



The cairn below was unveiled in Scotland by the Clan Farquharson Association of Scotland. The cairn was erected on the site where the Clan gathered before going into battle. Each man bringing a stone with him to be left on a pile of stones. Upon their return they would pick up their stone and return homeward. The remaining stones told of the number lost. Hence the Clan Farquharson battle cry:- "The Cairn of Remembrance".

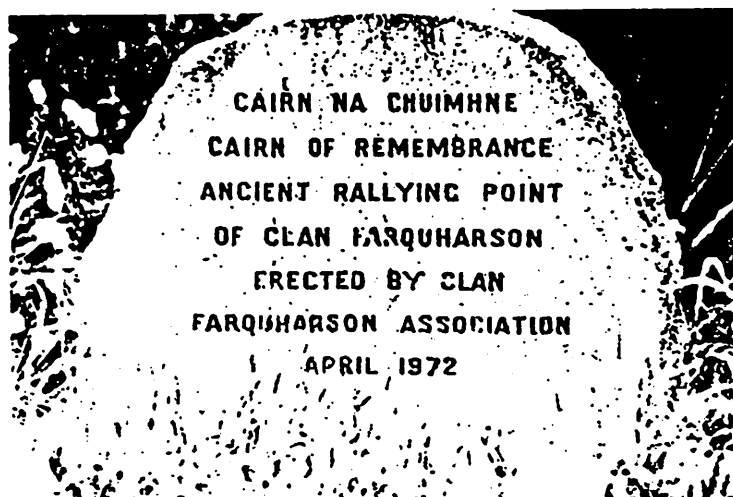
In the picture above our Clan Chief, Capt. Awlyn Compton Farquharson is shown unveiling the stone, in 1972.

Capt. Farquharson graciously sent us the photo above of the unveiling while the picture of the cairn was sent to us by an interested person who had been in Scotland and took a picture of the stone. Upon reading of the Clan Farquharson they forwarded this photo to us. Special thanks to Mr. McQuay, Royal Oak Farm, Ont.

One mile upstream from Balmoral Castle.

At the base of a steep hill called Craig Rordie - Rock of Command. Reminding us still that it was at this place the battle orders were issued.

- STANDS -  
the Cairn na Chuimhne



# HIGHLAND DANCING

By Mrs. Janet Gosbee  
Amherst, N. S.

Spectators watching often comment, "Oh, doesn't that little girl look darling"-  
"Or," "Look at that boy..."

To help you understand what the dancers are doing I have prepared this write-up in the hopes it will help you enjoy the 1986 games more fully, as many of us watch but do not know what the dancers are trying to accomplish.

Firstly, the well-dressed Highland dancer wears a kilt, a white blouse under a velvet waist-coat or jacket, matching Argyle hose and dancing slippers. The balmoral is optional.

The dancer is not to wear sporran, skean dubh, plaid, flashes, feathers or waist-belts.

The traditional 'Arisaid' or ladies Highland dress, consists of full tartan skirts over petticoats with a plain waist-coat and simple plaid across the back, fastened at the shoulder with a brooch. The waist-coat is worn over a white blouse.

The dancers up until 1950 could dance each dance to their own interpretation but this caused the judges such headaches that in 1949 the Scottish Dance Teachers Alliance met over the problem. Thus, the Scottish Official Board of Highland Dancing was formed. A text book in several languages was published setting down the guide lines for the teachers and dancers.

Highland dancers are tested on an annual basis by judges from Scotland who are appointed by the SOBHD.

They travel from center to center conducting medal and proficiency tests.

Highland dancers must practice every day in order to improve. It takes about five years to progress from a beginner to high proficiency. A lot of Hard Work for both Teacher and Student.

Most traditional dances have meanings, some being lost in time, but others have been passed on to us.

THE HIGHLAND FLING, is a happy dance- being a dance of celebration or triumph. Women dance it more today but it was originally part of the men's celebrations and preparation for battle. Danced to a lively strathspey, showing the dancers love of life.

THE SEANN TRIUBHAS, ("Shon Trews") shows the hatred of the Scot for wearing trousers. The Scots were forbidden to wear the kilt after the battle of Culloden in 1746.

The Seann Triubhas is a beautiful and graceful dance. It is danced in two parts, the first showing the contempt the Scots had for the English, and the second part showing the freedom and happiness of the Scot when not under English rule. The dance shows the dancer trying to break open the knees of the trousers.

STRATHSPEY AND HIGHLAND REEL, or THE REEL OF TULLOCH

These reels originated outside the kirks, when people tried to keep warm when the church was locked due to the tardiness of the clergy.

Today, you may see dances such as FLORA MACDONALDS FANCY, THE SCOTTISH LILT, BONNIE DUNDEE,,,,,these are only a few of many which differ from the Highland dances, both in style and origin. The Highland Dance was meant primarily for the males, the National dances were for the females, and could be made up from any

incident in everyday life.

The Highland dances require the wearing of the kilt, but the Aboyne dress (Arisaid) is usually worn for the National dances.

I hope that some of the explanations will help you enjoy the Highland Games in your area with a better understanding of what is actually happening.

THE SWORD DANCE - or "Ghillie Callum" is very easy to recognise.

Two broadswords are crossed on the floor - making four spaces. The dancer must be very neat in crossing the blades, have precision in turning and demands a very strong performance.

There are many legends about the dance. The one I like is that the Sword dance was danced after Malcolm Conmore slayed his opponent in battle, crossed his sword over that of his opponent and danced in triumph over the blades.

Another tradition is that the clansmen would cross their swords before going into a battle. If they completed the dance without touching the swords or kicking them, they would be lucky in battle.

It is danced to the strathspey, "Ghillie Callum"

There are a lot of other dances but these are the ones most dear to the Highlander.



By Mrs. Lise M. Porter

"BRAEMAR CASTLE"

Have you ever wondered how, and why Braemar Castle came into being? Have you ever wondered how it came to be the seat of the Farquharson Clan?

BRAEMAR CASTLE, situated about 40 miles west of Aberdeen, was built in 1628 by the second Earl of Mar who intended it to be used mainly as a hunting lodge. With its commanding position high above the River Dee, the castle also presented a warning to the rival Farquharson family that the Mars were well able to defend their territory.

In 1688, the then Earl of Mar declared for William of Orange and the castle was turned into a garrison for Government troops.

A year later the Farquharsons, Jacobite supporters, attacked BRAEMAR routed the Mars (Clan Erskine) and set fire to the castle. It was to languish as a burnt-out shell until 1748 when the architect John Adam was commissioned to restore the castle by the Hanoverian Government. Upon completion, the Government leased it from the Farquharsons - by then its owners- and quartered troops there. (A 99 year lease was signed with the Hanoverian Government due to the fact that the Laird of Invercauld did not take part in the councils of Mar for the Jacobite rising in 1745, his daughter called out the Clan MacKintosh instead and his lands were plundered by the Jacobites. His nephew brought out the Farquharsons. The 99 year lease did not run its full course, with the military withdrawing in 1797 and the lands returned to the Farquharsons in 1807. Ed.-Note)

The fact that Braemar was always more than a mere hunting lodge can be seen in its massive iron gateways or "yett", and the deep pit for prisoners is characteristic of Scotland's old tower houses. Other points of interest are the star-shaped defensive wall, the barrel-vaulted ceilings, the round central tower and a spiral staircase leading to the principal rooms. The walls of the living quarters still show traces of graffiti carved by its soldier occupants.

*Piece of tartan plaid worn by  
Prince Charles Edward*





January 7, 1783. It also could indicate that the Newlands of Greenbank were part of Overtown or at least part of the Easter Elchies estate. We also found records of the payment of 2/6 for the marriage of Lewis Younie on June 23, 1812, and William Younie on July 4, 1813. A Margaret Younie of Elchies was listed as one of a long list of names who received a small sum as the beneficiary of an anonymous bequest on March 10, 1814.

A word about the Elchies estates. The name I believe comes from a Lord Elchies, and appears quite often in the area (more research needed). The Easter(Eastern) Elchies Estate was in Rothies parish and included the farm shown on the topographical map as Overtown (pronounced Overton locally). It may also have extended to the north to include the Blackhall farm. The Wester(Western) Elchies Estate included Tomneen, Upper Ringorm, Nether Ringorm, Claggan and probably Blackfold. The farmers on the estates would have been tenants paying a rent to the Laird, and in the 1700's several farmers would have worked portions of a farm, and be called portioners. Other families including those of a blacksmith, carpenters, labourers, etc. would likely also have lived on the estates. They are described in an 1817 record as the Estates of Charles Grant Esq. of Elchies.

The MacAllan Distillery is now located on the Easter Elchies estate, and scotch whisky has been made legally there since 1824. It is said there had been stills there on the banks of the Spey long before that. The MacAllan company have recently completely restored the Easter Elchies House, the dwelling of the Laird, which was originally built in 1699 and had fallen into ruin. They are using it as a building for visitor reception, and have offices built adjoining it. Recent tasting competitions have rated 'The MacAllan' as the finest single malt scotch whisky made.