



Vol. III Number 2 Section B *Beth's Newfangled Family Tree* July 2009

Pictures! Pictures! Pictures!

In this section of *Beth's Newfangled Family Tree*, you'll find photographs from both the North Alabama Highland Games, held in Scottsboro, Alabama - and lots of pictures from the Greenville Highland Games held in Greenville, South Carolina.

In the first section of this publication you'll find photographs taken at the Glasgow Highland Games in Lucas, Kentucky, near Glasgow, Kentucky.

I can't go to ALL of the Highland Games! So, if you're attending a Highland Games somewhere and have your camera with you...*BNFT* would be delighted to share your photos with everyone. Just send me a disc, please, (I have dial-up.) and I'll edit your photos and give you full photo credit. I need jpeg files. I need about 10 photos per page and usually do about 2 pages of each game.

Send the discs to: Beth Gay-Freeman, 102 Lakeside Drive, Walhalla, SC 29691.

I'll be at the San Diego Highland Games next, so those photos will be in the August issue.

It's fun to take pictures at a games...and fun to share with everyone and fun to see pictures of folks you know in the publication!



The average American takes about 60 photographs each year!

Get well, Jeri...

Our dear friend,
Jeri Martin, fell on
Thursday, June 18 and
broke her leg in three
places.

If you want to wish
her well...

Jeri Martin

Room 6124

*Centennial Medical
Center*

Nashville, TN 37203

*Miss Nurse Narra
is preparing to go and
offer Jeri real Cat
Scans!*



I found some photos I thought had been lost . Goodie! Think this one was Lake Hartwell Games...

The Surprisingly Complex Answer to: "What is Worn Under the Kilt?"

Eva "The Knit Wit" LaMar

One only has to gaze at the parade of infinite variations of Highland dress at a gathering of the Clans, to realize that there is at best an abundance of loose interpretations in regards to any existing appearance etiquette for such occasions. I, for one, have taken special interest in what is worn under the kilt: when, where, and why. You may think that I have developed a passion for this topic as a result of my prior studies in anatomy in Medical School, but alas, this thirst for knowledge is rooted in something far more mundane: my love for knitting.

There is nothing more satisfying than being able to present a passionate kilt-wearing man with a pair of hand-crafted hose that perfectly compliments his tartan and frames the kilt from below for all to admire. But what if my many hours of labor produces hose that completely offends the rule mavens who police the masses on how to wear Highland gear? Would I have to unravel it all? In my research I was relieved to find that there is no rule regarding kilt hose; or more clearly, there is no rule that anyone can completely agree upon. Therefore, endless debate among scholars will ensure an equally endless demand for my knitting skills. ("Win; win.")

I think the Hon. Stuart Ruaidri Erskine said it best in 1901 in his milestone book "The Kilt and How to Wear It":

The Highland dress is essentially a 'free' dress—that is to say, a man's taste and circumstances must alone be permitted to decide when and where and how he should wear it...I presume to dictate to no man what he shall eat or drink or wherewithal he shall be clothed."⁽⁵⁾

Surely anything beyond such a statement from a cultured Scottish nobleman must be seen as nothing more than mere misinformed commentary. (Is it a coincidence that this strong and wise statement stems from a member of the Tribe of Mar? I think not! (4)) Of course, it is likely that Sir Erskine's statement was based on the false assumption that a man's taste would be expressed within reasonable limits. I think it is the digression from the "taste and circumstances" of 1901 that has gotten us into the dilemma of what should be properly and proudly be displayed under the kilt today.

To begin a discussion of kilt hose, let's take a look at the history of the kilt hose. The first type of hose that was worn—the cadadh (Gaelic)—, were cut and sewn from woven cloth. They were seldom the same tartan as the kilt and were sewn on the bias of the fabric to allow some

stretching. These were not knitted hose and often had two-tone colors such as red/white or black/red. The cadadh were worn with the earliest kilt with belted

Continued on page 12



Your pen most likely has an interesting history!



In this little story, you'll hear about how some of our favorite fountain pens came to be. It's surprising to know that the modern fountain pen was perfected by an American inventor in 1884. His name was L.E.

Waterman. Mr. Waterman's pens sometimes leaked or otherwise didn't work....so, pen repairmen came to be.

One of the pen repairmen was a young man of Janesville, Wisconsin. His name was George S. Parker. He worked on pens for a long time and then invented one of his own. The Parker Pen Company was begun in 1892. World War I was what made pens become popular - as the Parker Company sent (and invented) The Parker Trench Pen and sent them overseas with United States military men so they could write letters home.

The soldiers liked the pens so much that Parker's company went on to become one of the best-known brands anywhere.

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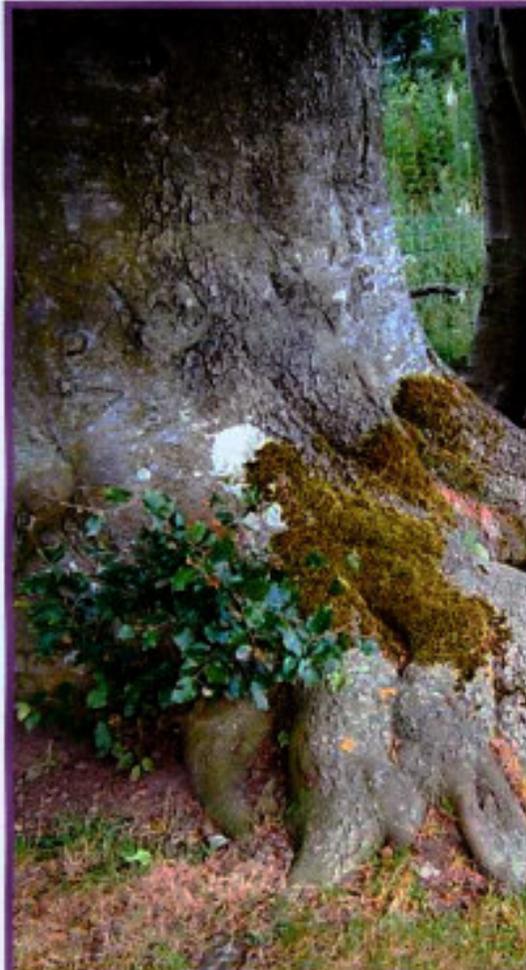
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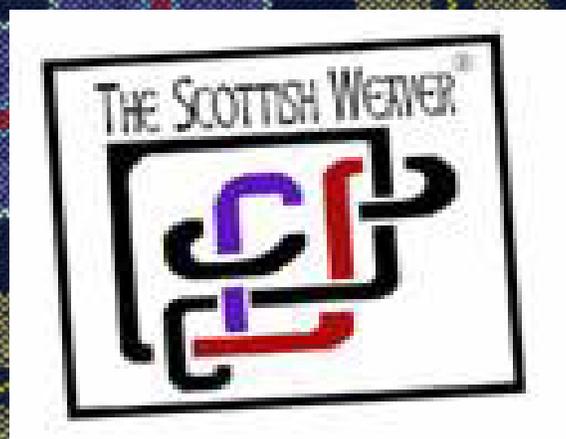
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Scotland linked its economy to liturgy

In medieval times, there was only one country - Scotland - which linked its economy to religious liturgy.

Four holy days of the church calendar were keyed to the legal year.

On these days, rents were due, clergy and servants were paid and contracts and

leases would begin or end.

The term days were Pentecost (called Whitsunday), the Feast of Saint Martin on November 11 (Martinmas), the Feast of the Presentation on February 2 (Candlemas) and August 2 (Lammas), a harvest festival.

On Lammas Day, the first loaf of bread from the summer wheat harvest was given to the village priest.

After the Reformation, which swept the Catholic festivals away, the term days were gradually detached from the old feasts.

It was only in 1890 that the term days were anchored on the 28th of February, May, August and November.

Today, the old Scottish universities are the last holdouts, still naming their terms or semesters after the ancient festivals.

Scottish students today may not know about the liturgical year, but they still call the fall term Martinmas and the spring session is Candlemas.

With many thanks to my old and dear friend, George William Brooks King. Thanks, Billy!

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The Society of Scottish Armigers was well represented at the 2009 Greenville, SC Highland Games. Shown here, Col. The Hon. William Parret Boswell, Society of Scottish Armigers.

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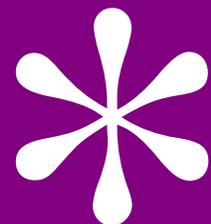


Figure this one out: Dan Quayle said, "It's a question of whether we're going to go forward with the future, or past to the back." Huh?

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Our Query of the Month! Can you help Miz Brown?

Jocelyn Abbot Brown from New Zealand writes: I want to trace my 2-great grandmother, **BETSY (ELIZABETH) SCOTT**, born 1813. She was 38 years old in 1851. She married **GEORGE ABBOT** and lived at 11 George Place, Joint Stock Buildings, in Angus Dundee. I know she was the niece of **SIR WALTER SCOTT**. Does anyone know the correct family? Most of **BETSY'S** children came out to New Zealand - **JANE, CHARLES, ROBERT, THOMAS** and **MARY** were the ones who came. I think the two elder children remained in Scotland. She was born in Cargill, Perthshire. She is on the 1851 Scotland census. I would like to know more about her father - who was **SIR WALTER SCOTT'S** brother. I know he had a brother **ROBERT**. Did he have any other brothers? I do know one of the brothers was a sailor. Some of **SIR WALTER SCOTT'S** brothers are buried in Greyfriars Churchyard, Edinburgh. Please contact me if you have any information at all. **Write:** <ron.jos@xtra.co.nz>

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With thanks to the *Clan Chisholm Journal*



Clachnaben from the Cairn o' Mount Road
 Photograph by Duncan Peet



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The Isle of Mull, 2005

Clan MacTavish USA, Inc., sets AGM at Clanjamfry

Clan MacTavish USA, Inc., plans to hold their AGM September 25 - 27 at Clanjamfry in Memphis, TN.

Clanjamfry is not a large Highland Gathering like Glasgow or Loon, but is everything one expects in a Gathering of the Clans. The grounds around Evergreen Presbyterian Church in Memphis are ideal for such an event.

The Ceilidh is held on Friday night, September 25th at Rhodes College across the street. The setting

there is of a classic "British Isles" university. The organizers of Clanjamfry are very excited about Clan MacTavish having our AGM there.

For more information and tickets to the Ceilidh and Clanjamfry, go to <http://www.Clanjamfry.com>. For rooms at the Hampton Inn, call 901-683-8500. Be sure and specify that you are a member of Clan MacTavish and you wish one of the rooms reserved for ClanMacTavish.



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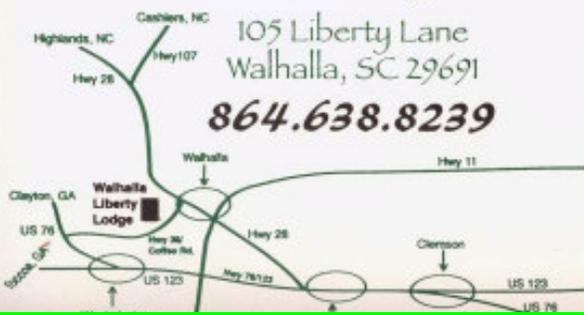
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Under the kilt? *Continued from page 3*

plaid in the late 1500s. Knitted hose were not worn with Highland gear until the mid 1800s (5)

Nowadays, single colored knit hose should be worn with informal wear and may be worn with formal wear as well, but are not preferred for formal wear (1, 5). Among modern scholars there appears to be agreement that knit tartan hose and diced hose should only be worn with formal wear. (1.5) Many scholars argue that tartan hose should not be donned for day wear, even if dressed formally. However, even this simple edict is still a matter of great debate. It appears to be a matter of taste, but most experts will agree that diced hose are the most appropriate style for true formal wear in lieu of tartan hose. Of note is that in the most cited modern reference, "So You are Going to Wear the Kilt" by Charles Thompson, there is not much commentary at all about the wearing of hose. This modern guide offers little guidance.

There appears to be great agreement that off-white hose are always appropriate for day wear (1,5). However, many scholars argue that bright white knitted hose should only be worn for formal evening wear. Most vendors carry off-white hose, as well as white, green, black and blue. In reality, bright white hose are almost exclusively worn by pipe bands and competitive dancers. Many "ordinary" kilt wearers use kilt hose that complements the tartan in a solid color from the sett.

If you are fortunate to have married well and have a wife that knits you are likely to have a rainbow of colors in the hose section of your bureau.

While most store-bought hose have some knit pattern on them, it has become a popular trend these days to wear hand-knit Aran style kilt hose and I have knit many pairs of these. The Aran pattern originally comes from the Aran Islands on the West Coast of Ireland. The stitching patterns were first seen on the fisherman sweaters from that region. (2,3) The sweaters were distinguished by the use of complex stitch patterns. Some of the patterns have a traditional interpretation often of religious significance.

TRINITY or POP-CORN STITCH Three in one and one in three - the protection of the Holy Trinity for sailors on the wild northern seas

DIAMOND Diamonds filled with moss stitch represent wealth: plain stocking stitch represents poverty. **THE TREE OF LIFE** The trunk and branches represent the continuation of the family line.

CABLES Most of these represent versions of the fishermen's ropes, but the horseshoe cable symbolizes the hoof prints of the horses used to drag the boats up above the high water mark. **HONEYCOMB** Symbolic of

hard work and its sweet rewards

TRELLIS An intricate pattern said to represent

Continued on page 13



It's true. Animals who lay eggs don't have belly buttons.



the small stone walled fields of the North Western crofting communities.

For example, the Popcorn stitch on the top of a piper's hose signifies the Trinity of God. The common Cable pattern is for Luck, and the Diamond pattern is for Wealth. It is a commonly told myth that each village in Ireland had their own pattern for the fisherman's sweater so that the men could be indentified properly when washed ashore after drowning. This is not founded in any historical facts, and was likely generated from a play in 1904 by J.M. Synge (*Riders to the Sea*). However, this myth has helped generate a cottage industry in Ireland. Nowadays, there are multiple web sites that will allow you to search for your Clan's Aran pattern and for 300-400 US dollars you can obtain a custom made sweater. (2) This myth has the same caché as the myth of ancient Clan tartans and is motivated by the same factors of traditionally held beliefs and the monetary gain those beliefs fuel.

I'll use the patterns in a typical Aran sweater to illustrate what you might see on a pair of kilt hose. I located the Clan Shea pattern (see above) from which my husband's maternal side claims their heritage (3) (Naturally, as befits my husband, it is the most complicated pattern in the book.) The midriff Popcorn stitch signifies the Trinity; the plain Cables, Luck; the Zig-zag demonstrates the Twists of Love in a marriage; the Honeycomb pattern on the shoulders show hard Work; and the Linking-cable above and below the waist symbolizes the Connection between families separated by the oceans. Clearly, the ultimate knit set would be a pair of hose and a sweater knit in the same pattern. Note: I am not planning on knitting the sweater and matching kilt hose any time soon.

In summary, it appears that the knit version of the kilt hose and its variations originated in recent history, i.e., over the past 100 to 150 years. As such, it is not much different from the chronology of the modern tartan patterns and their tenuous linkage to family names. It is also clear that almost no rules can be agreed upon as to what color or style should be worn when and where.

So the next time you see a kilted man just soak in the sight. Do not reflect on anything. It is clear that there are no hard-and-fast rules of what should be

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Under the kilt? *Continued from page 13*

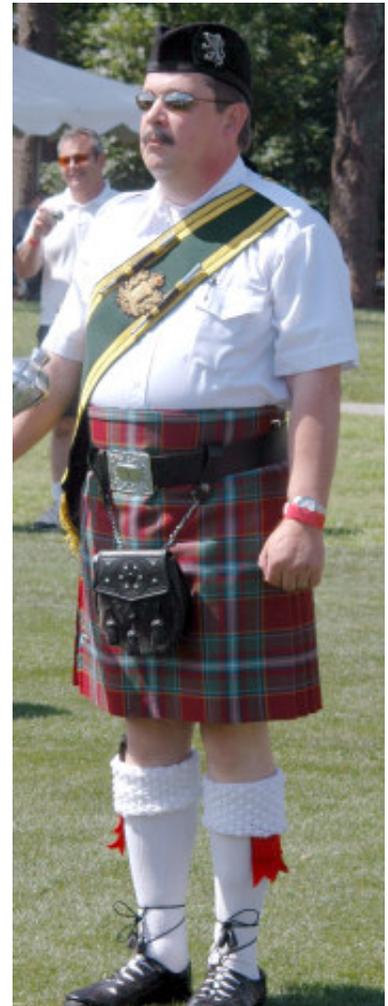
under the kilt. Therefore, I figure it looks good, it has to be right!

Bibliography

1) Thompson, J. Charles. "So You're Going to Wear the Kilt". 3rd ed. Arlington, VA: Heraldic Art, 1989. 2) Webpage: "Aran Sweater". http://en.wikipedia.org/wiki/Aran_sweater. June 2009.

3) Webpage: "CLANARANS.COM". <http://clanarnas.com/ca/catalog/product>. June 2009. 4) Web page: "Clan Erskine". http://en.wikipedia.org/wiki/Clan_Erskine. June 2009.

5) Web page: "Matthew A. C. Newsome". <http://blog.albanach.org/2005/07/on-kilt-hose.html>. June 2009.



Read more about Orkney's connections with the USA at:

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The Writings of John Muir

Alastair McIntyre,
President
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We are now on the 7th volume, *The Cruise of the Corwin*, and this week have added...Chapter XIII. First Ascent of Herald Island, Chapter XIV. Approaching a Mysterious Land, Chapter XV. The Land of the White Bear, Chapter XVI. Tragedies of the Whaling Fleet, Chapter XVII. Meeting the Point Barrow Expedition, Chapter XVIII. A Siberian Reindeer Herd, Chapter XIX. Turned back by Storms and Ice. Here is a bit from chapter XIX... Steamer Corwin, Arctic Ocean, Between Herald Shoals and Point Hope, September 8, 1881.

On the morning of August 27, having taken on board a full supply of coal and water, and put the ship in as good condition as possible, we left Plover Bay and turned once more toward Wrangell Land.

In passing Marcus Bay, a short distance up the coast from Plover Bay, the Captain wished to make a landing to give some instructions to our Chukchi interpreter and dog-driver, who lives here, concerning the dogs and sleds that were taken at Tapkan. The weather was too thick, however, to allow this, and the ship was put on her course for the western Diomedes Island, where we arrived, against a stiff head wind and through thick fog, shortly after noon on the twenty-eighth. We lay at anchor for a few hours, while the wind from the Arctic came dashing and swirling over the island in squally gusts.

In the meantime, while waiting to see whether the wind would moderate before we proceeded through the strait, we went ashore and greatly enjoyed a stroll through the streets and houses of the curious village here. It is built on the bald, rugged side of the island,



where the slope is almost cliff-like in steepness and rockiness. The winter houses are wood-lined burrows underground, entered by a tunnel, and warm and snug like the nest of a fieldmouse beneath a sod, though terribly thick and rancid as to the air contained in them. The summer houses are square skin boxes above ground, and set on long stilt poles. Neither the one nor the other look in the least like houses or huts of any sort. But those made of skin are the queerest human nests conceivable. They are simply light, square frames made of drift poles gathered on the beach, and covered with walrus hide that has been carefully dressed and stretched tightly on the frame like the head of a drum.

You can read the rest of this chapter at http://www.electricscotland.com/history/muir/vol7_chapter19.htm
The rest of the chapters can be read at <http://www.electricscotland.com/history/muir/index.htm>

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Beth's Mind Dust

Clan Leslie Society International has *Facebook* presence

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This link will allow you to view our Facebook page, but you won't be able to add comments and some of the links will be invisible to you. If you'd like a more interactive experience with your kinsmen, joining Facebook is easy. Simply go to <http://www.facebook.com> and sign up. It's free, and best of all by joining you can view the entirety of the Clan Leslie Society International page, keep up with current Leslie events, ask questions of your fellow society members and chat live with other Leslies who are also members of Facebook. It's really a great way to keep in touch with other Clan Leslie Society International members.

If you would like to have a Leslie event posted on our page, please email your information to Laura Messing at designinvasion@gmail.com.

With thanks to *Gripfast*, publication of the Clan Leslie Society International. Contact them: William Leslie, Editor <william.leslie@sympatico.ca>



Leslie Society scholarships being offered!

Clan Leslie Society International is offering scholarships to our members. We have two different types of scholarships.

One is an academic scholarship valued at \$250. The deadline for the next scholarship is November 30

Continued on page 23

Clan Colquhoun Society Of NA

Membership is invited for all spellings of Colquhoun/ Calhoun, Cowan, MacClintock, MacManus. Applications available online at sijepuis@bellsouth.net

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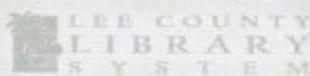
Long Distance Genealogical Research



10 a.m. Saturday, July 11, 2009
Speaker: Bryan L. Mulcahy

Locating genealogical information about ancestors presents many challenges. When you live hundreds or thousands of miles from their place of residence, it sometimes feels impossible. This seminar will focus on options that researchers may use when trying to conduct genealogical searches in other parts of the United States and overseas.

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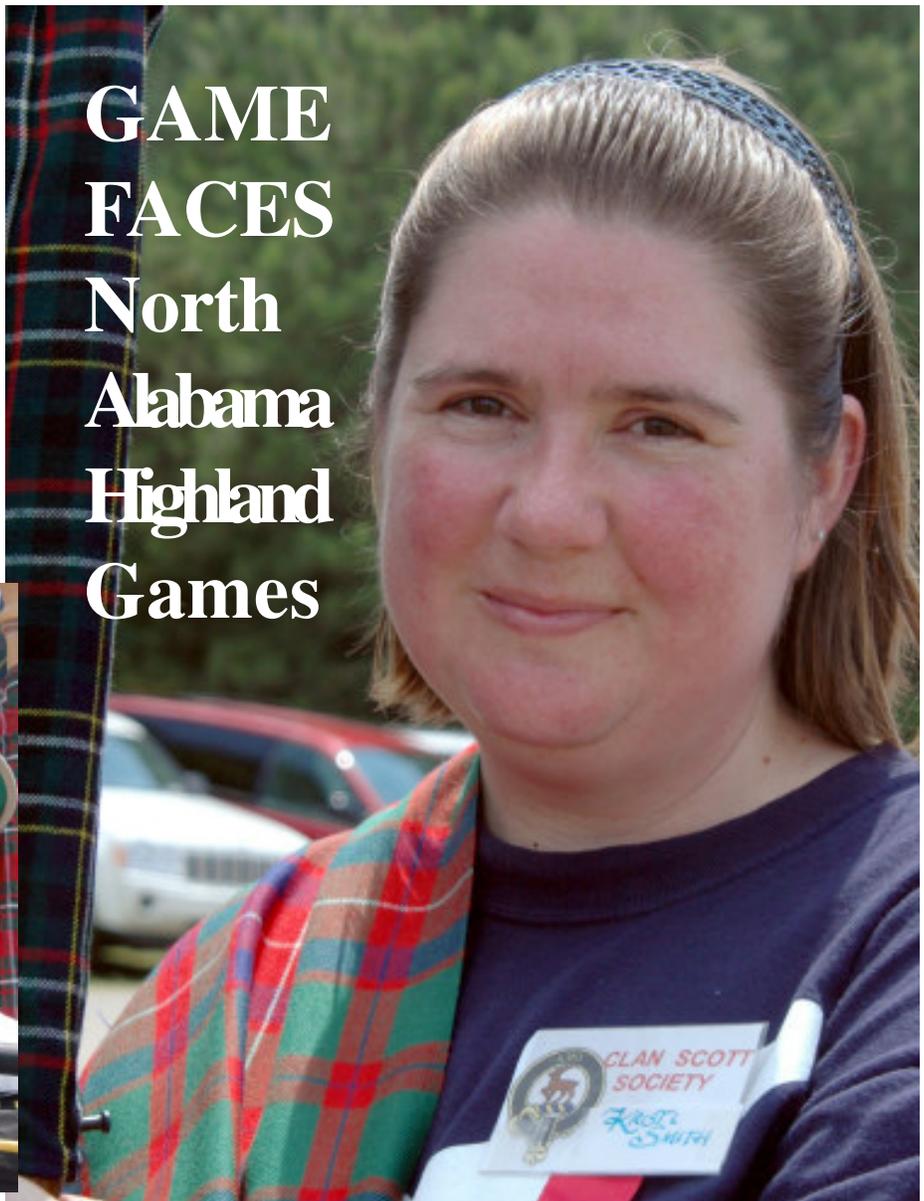


All programs are free and open to the public. A sign language interpreter is available with 48 hours notice. Call the Deaf Service Center at 461-0334 (voice) or 461-0438 (TTY). Assistive listening devices are available upon request.

*This page
and the next.*



GAME FACES North Alabama Highland Games



Leslie Scholarships, *continued from page 21*

with the award of one scholarship being made on January 15.

The second type of scholarship is for Scottish or Celtic Programs. The amount of this scholarship is \$200 and can be applied for any time. It will cover things such as bagpiping camp, dance, the arts, etc. The person applying for all scholarships must be a member or inceptor member of Clan Leslie Society International.

For more information contact a member of the scholarship committee: Paul Aulbach pablosquarter@aol.com, Becky Dobias dobiasrsc@aol.com, or Linda Flowers lflowjingo@sbcglobal.net.



North Alabama
Highland Games
Scottsboro, Alabama



FLOWERS OF THE FOREST

Joseph Cannon Leslie, 88, of Etowah, Tennessee, died on June 18, 2008, at Woods Memorial Hospital in Etowah.

A native and lifelong resident of Etowah, he was a son of the late Ray and Gussie Wilson Leslie. He was a member of Eastern Star #96; a member of the American Legion; a member of the VFW; a member of the Masonic Lodge; and a member of Carlock United Methodist Church.

He was a veteran of the US Army, serving during World War II, Headquarters Battery, 28th Field Artillery Battalion, 8th Infantry, and participated in the Battle of the Bulge. He was a retired school teacher, and had served 20 years on the McMinn County School Board.

He is preceded in death by five sisters, Martha Simmons, Sara Weir, Pearl Crockett, Margaret Jones and Sue Brawner.

Survivors include his wife, Evelyn Davis Leslie of Etowah; one daughter and son-in-law, Joan and Rex Wilson of Etowah; two grandchildren and spouses, Leslie and Albert Mitchum and David and Sharon Wilson, all of Delano; two great-granddaughters, Sara and Emily Wilson, both of Delano; two sisters, Grace Goodman of Etowah, and Johnnie Barnett of Delano; and several nieces, nephews and other relatives.

Funeral service was held Friday, June 20th in the South Chapel of Bordwine Funeral Home with the Rev. Charles Lipps and the Rev. Ben Roberson officiating. The committal service was held at Green Hill Cemetery at 10 a.m. Saturday, June 21st.

Mabel Houston Vance, age 90, of Spruce Pine passed away on Wednesday June 17, 2009 while at

Heritage Assisted Living.

Mabel was born March 4, 1919 on Henson Creek in the shadow of the Speartops in Avery County. She was the last surviving child of James Milton and Daisy Burleson Houston.

She developed a love for music at a young age, not only singing but playing guitar as well. Her musical talent would take her as far as The Grand Ole Opry in Nashville where she performed on stage with the J. Myron Houston

String Band. Years later she showcased her musical talent on the syndicated radio show, The Carolina Barn Dance in Spruce Pine.

After graduating Cranberry High School, she boarded a train in Marion, traveling north to Baltimore, M.D where she worked in an airplane factory for General Electric

prior to and during World War II. She became one of the working women that came to be called Rosie the Riveter.

It was in Baltimore that she became reacquainted with a young Merchant Marine from Avery County named Frank Dayton Vance. They were married in the First Baptist Church in Elizabeth, New Jersey on Feb. 4, 1945.

Left to carry on her memory are; both of her sons and daughter-in-laws, Frank and Jean Sinclair Vance of Newland and Bill and Susan Sams Vance of Hickory; three grandchildren, Kelley Ann Lawrence and husband Robert, John Frank Vance and wife, Lisa and Caroline Elizabeth Vance; one great grandson, Alec Lawrence.

In lieu of flowers, memorials may be made in Mabel's memory to The Gideons International Memorial Bible Program at P.O. Box 98 Pineola, NC 28662.





Sir Walter Scott, 1771 - 1832. Novelist and poet

Sir Henry Raeburn

SIR WALTER SCOTT

With thanks to *Scots* magazine. Subscribe to Scots by
visiting www.usscots.com The article is by Fiona MacGillivray

Only a handful of writers are as closely associated with Scotland as Sir Walter Scott. Although today's public no longer devours historical novels and lyrical ballads at quite the same rate as his nineteenth century contemporaries, Scott retains the status of a classic author. Beyond his huge literary legacy Sir Walter was responsible for another creation, which is so successful and so all pervasive that it is today taken for granted. This is nothing less than Scotland's sense of cultural identity, the often romantic vision Scott created in writing about the land, its history, its peoples and its physical elements. His ideas continue to influence how Scots see themselves today and the way in which Scotland is perceived in the wider world.

Through his fiction and poetry Scott changed the way the reading public saw the physical features of Scotland. What had hitherto, been seen as an undifferentiated, harsh and barren land, became, under his pen, a picturesque and peopled country rich with the echoes of the past. The romantic image of the Highlander - still a powerful myth today - owes much to the ideas and opinions of Scott.

Although the author was a committed believer in the benefits of the Act of Union and the rule of the Hanovarian dynasty, he was drawn to the heroic values of the kinship-based clan, even if he disapproved of its lawlessness and violence. He wrote several novels dealing with Highland themes and created many memorable characters who seemed, to his readers, to represent the essential types of the Scottish character.

One of Scott's most influential contributions to nineteenth century notions of Scotland was his stage management of the visit of King George IV to Edinburgh in 1822, the first monarch to come to Scotland since 1651. The King's trip and the elaborate ceremonials surrounding the occasion, scripted, in the main by Scott, became a living enactment of a newly-asserted national unity.

Scott was not afraid of controversy and his interpretations of key episodes in recent Scottish history were keenly analysed and questioned by his contemporaries. *Old Mortality*, the story of the Covenanters who rebelled against the established church and government in the seventeenth century, touched a raw nerve. His treatment of the Presbyterians was felt by many in Scotland, whose ancestors had been harshly persecuted for their beliefs, to be unfair and inaccurate.

Scott had trained as a lawyer, but the success of poems such as *The Lay of the Last Minstrel* (1805), *Marmion* (1809), and *The Lady of the Lake* (1810), encouraged him to focus on writing. He turned to prose, exploring the period of Scottish history during the Stewart and Jacobite years in novels such as *Waverley* (1814) and *The Bride of Lammermuir* (1819). The contemporary popularity of these works is demonstrated by Jane Austin's wry comment that 'Walter Scott has no business to write novels. He has Fame and Profit enough as a Poet, and should not be taking bread out of other people's mouths.'

Later critics saw Scott as the inventor of the historical novel and particularly acclaimed his use of the Scots language in the dialogue of his Lowland characters. A phenomenally productive writer, much of Scott's considerable income was spent on Abbotsford, the house and estate he built by the River Tweed near Galashiels. Scott lavished immense care on the exterior architecture and the internal fittings and fixtures in his home. His passion for the rural idyll of Abbotsford was instrumental in his determination not to declare himself bankrupt when, in 1826, his publisher and printer were ruined. Scott spent the rest of his life writing furiously to clear his debts. Ill and exhausted, he at least had the satisfaction of dying at his home, gazing out upon his beloved River Tweed.

Sir Henry Raeburn's celebrated portrait was painted in 1822 and captures the novelist at the zenith of his career.

Greenville, SC Highland Games

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