



Clan MacColin *Basic Guide*

A Handbook
For Participants & Enthusiasts

Intro & Working Basic Guide TOC

This is the Basic Guide's major revision 4, with media and format conversion. This page is a revised copy of the original Table of Content with the page numbers from the last hard copy version at the end of some of the lines to help members in helping revise it. The outline format was messed up in the HTML conversion, and feedback is need to decide the future arraignment and design.

The basic documents are included with a link such as the Chief's Bio in his bio file, as a part of the guide, as with the requirements. This makes printing a bit trickier, and does not provide problems with page numbers. Questions remain. Should each page have a link to the next page in this series, or a regular header, or abbreviated header? Several files are our standard documents (handouts, info sheets, etc.), organized for printing and distributing, while others are regular site pages, with navigation headers.

The other part of this project is organization, presentation, and text. Let me know right away about any misspellings, typo, etc., for the files are on line.

I remember typing some of this text in the early eighties, and since has become more mantra like than readable for me. Feedback is necessary.

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Some Basic Information

Anyone starting out in any organization needs to learn a good deal about the organization rather quickly, and Clan MacColin is no exception. In the event you are joining us at the beginning of the Ren Faire, it's going to be doubly difficult. Therefore, here is much of the needed information in one package, condensing from a number of sources. The first part is basic identifying information as to who we are and what we do. The second deals with how we do it, and the third some cultural background material. The last section is appendices including our regular handout sheets and forms. These include our press releases, *Clan in the Sixteenth and Twentieth Centuries*, the Sumptuary Law, and some basic requirements documents.

Who and What is Clan MacColin

PURPOSE

We are here to learn, participate in, and theatrically portray the people, activities and culture of Highland Scotland and in Ireland in the mid-1500's. We specialize in costuming, crafts demonstrations, military drill, and music and dance shows. Our mission is ultimately [educational](#)- we want people to see and understand something of a time and a set of values that contributed to the development of the world today, and in many ways still exists. We are also here to find friends, new skills, and pleasant pastimes.

Who Are We?

Clan MacColin of Glenderry is a historical, theatrical, and social organization dedicated to researching and portraying the daily life of a sixteenth century Hibernio-Scottish Clan. For over a decade our family, Clan MacColin (spanning at least three generations) has demonstrated the period dances, arts, crafts, values, and life that contributed to the development of today's society. We use and preserve a sixteenth century clan structure to learn about and show others what we have learned. We make much of our own goods, starting from shearing, through spinning, dying, and weaving, to making clothes, making tools, chain mail, and whatever we can.

Each of our members develops a period "persona" or character to portray, suitable to the household of a Western Highland Chief. Costume, weapons, and personality soon follow, making the persona a three-dimensional representation of our period, the ultimate product of our efforts: a piece of living history. [Clan in the Sixteenth and Twentieth Centuries](#) addresses this subject.

NAME

We are the Clan MacColin of Glenderry (Gaelic: Mac Coilean na Gleannadoire).

Meaning and Derivation of the Name

Our Clan, like most in the Scottish Highlands, is named for its ancestral Chief. We were originally a cadet line of Clan Colin, whose Chief is styled "The Colin." Our chiefly line descended from the sons of Colin, or Mac Colins, and when our Clan was granted autonomy and moved from the Colin homeland to Glenderry, our Chief kept his designation as "The MacColin." To distinguish ourselves from any other MacColin lines, we add the name of our present homeland.

The Chief's Name and Titles

Each Chief of Clan MacColin has his own given name and patronymic, but as the Chief is considered the most direct "son" of the first Chief, he also uses the name "MacColin," or "The MacColin." By those of equivalent or greater rank, he

In the 20th century, membership is extended to those who wish to share our mission of historical work through Clan MacColin and keep their dues current. There is no requirement that members be of Scottish or Irish descent- only that they be interested in furthering Clan MacColin's Mission.

STRUCTURE

The Clan was designed, and is run, on the model of a 16th-century Scottish-Irish Clan, and extended tribal family. The Chief's word is law. Officers are appointed and serve until they resign, die, or are asked to step down. All Clan members have access to the ear of any officers and the Chief, but the rights of rank are observed.

Two inner mechanisms complement each other and frequently overlap- the Households and the working groups. Households are based on persona kinship and historical interests, while the working groups center around the daily tasks and skills necessary for the presenting our shows and taking care of ourselves. This can be confusing, especially from the points of view of command and theatrical direction.

Above all, we are a family. We take care of each other; everyone contributes and everyone benefits.

Why Our Chief?

We formed with the structure of a 16th century Scottish-Irish Clan with a very distinct intent. This has advantages and disadvantages inherent. It is alien to our 20th century lives, and is difficult for some to relate to, but this also meant that it also becomes a visceral teaching tool, showing where our current society came from.

The Celts migrated across Europe with this structure. When the leader of our heroic society was sharp and strong, none could stop us, and we prospered. When the leadership was weak, things degenerated quickly and it was time to move on. It was and is dynamic, with change constant.

In the 20th century, this means no voting, no committees, and no divided aim. The Chief's word is law, and what he decides is final, and as a result, we can get much done very quickly. If the Chief says "Go cordon off a pathway for the ambulance" we do it without debating whether we have enough people on hand, or want to, or want to do something else at the time; we just do it. It may be a great success, or a great failure, but we are not paralyzed in debate and voting, and vacillating power blocks, and have a task accomplished before other groups can decide. This also means that we are the result of one coherent view, a mural instead of a crazy quilt, if you will. Leadership must always get as much input as is can to decide what the best path is to reach what goal, but once decided we can pursue that course with full vigor, without debate and equivocation.

The wisdom of this model becomes apparent in that as a voluntary organization, the leadership must lead, or the organization ceases to exist, with all voting with their feet. Our current Chief has been in office for over a decade, when most historical reenactment organizations are unable to survive a few years. We have been called stubborn, prideful, hammy, clannish, and willful, and are sought by far more events than we could ever participate in.

MacColin Household System

We have organized our [household structure](#) to make the job of running the Clan easier and recreate the historic pattern. The various households have been assembled into the ### Grand Households of the primary tenants of the Chief. Each of these households have several subhouseholds, which may or may not have a particular flavor to them, as suits the members and our history.

If you've been working with us a while, you should know your household.. This may or may not be the household with which you have the closest kinship ties. From a historical perspective you may have married into it, or been fostered into it, or have joined it because there was more opportunity to practice your special talents there. From a 20th century point of view you would be part of a Grand Household because of location, special interests, friendships, or any reason that works for you.

The Grad Flaith [households](#): The Chief's (Steve Gillan), the Tannist's of the Isle of Ewe (Jessica Gillan), Slaggen (Bill Voorhes), 'An Doire (Sean Paul Mohney), Tournaig (Norman Montgomery), Dun Cormac (Curt Cotter), Kinlochewe (Bill Jacobs).

SYMBOLS

To further our aim of recreating a full 16th century family life, we have created some symbols drawn from history and our own [lore](#).

Rallying Cry

"An Darach Mor" ("The Great Oak")- much used in marches.

Motto and Slogan (Sluggan) or War Cry

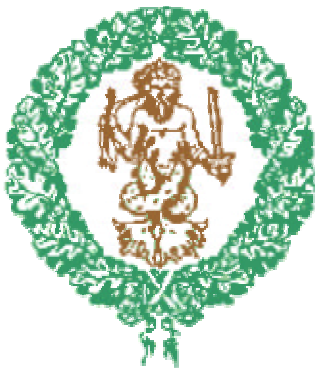
"Demimid iarract niòs fearr" transliterated: "We do the attempt more better" or "We try harder."

Plant Badge

The Oak. Anyone may wear oak leaves as a cap badge, and the oak leaf and acorn designs are favorites for crafts and decorations.

Animal Badge

The Selkie (or Silkie), legendary water creature who swims the sea in a sealskin but may take it off and walk upon the earth as a man. A selkie was the traditional ancestor of the Colin line, and therefore of our Clan. We neither kill nor eat seals, though others in the 16th century commonly did so.



Clan Badge

Our clan badge is a Selkie (or Silkie), with sealskin on lower half, bearing sword, bow, and arrows in a wreath of oak leaves. The wreath is used instead of the belt to avoid offending members of some clan societies

Other Badges, etc.

Areas of responsibility within the Clan (catering, water carriers, medics, etc.) may wear appropriate tokens or ribbons. The Clan has established awards of merit, but these and other awards are only worn at 20th-century events.

Banners



We carry the national flags of St. Andrew and St. Patrick on marches: St. Andrew's Cross, for Scotland, is a white saltire (diagonal cross) on a blue field; St. Patrick's Cross is a white saltire on a red field.



The Chief has a personal banner bearing his motto and his personal arms. Households also have their own banners. We also carry our own painted and embroidered Saints banners of Saint Patrick, Saint Andrew, and Saint Maolrubha, our patron saint.

Clan Tartan

There is none! Family tartan setts were not in use in the 1500's. The Chief favors green, brown, and white (our heraldic colors), but he and his Clan wear what they can make or get.



Clan Surname

These were not used in the 16th century, either. Our personas, the theatrical characters we each develop, use patronymics ("mac Ciaran" -son of Ciaran; "nic Eoghann" -daughter of Eoghann) and descriptive names ("Iain Ruadh" - Red Iain; "Mairi Og" - Young Mary) in addition to our given names. Only the son of a man named Colin would use the name "mac Colin".

Events and Celebrations of Note

We have a very full year, with meetings not involving an event when we can. Burns Night is an event for poetry, and St. Patrick's Day never goes unnoticed. Our own patron Saint Maolrubha has holidays in both April and August, apropos to a Saint known for curing the insane. Every spring we remember our dead, as fits a family that Christens, marries, and buries its own, and every such occasion marked by a celebration. We participate in several Fairs throughout the year.

Hogmanay

We celebrate Hogmanay (New Year) with an annual Victorian feast in full formal Victorian dress. This is where the Chief gives the State of the Clan Address, and it also serves as our formal awards banquet.

Renaissance Faire

The single most significant event of our year is our participation in the annual Renaissance Faire, now held in Devore. It dominates our calendar with planning for it from early in the year, and continues as the major consideration until tere down ends in June. It is our single largest exposure as a theatrical group, with about three stage shows a day, and continuous craft demonstration through the day.

Traditions

Traditions are a constant part of the process of living. You will often hear the line "Once by accident, twice by habit, three times by tradition." This reflects human nature, then and now. We eat by precedence, with the Chief served first, the daoine uasail (Household heads and Gentles) next, and the rest of us, though if dinner is late we may serve the children first, by his order.

Religion

We are theatrically Catholic, after the demise of the Celtic Catholic Church. While we honor our saints in ways different from what the Pope might expect, we are very Catholic. Being both Irish and Scottish, we have a number of patron saints. When at "Faire", we do not show this much as it is illegal at this time in England, and Catholics are a target.

Pun Tax

Established by our founding Chief, we have a "pun tax" of twenty-five cents for any pun which the Chief hears a groan to, including his own groan (and he will!). It has become a matter of pride with may to have paid large sums. One historic punfest about "beer" went to two hundred seven puns! The Chief occasionally declares a "Pun Amnesty Day", usually at Hogmanay, at which members can pun with impunity and get some of the worst ones off their chest. There is an additional tax for the use of props in a pun, which is frequently paid on the Chief's birthday for a truly magnificent pun with props (fish, livestock, Scotchguard cans -- ask about them)!

Song

We have accumulated a musical tradition as well. We close a day of Fair with singing Amazing Grace, and our last day antics for opening parade include a musical parody. We also have a "[fight song](#)" with words written by our members. Our observance of [Memorial Day](#) concludes with song.

Oath

See the section on The Oath for more information.

Laws

Every society and organization has its own body of laws, rules, and policies. We have adopted our structure, and the related rules from the sixteenth century, as stated before. The twentieth century does impinge on what we do, so we have a very limited set of related laws. We try to limit these as much as we can, and publish them in the Seannachie, or have them in the standard available paperwork.

The [Membership Requirements](#) deal with accepted and expected behavior. [Minimum Goods](#) deals with the minimum kit needed to participate in Clan activities. The [Sumptuary Laws](#) deal with our clothing and what is acceptable and expected. Please read the costuming information in the next section.

A Membership Directory is published annually for passing news, arranging rides, and other modern concerns, however, this is for family use only, and may not be used for any non-Clan use, especially commercial. Members may request to be omitted from this. Information from the Clan Membership Application other than contact information remains confidential, being used by our medical corps, for First Aid, lost and found, and internal use. Common courtesy is expected in calling family members.

The Clan [Membership Dues Policy](#) covers dues, used to pay for the **Seannachie** and defray other Clan expenses to enable us to pursue our mission. Other special assessments may be made for special projects, if needed, by the Chief's decree.

Bio of STEVEN GILLAN

CHIEF OF CLAN MAC COLIN

Steven Gillan, known to his kinsmen as Stiofan Ui Giollain Maccaolinn, is the Chief of Clan MacColin of Glenderry. After many years spent pursuing an interest in Gaelic culture and Clan participation, he was named to the Chiefship by his predecessor, as is customary.

Born in Los Angeles in 1946, Mr. Gillan was raised in Whittier, where he spent 12 years in the Catholic parochial school system. Active in dramatics throughout his high school and college years, Stevens's grandmothers and the Franciscan Brothers of Galway were the first to interest the young man in Irish art and language. Soon he was also introduced to Irish musical tradition, particularly the then very popular Clancy Brothers & Tommy Makem group.

In 1963, one of his high school English teachers suggested to Steven that he attend the Renaissance Faire; this, though not apparently directly related to his Irish studies, has proven to be a profound influence in Mr. Gillan's life. He has attended every Southern California Renaissance Faire since then, with the exception of those held from 1966 through 1969, when he was in the United States Army.

Through the Renaissance Faire, Steven met and became a member of "Clan Colin", a group who had formed a virtual Clan under the leadership of their Chief, Eoin MacKenzie, a Scots-Canadian, military veteran and nautical historical researcher. Steven and his wife, Christal, were married in a historically accurate ceremony at the Renaissance Faire in May of 1976.

In 1977 the Southern California branch of Clan Colin, MacColin of Glenderry, became quite active, and Steven Gillan was great contributor of time, resources and expertise during the Clan's growth. Holding a number of positions in the Clan, including Chief Medic, Sergeant and Lieutenant, he was also a prolific Clan artisan, producing beautiful carvings in the "insular" interlace style, as well as exquisite drawings and fine hand lettering. Steven, his wife and their daughter, Jessica, formed one of the most accurately costumed, picturesque family groups in the Clan. Extensive readings in Irish and Scottish history made Steven one of the best-informed and oft consulted member on questions of historical precedent and accuracy.

By 1979, when the Southern California branch of the Clan was established as a separate jurisdiction with its own Chief, Stephen Flannagan, Mr. Gillan looked to as a leader within the group. In 1981, at Hogmanay, he was appointed Ceann Cath (Military Leader), and in June of 1982 he was named Tanist (heir apparent to the Chiefship).

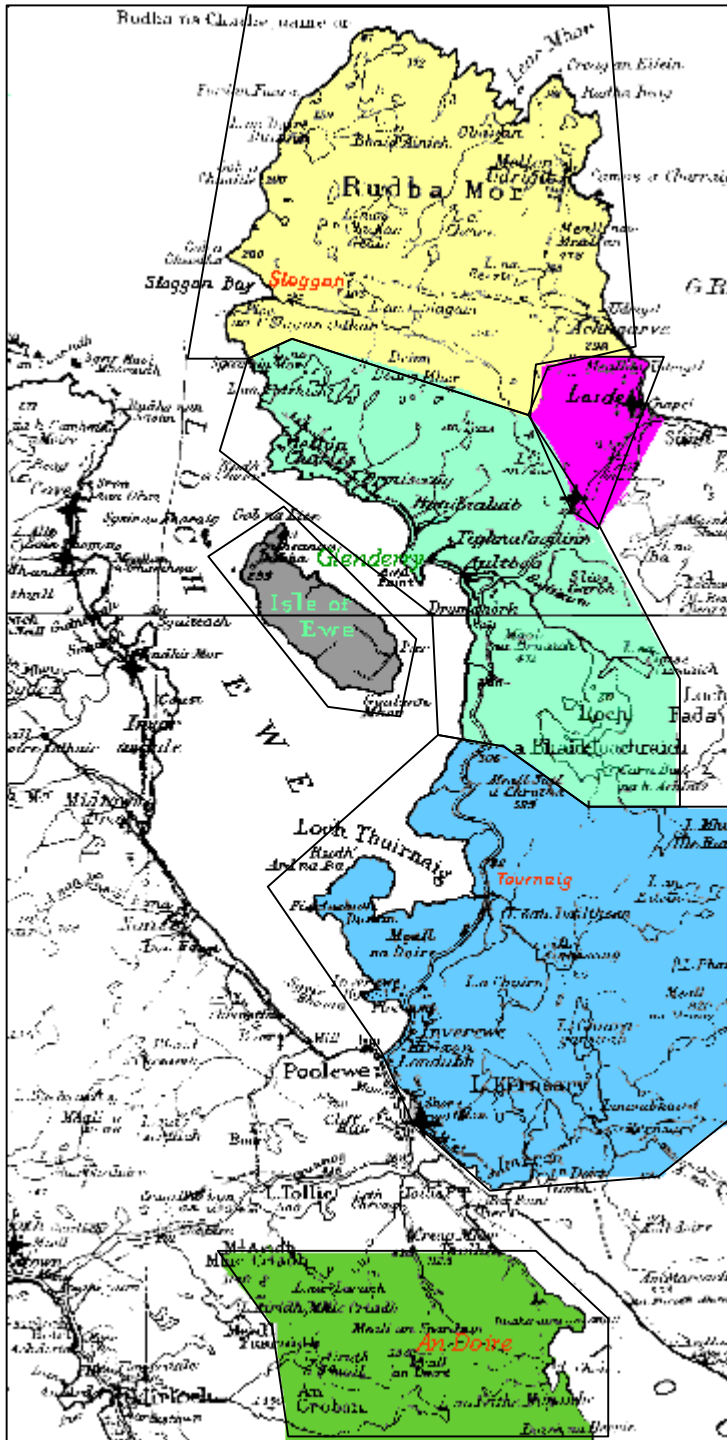
In July of 1982, on the retirement of the first Chief of Clan MacColin, Mr. Gillan assumed the office of Chief. Concerned with every Clan members' well-being, both in and away from Clan activities, he continues to provide leadership in Gaelic historical and cultural studies, and has encouraged a level of professionalism among his folk that has brought Clan MacColin great notice at Irish and Scottish community activities where cultural displays and shows are presented.

Since his retirement from Mental Health Nursing, Steven has further developed his historical skills to encompass interactive education for public and private school enrichment programs throughout California. Since 1992 he has taught at Workshop-in-the-Woods, an outdoor field trip program where students in grades 5 through 12 "step back" into the past to experience first hand the daily activities of 16th Century life. Most recently he has been developing presentations using 19th Century woodworking technologies to illustrate life in the era of the Californios. He enjoys his interests in history, art history, drawing & painting and metalworking. As they grow, he looks forward to expanding the participation of his two young grandchildren his family's reenactment activities.

GILLAN 11/11/2000 NOM

Our (mythical) Homeland

Our family myth for historical recreation says we came from Glenderry, as allies of the MacKenzie's holding the peninsula on the east shore of Loch Ewe.



Household Areas

Slaggan (Captain Uilliam) watches the entrance to the loch at the north, our northern most household.

The Vicerage, held for the church, is located around the chapel in what is now Laide.

Glenderry, the home farm, is where the Chief's tower house is defencibly located on Aird Point, with a natural harbor area, in the Ault Bea area.

The **Isle of Ewe** is held by the Tannist's (Jessica) household.

Tournais (Captain Odo) watches to hold the MacLeods west of the Ewe.

Our Great Oak is in **An Doire** (Captain Mohny), the southwestern most household, overlooking our patron Saint Maolrubha's island in Loch Maree.

The southernmost household, **Kinlochewe**, Lt. Jacobs household, is at the southern end of Loch Maree.

Capt. Cormac's **Dun Cormac** is in southern Ireland, well off this map.

To help locate our little corner of the world, here is a set of maps. As you can see, we are a long way from anywhere, even by Scottish standards.

We show up on a map of northwestern Europe about as well as Denmark does on a map of the Globe, in other words, hardly. Our remoteness also worked to our advantage, for a speedy messenger took a fortnight, nearly as long to get from Glenderry to Edinburgh as from there to London, so most all contact with the King was initiated by us, not by the tax collector.

We have several other advantages in our location, as well, with some rich resources. While the Gulf Stream brings us storms in great profusion, it also provides us with plenty of fresh water (110 inches a year) and limits how cold it can get near shore, hence the modern Inverewe Gardens with some tropical plants living there within a few hundred meters of the shore. The entire area, where not exposed rock, is green.

Fishing is very close, and we catch salmon in the Ewe (and other places) and can maintain our shipping (read smuggling) with our small craft. Up the Ewe a few hundred meters is an early foundry, and bog iron exposed on the sides of Loch Ewe. Most of the area provides grazing, now sheep, but then our small, shaggy, hardy cattle (I've seen bigger dogs) who help us survive farther north than Moscow.

MacColin Household System

We have organized our household structure in order to make the job of running the Clan easier. The various households have been assembled into the Grad Flaith (Grand Households) of the primary tenants of the Chief. Each of these households have several subhouseholds, which may or may not have a particular flavor to them, as suits the members and our history.

If you've been working with us a while, you should know your household.. This may or may not be the household with which you have the closest kinship ties. From a historical perspective you may have married into it, or been fostered into it, or have joined it because there was more opportunity to practice your special talents there. From a 20th century point of view you would be part of a Grand Household because of location, special interests, friendships, or any reason that works for you.

It is important to remember that most of our time in the 16th century was spent getting a living from the land and water. Much of what we regard as "crafts" now, were necessary survival skills then. EVERYONE caught, gutted, salted, dried and cooked fish. EVERYONE helped clear, plow and plant the fields. EVERYONE helped harvest the kail and the barley. EVERYONE helped pluck and gather wool. EVERYONE pitched in to build or mend a house. There was a great leveling influence in being a small group with a lot to do.

But still, each person had a special knack for something, and folk would go to whoever was best at something they needed done. Households, specializing in one thing or another, attracted others who wished to learn. When the need to do other things was not pressing, the smith was at his forge, the weaver at his loom, the herbalist at her infusions, or the storyteller teaching youngsters the old tales.

A 16th century Chief's household was the hub of much of Clan life. Clanfolk came and went with news, questions, gifts, messages, requests, and complaints. A successful Chief's household was usually fairly large as it had to include the people who carried on this business. Bare in mind, however, that our homes were small, even by modern third world standards. "Large" in no way ranks such a household with a manor full of liveried servants, however! Members of the Chief's household might share the stone tower house and dining hall with the Chief's family (and possibly the Chief's livestock), or might live nearby in outbuildings or neighboring houses. There would likely be a ghillie or two, the Chief's henchman or bodyguard, and a woman or two to tend to the fire and the cooking and cleaning. The Chief's wife would supervise the housekeeping and hold the keys to the "kists", or chests, that held the family plates, spices and paraphernalia. There might also be foster children, bastards, an unmarried son, brother or an elderly kinsman, actually living in the Chief's house. Since even tower houses tended to be small, there was a limit to the number of people who would regularly bed down in the bracken on the floor.

Our present Chief, Steven Gillan (Stiofan A Giollain Mac Colin), has a household that includes himself, his wife Christal (Kristin- titled "Baintighearna"), and his daughter Jessica (Iasaca, the heir apparent, or "Tanist"). He also has a piper, a bannerman-ghillie, a housekeeper, a seamstress, a tutor for the Tanist, and various others with specific functions in the house. The Chief's wife is attended by a "suite" of women, including widows of good families and wives of men with duties at the Chief's holding. Among these folk are both Scots and Irish. Our Chief is well-read and is a primary source of information for all our activities. His wife and daughter are excellent dancers.

In Clan Mac Colin each primary household also has subhouseholds. In the sixteenth century, as now, family and kinship had much to do with who was in what household, but not exclusively so. Often there were several factors, and the relationships of households were complex. For administrative purposes the primary consideration was tenancy. Almost all of the land was held in tenancy. The Captains (Tacksmen) held directly from the Chief, and subhouseholds held from them. This goes to several levels.

Bear in mind that the relationship of households, by tenancy, is not the only chain. On the march, the Chieftain (AKA Chief) orders the Marscall Teig, who in turn orders the Sergeant Major, who orders the Squad Leaders who pass orders to the pikemen, skirmishers and kerns.

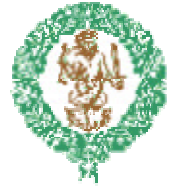
The chain of command varies with the job to be done. While a Captain may set the policy regarding a piece of construction, in helping with the work, he will follow the lead of the Engineers. We show respect to our "betters", and are a proud people, and would not fear looking the King in the eye- God gave him his station and us our's!

Each of these households, and every tenant's household, represents a microcosm of the activities at the Chief's household. There is always a hearth to tend, food to be gathered, prepared and stored, animals to be tended, clothes and tools to be made, etc. The magnitude of the tasks, and the number of people doing them, are the only differences between the greater and lesser households.

Which household are you in, and what functions do you have within it? Also, who are your closest kin and how are they related through the households? Be sure you know your household, and who heads it; know how to get in touch with him or her.

Each of the [Households](#) are headed by an officer, with associated lands.

The Grad Flaith Households of MacColin



In our recreation of the clan system, we have also used one of the major organizing aspects, the Grad Flaith Households, with their hierarchy of tenancy, to help with administrative organization. Each Captain's household is a tenent of the Chief, each of which have tenents who in turn have tenents. These are the top level households, with their areas shown in the [Glenderry map](#).

Glenderry Chief's Household Steven Gillan



Membership in this household is by invitation only, primarily household officers and close relatives, it is the smallest administrative unit. The home farm includes the tower on the point and the land from current Mellon Charles (Meall Tearlach) south to current [Aultbea](#) and Loch a Bhaid-Inachraich. It borders Slaggen to the north and east, and Tournag to the south and east.

We all serve our Chief:

Steven F. Gillan

Stiofan mac Yarl mhic Roich mhic Geordie A Giollain Maccaiolinn
na Gleannadoire

Ceann Cinnidh na Clanna Maccaolinn

An Baran Gleannadoire & Clonmines

(20th century name)

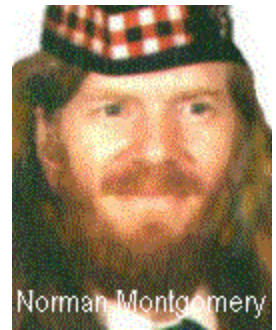
(16th century name)

(of Glenderry)

(Chief of MacColin)

(Baron of Glenderry and Clonmines)

**Maccaolin na Tournaig
Captain Odo's Household
Norman Montgomery**



The household is named for [Tournaig](#) (Tornaig or Thuirnaig, etc. - pre-16th C. name), the tack (land held and sublet for the household), on the southeastern shore of Loch Ewe, just a few Km south of Glenderry (on modern maps known on maps as Aultbea, on the mainland due east from Harris), north east of what is now the Inverewe Gardens, with the tack covering the area from just south of Aultbea, inland toward Laide, but not including it, and west (and south) to the Ewe river, and south to the head of Loch Marie. The major settlements (yes, three families is major to us) include all those tiny named places around Poolewe, and Tournaig, which is a beautiful, green farm.

Norman Ott Montgomery

(20th century name)

Odo mac Raibert mhic Sorley Montgomrie Maccaiolin

(16th century name)

na Tournaig

(the "Style": of Tournaig)

an Fear Sporrán

(Treasurer)

Maor Bailie na Gleannadoire

(Mayor of Glenderry)

Caputum

(Captain)

Ceann Tighe Maccaolin na Tournaig

(Chieftain of ~)

He served as a galoglaigh in Eire fighting for the Butlers in the Desmond Wars in southwestern Ireland before he was forced to flee, and is head of the third cadet branch of the Scottish family of Colin and as such wears two vertical feathers as Ceann Tighe Maccaolin na Tournaig, one of the grad flaith households. The Chief's lineage is closer to the original Chiefly line, as Odo's descends through a third brother of the Colin, and his through the first, with An Doire and Slaggen deriving from other brothers. It is a Scottish family which remained in Scotland. He lives with his wife Una in a large blackhouse.

He is the 'An Fear Sporrán (the Chief's treasurer) and also serves as An Maor Bailie for Glenderry with the civic responsibilities for the village, including administering the rents, and is responsible for collecting any taxes and fines levied within the Clan, and for knowing pretty much who has what.

Odo's household is composed primarily of Clanaholics, those who distinguish themselves by excessive work, with more interest in a variety of crafts, with members strewn from San Diego to Barstow.

***Maccaolin na Slaggen
Captain Uillim's Household
William Voorhes***



The household is named for [Slaggen](#), the tack (land held and sublet for the household), on the north and eastern portion of our peninsula. The home farm includes the entire northern part of the peninsula including Slaggen, Mellon Udrigal, and Achagarve, and south toward Laide.

William Voorhes

(20th century name)

Uilliam Mac Uilliam Maccaiolin

(16th century name)

Slaggen

(the "Style": of Slaggen)

An Marshall Tieg

(Chief's bodyguard)

Caputum

(Captain)

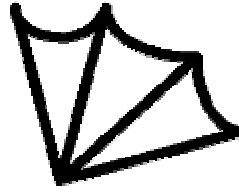
Ceann Tighe Maccaolin na Slaggen

(Chieftain of ~)

As An Marshall Tieg, he is traditionally in charge of the Chief's bodyguard and the watch on the Chief's home, training and drilling the fighting men to the satisfaction of the Chief, and instilling a fighting spirit in the company. He is also responsible for conducting court to resolve disputes not attended to by the Chief. Bill Voorhes (Uilliam Mac Uilliam), is one of the Chief's Irish kinsmen, having served the Chief in Ireland in the Desmond Wars.

Uilliam's household is geographically the northern most (16th & 20th centuries), and has typically been more involved in the military end of things, and commerce.

Maccaolin na An Doire
Captain Sean Pol's Household
Paul Mohney



This household is named for [An Doire](#), the tack (the land held and sublet for the household) which was named for our ancestral oak grove, on the western shore of Loch Maree from just south of Tollie farm, south to just north of Slatadale, and west to the peaks.

Paul Mohney

(20th century name)

Sean Pol O'Mohoney Maccaiolin

(16th century name)

An Doire

(the "Style": of An Doire)

Ghille Cas Fliuch

(the "water ghillie")

Caputum

(Captain)

Ceann Tighe Maccaolin na An Doire

(Chieftain of ~)

The Chief's Ghillie Cas Fliuch (so called because it is his job to carry the Chief dry-shod over any stream in the path) is also a Captain in rank. and is our "Admiral," in charge of the galleys in time of battle. The Baintighe (Lady of the House) is Paul's wife Cecilia (Sile Dubh). The household motto is "Never too proud to duck."

This office is held by Paul Mohney (Sean-Pol), another Irishman and kinsman of the Chief. Paul is also the Clan's bone and muscle realigner. His household is one of the largest in Clan, and his kinship network is extensive, both by blood and by marriage. When not present, his household is managed by Curt Cotter.

Sean Pol's household serves multiple purposes, being at once a household often involved in major construction, and the entry household ("Holding Company") where new members learn about the Clan until they choose to join a household (which may be Sean Pol's, after all). The home farm is located on the western shore of Loch Maree from just south of Tollie farm, south to just north of Slatadale, and west to the peaks.

Maccaolin na Eilein Ewe
the Tanist's Household
Jessica Gillan



My household is named for [Eilein Ewe](#) (the Isle of Ewe), my tack (the land I hold from the Chief for my household), is the Isle of Ewe. I am:

Jessica Gillan

(20th century name)

Issica nic Stiofan mac Yarl mhic Roich mhic Geordie A Giollain Maccaiolinn

(16th century name)

Ledy

(the "Style")

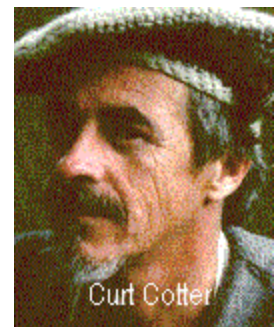
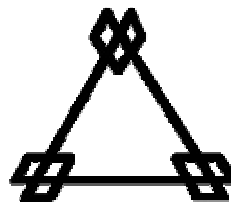
Tannista

(Title)

Jessica, as a world class Irish dancer, is our dance mistress, choreographing and directing our dance shows.

Officially established 1/30/93, this is the Tanist's (Jessica Gillan) household, composed primarily of household officials, and admission is by her suffrage. The home lands are Eilean Ewe (the Isle of Ewe).

Maccaolin na Dun Cormac
Captain Cormac's Household
Curt Cotter



Curt Cotter's household was raised to a Grad Flaith Household 2/7/98.

Curt Cotter

(20th century name)

Cormac ... Maccaiolinn

(16th century name)

Dun Cormac

(the "Style": of __)

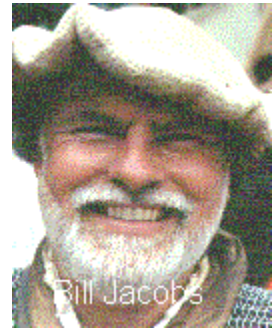
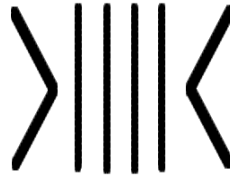
Caputum

(Captain)

Ceann Tighe Maccaolin na Dun Cormac

(Chieftain of ~)

*Maccaolin na
Kinlochewe
Lt. Uilliam's Household
Bill Jacobs*



*Bill Jacobs's household was raised to a Grad Flaith Household 1/28/99.
This household is named for Kinlochewe, the tack (the land held and sublet for the household) which is located on the southern shore of Loch Maree at the main tributary of this fresh water loch.*

Bill Jacobs

(20th century name)

Uilliam ... Maccaiolinn

(16th century name)

Kinlochewe

(the "Style": of __)

16th title

(20th title)

Ceann Tighe Maccaolin na Kinlochewe

(of ~)

The Clan MacColin Fight Song

How do we do it? With a Song, to the tune of "[March of the Men of Harlech](#)", with the words by the MacAndriu brothers (Bill Goodrich and Paul Weintraub). So, with tongue firmly in cheek, here it is:

*Clan MacColin, stop your drinking,
Can't you smell their peasants stinking?
See their warriors, bravely slinking
From this battlefield!*

*Clan MacColin, stand ye steady,
Fix your pike points at the ready!
Never fear, they'll all soon dead be,
Carried off the field.*

*O're the hills rebounding,
"An Darach Mor!" resounding!
Spanish, English, French, and Welsh
Do fear us most when "Drinking Call" is sounding!*

*Clan MacColin, drink it all in,
Never leave a pub without your fallen!
Uisge-beath' now fills the hall, an' ...
Soon ye'll feel nae pain!*

The Memorial Day Observance

Every year we observe Memorial day with our own service, with friends of our family invited. It is not required, and embraces several religious backgrounds. Since the first few members we buried were Jewish, we read kaddish, keeping the memory of our dead alive in our hearts, followed by other forms from other traditions. We read poems we find appropriate, sing Willie MacBride, and Flowers of the Forrest, ending with Amazing Grace.

While simple and short, it has a great emotional impact, cathartic and healing, as we remember, share our losses and bring life to the memory of loved ones.

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The Oath

Years ago, when the Chief took office, he gave an oath to the family. Since that time there have been many changes, differences of opinion, people, and situation. As a result of one civil war in the outfit in 1983, when a faction was so divisive that the Chief was ready to leave, he gave us a choice, as the hay bale wore the feathers. All but five followed him and gave an oath of allegiance to the Chief. To remember our history, roots, and mission, we established a tradition of annually reaffirming our oath of allegiance to the Chief on his official birthday.

The oath is simple, elegant, and direct, serving the historic purpose without overkill: "As God mote me, so shall I serve thee." The Chief renews his oath to serve the family. This reminds us of our allegiance, our mission, and our purpose, to learn and teach about our culture and time, from which this tradition is drawn. We are a clan in both the sixteenth and twentieth centuries, and this echos the heroic nature of our society, again giving an oath to our Chief, in another time, with a different meaning. Other individual arrangements may be made in advance for those who have twentieth century religious difficulties with this, but it is expected that all participating in the ceremony will give their oath. It is a reaffirmation of who and what we are.

Traditionally, joining a clan required an oath or "band of manrent". A sample is included here for illustration.

A Band of Manrent

This band of manrent, or the formal adoption of a chief, comes a little more than six years after Flodden.

Be it kend ti all men be thir present lettiris, me Robert Orrok, son to ane honorabill man Jamis Orrok of that Ilk, bindis and oblis me be the faith in my bodie to stand for all the dayis of my lyf trew man and servand to ane honorabill man John Melville of the Rayth, knicht, aganis all uthiris, the Kingis Grace, my Lord Governour, my Lord Sanctandrois, now present, the Abbottis and Convent of Dunfermling and [thair successoris ?] exceptit; and sall taik his aefauld pairt with my personn, freindis, and servandis; And attour I sall nocht heir his skaith or dishonour bot I sall advertise him of the samyn; And I sall gif him my counsall in all mateiris to his weill and honour as to my self; And gif this manrent be nocht sufficiand, it sall be extendit as the said John, knicht, thinkis expedient, and the said Robert, in the best form.

At the Rayth, subscrivit with my hand the secund day of Januar in the yeir of God McVc and xix yeirs, befor this witnes, William Schevez, Jorge Balfour, William Mailville, with otheris divers.

Robert Orrok, son to umquhill James Orrok of that Ilk, with my hand.



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Requirements for Membership and Participation in Clan MacColin

The requirements of Clan MacColin are little more than good manners and general responsibility, given our precepts, and most will expect these implicitly.

- ? *Each active member must know the Chief and his officers by sight and name, and show respect for the officers and gentlefolk of the Clan. The chain of command is a major part of why we can complete a mission when others fail.*
- ? *All members must establish themselves in a household and use their household head as their primary means of communicating with the organization.*
- ? *The Chief's word is LAW. Officers speak with His voice. He will consider all views and make the decisions; we are not a democratic organization, but an enlightened dictatorship.*
- ? *Clan members are expected to respect their kinsmen's minds, bodies, beliefs, and belongings at all times.*
- ? *All must understand and support the aims of Clan MacColin and know the name, purpose, activities of the Clan in both the 20th and 16th centuries.*
- ? *Each active member must have a current Clan Application on file, with the required medical information, as well as parental consent for minors, for the benefit and safety of all members. Updates of all information must be timely.*
- ? *Members are expected to keep their membership subscription current.*
- ? *Each member is expected to develop and portray a persona, not based on an historical person, for our activities. All aspects of the society are important in our portrayal, so drills, history, lore, Gaelic terms, and crafts must be learned by men, women, and children. We must learn in order to teach.*
- ? *Members must be properly garbed in clothing appropriate to their station, approved by the Chief or his designated assistants. These may be made, bought or borrowed.*
- ? *Accessories and weapons must be approved and used in an approved manner. All blades must be peace knotted. Steel may not be drawn without the Chief's express permission and with concern for safety.*
- ? *Each member must provide their own eating and drinking utensils, appropriate to the occasion. The minimum is a cup, bowl, and spoon.*
- ? *Members are always expected to provide for their own food, drink, and personal effects. Theft is unacceptable, and constant borrowing is annoying and wears out the welcome.*
- ? *The rules, regulations and customs of any other group or location we deal with must be respected. Public laws must be obeyed.*
- ? *Operating as an extended family, all members are expected to look out for all our children. However, parents must provide for their progeny's needs, welfare, and supervision.*
- ? *All injuries, illness, or changes in medical status must be reported to Clan medical personnel immediately. Confidentiality will be maintained. We must do all we can to keep ourselves in good health, helping each other.*
- ? *Personal problems, dissension, arguments, claims, and complaints should be resolved by the involved persons. Failing that, the Household Head, and Officers will attempt to assist the resolution of problems. The last resort is the Chief, at which point decisions are final.*
- ? *Unacceptable behavior will result in official counseling, and continued problems will result in termination of membership through the process of the Chief sitting in "baron's court."*

Clan MacColin Goods Requirements

Clan MacColin has a number of requirements for goods to make the living history family work. We must look correct, and need to work. These are the items of a minimum kit, and all must be approved. In starting, you may arrange with individuals to borrow them, but must have them. In all things, natural materials are preferred for both performance, and in the case of garments, comfort.

Everybody is required to have:

- ? **Bowl** -- Everyone must have an acceptable approved bowl, preferably hardwood.
- ? **Spoon** -- You need a spoon of wood or horn to eat with.
- ? **Cup** -- You must have a cup (wood, leather, or horn), and be able to carry it on your person on march if you want community water; if not carried, you must have an approved canteen.
- ? **Belt Knife** -- an all-purpose knife that can be used for eating and cutting.
- ? **Head Covering** -- All are required to have head covering, male and female, for both living history social reasons and 20th century health reasons. For men this is usually a bonnet, and
- ? for women may be a biggins or kertch, preferably linen. (See Clan MacColin Clothing Guide)
- ? **Belts** -- Men and women need to keep their clothing on, and a place to hang carried goods, for we have no pockets. For carrying pouches and cups, a crois is desirable, but probably is not strong enough to hold up your wool.
- ? **Knee-High Hose** -- Hose are required by a number of our venues, and are needed to keep our feet unblistered.
- ? **Shoes** -- While the majority of our folk would not wear shoes unless in town or it was icy, we work in tetanus, broken glass, and splinter territory, and shoes are functionally and legally mandatory. New folks may use the black "kung foo" shoes until they can get "MacColin Flyers" or other approvable shoes.

Women are required to have:

- ? **Arisaide** -- If (the only if for women here) you are a Scotts persona, you must have an arisaide, and optional if you're Irish.
- ? **Bodice** -- All women must have a bodice. Other garments are in addition, not instead.
- ? **Lacing** - - An unlaced bodice is a useful as high-top tennis shoes without laces.
- ? **Chemise or Leine** -- You must have something appropriate under the bodice.
- ? **Wool Skirt** -- Another basic required garment.
- ? **Underskirt** -- Another basic required garment, at least one is required.
- ? **Bloomers** -- Yes, we do require bloomers, and just ask a few ladies who have worked Faire why.

Men are required to have:

- ? **Ionar** -- This is a basic men's garment, and a doublet is additional, and reserved socially.
- ? **Leines** -- More than one leine is required, as you can get quite ripe before a Laundromat is available. They may be the shorter variety if you wear a kilt (at least thigh length), or ankle length if Irish.
- ? **Gauntlets** -- Required of every man by both the Clan and the hands to avoid nasty splinters.
- ? **Short Truibhs** -- If your character is Irish.
- ? **An 8 Yard Belted Plaide** -- If your character is Scottish.

Other items become necessary very quickly, such as flashings to hold up your hose, a sporran or pouch for I.D., money, and keys. A notebook and pen are **required** for workshops, and are generally necessary. As a required minimum, this is not all inclusive, list for other items may be required for events (i.e. your craft goods), it is just the minimum starting point for new members.

Membership Dues Policy

- ? *Membership dues are on a per year basis, with a Clan MacColin Membership Application Form with any change in status, and may be paid in advance.*
- ? *Renewals are from the last expiration date.*
- ? *A subscription to the newsletter, the **Seannachie**, which is published according to need at varying intervals, is included in membership.*
- ? *The **Seannachie** will be mailed to paid members and subscribers unless they specify that they do not wish a copy (i.e. their spouse is receiving one) or two copies sent to an address are returned by the Post Office, in which case no further issues will be sent until an address correction or update is provided on a Clan MacColin Membership Application Form, which is needed for all information updates.*
- ? *Payment in other than money, as any deviation from normal procedure, may be accepted but must be negotiated with the Chief, who may accept payment in kind or pawn.*
- ? *A receipt will be issued at the time to keep the book keeping straight, unless the canceled check is sufficient receipt (please note on the check that it is for dues).*
- ? *Bounced checks must be covered in cash with a bounce fee of ten dollars to cover bank fees and aggravation, and membership is in suspense until paid.*
- ? *If there is any problem, it may be corrected by presentation of the canceled check or receipt which will fix it immediately.*
- ? *Payment must be made to 'An Fear Sporrán na MacColin in a timely manner.*
- ? *One **Seannachie** issue will be mailed after the expiration date.*
- ? *Dues will be accepted during announced times at Clan events by Norman Montgomery or a designated assistant; payment will be refused on the toilet (this has happened!) or other inappropriate times to avoid book keeping errors.*
- ? *Initial dues and Clan MacColin Membership Application Form must be submitted together to reduce paperwork and errors.*
- ? ***Preferred renewal method** is by mail with an updated Clan MacColin Membership Application Form and check made out to Norman Montgomery, noted "For Clan Dues", before the expiration date.*

*Clan Membership dues are used to pay for the **Seannachie** and defray other Clan expenses to enable us to pursue our mission. Other special assessments may be made for special projects, if needed, by the Chief's decree.*

CLAN MAC COLIN SUMPTUARY LAWS - Preface

At various times through history, civil and religious bodies in different societies have laid down "sumptuary laws," which are essentially limitations on the amount of material goods any class of society may own or use. Conquering peoples have used this device to make all the good stuff theirs after a conquest, decreeing that the losers must forfeit everything over a certain amount. Often it's the church that sets a limit on conspicuous consumption, either for the good of its flock's souls or the fattening of its own purse. Sumptuary laws can be used to try to stop inflation and waste during a time of rapid economic growth, or to keep the newly wealthy merchant class from trying to outdress and outlive the king and his court. This can result in interesting social developments (which are adequately covered in a number of large, heavy books without pictures or conversations).

Our historical concern for sumptuary laws rests on the fact that these laws, as applied by the English in Ireland, give us some of our best ideas of what Irish life was like in the 16th century. The English were quite comprehensive in their descriptions of what was not allowed, which of course meant that's what people were doing. Without these details, we would have much less information about period costume, for instance.

Steven Gillan, Chief of Clan MacColin, has updated a great deal of the Clan costume information, and in the process has developed what amount to sumptuary laws for our own dress. These rules are based partly on historical considerations and partly on the Chief's preference for certain things; the overall impact of these guidelines will be a more "related" appearance of our group.

Here are the "Clan MacColin Sumptuary Laws," as published by the Chief:

CLAN MAC COLIN SUMPTUARY LAWS

*All those within the sound of my voice witness that I,
Stiofan A Giollain Maccolin, Ceann Cinnidh na Clanna Maccaolinn, An Baran Gleannadoire,
do hereby declare and decree on this day, July 8, 1998, these laws.*

FABRIC SELECTION

OUTER GARMENTS

Wool, and blends with a high percentage of wool, are the best choices for all outer garments. The weight and texture must be suitable to the type of garment and to the station of the wearer. For most applications, the chunkier the better. If the garment is a Highland one of tartan plaid, that plaid may not be a modern one associated or registered with any family, regiment or association. Highland items need not be of tartan plaid at all but may be striped, herringbone, checked, or of irregular sett. Most tweeds are also acceptable for these uses as well. Solid colored wools, in appropriate shades and textures are also desirable for garments both Irish and Highland.

No piled fabrics, i.e., corduroy, velour, velvet, or velveteen, are acceptable, period. I have heard all the arguments about the value, durability, availability etc.. They were, in our period, just too dear.

BODY LINEN

Linen is the first choice for all shirts, sarks, leines, kirches, stocks, etc. Of course, I realize that it is difficult to obtain, and often expensive. It is however, the fabric of choice. Coarse cottons, such as Osnaburg, canvas, "linen look," and heavy muslin have been and continue to be desirable. No smooth finished cottons or polyesters (i.e. bedsheets) are acceptable. A good rule of thumb: If you can see through it, it's too fine or too loose a weave. Here again, the lumpier the better. The finer grades of shirting will still be permitted to the duine uasail for special occasions. As always, consult first with swatch in hand.

COLOR CHOICES

Color selections are based on historical information, theatrical considerations, and the personal preferences of the Chief. With this in mind...

All body linen will be "white." By white, I mean natural color, bleached or unbleached (not blindingly white) or various shades of "saffron" yellow. Please note: The use of this color requires individual approval. There will be no use of blue, black, pink, green, etc. for body linen. .

All outerwear colors must stay within the "muted," non- aniline dye type ranges that resemble well-worn, often-laundered, natural dyes. I realize that very bright, even startling shades can be accomplished with native dyestuffs. This rule is subject to one of the controlling considerations above. There shall be no pastels, no true red, no purple. This does not preclude the existence of these colors in tweed type fabrics. Be safe: don't assume.

ADDITIONAL CONCERNS

Decoration, Trim, Embroidery, Etc. The extent, material, and volume of decoration on one's raiment defines social and economic placement. History tells us that the "foreigner" saw this as abuse in Ireland, and vigorously legislated against what was seen as an excess of Irishness and a damned foolish squandering of resources by these savages. Therefore, they limited and reserved to each, according to his station, his portion of the frou-frou. The ancient "Brehon" codes did the same sort of apportioning. In the spirit of these traditions, I will attempt to do likewise.

1. Persons of this family who hold a position in the duine uasail, i.e. officers and gentlefolk, may decorate their garments with two colors. The choice of materials for these are "bias tape" and yarn. In the case of officers, this rule extends to their spouses, should those persons not be "gentle" in their own right. The patterns for these decorations, should they entail more than a horizontal, diagonal, or vertical band, must be individually approved. These trims may be applied with a thread of another color altogether, if hand sewn. It is preferred that all trims be hand-applied. If they can be hand-produced, all the better.

2. No person other than a "tacksman" (read Sgt.) shall have more than one base color to their individual outer garments, nor use any embroidery on them. This does not prevent the use of the various blanket stitch or overcast embroidery to decorate seams, nor does it prevent the use of these same seam closures on body linen. Shirts, sarks, leines, etc. may also be decorated in embroidery about the collars, cuffs, and sleeve openings. (The design and colors used in these decorations require attention to economy of scale.) There are some general exceptions. Men of any rank, after one year of satisfactory service, may wear a one-color "couched yarn," "bias tape," or fringed design on the sleeves and body of their ionar. (See costume designs for this, then consult with Wardrobe Mistress.) A woman of any station, after one season of similar satisfactory service, may wear a single horizontal band three inches above the hem of her overskirt. This band is not to exceed 1/2" in width, and should be of a color slightly darker than the base color to which it is applied. Those Clansmen who wear the brat may wear a collar of sheepskin or dense yarn fringe; it may also be self- fringed at neck and hem. All other furs are reserved.

3. With regard to insignia, badges, etc.: All Clansmen may wear a sprig of oak, and use its leaves and fruit (acorns) as a decorative motif on their goods. Also, all may wear the principal colors of green, white and brown in a rosette on their bonnet or clothing. They may not, however, wear the Silkie or the Oak Tree, as these are my badges as Chief.

4. Persons of my immediate family, that is, the Beantigherna and the Tanist, will wear what I approve for them. I will wear what I approve for myself.

5. Feathers are worn only by the duine uasail of the clan. Vertical feathers denote officers, and horizontal ones indicate the gentlefolk. Deer hair hackles denote non- commissioned officers, and may only be worn by them.

6. With regard to the various accessories: All jewelry must be individually approved. All weapons and arms are to be approved by An Marscall Teig. All lavish inventions of persona must be approved by the Chronicler. And all their decisions are overseen by the Chief.

Selah

Basic Guide

How We Do It...

One you know who and what we are, the question is HOW do we do it? In Grand Style, of course! We learn what we can and teach all we can. We have a great time doing it, too. We learn how to work together to create our presentation, using the customs, traditions, and skills of the people we portray.

Our Highland Lifestyle

It is important to remember that most of our time in the 16th century was spent getting a living from the land and water. Much of what we regard as "crafts" now, were necessary survival skills then. EVERYONE caught, gutted, salted, dried and cooked fish. EVERYONE helped clear, plow and plant the fields. EVERYONE helped harvest the kail and the barley. EVERYONE helped pluck and gather wool. EVERYONE pitched in to build or mend a house. There was a great leveling influence in being a small group with a lot to do.

But still, each person had a special knack for something, and folk would go to whoever was best at something they needed done. Households, specializing in one thing or another, attracted others who wished to learn. When the need to do other things was not pressing, the smith was at his forge, the weaver at his loom, the herbalist at her infusions, or the storyteller teaching youngsters the old tales.

A 16th century Chief's household was the hub of much of Clan life. Clan folk came and went with news, questions, gifts, messages, requests, and complaints. A successful Chief's household was usually fairly large as it had to include the people who carried on this business. "Large" in no way ranks such a household with a manor full of liveried servants, however! Members of the Chief's household might share the stone tower house and dining hall with the Chief's family (and possibly the Chief's livestock), or might live nearby in outbuildings or neighboring houses. There would likely be a ghillie or two, the Chief's henchman or bodyguard, and a woman or two to tend to the fire and the cooking and cleaning. The Chief's wife would supervise the housekeeping and hold the keys to the "kists", or chests, that held the family plates, spices and paraphernalia. There might also be foster children, bastards, an unmarried son, brother or an elderly kinsman, actually living in the Chief's house. Since even tower houses tended to be small, there was a limit to the number of people who would regularly bed down on the floor.

Our present Chief, Steven Gillan (Stiofan A Giollain Mac Colin), has a household that includes himself and his wife Christal (Kristin- titled "Baintighearna"). He also has a piper, a bannerman-ghillie, a housekeeper, a seamstress, a tutor for the Tanist, and various others with specific functions in the house. The Chief's wife is attended by a "suite" of women, including widows of good families and wives of men with duties at the Chief's holding. Among these folk are both Scots and Irish. Our Chief is well-read and is a primary source of information for all our activities. His wife and daughter are excellent dancers.

His daughter Jessica (Iasaca, the nominated heir, or "Tannist") has been declared adult with her own establishment one Isla Ewe, with tenants and retainers.

In Clan Mac Colin each primary household also has subhouseholds. In the sixteenth century, as now, family and kinship had much to do with who was in what household, but not exclusively so. Often there were several factors, and the relationships of households were complex. For administrative purposes the primary consideration was tenancy. Almost all of the land was held in tenancy. The Captains (Tacksmen) held directly from the Chief, and subhouseholds held from them. This might go to several levels.

Ceann Tighe Maccaolinn na Slaggen, Captain An Marshall Tieg, traditionally in charge of the Chief's bodyguard and the watch on the Chief's home, trains and drills the fighting men to the satisfaction of the Chief, orders the march, and established table precedence. He is particularly good at instilling a fighting spirit in the company. He is also responsible for conducting court to resolve disputes not attended to by the Chief. He, Bill Voorhes (Uilliam Mac Uilliam), is one of the Chief's Irish kinsmen.

Ceann Tighe Maccaolinn na 'An Doire, the Chief's Ghillie Cas Fliuch (so called because it is his job to carry the Chief dry-shod over any stream in the path) Paul Mohney (Sean-Pol), another Irishman and kinsman of the Chief, is also a Captain in rank. He is our "Admiral," in charge of the galleys in time of battle. Paul is also the Clan's bone and muscle realigner. His household is one of the largest in Clan, and his kinship network is extensive, both by blood and by marriage. It also serves as the entry household. The Baintighe (Lady of the House) is Paul's wife Cecilia (Sile Dubh).

Ceann Tighe Maccaolinn na Tournaig, the Captain 'An Fear Sporrán is the Chief's treasurer and also serves as An Maor Bailie for Glenderry with the civic responsibilities for the village, including administering the rents. He, Norm Montgomery (Odo Montgomerie), a Scot, sits on the Baron court. He is responsible for collecting any fines levied within the Clan, and for knowing pretty much who has what. He has skills in leechcraft and numbers, and is, in the 20th century, Keeper of the Database (send address corrections to him!).

Bear in mind that the relationship of households, by tenancy, is not the only chain. On the march, the Chieftain (A.K.A. Chief) orders the Marscall Teig, who in turn orders the Sergeant Major, who orders the Squad Leaders who pass orders to the pikemen, skirmishers and kerns.

The chain of command varies with the job to be done. While a Captain may set the policy regarding a piece of construction, in helping with the work, he will follow the lead of the Engineers. We show respect to our "betters", and are a proud people, and would not fear looking the King in the eye- God gave him his station and us ours!

Each of these households, and every tenant's household, represents a microcosm of the activities at the Chief's household. There is always a hearth to tend, food to be gathered, prepared and stored, animals to be tended, clothes and tools to be made, etc. The magnitude of the tasks, and the number of people doing them, are the only differences between the greater and lesser households.

Which household are you in, and what functions do you have within it? Also, who are your closest kin and how are they related through the households? More on this in upcoming issues! For now, be sure you know your household, and who heads it; know how to get in touch with him or her. If you're not in a household yet, ask the Chief, an Officer, or an old-timer to suggest one that fits your persona.

WHAT'S THIS "PERSONA" STUFF, ANYWAY?

By now everyone is at least briefly acquainted with the Clan requirement that you have a 16th-century character or "persona" worked out. This has been a part of Clan members' participation in Clan since its inception, and over the years it has aided in the development of a real "family" sense in the group.

First, you need a name, an age, a household, a family or connection within that household, a marital status, and a set of activities. Some of you have chosen to keep your own first names and, if they are Celtic, or Biblical, or translatable into Scots or Irish, that's fine. Others have discovered the list of Gaelic names in the Persona book, and have decided to take a different name. I hope you all know that in our time surnames were not used in the Highlands, or very much in Ireland. You would know what Clan you belong to, or what family in Ireland; but even transplanted Lowlanders (who have surnames) would be known among the group by your first name, a descriptive nickname, and/or your patronymic. Your patronymic is your father's first name, preceded by "mac" ("son") if you're male, or "nic" ("daughter") if you're female. Women retain their own patronymic when married.

I've suggested that, if you're past adolescence, you take an age a little younger than you are. People wore out faster then. If you're over fifteen, you most likely are married, or handfasted, or widowed. You need to know these things from a historical point of view - having lots of family connections and children was your old-age insurance. Being a loner in the 16th century is fine until you're forty-five, going blind from cataracts, and creaking and croaking with assorted ailments. Then you're glad your grandchildren, nieces and nephews are there to lead you out to the privy or fetch your gruel, or even defend your house against a raid or overeager tax collectors. If you aren't in a family yet, or if you don't remember your household, do join one soon.

You'll have an easier time of it if you base your character on your 20th century personality. Assess your characteristics and strengths and weakness, and use them; you can try out new ideas with your character, but keep it consistent with your abilities and preferences as they would be expressed in the 16th century.

There are some questions that come up frequently, that needn't be asked if you remember what the Clan's purpose is. We are an educational and theatrical organization, researching and recreating the life of a Scottish-Irish extended family of the mid sixteenth century. Our characters for the Clan are the roles we play to achieve that purpose. Anything that doesn't enhance the Clan's GROUP PERSONA takes energy away from our collective self, and makes it harder to present a coherent theatrical experience. Aligning your character with what we're trying to do makes it easier for everyone to stay on track.

What you're doing when you create and use your Clan persona is, in effect, helping to write a long running play. Imagine a television series. The writers and directors stick very closely to the identity their audience expects; they don't just drop unrelated characters or behaviors in and out of the story.

It's important to remember that your Clan persona, like any other role you frequently play (such as student, boss, driver, stamp collector) is just that - a role. It's not a restriction on your real self. It can be changed, altered, expanded, or dropped entirely without compromising your personal essence. But it should always be appropriate to the situation, just like a suit of clothes. When you choose to join the Clan situation, you dress and act appropriately, or you find yourself excluded, just as you would be in any other situation.

We are actors! We are acting the part of a bunch of 16th century pike-and-plough tenders. Anything else is superfluous. There are other places (such as the S.C.A.) where you can pursue other interests and develop other characters you may fancy. Please do. But in our group, no, you can't play the half-Lithuanian bodyguard of an Italian count. Be one of us. There's no reason to do otherwise.

Some people have asked if they can just use their own genealogy, and Gaelicize the spellings of the names. To a point, yes. But your character should be related to our other 16th century characters; we must have some common ancestry in order to portray families. You can choose names for certain relatives, but you'll have to share some lineage with others.

Frequently, newcomers want to play runaways from another Clan, orphans found on the beach, or some other totally unrelated persona. This is natural; you want to get to know people before making any commitments. The answer to this is, again, we are ACTORS. When you try out for a play, the role is already written. Here, your lines and actions are more flexible. You start out with some kind of connection, learn what's expected there, then look around to see what else is happening. You may find out you like your first choice. Or you may decide to change. That's fine; we've all done it. But meanwhile, you've had a base from which to work.

Occasionally someone asks to play an exotic character because he or she is (in the 20th century!) Oriental, Black, Mexican, etc. Once again: we are ACTORS. The color of your skin matters exactly as much as your hat size. You are Celtic if you think Celtic. You get popped into a family just like the rest of us. Cozy, isn't it?

We hope you have joined us because you are truly interested in learning and portraying Scottish/Irish culture; and we want you to become part of the genuine family of caring people that this group has become. One way of doing this is through careful attention to your persona, both as a growing personal story and as a basis for theatrical action. Households and families should get together so each can learn the others' personas, and so everyone can work out stage and street bits using the persona relationships. A tool toward this end is the [Persona Worksheet](#), which will help guide the initial effort.

Clothing or "Costume "

Costuming is one of the most important considerations in Clan MacColin's historical-theatrical existence. Certainly, our other activities, such as research, crafts, marches, and dancing must not be undervalued. But as the Bean Tigherna (the Chief's wife) so correctly points out, it is usually our look that first draws people's attention. Our costuming serves several functions. It sets us apart from other groups (e.g., the English and Italians at Faire, the modern and Victorian Scots at Highland Games, etc.). It shows, as correctly as we know, the type of clothing worn by

Scots and Irish in the 1500's. It also gives us, or should give us (!!) a look of belonging together. And finally, it allows us to express our chosen personas (characters), and our relationships with each other and the group. So, you can see that proper costuming is essential in the Clan!

Each person working with Clan MacColin is expected to provide at least one 16th-century Scottish or Irish outfit, appropriate to his or her character. Costumes may be made, bought or borrowed, but they must be approved by the Clan costuming authorities. This outline is only a sort of review of the gear you will have to have for Clan events. The Clan MacColin Clothing Guide is available for purchase.

Here is an outline of what the minimally dressed Clan member wears:

SCOTTISH MEN: Great-kilt and shirt, broad bonnet or tam, ionar (Irish jacket) or cota, shoes and hose, belt, sporran, belt knife or dirk. Targe, sword or axe or bow and arrows.

IRISH MEN: Leine, tam, ionar or cota and/or brat, shoes and hose, belt, pouch, belt knife or dirk, Targe, sword or axe or darts.

SCOTTISH WOMEN: Shift, bodice, skirt, arisaide, kertch or biggins on head, shoes and hose, belt. May have pouch, belt knife, apron.

IRISH WOMEN: Leine, Irish overdress or skirt and bodice, brat, biggins or head wrap or "donut" coif, shoes and hose, belt. May have pouch, belt knife, apron.

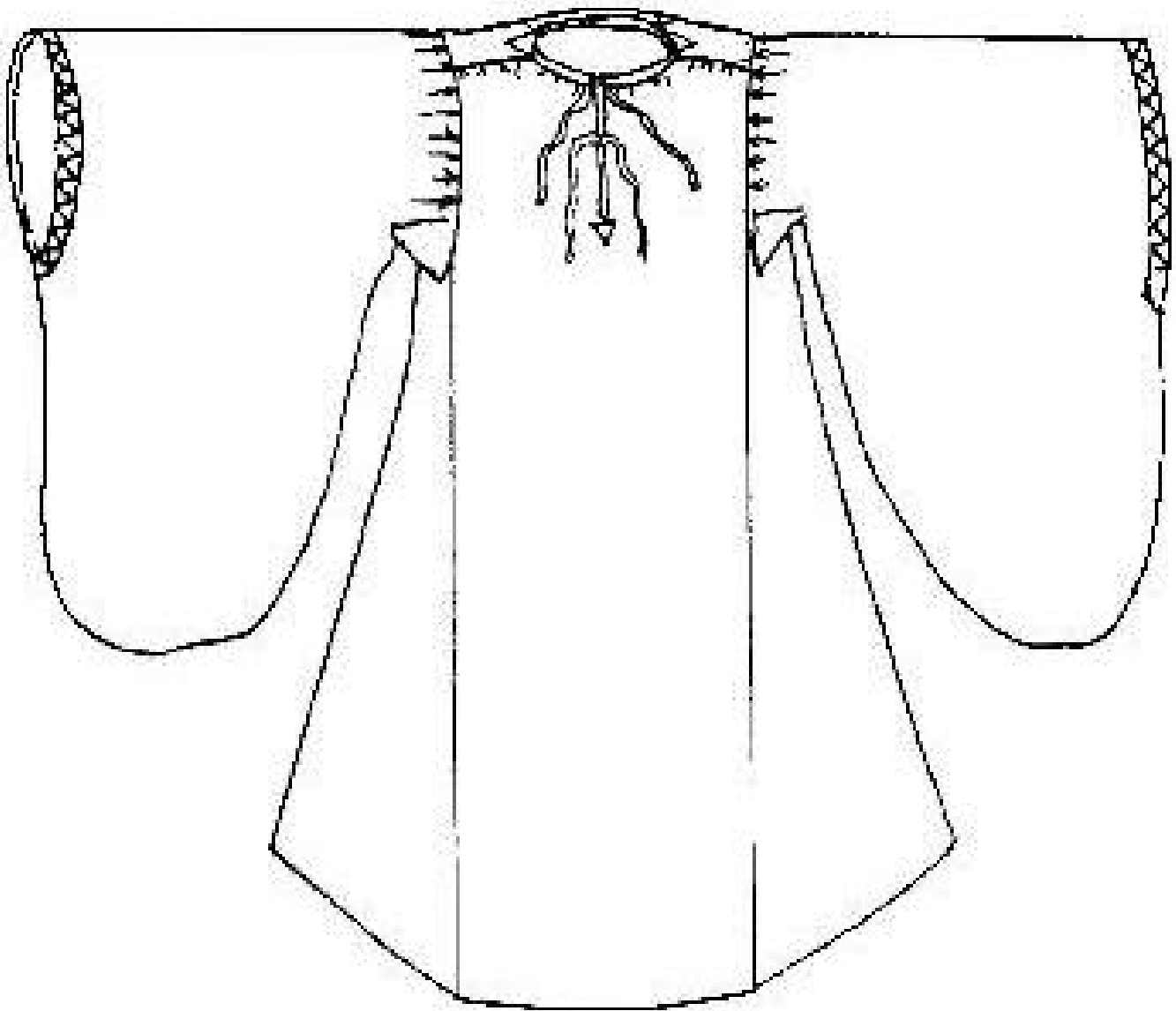
CHILDREN: As adults, but under age 10 may wear less of the overgear, as comfort dictates.



EVERYONE: Have available a cup, bowl, spoon and eating knife, and any craft materials. Men may wear oak leaves as a bonnet badge. Women can carry needlework, spinning, or other business - drop it in your basket, leine sleeve or arisaide when not working at it. Very little jewelry is approved - it's best to leave off everything but appropriate clasps (e.g., ring pins). No feathers in hair or bonnet, unless you are a commissioned officer or granted Gentle!

Follow Clan guidelines for making Clan costumes. The Clan MacColin Sumptuary Laws must be observed. A great deal of research into available sources has resulted in our present requirements. Clothing and fabrics must be approved in advance.

The Costume Mistress, who is the Bean Tigherna (Christal Gillan), reviews and approves costumes. Captain An Marscall Teig reviews and approves weapons. The Chief (Steven Gillan) is the final arbiter on any questions of dress.



Choose natural looking colors and fabrics. Cotton, linen and wool look better and are more comfortable than polyesters. Get a swatch of the material and check with the Costume Mistress.

Our clothes are practical, so there is no fussiness and decorations. Also, modern gear such as watches, glasses, most makeup, punk hair, etc. are not appropriate for most of our appearances.

We do not use any plaid that is a registered Clan or Family tartan sett, or that is well known (e.g., Dress Stewart, etc.). These designs came long after the 16th century. Also, their casual use angers members of the Blood Clans - and rightly so.

Head and foot coverings are required by many of the events we work for insurance and health reasons. We require head coverings for sunstroke protection.

How We Do It... The Golden Rule

"Do unto others as you would have them do unto you."

This is the Christian wisdom, which is a more positive sounding version of the wisdom of the old religion: "What goes around comes around." The Celts of old were mindful of the Great Wheel of Life, believing that as the great wheel of the sky turned round, the Great Wheel of Life could bring them bounty or squash them.

PRACTICAL APPLICATION OF THE GOLDEN RULE

- ? *If you open it, CLOSE IT!*
- ? *If you turn it on, TURN IT OFF!*
- ? *If you unlock it, LOCK IT!*
- ? *If you break it, REPAIR IT!*
- ? *If you can't fix it, CALL IN SOMEONE WHO CAN!*
- ? *If you borrow it, RETURN IT!*
- ? *If you use it, TAKE CARE OF IT!*
- ? *If you make a mess it, CLEAN IT UP!*
- ? *If you move it, PUT IT BACK!*
- ? *If it belongs to someone else and you want to use it, GET PERMISSION!*
- ? *If you don't know how to operate it, LEAVE IT ALONE!*
- ? *If it doesn't concern you, DON'T MESS WITH IT!*

SEANNACHIE 30 10/25/84

WHAT DO I HAVE TO BRING?

A great many new people, and even some who have been around for a while, have asked what they are expected to provide at various events and gatherings. Here is a quick, general list:

COSTUME -- For all theatrical appearances, you should have all the component pieces of an approved costume that befits your persona in the Clan. They may be made, bought, or borrowed, but you must have them and they must be approved. At Clan Meetings you need not wear your costume, but if pieces need to be approved, modified, etc., bring them along.

ACCESSORIES -- For theatrical appearances, bring all the gear that pertains to your persona. Knife, craft materials, weapons, carrying cases, ropes, ties, etc. are your responsibility. Any accessory that will be worn or shown should be in period and approved.

EATING UTENSILS -- Have at least a period cup, bowl and spoon. Bring your own utensils, and those for your children or guests, to all functions. For meetings, etc., you may use 20th century utensils.

FOOD AND DRINK -- In most cases, provide your own, and also a place to store it (i.e., cooler, picnic basket, etc.) For potlucks, bring enough for at least eight servings, and arrange ahead with the host or hostess for space in refrigerator or oven. For all performances, a cup and, if you have one, a water bottle of some kind, should be part of your equipment. If you bring "fast food" to a theatrical event, put it in period utensils and dispose properly of the wrappers.

PERSONAL EFFECTS -- Especially for overnight events, bring your own sleeping, washing, and personal grooming gear. Keep it stowed when not in immediate use. If your kit is noticeably 20th-century, find something "period" to cover it with at shows.

MEDICINE -- Bring any you need, and keep it in a very safe place. Certain prescription drugs may be best left locked up with the medical corps to prevent pilfering. Any unusual medical condition should be reported to the medical corps immediately.

PAPERS -- Always carry any identification you will need. Passes should always be with you, and driver's license or other I.D. may be needed to validate passes. For Faire workshops, take your report card. At meetings, paper and pencil for notes can save you time and trouble. Keep your Clan paperwork up to date, too --advise Norm Montgomery of address changes, medical status, etc. You are also responsible for any paperwork required for children or guests.

KEYS -- Keep them in a safe place that you can remember!

CLAN MacCOLIN VOCABULARY

Welcome to Clan MacColin! To make your work with us a little easier, we've compiled a list of terms you should know. These are everyday words in Clan, but some may be completely new to you. Other seem like familiar words, but they have special meanings in the reference of Clan activities. Ask some of the older members what they mean.

"An Darach Mor"

Arisaide	Celt Rats	Gruinard Bay	Lochaber	Snake-Bite
Axe	Celtic Koolaid	Gruinard Peninsula	Lochewe	Spindle
Batsweat	Chief, NOT Chieftain	Horizontal Feather	MacColin Flyers	St. Maolrubha
Beantigherna	Chief's Voice	Household Head	Non-Com	Tail
Biggins	Daoine Uasail	Household Ionar	Our Oak	Tanist
Birder	Duthus	Isle of Ewe	Pavilion	Targe
Black House	Family	Kertch	Penannular Brooch	The Hootch
Bodice	Gairloch	Kern	Pike	Three-Feathers
Bonnet	Gallowglass	Kye	Plying	Tower House
Brat	Gentlefolk	Leine	Seannachie	Trews
Breacan-Feile	Gille (ghillie)	Lieutenant	Selkie (Silkie)	Triubhas
Brevet	Glenderry	Donut	Sergeant	Vertical Feather
Caileag	Gold Stars (3/day)	Loch Maree	Shielin	Western Ross
Cards	Greatkilt		Shift	Yowes

Basic Gaelic -- Lesson One

Gaelic - Pronunciation - English

Dia dhui t (dee-uh guht) Hello ("God to you").

Conas ta tu? (coh-nuss taw too) How are you?

Ta me go maith (taw meh goh mah) I am well.

Ma se do thoil e (mah shay doh hahl ay) Please.

Go raibh maith agat (guh rev mah ah-guht) Thank you.

Gaibh mo leith sceal (gwiv moh leh shkayl) Excuse me.

Buiochas le Dia (bwhee-uh-khuss leh dee-uh) Thanks be to God.

Dia linn! (dee-uh ling) (Blessing when sneezing)

Slan abhaile (slawn ah-wahl-yeh) Safe home.

Fan amach na loca (fun aw-makh naw loh-khuh) stay away from the lake

Tog go bog e (toag goh buhg ay) Take it easy.

Uisge (oos-keh) water

Uisgebeatha (oos-keh-baw-he) whiskey (water of life)

Tar anseo (taar ahn-show) come here

Ceann alt (Kyan elt) knucklehead

Dean deifir (jen jeffer) hurry up

Duisidh! (doo- shee) wake up!

Na bac leis (nah bakk lesh) Never mind.

Dean e! (day-n ay) Do it !

Bi curamach! (bee coor-ah-mahkhl) Be careful.

Personal Marks



Goods have been marked with personal marks for ages. We find it necessary to use personal marks to identify our goods, as well. Theatrically, we can not use a name on goods, for in our period, very few people were literate. The marks on the left are some you will see a lot of, as they belong to the Chief and officers and heads of [Households](#) of Clan MacColin. We have our own registry to help returning goods to members.

Personal marks have been a way to identify and personalize goods for a very long time. They are appropriate for us in both the sixteenth and twentieth centuries. At events we have a very communal life leading to goods wandering all over our site. So we must have a way of getting them back to their owner. By having a Personal Mark Registry, we can ensure that everyone has a unique, identifiable mark, and a way to connect it to a name and person.

Because it requires group effort to make this work, we have a tax for the return of lost goods to help pay for our activities and discourage carelessness. The claim fee for MARKED goods is \$0.25, but for unmarked goods, it is \$1.00 per item. It can save you money. Lack of a mark on a lost item quadruples the cost of getting it back. That basket of spinning goods might cost \$2.00 to reclaim if your goods are marked, or \$8.00 if unmarked! Your registered personal mark will save you money and aggravation. This reflects the aggravation involved, for unmarked goods are likely to remain in our garages much longer (more than 4 times) if their owners are not concerned enough to mark them.

It is easy to register your mark; just find a time at some meeting or event to put it in the Mark Registry Book with Odo. He will approve marks that are clear, unique, and appropriate, and once approved, it is permanently yours. The current Clan Apps have a place for recording it as well, providing another reference to help identify goods and get them home.

When you design your mark, bear in mind that you must remember it and put it on **everything**. Straight lines are easier to carve than curves, and simple line drawing with few pieces will get the job done much faster than an ornate multiple line width mark. Also note that it must be unique and recognizable upside down and sideways. Look at goods to see who has what mark, and how it has held up, and how hard it is to tell who it belongs to, then use the lessons on your own. First, take a look at the Mark Registry for some hints as to how to design a mark, and note that you will need to create one that will be clearly yours even after wear and tear add some lines. A copy of it is in the kitchen at Faire, and household heads also get copies to help with this step, as well as figure out whose goods they are storing.

Then a good way to check to see if the mark you have in mind will work is to carve it in some scrap wood and give it a wear test. If dragging it across a nail or two in the table will make it hard to identify, try some more. If it takes so long to make that each mark is a project, you probably will not mark half your goods, so try again with a design you can use on everything. Wood burning and clear carving (a groover or chip carving) tends to hold up well. Marks embroidered on fabric items help keep you well dressed. If the mark is clear, visible, and distinctive, it will help keep the goods coming home.

Save yourself money and grief. RECORD a mark, and USE IT! Learn the marks and you can help people keep track of their goods (including those coveted by others).

A MacColin Bibliography

This is a short list of books for more detailed information on Irish and Scottish history and culture compiled by Steven Gillan, Chief of Clan MacColin, and Crystal Gillan, his wife and Clan Maccolin Costume Mistress. Some of them are very hard to find, while others may be borrowed from other members.

First Semester Books

Highland Folkways, I.F. Grant, 1961. Routledge and Kegan Paul Limited, London. Paperback: Birlinn Ltd., Edinburgh, ISBN 0-86281-250-X

? Mostly 18th century and later information, it is the best survey we have on the subject.

Irish Folkways, E. Estyn Evans, 1976, Routledge and Kegan Paul Limited, London, ISBN 0-71002-861-P

? Mostly 18th century and later information, but the best survey we have on this subject area.

The Steel Bonnets: The Story of the Anglo-Scottish Border Reivers, George MacDonald Fraser, 1986, Collins Harvill, London, ISBN 0-00-272746-3

The Twilight Lords, Richard Berleth, 1994, Barnes and Noble, Inc. ISBN 1-56619-598-5

? A good read, it is the primary survey for our period.

The Great O'Neil, Sean O'Faolain, 1942, Reprinted 1992, Mercier Press, Dublin, ISBN 0-85342-769-0

? Another essential history book best read after Twilight Lords.

The Scottish Highlanders: A Personal View, Charles Roy MacKinnon, 1984, St. Martin's Press, New York, ISBN 0-312-70505-0

? A pleasantly written 1st semester read, without Celtic Twilight humbug.

Celtic Mythology, Promsias MacCana, 1970, The Hamlyn Publishing Group Ltd, London/New York, ISBN 600-00647-6

? A very nice short survey and a roster of the mythological characters, both insular and continental, it is an essential introduction to the Rees book and helpful in reading the Tain.

More Advanced Reading

Anglo-Irish Trade in the Sixteenth Century, Ada Kathleen Longfield, 1929, George Routledge and Son Ltd. London,

? Rare, valuable, rich in detail, it is necessary reading for the advanced family member.

Every-Day life on an Old Highland Farm, I.F. Grant, 1981, Shephard-Walwyn, London, ISBN 0-85683-058-5

? 18th century, but as with our other life style selections the information reflects a much older social organization.

Elizabeth's Irish Wars, Cyril Falls, 1950, London

? A good Survey. Good detail and tidbits.

Celtic Heritage: Ancient Tradition in Ireland and Wales, Alwyn Rees and Brinley Rees, 1961, Thomas and Hudson.

- ? An essential read for the advanced clan member who has had more than passing exposure to Irish and Welsh myth cycles, with insights into the ways of art, literature, geography, politics, poetry, and character.

Mary Queen of Scots, Antonia Fraser, London, 1969.

- ? A very complete biography with very little sentimental stuff. Scholarly.

Crafts

Scottish Crafts, Ian Finlay, 1948, George G. Harrap & Co. Ltd. London,

- ? Not enough illustration, but worthwhile.

Traditional Scottish Dyes, and How to Make Them, Jean Fraser, Illustrated by Florence Knowles, 1985, Cannongate Publishing, Ltd. Edinburgh, ISBN 0-86241-1084

British Coracles and Irish Currachs, James Hornell, F.L.S., F.R.A.I. 1938, Published for the Society of Nautical Research, Bernard Quaritch, Ltd. London.

- ? Rare and Valuable, it is The book on the topic.

Costuming

Tartans, Christine Hesketh, 1961, Library of Congress Catalogue #61-122200

- ? Rare. Useful, although the printing quality is poor and the number of color plates limited.

Old Irish and Highland Dress, With Notes on that of the Isle of Man, H.F. McClintock, Tempest, 1943, Dundalgan Press, Dundalk.

- ? Rare and valuable. The most authoritative source outside the primary sources.

Dress in Ireland, Mairead Dunlevy, 1989, Holms and Meir Publishers, Inc. 30 Irving Place, New York, N.Y. ISBN 0-8419-1269-8

- ? A confused focus robs this work. Good illustrations, worth owning.

The History of Highland Dress, John Telefer Dunbar, 1962, Oliver and Boyd, London and Edinburgh.

- ? Rare and valuable. Not enough illustrations. Dunbar is the premier author in the highland area.

Patterns of Fashion: The Cut and Construction of Clothes for Men and Women c.1560-1620, Janet Arnold, 1994, MacMillan London Ltd. London.

- ? Excellent!

This a short list, no way exhaustive. The serious clan member should keep a notebook on their readings to record questions and insights. Boaire candidates will be held to a level of knowledge of these publications. Remember, just because its in print does not mean that the conclusions of the author are true or even useful. Develop a critical sense.

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How We Do It...

GETTING READY TO BRAVE ANOTHER RENAISSANCE FAIRE...

The Renaissance Faire approaches, which suggests it's time to get ready! It is time to think about how to survive the weeks of Faire that feel like months. While this is particularly important at Faire, it also applies to all Clan events, and every day.

Most of us live a day-to-day existence that does not prepare us for life in medieval Faire. It involves much physical exertion and concentration, and a not-so friendly environment to do it in. What is 'fine' the rest of the year may put us out of commission in the heat and constant exertion in Faire. In truth, what will keep us doing well there would be better done all year, but without the NEED to treat ourselves properly, we develop bad habits which can suddenly become critical under the stress of running around in funny clothes in the hot chaparral in Faire. How do we have to prepare?

Exercise

The first problem most of us notice is how badly we have gotten out of shape. Remember huffing and puffing up the hill? The sore legs? Yes, exercise, as such, tends to be offensive and boring. I don't like it either. The way to take care of that is to be physically active. Remember cursing that elevator that took a week per floor? If you regularly take the stairway instead, you will find that you can avoid that crowd, beat the elevator (when you want to), feel better now, and save yourself some pain later. Do the short trips on foot when you can, and whistle, sing, or talk along the way; you get some time to think while you walk, too. Walk like you mean it, not strolling. Do some stretches of a moderate sort when you get up; it will lead to less problems, make reaching up and down easier, and help you wake up and get going. Not only does it help muscle tone, it makes sitting more comfortable. Do everything vigorously, from schlepping the files down the hall to scrubbing the pot with the dried oatmeal. The BEST exercise for any activity IS that activity! Other exercises are really to take care of deficiencies, i.e., build up knees or stomach for when needed.

Diet, or You Are What You Eat...

*The term 'diet' has developed some strange and wrong connotations, thanks in large part to media advertising. Some believe that "diet" is what you do to lose weight; that is a **weight reduction diet**. A **DIET** is what you eat. It can be described by either its effect or its characteristics. A vegetarian diet describes its most apparent characteristic, the kind of food you are eating. If you are gaining weight, note that you are on a weight gaining diet, even when it is your regular one.*

*PLEASE NOTE that weight reduction diets are **forbidden** at Faire.*

We have all heard much about balanced diets. Faire requires a balanced diet for survival, for health is dependent on diet because your food is the raw material your body has to build, rebuild, and fuel itself. We evolved (well, some of us) eating what was available, and as a result developed a digestive system that extracted what is needed from what is available. Attempts that did not work did not survive, be it as a result of what was available not matching what was needed or an inability to extract what was needed.

Faire is a physically stressing environment, and as such, the body needs to be in the best shape to handle it comfortably. If it does not get the raw materials to work with, the failure to handle it is not an enjoyable experience. To exacerbate matters, our society is plagued with poor diets aimed not at fueling a body, but making someone a profit. Convenience foods, snack foods, and fad diets make somebody money, but fail to give the body what it needs. The failure is often marginal in day to day life, but becomes critical under stress, be it heat, cold, infection, or exertion, and Faire is several of these.

The traditional nutritional breakdown of foods is by function in the body. Carbohydrates are primarily used for fuel to energize the cells. Proteins are the building blocks of the cells. Fats are concentrated sources of energy. Vitamins are 'vital amines' necessary for many body functions. Minerals are used in the myriad chemical reactions that run the body.

Fiber is the bulk that facilitates the extraction of needed materials and aids in the elimination of wastes. Water is the medium that ALL the cells operate in, the vehicle to move materials to and from cells.

While so far it has been rather theoretical, our aim is theatrical. How does this apply to Faire? When your body is not working right, it is difficult to do simple tasks, let alone be pleasant to an obnoxious drunk. 'Tis much easier when you feel good.

*For Faire, we burn plenty of energy, and so need plenty of fuel. The two primary categories for this are carbohydrates and fats. Carbohydrates include simple sugars and starches, and are broken down rather easily. As a result, they are a good source of energy in the heat of Faire during the day. Fats contain more than twice the energy, weight for weight, and are harder to break down. In very cold areas, they become critical to survival, for you can die of lack of body fuel in the Arctic without enough fats. Some vitamins are only soluble in fats, so they are required. When the body does not get enough fuel from the diet, it gets the needed fuel from both fat AND muscle tissues. That weakens the muscles. As a result, a weight reduction diet **will** cause PROBLEMS at Faire, when you need the most muscle efficiency. Eat a selection of foods that provide all your needed nutrients. Remember, you'll be working off a good many more calories than usual at this time!*

Proteins are what the cells are made of, and muscle tissue breaks down somewhat with use, so you must have material to rebuild with. The body is able to break proteins down into carbohydrates when needed, including proteins that are already part of a cell. If the body does not get enough fuel, it will pull fats from fat cells and proteins from muscles at an equal rate, so NO weight reduction diets during Faire! -- because your legs need all the help they can get at Faire (need I remind you after the first workshop weekend). I know of NOBODY that will not need to build some muscles at Faire, and most of us a lot! You need all of the proteins, and a food containing all of them is known as a complete protein. While it is possible to get all from vegetables, this is VERY difficult. Dairy product do well here, but meats are complete proteins, easy, and sure. There is no question whether you can make red meat (your own) from red meat you eat, and fish does quite well also.

Vitamins are available in sufficient quantity in a balanced diet, being gathered from all sources (we developed that way) so just eating well takes care of them. Of particular interest are D, to handle calcium (dairy products), A for night vision to find your way around the bodies in camp (again) and the B vitamins for the nervous system.

Fiber is the bulk that your body uses to move the raw materials around and get rid of the waste. You don't have to eat a tree; enough green veggies will do quite nicely, provide much else that you need, and make a delightful salad. In the Clan's homelands, greens would have been a most plentiful part of what was available, with lots of variety, though painfully seasonal.

An improper diet is serious. In spring one year, the FDA attributed 17 deaths to the liquid protein diet. In the past, one of our people became very ill (the main gate paramedic feared for her life and was calling the ambulance) and delirious as a result of the Beverly Hills diet, days AFTER she had gone off it, due to the damage it had done. Don't believe a diet book; many fad diets that have made the author a mint have been written by cranks, and there is no protection, except for the ubiquitous disclaimer that the diet should only be followed under the supervision of a physician, the one line of truth in most of the fad diet books. Rapid weight loss is fraught with medical hazards. Remember, 'diet' means what you eat, whether it is deadly, fattening, or a balance of foods that will keep you healthy and svelte for your entire life.

Water

Ever heard that the body is 80% water? Ever notice how much we sweat at Faire? Ever heard me or the Chief tell you to drink LOTS of water? It's an old story that needs repeating. First, a few statistics.

- ? A wet forehead indicates a loss of about a quart an hour.
- ? Heavy sweating (as in heavy labor at Faire) means you're losing about two quarts an hour.
- ? Muscles lose about 25% efficiency when the body is down two quarts below normal.
- ? You can survive (remain alive) 14 days without food, but less than four days at best without water.

Water is the most important, and most used, material in the body. It is used in breaking down food and building cells, transporting foods and oxygen to the cells, removing waste from them, transmitting nerve signals, and cooling the body, to name just a few processes. Your body requires proper hydration (enough water) for the liver and kidneys to rid the body of toxins, e.g., lactic acid, a by-product of muscle activity and alcohol (the result of ingesting Guinness). You can not even starve to death without water -- the lack of water (dehydration) will kill you first.

In case you haven't noticed, it's hot at Faire, and we sweat through our wool early in the day (wool, by the way, helps keep us cooler than those who are wearing polyester and bare skin, and prevents the sunburns). You lose water faster than usual, and faster than you may be aware of. Kidney output is an effective way of determining hydration. We require that you urinate at least twice while Faire is open each day (you've heard of the "gold star," no doubt), to insure you last through the day. If you do not urinate, or if your urine is strong or dark, you ARE dehydrated, so drink some water!

Minerals

Another nutritional concern is body electrolytes. Minerals come from everything, and are used for everything. Some are used in trace amounts (a little arsenic goes a long way!) and some in much larger amounts, like calcium. The body needs them to work properly, and some get sweated out at a pretty good rate. Of particular interest at Faire are those that we sweat out so quickly. Sodium is necessary, but the American diet typically includes much more than needed, so just don't cut it down too severely. If you crave salt unusually much, your body is telling you it needs some. Calcium is needed by the muscles and nervous system; a deficiency will lead in short time to muscle cramps. Potassium is another necessity, lost at nearly the same rate as sodium but not regained as easily. Those without heart problems can use the doctored lemonade ("Clan Cocktail"); if it tastes good, you need the salts, otherwise it will taste like camel sweat (for good reason). Good sources of potassium are bananas and avocados (can you think of a better excuse for eating those delights?). Note that you will find foods that contain what your body wants are particularly tasty!

Limits- find out what yours are & don't violate them.

A good way to keep going is to pay attention to what your body is telling you. It has a way of telling you what it needs, if you listen. When it needs salt, salty food will taste very good. When your blood sugar gets low and your body needs food, you get hungry. When it needs rest, you will know, so don't wait until you fall over. Pain is a warning you are doing damage to it. Find out what is wrong, and pay attention to the limit, and you will do well. That is how humans learn not to pick up glowing iron, cut themselves, and lift too much weight, or ignore the body's needs. If you pay attention, you can extend your limits, but do not exceed them, or you will pay dearly.

Problems & how to handle them.

If you are developing a problem, let the leaches know about it. Many things can be identified and taken care of, or further damage can be prevented. We have proven on a number of occasions that nobody, including the Chief, is so indispensable that we can not do without him or her for one day; if you try to exceed your limits too severely, you may well miss not only the day, but the rest of the run of Faire. You may only need food, or to nap picturesquely for a couple of hours to keep going, so let us know!

Co-operation: keep everyone going.

Medical problem have been reduced by cooperation and taking care of each other, befitting a Clan or family. By taking care of each other, we all put on a better show and feel better both physically and emotionally. This caring has resulted in us being the healthiest outfit at Faire, even though we have some who regularly make doctors cringe. We have bad backs, knees, hernias, pinned bones, heart problems, and some of the worst sinuses in Christendom, but we do a great, fun show and do not need to get hauled out with nearly the frequency of the rest of the Faire folk. Let's keep it up!

TEN MOST OFTEN USED PIKE COMMANDS

<i>Each command is listed in Gaelic, as used, followed by a translation and pronunciation.</i>		
1.	A SLEIGH CO THIONAILIBH	PIKEMEN, FALL IN (ASHLAY KA TUNE A LEAVE)
2.	TOGAIBH A SLEIGH	CARRY PIKES (TOGA EEVE ASHLAY)
3.	OCHIONA GRAESIBH	GENTLEMEN, FORWARD MARCH (AWK E OWNA GRAY SEIVE)
4a.	AOMAIBH A SLEIGH [A STEACH]	PORT PIKES (TO INSIDE) (ALMEVE ASHLAY [A SHTECK])
4b.	AOMAIBH A SLEIGH A MACH	PORT PIKES TO OUTSIDE (ALMEVE ASHLAY A MACH)
5.	DIONAIBH A SLEIGH	CHECK PIKES (DEON EVE ASHLAY)
6.	A SLEIGH DIROCHAIBH	PIKEMEN LINE IT UP! (ASHLAY DROCK HEAVE-OR JUST: DROCK HEAVE)
7.	A SLEIGH STADAIBH	PIKEMEN STOP (ASHLAY STADEEV)
8.	SILAIBH A SLEIGH	REST PIKES (SHE LEAVE ASHLAY)
9a.	FHLANNCAERANN A MACH	FLANKERS OUT (FLANKREN A MACH)
9b.	FHLANNCAERANN A STEACH	FLANKERS FORWARD (FLANKREN A SHTICK)
9c.	FHLANNCAERANN ALMOUI	FLANKERS IN (FLANKREN ALM WE)
10.	ANEESH!	NOW! (ANEESH!)

It is easiest to learn the commands by doing them, learning the command as an action itself, without trying to translate them first which often leads to confusion.

How We Do It...

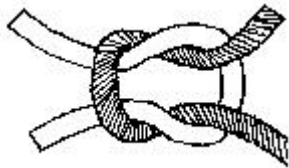
Learning Skills

We all are expected to learn some basic skills which improve our presentation, and help us fulfill our mission. Some will excel in some of the skills, but we all learn the basics. Everyone needs to learn how to card wool and spin it with a drop spindle. Sewing of a basic nature is needed to repair your clothing, if not make some of the basic pieces. Some basic chip carving is needed to mark your wooden goods. As a seafaring people, we need to need some rope handling, including a square knot, half hitch, clove hitch (double half hitch), bowline, bowline on a bight, figure eight, sheepshank, sheet bend, tautline hitch, and a trucker's hitch, some basic lashing, and a back splice, in-line splice, and eye splice. Other skills learned in MacColin are by interest, including boat making, black powder firearms, blade handling, pole arms, baking with charcoal, and blarneying unsuspecting customers into learning just how heavy chain mail is!

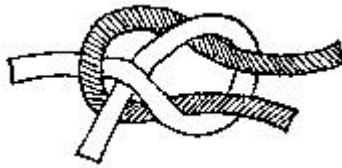
Rope work

These knots, bends, and hitches, and some basic lashing take care of most of our needs.

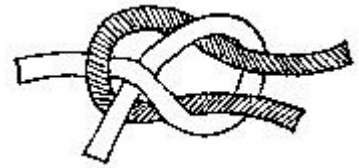
Square knot (aka reef knot)



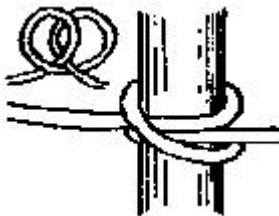
sheet bend



sheet bend



clove hitch (double half hitch)



tautline hitch



figure eight



Bowline



Bowline on a bight
bowline on a bight



img

Trucker's hitch
Trucker's hitch



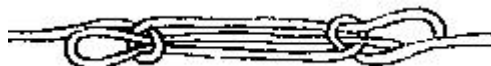
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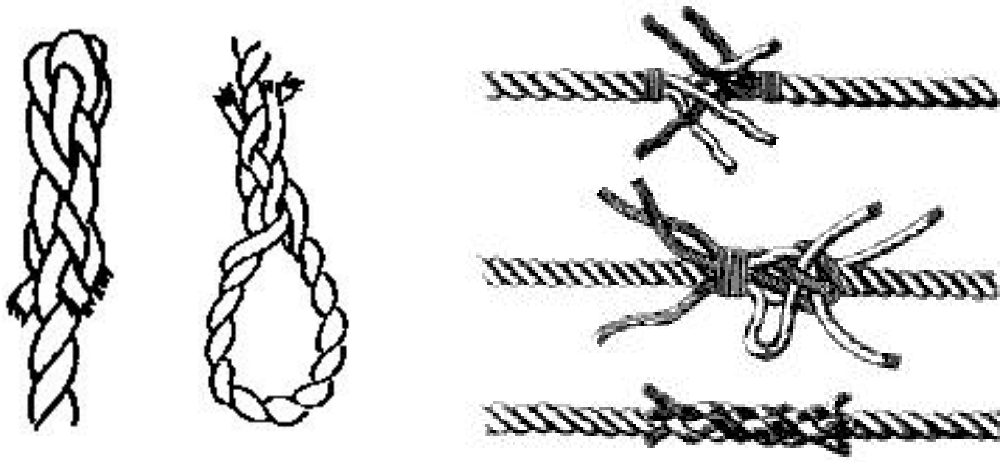
Half hitch
Half Hitch



img

Sheepshank





Splices

Splices are strong and permanent. All of us need to know these, the basic ones.

Back splice: protects the end of the line (and your hands).

Eye splice: for a loops, often used for gates.

In-line splice: for joining of two lines into a longer one.

SOME INFORMATION CENTERS

General History:

Paul Mohny, Norm Montgomery, Beau Ramsay, Bill Voorhes

Military / Weapons:

*Bill Voorhes**

Costuming:

*Christal Gillan**

Boat-making:

Terry Booth, Michael Raps

Textiles:

Jean Gwinn, Cheryl Raps

Woodwork:

Terry Booth, Curt Cotter, Michael Raps

Dance/Music:

Jessica Gillan

Personas:

Jeanne Gwinn-Rose

Language:

Beau Ramsay, Jean Gwinn

**-- Christal's and Bill's roles are official and authoritative. You can also ask the Chief- we are a talented bunch and this list is by no means exhaustive. The [Bibliography](#) is the best general starting point, after which the internet and some guidance by family resources is most effective.*

A major resource in all areas is the Internet. The [MacColin site](#) has links to many net resources, with a [CMC Links Header](#) to some sections of the links. The [Outline of Links](#) has all the headers in the links in outline format. The [MacColin Links](#) include clan, map, and gaelic dictionary links among other items. The [Living History](#) links include Faire information, other groups, and resources

The Way It Was...

Here are a few starting bits about the society we re-create. It is only a start, for we are always learning more to improve.

Our Saints

SAINT BRIGID OF IRELAND

Brigid, also known as Bridget, Brighid, or Bride, was an Irish nun, born in or near county Louth. According to tradition, her father was of royal blood and her mother was a slave. She was renowned for her beauty. When her father tried to give her in marriage, she demurred. Because of her piety she was allowed to leave her father and become a nun. She founded four monasteries, including the monastery of Kildare. She became a patron saint along with Patrick and Columbia. Her feast day is February 1st.

SAINT PATRICK OF IRELAND

Patrick was the Apostle of Ireland, Christian prelate. His birthplace is uncertain, but it was probably in southwestern Britain. His British name was Succat. At 16 years of age he was carried off by Irish marauders and passed his captivity as a herdsman. The young herdsman saw visions in which he was urged to escape. After six years he did so, fleeing to the northern coast of Gaul. Ordained a priest, possibly by St. Germanus at Auxerre, he returned to Ireland. Patrick was appointed first bishop of Ireland. His reported use of the shamrock as an illustration of the Trinity led to its being regarded as the Irish national symbol. His feast day is March 17th.

ST. MAOLRUBHA - LOCAL HERO



The Patron Saint of Glenderry (well, actually "the whole coast between Applecross and Loch Broom"), St. Maelrubha is our very own favorite interlocutor for heavenly favors and the left ear of God. His feast is celebrated on the 21st of April, and due to a typographical error centuries ago, St. Maelrubha's day is also celebrated on August 25, especially appropriate for a saint noted for curing the insane. You may also notice that the spelling of his name varies; this, however, has nothing to do with mental problems -- it's just a great example of Elizabethan spelling, which was highly individual.

On the island of Eilean Maree, in Loch Maree, there is a spring known as St. Maelrubha's Well. It was considered to have healing properties, especially in cases of insanity. This leads to a possibility of a mild insult when someone appears to be acting irrational: "That one's wanting a dip in Maelrubha's Well!"

THE MOON AND ST. MAOL RUBHA

Many agrarian cultures adjust their lifestyles to the seasons and other natural forces, including the lunar cycles. Some of these beliefs are even carried over to today: consider the people who will only plant their gardens at certain phases of the moon, and harvest at other phases. The pre-Christian inhabitants of Scotland were no different. By speaking to old people it is possible to learn a few of the old customs, some of which are being forgotten, and others being continued without the original meaning.

The following is a list of things done on a waning moon: ploughing, reaping, and peat-cutting, gelding animals; eggs laid at this time were kept for hatching because the birds they produced were more docile. Some people believed cows were only impregnated on the first and third quarter of the moon, and cows conceiving on the first quarter produced a bull-calf while those conceiving on the third quarter produced a cow-calf. There were also actions performed only at the full moon: slaughtering sheep, pigs, goats and cattle, cutting hazel or willow branches for creels or baskets, or pine for boats. Up until about the last fifty years, marriages in Orkney were only performed on waxing moons.

Gravestones used to be marked with back-to-back moon crescents, symbolizing rebirth (the moon appears to die and be reborn again each month).

The title pertaining to the moon deity was Mo-urie or Mourie. As with all early deities, there were certain animals associated with him, specifically bulls and other animals with curved horns (a moon-symbol). After Christianization, Mourie became linked with St. Maol Rubha, and they occupied the same holy ground.

Lest we forget, Maol Rubha (640-722 A.D.) was an Irish monk who founded a number of monasteries, including the one at Apurchrosan (Applecross) in 673. There, supposedly, he died and was buried. Over time a number of beliefs developed around him, such as, anyone taking dirt from near his grave at the beginning of a journey would return

safely. In any locale people will swear by their special saint, if they have one, and the people in St. Maol Rubha's area were no different. One common expression was, "By his name." Over time, places and events were named after him. In Perthshire there is Amulree, which is "Ath Maol Rubha" ("Maol Rubha's Ford"), and old fairs at Dingwall and Tain were called "Feil Ma-Ruibhe" ("Maol Rubha's Fair").

In 1563, King James VI had the Biblical statement, "Thou shalt not suffer a witch to live," added to the Common Law of Scotland. For the most part, this did not affect the Highlanders, except to cloak some of their activities a bit more. Some of these activities were ones done in the name of St. Maol Rubha, which in earlier times would have been done in Mourie's name. In 1695, the Presbytery of Dingwall stated that the people living there were in the habit of sacrificing bulls, walking around the chapel and performing divinations on August 25, St. Maol Rubha's [other] feast day.

HEALING AT LOCH MAREE

Certain wells and plots of land have been considered holy since pre-Christian times; places were associated with seasonal rituals, divination, and some, like Isle Maree, with healing. [Isle Maree, in Loch Maree, is a bit south of Clan MacColin lands. -ed.] The well on Isle Maree eventually became linked to St. Maol Ruibhe, and was known particularly for curing insanity. Like most wells, the one on Isle Maree had an associated tree next to it, which happened to be an oak.

The cure worked like this: Before docking, the boat containing the insane person would circle the island three times clockwise. On each lap the patient, who had a rope tied around him, would be dunked in the water. Upon landing, the patient was taken to the well and given some of its water to drink; then an offering was made by nailing a rag or a ribbon to the tree, or by driving a coin into it edgewise. (Actually, the person to be cured did not have to be there, but did need to drink water brought back from the well.) As late as 1695, Hector MacKenzie, his son and his grandson sacrificed a bull on the island for the healing of the invalid Christine MacKenzie.

Over time the well of St. Maol Ruibhe became quite famous, enough that in 1877, Queen Victoria visited the well and left an offering. John Whittier, the poet, noted the occasion with the following verse: "And whoso bathes therein his brow/ With care or madness burning,/ Feels once again his healthful thought/ And sense of peace returning."

Loch Maree and Saint Maelrubha

The loch, and its island Eilean Maree, are supposedly named after the Irish saint Maelrubha, who founded a religious house at Applecross. From the scandalized accounts of the 17th and 18th-century churchmen, it would appear that the saint's name must have long ago become confused with that of a Celtic god Mourie. Certainly, the rites which took place on the island seemed to long predate Christianity. Bulls were sacrificed, and men and women worshipped at a sacred well and tree, and poured libations of milk upon the ground. A visitor who witnessed the rites in 1772 told how a lunatic was forced to kneel before a weatherworn altar and then to drink water from the well before being dipped three times in the loch. The process was repeated each day for several weeks in the hope of curing him. Similar rites were recorded in 1836 and 1952, when local people, who insisted that cures were most likely to be effective on St. Maelrubha's Day (August 25), still constantly referred to the saint as 'God Mourie'. Though such rites have not been carried out for a century or more, the island in the loch is still venerated.

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The Way It Was...

WEDDING CUSTOMS

How about a keek ("quick look, peek" in Scots dialect) at some little-known Scottish wedding customs? (The tradition of serving generous amounts of food and spirits, of course, goes without saying!) Read on, and learn...

The Bride Cake

"In Northeastern Scotland, when the bride passed over the threshold, there was held over her head a sieve containing bread and cheese, which were distributed among the guests or sometimes scattered around her, in which case there was a scramble by the young folks to secure a piece. At times an oatmeal cake was broken over her head, and in later days a thin cake of shortbread, called the bride cake, was substituted for it. This, too, was distributed among the guests, who carefully preserved it, particularly the unmarried."

"It is customary for the mother, or some other near female relative of the bridegroom, to attend at his house to receive the newly-married pair. She meets them at the door with a currant bun, which she breaks over the head of the bride before entering the house. It is considered very unlucky if the bun by mistake should be broken over the head of any person other than the bride."

Marriage and Age

*"It was customary in Scotland for marriages to take place when the parties were at a very early age. An Act of Assembly in **1600** endeavored to stop untimely unions by interdicting men from marrying under the age of fourteen years, and women under the age of twelve years; but there are several recorded instances of marriage in Scotland, in the seventeenth century, by persons at the age of eleven and thirteen years."*

Apparently, before the Act of 1600, people were marrying at an even younger age than fourteen and twelve, but why did the General Assembly choose those two ages? I assume (and I think I'm right) that the General Assembly simply chose the ages that were considered proper and acceptable by the majority of people at the time.

Bridal Kisses (and Things)

In some parts of Scotland, the bride and her bridesmaids, after the ceremony, would proceed around the wedding company, and kiss every one of the men present. A dish was then passed around in which those kissed would place money.

"The parson who presided over the marriage ceremony uniformly claimed it as his inalienable privilege to have a smack at the lips of the bride immediately after the performance of his official duties." (Fielding) It was believed that the happiness of the bride depended a good deal upon the pastoral kiss.

"In early times," (the Middle Ages) "the Scottish lairds and barons regulated the marriages of their vassals, and had the right to sleep with the wife of any of them on the first night after the marriage."

This ordinance was begun by Eugenius III, and ended with King Malcolm III who decided the groom should, instead, pay the Laird a gift in gold, sometimes called a bed tribute or a virgin tax. With the end of feudalism, the right was exercised, for a time, symbolically, by the Laird's laying of a leg across the bride's bed.

[Ed. Note: Lest this all seem terribly removed from our time, our Chronicler once met a man from the isolated back country of Tasmania, where a great many Scots had settled after the Jacobite risings of the 1700's and the Highland Clearances. According to this fellow, as late as the 1950's the two-feathered local "Chieftain" of his Clan still claimed the bride-right, as well as a great many other chiefly prerogatives.]

The Way It Was...

NOTES ON PROVIDING FOOD IN HIGHLAND SCOTLAND

Life was primitive in the old Clan days. The shallow soil of the Highlands was broken with a crude spade-plough worked by foot, the "cas-chroim." The main crops on the cultivated low ground were barley and oats, which provided bread and porridge.... Flax was also grown. On the more level ground it was possible to use horse-drawn ploughs with four small horses abreast and a highlandman walking backwards between the center animals to guide the plough from the stones.

The staple summer dish of the clans was a mixture of milk and whey, also oatcakes and porridge, augmented by fish caught locally. On the West Coast and in the Isles, whale and seal steaks gave variety to the fish diet of the Mainland: salmon, trout and pickled herrings. [Ed. Note - NO SEAL was harmed, killed or eaten by the MacColin folk!! That's our ancestor and therefore our totem!]

Geese and poultry were kept. Meat was eaten more in the winter, also salted butter, crowdie, and skim-milk cheese. The surplus in livestock formed the principal Highland trade: cattle, horses (far more than realized), sheep, goats and pigs. The money obtained from the sale of hides, wool, and especially of livestock in the lowlands of the South was for centuries the Highlanders' constant source of income.

The animals were normally pastured on the moorland near the cultivated land in the broad straths and narrow glens. On higher ground, even the highland cattle were only hardy enough to be loosed for a few summer weeks. The stone huts whose ruins are still found through the mountains were never permanent habitations, but were the summer shielings put up to shelter the women and children who enjoyed their annual outing as cattle herders.

At the onset of winter, beasts were slaughtered to provide barrels of salt meat, two or three households often sharing one carcass; and the making of haggis ensured that nothing at all was wasted. Even the "braxy" mutton from sheep found dead on the hillside was eaten.

The cattle that were spared for breeding were bled alive to give the raw material -- fresh blood -- to be mixed with oatmeal for "black pudding." By Spring they were often so weak that they had to be manhandled out to pasture in the "lifting time."

...AND, OF COURSE, DRINK...

For local consumption, heather ale was brewed in the home from very early times. By the sixteenth century frequent mention is made of Brogac, "The Stimulation," a sweetened malt liquor whose production (anyway, in Inverness) had to be repeatedly restricted to prevent a grain famine. About this time, whisky, uisgebeatha, "the water of life," began to take over in Inverness, and soon private stills were started by lairds and tacksmen all over the Highlands -- suppressed from the eighteenth century onward by harsh revenue demands that only led to illegal distillation.

In the seventeenth century, the Islemen had a dangerous "stop the breath" whiskey, which was distilled four times from oats. They also had a milder whiskey which was only thrice distilled, called "trestarig," from the Danish word "trost" which means "comfort," and "arak" which translates to "distilled spirit."

The chieftains and tacksmen drank a great deal of claret, but the Privy Council laid down a scale for them, at least in the Hebrides, and strictly limited the import of wine.'

A REAL HOGMANAY TREAT HAGGIS A SCOTTISH TRADITION

You will need the stomach bag of a sheep. Wash it well in cold water. Turn it outside in, scald and scrape it with a knife, then soak it in cold salt water overnight. Wash the pluck and put into pan of boiling water, letting the windpipe

hang over the side, add a teaspoon of salt. Allow it to boil for about 2 hours, then remove it from the pan, cut away the windpipe and any superfluous gristle.

Take a quarter of the liver and mince it along with the heart and lights. Add about 1/2 lb. chopped suet and 2 chopped parboiled onions. Toast 2 teacups pinhead oatmeal in oven until golden and nutty and add to the mixture. Season well with salt and pepper. Mace and cloves can also be added. Moisten with about 1 pt. of the puck or onions boilings. Drain and dry the bag and fill it three-parts full with the mixture. Room must be allowed for the oatmeal to expand or the bag will burst.

Sew up bag with trussing needle and coarse thread. Prick bag here and there with needle and plunge the haggis into pan with enough boiling water to cover. Place an old plate under the haggis, put on lid and allow to boil slowly for 2 to 3 hours, keeping the haggis covered with water. Remove when done, slit the bag and serve steaming hot.

SHAMROCK SODA BREAD

Sift 4 cups flour, 1/4 cup sugar, 1 teaspoon salt and 1 teaspoon baking POWDER in a large mixing bowl. Cut in 1/4 cup butter or margarine with pastry blender until mixtures resembles corn meal. Stir in 1-1/2 cups currants. Mix 1-1/3 cups buttermilk, 2 eggs, and 1 teaspoon baking SODA. Stir into flour mixture until well moistened, but not over mixed. Turn the batter into a greased 2 quart casserole or soufflé dish, cover and bake at 375 degrees for 50 minutes.

IRISH SODA BREAD

Preheat oven to 425 degrees. coat a baking sheet evenly with 1 Tablespoon of softened butter. Sift 4 cups flour, 1 teaspoon baking soda, and 1 teaspoon salt together into a deep mixing bowl. Gradually add 1 cup buttermilk, beating constantly with a large spoon until the dough is firm enough to be gathered into a ball. If the dough crumbles, beat up to 1/2 cup more buttermilk into it, by the tablespoon, until the particles adhere. Place the dough on a lightly floured board, and pat and shape it into a flat circular loaf about 8 inches in diameter and 1-1/2 inches thick. Set the loaf on the baking sheet. Then, with the tip of a small knife, cut a 1/2-inch deep "X" into the dough, marking the top of the loaf into quarters. Bake the bread in the middle of the oven for about 45 minutes, or until the top is golden brown. Serve at once.

FOOD IN EARLY IRELAND

Since the Celts' diet changed but little from the fifth to the sixteenth century, it is pertinent and enlightening to us to see what they had and didn't have. Of course, there were notable additions to the pagan Irish larders with the discovery of the New World, and with increased trade with the Continent and the East. The most important import was to be "the Celts' second-best friend," the potato, brought by the Spanish from Peru, though it would not become a significant food until well after our time.

Food was never a problem in the fertile Ireland of the fifth century. Although there were no towns, each farm was a self sufficient settlement with prodigious sources of food, domesticated and wild, in the fields, the rivers, the forests and the barnyards.

Though they had, as yet, no domestic chickens (does anyone know when the chicken became a common domestic animal in Europe?), they did have beef. As well as being the measure of wealth and the reason for wars, cattle also supplied the main part of the food and clothing. They were slaughtered in the fall, in anticipation of the coming lack of fodder. Salt beef was a winter staple.

Other domestic animals included pigs -- blood sausage ("black pudding") and bacon were as popular with the Irish then as now. Sheep and goats, aside from providing wool, were also a source of food.

The common cereal crop was oats, augmented by wheat, barley and rye, from which an unleavened bread was made in "man size" and "woman size" loaves. A larger loaf was baked for guests, before whom a cut loaf should never be placed. A porridge called "stirabout" was also made, which was the basic Celtic fare, day in and day out, throughout the year.

Kitchen gardens provided cabbage, leeks, garlic, onions, parsnips and carrots. Watercress was gathered from the wild, as was laver (a red-purple marine algae which was eaten with wildfowl).

From forest and meadow the Irish gathered blackthorn berries, sloe (a kind of wild plum), whortle and rowan berries and strawberries. Apples were carefully cultivated, and hazelnuts were a choice food. Most fruits and nuts were eaten raw, though some apples were made into cider, and there was a kind of wine made of whortleberries.

Milk products were a summer staple: butter, a thick sour milk, curds and cheese. A preferred kind of cheese was made of curds compressed until the block was stone-hard. Queen Maeve's nephew, angered by some slight (it was not hard to be annoyed by this high-handed lady), put a clod of cheese in his sling and shot her in the forehead, killing her instantly!

Beekeeping was a big item, and regulation of this industry takes up much space in the Brehon Laws (q.v.). Honey was the only sweetener, and was eaten with everything. It was even used to baste the roast. It was also made into mead, which was reserved for the nobles. The common folk drank (you guessed it!) beer, which was made from fermented barley boiled with aromatic herbs brewed in oaken vats.

The chase brought in venison of red deer, which was considered a princely food. The hunt also provided wild boar, badger, hare, and various wild birds, also goose eggs. Fish came from both fresh water and the sea. Salmon was highly revered and considered food for kings.

Meat and fish were roasted or broiled over open fires of wood, or peat burning hearths (cow dung was used as fuel by the poorest families); or it was baked underground between rocks, or boiled in large bronze cauldrons. The size of the household cooking pot, indicated by Brehon Laws pertaining to the mandatory possessions of a middle-class farmer, was "...a cauldron into which a hog fits."

Seasonings consisted of butter, salt, bacon and vegetables. Salt was much valued, as it was not as easily come by as it is today.

I hope this modest listing of native foods will give an idea of what we were accustomed to eating at home in Ireland and Glenderry, and assist "clannies" shopping for clan meals -- although where you'll get whortleberries and badger remains a mystery!

Appendix: Clan MacColin Publications

To insure the regular handout information is available to all, the text of these sheets is included here.

Name	Use
<i>Clan MacColin Sumptuary Laws</i>	<i>Clan's Sumptuary Laws regulating period clothing.</i>
<i>Clan MacColin Households</i>	<i>Introductory pamphlet for Households</i>
<i>Clan MacColin 201nm</i>	<i>Tournaig household version of the personnel facesheet.</i>
<i>Clan MacColin Membership Application</i>	<i>Membership application / address and contact info. / medical information / insurance release form</i>
<i>Clan MacColin Family Tree form</i>	<i>For 16th & 20th century family tree, which determines name.</i>
<i>Clan MacColin Persona form</i>	<i>Persona creation form</i>
Seannachie	<i>MacColin newsletter, published as needed, and comes with membership.</i>
Clan MacColin Clothing Guide	<i>Our definitive clothing guide for the Hibernio-Scottish 16th Century Clansman.</i>
<u>Clan MacColin Press Release</u>	
<u>CHIEF OF CLAN MAC COLIN</u>	
<u>WHAT IS CLAN MacCOLIN ...in the 16th Century ...in the 20th Century</u>	
<u>Clan MacColin Lore</u>	
<u>Requirements for Participation in Clan MacColin</u>	
<u>Minimum Goods Requirements</u>	
<u>CLAN MAC COLIN SUMPTUARY LAWS</u>	
<u>MacColin Household System</u>	
<u>Glenderry Area Map</u>	
<u>The Grad Flaith Households of MacColin</u>	
<u>Clan MacColin 201nm</u>	
<u>Clan MacColin Membership Application</u>	
<u>Clan MacColin Family Tree form</u>	
<u>Clan MacColin Persona form</u>	

Clan MacColin

Clan MacColin of Glenderry is a historical, theatrical and social organization dedicated to researching and portraying the daily life of a 16th century Hiberno-Scottish clan. For many years our major activity has been our appearance at the Renaissance Pleasure Faire, where our rousing dance show and colorful marches are traditional crowd-pleasers. These activities, along with our crafts demonstrations, also contribute ethnic color to many Highland Games, Irish festivals, and similar local events where we are frequently featured by name.

Clan MacColin's "time" is the year 1572. Mary, Queen of Scots, now in prison in England, has abdicated in favor of the infant James (James VI of Scotland, who will be James I of England). Far from all this political excitement, away to the northwest of Scotland, the Clan MacColin lives on a small peninsula, where many have settled with our Scottish cousins after leaving troubled Ireland, our Chief's homeland. Thus the Clan includes many Irish, as well as many Scots, and even a few Welsh and Cornish who have joined our family over the years. Here in Scotland the Clan makes a living from the sea and from cattle-raising, and from trade in hides, leather, sea-coal and tough highland ponies. Although not professional soldiers, the Clan men and women are all battle-trained from youth, and fierce if pressed to a fight.

The 20th-century Clan MacColin is very much a family, and we attempt to maintain the ancient clan structure. Each member of Clan MacColin belongs to one of several households, all loyal to our Chief, Stiofan Ui Giollain Maccaolinn of Glennadoire (otherwise Steven Gillan of Santa Ana), who leads the Clan, makes all final decisions, and appoints officers and others of rank. The Chief numbers among his officers and gentlepersons experts in Renaissance and Gaelic crafts, dance, costume, weaponry, and manners, as well as social and military history.

Each of our members develops a "persona" or character to portray, suitable to the household and following of a 16th-century Western Highland Chief. Each Clan member is responsible for developing his or her own costume, weapons, life story and personality. We also encourage our people to go beyond theatrically portraying our time, to research, study and learn the language, skills, and customs our personas would have known -- spinning, weaving, cooking, music, festivals, and so forth. The Clan's goal is a three-dimensional, authentic representation of our period: a piece of living history.

WHAT IS CLAN MacCOLIN ...in the 20th Century

Clan MacColin of Glenderry is a historical, theatrical and social organization dedicated to researching and portraying the daily life of a 16th century Hibernio-Scottish clan. For many years our major activity has been our appearance at the Renaissance Pleasure Faire, where our rousing dance show and colorful marches are traditional crowd-pleasers. These activities, along with our crafts demonstrations, also contribute ethnic color to many Highland Games, Irish festivals, and similar local events where we are frequently featured by name .

The Clan is very much a family, and we attempt to maintain the ancient clan structure. Our Chief, Stiofan A Giollain Maccaolinn of Glennadoire (otherwise Steven Gillan of Santa Ana) makes all final decisions, appoints officers and duine uasail and, backed by long tradition, his word is law. The MacColin numbers among his officers and gentlepersons experts in Renaissance and Gaelic crafts, dance, costume, weaponry, and manners, as well as social and military history.

Each of our members develops a period "persona" or character to portray, suitable to the household and tail of a Western Highland Chief. Costume, weapons, and personality soon follow, making the persona a three-dimensional, authentic representation of our period: a piece of living history.

The Gaelic costumes of the 16th century differ considerably from the familiar ones of Victorian or modern times. For instance, the kilt in its modern, tailored form and the system of registered clan tartans were unknown. The Clan has done a great deal of research on this little-documented subject, and has drawn up some basic costume and weaponry guides which are available at nominal cost.

We encourage our people to go beyond theatrically portraying our time, to research, study and practice the language, skills, and customs our personas would have known. Both men and women may learn spinning, weaving, dancing, and other crafts under the guidance of our Craftsmaster, Dancemistress, and other skilled members. Our folk most often make their own weapons, chain mail, eating utensils, and other accessories. In fact, nearly all costume pieces must be homemade, although we do allow such modern methods as machine sewing.

If you are interested in our historical place and time and would like to join in our activities, talk to the Chief or Clan officers about appropriate costuming and about our various events.

WHAT IS CLAN MacCOLIN?... in the 16th Century

The year is 1572. Mary, Queen of Scots is in prison in Elizabeth Tudor's England and has been forced to abdicate in favor of her infant son, James VI. The great Lowland families have enormous power and control over the throne, while the Highland clans are virtually a law unto themselves. (One recent historian says that "Highland...law enforcement was three feet of steel independently wielded.")

North of the Isle of Skye, on a pleasant peninsula of the Scottish mainland, the lands of Glenderry separate the waters of Loch Ewe from Gruinard Bay and the Summer Isles. This peninsula and the Isle of Ewe comprise the homeland of Clan MacColin. Led by our Chief, Stiofan A Giollain MacColin, we have fled the troubles in Ireland (his father was a Constable to the Earl of Ormond) to find a home with our Scottish cousins in Glenderry. We have thus as many Irish as Scots in our ranks, and even some Welsh and others who have joined our family over the years.

We are a sea people. It is even said the original MacColin was the son of a silkie (seal-man) who came out of the sea. Our folks live primarily by fishing and cattle raising, but also trade in hides and leather, sea coals, and tough Highland ponies; our several trading ships ply many coasts, sometimes to Ireland and Sassun (England).

Although every man is called upon to have some skill with weapons, we have few full time soldiers among us. And though our women are all skilled in the "womanly" arts, they can be as fierce as the men if pressed to a fight. Our children start their military training early, for they may be called on to defend their clan at any time; the boys are trained in arms from the age of eight. Many of our men have seen action overseas, especially in Ireland.

Occasionally, we see a visitor of great wealth and state, for we are connected not only to the Earls of Ormond, but to O'Neill and the Gordon Earls of Huntly as well. On those occasions we put on our finest show and make a ceillidh for our grand guests, as our Chief's honor demands.

CLAN MacCOLIN TRIBAL LORE

NAME

We are the Clan MacColin of Glenderry (Gaelic: Mac Coilean na Gleannadoire).

Meaning and Derivation of the Name

Our Clan, like most in the Scottish Highlands, is named for its ancestral Chief. We were originally a cadet line (younger sons of chiefly lineage) of Clan Colin, whose Chief is styled "The Colin." Our chiefly line descended from the sons of Colin, or Mac Colins, and when our Clan was granted autonomy and moved from the Colin homeland to Glenderry, our Chief kept his designation as "The MacColin", adding his feudal style, Glenndoire, the name of the barony.

The Chief's Name and Titles

Each Chief of Clan MacColin has his own given name and patronymic, but as the Chief is considered the most direct "son" of the first Chief, he also uses the name "MacColin," or "The MacColin." By those of equivalent or greater rank, he may be addressed thus, or by the name of his clan lands (as the Duke of York would be addressed as "York"); our Chief might be called "Glenderry" by the King. We of the Clan may call him "Taoiseach" (Chief), "Ceann Cinnidh" (head of the kindred), "mo Tighern" (my Lord), or if you forget the proper titles, at least "Sir."

The position of the Chief of a whole name is equivalent to the status of a Baron in the Scots peerage, so our Chief is presented at court as "Baron Glenderry." The present Chief also has a title in Ireland, and among the Irish peerage is known as Baron Clonmines (Under Sheriff, Wexford).

HOMELAND

Glenderry, or Glennadoire, meaning "Valley of the Oaks," is the area chosen by the Clan, when it began, as our mythical Highland homeland. We use the name to refer to the whole area of East Loch Ewe, including the Isle of Ewe and the Gruinard Peninsula. In the 16th century, this area was most likely held by Clan MacLeod. At the present time, this geographical area is part of Wester Ross, in the Ross and Cromarty district of Scotland.

MEMBERSHIP

In the 16th century, our Clan persona includes descendants of the MacColin settlers, MacKenzies, from whom we spring, MacLeods, and other neighbors who have joined or married into the Clan, Irish relatives, and "broken men" (those with no Clan) who have pledged their loyalty to our Chief in return for his protection.

In the 20th century, membership is extended to those who share our historical work and keep their dues current. There is no requirement that members be of Scottish or Irish descent- only that they be interested.

STRUCTURE

The Clan was designed, and is run, on the model of a 16th-century Scottish-Irish Clan, and extended tribal family. The Chief's word is law. Officers are appointed and serve until they resign, die, or are asked to step down. All Clan members have access to the ear of any officers and the Chief, but the rights of rank are observed.

The Clan was designed, and is run, on the model of a 16th-century Highland-Irish Clan, and extended tribal family. The Chief's word is law. Officers are appointed and serve until they resign, die, or are asked to step down. All Clan members have access to the ear of any officer and the Chief, but the privilege of rank is observed.

Two inner mechanisms complement each other and frequently overlap- the Households and the working groups. Households are based on persona kinship and historical interests, while the working groups center on acquiring daily task skills necessary for presenting our shows and the maintenance of kindred (i.e.: dance troupe, first aid, quartermaster corps).

Above all, we are a family. We take care of each other; everyone contributes and everyone benefits.

PURPOSE

We are here to learn, participate in, and portray theatrically the people, activities and culture of Highland Scotland and Ireland in the last quarter of the 16th Century. We specialize in costuming, crafts demonstrations, military drill, and music and dance shows. Our mission is ultimately educational- we want people to see and understand something of a time and a set of values that contributed to the development of the world today, and in many ways still exists. We are also here to find friends, new skills, and pleasant pastimes.

SYMBOLS AND TRADITIONS

Rallying Cry

"An Darach Mor" ("The Great Oak")- much used in marches.

Motto

"Denimid iarract níos fearr" translated literally: "We do the attempt more better" or "We Try Harder!"

Plant Badge

The Oak. Anyone may wear oak leaves as a cap badge, and the oak leaf and acorn designs are favorites for crafts and decorations.

Animal Badge

The Selkie (or Silkie), legendary water creature who swims the sea in a sealskin but may take it off and walk upon the earth as a man. A selkie was the traditional ancestor of the Colin line, and therefore of our Clan. We neither kill nor eat seals, though others in the 16th century commonly did so.

Banners

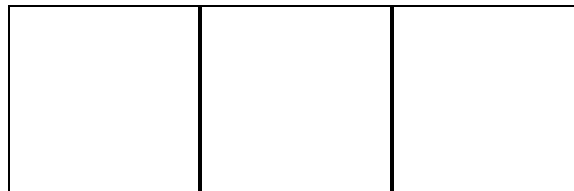
We carry the flags of St. Andrew and St. Patrick on marches: St. Andrew's Cross, for Scotland, is a white saltire (diagonal cross) on a blue field; St. Patrick's Cross is a red saltire on a white field. The Chief has a personal banner bearing his motto and his personal arms.

Other Badges, etc.

Areas of responsibility within the Clan (catering, water carriers, medics, etc.) wear appropriate tokens or ribbons. The Clan has established awards of merit, but these and other awards are only worn at 20th-century events.

Patron Saint

Our patron is Saint Maolrubha, who continued the work of Saint Columba in Wester Ross and, retiring from that abby, established a cell on the isle of Maree in Loch Maree, the sight of his holy well. He is also the patron saint of the insane, being drug behind a boat around his island three times widdershins and drinking from this well is reputed to be a cure.



Celebrations and Events of Note

We celebrate Hogmanay (New Year) with an annual Victorian Ball, which doubles as our formal awards banquet. Burns Night is an event for poetry, and St. Patrick's Day never goes unnoticed. Our own patron Saint Maolrubha has

feast days in both April and August, apropos to a Saint known for curing the insane. Every spring we remember our dead, as fits a family that Christens, marries, and buries its own, and every such occasion, marked by celebration.

CLAN TARTAN

There is none! Family tartan setts were not in use in the 1500's. The Chief favors green, brown, and white (our heraldic colors), but he and his Clan wear what they can make or get.

CLAN SURNAME

These were not used in the 1500's, either. Our personas, the theatrical characters we each develop, use patronymics ("mac Ciaran"-son of Ciaran; "nic Eoghann"-daughter of Eoghann) and descriptive names ("Iain Ruadh"-Red Iain; "Mairi Og" - Young Mary) in addition to our given names. Only the son of a man named Colin would use the name "mac Colin".

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Membership Application for Clan MacColin

Name: _____ Clan Name: _____
Address: _____ City: _____ Zip: _____-_____
? Check here if you wish to be kept OUT of the Clan MacColin Directory.
? Male ? Female
Home Phone: (____) - ____ - ____ Work Phone: (____) - ____ - ____ x ____ ? OK ? Need ? Emerg
Social Security#: _____ CDL: _____ Date of Birth: ____/____/____
Email, HP Address: _____ Publish: ? Yes ? No
Emergency Party: _____ Phone: (____) - ____ - ____
Dr./HMO: _____ Phone: (____) - ____ - ____
Faire Friend: _____ Where: _____
Medical Conditions: _____
Drugs Used/Carried: _____
Drug Sensitivities: _____
Notes: _____

Current Red Cross ____/____/____ CPR: ____/____/____ Other: ____/____/____ (____)

By my mark I request admittance to *Clanna MacColin of Gleannadoire*.
I offer my calp, and pledge my acceptance of the command of the chief
and to his Officers, who speak with his voice.

X _____
applicant..... sponsoring member..... household

I, _____ hereby state my
intention to participate in the supervised
activities of Clan MacColin. I declare that I am
fully cognizant of the dangers presented to my
person and property by said participation, and do
fully and completely assume such risks solely to
myself, holding harmless all others from liability
for such damage or injury as I may suffer thereby.
Especially do I hold harmless the Chief and
Officers of Clan MacColin.
Signed :x _____ Date: ____/____/____

**Registered
Personal Mark:**

For Participating Minors:(Complete both below)

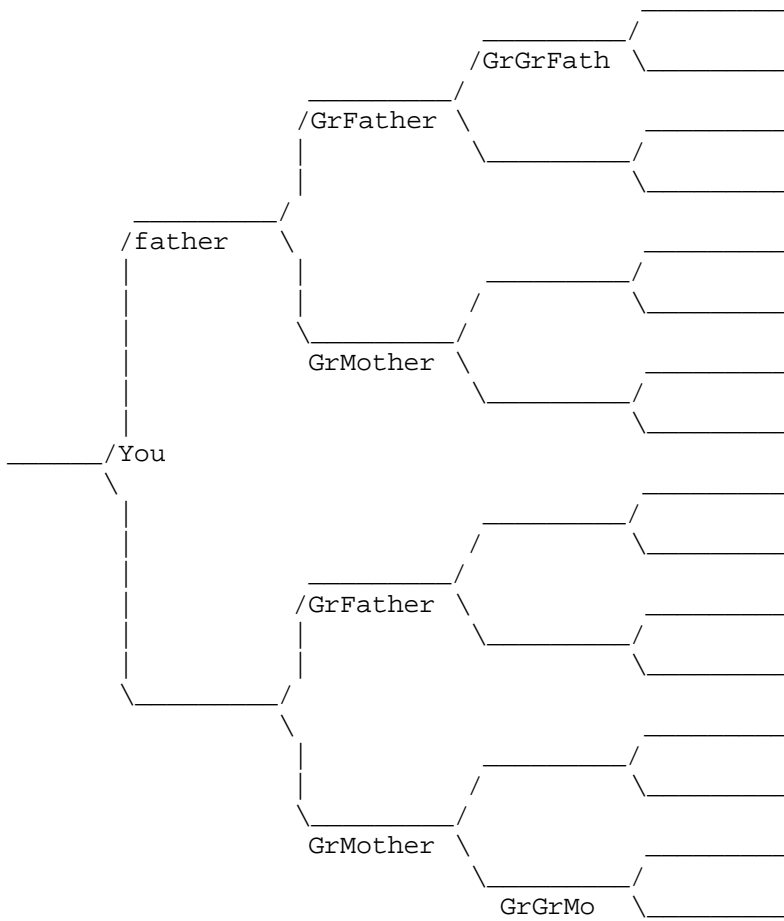
I, _____, Parent or Legal Guardian of _____ do hereby
declare my full
understanding of his/her desire to participate in the activities of Clan MacColin.
I declare that I have made myself aware of the dangers to his/her person by such
participation and do hold harmless the Chief, Officers, and participants in such
supervised activities of Clan MacColin.
Signed :x _____ Date: ____/____/____

I/We the undersigned, the Parent(s) or Legal Guardian of _____
authorize His/Her participation in the activities of Clan MacColin. In the event of
injury and/or illness while I/We are absent, the undersigned authorize Steven
Gillan, Chief of Clan MacColin, or one of his warranted Officers as the Agent for
the undersigned to consent to any emergency treatment and/or hospital care, which
is deemed necessary by, and is to be rendered under the general or special
supervision of, any physician, surgeon or qualified emergency personnel. The
undersigned also further agree to waive and discharge Clan MacColin and any of its
Officers for any and all claims, actions, demands and costs whatsoever, which may
hereafter accrue on account of, or arising from the normal and supervised
activities of Clan MacColin.

Signed :x _____ Date: ____/____/____
Signed :x _____ Date: ____/____/____

Family Tree Worksheet for Clan MacColin

Persona Name: _____ Name: _____ Date: __/__/__



B/S Name	Born	Spouse(s):	Childeren(M/F):	Notes:
* _____	_____	B.____ D.____	- _____ -	_____
- _____	_____		- _____ -	_____
- _____	_____	B.____ D.____	- _____ -	_____
- _____	_____		- _____ -	_____
- _____	_____	B.____ D.____	- _____ -	_____
- _____	_____		- _____ -	_____
- _____	_____	B.____ D.____	- _____ -	_____
- _____	_____		- _____ -	_____
- _____	_____	B.____ D.____	- _____ -	_____
- _____	_____		- _____ -	_____
- _____	_____	B.____ D.____	- _____ -	_____

Your persona's family tree up to your Great Grandparents is required. Enter siblings and children in order, noting parents. Also note fosterings. It helps to do one version first for 20th century, and then Gaelicize the names for the 16th century to keep them straight; it makes less to remember. It will also help to fill a form for parents not performing with us. There will be modifications, and we will all be related one way or another.

Persona Worksheet for Clan MacColin

Facts About My 16th-Century Persona:

1. **Persona Name:** _____

(Character's given name, descriptive, & patronymic. Examples: Iain "Dubh" MacEoghan = Ian "the dark," son of Eoghann; Fiona nic Ciaran Gaobh = Fiona, daughter of Ciaran the Smith)

2. **Persona Age** _____ **Birthdate (optional)** _____

(Beyond adolescence, choose an age younger than you actually are - people wore out early! As a birthdate you would most likely give a season, a festival, or a saint's day, and note the year in terms of some local event.)

3. **I belong to the household of** _____

(Also note duties or position in that household, if applicable: tenant, gillie, seamstress, etc.)

4. **My persona holds the following position, rank, or office(s) in Clan MacColin (also give 20th - century rank):**

5. **My persona has these notable personality traits and physical characteristics:**

6. **My persona has these notable skills:** _____

(My persona trades on these skills: _____)

7. **My persona's derivation is** _____

(MacColin Scottish-native of Glenderry; other Scottish-indicate origin; MacColin Irish-how related, native or incomer?; other Irish-indicate how joined Clan; mixed-native or incomer?; outlander-origin? how and why joined?)

8. **Three most notable events in my persona's life, and age when they occurred:**

Examples: Handfasting or marriage, death of parents, first hunt or raid, moving from Ireland, etc.)

9. **My persona is related to the persona's of the following other Clan members:**

Name (16th & 20th century) Relationship

Examples: Aine Og nic Conor (Ann Jones) - handfast; Coineach mac Colm (Bill Brown) - first cousin. Ask your Household Head, your Clan relatives, and the Chronicler for persona help at any time. Suggestion: Use pencil, for easier changes! If you need more room, use the back of this sheet.

Please make three copies of the finished worksheet. Give one to the Chronicler; the second goes to your Household Head; the third is for you to keep for reference. Please notify the Chronicler and your Household Head of any changes.

Extra copies of this sheet, the explanation sheet, and the genealogy chart are available for nominal cost.

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If an appendix is provided in this form (should it?), I think it should just be the links. This is poorly formatted (even worst than the preceding working document) bits left from the original files, of little significance other than helping me keep it all together.

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