



# THE PINE TREE HIGHLANDER

*A Publication of the St. Andrews Society of Maine*



## Maine Highland Games: Old Friends and New

### 74th Highland Regiment

These brilliantly clad re-enactors, shown to the left, are the 74<sup>th</sup> Highland Regiment — the Color Guard for the 42<sup>nd</sup> Maine Highland Games and Scottish Festival. The history of this regiment, and the re-enactors, remind us today of their integral part in the Scottish history in the Americas.

Places of note in Canada and the United States where the 74<sup>th</sup> Highland Regiment was active:

- Penobscot, Maine
- St. John's Island (now Prince Edward Island, Canada)
- James River
- Spanish River (oversee coal deposits)
- New York
- Halifax
- *Snow Molly* (a ship)
- Quebec City
- Southern Campaign (flank coys, various places)
- *Allegence* (sloop of war)
- Battalion troops were also assigned to act as Marines on board certain ships sailing out of Penobscot.

For more information see: [www.74thhighlandregiment.com](http://www.74thhighlandregiment.com) :



The joy of old friends and new at the 42<sup>nd</sup> Maine Highland Games and Scottish Festival. Clockwise from center left: Drum Major Daniel Bernardini; Master of Ceremonies Brady Brim-DeForest; Games vendor organizer Sherry Smith, Cèilidh organizer Luanne Gray-Jackson, and the Reverend Holly Morrison.

ALL PHOTO CREDITS TO STEVE EDMUNDSON

## A World of Thanks and Gratitude for Making the Games Happen

There are many hours of hard work and many good souls that pull the Games together, but we would especially like to recognize **Corey Gilpatrick, Games Chair**— planning of events, layout of of the grounds, and decision making and follow through on all levels ; and **Vaughn Dyer, Quartermaster**— whose hard work and planning are the backbone of the structure of the Games set up and clean up, comfort, tents, transportation, and everything in between.



# Maine Highland Games and Scottish Festival Retrospective



Saltire on the wings of evening.  
PHOTO CREDIT TO GEORGE NEWELL

As 2021 winds down, we reflect back on the past year and the many changes it brought. We were fortunate to have a bit of a breather from the COVID virus and that afforded us the opportunity to join our kinfolk and

friends once again in celebration at the Maine Highland Games & Scottish Festival. One of the changes, born partly of necessity and partly from a desire to return to our roots, ended up being most welcome. That change was our triumphant return of the Highland Games to the Thomas Point Beach Campground in Brunswick. Our yearnings from past Games held there, with the beautiful scenery and tranquil family setting helped to stir excitement and restore the “festive” feel of the day, as well as restored some sense of normalcy to our lives.

The events kicked off with our traditional Friday night Cèilidh. (See accompanying story, next page.) The Cèilidh helped set the tone for the upcoming Festival the next day.

Saturday began hot and heavy, not just in the weather, but in the large crowds that began to show up. We had all been cooped up for so long it was wonderful just to get out in the fresh air and mingle once again. As always, the Maine Highland Games & Scottish Festival offered something for just about everyone, and everyone was ready to take advantage. From pipe and drum bands marching across the parade field, to athletes showing off their strength and prowess as world records were set, to clans putting full regalia and family honor on display, to lively band and solo music performances, to historical demonstrations, dancing for competition as well as for the sheer fun, and even a couple musket volleys by the Argyll Highlanders; the depth of pride in our ancestry

shone as brightly as the August sun. As we wandered around the event, the sounds of bagpipes filled the air, punctuated by hearty conversation, laughter, and the joyous sounds of a multitude of small children as they ran around with glee, soaking up the culture and heritage of their forefathers; a heritage that we are confident will be carried on with pride by that younger generation.



“Moon over my bagpipes,”  
George Pulkkinen  
PHOTO CREDIT TO GEORGE NEWELL

Food was available to give nourishment to the body, while the pipes and drums gave nourishment to our very souls. Merchandise was available to let you pick up something as a gift or as a keepsake or memento of the wonderful day. Historians and clan representatives were available to help you discover your personal heritage and even to find out about kin you may have never known you had. The afternoon cool sea breeze softened the air and provided invigoration of the festive mood. We closed

the day with the pipe and drum bands stretched across the parade field, signaling the unity we all felt as they stood side by side and shared their talents. With all that had gone on during the previous year and a half of closures, cancellations and lockdowns, our Scottish resolve stood strong, and our spirits were not dampened. And we will be back again, carrying on the traditions that have shown us to be a proud and loyal group of family and friends.

*Many thanks to George Newell, Maine Highland Games and Scottish Festival Clan Secretary, for this thoughtful retrospective.*





# Had Fun Storming The Castle

The Friday night Cèilidh was a big success, with about 350–400 people attending. Brady Brim-DeForest did a grand job as emcee. Patti Tillotson's teaching a cèilidh dance was a really big hit with over 40 participants. Also, Audrey Davies' dancing and Colin Grant-Adams' music were greatly enjoyed. Headliner band E. J. Jones got the entire place dancing and clapping



with their lively music as well. George Pulkkinen did a wonderful job with the “Address to the Haggis,” (*Robert Burns*) and people got to enjoy it along with camp stew and home-made bread. Participants also enjoyed Charlie Zahm leading us in “Old Lang Syne” as we burned the castle.



Many thanks to the Cèilidh organizer and for this summary, Luanne Gray-Jackson.

PHOTO CREDITS TO STEVE EDMUNDSON



The Pine Tree Highlander is published under the auspices of the St Andrews Society of Maine.

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Maine Highland Games website:

[www.mainehighlandgames.org/](http://www.mainehighlandgames.org/)

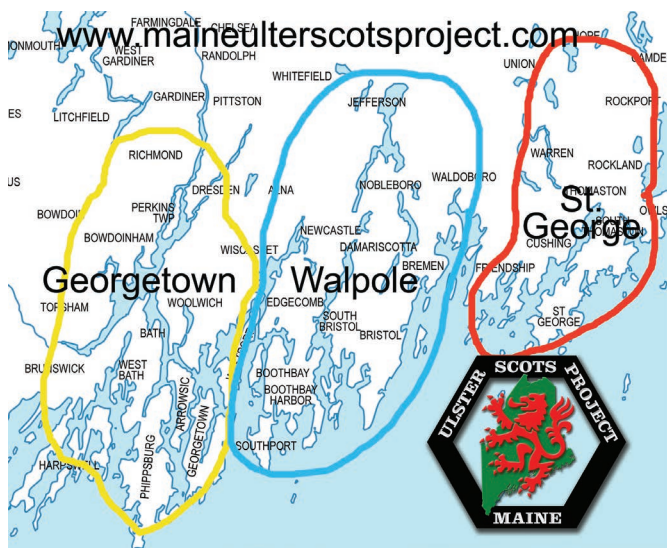


# The History Corner

## The First Scots in Maine

**M**aine became home to its first Scots in 1650 when about 150 soldiers were taken prisoner at the Battle of Dunbar (*Editor's note: this battle was fought between the English, under Oliver Cromwell, and a Scottish army commanded by David Leslie, on 3 September 1650 near Dunbar, Scotland*). The prisoners were sent on the ship *Unity* from London to Boston. After arriving, they were employed in mills throughout New England. Saco, Maine was one of those places where about 15 Scottish prisoners came to live. The prisoners worked as indentured slaves for periods up to seven years in order gain their freedom. Some of them did very well and were able to buy and operate lumber mills on the Saco River.

The Dunbar War prisoners came directly from Scotland by way of England. The next large immigration of Scots came from the northern part of Ireland in 1718. When they landed in Boston, the locals referred to them as Irish since



of the Kennebec River. The *Robert*, with families that had been looking for suitable land elsewhere, sailed into Falmouth Harbor where the ship was frozen into the ice for the winter. Some Scottish families stayed there but most moved on to New Hampshire in 1719.

The next group came to the Bristol, Newcastle, Nobleboro area in about 1735. The third group came to the St. George River area about the same time. There were several other Scottish settlements in Maine at Belfast, Houlton, and Allagash. These immigrants had a large influence on today's Maine population. Records show that the state has one of the largest percentage of Scottish blood in the nation.

*We are grateful to Bill McKeen, Historian for the Saint Andrews Society, for this informative and interesting article about the beginnings of Scottish heritage in New England. For more information see: [www.maineulsterscots.com](http://www.maineulsterscots.com).*

## Scottish in Maine

The five states with the highest percentage of residents who claim Scottish ancestry.

State	Percent Scottish
1. Maine	3.34%
2. Vermont	2.66%
3. New Hampshire	2.65%
4. Utah	2.56%
5. Wyoming	2.27%

SOURCE: American Community Survey, U.S. Census Bureau

STAFF GRAPHIC | MICHAEL FISHER

they had sailed from Irish ports. However, they were Scots through and through. Most of those in Ireland also called them Scots.

Most came from the borderlands or lowlands located between Scotland and England, very few were highlanders. Many have names that sound English as opposed to the expected “mics” or macs”. Today’s researchers often are confused as to the origin of family names. A better way to distinguish between Scots and Irish is by their language or religion. Could be Scots or Gaelic versus Irish and Protestant versus Catholic.

Many ships bearing Scots came to Boston but did not stay. Families moved to nearby settlements, many on the frontiers of New England. Local newspapers wrote of seeing five ships from Ireland ports anchored in the harbor. Two of those came to Maine in 1718. The *McCallum* brought the Scots to Merrymeeting Bay where they settled in Georgetown, Arrowsic, and on both sides

**THE MISSION OF THE SAINT ANDREWS SOCIETY OF MAINE** is the Preservation and Promotion of Scottish Culture and Heritage through Education, Outreach, Scholarship, and Performance. We are a registered Maine 501(c)(3) Non-Profit Organization.

For more information see our website [www.mainehighlandgames.org](http://www.mainehighlandgames.org).







## The Saint Andrews Society of Maine Cordially Invites You to Our 41<sup>st</sup> Annual Robert Burns Luncheon



*Come join us in celebrating & toasting the life and  
poetry of Scotland's most famous bard,  
Robert Burns*

This gathering promises a fun-filled and time, with something for everyone, including:

- A delicious feast that would have inspired the great bard himself
- Haggis piped in and properly “addressed” in traditional Burns fashion, with George Pulkkinen performing the *Address to the Haggis*.
- Whisky (it wouldn't be a celebration without a toast or two)
- A Raffle and perhaps a surprise or two? You'll have to attend to find out.

**The deadline for ordering tickets for the Burns Luncheon is January 14, 2022.**

There will be no walk-ins. Please Check Our Website For Updates On The Burns Luncheon

**Location:** Ramada Hotel & Conference Center, 490 Pleasant Street, Lewiston, Maine

**Date & Time:** Saturday, January 29, 2022, Festivities start at 11:30 AM

**Details:** Tickets are \$30.00 each. Funds are used to support our SASME Scholarship Fund

- ☞ Tickets may be purchased online with Paypal at [www.mainehighlandgames.org/upcoming-events](http://www.mainehighlandgames.org/upcoming-events)
- ☞ Or mail a check to Sherry Smith, Burns Luncheon Chair, 22 Wires Hill, Durham, ME 04222
- ☞ Please make all checks payable to: Saint Andrews Society of Maine

Proceeds from our Raffle go to our SASME Scholarship Fund  
Your Donations are Very Welcome!

## Scottish Fare: Rumbledethumps

Scottish Rumbledethumps (a dish from the Borders) —The Scottish version of the English Bubble and Squeek

Potatoes, turnips, cabbage, chives, dripping, pepper, salt

“North: May I ask, with all due solemnity, what are rumbledethumps?”

“Shepherd: Something like Mr. Hazlitt’s character of Shakespere. Take a peck of purtatoes, and put them into a boyne (*large pot*)— at them with a beetle <sup>1</sup>— a dab of butter — the beetle again — another dab — then cabbage — purtato — beetle and a dab — saut (*salt*) meanwhile — and a shake o’ common black pepper — feenally, cabbage and purtato throughhigher—pree (*taste*), and you’ll fin’ them decent rumbledethumps. (*Editor’s note: author neglected the turnips in the recipe. Perhaps add at will?*)



*Christopher North: Noctes Ambrosianae.*



<sup>1</sup> Beetle: According to 300 Years of Kitchen Collectibles (Franklin 18), wooden beetles were common instruments used for beating, mashing or pounding vegetables, especially potatoes.

Modern Rumbledethumps recipe versions may be found on the web, i.e.: [www.bbc.co.uk/food/recipes/rumbledethumps\\_87486](http://www.bbc.co.uk/food/recipes/rumbledethumps_87486)



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## Kirkin' O' The Tartan Celebration

**T**he Saint Andrew's Society of Maine and the Mid-Coast Presbyterian Church celebrated our 6<sup>th</sup> annual Kirkin' O' The Tartan together on Sunday, November 14, 2021. Patti Tillotson and Nadya Pearson performed a beautiful harp and flute rendition of *Morning Has Broken*. SASME's piper, George Pulkkinen, was impressive as always piping *Scotland the Brave*, *Highland Cathedral*, and *Skye Boat Song*.

We were highly honored to have the incomparable Rev. J. Barrie Shepherd, Minister Emeritus of The First Presbyterian Church, NYC, now residing in Maine, present his inspirational *The Shepard's Song*.

Legend of Kirkin' o' the Tartan has it that the Scots were forbidden under British rule to wear the tartan which represented the Scottish heritage. Because of this action, people carried secretly a piece of their tartan as they went to the Kirk (church). The minister would then slip in a blessing (a Kirkin') into the service for the tartans. Thus the celebration of the Kirkin' O' The Tartan worldwide today.

### Blessing Of The Tartans

*Almighty God, we are mindful this morning of our heritage in the land and people of Scotland. We bless you for forefathers and mothers, these fiercely independent Scots who, far from their homeland, gathered together to worship you according to the Presbyterian tradition, and to support one another in time of need. We thank you for this day, for the world-wide society of Saint Andrews, its long and proud traditions, its commitment to service, to scholarship, and to fellowship. Bless all who wear a Tartan on this Kirkin' Day, Lord. Continue to lead us in the ways of Andrew, your apostle, Scotland's patron saint, who sought to feed the hungry and to lead men and women to your grace.*

What a beautiful sight to see so many tartans in that beautiful sanctuary. Sherry Smith, the author of this write-up with the historical background, encourages people to attend this wonderful event next year. We will alert folks in the end of summer Pine Tree Highlander of the date for this celebration in 2022.

*We are grateful to Melanie Lee for all her hard work pulling together this event.*

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## Maine Highland Games: Heavy Athletics

*From the Saint Andrews Society:* Everybody had a good time, and every spare Games t-shirt was sold. The physical setup was terrific, with fans sitting in chairs on the grass, sitting on the side of the hill, and also in the beer tent. Athletes set two World Records at the Games this year; both records have been ratified, and both were set by Nicholas MacPhee from the Walpole area. One record was in "Weight for Height" and the other in "Lightweight for Distance" for the Lightweight Men's Division. This was special as it was Nick's last Lightweight event, due to him turning pro.

### Some of the Competitions in the Highland Games Heavy Athletics

**HEAVY WEIGHT FOR DISTANCE:** The weight is either a block or spherical shaped weight with links and a handle. The overall length of the cannot exceed 18" and must be a minimum of 28lbs for women and 56lbs for men, masters men use a minimum of 42lbs. The weight is thrown with one hand from an area of 4'6" x 9'. The thrower must keep one foot inside the area and not step over the back line or inside face of the trig.

**LIGHT WEIGHT FOR DISTANCE:** Thrown the same as Heavy Weight for Distance, with a minimum weight for women being 14lbs and a minimum weight for men being 28lbs.

**WEIGHT FOR HEIGHT:** Better known as WOB or Weight Over Bar. The weight for height is the same as used for the Heavy Weight for Distance, except it has no chain, only a weight and a handle. The weight is tossed over a cross bar with one hand. Three attempts are allowed at each height. If the thrower misses all three tries at one height, then he is out of the competition.

*For more information visit our website [www.mainehighlandgames.org](http://www.mainehighlandgames.org)*



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## Scottish Country Dancing

is derived mainly from the English style of the 17th Century's "longways for as many as will" dances which often used Scottish tunes. It first appeared in the 17th century English historical records and became the national ballroom dance form in Scotland.

After the political union of Scotland and England in 1707, the country dance culture of England spread to Lowland Scotland. In the 1700s, many country dances were held in grand, elegant halls and attended by prosperous members of society. In 1723, the first public assembly room opened in Edinburgh. The dances became high fashion and acquired a standardized form. Techniques were influenced by the dance styles of the period and the traditions of the reels danced in the Scottish countryside.

By the late 18th century it became popular among Scots of all backgrounds. Dancing schools sprang up in towns and cities. Dancing masters, called dancies, went from town to town in the rural areas, many carrying their fiddle to play accompanying their teaching. When it first became popular, it was a shorter, quicker form of dance.

In the later part of the 19th and 20th centuries, newer dance forms became popular, and the country dance lost its popularity. The tradition of dancing in the Scottish regiments helped its survival. And in 1923, the Scottish Country Dance Society was formed to preserve the dances. They researched old dance publications and published authoritative dance descriptions. From 1923

till the start of WWII, they published only traditional dances still being danced or that could be verified from traditional sources. Several Scottish manuscript collections have survived from the 17th century. New dances have been devised which, along with the older ones, are danced around the world.

In the early 18th Century, it underwent changes and adopted some of the characteristics of other dance forms such as Scotch Reels, Quadrilles and Waltzes. French dancers and teachers brought the French ballet foot positions, terminology, and ballroom etiquette.

Scotland, of course, had other traditions of dance and the country dances incorporated features from older Strathspeys, Reels, and Rants. The result was a style of dance with which the whole of Scottish society could feel comfortable; the elegance and courtesy of the 'country dance' and the energy and step precision of the old 'reels'. Today, care is taken to preserve the technique of the dances while still enjoying the social aspects.

Dancing in all four Maine classes has begun again in person after zooming with dancers around the world. In case you are looking to try it out, local Maine classes are in Belfast, Blue Hill, Brunswick, and Kennebunk

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*With thanks to author Patti Tillotson, a Scottish Country Dance teacher in the Brunswick area. For more information see our website: [www.mainehighlandgames.org](http://www.mainehighlandgames.org) and to learn about local dance groups: [www.rscdsboston.org/](http://www.rscdsboston.org/)*

Some of the old dances come from the Hill Manuscript of the 1700's and others have been found in old trunks. And many have been devised over the years. One of our newer favorites is Pelorus Jack, named after a dolphin in New Zealand. In the dance there are concentric half-circles at the corners as one dancer smoothly and naturally overtakes the other.

The history of Pelorus Jack comes from 1888 when a thirteen-foot Risso's dolphin was seen near the entrance of Pelorus Sound off the north coast of New Zealand's South Island. It accompanied Nelson bound ships for about 5 miles riding the bow waves of the ship.

A legend arose that it would help guide ships through the treacherous pass. It also met ships coming from



## Pelorus Jack

Nelson as they exited the pass and rode the bow waves for the same five miles in the opposite direction to near the entrance of Pelorus Sound. This went on ship after ship and year after year. The dolphin became famous and recognizable by those on the ships going between Wellington and Nelson.

After someone from a passing ship actually shot at the dolphin (happily missing), the New Zealand Parliament passed an act in 1904 officially protecting Pelorus Jack, the world's first dolphin coming under such government protection.

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*With thanks to author Patti Tillotson for this charming story of Scottish dance and nautical history.*





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## **Saint Andrews Society of Maine Annual Meeting**

The Annual Meeting will be held on  
**Saturday, January 8, 2022, from 1:00 PM to 3:00 PM**  
at the Curtis Memorial Library, on the corner of 23 Pleasant and  
Middle Streets (across from the post office) Brunswick, Maine.

The meeting will be held in the Morrell Meeting Room.  
A separate entrance is visible on Middle Street for our direct access.

**MASKS ARE REQUIRED. NO FOOD IS ALLOWED.**

All are welcome to attend, and all paid members in good standing may vote.

