

ISSUE NO 3
January 2025

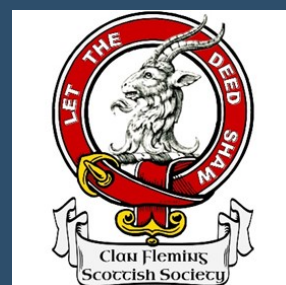


IN THIS ISSUE

- 4 Did Clans Exist in the Scottish Lowlands?
- 9 Men of Flemish Descent in Scotland in the 12th & 13th Centuries
- 15 Wigton Revisited
- 18 Celebrating Robert Burns
- 20 Scottish Rumbledethumps
- 21 Kids Corner
- 22 Traveling in Scotland
- 27 Love Affair with Tartans
- 29 CFSS Tartan Design Competition
- 32 Up Coming Events

The Newsletter of the Clan Fleming Scottish Society

THE DEED



A Note from Our CFSS President

Hello my fellow Flemings,

Welcome new members to our growing family! We believe we have a lot to celebrate and share with you about our clan's history and Scottish culture today. A major theme of this issue of our quarterly newsletter is if the clan system included lowland families. There is a strong contingent within the academic community that believes they did not. However, there is a growing argument that actually there was. One of our missions as a society is to seek out the truth supported by academic research.

Clint Edwards, creator and host of the Youtube channel, "The Scottish Clans" makes a case in his article that extended kindred groups, that in popular culture would be considered clans, did exist. He lays out criteria that he believes qualifies lowland families as clans. His guests include distinguished professors such Professor Ali Cathcart from the University of Stirling and Dr. Murray Pittock, University of Glasgow. It's a natural tendency for us to simplify problems we are confronted with and put them in categories that favor binary choices. However, the truth is that it is a much more convoluted story.

Both, F. Lawrence Flemin, author of several books, one of which is "*Exploring the True Heritage of the Fleming Name*" and our own historian, Jim Fleming, who recently published his first novel, "*All Our Tracks and Ways: Bourke's Pioneering Reed Dynasty*" have articles about the Lord's Fleming. Where Lawrence lays out the long line of the Fleming Lords, Jim touches upon one who he believes has been unjustly characterized as a weak leader.

Robert Burns is written about by Lyndsay Fleming, our society's secretary. He is Scotland's National Poet and is still a very important figure in Scotland today. If we truly are a Scottish Society, it is a necessity that we recognize holidays celebrated in our ancestral homeland. This issue of *The Deed* isn't just regulated to historical persons and events, but to our pallet as well. Wonderful recipes are listed accompanied by colorful images of how they should appear on the table. Even if they don't taste like you expected, you can impress your honored guests with Scottish dishes.

An important aspect of our mission is to get children involved. So, many cultural organizations suffer from younger generations' lack of interest in their heritage. It's paramount that we keep our history alive and relevant. Share the puzzle that is included with your kiddos and learn with them a word in Scottish Gaelic.

Traveling to Scotland by Laura Mackenzie is a topic that is touched upon often. One of the more common questions we receive is "what is our tartan?" Bill Zima, The Contemporary Druid, paints a colorful retelling of the ancient beginnings and modern affair with tartans and their significance today. Which brings to the fore our own contest to design a tartan that represents our Society. You never know, once a chief is found, it may be adopted by them as our official clan tartan! So, make sure to get online and start weaving. Tammy, VP, lays out the criteria in our Tartan contest announcement towards the end of the newsletter.

Thank you again for joining us on this amazing journey in celebrating our Scottish Fleming heritage. There is so much to learn and to be proud of. Take delight in who our people were and who they are now.

Let our deeds show!

Reginald Sanford Chambers-Fleming



Reginald Chambers is a paraeducator and a head coach. As a young man he was an amateur athlete having played Rugby Union and other combat sports. He is married and has three sons. Besides coaching, his passions are history and genealogy.

From the Desk of the Editor

Welcome back to the third edition of The Deed. Winter is upon some of us, including our beloved Scotland. I know my outdoor activities are limited, but what a wonderful time to explore Scottish history, culture and scenery. F. Lawrence Fleming graciously granted *The Deed* permission to reprint one of his many research papers about the Flemish men that settled in Scotland. See if you find any of your ancestors in his article, "*Men of Flemish Descent in Scotland in the 12th & 13th Centuries*".

If you have ever watched Clint Edwards podcasts, *Scottish Clans with Clint Edwards*, on YouTube you know how excited we are to have him as a guest writer. In his article, "*Did Clans Exist in the Lowlands?*", Clint discusses whether clans were part of the Lowlands of Scotland or a figment of our imagination and desire to be included. Are we a family or a clan? Read to find out and join us on FB to further conversations.

James Michael Fleming, a regular contributor and CFSS historian, gives us a better understanding of Thomas Fleming, Clan Fleming's third chief. Many writers, amateur and professional, portray Thomas as a weak ineffective chief, but James layouts how this is not particularly the case. Learn more about Thomas Fleming in his article, "*Wigton Revisited*".

Did you know that Scotland celebrates the famous poet and songwriter Robert Burns? We discussed who Burns was in the last edition of the Deed. Now Lyndsay Fleming tells us how to have a Robert Burns Night Celebration in her piece, "*Celebrating Robert Burns*". I know my family is having our own version of a party...haggis and, of course, some Abellour scotch. Jess Fleming gives a traditional recipe to serve during dinner, Scottish Rumbledethumps. Give it a try and let us know if you and yours like it.

We have a new contributor, Laura MacKenzie. Laura is an exceptional tour guide who lives in Scotland and works for Experienced Tours, [Private Tours of Edinburgh & Scotland - Experienced Tours](#). We have toured with Laura (and several other ET guides) and had a wonderful time. Her article, "*Traveling in Scotland*", provides us with a taste of what it to some in future articles. Are you planning your holiday to Scotland yet?

Also new in this edition of The Deed is a new section for your children, Kids Corner, courtesy of Scotland in the Classroom. Help your kids learn about Robert Burns and some Scottish vocabulary. You can find ways to support this nonprofit at [Home - scotlandintheclass.com](#).

Bill Zima has once again provided The Deed with a beautifully written piece about the history of tartan. Read his article, "*Love Affair with Tartans*", to see if you are not inspired to get your first piece of tartan.

The Deed and Clan Fleming Scottish Society are very excited to announce our Tartan Design Competition! Every time I attend a Scottish Heritage event Flemings ask me about Clan Fleming's official tartan. Sadly, I have to tell them we don't have one because we are without a chief. Not anymore! We are asking members to submit their ideas of what the CFSS tartan will look like. (Not the official clan, which must be approved by the chief). For details read all about it in **Announcing CFSS Tartan Design Competition**. Get your creative juices flowing, including your family! Have some fun! But remember CFSS is our heart and soul as will be our tartan. Gur math a thèid leat! (Good luck!)



Some hae meat and canna eat,
And some wad eat that want it,
But we hae meat and we can eat,
And sae the Lord be thankit
(Selkirk Grace for bringing in the haggis)

Tammy Schakett-Fleming

Did clans exist in the Scottish Lowlands?

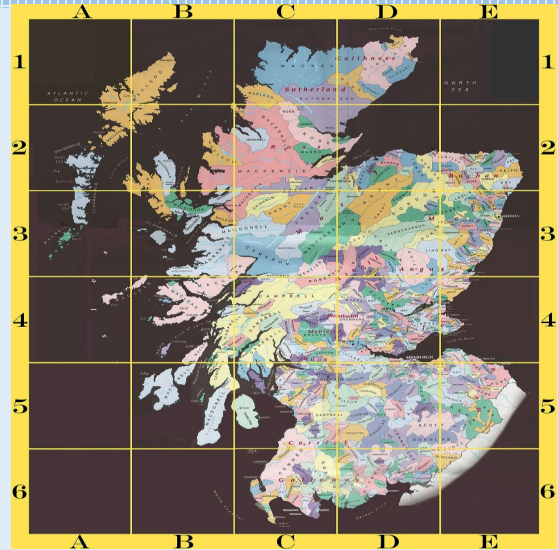
By Clint Edwards, MA

I have been a part of a lot of discussions, usually on Facebook, about whether clans existed in the Lowlands of Scotland. I think it's a fair question. It matters to people whose ancestral connection to Scotland is mostly in the Lowlands. They understandably want to know whether they are connected to a real clan or whether the whole "clan" enthusiasm in the Lowlands is anachronistic, the result of Victorian era tartantry and romanticism.

Before I share why I think the evidence points to clans existing in the Lowlands, I would like to address the reasons why people think they didn't. I have seen many argue that clans only existed in the Highlands. Their primary reason is that the English word "clan" actually comes from a Gaelic word meaning "children of". Since, they argue, "clan" comes from Gaelic then so does the idea and is therefore unique to Gaelic speakers.

There are several logical and historical problems with this approach. Most clans that we would recognize today were operating as such by the mid-fourteenth century. By that time, Gaelic was still widely spoken throughout Scotland, including most of the Lowlands with the exceptions being the extremity of Caithness and the very southeast of Scotland. Therefore, the cultural context that most Scottish kindreds evolved in was Gaelic.

Gaelic persisted in some of these Lowland areas long after these kindreds were established. Fife, where the Law of *Clan* MacDuff was instituted, is saturated with



Quiz: Can you locate the two Fleming holdings?

Gaelic place names and may have been home to Gaelic-speakers into the sixteenth century. Galloway formed an extension of the *Gall-Gaedheil* world and didn't lose the Gaelic until the seventeenth century.

It is true that there were families descended from Normans who may have spoken French first, but to assume that their world revolved in isolation from the Gaelic world around them is unrealistic. Many of these Norman incomers married into Gaelic aristocratic families, which enhanced their legitimacy with those they governed. The Normans were known for their ability to adapt to local cultural contexts. In Ireland, the FitzGeralds, Burkes, and other Norman families became "more Irish than the Irish themselves."

Examples include the Stewart Lords of Lorne (and their descendants, the Stewarts of Appin), who saw themselves as heirs to John Gallda through a female line. Another great example is Robert Bruce, who would become Robert I. His mother was the heiress to the Earldom of Carrick and a Gael, whose ancestry traced back to the Lords/Kings (depending on the source) of Galloway. Robert was a Gaelic-speaker and very comfortable in the Gaelic world. After his defeat at Methven and near-death-experience at Dalrigh, he fled deeper into the Gaelic world. Yet we wouldn't know this if he wasn't so high-profile.

When Gaelic did recede from many of these Lowland areas, it was replaced by Scots. In a paper titled "The Scots Language and the Kin-based Society," John Bannerman describes in expert detail how, as Gaelic receded, the Scots language preserved many kinship terms which were clearly still needed to describe various roles and ideas pertaining to societal organization inherited from Gaelic forebears and still relevant enough to need description. Dr. Martin MacGregor (a pupil of John Bannerman) confirmed this in an interview with Bruce Fumey. He explained how this kin-based society, which may have been a Gaelic cultural trait, remained in places which had once been Gaelic-speaking but had lost the language in favor of Scots.

I say "may have been a Gaelic cultural trait" because there's another problem with the language-based argument against the existence of clans in the Lowlands. The problem is that we know too little about the societal organization of the Britons, Picts, and Angles to know

exactly how much credit goes solely to the Gaels for the development of the clans or if the other groups were similarly organized, making an easy transition during the Gaelicization of their territories.

Now that I have responded to the most common objection to the existence of clans in the Lowlands, allow me to suggest a few criteria to use when deciding whether a group in question is a clan or merely a family such as exists in most other places on earth (not that something like a Scottish clan doesn't exist anywhere else but in Scotland). This criteria may help in analyzing kindreds in non-Highland areas and determining how similar they look to clans.

To begin, I will draw these societal features from the Highland clans, since no one argues that these were not clans. Feature number one: a clan describes a group that is larger than a nuclear family, i.e. a man and woman and their children. How many degrees of relation a clan may extend out to mostly depends on how many generations the group has been intact. Feature number two: this broader kindred generally has a leader. He is accepted by the broader kindred as their leader and he, in turn, sees himself as their leader with all the responsibilities that come with that position. Feature number three: there is some historical record of this broader kindred coming together for some common cause on the premise of real or perceived kinship. Unfortunately, the easiest place to see this in the historical record is with violence, often a feud.

An example taken from the Highlands would be the clan MacDougall of Dunollie. In the early 1200's they would have been a powerful yet relatively small kindred as they weren't many generations removed from their namesake, Dugal mac Somhairle. Although their power suffered severe setbacks at the hands of Robert I of Scotland, their kin-base in Lorne continued to grow. Eventually there would have been few major families in the area they weren't related to and many of the local population could claim some sort of kinship. By the 1500's the kin-base would have been considerable, even if their power was in the shadow of more powerful clans such as the MacDonalds and Campbells. The chiefs styled themselves "MacDougall of Dunollie" and were seated at Dunollie castle. The broader kindred acknowledged Dunollie as their chief and were loyal to him as such. He led five hundred of his clan in support of the Royalists during the Scottish Civil Wars. Here we have all the ingredients for a real clan: A broader kindred than a nuclear family, a chief who is acknowledged as the leader of this broader kindred and who reciprocally sees himself as their leader with the accompanying responsibilities, and a common effort engaged in on the premise of real or perceived kinship.

Now, let's take this model into the Lowlands to see if we find any kindreds that match this and who would therefore qualify as a clan. I believe it is generally acknowledged that the Borders included many kindreds that would match this model (including many on the English side of the border, which would be a wonderful offshoot area of study), even if they would have had a different

vocabulary for it. Therefore, our search will take us to non-Highland areas that are not the Borders.

The first example I'll share of Lowland kindreds displaying all the marks of a clan is that which we find in the Montgomery versus Cunningham feud. These two kindreds possessed territory in Ayrshire. Their feud ignited in the mid-1400's and went well into the next century. The feud was pursued by a very extended kin group on both sides. The Cunningham's had cadet branches in such places as Cunninghamhead, Aitket, and Robertland. Their chief was in early times Lord Kilmaurs. In successive generations, they were elevated to be the Earls of Glencairn. This leading kindred led his cadet branches in a united effort in the violent struggle against the Montgomery's. The Montgomery kindred was led by the Earl of Eglinton. Cadet branches included Lainshaw and Giffen.

The feud between these two kindreds drew in a much broader kin group than just the respective earls. These earls led their kindred in the various conflicts of the feud. The heads of the cadet branches joined in the fight, not just because they had a feudal obligation, but because they were tied by kinship to their respective chiefs. In all but language they mirrored their Highland counterparts. Yet even on the topic of language we must tread lightly as in Ayrshire during the fifteenth century, Gaelic still had a strong presence. I would argue that the Montgomery's and Cunningham's look a lot like clans.

The next example also, unfortunately, involves a feud in the northeast of Scotland. This time the conflict was between the Gordon's and Forbes'. Just like the previous example, both of these kindreds had their chiefs. For the Gordon's it was the Earl of Huntly. For the Forbes' it was Lord Forbes. Each chief was the leader of a broad kindred with each earl the leader of cadet branches. For the Forbes', those of Pitsligo, Corsindae, and Echt rallied to their chief's call. On the Gordon side, branches such as Auchindoun, Gight, and Abergeldie acknowledged Huntly as their chief. Once again, all the hallmarks of a clan in the Highland sense are present. Similarly to Ayrshire, the language situation in this part of Scotland is tricky. Speakers of Scots and Gaelic would have intermingled in a fluid cultural context.

The last example involves a kindred whose branches and territories straddled the Highland/Lowland line. In this case the evidence for the strength of their kinship is not demonstrated through violence, but through two bonds- one signed in 1586 and the other signed in 1598. These documents acknowledged Murray of Tullibardine as the chief of all Murrays, with numerous leaders of cadet branches of the Murrays signing the bond and showing their allegiance to Tullibardine, including Murrays of Ochertyre, Abercairny, and Lochlan. Once more by way of emphasis, the various Murray branches were found in both Highland and Lowland regions, which seemed to affect their cohesion minimally if at all.

Through establishing a small set of criteria to go by, premised on the example of Highland clans, we can compare

Lowland kindreds and discern whether this kin-based society (to use John Bannerman's term) extended into the Lowlands or whether this societal structure was unique to those living in the mountains and islands of Scotland. The Cunninghams, Montgomeries, Gordons, Forbes, and Murrays thoroughly demonstrate the strong continuance of the kin-based society in non-Highland regions of Scotland. If this is true of these kindreds, how many more might be added to this list?

There remains an obligation for each person of Lowland descent to trace their ancestry to a specific region. Which major kindreds held sway in the respective locality? Does their history offer examples which match something approaching the marks of a clan? The answers to these questions provide what many today want to know: Were my ancestors part of a clan?

all their own.

Clan Fleming

The Scottish Clan Fleming has a rich and storied history, spanning centuries of Scottish culture and politics. The Flemings were originally Flemish merchants who traded with England, Scotland, and Wales in the 12th century. Eventually, a distinguished Flemish leader named Baldwin settled with his followers in Biggar, Lanarkshire, under a grant from David I, and became sheriff of Lanark under Malcolm IV and William the Lion. This office remained hereditary for some time.

The Flemings were also involved in Scottish politics, with many members of the clan holding positions of power throughout history. For example, Sir Malcolm Fleming of Cumbernauld was created Earl of Wigton in 1342 by David II for his help in keeping him safe from Edward Balliol and the English. His grandson, Thomas, sold the earldom to Archibald Douglas, Lord of Galloway, in 1371, which was confirmed by Robert II.

Another notable member of the clan was Sir Robert Fleming, who was one of the first to join Robert the Bruce and assist him after the death of the Comyn at Dumfries in 1306. However, Sir Robert was also among the nine Flemings who signed the Ragman Roll, swearing fealty to Edward I of England in 1296.

The Flemings were Jacobites and supported the restoration of the Stuart monarchy. John, the sixth Lord Fleming, was recreated Earl of Wigton in 1606, and the family continued to support the Stuarts after the Revolution of 1688. However, they opposed the Treaty of Union and voted against every article in the Parliament of 1706.



This image of Clan Fleming came from Bagtown Clans, [Fleming Clan Crest - Bagtown Clans](#). Some of the statements have been contested by historians. As you can see from Clint's article, it is a complicated topic. Join us on CFSS Private Group on Facebook for further exploration.

Moving Forward

Since the kin-based society was prevalent throughout Scotland, a fertile field waiting for the plow would be to examine, compare, and contrast clans in their various regions of Scotland. The terms Highland and Lowland might prove too vague as they imply uniformity throughout their respective domains which never existed. Various parts of the Lowlands had their own flavor derived from their unique experiences. Likewise, the Mackays of Strathnaver grappled with different problems than the Robertsons of Struan, with their solutions to these problems giving them a style of kinship all their own.

Here are links to some of the podcast episodes dealing with pertinent topics to this article. These are Spotify links and all are represented on Apple Podcasts.



I am Clint Edwards. I graduated from Utah State University with a BA in history and from American Military University with an MA in Ancient and Classical History.

To me, learning history is learning stories. I love good stories. I especially love studying history that I have a personal connection with. I wrote my graduate thesis about the Scottish Clans and this lit a fire within me that I haven't been able to put out.

Please visit my Scottish Clans podcasts.

[Episode 165 Destroying Myths and Revealing the True Scottish Clans with Dr. Murray Pittock](#)

[Episode 145 Dr. Ali Cathcart Pt. 1](#)

[Episode 146 Dr. Ali Cathcart Pt. 2](#)

[Episode 114 How did the clans come to the Lowlands](#) [Episode 91 The Murrays: All for one and one for all](#)

Men of Fleming Descent in Scotland in the 12th & 13th Centuries

By F. Lawrence Fleming Reprinted with Permission

The following list of individuals whose names occur in Scottish medieval documents has been extracted from the People of Medieval Scotland database <https://poms.ac.uk/>. My purpose in compiling this list was to facilitate an investigation into the genealogy of the Earls of Wigton (first creation: 1341-1372—second creation: 1606-1747) and the Lords Fleming (ca 1437-1619). The compilation is simply a result of using the name “Fleming” as a search word in the database. I concede that my research into who the antecessors of the so-called “House of Fleming” may have been is educated speculation at best. Documents that would prove beyond a doubt the descent of the Earls of Wigton and the Lords Fleming have not survived, or perhaps such documents have never existed. This list was first published in 2018 in the book *Exploring the True Heritage of the Fleming Family Name* by F. Lawrence Fleming, pp. 257-266. (The names of what I surmise to be probable descendants of the original Fleming (le Flamang/Flandrensis) family that settled in Devonshire and Cornwall following the Norman Conquest of England are underlined.)

Walter of Ghent: (PoMS (People of Medieval Scotland database) 1/4/8 *Chrs. David I*, no. 29, c. 1127, *Gualtero de Gaunt*) Walter of Ghent was witness to a charter of Robert, bishop of St. Andrews. He was probably the son of Gilbert de Gaunt, a major landholder in England in 1086. Beryl Platts (*Scottish Hazard* Vol. I) has suggested that Walter of Ghent was the progenitor of Clan Lindsay.

Freskin (the Fleming): (PoMS 1/6/100 *RRS*, ii, no. 116, 1166 x 1171, *Willelmus filius Frisgin*) Freskin is only known through his son William: “King William to

William son of Freskin; he has given Strathbock (WLO), Roseisle, Inchkeil, Duffus, and Kintrae (MOR), and Machar.” Freskin, father of William, probably settled in Scotland early in the reign of David I. His name is generally considered to have been Flemish, despite the fact that it never actually occurs in Flemish records. Both Clan Sutherland and Clan Murray claim him as their founding ancestor.

Baldwin Flamang of Biggar: (PoMS 2/10/7 *SEA*, i, no. 124, 1147 x 1151 *Baldewino Flam*) Baldwin Flamang was appointed sheriff of Lanark in the reign of Malcolm IV. Earlier, he was witness to a charter of Robert, bishop of St. Andrews, dated 1147 x 1151. In the original charter, the scribe has contracted Baldwin's surname to *Flam* by superscribing a tilde above the letter m. This contraction has usually been extended to “Flemingus” by genealogists. It is, however, doubtful that this was the name that had been intended. Much more likely is either “Flameng” or “Flamang.” According to Sir Bernard Burke (*A Genealogical History of the Dormant, Abeyant, Forfeited, and Extinct Peerages of the British Empire* pp. 216-218), Baldwin of Biggar was a younger son of Stephen Flandrensis of Bratton in Devonshire, who was the son and heir of Archembald, a nobleman of Flanders and a companion of William the Conqueror. Baldwin's heir and possibly only son was Waldeve of Biggar, who succeeded him as sheriff of Lanark. The direct descendants of Baldwin do not appear to have been known by the Fleming surname, but were in all surviving documents that concern them surnamed “de Biggar.” Nicholas of Biggar, great-grandson of Baldwin, was sheriff of Lanark in 1273. It is interesting to note that the names of both Nicholas of Biggar and Robert Fleming are to be found in the list of barons who agreed to the marriage of Margaret of Scotland to Prince Edward of England in 1290 (PoMS 1/50/32, Stevenson, *Docs.* I, no. 92).

Nicholas of Biggar was survived by two daughters, Marjory and Ada. Robert Fleming of Wardhouse was survived by two sons, Malcolm and Patrick. Patrick, the younger son, was styled in documents as "Patrick Fleming of Biggar," probably because of a youthful marriage with either of the heiresses of Nicholas of Biggar. Patrick Fleming later married a second time to Joan, daughter and co-heiress of Sir Simon Fraser. It is not known which of these wives was the mother of Patrick Fleming's son and heir, Malcolm. In any case, it seems very unlikely that Baldwin Flamang of Biggar would have been a paternal ancestor of the Earls of Wigton and the Lords Fleming of Scotland.

Jordan le Flamang/Flandrensis: (PoMS 3/22/1 *Kel. Lib.*, no.28A, 1160 x 1210, *Jordanus Flandrensis*; PoMS 3/5/12 *Dunf. Reg.* no. 151, 1165 x 1178, *Jordano le Flamang*) Jordan le Flamang was a landed proprietor near Berwick. He witnessed a charter of Countess Ada, widow of Earl Henry of Huntingdon, in about 1170. Jordan was one of the knights of William the Lion who, along with the king himself, were captured by English forces at the Battle of Alnwick, 1174, as was also Waldeve of Biggar, son of Baldwin Flamang. I have suggested in the book *Exploring the True Heritage of the Fleming Family Name* (pp. 178-182 and 241-257) that Jordan had first come to Scotland during the reign of David I, and that earlier he had been sheriff of Copeland and Egremont Castle in Cumberland under William fitz Duncan, nephew of David I of Scotland. William and Walter Flandrensis, who I surmise were Jordan's brothers, held the offices of steward and chamberlain, respectively, in William fitz Duncan's household. However, Jordan the sheriff (*Jurdano vicecomite*) is not styled *Flandrensis* in documents of St. Bees Priory as William and Walter are; thus, his being the same individual as Jordan

Flandrensis/le Flamang of Scotland must remain a matter of conjecture. On the other hand, because of his surname, Jordan le Flamang is the only reasonable alternative to Baldwin Flamang of Bigger as the male-line ancestor of the Earls of Wigton and the Lords Fleming.

Bernard le Flameng/Flandrensis: The witness list of the charter of Uchtred, son of Fergus, to Richard, son of Troite, is apparently the only surviving primary source in which the name Bernard Flandrensis occurs. (PoMS 3/28/4 *Ragg, Galloway*, pp. 218-219, 1166 x 1173, *Bernardo Flandrensi*. For the full text and also a discussion of this charter, please consult the Dumfriesshire and Galloway Natural History & Antiquarian Society, *Transactions and Journal of Proceedings 1916-1918*, Vol. V, pp. 249-255.) I have searched the pipe rolls of Cumberland and Westmorland entry by entry looking for this Bernard le Fleming and his two sons, Robert and Walter, but to no avail. I have managed to find some of the other names that occur in the charter of Uchtred, son of Fergus, in the pipe rolls of Cumberland and Westmorland, so there can be little doubt that Bernard Flandrensis was originally from Cumberland. Moreover, there can be little doubt that he would have been a descendant of the William Flandrensis in Pipe Roll 31 Henry I, who I have suggested was a brother of Stephen Flandrensis of Bratton in Devonshire, who is identified as the father of Baldwin of Biggar.

Mainard the Fleming: (*Mainardum Flandresem* fl. 1124-1153) Mainard Flandrensis was burgess of Berwick and provost of St. Andrews.

Matthew of Flanders: (*Registrum Monasterii de Passelet* pp. 103-4 *Matheo de Flandre*, late 13th century)

Adam the Fleming: (*Newbattle Registrum* #186, *Adam Flandrense*, 1208 x 1215) Adam Flandrensis was a grieve (administrative official) of Berwick.

Peter the Fleming: (*Scottish Episcopal Acta* #222, 1178 x 1184, *Petrus Flandrensis*) Peter Flandrensis held a toft at North Street, St. Andrews

Robert de Quincy: Robert de Quincy was the son of Saher de Quincy and Matilda de Senlis (daughter of Matilda of Huntingdon). Cousin of Malcolm IV and William I of Scotland. His family is believed to have originated in Cuinchy, near Béthune in French Flanders.

Robert de Béthune: *Robertus de Beton* was closely associated to Roger de Quincy during the reigns of William I and Alexander II.

Robert, son of Werenbald: (*PoMS* 1/6/282, *Roberto filio Wernebalði*) Robert, son of Werenbald was sheriff of Lanark. Werenbald is accounted a Flemish forename.

Theobald the Fleming: (*Theobaldo Flamatico*, came to Scotland c. 1150) Theobald would seem to have come to Scotland from Yorkshire in the company of Baldwin Flamang and John de Crawford (Baldwin's stepson). He is generally believed to have been the father of William de Douglas. It is not known if he was a blood relative of Baldwin Flamang. Baldwin's wife, who was earlier married to Reginald, illegitimate son of Alan of Brittany, Earl of Richmond, may have been of Flemish descent, and not Breton. Theobald, once chaplain of Earl Alan, may have been the maternal uncle of John, stepson of Baldwin.

Berowald the Fleming: (*Berovaldo Flandrensi* in a 1154 charter of Malcolm IV) Berowald Flandrensis is documented as the grandfather of Walter de Innes.

Bertolf, father of Malcolm: Bertolf was undoubtedly the progenitor of Clan Leslie. Bishop John Leslie, in his *History of Scotland* (1578), claimed that the first Leslie was one Bartholomew Leslie, who had come to Scotland from Hungary during the reign of Malcolm III. G.W.S. Barrow has effectively exposed this claim as fabrication. (See: Barrow, *Companions of the Atheling* in *Anglo-Norman Studies* 25: *Proceedings of the Battle Conference* 2002, pp. 35-47, "The earliest Leslie known to record scholars is Malcolm son of Bertolf, Bertold or Bartolf, flourishing at the end of the twelfth century, and there can be little doubt that the unfamiliar Bartolf, probably Flemish, underlies Leslie's Bartholomew.")

Everard the Fleming: (*PoMS* 3/6/20 Stringer, Earl David *Acta*, no. 44, *Everardus Flandrensis*) Everard Flandrensis was burgess of Perth. According to a charter of Canterbury Cathedral (*CCA-DCC-ChAnt/C/1100*) Everard Flandrensis was formerly burgess of Canterbury, before 1153. During the same period, Lambin the Fleming (*Lambinus Flandrensis*), son of Adam of Berghes, was a wealthy merchant and mill owner in the same city (*Antiquities of Canterbury*, Nicholas Battely, Vol. 1, p. 72). In charters of Canterbury Cathedral, Lambin the Fleming is also called Lambert Flameng (*Lambertus Flameng*). This use of the Fleming family surname is rather confusing because Lambin/Lambert would apparently not have been a member of the Fleming family that originated in Devonshire and Cornwall in the eleventh century. Is this a scribal error or was there actually another family from Flanders that took the name Fleming? Whichever the case may be, it is quite possible that it was Lambin the Fleming who later went to Scotland as *Lambino Asa*, settling at what eventually became known as Lamington. Robert, brother of Lambin Asa, settled in Robertson. Tancred, probably a man of Flemish descent, is said to have settled in Thankerton;

in Wales before c. 1130, is said to have settled in Wiston; Simon Loccard, probably another man of Flemish descent, is said to have settled in Symington; and Theobald the Fleming was granted lands along the Douglas Water near what is now the village of Douglas. Interestingly, Lamington, Roberton, Thankerton, Wiston, Symington, and Douglas are all situated south-west of Biggar in South Lanarkshire. There is an old tradition among genealogists and historians that Baldwin of Biggar was the (supposedly Flemish) leader of a colony of ethnic Flemings in Lanarkshire. I do not believe that there is any truth in this tradition. It is very doubtful that any of these men came to Scotland from Flanders—certainly Baldwin of Biggar had not—and there is no evidence whatsoever that any of them were accompanied to Scotland by a following of ethnic Flemings. I would suggest that they originally came to Scotland from England because they had been invited. King David would most likely have granted them holdings in the vicinity of one another. Be this as it may, not one of the male descendants of these “Flemings,” as far as is known, ever adopted Fleming as a surname.

Michael Flandrensis, sheriff of Edinburgh, was a son of Jordan le Flamang.

Simon Flamang/Flandrensis: According to my research, Simon Flamang would be the earliest documented male-line ancestor of the Earls of Wigton and the Lords Fleming of Scotland. Judging by Sir Simon's surname, Flamang, I would suggest that he was a son of Jordan le Flamang. Baldwin Flamang of Biggar as the father of Simon Flamang is another, but much less likely, possibility.

William Flamang/Flandrensis: (*Registrum Cartarum de Kelso* #186, dated 1228, *Willelmus Flamang*) Sir William appears in charters as early as 1195, and as late as 1229. Judging by his surname, I would

suggest that he was a younger brother of Simon Flamang. (No record of any lineal descendants.)

Richard le Fleming: (*PoMS Melr. Lib. ii, App., nos. 4, 5, 6, 7*. According to #7: *Ricardus le Flemingus*.) Richard le Fleming was the chamberlain of William de Brus. He was apparently the founder of a saltworks at Rainpatrick (Redkirk Point on the coast of the Solway Firth in Dumfries and Galloway). He was probably from Cumberland and possibly the first-born son of Jordan le Flamang. (No record of any lineal descendants.)

Waldeve of Biggar: Waldeve was the son of Baldwin of Biggar. He was undoubtedly a member of the Fleming family, although not by name. Waldeve's son was Robert of Biggar, his grandson was Hugh of Biggar, and his great-great-grandson was Nicholas of Biggar.

Anselm le Flameng/de Molle: Anselm le Fleming was lord of Molle (present-day Mow) and Wittun (Whitton) in Roxburghshire. Apparently, his son Richard adopted Scot as a surname (*Ricardus Scotus*). However, the Robert le Scot who held Scot's Manor in Abbotsley in 1236 would not seem to have been Richard's brother. There are three Robert le Scots mentioned in thirteenth-century records: one in Clerkenwell near London, a Knight Hospitaller; one in Pitchford in Shropshire; and one in Great Asby in Westmorland, perhaps the most likely candidate of the three. Henry Scot was probably the son of Robert, not Richard. In 1286, one Henry le Scot was mayor of Newcastle-upon-Tyne. Bailiffs that year were John le Fleming, John le Scot, Hugh de Carliol, and Henry de la Hay.

Bartholomew Flamang/Flandrensis: According to my research, Bartholomew was a son of Simon Flamang.

Hugh Flamang/Flandrensis: (PoMS 1/7/232 *RRS*, iii, no. 225, 15 June 1235, Hugh Fleming, son of Simon; *Registrum Episcopatus Aberdonensis*, Vol. 2, p. 268, *Hugone Flamang*) Hugh Flamang was a son of Simon Flamang. He was lord of Dalnotter (Dalmuir in West Dunbartonshire). Sworn in as a juror 12 May, 1271 (PoMS 4/38/20 *Pais. Reg.*, 191-2, *Hugonis Flandrensis*). (No record of any lineal descendants.)

Simon Flamang/Flandrensis: (PoMS 3/333/1 *Pais. Reg.*, 132, 1230 x 1246, *domino Symone Flandrensi et domino Hugone fratre ipsius*) Simon Flamang was a son of Simon Flamang. (No record of any lineal descendants.)

Patrick Flandrensis: (PoMS 3/24/2 *Glas. Reg.*, no. 171, c. 1240, *Patricio Flandrensi*) There are no clues as to how Patrick Flandrensis might fit into the Fleming pedigree.

Thomas Flandrensis: (*Registrum de Dunfermelyn* #187, 1230 x 1240, *Thoma flandrensi, senescallus de Seton*) Thomas Flandrensis would appear to have been the steward of Christopher de Seton. He was possibly the father of William le Flemyng de Seton (Ragman Rolls).

Alexander and John Flandrensis: (PoMS 4/33/13 *Moray Reg.*, no. 83, c. 1234, *Alexandro et Johanne Flandrensibus*) Alexander and John Flandrensis would appear to have been brothers, not father and son. (No record of any lineal descendants.)

William Flandrensis of Barrochan and Duncan Flandrensis: (*Registrum Sancte Marie de Neubotle*, #173, date 1293, *Willelmus flandrensem de Barruchan et Donecanus Flandrensis*) The charter does not make clear what the familial relationship between William and Duncan Flandrensis might have been. William was

probably the ancestor of the Flemings of Barrochan. He may also have been the brother or the first cousin of Robert le Fleming (See: charter of Robert I to Walter Fleming, son of William Fleming of Barrochan, 1315, printed in *Red Book of Menteith*, William Fraser, 1880, V. II, p. 147.)

Robert le Fleming/Flandrensis: According to my research, Robert le Fleming—of *Let the Deid Shaw* fame—was a son of Bartholomew Flamang. He was the father of Patrick Fleming of Biggar and Malcolm Fleming, sheriff of Dunbarton. Patrick Fleming was the male-line ancestor of John, Lord Fleming, 6th Earl of Wigton (1671-1744).

Michael le Fleming/Flandrensis: He was a brother of Robert le Fleming and the father of John and Gilbert le Fleming. His name is in the Ragman Rolls of 1296.

Simon Flandrensis: (*Registrum Monasterii de Passelet* p. 64, dated 1284, *Domino Simonis Flandrensis*) This Simon would likely have been a son of Bartholomew Flamang or, perhaps, a son of either of Bartholomew's brothers, Hugh and Simon. (No record of any lineal descendants.)

Hugh and Simon. (No record of any lineal descendants.)

William le Fleming of Seton: Ragman Rolls 1296. (No record of any lineal descendants.)

William le Fleming of Dunbarton: Ragman Rolls 1296. (No record of any lineal descendants.)

Walter le Fleming of Lanark: Ragman Rolls 1296. Son of William Fleming of Barrochan.

Alan le Fleming of Ayr: Ragman Rolls 1296. (No record of any lineal descendants.)

John le Fleming of Peebles: Ragman Rolls 1296. Possibly the son of Michael le Fleming/Flandrensis, brother of Robert le Fleming/Flandrensis. (No record of any lineal descendants.)

John Fleming: Ragman Rolls 1296. Probably a different John to John le Fleming of Peebles.

Patrick le Fleming of Dunbarton: Ragman Rolls 1296. Probably the son of Robert le Fleming.



Exploring the True Heritage of the Fleming Family Name by F. Lawrence Fleming can be found on Amazon and other book seller sites. *Exploring the True Heritage of the Fleming Family Name* is a compilation which aspires to document the history of the medieval Fleming family of the British Isles. It is the edited and corrected texts of four previously published books by F. Lawrence Fleming, namely: *A Genealogical History of the Barons Slane* (2008), *A Genealogy of the Ancient Flemings* (2010), *The Ancestry of the Earl of Wigton* (2011), and *Wigton Revisited* (2014), along with various essays.

Suggested Reading

A Fleming Family with Colonial Ancestors in Virginia, Maryland and Pennsylvania, by William A. and Wallace B. Fleming.

A Record of the Family and Descendants of Robert Fleming (Who Died at Hanover, Washington Co., PA., 1802) by Samuel Fleming

Biggar and the House of Fleming by William Hunter

Exploring the True Heritage of the Fleming Family Name by F. Lawrence Fleming

Fleming Family Records by J. Montgomery Seaver

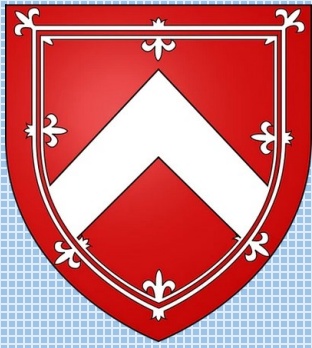
Let the Deed Show: Chronicle of the Fleming Family of Scotland, New York, and Beyond by William H. Chatfield

Scotland and the Flemish People by Alexander Fleming and Roger Mason



Wigton Revisited

By James Michael Fleming



Some historians have portrayed the Fleming clan's third chief, Thomas Fleming of Fulwood, as a weak and ineffectual leader because he sold off the earldom of Wigton and most of the estates that his

admired grandfather, Malcolm Fleming, had acquired. But closer analysis of the circumstances of his life suggests that this depiction may be unfair.

Historian J Arnold Fleming wrote in *Flemish Influence in Britain* that Thomas had "weakly ... disposed of the whole rights of his earldom for 500 pounds" and concluded that he had "squandered the family estates as fast as his grandfather had diligently and skilfully acquired them".

Professor Richard Oram suggested in his article *The Making and Breaking of a Comital Family* that Thomas may have had some form of disability that prevented him from providing the active personal leadership required to maintain the family's fortunes. He infers that Thomas "appears as a powerless, hapless cipher" of more politically astute rivals and concludes that while "Malcolm had made his career ... as a loyal agent and administrator, ... Thomas had been destroyed by his inability to serve in either capacity".

There are, however, several mitigating factors which suggest that Thomas may have defended the family's fortune reasonably well in the circumstances, given the many challenges that he faced. These included the premature death of his father; the cost burden of wars and the resultant huge ransoms; economic devastation caused by epidemics of plague; and navigating Scotland's tricky politics. In fact,

his grandfather Malcolm was also set back by these challenges in his later years.

Malcolm Fleming inexorably expanded his landholdings and power throughout his adult life, but everything changed after the Battle of Neville's Cross on 17 October 1346 when Scotland's forces were routed. He was captured by the English enemy along with his nephew (Malcolm Fleming of Biggar) and King David II. Malcolm, possibly injured in the battle, managed to return to Scotland within months by arranging his own ransom (and perhaps that of his nephew). He later granted an estate at Kilsyth and Dalzell to his former gaoler, Robert de la Vale, presumably honouring the arrangement that had secured his freedom. Thereafter Malcolm's political influence waned because the King remained a prisoner for a further eleven years, during which his rival and nephew Robert Stewart functioned as Scotland's Guardian.

In 1351 Thomas Fleming served as one of the hostages who secured the king's temporary release to present his ransom proposal to the Scottish Parliament. His late father John may have been a victim of the recent plague epidemic that had killed a third of Scotland's population and triggered an economic crisis. Malcolm Fleming was among a minority of this Parliament who supported the king's proposal to oust Robert Stewart as his heir, so he lost favour with Stewart.

Six years later, Thomas was again one of twenty hostages who went to England as security for the king's ransom, which Scotland's Parliament had agreed to pay in ten annual instalments of 10,000 merks. At this time, his grandfather, Malcolm suffered the indignity of being replaced as governor of Dumbarton Castle by Sir John

Danielston (his son-in-law and staunch supporter of Robert Stewart) to whom he also transferred his estates at Kilmaronock and Inchaillock.

It may have been the loss of his considerable income from the Dumbarton Castle governorship that prompted Malcolm to sell to his nephew Malcolm Fleming of Biggar a 200-pound mortgage. Oram speculates that he may have initiated this sale to raise the money required to finance Thomas' residence in England as hostage. Malcolm Fleming died in about 1362, around the time that Scotland suffered another bout of the black death plague.

The king's ransom payments placed great strain on all Scottish taxpayers and by 1363 there were insufficient funds to pay the annual instalment. Nevertheless, King David secured the hostages' release by offering to bequeath the Scottish crown to the English King Edward III or one of his sons. It is very unlikely that David or his Parliament had any intention of honouring this offer, but it served its purpose.

On his return to Scotland, Thomas Fleming (as heir to his late grandfather) was confirmed as 2nd Earl of Wigtown, a legacy that was already under great political and financial strain. Due to his long absence, he had gained neither military experience nor his grandfather's nous as an administrative leader in Wigtownshire. He therefore lacked the skills and status required to gain local support for his position as earl.

Another challenge that he faced was the pressing need to invest in maintaining and enhancing his estates. For example, the old Comyn castle at Cumbernauld was now decrepit, so there was an urgent need to build its replacement. In these circumstances it would make sense to sell some assets in order to retain and secure the core estates.

The 1367 charter confirming Thomas as Earl of Wigtown relied on the terms of the original grant of the earldom to his grandfather – *“as formerly Malcolm Fleming, Earl of Wigtown, grandfather of the aforesaid Thomas, held or possessed”*. This meant that it would pass on his death to *“the heirs-male of his body”*. Since he had produced no children, it was inevitable that the earldom's estates and title would revert to the king upon Thomas' death. While his non-Wigtown estates would be transferred to an heir, the earldom was a dead asset. In these circumstances, his 1371 decision to sell it for 500 pounds looks more like a sound business decision than a failure of leadership. By this master stroke he had transformed an asset that was practically worthless to him into a considerable sum of useful money. During the following year he leased properties in the Barony of Lenzie to Sir Robert Erskine and also mortgaged them to William Boyd in order to raise 80 pounds. Boyd immediately sold this mortgage to Thomas' wealthy and influential cousin and heir, Malcolm Fleming of Biggar, who was Sheriff of Edinburgh, Governor of Edinburgh Castle and Chamberlain of Scotland.

It was no doubt clear to both childless Thomas and his powerful cousin that Malcolm's family would eventually inherit Thomas' remaining estates. The Lenzie lease and mortgage arrangements hint that they were already cooperating on a plan for a smooth handover; and to enhance the estates in the meantime. It seems likely that Malcolm's 80 pounds and the 500 pounds raised through the sale of the earldom and its estates were invested in the construction of Cumbernauld Castle, which commenced at about this time.

Ten years later the handover plan was largely completed when, on 13 September 1382, Thomas resigned his interest in the Baronies of Lenzie and Cumbernauld (along with other estates) in favour of his cousin and heir, Malcolm. Thomas retained only his home at Fulwood, but this would eventually be sold into the Sempill (Semple) family (probably by his executor soon after Thomas' death).

Unlike his forebears and close relatives, Thomas Fleming never held high office; apparently never went into battle; and did not grow his family's wealth. While he was not the family's greatest leader, he dutifully represented it as a volunteer hostage for the king and competently consolidated and maintained the family's portfolio in exceedingly difficult circumstances. In cooperation with his heir, he managed to smoothly transfer his inheritance within the extended family, thus providing a sound foundation for the clan's future.



James Michael Fleming is a retired Customs Manager and lives on Sydney's lower north shore. He began researching his family history in 1983 and has been a member of the Society of Australian Genealogists since then. Aside from genealogy he enjoys travelling and singing baritone in two choirs. He is the Historian of the Clan Fleming Scottish Society.

Suggested Videos & Podcasts

Clan Fleming <https://youtu.be/g9T5rhWuKSc?si=DArqzBIBJOXQ3sZd>

Fleming Coat of Arms & Family Crest - Symbols, Bearers, History https://youtu.be/cy8gB-l5Lrg?si=IJeyRh8pvpqGxQh_

These Four Scottish Clans Were From Flanders! <https://youtu.be/ednCtmg6bwE?si=3hVkxpxl7W7B-R1f>

Tweedie Clan vs. Clan Fleming Scottish Clan Feud https://youtu.be/II7JjyGIHoM?si=6_sdzdmwMQJVFtxG



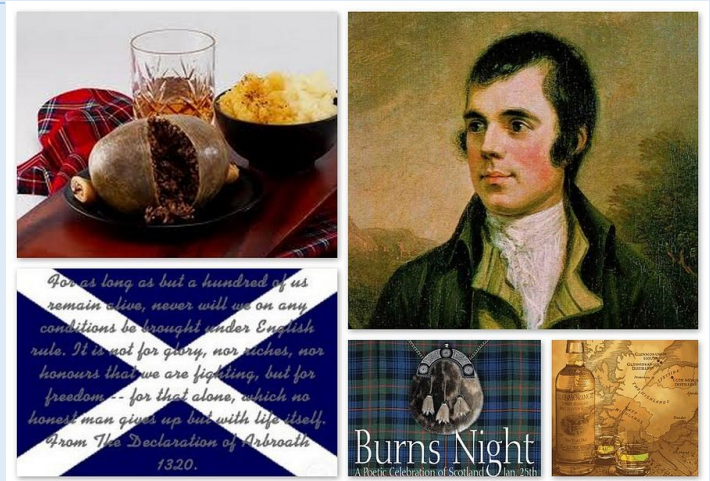
Celebrating Robert Burns

by Lyndsay Fleming

Burns Night is a treasured civil holiday, observed by Scottish peoples all over the globe. What is Burns Night? How is it celebrated? The answer is varied from celebration to celebration, as each Burns Night can look very different. Some families have time honored traditions and grand feasts, whereas others may tone down the formality and have a more casual affair. However you chose to celebrate Burns Night, there are a few must-haves; Poetry, Haggis, Neeps, and Tatties.

Burns Night is a celebration of the life works of national Scottish poet, Robert "Rabbie" Burns, born Jan. 25th, 1759, in Alloway, Scotland and died Jul. 21st, 1796, in Dumfries, Scotland. Robert Burns was just 37 years old at his passing, having been a sickly man most of his life. Although his time was short, he continues to be a widely celebrated poet. If you have ever heard "Auld Lang Syne" sung on New Years Day, then you know Burns; who wrote that over 250 years ago. Some other popular works of Burns include *Address to a Haggis*, *My Heart's in the Highlands*, and *A Red, Red Rose*.

How is Burns Night celebrated? How did it begin? Even though Burns died on July 21st, his friends and family began celebrating



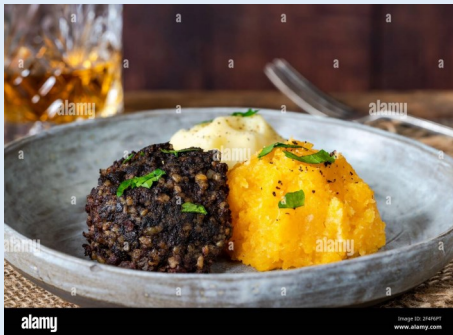
his life on July 25th in 1801, the fifth anniversary of his death. What began as a memorial gathering has since grew into a cultural staple of Scottish Heritage. His friends gathered at what is now called Burns Cottage in Alloway, near Ayr, where he was born, to honor his memory. During this gathering, they read aloud some of his works and poetry. One poem, 'Address to a Haggis,' was recited as they dined on haggis and a sheep's head. Unbeknown to them, this event marked the beginning of a tradition that has endured for 200 years and continues to be celebrated today.

A more Modern celebration could include guests gathering as at any informal function and the host says a few words of introduction before everyone is seated and the Selkirk Grace is said.



A starter of soup, usually a Scotch broth or Cock-a-Leekie, is eaten,

before the centerpiece of the meal, a haggis, is brought in while a piper plays the bagpipes. The host then recites 'Address to a Haggis' and at the lines 'His knife see rustic Labour dicht, An' cut you up wi' ready slicht', draws and cleans a knife before plunging it into the haggis, slicing it open from end to end in dramatic fashion. A toast is then proposed to the haggis.



Mashed potatoes (chumpit tatties) and turnips (bashed neeps)

traditionally accompany the haggis. At the close of the meal, which could be a



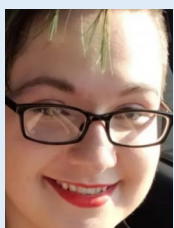
traditional Scottish dish such as Cranachan served, or even oatcakes and cheese.

Whisky tends to be the tipple of choice on Burns Night - both malts and blends are typically served at the table. There is some debate over whether whisky should be poured over the haggis, with some people arguing that it hides the unique taste of the dish. Alternatively, those who do not like whisky might want to try red wine with their meal. The flavor and texture of haggis tends to make this a better option than white or other varieties.



Whichever spirit you chose, drink till the tomfoolery ensues! When the meal is over, one of the guests makes a speech commemorating Burns and proposes a toast to the great man, known as the Immortal Memory. A toast is then made to the lassies in recognition of Burns' fondness for the fairer sex and sometimes a female guest will reply with a humorous toast to the laddies. Following the speeches there may be singing of songs by Burns and occasionally guests take to the floor in a whirl of Burns Scottish country dancing known as a ceilidh, although this is not a normal part of a Burns supper.

A traditional Burns Night sees revelers eating, chatting and laughing together with music playing in the background. A main part of Burns Night is the entertainment, live bands are common. In addition, entertainment can include performances of Robert Burns' poems or songs such as "*Rantin' Rovin' Robin*" or "*A Red, Red Rose*", though it is often said that no Burns Night is complete without a recital of "*Tam O' Shanter*". At the end of Burns Night festivities, the host will then thank everyone for their attendance. This can lead to a vote of thanks, reciprocal remarks and a final toast. Last, but certainly not least, the supper ends with attendees linking arms to form a circle and singing the famous Scottish song "*Auld Lang Syne*". The lyrics of this timeless piece are credited to the work of Robert Burns and it serves as an opportunity to foster a sense of community before guests leave. So, however you chose to celebrate the life and works of Robert Burns, gather your loved ones and get ready for a night of fun and feast! The most important thing about a Burns Supper is to have fun. After all, the man you're paying tribute to was certainly not averse to a wee party himself!



Lyndsay Fleming is CFSS membership director and secretary. She is also an aspiring writer and musician.



Yield: 6 servings

Prep time: 15 minutes

Cook time: 45 minutes

You can make rumbledethumps the day before and heat it up...for those busy days!

Ingredients

Potatoes | 21 ounces, peeled, boiled, and mashed, or leftovers

Rutabaga, or Swede | 14 ounces, peeled, boiled, and mashed

Cabbage, Savoy or Kale | 9 ounces, finely sliced

Unsalted Butter | 3 ounces, softened, divided

Cheddar cheese | 1 ounce, grated

Kosher salt and Pepper | to taste

Directions

1. Preheat oven to 350°F or 180°C. Combine mashed potatoes and turnips into a large bowl and set aside.
2. Melt 2 ounces of butter in a frying pan over medium heat. Add finely sliced Cabbage or kale and cook gently for several minutes until softened but not brown.
3. Add cooked cabbage to the bowl of potatoes and turnips, along with the remaining butter and mashed together thoroughly. Season with salt and pepper.
4. Place mashed mixture into ovenproof baking dish and sprinkle the top with the grated cheese. Cover with a lid or foil and bake in the oven for 35 minutes or until heated through.
5. Remove lid or foil and cook for another 5 minutes, or until the top started to become crispy. Serve piping hot as main dish or side.



Kids Corner

BY SCOTLAND IN THE CLASS

word match

Match the Scots Dialect Word to the English word

LADS	PRETTY
BONNIE	HAVE
LASSES	SALT
AROON	BOYS
WI'	ENOUGH
SAUT	OF
DOON	GIRLS
LASS	GIRL
'O	AROUND
HAE	WITH
ENOU'	DOWN



Burns's Night Vocab!

What is Burns' Night and who is Robert Burns?

Robert Burns was a Scottish poet who lived over 200 years ago. His most famous poem 'Auld Lang Syne' is sung all over the world on New Year's Eve. Many of his poems were about falling in Love such as 'A Red Red Rose'.

Nowadays every year on Robert Burns' birthday, January 25th, people all over the world gather to celebrate what they call Burn's night. They enjoy a 'Burn's Supper' which includes a traditional meal of haggis and tatties.

You may be wondering what Haggis and tatties are? In fact if you read some of Burns' poems you may be surprised that some words are not familiar to you. That's because Robert Burns wrote in his native language of Scots Dialect.



Free Website

Find More FREE Scottish Cultural Heritage resources for children and teachers at scotlandintheclub.com



Traveling in Scotland

by Laura MacKenzie

Scotland can guarantee you one thing when you do eventually visit.... you will fall in love.

With its majestic mountains, glorious glens, haunting castles, landscapes that feel other worldly, beaches that look like the Caribbean (although definitely a wee bit colder), steeped in history and topped off with a dram or two you will be sure to leave a piece of your heart behind.

For those of you who have already visited then you know exactly the feeling of contentment and yearning for more of what Scotland has to offer.

As a Scottish tour guide, I hope to share with you some helpful hints and tips in order to make the most of your visit.

Most will be travelling into Glasgow or Edinburgh airport (perhaps via London/Dublin) and seeing the cities is a must however be sure to allow yourself time to explore beyond and into the Highlands and Islands. Many day trips can be arranged from your accommodation in the cities.

To truly see Scotland please ensure that you allow yourself the luxury of time. Often people only allow a few days, and you will find yourself quickly planning a return trip. Although we are a “wee” country with a population of only 5.5 million to navigate your way through the country, its best to factor in some overnights out with the cities. Often its forgotten that you can even start your Scottish adventure further north by flying into Inverness airport. A recommended length of visit would be two weeks in Scotland, which you can top and tail in the cities.



Although hiring a car is an option, navigating Scotland’s winding single track roads can be challenging, and often you miss the beauty while spending the time focusing on the roads and end destination. Locals have been known to witness some questionable and dangerous driving from hire cars and campers. Public transport is excellent for getting from city to city however this mode of transport is more challenging if you want to go off the beaten track or explore the more remote parts of Scotland. For the best experience, if you are able, is to have a tour guide to take you on the journey then you can sit back and relax while they not only navigate through Scotland with confidence but can also share their wealth of knowledge on history, locations and local recommendations

In advance of your visit, it’s recommended to do a bit of research, whether it’s tracing some of your ancestry, interests such as hiking, fishing, whisky and highlighting locations that you have seen online or been recommended by others. Your tour operator and guide would love to have this information in advance to enable them to customise your tour and even have a few extra recommendations up their sleeves. One of my favourite things is getting to know my clients’ personal interests and adapting or adding unexpected locations while on tour.

Locations.... The list is endless. I live and breathe Scotland and still have a “to do” list. However, I will mention some areas I think worth considering.

Edinburgh is usually already on the radar being the capital. Spending time around the once walled Old Town and New Town (built late 1700s) you will learn of the challenges medieval Scots faced. Take a wander up the Royal Mile from Holyrood Palace to Edinburgh Castle, known as “The defender of the nation”, strategically positioned at the top on the dormant volcanic rock.



The world-famous Fringe festival takes place during the month of August in Edinburgh city centre with shows and performances in every nook and cranny of the city. I am talking pubs, libraries, theatres, street performances, churches you name it. It's a vibrant and intoxicating time for the city however, if that's not what you are looking for then best to avoid the month of August or perhaps plan a day trip instead. In addition, the mesmerising Edinburgh Military Tattoo takes place in August too. Be sure to book your ticket in advance and be aware this is an open-air event (in the varying Scottish weather).

Our largest city is in fact Glasgow with an abundance of culture, food, events and shopping. Just a few places worth a visit are

Kelvingrove Art Gallery, Glasgow Cathedral or wander the cities mural trail (many of which are free city attractions).



To experience some live traditional Scottish music, Inverness, the capital of the highlands, delivers with venues like Hootenanny's which offers music 7 nights a



week and it can get pretty lively. Other Inverness locations such as MacGregors and the Highlander bar are worth a visit. Both Glasgow and Edinburgh will not be on short supply of music venues with a variety of music types. If you fancy trying some Scottish Ceilidh dancing, there are regular events at Sloan's in Glasgow or Stramash in Edinburgh. There will be people on hand to talk you through the dances, but the best advice is let your hair down and enjoy. You will be sure to build up sweat.



Let's leave the cities behind and move into the other breathtaking locations that Scotland has to offer....

Scotland perhaps unexpectedly has beaches with white sands and turquoise waters. To name a few of my favourites Luskentyre Beach in the Outer Hebrides on the Isle of Harris, Achmelvich Bay on the northwest coast and Calgary Bay on the Isle of Mull. If you are brave enough to take a dip in the cold waters, you will be left feeling exhilarated and liberated.



Home to the UK's highest mountains Scotland's highlands has no shortage of magnificent views, hikes and trails. Although not all are for the faint hearted and require a level of experience there are ways to enjoy smaller hikes and low-level walks. I would highly recommend factoring this into your time in Scotland. We are blessed with untouched wilderness that will reconnect you to nature and rewild your soul. In fact, a unique law in Scotland allows us the "right to roam" which draws walkers from all over the world to visit wither it be taking on long distance walks like the West Highland way or tackling a Munro (Scotland's highest mountain

category). However, we are passionate about protecting our wildlife and landscapes and do ask that you read and understand in advance the "Scottish outdoor access code".

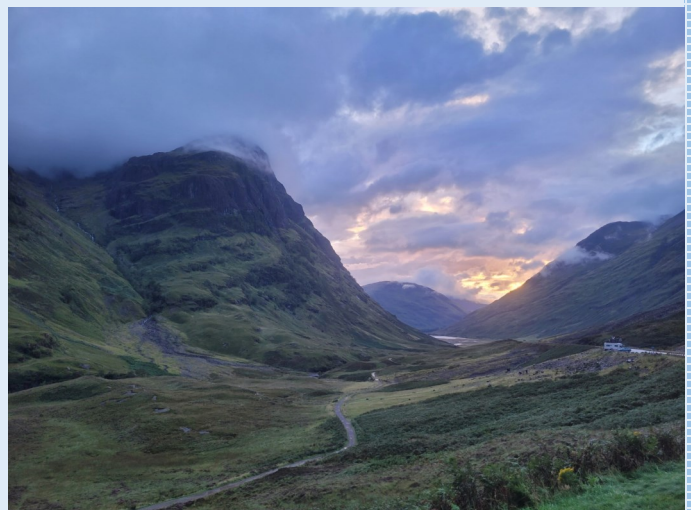
<https://www.outdooraccess-scotland.scot/>

The best website for inspiration for walks of all levels of distances and ability is walk highlands:

<https://www.walkhighlands.co.uk/>

Some of my favourite areas for spectacular landscapes and soul nourishing walking is Glencoe, Isle of Skye, Torridon and the Cairngorms national park.

Neolithic Scotland – it is believed at one point to be the Neolithic heart of the UK. Orkneys UNESCO world heritage site is formed by four sites. The ring of Brodgar, Skara Brae, Maeshowe and the Standing Stones of Stenness. These sites located on the Orkney Islands date back over 5000 years ago making them older than Stonehenge and the Pyramids of Giza. With standing circles, ceremonial henges, burial tombs and ancient villages it is a fascinating location. The dark skies of Orkney make this an ideal spot even today for star gazing and possible aurora borealis while stepping in the footsteps of our Neolithic ancestors.



It is estimated that Scotland has over 2000 castles and castle ruins and over 30,000 Lochs (Scottish word for lake). They have a varied history with clan clashes, ghost stories, invasions and abandonment due to war and power struggles. If you have any Scottish ancestry, be sure to look up potential castles with links to your heritage and then plan a visit. It is worth noting that not all castles are accessible. Some are privately owned; some can be booked by appointment, and many are looked after by Historic Environment Scotland and the National Trust for Scotland who help protect and maintain many of our castles in order for us to be able to visit now and for many years to come. Some of the most iconic castles to visit in Scotland are Dunnottar Castle, Eilean Donan Castle, Urquhart Castle, Stirling Castle, Falkland Palace, Castle Tioram and Dunrobin Castle.



Perhaps the most famous of Lochs in Scotland is Loch Ness thanks to our friendly Loch Ness Monster “Nessie”, however, my advice is that there is an abundance of beautiful lochs that will be quieter and worth a visit with exquisite beauty. The lazily named Loch Lochy or hilarious Loch Drunkie... Check out Loch Awe, Loch Tay, Loch Fyne, Loch Ard, Loch Venachar, Loch Katrine, Loch Morlich, and Loch Lomond.

Scottish weather can often be a bit “Dreich” so come prepared with layers and for all

eventualities. It’s often said that our rainy season is January through to December. However, each season offers its own unique interpretation of our beautiful country. It can often be best to visit Scotland during the spring (March – May) and fall seasons (September to November) if you want to avoid crowds. However, June, July and August are typically our warmest months however be warned the infamous Scottish midge makes their appearance during these months too. More importantly come with an adventurous spirit and attitude. You will be sure to enjoy Scotland wither its glorious sunshine or misty and moody. Remember today’s rain is tomorrow’s whisky.

On the topic of Whisky (or Scotch to our friends over the water) you will not have to venture far to taste a dram of Scotland’s national drink. Scotland has more than 150 distilleries, making it the world's leader in whisky production. The distilleries are spread across five whisky-producing regions: Campbeltown, Highland, Islay, Lowland, and Speyside.

I do recommend a distillery tour and if you want to make whisky a focus over a day or two the region with the most concentrated distilleries and arguably the most famous whisky region, then Speyside is the region you want to visit. You can even smell it in the air. Be sure to have a driver to hand as Scotland has a zero-tolerance policy on drink driving. Another whisky gem currently with 9 active distilleries on one Island is the peated region of Islay.



Your editor can highly recommend Aberlour scotch.

We certainly don't expect you to know Scottish history before you travel but my suggestion would be taking a little time to absorb some while you are here. Some of the most significant key

events is the battle of Bannockburn, and the battle of Culloden. I highly recommend a visit to Culloden Battlefield and Visitors centre. The haunting battlefield is a memorial to those lives lost on a pivotal day in history. You will discover how a bloody fight that lasted only an hour changed life in the Highlands forever.

As a self-proclaimed foodie I have an obligation to mention some of the traditional Scottish dishes worth a try when visiting such as Cranachan, Cullen Skink, Scottish tablet, Lorne or Square sausage, scotch broth (we do a good soup), shortbread and of course the traditional burns supper of Haggis, Neeps and tatties. Farm-to-table—or, indeed, sea-

to-table—is easy to find in this nation of farmers and fishermen. It's increasingly common for restaurants to display ingredient provenance on their menu. In addition, there is usually a good choice of gluten free, vegan or vegetarian. Seafood is what makes the Scottish larder shine for me. If visiting our islands or coastal towns its not to be missed. To name but a few stops worth looking out for:

Oban Seafood Hut (Green shack) or EE-USK, Oban

Kelp, Glasgow

The Oyster Shed, Isle of Skye

The Nook, Isle of Gigha

Surf n Turf, Dornoch and their pop up at Glenmorangie distillery.

Mara, fish bar and deli, Isle of Arran

It is advisable for evening meals to book in advance to avoid disappointment, especially in the more remote locations at peak season.

Don't be afraid to have a blether (chat) with the locals. In Scotland, a stranger is just a freen (friend) that you haven't met yet. For those thinking of returning Haste Ye Back.



Laura MacKenzie is a fantastic tour guide with Experienced Tours. Watch for more of her travel stories.

Love Affair with Tartans

by Bill Zima

Tartans in Scotland are more than just patterns of crisscrossed lines and vivid colors; they are the woven threads of identity, heritage, and belonging. Each tartan carries with it a story, a lineage, and a connection to the past that is as intricate as the patterns themselves. Much like the mist that curls through the glens, enveloping the land in a soft embrace, tartans wrap around the history of Scotland, binding its people to their roots, to their clans, and to a legacy that stretches back through the ages.

The origins of tartans are as old and mysterious as the Highlands themselves. Though the modern conception of tartans being tied to specific clans emerged later in Scottish history, the

use of woven, checkered cloth dates back centuries. Ancient fragments of tartan have been unearthed, showing patterns that may have been used not just for their practicality, but to signify a sense of kinship, a way of identifying one's place in a vast and rugged landscape. To don a tartan was to wear a piece of the Highlands, to carry with you a piece of your home, no matter how far you roamed.

In the mists of time, before the clans as we know them today were fully formed,

the patterns were less rigid in their associations. Colors were derived from natural dyes—bracken and moss for green, heather and berries for purple, lichen and bark for browns and tans—each hue a whisper from the land itself. The weavers, like bards, crafted their own stories into the cloth, and the result was a kaleidoscope of color that danced across the hillsides during gatherings and fairs, a visual symphony that echoed the rhythm of Scotland's landscapes.

The rise of the clans brought with it a new era for tartans. As families grew and

spread, they sought ways to identify themselves, not just through names and lands, but through something tangible, something that could be worn with pride. Tartans became



synonymous with clans, each pattern a badge of honor, a declaration of loyalty. The MacDonalds, the Campbells, the MacLeods—each had their own distinctive tartan, each color and stripe chosen to represent their unique spirit, their history, their place in the fabric of the Highlands. It was said that you could recognize a man's heritage by the tartan on his shoulder, that the lines and colors spoke of alliances, of old feuds, and of the ancient bonds that held a clan together.



Yet, tartans are not just relics of the past; they are living emblems, evolving with time. The 18th century brought tumult and upheaval to the Highlands. The Jacobite uprisings, and the subsequent ban on Highland dress, nearly unraveled the tradition entirely. But tartans, much like the people who wore them, proved resilient. They went underground, worn discreetly, cherished and passed down like secret heirlooms, until they could once again emerge into the light. And emerge they did, in a wave of romanticism that swept across Europe, igniting a renewed passion for all things Highland. Tartans became a symbol of defiance, of enduring spirit, and of a proud culture that could not be silenced.

Today, tartans weave together the old and the new, the mythical and the modern. The traditional clan patterns still carry their historic weight, yet new tartans are created every year, for families, regions, even for events and causes. To wear a tartan is to make a statement—not just about where you come from, but about what you stand

Disclaimer:

I am Autistic and my work is a blend of speculative fiction and mythology, inspired by traditional stories but shaped by my personal imagination. It is not meant as a faithful retelling or reinterpretation of any specific culture. Instead, it reflects my own creative vision and may diverge from established narratives. Please read it as a creative exploration, not an authoritative account of myth.

© 2024 The Contemporary Druid. All rights reserved. [The Contemporary Druid](#)

for. It is a declaration of connection, whether to a distant ancestor who roamed the heather-clad hills, or to a community that shares in the celebration of Scottish heritage.

Walking through the streets of Edinburgh during a festival, or standing on the shores of Skye as the sun dips below the horizon, you can see them—the swaths of color, the kilts, the scarves, the sashes, moving in rhythm with the wind. Each one tells a story, a chapter in the larger epic of Scotland. The patterns are as varied as the landscape itself, some bold and striking, others muted and subtle, yet all unmistakably Scottish. They speak of the land's rugged beauty, of the mist-shrouded mountains and the wild, untamed seas, of a culture that finds strength in its roots and beauty in its traditions.

In the end, tartans are not just fabric; they are the poetry of Scotland made visible. They are the songs of the clans, the whispers of ancient battles, and the laughter of gatherings that echo through time. To wear a tartan is to become part of that story, to add your own thread to a tapestry that has been woven across centuries. It is to carry the Highlands with you, no matter where you stand, a piece of Scotland's heart that beats in time with your own.



Announcing CFSS Tartan Design Competition

Many Flemings have asked whether our clan has an official tartan. Clan Fleming has several registered tartans with the Lyons Court, but not one specifically for our members and clan. The CFSS asked many people about the process of designing a tartan. We received just as many different answers. We decided the best way to determine our new tartan design was to ask the members for their input. The more we tossed around different ideas the more we thought it would be fun to have a tartan design competition.

We are so excited to launch a competition to design a unique tartan for Clan Fleming Scottish Society that represents our history, heritage and values. As Bill Zima mentioned in *Love Affair with Tartans*, our design should speak to our depth of feeling for Scotland and our ancestors. While competitions are meant to be fun, we truly want the winning design to represent CFSS for years to come. The design entries will be voted on by the Friends of Clan Fleming Scottish Society Facebook group to get as many votes as possible and approved by a tartan design expert. The winning designer will win a Lifetime Membership to CFSS, a value of \$500, and submitted to the Lord Lyons Court to be officially registered and recognized.

Please review the submission guidelines and requirements carefully.

- ♦ Each entry must include a statement of how the tartan was designed. Include colors, the weft (width) and warp (length) of the horizontal and vertical bands. More importantly, it should be accompanied by a discussion on how the design represents CFSS and our members. This must be submitted electronically as a pdf or doc file.
 - ♦ Submission deadline is midnight (EST) March 15, 2025 and emailed to cfss.tschakett@gmail.com.
 - ♦ DO NOT submit your design to the Friends of Clan Fleming Scottish Society Facebook page. The entry will be disqualified and removed from the page.
 - ♦ All designs will be uploaded by the CFSS board to the Friends of Clan Fleming Scottish Society Facebook page. Voting will open midnight (EST) March 23, 2025 and close at midnight (EST) on March 30, 2025.
 - ♦ The winning design will be officially announced in the April edition of *The Deed*.
- ♦ The competition is only open to members of Clan Fleming Scottish Society.
 - ♦ One entry per member. Each entry should comprise of two files.
 - ♦ Each entry must include a picture of the design submitted as a jpeg or pdf file.



What is Tartan?

Tartan is a woven fabric consisting of a pattern of crisscrossed horizontal and vertical bands, which can be in multiple colors. The earliest known tartan in Scotland can be dated to the third or fourth century AD. In other parts of the world, tartan cloth has been found dating to approximately 3000 BC. Virtually everywhere there was woven cloth, people created tartan designs. Yet only in Scotland have they been given such cultural significance (Scottish Tartans Museum and Heritage Center Inc., 2022). Repeating stripes of color across the weft (width) and the warp (length) of the fabric cross over each other to form different hues of color where they meet, giving tartan its distinctive appearance. The repetitive pattern of lines on tartan does not change throughout the whole length of the cloth. This is the 'sett' pattern, which is usually 12-15cm and repeats over and over.

Designing a Tartan

When designing a unique tartan, you could think about the following approach: Number of colors based on theme. For example: There are 7 letters in Fleming so you might decide to use 7 different colors that represent CFSS (though this would be a bit busy). Consider the number of threads per color. You could apply a number of threads to each letter of the alphabet (A=1, B=2, C=3), so that Fleming would be 1 12 5 13 9 14 7. Decide which letter to associate with each color and repeat your vertical stripes using this formula. Do the same horizontally, overlapping your vertical pattern. Keep in mind that the pattern could be going on a

number of different products, including kilts, skirts, trousers, vests, scarves, flags, banners...just about anything you can think of.

Helpful Websites

[The Scottish Register of Tartans](#)

[Free Tartan Design Tool | CLAN](#)

[Tartan Designer | StKildaStore](#)

[| USA Kilts](#)

Grandfather Mountain Highland Games & Gathering of Scottish Clans

CFSS is in the beginning stages of planning the 2025 Grandfather Mountain Highland Games & Gathering of Scottish Clans. We are registered as Clan Fleming and will be participating in as many events as possible, including a clan tent.

One of the events that are possible at Grandfather Mountain Highland Games & Gathering of Scottish Clans is the ability to hold a clan gathering. It would be amazing if we could get enough Flemings, whether members or not, to join us for the first Clan Fleming Gathering.

We need to know approximately how many are planning on attending to reserve the appropriate space for our gathering. Please shoot me an email or message just to let me know if you think you may attend. The more the merrier!

Go to [Grandfather Mountain Highland Games - The Official Website of the Grandfather Mountain Highland Games and Gathering O' Scottish Clans](#) for more details.

Upcoming Events

Hawaiian Scottish Festival & Highland Games April 5 & 6, 2025

<https://www.hawaiianscottishassociation.com/>

Las Vegas Celtic Festival and Highland Games April 12 & 13, 2025

<https://www.lasvegascelticsociety.org/>

Great Plains Renaissance and Scottish Festival April 12 & 13, 2025

<https://www.greatplainsrenfest.com/>

Tallahassee Highland Games Feb. 8 & 9, 2025

<https://tallyhighlandgames.com/>

Panama City Beach Scottish Festival & Highland Games Feb. 28—Mar. 1, 2025

<https://www.pcbsscottishfestival.com/>

Sherman Celtic Festival & Highland Games Mar. 23 & 23, 2025

<https://www.shermancelticfest.com/>

Winnipeg Scottish Festival Feb. 8 & 9, 2025

<https://winnipegsscottishfestival.com/>

For a complete list of upcoming events visit COSCA at [GAMES | COSCA](#)



CFSS is an active member of Council of Scottish Clans & Associations. The mission of Council of Scottish Clans & Associations (COSCA) is to represent the interests of Scottish clan and family associations and our other heritage member organizations across the USA and internationally—in the process promoting our shared Scottish heritage and culture through all forms of public education.

CFSS Executive Council & High Council Members

Reggie Chambers

CFSS President

e: cfss.president@gmail.com

Tammy Schakett

CFSS Senior Vice President/Treasurer

e: cfss.treasurer@gmail.com

James Fleming

CFSS Vice President/Historian

e: cfss.historian@gmail.com

Scott Fleming

CFSS Sergeant at Arms

e: cfss.sergeantatarms@gmail.com

David Fleming

CFSS Liaison to Lyons Court/Special Council

e: cfss.liasion-lyons-court@gmail.com

Lyndsay Fleming

Membership Director/Secretary

E: cfss.secretary@gmail.com



GET IN TOUCH

e: cfss.info@gmail.com

JOIN US

www.clanflemingintl.org/join



THE DEED
The Newsletter of the Clan Fleming Scottish Society