunt the influx of immigrants, trouble broke out. The Mexican government began to tax everything and impart duties so high that legitimate trade was out of the question. Military rule became the norm and overrode civil rule whenever the military officers deemed it so.

Fast forward to 1820 and Moses Austin, father of Stephen F. Austin, arrived in Texas as one of the first Anglos to gaze beyond the Spanish borders at new opportunities. After several successes and failures, Moses became determined to introduce pioneering families, with Spanish government permission, to settle in what is now Texas.

In 1821, Moses Austin received a grant from General Arredondo representing the Spanish government, authorizing him to bring 300 colonists to Texas. However, on the journey home Moses was attacked by highwaymen, robbed and severely beaten. He made it back to Missouri, unfortunately he died shortly after and bequeathed his mission to his son Stephen F. Austin.



A stone at the Alamo inscribed to honor those native to Scotland



When it finally became too much and revolt was inevitable, James answered the call to arms to fight for independence and enlisted in the Texas Army, eventually ending up stationed at the Alamo. At dawn on March 6, 1836 Santa Anna unleashed his massive army against the less than 200 defenders of the Alamo, including one Private James Buchanan. In less than one-and-a-half hours all defenders were killed or captured to be executed later. **James Buchanan died at the young age of 23, his remains and those of his comrades are interred at the Cenotaph at the Alamo Plaza.** Much can be learned studying the decision that lead to the small number of defenders remaining at the Alamo. Why they chose to stay and how their sacrifice is to be honored.

James’ wife, Mary along with their son William fled in what has become known as the “Runaway Scrape” as settlers fled ahead of the Mexican Army who were pursuing Sam Houston and his army. Just 44 days after James was killed at the Alamo, Mary gave birth

to their second son, James Houston Buchanan on April 19, 1836.

When visiting the Alamo Shrine there are flags stationed throughout the church. The flags are from all the states and countries listing the number of defenders from those states or countries who died defending the Alamo and furthered the cause of independence. The flag of Scotland is there, showing four defenders who were native to Scotland. Under the flag is a stone inscribed to honor those native to Scotland and all those of Scottish ancestry who died in the battle.

While James Buchanan was not a native Scot, he was of Scottish ancestry. If memory serves, our own Ellis Buchanan, the former Texas Regional Director, was instrumental in obtaining the stone for the Alamo. James Buchanan was the great uncle of Ellis Buchanan. While not as notable as Travis, Crockett, Bowie or Houston it is important to remember that many Scots played a huge role in Texas independence and they should not ever be forgotten.



REGIONAL INTRODUCTION

Buchanans in South Africa



By John Buchanan

CBSI South African Warden, son of Rene Feller and Ian Batts Buchanan and traumatised Sweet Tooth

Introduction

My many hours of research for this article bore little fruit which, as a result, changed my purpose for writing it. From my original intention to compile a broad overview of the Buchanan's arrival in and expansion into South Africa, the following, rather, lays a foundation on which I am hoping other members of the clan will add to and thus evolve it into the document I had originally intended.

Furthermore, rather than just producing an article of arbitrary facts, I have tried, as far as possible, to provide the reader with an experiential exposé of life in Africa at the time of the arrival of the Buchanans.

Stock photo of present day CapeTown, South Africa

Before the Buchanans – early history

Up until the 1400's, most of Africa's coastline was uncharted and unknown. The southern-most areas were inhabited by the largely peaceful nomadic hunter-gathering San and Khoikhoi peoples whilst to the north and unbeknown to the San and Khoikhoi, several often warring tribes were migrating south.

Then in 1488, the Portuguese explorer Bartolomeu Dias became the first European to reach the Cape of Good Hope in search of finding a trade route to India. Hence this became the first sighting of western civilization to the local inhabitants. Dias named the cape "Cabo das Tormentas" (Cape of Storms) due to the treacherous waters he encountered. However, King John II of Portugal renamed it to "Cape of Good Hope" as he believed that it represented a significant milestone in the exploration of a sea route to India that he was looking for.

One could say that this was the birth of formally documented history relating to the region.

Although Diaz eventually managed to round the Cape of Good Hope, he did not see it due to bad weather which drove his ships southwards and away from the cape itself. He did however find his way back to the coast of the continent and landed for the first time for refreshments in Mossel Bay (east of the Cape of Good Hope).

Unfortunately Diaz never reached India and was forced to turn back due to unrest among his crew.

Vasco da Gama was the second explorer to poke the curiosity of the local inhabitants when he arrived in the waters of the Cape of Good Hope which he rounded in November of 1497. However, unlike Dias, da Gama pressed on all the way up the east coast of Africa and across to India, successfully completing the trade route.

Since the purpose of the explorers was to find a trade route to India, their interest was not in the continent of Africa itself but rather to find a route around its southern tip.

CONTINUED OVER



Buchanans in South Africa

Birth of South Africa

With the trade route well-established, the Dutch saw the Cape of Good Hope as being ideally located for the establishment of a refreshment station that would provide fresh supplies for Dutch ships traveling to the East Indies.

To meet this objective, on 6th April 1652, Jan van Riebeeck, employed by the Dutch East India Company (VOC), arrived with his three ships



(Dromedaris, Rejiger and De Goode Hoop) and dropped anchor at the ideal location of what was later to be called Table Bay, overlooked by the now famous landmark of Table Mountain.

Within one week work had begun on the building of a fort, and needed infrastructure to provide for the needs of passing Dutch ships.

This point marks the establishment of a permanent European presence in southern Africa with Jan van Riebeeck one could say, as being the “father” of what was eventually to become The Republic of South Africa (1961).

Life at that time was harsh and pressure to produce enough to meet the needs of passing ships was huge, forcing the Dutch to bring in slaves from Madagascar, Indonesia, and other parts of Africa to assist with their farming efforts.

In 1795, the British took control of the Cape during the Napoleonic Wars. This was to prevent the French from using it as a base to attack British shipping in the Indian Ocean. The British made the Cape a colony and introduced policies that favoured British settlers over the Dutch population.

In 1806, the British permanently took control of the Cape Colony after defeating the Dutch in the Battle of Blaauwberg. The British introduced new policies that aimed to Anglicize the Cape, including the imposition of the English language and the introduction of British laws and customs. This led to tension between the British and Dutch settlers, who were resentful of the British’s cultural and political dominance.

In the early 19th century, the British government encouraged British settlers to move to the Cape in order to strengthen British control over the region. These settlers, known as the 1820 Settlers, were mostly from England and Scotland and were given land in the eastern part of the Cape Colony.

The arrival of the Buchanans

My writing of this article brought me to the thin edge of the wedge of research concerning the arrival of the Buchanans, who they were and when they arrived. However I have no doubt, although still to be confirmed, that some were among the Scottish contingent of 1820 Settlers.

The Buchanan family is believed to have arrived in South Africa during the 1800s. They were one of the many Scottish families that emigrated to South Africa during the 19th century, seeking better opportunities and a new life in the country.



*Sir Ebenezer John Buchanan
[picture from Wikipedia]*

It’s unclear who the first Buchanan was to arrive in South Africa, but there are records of Buchanan family members living in the country as early as the mid-1800s. The Buchanans were known for their entrepreneurial spirit and many members of the family became successful business owners, farmers, and landowners in various parts of South Africa.

Sir Ebenezer John Buchanan was one such notable individual. Sir Ebenezer was born 8th March 1844 and arrived in the Cape Colony in 1866. He was knighted in 1901 after starting out as a journalist then on to politics and later judge of the Colony of the Cape of Good Hope.

Today, the Buchanan family has spread out across South Africa and the world, with members residing in various parts of the country as well as in other parts of the world. Many continue to play an active role in the social, economic, and cultural development of South Africa, with some carrying on the entrepreneurial spirit of their ancestors.



*Mr. James Buchanan,
Chairman of J. & A. Buchanan Ltd*

James Buchanan (1869 – 1953)

My detail begins with my grandfather, James Buchanan who came to South Africa in 1889.

James, son of Andrew Buchanan (b.1843) and Catherine (Katie) McNichol (b.1842), was born in Glasgow in 1869

On his 13th birthday, James entered the confectionery industry when he joined John Buchanan and Bros as an office boy and soon after (1883) was given the opportunity to learn the trade by being moved to the boiler room. After two years he moved to the gum department then on to manage the jelly and marzipan departments from 1886 – 1889.

Later in 1889, in a spirit of unrest and curiosity, he sailed for South Africa. In those days an open berth cost £10 and he arrived in Cape Town with a capital of £13 (which he incidentally loaned to a fellow passenger, receiving £15 sometime later in return).

Upon arrival, James immediately found employment with J.J. Hill and between 1889 and 1890 became familiar with the importing business.

CONTINUED OVER



Buchanans in South Africa

However, with the spirit of restlessness still coursing through his veins, in October of 1890 James changed course from pursuing employment in the formal sector for something more adventurous – that of joining a party of five others who were on a quest for gold.

After that adventure James returned to London and Glasgow to regain his health. James returned once more to Cape Town where he tried many occupations: an importer of confectionery material; manager of a picture frame factory; started a business of photographer picture frame maker and enlarger, selling the finished crayon pictures to farmers all over the country and a watchmaker's / jeweller's shop in Long Street, Cape Town.

At the end of 1896 he returned to Scotland once more. However on his arrival in Glasgow he found that his brother Andrew wished to come to South Africa. It was decided that the only sensible thing to do was to start a confectionery business – the trade they had been brought up in. They sailed for Cape Town in 1897 and founded the factory of J. & A. Buchanan Limited, Cape Town, South Africa.

Shortly thereafter James married Hilda Batts of King Williamstown in the Eastern Cape. Hilda was one of three daughters of a prominent cleric, H. J. Batts, who was the founding pastor of the first Baptist Church in Cape Town.

James and Hilda had six children, three sons and three daughters, all of whom have since

passed on, leaving most of the next generation of eighteen children to carry on the Buchanan name.

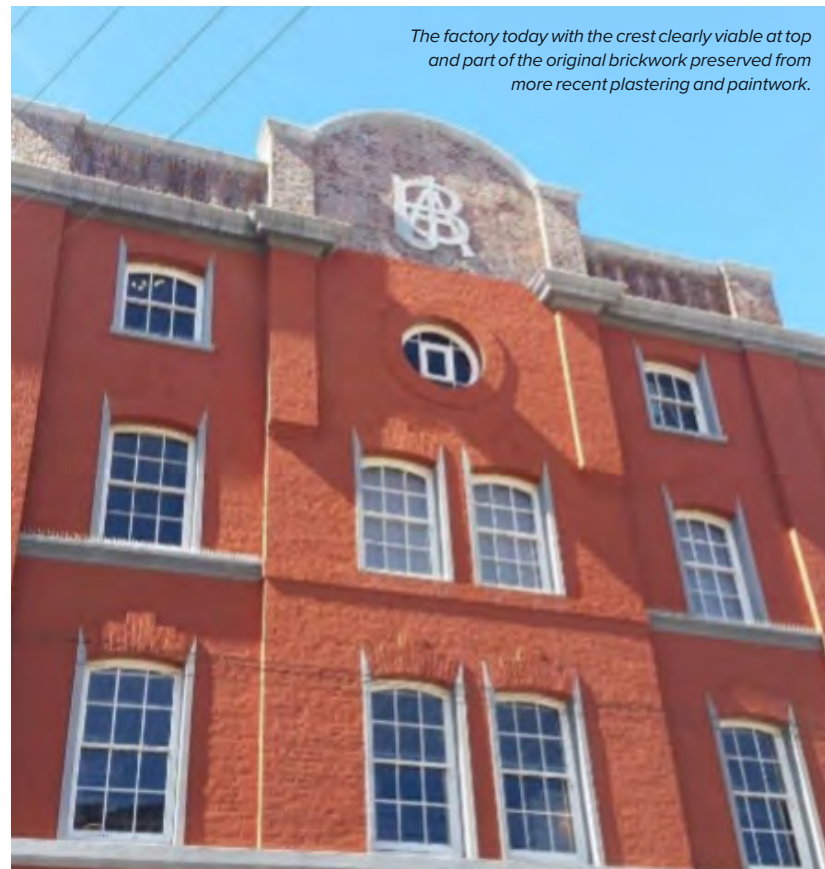
The name of J & A Buchanan grew quickly to become a popular household brand name for sweets in South Africa. However, not long after the establishment of the factory, Andrew returned to England leaving his brother to continue with the business. After James's death in 1953 (and his wife Hilda's a couple of months later), the factory closed its doors after being sold by the children in the mid 1960's. It has since been sublet to several businesses that operate from the premises.

However, James's legacy, as well as that of J & A Buchanan Confectionary, still lives on today with the crest on the factory (J, A & B superimposed) looking proudly over one of the major freeways into the city of Cape Town. →

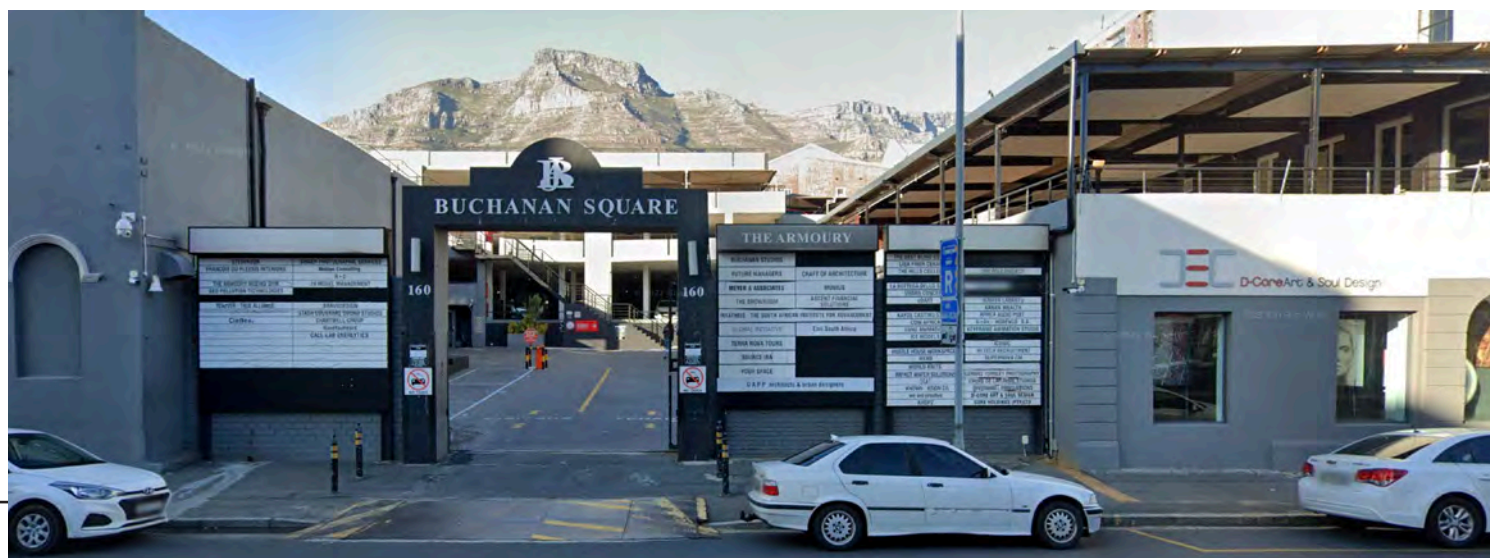
Alongside the factory stands the subsequently built **Buchanan Square** with its parapet over the entrance further immortalising the factory itself with its design following the same unique contours that finish off the top of the main building. ↓

CONTINUED OVER

We will print an extract from the personal memoirs of Mr. James Buchanan, Chairman of J. & A. Buchanan Ltd, and a director of Clarke, Nickolls & Coombs Ltd in the next edition of the Banner



The factory today with the crest clearly viable at top and part of the original brickwork preserved from more recent plastering and paintwork.



Buchanans in South Africa

Lucky Discovery

During a trip to Cape Town from Johannesburg during the writing of this article (March 2023) I came across this **old sweet tin** from the J & A Buchanan factory at an antique shop alongside the quaint fishing harbour of Kalk Bay. It was a lucky discovery as tins from the factory are difficult to find.



Lanzerac Wines

Founded in 1692 and only 13 years after the area of Stellenbosch was established, Lanzerac is the third oldest estate in the area. Stellenbosch and surrounding areas are famous for and instrumental in establishing South African wines as among the top throughout the world.



Angus Batts Buchanan around the time of owning Lanzerac.

Angus Batts Buchanan was the second youngest son of James and Hilda and arguably the most notoriously successful of the siblings. He was a one-time owner of the famous Lanzerac Wine estate and hugely instrumental in establishing Lanzerac as a leading name in wine making after elevating it to multi-award winning status.

Angus sold the estate in 1958. Although still famous for their wines, it was converted into a now five-star upmarket hotel which is an extremely popular attraction among local and international visitors alike – not only for its fame but also for its captivating Cape Dutch architecture and atmosphere of old.



Lanzerac Wine Estate. Picture credited to Creative Commons



THE DEBUT IN 2023

Clan Buchanan Throwing Club



Clay T. Buchanan

CBSI SE Texas Regent,
Competitions Chair and
red-head representative

CBSI is attempting to look for ways to grow and reach out to Buchanans around the globe. One of the most common ways for the CBSI to connect with Buchanans is through festivals, a the clan tent... and Athletics competitions.

Although Highland games appear to be more of an American phenomenon, many places around the globe host Highland Games competitions.

With that in mind, the competition chair was created to use the Highland Games to reach a broader demographic, hopefully, a younger population, and connect with Buchanans to carry the clan forward in the generations to come. **The genesis of this project is the Clan Buchanan Throwing Club.** I started this as a Facebook group (as that is how most Highland Games athletes spread information and make connections). The club is growing and we have members from Texas, Ohio, New York, North Carolina and several other states.

March 4, 2023 the Clan Buchanan Throwing Club made its debut at the Hye Land Games in Hye, TX. My daughter, Annie Buchanan, and I were rocking the new club t-shirts with a sweet logo of the CBSI rampant lion with tears throwing the weight for distance. Annie had two PRs in the lightweight for distance and the weight over bar. She also tied a PR in the sheaf with 18'.

Unfortunately, I tore my bicep on the first attempt at heavy hammer. However, I still managed a PR on my second throw before shutting it down to avoid further injury. Still 3 PRs between the two of us repping the clan throwing club is not bad. Additionally, my injury is non-surgical and I should be out there in San Antonio sporting the clan colors.



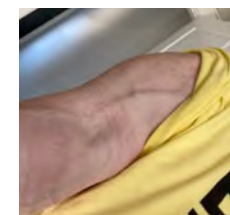
Clay and Annie showing-off their performance enhancing and psychologically intimidating sports wear



Clay will be selling t-shirts and enlisting athletes at the San Antonio Games/ CBSI AGM in Texas

Or go to our [shop to purchase](#)

Or contact Clay directly by [email](#) competitions@theclanbuchanan.com



If you're not squeamish, check out Clays video about his torn bicep on the [Throwing Club Facebook page](#)

Find and follow us on facebook



Clar Innis!!

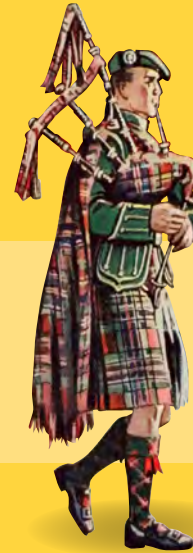




Our wonderful website

An entire repository of Scottish knowledge is available online at www.theclanbuchanan.com/highland with topics to answer any cultural question and interests to rival a Celtic festival. It is well worth a visit if you have an interest in Highlander culture and/or need to understand why Clan Buchanan is rapidly being considered the pre-eminent Clan worldwide

We have compiled comprehensive catalogues on:



History of Scotland

We've catalogued the entire history of the country, seriously.

Breaking it up into major events from before Chisto: the Egyptians, Romans and Picts; through to the birth of Highland culture and Modern events.

Picts

Before the Clans and Celts, there were the Picts. Tribes that came together partly in response to the growth of the Roman Empire.

Pict culture has been described as the heart of Caledonia. And chances are, their your ancestors. Headhunting, tattoo'd and naked.

Highland sport

Everything you wanted to know about highland games, the competitions and competitors but were afraid to ask.

Video examples of every sport.

Highland dancing

Covering highland dances (like the sword dance and the highland fling), national dances and character dances; unique to our history.

We discuss attire, competitions and judging, including video examples.

Scottish Music

When one thinks Scotland, you probably think bagpipes. But, there is so much more to it!

- We list the all the traditional instruments, with video
- and provide descriptions of many of the common tunes, also with hours of videos

Attire

There's so much to say about Scottish attire that we've broken it up into 4 sections:

- Kilt selection
- FAQ's and Q&A's
- History of Kilts
- Accessories

Tartan

The origins and history of this fabric and its use as a clan identification system.

Continued over...





Our wonderful website *continued*



Weddings

There are a lot of customs; and we've included them all.

We've got tips for the ceremony and suggestions for celebrants. Attire, history and superstitions...



Whisky

Some consider Whisky to be a national identity, so we've listed the history, rules, regions, varieties and verse.



Food

Scottish fare is, um, unique. So we've listed all the fare with a brief description.

And we'll follow it up with recipes soon.



Battles

From 84AD to the late 1880's, Scots have battled. At time of printing we list 98 battles, but we update the details regularly.

And we include a separate page on the Jacobite revolution.



Folklore

The Scots are a superstitious bunch; here's a link to some of our more colorful anecdotes... Tales of witches, fairies, mermaids, superstition and the supernatural; including unicorns and Ness'y.



Religion and spirituality

We examine Celtic Spirituality, Druidism and Paganisms.

And then all various aspects to Christianity and the Kirk.

Articles are updated regularly as facts come to hand, and we'll develop new categories as interest arises. Any feedback, please email marketing@theclanbuchanan.com





Jock's Jokes

A medieval king was hunting in Africa.

He killed a lion, an elephant, and a hippopotamus, and awarded the skins to his three squires back home in his kingdom.

Thus, the three squires became known as the Lion Squire, the Elephant Squire, and the Hippo Squire.

As the years passed, the Lion Squire and the Elephant Squire became very jealous of the Hippo Squire because they wanted the hippo skin too. So, they hatched a plan to assassinate the Hippo Squire and divide the hippo skin between them equally.

Now the Lion Squire had eight sons, and the Elephant Squire had ten sons, but the Hippo Squire was childless. The Lion Squire and the Elephant Squire sent their eighteen sons to kill the Hippo Squire, but the Hippo Squire drew his sword and single-handedly slaughtered all eighteen of them.

And thus, it was proven once and for all that the squire of the hippopotamus is equal to the sons of the squires of the other two hides.

Please send us your jokes for following editions of *The Banner* – banner@theclanbuchanan.com

Buchanan brainteasers

What do you know about Scottish Weddings?

Q: According to Gaelic tradition, which month is considered unlucky to marry in?

A: _____

Q: What caused the ancient tradition of carrying the new bride over the doorstep of their home?

A: _____

Q: The Highland custom of 'creeling the groom' involved the groom carrying a large basket filled with stones from one end of a village to the other. What act would allow him to escape this task?

A: _____

Q: Traditionally, in Fife and Dundee & Angus who is set to perform the custom of "feet-washing"?

A: _____

Q: What gifts would be exchanged in a Wedding Sark?

A: _____

Q: The wearing of a veil signifies what in Scottish weddings?

A: _____

Q: What is considered unlucky on the Wedding Walk, constituting the walk to start again?

A: _____

Q: Should the Bride stand to the left or right of the groom, and why?

A: _____

Q: How does one "pay the piper" at a wedding?

A: _____

Q: How many coins should be audibly dropped in the Groom's Siller?

A: _____

Q: Why does the Quaich need to be held with both hands?

A: _____

Q: The word confetti comes from Italian and refers to showering the couple in sugar-coated almonds (symbolizing the bitterness of marriage and the beginning of a new life), but the act originated from the ancient pagan rite. What was tossed in Celtic tradition?

A: _____

Q: Where and why is a straw broom used at the ceremony?

A: _____

Q: Which tier of a wedding cake is to be eaten and what happens to the other tiers?

A: _____

Find the answers at www.theclanbuchanan.com/weddings

And, as always, any amendments or suggestions for the CBSI website, please email marketing@theclanbuchanan.com



COMMUNITY SERVICE

“Days” in this quarter

We know you're busy, so we have compiled a list of just a few “Days” in the April to June period of 2023; because we know you'll know someone that is invested in one of the events. The majority are US, unless otherwise identified

Come and Support Clan Buchanan, who are convening a tent at a highland games or Celtic festival. All details are at www.theclanbuchanan.com/events

USA
AU
CA



April 2023

- April 1 April Fools Day
Fossil Fools Day
International Fun at Work Day
- Dunedin Highland Games and Festival. Dunedin, Florida USA**
- Brigadoon Highland Gathering. Bundanoon, NSW Australia**
- April 2 International Children's Book Day
Palm Sunday
- April 3 World Party Day
Don't Go to Work Unless it's Fun Day
- April 4 Tell a Lie Day
Walk Around Things Day
- April 5 Caramel Day
Cold Food Festival
Go For Broke Day
- April 6 Tartan Day
Plan Your Epitaph Day
- April 7 Good Friday
Caramel Popcorn Day
National Walk to Work Day
- April 8 Buddha's Birthday
Draw a Bird Day
- April 9 Winston Churchill day
Vimy Ridge Day
- April 10 Golfers Day
National Siblings Day

- April 11 Barbershop Quartet Day
National Submarine Day
- April 12 International Day of Pink
Big Wind Day
- April 13 Scrabble Day
Jefferson's Birthday
- April 14 International Moment of Laughter Day
Look up at the Sky Day
- April 15 Titanic Remembrance Day
Rubber Eraser Day
- Loch Normon Highland Games. Huntersville, North Carolina USA**
- Ormond Beach Celtic Festival. Ormond Beach, Florida USA**
- New York City Tartan Day Parade New York, New York USA**
- April 16 National Stress Awareness Day
National Eggs Benedict Day
- April 17 Blah, Blah, Blah Day
Patriots Day
- April 18 International Jugglers Day
Pet Owners Independence Day
- April 19 National Garlic Day
Primrose Day
- April 20 Look Alike Day
National High Five Day

- April 21 Kindergarten Day
Groundation Day
- April 22 Girl Scout Leaders Day
National Jelly Bean Day
- Grapevine Lake Celtic Games. Grapevine, Texas USA**
- Kern County Scottish Games. Bakersfield, California USA**
- April 23 Lovers Day
Saint Georges Day
- April 24 Pigs in a Blanket Day
Saint Marks Eve
- April 25 World Penguin Day
Parental Alienation Awareness Day
- April 26 Hug an Australian Day
National Pretzel Day
- April 27 National Prime Rib Day
National Tell a Story Day
- April 28 Kiss Your Mate Day
Arbor Day
- April 29 International Dance Day
National Shrimp Scampi Day
- Stonehenge Celtic Festival. Stonehenge, Texas USA**
- Maryland Celtic Festival. Wallville, Maryland USA**

- April 30 International Jazz Day
Hairstyle Appreciation Day

May 2023

- May 1 Save the Rhino Day
Mother Goose Day
- May 2 Brothers and Sisters Day
Baby Day
- May 3 World Press Freedom Day
Lumpy Rug Day
- May 4 StarWars day (*May the Fourth*)
International Firefighters Day
National Candied Orange Peel Day
- Australian Celtic Festival. Glen Innes, NSW Australia**
- May 5 No Pants Day
International Tuba Day
- Texas Scottish Festival. Decatur, Texas USA**
- May 6 International No Diet Day
Free Comic Book Day
- St Louis Scottish Festival. St Louis, Missouri USA**
- Rio Grande Valley Celtic Festival. Alburquerque, New Mexico USA**
- Savannah Scottish Highland Games. Savannah, Georgia USA**



“Days” in this quarter *continued*

- May 7 World Laughter Day
National Tourism Day
- May 8 No Socks Day
VE Day
- May 9 Lost Sock Memorial Day
Liberation Day - Jersey
- May 10 Clean Up Your Room Day
National Receptionists Day
- May 11 Eat What You Want Day
- May 12 International Nurses Day
Limerick Day
- May 13 Leprechaun Day
Frog Jumping Day
National Apple Pie Day
- May 14 Dance Like a Chicken Day
Mother's Day
- May 15 International Day of Families
National Chocolate Chip Day
- May 16 Love a Tree Day
National Sea monkeys Day
- May 17 Pack Rat Day
- May 18 No Dirty Dishes Day
Visit Your Relatives Day
- May 19 Boys Club Day
National Bike to Work Day
- May 20 Pick Strawberries Day
Be a Millionaire Day

- May 21 Culture Freedom Day
National Waiters and Waitresses Day
- May 22 Buy a Musical Instrument Day
Harvey Milk Day
- May 23 World Turtle Day
Lucky Penny Day
- May 24 National Escargot Day
Bermuda Day
- May 25 International Missing Children's Day
National Tap Dance Day
- May 26 National Sorry Day
National Paper Planes Day
- May 27 Sunscreen Day

Scottish Fest.
Orange County, California USA

Berry Celtic Festival.
Berry, NSW Australia

- May 28 Amnesty International Day

June 2023

- June 1 Disneyland Day
Flip a Coin Day
- June 2 National Doughnut Day
National Rocky Road Day
- June 3 Chimborazo Day – Ecuador
Mabo Day – Australia

Bonnie Wingham Scottish Festival.
Wingham, NSW Australia

Milwaukee Highland Games.
Milwaukee, Wisconsin USA

- June 4 Hug Your Cat Day
Old Maids Day
Applesauce Cake Day
- June 5 World Environment Day
Constitution Day of Denmark
- June 6 National Yo-Yo Day
National Gardening Exercise Day
- June 7 Chocolate Chip Ice Cream Day
Sette Giugno - Malta
- June 8 World Oceans Day
Name Your Poison Day
- June 9 Donald Duck Day
- June 10 Iced Tea Day
Portugal Day
National Corndog Day
- June 11 World Dolls Day
Canadian Rivers Day
- June 12 Red Rose Day
Loving Day
- June 13 Sewing Machine Day
- June 14 Flag Day
World Blood Donor Day
- June 15 Global Wind Day
Smile Power Day
- June 16 Fresh Veggies Day
Youth Day in South Africa

Chicago Scottish Festival and Games.
Chicago, Illinois USA

Pike's Peak Scottish Festival.
Colorado Springs, Colorado USA

- June 17 Eat Your Vegetables Day
Icelandic National Day

Scotsfest British Columbia
Vancouver, British Columbia Canada

Water Valley Celtic Festival
Cochrane, Ontario Canada

- June 18 Go Fishing Day
Fathers Day
National Hollerin' Contest Day

Townsville Tartan Day
North Queensland, Australia

Williamstown Highland Gathering
Williamstown VIC, Australia

- June 19 National Martini Day
World Sauntering Day
- June 20 World Refugee Day
Ice Cream Soda Day
- June 21 Fete de la Musique
(Make Music Day) - France
International Surfing Day
- June 22 National Chocolate Éclair Day
- June 23 Take Your Dog to Work Day
International Widows Day

Ohio Scottish Games & Celtic festival.
Cleveland, Ohio USA

- June 24 Swim a Lap Day

Red Deer Highland Games.
Red Deer, Alberta, Canada



“Days” in this quarter continued

June 25 Log Cabin Day
National Catfish Day

Round Hill Highland Games.
North West Connecticut USA

Edmonton Highland Gathering.
Edmonton, Alberta Canada

June 26 Forgiveness Day
Ratcatchers Day

June 27 Sunglasses Day
Seven Sleepers Day - Germany

June 28 Paul Bunyan Day
Constitution Day of Ukraine

June 29 Camera Day
Waffle Day

June 30 Feast of Annunciation
International Day of Remembrance of
Victims of Slavery and Transatlantic
Slave Trade

So, what we learn from this is that April 26 is absolutely vital

We have no idea what's going on on June 4

But, we do have June 26 for redemption...

SHOP AT THE UPDATED AND RELAUNCHED

Clan Buchanan Shop



The Rampant lion has been a heraldic symbol of Clan Buchanan since the 14th Century; proudly demonstrating our connection to Robert the Bruce.

Wear the lion and let everyone know your honor!

Proceeds going towards the CBSI and all the things we strive to achieve

T-shirts, apparel, giftware, merch, flags and more... Adding constantly

Members of the CBSI (Wardens of Clan Buchanan) receive 10% discount

www.biglickscreenprinting.chippily.com/CBSI/store and linked from www.theclanbuchanan.com > shop



Site managed by
Magical Warlord, Artistic Adventurist,
Ink Slinger, Fairy Gothmother and
Clans-person: Marj Easterling of
[Big Lick Screen Printing](http://BigLickScreenPrinting.com)



More Jock's Jokes

Why are dentists' graves so hard to find
No plaque

Why don't public servants look out the window in the morning?
– If they did there would be nothing to do in the afternoon.

What is the difference between a lawyer and a leech?
– A leech drops off when you die.

What is this the impersonation of; Click how's that? Click how's that? Click how's that? Click how's that?
*– Give up?
A blind man with a Rubiks Cube.*

Just because you are paranoid doesn't mean they aren't out to get you.

Tutankhamen changed his mind
– he wants to be buried at sea.

How do you get a one-armed Irishman out of a tree
– Wave to him.

What did the blonde name her zebra?
– Spot.

What do you get if you cross an elephant with a kangaroo?
– Big holes all over Australia.

Please send us your jokes for following editions of The Banner – banner@theclanbuchanan.com



The executive officers list

Many thanks to Jennifer Rogers for reminding us that including the Executive Officers list is as much about legacy and accountability as it is about contact



ORDER	TITLE	TITLE, BUT IN GAELIC	OFFICER	LOCATION
CBSI Executive	President	Ceann Suidhe	David J. Byrne	Connecticut, USA
	Vice President	Prìomh-Iar-Cheann-Suidhe	Kevin “Buck” Buchanan	California, USA
	Deputy Vice President	An Darna Iar-Cheann-Suidhe	Matt Buchanan	South Australia, Australia
	Secretary	Runaire	Erin Buchanan-Darnick	Wisconsin, USA
	Treasurer	Ionmhasair	John Brice	South Dakota, USA
International Regional Directors	Africa & Middle East		PLEASE APPLY !!!	
	Asia		PLEASE APPLY !!!	
	Canada		Scott Buchanan	Ontario, Canada
	England		John de la Cruz	Warrington, UK
	Mexico		Pedro Buchanan Smith	Mexico City, Mexico
	Oceania		Malcolm Buchanan	Australian Capital Territory, Australia
	Scotland		George McAusland	Glasgow, Scotland
	South Africa		Andrea Buchanan Fowler	Johannesburg
	Membership Secretary	An Seanachaidh	Karen Buchanan	Virginia, USA
	Sergeant at Arms	Sàirdeant Aig Gàirdeanan	William McQuatters	Texas, USA
Appointed Officials	Attorney	Neach-lagh	Pedro Buchanan	Mexico
	Quartermaster	Fear-bùtha	Danny McMurphy	Missouri, USA
	Chaplain	Sagart	Rev. Dr. Andrew D. Buchanan	Virginia, USA
	Genealogist	Sloinntearachd	Chris Conlon	Massachusetts
	Clan Herald	Clairinch Earraid	Malcolm Buchanan	Australian Capital Territory, Australia
	Clan Tartan Advisor	Comhairliche breacain	Marie Gibson	Queensland, Australia
	Historian and Archivist	Seanchaidh	David Byrne	Connecticut, USA
	Marketing	Margaidheachd	Chris Buchanan	South Australia, Australia
	Webmaster	Magaidh	Matt Buchanan	South Australia, Australia
	Buchanan Banner	Deasaiche	Matt Buchanan	South Australia, Australia
	IT	Teicneòlas	John Gibson	Florida, USA
	Awards, Nominations, Special Events & Committees		James F. Gibson	Georgia, USA
	Competitions Chair	Coidse	Clay Buchanan	Texas, USA
	Scholarship Director	Sgoilearachd	Marie Gibson	Queensland, Australia
	Archaeology Director	Arc-eòlaiche	Kim Tuovinen	South Australia, Australia & Wales, UK

Alphabetical regional order

Note, appointed officials do not hold voting rights

USA REGIONAL DIRECTOR	
Northeast	David Byrne
North Atlantic	Michael Richardson
Mid-Atlantic	Kelly Carter
Southeast Atlantic	Kelly Carter
Mid South	Rebecca King Rowland
Great Lakes	Erin Buchanan-Darnick
Southern Plains	Danny McMurphy
Northern Plains	Danny McMurphy & Christopher Lacher
South Central	Michael Rusk
Texas	Bill and Gina McQuatters
Intermountain	Matthew Buchanan
Southwest	Ryan Buchanan
Pacific	Ginger Sotelo
Northwest	PLEASE APPLY !!!

These details are also online theclanbuchanan.com/cbsi-officers

These positions are obviously different to the Chief’s Council, which can be found [here](#)



THE TIME IS RIGHT

Represent Clan Buchanan

AT A HIGHLAND GAMES, CELTIC FESTIVAL OR CULTURAL FAIR

To our Wise Wardens, Esteemed Elders, Honourable Buchanans and Generous Clansfolk

There has never been a better time to support Clan Buchanan at a Cultural event by hosting a Tent or Display in a cultural village or gathering.

We know it takes a lot to front up in your kilt and cheer, with tables and displays, so **we do our best to support you:**

Posters and banners



We have a collection of artwork for Posters, Pullup Banners and Flags; for you to print and display. Plus, we are starting a collection of interesting add-ons, like the colouring-in book and ink stamp...

Hand-out Cards



Instead of brochures, use these inexpensive business-card-size hand-outs. QR links to our website, socials and membership means when they leave your presence, they can still come back to us! No brochure could possibly do our broad history and offerings any sort of justice!

Convenors handbook



Full of tips, suggestions, insights and reminders...

Highland Culture references



A complete resource guide to every Scottish aspect that someone might be interested in:

Attendance promotion



Each attendance can be shared and promoted! By telling people what, where and when, you'll get the "who". We create a stand-alone page for you to promote and put you on the map, literally. Drive traffic to our site and promote our involvement

Event sharing form



To make it easier (mainly for me) we've created a simple-to-use online form to remind you of all the details we need to promote you and your event. Rather than hiding the details behind the curtain in MemberPlanet: we're saying it loud: Clarior Hinc Honos!

Merch & apparel



Convenors get 20% off on bulk orders so you can re-sell at your tent and make a wee profit

Recognition



We'll promote and reward your effort with a story in the Buchanan Banner if you're into that sort of thing (and why wouldn't you be?)



Thinking about convening? Email Buck at kevin.buchanan@theclanbuchanan.com for support or tips





HEAR YE, HEAR YE

Advertise in The Buchanan Banner

If you or a colleague are interested in placing an advert, to get in front of the 1,800 current members (and their friends they inevitably forward this publication to) or the prospective 5 million clansfolk we're aiming to attract, please email

banner@theclanbuchanan.com

for prices and a mediakit.

***And there are now 5 sizes
for 5 different budgets.***

Prices are very reasonable and exposure will last a lifetime (as the Banner is both archived online and referred to regularly)

BE WARNED: THE THEME FOR THE JULY BUCHANAN BANNER WILL BE SCO'ISH FOOOD



ANY TOPIC ON YOUR SPECIALTY OR INTEREST

Dundee Marmalade • Parrich • Tattie scone • Full Breakfast • Bacon Butty • Buttery Rowie • Lorne sausage • Haggis • Salmon • Neeps and tatties • Bangers and mash

Family memories

Grouse • Black pudding • Scotch pie • Stovies • Bridie pies • Rumbledethumps • Crappit Heid • Clapshot • Cabbie Claw • Leek n' tattie soup • Cullen skink • Hotch-Potch

Food for thought

Colcannon • Cock-a-leekie Soup • Partan Bree • Powsowdie • Arran Cheddar • Caboc • Crowdie • Bannocks • Cloutie Dumpling • Topsy Laird • Cranachan • Dundee cake

Modern fare

Black Bun • Shortbread • Whisky Ice Cream • Tea Cakes • Edinburgh Rock • Scottish tablet • Deep Fried MarsBars • Irn-Bru • Dundee Marmalade • Parrich • Tattie scone

Sustenance

Full Breakfast • Bacon Butty • Buttery Rowie • Lorne sausage • Haggis • Salmon • Neeps and tatties • Bangers and mash • Grouse • Black pudding • Scotch pie • Stovies

Opinions

Bridie pies • Rumbledethumps • Crappit Heid • Clapshot • Cabbie Claw • Leek n' tattie soup • Cullen skink • Hotch-Potch • Colcannon • Cock-a-leekie Soup • Partan Bree

Recipes

Powsowdie • Arran Cheddar • Caboc • Crowdie • Bannocks • Cloutie Dumpling • Topsy Laird • Cranachan • Dundee cake • Black Bun • Shortbread • Whisky Ice Cream

History

Tea Cakes • Edinburgh Rock • Scottish tablet • Deep Fried MarsBars • Irn-Bru • Haggis • Salmon • Neeps and tatties • Bangers and mash • Grouse • Black pudding

Tips





Joseph Gibson

02.04.23

Mr. & Mrs. Gibson

