



Sprig Of Heather



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Editors Quill

LITTLE BY LITTLE

This comment is prepared as more Royals visit Aotearoa. Eager faces, an air of expectancy and craning necks were common place as hundreds gathered in the sunshine for a glimpse of the royal couple. The Prince of Wales and Duchess of Cornwall were formally welcomed to the Tuahiwi Marae in Christchurch. Some might ask why the populace gets so frenzied during visits from Royalty... Let's look back to Scotland where 'Balmoral Castle', has been the Scottish home of the Royal Family since it was purchased for Queen Victoria by Prince Albert in 1848. Much loved by Queen Victoria, she referred to Balmoral in her journals as 'my dear paradise in the Highlands'. The Royal Family are usually in residence between September and the beginning of October, when the grounds are closed to the public. Many royals have spent part of their honeymoon at Balmoral, including The Queen and Prince Phillip, Prince Charles and the late Princess Diana, Prince Edward and Sophie the Countess of Wessex, plus Prince Charles and Camilla. Generally Her Majesty the Queen is bound to Scotland by ties of ancestry, affection and duty. She is descended from the House of Stewart on both sides of her family. Her relationship with Scotland and the Scots began in childhood, and has deepened during her many private as well as official visits during the seven decades of her reign. Her parents shared a common ancestor in Robert II, King of Scots. Through her father Her Majesty is Queen of the United Kingdom, but the 1707 Act of Union provided for certain powers of the monarch to endure in Scotland. For instance, a separate Scottish seal continues to be used to signify the Queen's approval of official appointments in Scotland and of the passing of new laws by the Scottish Parliament. Nowadays the First Minister of Scotland is Keeper of the Great Seal, and the Keeper of the Registers of Scotland has custody of the seal matrix as deputy to the First Minister. We are attracted to Royal personages because of their mana and rich transcendent heritage. Today we hear debate about cessation and republicanism as being the best form of government in future times. It is a political ideology centred on citizenship in a republic. Historically, it ranges from the rule of a representative minority or oligarchy to popular sovereignty. It has had different definitions and interpretations which vary significantly based on historical context and methodological approach. The issue for many who recently encountered the Royals, must surely be, should New Zealand and Australia ever become a Republic? Uppermost must be the question about what we learn from our heritage which we carry forward into the future.

Allen Little

Journalist and Cartoonist

George Campbell LITTLE was born on the 28th October, 1884, at "Awamoa", Oamaru district, Otago, New Zealand. George was the eleventh of fourteen children born to John Tait LITTLE and his spouse, Mary Ann CAMPBELL. His siblings were Henry (b.1868), Charles Campbell (b.1870), Annie (b.1872), James (b.1873), Isabella (b.1875), Robert



George Little 1884-1972 & William (Willie) Little 1883-1914

(b.1877), John (b. 1878), Archibald (b.1880), William (b.1882), Adam (b.1886), Flora Campbell (b.1888), David Archibald (b.1889), and Walter Watson (b.1890). George was likely regarded as the "Black Sheep" of the family, all others becoming involved in farming.

At the age of twenty-nine, when he married Mina ELLIS, the daughter of an early Fernside, North Canterbury farmer, Arthur ELLIS, George was an instructor with the Defence Department, and living in Ashburton. Mina's sister, Grace, was married to George's brother, James, who later married Mary Ann ELLIS.



On the 21st February 1918, George enlisted as Lieutenant in the First Battalion of the Australian Imperial Force, but does not appear to have served in battle. From 1918-1924 George resided in America where he invested heavily in interest bearing companies in Mexico. During this time he researched the Military records of the United States Army Engineers, 1917-1919, subsequently publishing "**The History of 316th Engineers**", in 1920. When the financial market crashed he returned

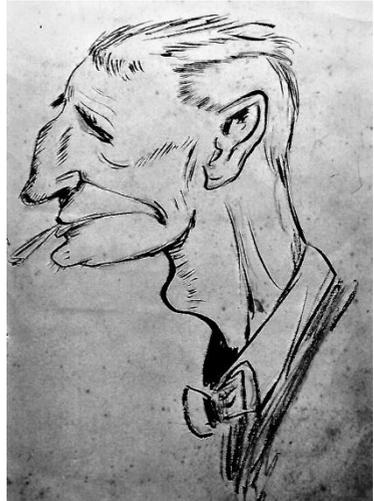


to Australia. His marriage to Mina was dissolved in New South Wales in 1920.

On 16th May 1928, at Kent Terrace Presbyterian Church, Wellington, George married Australian-born Olga Bessie (Bessie) PERRY. Both were recorded as residing in Wellington at that time. Bessie bore him two sons: John Perry and Lawrence Ivan. This marriage was dissolved in New South Wales in 1950. He spent his later years married to Dulcie MORGAN.

In Sydney, George became a journalist and well-known cartoonist, contributing to the monthly magazine, "Quiz" of which he was the Editor, 1945 and 1946, and his cartoons appeared in "Smiths Weekly", "Man", "The Daily Mirror" and "Sydney Herald". He was styled as "George C. Little" and "Geo C. Little"

George died at Redcliffs, Brisbane, in 1972. A sample of George's cartoons are held in the National Library of Australia, Parkes Place, Canberra, ACT., and published samples are in the possession of Leonie VERITY, Amberley, NZ. and copies with Anne MEE, Christchurch.



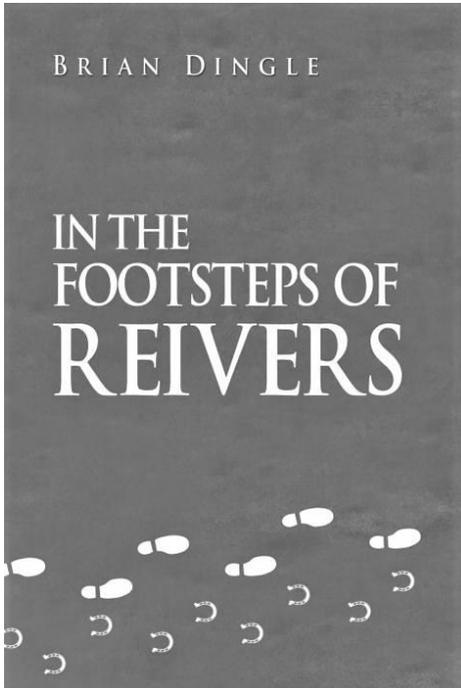
References: NZ Births, Deaths, Marriages; Marriage Certificates; Australian Military Records; Ancestry.co.au.
Anne Mee.

Cricket world....



Over the Summer break there will be many Games of 'Cricket' played in friendly rivalry ...!

Over the Borders...!



Seldom has an area of the British Isles been such a battleground over such a lengthy period of time. From when, in 1296, Edward I invaded Scotland to the union of the crowns in 1603 with the ascension of James I, the borders were left a wasteland. Set against this background of war between England and Scotland, the borderers themselves tried to survive; by raiding or reiving from over the borders and from their neighbours. As the raiding grew it forged men and women where **might was right and their word was their bond.**

The borderers knew they couldn't rely on either the English or Scottish governments or crowns, so they looked after their own, with the families banding together, the names prevalent in the borders of

Armstrong, Bell, Elliot, Scott, Home, Kerr, Maxwell, Charlton, and Milburn.

The rise and end of the Border Reivers, their lifestyle, fortifications, abbeys and priories, the battles and the people and tales that took place during this time are what made the Reivers into the myths and legends in the borders. They added to the English language and gave some wonderful real life folk tales.

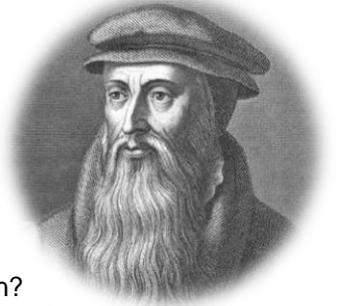
This excellent, easy to read book is by **Brian Dingle**. He was born in Newcastle and raised in Northumberland, close to the Scottish border. He's descended, on his paternal grandmother's side, from the Elliots, a notable Reiving family. Brian studied electronics at college in Newcastle before embarking on a career in industrial automation. For the last twenty years he has run his own company which supports the British dairy industry. He has worked as a semi-professional landscape photographer for the last ten years and regularly photographs in the English-Scottish border area. Brian has been married to Teresa for over thirty years and the couple have two grown up children; they now live near Lanark in Scotland. Brian's book which was published in **October 2017 is ISBN : 9781848977884.**

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Christmas Banned in Scotland !

For over 400 years "Christmas" as we know it today was said to be against the law and was not a popular celebration. Christmas festivities were banned and this was only lifted in 1958. The nativity was seen as a Catholic holiday, the Church of Scotland put a ban on festivities which was strictly enforced by law in the time of John Knox in the late sixteenth century. Scots who continued the celebrations risked being fined or put into prison including five people in Glasgow who were brought before the kirk session on 27 December 1583 and sternly ordered to make public repentance for 'keeping Yule.' Bakers were expected to report anyone to whom they supplied 'Yule Bread', and in 1605 five Aberdonians were charged for going through the town on Christmas Day "maskit and dancing with bells".

John Knox was a product of his times. It is really unfair to try to judge him from a 21st-century position. He dealt with challenges and issues that we can never understand nor appreciate. And, he loved Scotland. Y'all really should pick up a good biography on his life and times. If any Hollywood producer was looking to make a thrilling action movie, they should consider the life of this man. He lived a wild life in wild times. Was he a perfect man? Did he make all the right decisions? No, on both accounts. But to vilify him without even trying to understand him is really unfair. Again, he was a man of his times, and his love for Scotland, and for her freedom, as he saw it, was undimmed.



The celebration of Christmas Day in Scotland technically has a limited history; it was abolished in 1640 by the Parliament of Scotland, and only became a public holiday again in 1958. This means that 2019 will only be Scotland's 61st Christmas holiday in 376 years. The roots of Christmas Day however, and the celebration of the full festive period, have much older origins.

Neolithic solstice: The festive period stems from an acknowledgement of the Winter Solstice; the shortest day in the calendar. In around 2700 BC the Neolithic people built Maeshowe on Orkney. For three weeks before and after the Winter Solstice, the setting sun shines all the way down the stone-built entranceway into the chambered cairn, casting light onto its far wall. We do not know exactly why Orkney's prehistoric people acknowledged the Winter Solstice, but it is likely that the period held high significance; the solstice is the darkest and coldest time of the year, and once it passes the days get longer, warmer and brighter until the Summer Solstice in June.

Viking Yule: Vikings began raiding Scotland in the late 700s AD. They later settled, bringing their own way pre-Christian way of celebrating the Winter Solstice, which they referred to as Jól (which became known as Yule in Scotland). Yule was celebrated for at least 12 days, and is believed to have been a way of honouring ancestors in the darkest time of the year.

Over a thousand years later, some Scottish festive traditions still bear reference to the Vikings and Yule. According to the Hogmanay tradition of First Footing (where the first guest to enter the household on New Year's Day is a bringer of good luck), it is desirable for the guest to be a dark-haired male, as fair-haired males were considered unlucky. This attitude towards fair-haired individuals may reflect an unwanted Viking entering a household.

We also light fires and decorate our homes with holly and mistletoe – pagan customs from before Christianity came to these shores. Yule gradually became a Christian celebration (what we refer to now as Christmas) in all areas where the Church held authority, but in 1560 Scotland split from the Catholic Church in a period known as the Scottish Reformation. This split provoked a change in religious thought, and any activity that could be seen as extravagant, or as celebrating superstitious ideals, was heavily frowned upon; this included the celebration of Yule.



A forbidden celebration:

In 1583 the Glasgow Kirk at St Mungo's Cathedral (also known as Glasgow Cathedral) ordered the excommunication of those who celebrated Yule, whilst elsewhere in Scotland, even singing a Christmas carol was considered a serious crime. After years

of build-up, finally in 1640 an Act of Parliament of Scotland made the celebration of Yule illegal. This ban was officially repealed in 1712, but the Church continued to frown upon the festive celebrations. Punishments for celebrating Yule were harsh, and there was no public holiday for the Scottish people on Christmas Day. The banishment of Christmas meant that the Scots would focus their celebration around New Year's Eve (Hogmanay) and the two days that followed, making Hogmanay the large and exciting festival we know it as today. After centuries of social, religious and political change, Christmas in Scotland has become a very unique celebration. And as in times long past, we treat this time of year as a holiday season, rather than a single day. Christmas flows into Hogmanay in a glow of family, friends, fun and feasts – and that's about as traditional as you can get.

□

Unspeakable Witch Hunt ...!

When thinking about life in Scotland as it once was, it's easy to create all sorts of misinformation. Take for instance discussion of '**Witches and Witchcraft**'. Once you navigate the hysteria, it's a challenge uncovering reliable information. Sadly folklore and mythology coloured stories which were often the basis of sham justice, trial and execution. The **Witchcraft Act** was in force between 1563 and 1736.

Understanding how many witches there were in Scotland is shrouded in bigotry. Scant trial information survives on cases. Some **3,837** people who were accused of witchcraft in Scotland with **625** being unnamed. For most cases, we know the accused witch existed, *but* not much more. In particular, we do not know whether these witches were executed. In most cases we have a record that a trial was authorised, but we do not know for certain whether the trial took place or what its outcome was. The number of those executed was probably much higher than those for whom we have definite records of their execution. (REF: https://en.wikipedia.org/wiki/Witch_trials_in_early_modern_Scotland)

There are some very detailed case information. There is information about the accused witches themselves, their families and neighbours, their working lives, and about the beliefs and practices which led to accusations of witchcraft. Modern belief systems encompass ideas about religion and the supernatural, including the Devil, fairies and other spirits. Much in human frailty was used to explain misfortune and also as a means to rectify adversity.

Retrospectively we conger up notions that 'Witches' were all women. 84% were women and 15% men. The sex is not known for 1% of those accused as Witches. Half the accused were over 40, at a time when life expectancies were considerably lower than they are today. The actual age of the majority of people accused is not known.

Many 'witches' were defined as witches by their neighbours, through a process of gossip and quarrelling. Witches were believed to be malicious and vengeful. If someone suffered a misfortune after a quarrel, they might conclude that the other person had bewitched them in revenge. In trials involving neighbours' testimony, the accused witch is often seen to have lived with their reputation for a long time twenty or even forty years. These witches were old when they were tried, but they were younger when they first acquired their reputation.

32% of named accused witches came from the Lothians. Strathclyde and the west produced 14%, and 12% were from Fife, 9% from the Borders, Grampian including Aberdeen produced 7%, Tayside and the Highlands and Islands produced 6% each, 5% were from Caithness, Orkney and Shetland, and 2% from Central region. The remainder came from unknown locations.



The population of early modern Scotland was more evenly distributed than it is today, so the preponderance of witches in Scotland's central belt is really striking. The top county for witch-hunting was Haddingtonshire (East Lothian).

Contrary to modern thinking witches were not midwives or healers. Folk healing was more common and featured in the witchcraft accusations of 141 people. It was not something the typical witch seems to have engaged in

though the beliefs that underpinned folk healing were closely related to witchcraft beliefs. If magic could be used to heal, it could also be used to harm.

It is believed that once accused as a witch anything was acceptable to extract a confession. Torture was used to elicit confessions though we don't know how often, as the records which survive in most cases aren't the kinds which mention it. In theory, torture was only to be used with the permission of the state; however in reality it would seem torture was frequently used without any official permission. It was not until after the 1661-2 period of high level witch accusations that the privy council issued a declaration that torture was only to be used with its permission. Despite this, torture continued to be used in many cases, even as late as 1704.

Typically if a suspect was interrogated they would be expected to confess to making a pact with the Devil and to harming their neighbours by maleficent witchcraft. Statements by neighbours usually ignored the Devil. They usually described quarrels with the suspect followed by misfortune they had suffered. Other witches' testimony. When witches were interrogated they were sometimes asked about their accomplices. The people they named could then be arrested and interrogated. This was an effective way of increasing the numbers of suspects; it seems mainly to have happened during short periods of intense witch-hunting.

Several types of court were involved in 'Witchcraft' trialling, each with their own specialised roles. More than one could be involved in the same case at different stages. The local church courts (kirk sessions and presbyteries). Often received complaints about witchcraft; they interrogated suspects and gathered evidence from neighbours. But they had no criminal jurisdiction; they couldn't execute witches. So they had to pass the case on to one of the following: Privy council, Committee of estates or Parliament. These were central bodies didn't hold trials themselves, but they did issue commissions (known as 'commissions of justiciary') authorising people to hold trials. Was Justice seen to be done or simply the whims and fancies of hysterical bigots pandered to for social expediency...?

I asked my good friend **Dr Karen Jillings** (Senior Lecturer in History) School of Humanities, Massey University, to pre read this article. Karen shared the following:.. “I like the way you’ve been able to incorporate a lot of statistics and facts into your piece, which helps to give important supporting evidence. There are a couple of sources that you might find interesting if you haven’t had a chance to find them already. One is the survey of Scottish Witchcraft which is a database compiled by the University of Edinburgh. This link takes you to the overview which provides some good background: <https://www.shca.ed.ac.uk/Research/witches/introduction.html> You already have good info in what you have written but I thought you might like to read this for interest. What’s also really important about this database is that it includes several witches tried who had the surname Little, or variants such as Liddell! There is a list of them here: <http://witches.shca.ed.ac.uk/index.cfm?fuseaction=home.searchaccused> There were 11 altogether, all women and all in the 17th century. The other source is a podcast on Scottish witchcraft that has just been on BBC in the UK. Here is the link: <https://www.bbc.co.uk/programmes/p07rn38z/episodes/downloads> “ KJ. II

St Andrews Day

Saint Andrew, (Scots: Saunt Andra's Day, Scottish Gaelic: Là Naomh Anndrais), is the feast day of Saint Andrew who is the patron saint of Scotland. The date for this day is celebrated on November 30th. This is the date in 60AD that he was crucified. Saint Andrew, (Scots: Saunt Andra's Day, Scottish Gaelic: Là Naomh Anndrais), is the feast day of Saint Andrew who is the patron saint of Scotland.

The Scottish Parliament in 2006 designated St Andrew’s Day a bank holiday, (a public holiday) so no government buildings or schools are open on this day. Public transport will typically run to a holiday schedule. If this day falls on the weekend however then the following Monday is declared a bank holiday. This public holiday though may not have existed if it were not for the persistence of its supporters. The holiday was decided as a national holiday, replacing an existing holiday. The act of a St Andrew’s Day Bank Holiday was passed by the Scottish Parliament on November 29th 2006. The Queen gave Royal Assent on January 15th the following year, and then the first St Andrew’s Day bank holiday was observed on November 30th 2007.

Saint Andrew is also the patron saint for many other countries besides Scotland. These include of Cyprus, Greece, Romania, Russia, Ukraine, Bulgaria, the Ecumenical Patriarchate of Constantinople, San Andres Island, Colombia, Saint Andrew, Barbados and Tenerife. He is also the patron saint for fishmongers and fishermen, as well as women wanting to be mothers, singers, spinsters and maidens. And if that’s not enough he is the patron saint of sore throats and gout.

Sadly with the progress of time, like many similar observances, ‘St Andrews Day, has become shrouded in misinformation and mythology.

Andrew was born at the start of the 1st Century and lived in the fishing village of Bethsaida. This village is located on the north eastern shore of the Sea of Galilee. Andrew was one of Jesus's disciples, like his brother Peter. Both of them were fishermen. It is believed that he preached around the shores of the Black Sea. He was known as both agile and hardy, and he also had good social skills.



He did not wish to be crucified on the familiar shaped X crucifix. Instead he wanted to be crucified on the traditional T shape like his master Jesus had died on. This X shaped crucifix is called "The Saltire". It is symbolized on the Scottish flag as a white cross on a blue background. Sometime after his death Constantine the Great is said to have taken Andrew's remains to the capital city of Rome, Constantinople. Constantine was a pagan but later converted to Christianity. He would later make Christianity the religion of the Roman Empire. 300 years after this his remains were on the move again. This time by either an Irish or Greek monk. The monk, named St Rule, wanted to take the remains "to the ends of the earth".

He did so under the instruction of an angel. He took with him a number of Andrew's fragments on his journey. These are said to be a tooth, kneecap, arm and a finger bone. A piece of St Andrew's shoulder blade is said to be stored in St Mary's Cathedral in Edinburgh. However, the remaining fragments are said to have been destroyed in the Scottish Reformation. St Rule was shipwrecked off the east coast of Scotland. Subsequently the location of where he was shipwrecked was then called Saint Andrews. The **Pictish king Oengus I** would build a monastery in this town, which had become a popular pilgrimage site until the 16th Century. As with all legends of heroes and saints there is always more than one side of the story, or rather in this case a completely different origin to this story.



Ironically, Scotland's patron saint probably never set foot on its shores whilst he was alive, but the Scots have been feasting and partying in his honour since 1000 AD. In 1320, when Scotland was declared an independent nation by the Declaration of Arbroath, he became the new nation's official patron saint.

Today different regions of Scotland have specific events and traditions commemorating Saint Andrew. For instance, in East Lothian, the annual Saltire Festival focuses on Scotland's rich heritage in the arts and sport, with a 10K night run, golfing tournament, crafting workshops, and traditional music performances. Glasgow hosts a spectacular torchlight procession through the city's West End, with all proceeds going to charity as a homage to Saint Andrew's generosity. Celebrations of Saint Andrew's day, involve convivial sharing and any excuse for a party, including a whisky festival, haggis tastings, and performers singing traditional Gaelic and Scots tunes. ::

Pondering !!!

- Whats the difference between a smart Scottish man and a unicorn? Nothing, they're both fictional characters.
- What does the Loch Ness monster eat? Fish and ships
- Did you hear the joke invented by a drunk Irishman? It's called the bagpipes and the Scots still don't get it.
- What time was it when the Loch Ness monster ate the Scotland prime minister? Eight P.M.



“Ah wonder whit he wears underneath.”

Scottish Kirk: Hamish McHarg, a young Scottish minister, was making his rounds to parish homes to receive their tithes and offerings. One of his parishioners gave, but had a distinctly stingy attitude when parting with his money without receiving something in return. As he put the gift away, the Minister commented dryly, **'Tha Good Book says tha Lord loves a cheerful giver, but the Church o' Scotland canna be so choosy.'**



Descendants of the Border Reivers!



The Border Reiver Heritage Society seeks to showcase all matters of Border families heritage and culture. The Society is for descendants of Clan families from the Scottish borders.

The Littles, Beatties, Grahams, Scotts and Bells plus the notorious Armstrong's feature in engagement's throughout the West March

There is reliable information the Western dale of Ewes water was first granted to the Little by Robert Stewart. Until his death in 1420, Robert was 1st Duke of Albany and Governor of Scotland. Shortly after James I, return from exile, he confirmed the grant by Robert Stewart to his "beloved and faithful Simon Lytil of all and whole the lands of Senbigil, of Mikkildale, of Kirktown, of Sourbie, of the Malnarlande, and of the Pullis, by and in the barony of Mallarynok, within the Sheriffdom of Dumfries, to be held by Simon and his heirs **(Under the great seal at Edinburgh, 30th April, 1426, in the 20th year of the King's reign.)**

Most of the families in the area were tenants of the great landowners of Eskdale and Ewesdale in succession the Douglases to 1455, the Maxwells to 1603, and thereafter the Scotts, Dukes of Buccleuch and Queensberry. **Simon Lytil** and the succeeding chiefs of the Clan Little (just like the Elliotts across the river at Arkleton) held their lands as feudal tenants in capite (directly from the Crown). The Border Reiver Heritage Society aims to preserve and share our ancient history such as the Meikledale land story.

Clan Little lived in the Valley of Ewes, so beautiful that it earned this line of praise by visiting poet Killarney upon looking into the valley, "Angels often pausing there, doubt if Eden were more fair." To the clan, the valley of Ewes outside of Langholm was their Eden. Langholm was a market town to receive wool from the surrounding endless moors where sheep were raised. The Little family, like the others in the area, were in the wool business in the 1600s. Wool was their source of wealth, considered the golden fleece, as their annual cash enterprise, tended over the whole of the year, as a vital part of their economy.

In 1426, when Simon Lital was Laird of Meikeldale to modern times; Meikeldale, in the valley of Ewes, was a glen within a great expanse of endless moors that could graze thousands of sheep across its hills. The moors were windswept, which encouraged thick and valuable woolly fleece. The wind was such that it prevented trees from growing on the moors where there was no shelter from the wind. Instead, thick heather, herbs, mosses and grasses grew for the flocks to graze for endless miles.



Meikledale, ancient home of Clan Little

The clan insisted that the wind promoted warm sturdy wool in the sheep and also loyalty and strong character in the men of the moors. The men's character was also shaped by the moor since prehistory, hence their motto to **never concede**.

The moors and flocks were of such size that shepherding was achieved on horseback. The men were cavaliers, meaning that they both shepherded and fought on horseback. The men of Clan Little became expert horsemen, herding the sheep with the cooperative help of all of the other horsemen and their intelligent sheepdogs who would run crisscrossing the hills with the flocks, abiding the calls of their master riding on the other side of the flock on horseback, and together they protected the animals as a finely-tuned team.

The clan had a tower and "keep" to store their bundles of wool just before market and into which they could retreat in time of attack by raiders. About the time of shearing in early autumn was when they were most subject to attack. Their great flocks of sheep, like living gold, was constantly at risk for theft by raiders who would steal what sheep that they could. The clan protect their flocks from horseback. At night the flocks were at risk too. There were Reiver guards on watch at all times on the perimeter of the land. The clan motto was "**Concedo Nulli**" which means, "never give up". Even under protection, raids were a predictable occurrence near shearing time.

The men did not seek to kill thieves. They sought to prevent their sheep being lost to raiders. However, when animals were stolen, a retrieval party was launched on horseback. One rider held aloft a spear-pierced cut of heather sod, lit on fire, so that the fiery torch could be seen across the moor. This was the visual signal to call for the help of the other men. All of the men were expected to join the Reiver ride of retrieval once they saw the torch. This process of retrieval was called "reiving" and the men "reivers" meaning retrievers, not raiders, an important legal distinction. At one time, the valley of Ewes was under the quick riding rule of the wool Clans.

Poem of the times:

"They ran their steeds on the Langholm holm,
They ran their steeds with might and main:
The ladies looked from their high windows,
God bring our men well back again!"

The era of highland clans began before memory, while riding and reiving for the golden fleece lasted the period when wool was the principle product of Britain. The Little clan also grew corn and had a corn mill at Meikledale.

Meikledale Valley as visited in April 2006 hosted by the late Dr Johnnie Little. A.J.L.



Langholm was the nearest market town. It was a town based on textiles and is said to have had 22 woollen mills at one time. There has been much consolidation and closure since that peak. Clan Little would shepherd huge flocks of sheep from the hills of the moor to be shorn, and the wool taken into the Langholm market where it was sold and woven, or shipped down the waterways to mills across the land and over to Europe.

'**Langholm**' was so-named as it was once a settlement of Swedish Viking families. It was observed in older times that most of the children of the town had white gold hair.

In time the clans grew so great that the law was changed so that a father's property was divided between all sons. This legal change began to fracture the clans into many smaller less tightly knit groups which made the brothers more competitive: and they fought brother against brother, as incidents of reiving increased. Clan cooperation eroded and vigilante law, was the law. Alliances of clans who had skills acquired as reivers began to act collectively against the intrusion of the English across the English border.

The English vilified the reivers as outlaws exaggerating their exploits even though the border clans were being assailed by the English. However, the era came to an end as the men of the moors were pushed out of Scotland to the New World. Although their motto was to never concede, Clan Little finally gave up on their homeland in Scotland when the English felt it necessary to destroy their ability to rise and work collectively as one -- as they did on the moors. The clans were dismantled increasingly after every collective clan alliance, including the local Border Wars, and other events brought an end to clan independence such as the Battle of Culloden, the end of the Jacobite Rebellions and other conflicts with the English, finally resulting in the Highland and Border Clearances. The Valley of the Ewes was the Paradise from which Clan Little were banished. There is only a single carved memorial stone today marking the place where the Clan Little tower once stood. Abandoned by its own men who once guarded it with their lives, the Clan Little tower was dismantled over time for its wood and stone. The stories of the men were lost to the wind on the moors. □

This year Clan Little has opted not to have a stand at the very popular Turakina Highland Games. The event is excellent and we recommend it to interested patrons ~



**156th Turakina Highland Games
Saturday 25th January 2020
Turakina Domain - Cameron Rd – Turakina**



A Hogmanay treat—

Broon's

And guess who's come to eat!



Hogmanay

The Hogmanay festivities get underway about lunch time on the 31st of December. At about 2 minutes to midnight a lone piper plays, then after the chimes of midnight everyone sings Auld Lang Syne. In rural areas you may find first footing dances, called ceilidhs. It is considered lucky if the first person to cross the threshold is a tall dark stranger. This superstition may have resulted from fear of fair Viking raiders who were bent on rape and pillage.



Possibly a more modern tradition is exchanging gifts known as 'Hogmanays'. Indeed it is interesting to observe which countries and cultures exchange gifts at Christmas, and which exchange their presents (or 'Hogmanays') at new year. What shaped Hogmanay from the 17th to the 1950s was that Scots rejected Christmas because they thought it a Catholic and an English festival. As a result Protestant Scots worked through Christmas Day and Boxing

Day then celebrated Hogmanay with a vengeance.

Derivation of the Word 'Hogmanay'

The majority opinion is that comes from the Gaelic oge maidne meaning 'New Morning'. However, several French words have also been suggested as the source. Huguinane, or anguillanneuf, which roughly translated means New Year Gift.

Perhaps the best way of summing up the Scot's attitude to celebrating Hogmanay is to declare the 2nd of January as a public holiday - to recover from the new celebrations. It is worth noting that there is big difference between the raucous celebrations with strangers in Edinburgh and Glasgow; compared with the more ritualized celebration where you know everyone in Scottish Islands such as Lewis or around border villages.

No other nation in the world celebrates the New Year with quite as much revelry and passion as Scotland does, and it's hardly surprising that the enormous celebration that engulfs the country is legendary the world over.

Hogmanay is New Year's Eve - 31 December - the big night which marks the arrival of the new year. Its origins reach back to the celebration of the winter solstice among the Vikings with wild parties in late December. Whatever the scale of the event or wherever it's held, Scotland's Hogmanay celebrations guarantee a warm welcome and more new friends than you ever knew you had, all in a frenzy of goodwill!

In Edinburgh New Year's carousing gets underway when thousands of torch-bearers join with pipes and drums. Together, they march through the heart of Edinburgh with flaming torches, creating a river of fire down the historic Royal Mile to Holyrood Park for the finale and closing celebrations. Princes Street welcomes the merrymakers to one of the greatest events on the planet, beneath the spectacular backdrop of Edinburgh Castle, to dance the night away at the Concert in the Gardens featuring incredible live music, entertainments. Hogmanay is one of the biggest events on the Scottish calendar, with 100,000's flocking to the capital for an annual street party.

All over the world the popular heritage song 'Auld Lang Syne' is sung with arms linked to greet the New Year as clocks strike at midnight. The celebrated bard Robby Burns is often attributed as having written the most iconic version, but the festive tune was not his alone. Robbie is said to have drawn inspiration from another jingle which origins long before he penned today's version. Immediately after midnight its traditional to sing Robert Burns' "Auld Lang Syne". Burns published his version of this popular little ditty in 1788, although the tune was in print over 80 years before this.



**“Should auld acquaintance be forgot and never brought to mind?
Should auld acquaintance be forgot and auld lang syne
For auld lang syne, my dear, for auld lang syne,
We’ll take a cup o kindness yet, for auld lang syne.”**



There are traditions and folk law aplenty around Hogmanay such as one of the lesser known festivities the act of '**Redding the House**'. It's customary to give the house a quick clean to ensure the New Year arrives at the home at its best. With so many folks bringing coal over, the fire was the first thing to be cleaned out, and it was said that people's future could be seen in the discarded ashes. Elsewhere people undertake a 'Spring clean', but the Scots have a 'New Year's clean' to welcome the New Year. Starting the New Year with a dirty or untidy house was thought to be an omen of bad luck. □



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