



CLAN DONALD QUEENSLAND NEWSLETTER February 2012 – Issue 5

FROM THE PRESIDENT:

The Burns Night Supper was held at the Gaythorne RSL by the Brisbane Clans Pipes and Drums and a great night was had by all.



As we head into the Celtic Festival season I would like to just remind members that the Glen Innes Festival is on from the 3rd – 6th May and anyone wishing to attend should arrange accommodation asap and I look forward to seeing some of our members there.

Also coming up on the 8th April 2012 is the:-

Rathdowney Heritage Festival 2012

Visit Queensland's spectacular Scenic Rim for the 17th annual Rathdowney Heritage Festival.

- Country markets
- Pioneering displays
- Working bullock team
- Blacksmith display
- Woodchop competition
- Live music
- Bush Poets
- Working sheep dogs
- Light horse tent pegging

The major highlight is the heritage parade at lunchtime featuring vintage cars and horse drawn vehicles.

Rathdowney is a comfortable hour and a half drive from Brisbane and the Gold Coast just 30 kilometres south of Beaudesert in the beautiful mountain surroundings of the Scenic Rim.

Check out more things to do in and around your local area.

Date:

8 Apr 2012 - 8 Apr 2012

Time:

8am - 4pm

Location:

Mount Lindesay Highway, Rathdowney, Brisbane,

Ages:

All Ages / Family

Cost:

Child (under 14yrs): FREE
General Admission: \$10

Event Info:

Don't miss the heritage parade at lunchtime

TARTAN DAY

Brisbane King George Sq. 7th July 2012

NEW MEMBERS

We would like to welcome the following new member:

Hector V. Macdonald – Pullenvale Qld
Ann Barry and family - Stanthorpe

History of the Bagpipes

Scotland's national instrument, the Bagpipe or in Gaelic "piob-mhor" (the great pipe) did not originate in Scotland. The Bagpipe has a long and honourable history stretching back to the beginnings of civilization, for it is one of the oldest of instruments played by man. A great deal of uncertainty, conflict and controversy surrounds the questions of the origins, evolution and distribution of bagpipes. Numerous wind instruments are visible in very old Mediterranean and Asian art; but bagpipes were just about invisible, until the late middle ages when suddenly, as if out of nowhere, they appear in all sorts of artwork, beginning with the illustrations in the Cantigas de Santa Maria (1200 - 1300 A.D.).



The "Oxford History of Music" mentions the first documented bagpipe being found on a Hittite slab at Eyük. There is biblical mention made of the bagpipe in Genesis and in the Daniel where the "symphonia" in Nebuchadnezzar's band is believed to have been a bagpipe. These early pipes or "Pan" pipes, without the bag or reservoir, were probably the second musical instrument to evolve. Early pipes were made of materials with a natural bore (hollow reeds, corn stalks, bamboos, etc.).

Bagpipes probably had their beginnings in ancient Egypt - where a simple chanter and drone were played together. In time probably they were attached to a bag, and a blowstem was added. It was most likely a rather crude instrument comprised of reeds stuck into a goatskin bag. As civilization spread throughout the Middle East and into the Mediterranean lands, the people brought along their music. Although the existence of the bagpipes before the first century is thought to be documented by the Greek playwright Aristophanes in his work, The Acharnians where he wrote, "You pipers who are here from Thebes, with bone pipes blow the posterior of a dog," there are no solid indications until the first century when a very famous piper came to rule Rome. Nero considered himself a good piper as well as many other things. He even had the bagpipes put on a coin. "They say he can.....play the aulos both with his mouth and also with his armpit, a big bag being thrown under it, in order that he might escape the disfigurement of Athens," Dio Chrysostom wrote in 115 A.D.

It was in the Scottish and Irish evergreen landscapes that the pipes reached their highest level of popularity. During the 14th century, the bagpipes could be found in nearly every village.

In addition to the music they provide for enjoyment, bagpipes were used to rally the clans to battle, usually against the English. The English found the pipes so disturbing that they banned the Scots and the Irish from playing them at any time. In the Second World War - pipers led the troops to battle - the Germans were heard to say - "here come the Women from Hell".



Over the years, the bagpipes grew in sophistication. More pipes were added, enabling the musician to reach a wider range of notes. There are a number of different pipes - like:

The **Scottish or Highland pipe** is the best known in the world now. It has one bass drone harmonizing with two tenor drones and being tuned to the pitch of the pipe chanter. These pipes range from a basic set with wooden mounts and plain nickel ferrules, to the top of the range set, furnished with chased sterling silver mounts, ferrules, slides, caps, mouthpiece tube, and sole.

The **Chamber pipes** are growing in popularity, as these are in effect simply a version of the Highland pipe, and much easier to blow - the fingering technique is identical, as is the method of blowing and squeezing. However, the final sound is much quieter, with a haunting quality; these pipes tend to be played indoors.

Similarly, the **Scottish Small pipe** produces a mellow sound, but this style is played across the knees with the use of a bellows. No blowing at all is required.

The **Practice pipes** with two brass drones which produce an excellent steady sound. The chanter of the pipes is made from African Blackwood and, overall, these pipes have an amazing sound - not dissimilar to small pipes.



Town Drummer and Piper

FAMOUS SCOTS IN AUSTRALIA

GOVERNOR LACHLAN MACQUARIE 1761-1824

From Wikipedia



Scottish soldier and governor of the colony of New South Wales from 1810-1821, whose term of office was noted for humanitarian treatment of ex-convicts, encouragement of public works programs, inland exploration and the creation of new towns.

Lachlan Macquarie was born on the tiny island of Ulva, in the Inner Hebrides, Scotland and grew up on the nearby larger island of Mull. His army career began in 1777, with service in North America; in 1787 he began a long association with India, where he remained until 1803, apart from short spells in Sri Lanka and Egypt, and after a period in England, was back in India from 1805 to 1807. In 1807 he married for the second time, and with his wife Elizabeth (nee Campbell 1778-1835) sailed for New South Wales in 1809 to replace deposed governor William Bligh who had been removed from office by the New South Wales Corps in an uprising known as the Rum Rebellion (so-called because of Bligh's attempts to break the Corps' monopoly in the trafficking of rum). Macquarie arrived in late December 1809 and was sworn in as governor on New Year's Day, 1810.

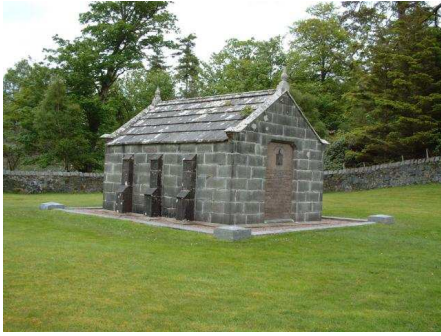


A propaganda cartoon of William Bligh's arrest portraying him as a coward

The colony's first military governor (previous holders of the office had all been navy men), Macquarie was able to draw on his experience as a staff officer in the raising and organisation of colonial revenue-measures in this area included the introduction of coinage (1813) and the establishment of the colony's first bank (1817). Macquarie encouraged exploration to expand the pastoral land available and so improve the agricultural production and livestock numbers-the route over the Blue Mountains, discovered in 1813, gave pastoralists access to the western plains. An enduring testimony to Macquarie's governorship are the public works, carried out with the assistance of Francis Greenway (1777-1837), a former convict appointed civil architect, which transformed Sydney and Parramatta.

When he left office in 1821 Macquarie could list 265 works carried out during his term. They included new army barracks and three new barrack buildings for convicts, roads to Parramatta and across the Blue Mountains, a hospital, castle-like stables (now housing the New South Wales Conservatorium of Music) and five planned towns built out of reach of floodwaters along the Hawkesbury River. Macquarie pursued a policy of allowing deserving emancipists (ex-convicts) to enjoy the same rights as free settlers. In 1810 he made two emancipists magistrates and invited them and other emancipists to dine at government house. This and other aspects of his administration incurred the displeasure a group of military and free settlers. Complaints to England resulted in the dispatch to New South Wales in 1819 of English judge John Thomas Bigge (1780-1843) to inquire into the affairs of the colony. Bigge's report was critical of Macquarie, in particular his spending on public works. Macquarie's resignation was accepted in 1821 and he sailed for England in 1822.

After settling on his estate on the island of Mull, Scotland, he set about defending himself against claims in Bigge's report that he had abused his office while in New South Wales. He died in 1824 while visiting London; his grave, on Mull, is administered by the National Trust of Australia. He is remembered in many place names, including Macquarie Street, Sydney, Lake Macquarie, New South Wales, Macquarie Harbour, Tasmania, the Antarctic dependency of Macquarie Island and Macquarie University, Sydney; named for his wife Elizabeth are Campbelltown, Elizabeth Bay and Mrs Macquarie's Chair (a headland jutting into Sydney Harbour beside Sydney Cove).



Macquarie Mausoleum Isle of Mull

IT TOOK A WINE MERCHANT TO BLEND A SCOTCH THIS PLEASING TO THE PALATE.

Ever since the late 1600's, BERRY Brothers & RUDD, Ltd. have affixed their personal label to some of the world's most expensive and pleasing potions. And their shop in London has attracted a parade of peers, poets and prime ministers to its door.

Lords tipped here.

NATURALLY, when BERRY Brothers & RUDD created a Scotch Whisky, they blended it to meet the expectations of noble tastes. The result was Cutty Sark Scotch Whisky. A Scotch of uncommon breeding and distinctive smoothness.

Today, you can obtain Cutty Sark from your neighborhood spirits merchant, secure in the knowledge that it will live up to its heritage. You'd expect no less from the people who provided Napoleon III with claret, Beau Brummel with chambertin, and Lord Byron with port.

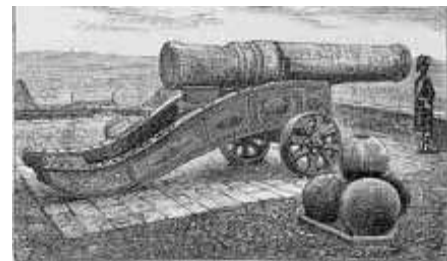
CUTTY SARK
SCOTS WHISKY

SIR WALTER SCOTT – Scotland's lost pride restored

A story by Sue Wilkes

Walter Scott was born on 15 August 1771 in College Wynd, Edinburgh. His father, a lawyer of unbending Calvinist principles, was directly descended from "AuldWat" of Harden, a famous Border chieftain. Scott's mother was Anne Rutherford, daughter of a medical professor at the University of Edinburgh, and granddaughter of Sir John Swinton. The Swintons were a very old Scottish family.

Walter was a sickly child; an illness, which left him lame in one leg, meant he often stayed at his grandparents' farm at Sandyknowe, Kelso, to improve his health. Young Walter loved listening to his grandmother's stories of Wat and other lawless Border reivers such as Wight Willie of Aikwood. Another relative, who still remembered the Jacobite defeat at Culloden, told the future novelist terrible tales of "the cruelties exercised in the executions at Carlisle, and in the Highlands". (*Life of Scott*, JG Lockhart, Caxton, 1848). Scott instinctively felt a "strong prejudice" towards the Stuarts and their followers. But the pacification of the Highlands meant its people's traditional way of life was sternly repressed, though preserved in song and folklore.



Mons Meg, Edinburgh Castle. Scott petitioned the Duke of Wellington for the return to Scotland in 1829 of this mighty relic of Scottish history, which had been removed to the Tower of London in 1684. Black's Picturesque Tourist of Scotland (24th edition), A& C Black, 1882



As he grew up, Scott studied hard, and qualified as a barrister in 1792. Five years later, on Christmas Eve, Walter married Charlotte Carpenter (Charpentier), a young lady with an intriguing family history, in Carlisle Cathedral. She gave him five children (one died in very early infancy). Meanwhile, the world of the past beckoned him. Scott was a keen collector of old ballads; his *Minstrelsy of the Scottish Border* appeared in 1802. Encouraged by this success, Scott next tried his own hand at poetry; his *Lay of the Last Minstrel* (1805) made him famous. *Marmion* (1808) and *The Lady of the Lake* (1810) were best sellers, but this wasn't enough for Scott. He needed money for his new house, Abbotsford, at Melrose. He was determined to have a home fit for a real Scottish laird. His novel *Waverley; or 'tis Sixty Years Since* (1814) was a landmark in literary history. It was published anonymously. Scott was probably worried about the effect on his legal career if he became known as a popular writer; it wasn't always considered a respectable pastime. Scott's portrayal of the Jacobite rebellion had a historic realism new to readers, who were eager for more. A torrent of novels by the "Great Unknown" followed, including *The Heart of Midlothian*, *Kenilworth*, *Ivanhoe*, *Quentin Durward*, *Guy Mannering*, *The Antiquary*, *Old Mortality* and *Black Dwarf*. He skilfully recreated the long-vanished Scotland of his forefathers; old customs and folklore were elevated to mythic status. Scott's native land, once the epitome of wilderness and lawlessness, became a popular tourist destination

The Prince Regent loved Scott's poems and novels and offered him the Poet Laureateship. The novelist turned down the honour, concerned about "writing to order", but was thrilled when made a baronet. In 1818, Scott used his influence with the Prince Regent to successfully rescue the long-lost Scottish Regalia, which had languished for over a century in the Crown Room at Edinburgh Castle. An iconic emblem of Scotland's pride was restored to the nation.

One of Scott's greatest public successes was George IV's landmark visit to Scotland in 1822. No one else was better qualified to stage manage the welcome ceremonies and royal progresses. Scott insisted all gentlemen appear in full Highland costume (proscribed after Culloden). Everyone who was anyone wore tartan, even the King himself (although the tights he wore under his kilt caused a few smiles). It was fashionable to wear tartan again; Scotland held its head up high.

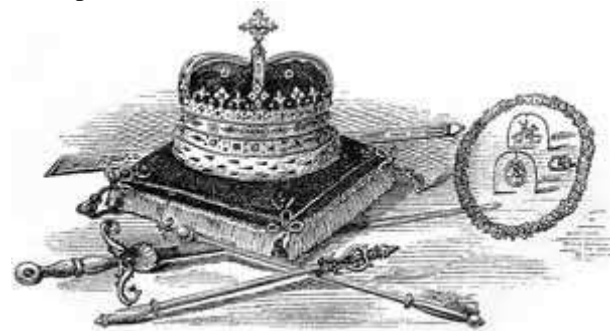
Scott, feeling secure in his success, bought land, planted trees, and lavished money on Abbotsford, his "Conundrum Castle". He furnished it with antiques and Scots memorabilia such as Rob Roy's dirk. But fate intervened with the banking crash of 1825-1826. Unfortunately, Scott was embroiled financially with the Ballantyne publishing house. When the firm collapsed, because of complicated legal and financial arrangements, Scott became liable for £1,000s of his partners' debts as well as his own. If he became bankrupt, Abbotsford would be lost, so he tried to repay the massive debt using his pen:

Sept 27th, 1827. "The morning was damp... so I even made a work of necessity, and set to the Tales (of a Grandfather) like a dragon. I murdered M'Lellan of Bomby at Thrieve Castle; stabbed the Black Douglas in the town of Stirling; astonished Sir James before Roxburgh; and stifled the Earl of Mar in his bath in the Canongate." Journal of Sir Walter Scott, (David Douglas, 1890).

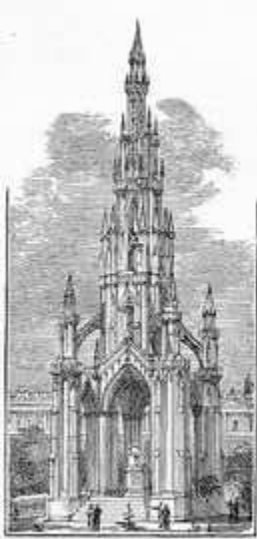
Scott's health and spirits paid the price of his superman efforts to repay his creditors. He died at Abbotsford on 21 September 1832, and was laid to rest in Dryburgh Abbey; a fittingly romantic resting place for the great storyteller. This proud Scot would have been thrilled to know that not only were his debts settled in the years following his death (thanks to his hard work) but his precious home Abbotsford was preserved for future generations.



George IV The Prince Regent offered Walter a baronetcy in 1818, but Scott was too ill to be formally knighted until 1820. Scott attended George IV's coronation the following year.



Scott was instrumental in recovering the long-lost Scottish regalia. He got permission from the Prince Regent (later George IV) to search in Edinburgh Castle for the lost treasure in 1818. *Black's Picturesque Tourist of Scotland* (24th edition), A & C Black, 1882



Sir Walter Scott's Monument, Edinburgh. Scotland
Picturesque and Traditional, Cassell & Co Ltd, 1895. (Artist unknown, author George Eyre-Todd.)

Coopers *masters of an ancient art*



With today's plethora of packaging made from different materials, it's hard to imagine a time when most containers were made of wood. Coopers were the highly skilled men who crafted and repaired all kinds of wooden vessels, from barrels and kegs through to domestic buckets and washtubs.

A skilled occupation

Coopery was extremely physical work, requiring high levels of skill. Each container was made from staves; thin, narrow shaped pieces of wood which, when placed next to one another, formed the sides of an individual vessel. They were bound together using hoops made from metal or wood, but it required enormous strength to "raise the barrel" through hammering and firing. Like other skilled trades, coopers had to serve a seven-year apprenticeship, usually starting at fourteen years old. Coopers were not defined as barrel makers since "barrel" is the name of a cask which holds 36 gallons.

Types of coopers

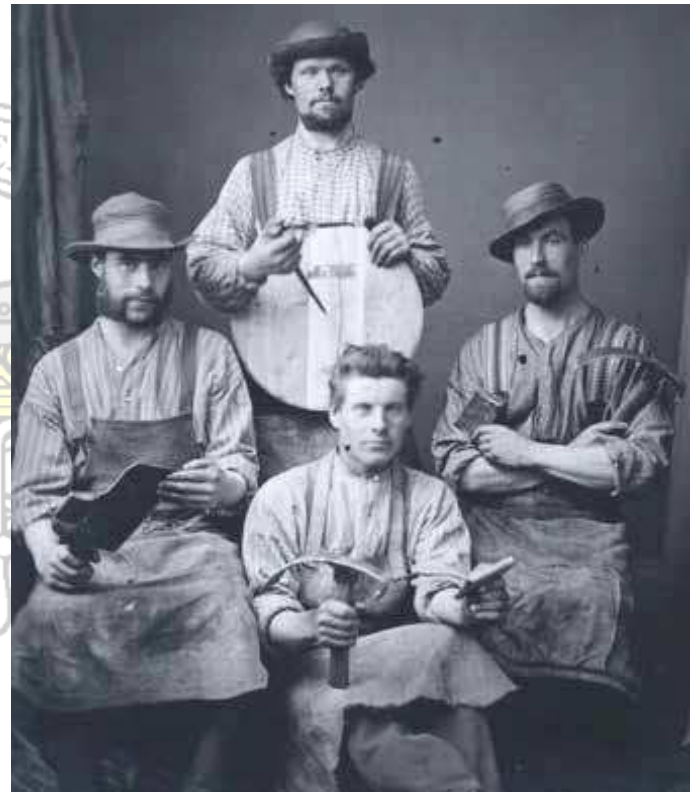
The "dry" or "slack" cooper made containers for shipping dry goods like tobacco, nails and cereals, while the "dry-tight" cooper crafted casks specifically for dry goods which needed to be kept watertight such as flour and gunpowder. Straight staved containers including butter churns, washtubs and buckets, which could hold liquids but were not to be shipped, were made by the "white" cooper. The "wet" or "tight" cooper crafted casks for storing and transporting liquids, often for long periods, such as those for beer or whisky.

The village cooper

Every village would have had a cooper who could make the whole range of receptacles, including a wide variety of buckets and bowls, vats, tubs and casks for domestic use. The village cooper also repaired these containers, and might travel to the smaller breweries to maintain their casks.

Specialist coopers

Larger breweries and distilleries employed their own coopers specifically to make casks to hold alcoholic liquids, and there were often as many coopers employed as brewers and distillers.



Coopers, probably from the Wick area where barrels were made for salted herring, circa 1875 Reproduced courtesy Caithness Horizons Collections Trust
 Coopers posing for a photograph, location unknown, circa 1889 Courtesy Scottish Fisheries Museum

In the 19th and early 20th centuries, another specialist form of coopery was the making of barrels in which to store herring. These were crafted to be completely watertight to prevent the pickle solution or brine used to preserve the herring from leaking and spoiling the fish. In fishing ports, large numbers of coopers were employed. For instance, in 1845, there were 265 such coopers in Wick, mostly employed in the herring trade.

How a cask was made

Crafting a cask involved many different processes. The staves were carefully chosen, shaped, hollowed out and dressed before being put in a raising- up hoop. Next, the hoop was hammered until very tight and the cask was fired to soften the wood and make it pliable. This could be

done by immersing it in a steam bell, steeping it in boiling water, or putting it over a cresset of burning shavings. When ready, more hoops were then driven on to the cask until the staves were completely bent. Chiming was the last process in which the cooper made the inside of the cask perfectly curved. Permanent hoops could then be made and placed on the cask.

Decline of coopers

From around the mid-19th century, cheap galvanised and enamelled wares such as buckets, pots, drums and bowls started to flood the domestic market. This effectively ended "white" coopering and led to dwindling numbers of village coopers by the beginning of the 20th century. Although breweries remained the coopers most important customers, larger firms introduced machinery to speed up the process and fewer casks were made by hand. Despite this, the number of casks made was still significant and in 1906, Scottish coopers made 2,094,014 barrels and 422,080 half-barrels.

Coverage of records relating to coopers is patchy, so the likelihood of finding your own ancestor listed is dependent upon where and when he worked.

Trade directories

When tracing a Victorian cooper ancestor, you can check the trade directories for the area in which he lived. Most archives and local history libraries have directories for specific areas, and they are invaluable for tracing individual coopers listed in the tradesmen section. They can also reveal the names of nearby breweries or fisheries which may have employed coopers.

You can also access the 1889 edition of *Slater's Royal National Commercial Directory*, which includes Scotland, at Familyrelatives.com (www.familyrelatives.com) on a pay-per-view or subscription basis; searching is free. Earlier directories are also available.



Fisher girls and herring coopers, Morayshire, circa 1900 From Moray Council's Local Heritage Collection

Guild records

If your cooper ancestor lived and worked in a large town or city, he may have been a member of a trade guild. Where records have survived, they may include minute books with information on new members admitted to the guild; account books detailing payments made to members or their dependants; pensioners' rolls; and photographs. You can find out what's available by searching on the

Scottish Archive Network website (www.scan.org.uk).

ARCHIVES WITH COOPERING RECORDS

The following is a representative sample of archives which hold records relating to coopers. There are, of course, many more which could be listed.

Glasgow City Archives

Glasgow City Archives holds records for the Incorporation of Coopers of Glasgow, including minute books 1588-1842; financial records 1686-1871; and a nominal roll 1717-1910. **Details:** Glasgow City Archives, The Mitchell Library, North Street, Glasgow G3 7DN; tel: 0141 287 2910; e-mail archives@glasgowlife.org.uk; website: www.glasgow.gov.uk/en/Residents/Library_Services/The_Mitchell/Archives

Open: Mon, Wed, Thurs, Fri 9am-5pm; Tues 9am-8pm; Sat, by appointment only

Caithness Archive Centre

Caithness Archive Centre holds account books for the Brotherly Society of Coopers in Wick, 1835-1838.

Details: The Caithness Archive Centre, Wick Library, Sinclair Terrace, Wick, Caithness KW1 5AB; tel: 01955 606432; e-mail:

north.highlandarchive@highlifehighland.com; website:

<http://www.highland.gov.uk/leisureandtourism/what-to-see/archives/northhighlandarchives/>

Open: Mon, Tues, Thurs 10am-1pm and 2-5.30pm; Fri 10am-1pm and 2-5pm

ONLINE SOURCES

Fife Family History Society – Crail Coopers

The Fife Family History Society website at www.fiferhs.org has transcriptions of a craft court book of the Cooper Incorporation of Crail 1690-1743. The extracts list all the individuals named in the book.

Scottish Screen Archive – Cooperage: The Craft of Cask-Making

This wonderful short black and white film from 1936 illustrates how casks were made (please note: the film is silent). Watch at <http://ssa.nls.uk/film.cfm?fid=0394>

PLACES TO VISIT

Speyside Cooperage

As the UK's only working cooperage in which you can experience the ancient art, Speyside Cooperage is a great place to visit if you have cooper ancestors. The cooperage still produces fine casks made from American oak using age-old skills and tools – you can even try it yourself using mini casks!

Details: Speyside Cooperage, Dufftown Road, Craigellachie, Banffshire AB38 9RS; tel: 01340 871108; e-mail: enquiries@speysidecooperage.co.uk; website: www.speysidecooperage.co.uk

Open: All year, Mon-Fri 9am-4pm

Edinburgh City Archives

Edinburgh City Archives has various material relating to the Incorporation of the Coopers of Leith 1550-1873, including minute books, financial and charitable records.

Details: Edinburgh City Archives, Level 1, City Chambers, 253 High Street, Edinburgh, EH1 1YJ; tel: 0131 529 4616; e-mail: archives@edinburgh.gov.uk; website: www.edinburgh.gov.uk/info/428/archives

Open: Tues, Wed, Thurs 9am-1pm, 2-4.30pm

FURTHER READING

Coopers and Coopering, Kenneth Kilby, Shire Publications, 2004; *The Cooper and his Trade*, Kenneth Kilby, Linden Publishing Co Inc, 1990

The Scottish Fisheries Museum

If you have ancestors who were coopers in the herring trade, or any other aspect of fishing, then a visit to the Scottish Fisheries Museum is a must. Situated on the harbour front in Anstruther in the heart of the Fife fishing community, it tells the story of fishing in Scotland and its people from earliest times to the present. The museum's amazing collection of 66,000 objects from across

Scotland has recently been awarded "Recognition of National Significance". It consists of boat models, paintings, costumes, equipment and household items, plus an extensive library and photo archive. Visitors can see the 16th-century Abbot's Lodging and the fisherman's cottage, the Merchant House dating back to 1724, the historic boatyard, and the "Zulu" fishing boat gallery and courtyard.

Details: Scottish Fisheries Museum, St Ayles , Harbourhead,

Anstruther, Fife KY10 3AB; tel: 01333 310628;

e-mail: enquiries@scottfishmuseum.org; website:

www.scottfishmuseum.org

Open: Oct-Mar, Mon-Sat 10am-4.30pm, Sun 12-4.30pm; Apr-Sept, Mon-Sat 10am-5.30pm, Sun 11am-5pm

Taken from Discover my Past Scotland.

Clan Donald Queensland

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ANNUAL MEMBERSHIP DUES

All membership dues for 2012/2013 are due by the 30th May 2012. Early payment appreciated.

Grandma Climbed The Family Tree

There's been a change in Grandma, we've noticed as of late
She's always reading history, or jotting down some date.
She's tracing back the family, we'll all have pedigrees,
Grandma's got a hobby, she's Climbing Family Trees
....

Poor Grandpa does the cooking, and now, or so he states,
he even has to wash the cups and the dinner plates.
Well, Grandma can't be bothered, she's busy as a bee,
Compiling genealogy for the Family Tree.

She has not time to baby-sit, the curtains are a fright.
No buttons left on Grandpa's shirt, the flower bed's a sight.
She's given up her club work, the serials on TV,
The only thing she does nowadays is climb the Family Tree.

The mail is all for Grandma, it comes from near and far.
Last week she got the proof she needs to join the DAR.
A monumental project - to that we all agree,
A worthwhile avocation - to climb the Family Tree.

There were pioneers and patriots mixed with our kith and kin,
Who blazed the paths of wilderness and fought through thick and thin.
But none more staunch than Grandma, whose eyes light up with glee,
Each time she finds a missing branch for the Family Tree.

To some it's just a hobby, to Grandma it's much more.
She learns the joys and heartaches of those who went before.
They loved, they lost, they laughed, they wept -- and now for you and me,
They live again in spirit around the Family Tree.

At last she's nearly finished, and we are each exposed.
Life will be the same again, this we all suppose.
Grandma will cook and sew, serve crullers with our tea.
We'll have her back, just as before that wretched Family Tree.

by Virginia Day McDonald, Macon, GA