

# DOWNLOAD PDF EDINBURGH CONNECTION : MOHEGANS AND HIGHLAND GAELS IN SCOTLAND.

## Chapter 1 : Cycles of Conquest and Colonization - Oxford Scholarship

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Scots law Scotland retains Scots Law , its own unique legal system, based on Roman law , which combines features of both civil law and common law. The terms of union with England specified the retention of separate systems. The barristers are called advocates, and the judges of the high court for civil cases are also the judges for the high court for criminal cases. Formerly, there were several regional law systems in Scotland, one of which was Udal Law also called allodail or odal law in Shetland and Orkney. This was a direct descendant of Old Norse Law, but was abolished in 1707. Despite this, Scottish courts have acknowledged the supremacy of udal law in some property cases as recently as the 19th century. There is a movement to restore udal law [1] to the islands as part of a devolution of power from Edinburgh to Shetland and Orkney. Various systems based on common Celtic Law also survived in the Highlands until the 18th century. Banking and currency[ edit ] Main article: Economy of Scotland Banking in Scotland also features unique characteristics. Although the Bank of England remains the central bank for the UK Government, three Scottish corporate banks still issue their own banknotes: Scotland cannot compete in the Olympic Games independently however, and in athletics , Scotland has competed for the Celtic Cup, against teams from Wales and Ireland, since the inaugural event in 1974. Scotland has 4 professional ice hockey teams that compete in the Elite Ice Hockey League. Scottish cricket is a minority game. Scottish literature Three great men of Scottish literature: The earliest extant literature written in what is now Scotland, was composed in Brythonic speech in the sixth century and has survived as part of Welsh literature. As the state of Alba developed into the kingdom of Scotland from the eighth century, there was a flourishing literary elite who regularly produced texts in both Gaelic and Latin, sharing a common literary culture with Ireland and elsewhere. These were joined in the fifteenth century by Scots prose works. Barrie and George MacDonald. The leading figure, Hugh MacDiarmid , attempted to revive the Scots language as a medium for serious literature.

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## Chapter 2 : Identifying the Highland Scots: Nineteenth century immigrants in Nova Scotia

*Scotland is rich in royal connections - a few of our favorites: Edinburgh Castle Located on an enormous rock looming over the heart of the capital city, this 12th century castle houses Scotland's Crown Jewels, the Stone of Destiny, the National War Museum of Scotland and much more.*

In this form, it is more common in the Lowlands, but it is widespread in Scotland in different forms. In the Highlands, it was rendered as MacAndrew, of medieval Scottish origin. There are a number of suggested origins for William but research points to the Normans in Italy. It is known that More On the north east side the land falls steeply down to the burn, once called Buthenot, and on the south side it slopes more More Armstrong History The Armstrong name has a mythological origin, in that it is said their heroic progenitor, Fairbairn, saved his king of Scotland in battle, and not from a wild beast as is the case with another Border clan - the Turnbells. It is said that, dressed in full armour, he lifted the king onto his own More Arthur Clan Arthur, Scottish Gaelic: Clann Artair , is a highland Scottish clan that once held lands on the shores of Loch Awe opposite Inishail. The clan has been described as one of the oldest clans in Argyll. Clan Arthur and Clan Campbell share a common origin, and at one point the MacArthurs challenged the seniority of More As a consequence of this role, the Bannermans held the rank of knights banneret, a title conferred on people of particular military More Barclay Origins of the clan Since the eighteenth century, Barclay historians, noted for their low level in medieval scholarship, have assumed the Scottish family Barclay de Berchelai is a branch of one of the two Anglo-Norman families of de Berkeley of Berkeley in Gloucestershire, without any evidence which would link the Scottish and English families. A more plausible More The name seems likely to have been assumed from Borthwick Water in Roxburghshire. Boyd Origins of the clan There are two main theories on the origin of the name. The fess-chequey see Heraldry supports More Boyle Origins There is little doubt that the de Beauvilles or de Boyville came to Britain following the Norman conquest of They settled in Wales and Cumberland initially, though some of the Welsh line later travelled to Ireland and are the ancestors of the Earls of Cork and Shannon. In Hugh de Morville was granted the More Much of the early Brodie records were destroyed when Clan Gordon pillaged and burnt Brodie Castle in It is known that the Brodies were always about since records began. From this it has been presumed that the Brodies are ancient, probably More Broun Origins of the Name As well as the name being Scottish, Broun or Brown is also common name in Old English charters as Brun from an adjective meaning brown or dark red. A family of this name More The first Robert de Brus in Great Britain accompanied William the Conqueror in and died, it is believed, around However, it was his son, also Robert de Brus known as Robert le More The first recorded Buchan was Ricardus de Buchan, clerk of the bishopric of Aberdeen around and in William de Buchan is recorded as More Origins of the Clan Clan Buchanan has occupied the More The Saxon Burford family held lands in Bedfordshire prior to Alternatively, it has been suggested that the name derives from Burnet, a French name recorded More The Clan Cameron lands are in Lochaber and within their lands is the mountain Ben Nevis which is the highest mountain in the British Isles. Origin of the clan The origins More While the clan is recognised by the Standing Council of Scottish Chiefs, the clan does not have a clan chief recognised by the Standing Council of Scottish Chiefs. The byname kambel is recorded at this time. Fanciful reconstructions derive it from the French More The family who adopted this name however, were originally known under an earlier adopted placename of Balinhard which is also in Angus. The Balinhardts can be found in records from In John of Balinhard was granted the lands and barony More There is some speculation as to the origin of the name Cathcart. Others believe it means, More Charteris Origins of the Name Chartres, the French city famed for its cathedral, is claimed as the origin of this name. William, a son of the Lord of Chartres, is said to have come to England with the Norman Conquest, and his son or grandson came north to Scotland with the retinue of David I. Chattan Origin of name The origin of the name Chattan is disputed. There are three main theories The name derives from the Catti, a tribe of Gauls, driven out by the advancing Romans. The name is taken

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from Cait, an ancient name for the present counties of Caithness and Sutherland. The clan derives its name from Gillchattan Mor, baillie of More Chisholm Origins of the Clan The early Scottish Chisholms were not to be found in the Highlands, but owned land near the English border. It is also believed that some people of the name MacEacherns changed their name to Cochrane when they came to the Scottish Lowlands to conceal their identity. Another theory is that after fighting so ferociously in More Around , Luss, on Loch Lomond, was More Colville might also have come from the French word More The family owned lands in the counties of Edinburgh and Roxburgh. The first known person of the Cranstoun family was Elfric de Cranstoun who was a witness to a charter by William the Lion in Holyrood in about Around that time More Crawford Clan Crawford is an ancient lowland House recognised by the Court of the Lord Lyon, which is the heraldic authority of Scotland, as an armigerous clan. The clan is More Crichton Clan History The lands of Kreitton formed one of the earliest baronies around Edinburgh and are mentioned in charters of the early 12th century. These names were relatively frequent in Norfolk, Lincolnshire, and Yorkshire in the twelfth More Warnebold was granted the lands of Cunninghame by Hugh de Morville in around Robertus received the lands of Cunningham between the years and More The Darrochs settled around Stirling. In the 18th century we find important families like the More Douglas Clan Douglas, also referred to as the House of Douglas, is an ancient family from the Scottish Lowlands taking its name from Douglas, South Lanarkshire, and thence spreading through the Scottish Borderland, Angus, Lothian and beyond. The clan does not currently have a chief, therefore it is considered an Armigerous clan. Clan crest of Clan Douglas The More This disregards accepted history that Edgar and Margaret More In this title was deprived from him by William the Conqueror and he fled back to More Once widely regarded as one of the most noble in the British Empire. The fortunes of the family are now almost lost, with its lands sold to the state, its castles reclaimed and its stately homes either bought by the state, More Rather, a younger son of the Earls of Strathearn was granted the existing lands of Durie from the Gaelic for a small or black stream and took the name. Little is known of the early history of Clan Eliott because few records survive. The people of the Clan Elphinstone are believed to have originated from More The name is believed to be ancient or Old British for green rising ground. Fergusson History of the clan Before the 18th century, at least five groups of Fergusons possessed lands and lived in the style of a clan under their respective chiefs in Argyll, Perthshire, Aberdeenshire, Galloway, and Carrick. Forrester Clan Forrester is a Lowland Scottish clan. The clan is an armigerous clan, and has no position under Scots law, because there is no chief recognised by the Lord Lyon King of Arms. The founder of the clan is believed to be More It is Sir Alexander Fraser descendants whom are the chief line of the Fraser clan. The current chief of the clan is Simon Fraser, More Fraser Clan Fraser Scottish Gaelic: Clan Frasier is a Scottish clan of French origin. Since its founding, the Clan has dominated local politics and been active in every major military More The surname denoted the ethnic differences between the Gaels who migrated to Scotland in about the fifth century and the native Welsh speaking Britons of the Kingdom of Strathclyde. Gayre Origins of the Clan There are several theories as to the origin of the name Gayre. The first is that it is a name of Celtic origin. However it is now believed that the name hails from Cornwall in the south of England, where the de Ke Kayres were lords of many manors. The name as More The Gordon clan is originally from Normandy, where their ancestors are said to have had large possessions. From the great antiquity of the race, many fabulous accounts have been given of the descent of the Gordons. Some derive them from a More Legend suggests that the Roman Antonine Wall, which forged the divide between Roman Britannia and the unconquered highlands, was broken by Graeme sic. This, unfortunately, might never be proven, More Grant Clan Grant is a Highland Scottish clan which inhabited land in Northern Scotland since , although the clan is known to have existed farther back than that. During the various times of personal financial hardship in Scotland particularly in the aftermath of the Jacobite rebellions many Grants moved elsewhere, mostly across the former British Empire More Outlawed for nearly two hundred years after losing their lands in a long power struggle with the Clan Campbell, the Clan Gregor claims descent from Constantin and wife and cousin Malvina, first son of Dounagallas and wife Spontana daughter of a High King of Ireland More Grierson Clan Grierson is a lowland

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Scottish clan. The surname Grierson is a patronymic form of the medieval Scottish personal name Grier which is a form of the personal name Gregory. It has been speculated by some that they may descend from the same line as Clan Gregor, however this is refuted by others.

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### Chapter 3 : Scottish Americans - WikiVisually

*In May of every second year, competitors and visitors from Scotland, the USA, and across Canada descend on Vancouver for a competitive festival of Gaelic music, drama and song. The list is endless.*

Alive and Kicking The Gaels: Alive and Kicking 02 Apr Share: From the century old Mod, through the more recent Feisean nan Gaidheal and Hebridean Celtic Festival to the imminent publication of The Great Book of Gaelic, this ancient, indigenous culture is thriving and enjoying a marvellous new flowering in Scotland. The festival is competition-based celebrating the Gaelic language and culture through music, dance, drama, arts and literature. It provides a major economic and cultural boost to the host area and attracts considerable national and international publicity. Whilst the Mod is a competitive event it also provides the opportunity for Gaels and non-Gaels to gather and renew old friendships and forge new ones. It has evolved organically, responding to changes in the Gaelic world and acting as an incentive for individuals and groups to develop their talents in the public arena. Over the past century, the Mod has been a significant cohesive element in keeping the Gaelic community together. Members of the Royal Family regularly attend the festival, so look out for them. Roots revival A more recent initiative to preserve and celebrate the culture is the Feisean nan Gaidheal. Fis pronounced plural Fisean is the Gaelic for a festival or feast. The word has become associated with the Fis movement: Gaelic arts tuition festivals, mainly for young people, which take place throughout Scotland. The Fis movement came about in when a group of parents on the Isle of Barra seeing the local traditions dying out took it upon themselves to teach their children. As word of the success spread, many other communities across the country followed suit. Dancing the long light nights away Meanwhile, on the Isle of Lewis, the Hebridean Celtic Festival has, since , become one of the most eagerly awaited attractions on the Celtic music calendar. Held in mid July, the Festival is staged in the scenic grounds of Lews Castle, Stornoway and delivers a high quality professional programme featuring major artists from the Celtic music genre. Great emphasis is also placed on promoting Gaelic language and culture within an international programme. Since its inception in it has developed and piloted a huge range of arts and cultural initiatives to increase the visibility of Gaelic. Its success is impressive: Gaelic now contributes more than 40m to the economy every year. With publication by the innovative Edinburgh-based Canongate, a touring exhibition of the artworks starting at the Gallery of Modern Art in Glasgow in November and moving to Dublin via the USA in , a minute BBC film by Murray Grigor, a schools pack, a music CD and an events programme stretching over five years this project is set to place Gaelic well and truly on the modern cultural world map.

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### Chapter 4 : Highland: Visual Responses To Highland Scotland | Northings

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Many present day Nova Scotians with Scottish surnames, or some Scottish connection, can often be found expressing their pride with having some association with things Scottish. Although the Scotch element is only one of several ethnic groups that has contributed to the growth and development of Nova Scotian society, it is often the most visible: For the historian looking back at the settlement of Scottish immigrants in nineteenth century Nova Scotia, the real obstacle is to move beyond all the ethnic stereotypes and to find the real people who came to make a new life and new living on the shores of this province. This paper is concerned with the scraping away of myths and stereotypes surrounding the Nova Scotian Scots. In particular, this paper will not simply recount the arrival of the Scottish immigrants, rather it will hopefully acknowledge a few of the key elements of the folk-culture of these people. Looking beyond traditional generalizations should help to illuminate some of the basic traits of the actual Scottish character, from which the identity of these nineteenth century immigrants may be revealed. A study of this nature would appear to be an overwhelming task in social history - and indeed it is. This paper therefore does not purport to be comprehensive or definitive. It is important to note that there is an apparent lack of good, objective material written on the culture of the Nova Scotian Scot at least from a social historical perspective, thus the sources used in this research are vast and varied. In order to keep the scope of this study within manageable limits, the Highland Scot settlers - those Scots originating in the Highland and island areas of Scotland - will receive the primary attention here - this is not to suggest that the Highland Scot is anymore important than those immigrants which came from the Lowlands of Scotland. In an attempt to find what was, or more correctly what is, at the heart of the Highland character, this study will focus on various themes such as the Scottish emigration, the religion of the immigrants, economic factors, the language, and the arts and recreation of these people. The logical place to begin this search for the real elements of the Highland character is in the Highlands of Scotland. The Highlanders are the descendants of the Gaelic branch of Celts who entered the British Isles a few centuries before the birth of Christ. Most of these people settled in Ireland when the Romans came during the first century A. Dunn describes the emergence of a distinct Highland culture: Here, combining the missionary activities of the Christians with the military conquest of invaders, they established their own Gaelic culture. They introduced to the country their own monastic system, their own clan organization and legal code, their own forms of art, and their own Gaelic language, literature, and music. There were many changes within the next few years; among them the clan chieftains were deprived of their role in Highland society and their military power was removed, the wearing of the kilt and playing of the Highland bagpipes was also proscribed. As much as the Highlanders loved their land, this indignity was enough to make some want to leave. No longer were the clansmen able to live a life of subsistence farming, military service to their chief and cattle rustling. The clan chieftain now became a landlord and was forced to gain an economic return from the soil. Under the clan system there was a hierarchical system of familial respect where a few substantial tenant farmers rented land from a tacksman who was usually a blood relation to several of the tenants, cottars and often the chief himself. The tacksman was responsible for rallying the clansmen at a time of war and to aid the chieftain in administering land leases and providing work for the cottars and tenants. It was really a patriarchal system. Below the tenant farmers in the order of things was the cottar to whom the tenants sublet small scraps of land. These cottars, who made up much of the population of the Highland villages, laboured for the tenants growing oats, potatoes, barley, and raising black cattle. For generations, until the changes of the mid eighteenth century, this system worked smoothly. Not only was this a time for political and social changes in the Highlands, it was also a time for economic changes. The rising prices for wool and meat during the latter part of the century encouraged the landlords often the clan chiefs to clear the inland villages of people and

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lease the land in large quantities to Lowland sheep farmers. At the same time, the kelping industry saw a boom when Britain experienced a shortage of alkali made from the ash of burned kelp and used for making glass and soap. Kelp-gathering required a large labour force and so all along the West Coast and in the Hebrides, landlords were establishing crofting townships. A crofter tenant farmer held a croft of five or six acres and was expected to produce a meager agricultural subsistence from this poor land. The crofter also worked in the kelp industry - as landlords raised the rent of each croft so that the crofter was forced to seek additional means to pay the rent. The landlords made huge profits from the sale of alkaline ash. It seemed that the crofters were being overworked and taxed to death, all too often by the person they once thought of as a father figure. Sinclair sums up the situation best when he states, "In a remarkably short space of time the patriarchal system was replaced by the commercial. It appears that by the turn of the eighteenth century family was more important than clan affiliations. The clan chiefs were now to be found in the Lowland cities, or in London, living off the profits of their lands. Those left in charge of the estates the laird or factor were often Lowland Scots with no real connection to the people. The only people of importance to the Highlanders, besides family, were their priests and ministers. But for many, this was not enough to keep them home. The destruction of the clan system and its traditional agricultural society, not to mention its replacement with the crofting and kelping system, was not acceptable to many Highlanders - whether tacksman, tenant or cottar. As a result, many saw their future in the New World. There is much confusion regarding the emigration of the Highland Scots. In his study of Highland emigration to North America, J. Fearing the loss of land, social status, rights and employment, many tenant farmers decided to emigrate in the pre period. These two classes could do so quite easily because of their financial position. The cottars and crofters were not so favorably disposed economically and so they had to wait to be forced onto the ships. According to Stephen Hornsby, a crofter in had "to sell at least eight cattle or their equivalent to raise sufficient money to take his wife and three children to Cape Breton. The passengers aboard the Hector, which landed in Pictou in , were the first of the Highland Gaels to arrive in this pristine colony. Dressed in their Highland long kilts, these first settlers were piped ashore - apparently by a crafty Scot who had not paid his fare but was supported by the others who felt it important to have a piper on board - and were forced to hew a new existence in a wilderness environment. Unskilled and somewhat disillusioned by the obvious hardships that lay ahead, these pioneers quickly got to work cutting down trees and building a new settlement. It should be noted that due to the lack of forests in the Highlands, the prospect of clearing land must have been a daunting one to these settlers. By the end of the American Revolution in , the poor economic situation in the Scottish Highlands some factors of which included overpopulation in the crofting communities and the failure of the harvest saw several tenants abandoning their land and emigrating to North America. In , Highland settlers landed in Sydney, this was the first direct voyage of emigrants from Scotland to Cape Breton. Almost all of these early settlers were Gaelic speaking and were a complete mix of Roman Catholics and Presbyterians. The Hector settlers in Pictou had been Presbyterian. From that time Catholic immigrants arriving in this port were often encouraged, by fellow Catholics, to join the larger concentrations of Catholics in Antigonish County or to move further east into Cape Breton where there was a relatively equal split of Catholic and Presbyterian Highland Scots. Not all of the Highland emigrants were financially stable. It is in the period subsequent to the Napoleonic Wars in which we see the large number of destitute Scots being cleared from the Highlands and forced onto the boats. By the kelping industry in Scotland was declining and cattle prices were falling. The crofting system was in trouble as unemployment rose. Figures provided by Stephen Hornsby show that crofters were deciding to emigrate en masse - Scots arriving in Nova Scotia between and , of which settled in Cape Breton. In the late s with the kelp industry so poor, and the crofters unable to meet their increased rents, most landlords turned to sheep farming to maintain their estates. Although some of the evicted crofters and cottars found work in other townships or in the Lowlands, many were forced to emigrate. Much of this emigration came to Cape Breton. In fact, between the years of and , the population of Cape Breton increased by about 30, persons most of these were Highland Scots. Although this may seem like a lengthy discussion of the background to the immigration, it is

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indeed an over-simplification. Furthermore, to understand the essence of the Highland character and culture in Nova Scotia, it is imperative to know why they came here in the first place. By emigration from the Highlands was in serious decline. There seems to have been a myth about nineteenth century Nova Scotian Highlanders constituting a Gaelic community of self-sufficient subsistence farmers, uninterested in material progress. These settlers were concerned with survival in this new land and when the opportunity for material advancement presented itself, it was not turned down. Authors Campbell and MacLean, in their study of the Nova Scotian Scots, indicate that farming held no great attraction for the Highland pioneer: Of course the Highland Scots had been closely connected to one clan or another, but it seems that this clan system was not transplanted in the new world. Even if this had been the case, it would be hard to argue that a community of Highland clansmen ever enjoyed a state of socioeconomic equality on either side of the Atlantic. This point may seem somewhat hazy at first, but it is easily supported by the study of a Highland Scot community in nineteenth century Nova Scotia. This Gaelic speaking settlement contained both prosperous and desperate Scots living side by side. At this point it must be stated that the more prosperous settlers were almost always those who had come by choice in the pre period, thus they had a certain, albeit limited, amount of wealth to begin with. Many of these early settlers were able to travel and settle with kith and kin and so the frontlands of some Nova Scotian communities were often taken up by related families - the large numbers of Gillises, MacLellans, and MacDonalds in Southwest Margaree is but one example. In Middle River, the prosperous MacRaes and Campbells were, by the s and s, complaining of labour shortages for harvesting at their large farms. The latterly arriving Highlanders, often referred to as Backlanders because of the location and marginal quality of their small land holdings, were hesitant to work for their more wealthy neighbours. These Backlanders were forced to seek wage work outside of their poor farms in order to make ends meet. Much more could be said regarding the work ethics of the Highlanders, but one thing is clear: Where economic advantage emerged, the practical Highlander seized the opportunity. Not all were interested in material wealth, but all aspired for a relative degree of comfort. Many differences between Catholic and Presbyterians were, and still are, evident. Yet certain notions arise which reveal important similarities between these Scots in nineteenth century Nova Scotia - similarities that impart much concerning the Highland character. It is interesting to note how strong the Christian faith was amongst the Highland immigrants. They were not overly formal when it came to attitude or approach, but they were enthusiastic about spiritual things both Christian and, at times, pagan. Not unlike the situation in many areas of the Highlands of Scotland, the Nova Scotian settlers were often free from the presence of a resident priest or minister. Having arrived in , the first Highlanders at Pictou waited until before they received a Gaelic speaking minister. By that time the people had lost much of their Presbyterian identity and the younger generation had been taught only the basics of the Christian faith; yet the fire had remained. These people took their faith so seriously that when groups of Highland Catholics began to settle in Antigonish County and in Cape Breton by the early nineteenth century, many Pictou County Catholics packed up and moved eastward. Also suffering from a lack of clerical manpower, the Catholic Highlanders nonetheless clung to their faith. Unhindered by formalities and ritual, at least before the mid eighteenth century, these immigrants practiced a simpler religion. In the Bishop of Quebec came to Cape Breton, the furthest boundary of his diocese. It was quite a shock for him to find the priests dressed in lay attire and the services lacking in ceremony. Also in his visit, the Bishop was struck, albeit unfavorably, by the emotions shown by the Scots during Mass. Perhaps in this period of freedom from strict organizational control, the Highland immigrants were showing their most fundamental spiritual side, a side easier to conceal under the formality of ceremony.

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### Chapter 5 : Scottish Highlands - Wikipedia

*Few aspects of Scotland's fascinating history were as colourful, or as bloody, as the clan system. From ancient origins in the Celtic, Norse or Norman-French traditions, by the 13th century, the clans had grown firm roots in the Highlands of Scotland.*

James VI and I , c. The earliest Scottish communities in America were formed by traders and planters rather than farmer settlers. Regular contacts began with the transportation of indentured servants to the colony from Scotland, including prisoners taken in the Wars of the Three Kingdoms. Population growth and the commercialization of agriculture in Scotland encouraged mass emigration to America after the French and Indian War , [39] a conflict which had also seen the first use of Scottish Highland regiments as Indian fighters. Celtic music in the United States American bluegrass and folk music styles have some of their roots in the Appalachian ballad culture of Scotch-Irish Americans predominantly originating from the "Border Ballad" tradition of southern Scotland and northern England. Fiddle tunes from the Scottish repertoire, as they developed in the eighteenth century, and spread rapidly into British colonies, although sometimes through the medium of print rather than aurally. Some African American communities were influenced musically by the Scottish American communities in which they were embedded. Psalm-singing and gospel music have become central musical experiences for African American churchgoers and some elements of these styles were introduced, in these communities, by Scots although they were also more widespread at this time. The first foreign tongue spoken by some slaves in America was Scottish Gaelic picked up from Gaelic-speaking immigrants from the Scottish Highlands and Western Isles. Patriots and Loyalists[ edit ] The civic tradition of the Scottish Enlightenment contributed to the intellectual ferment of the American Revolution. The Scotch-Irish, who had already begun to settle beyond the Proclamation Line in the Ohio and Tennessee Valleys , were drawn into rebellion as war spread to the frontier. Uncle Sam is the national personification of the United States , and sometimes more specifically of the American government , with the first usage of the term dating from the War of The American icon Uncle Sam, who embodies the American spirit more than any other figure, was in fact based on a real man. He provided the army with beef and pork in barrels during the War of The barrels were prominently labeled "U. Emigrants and free traders[ edit ] Trade with Scotland continued to flourish after independence. The tobacco trade was overtaken in the nineteenth century by the cotton trade, with Glasgow factories exporting the finished textiles back to the United States on an industrial scale. Many qualified workers emigrated overseas, a part of which, established in Canada, later went on to the United States. Poet James Mackintosh Kennedy was called to Scotland to deliver the official poem for the th anniversary of the Battle of Bannockburn in William Faulkner won the Nobel Prize for Literature in Soldiers and statesmen[ edit ] More than , Scottish emigrants migrated to the U. Andrew Jackson and James K. Polk were what we now call Scotch-Irish presidents and products of the frontier in the period of Westward expansion. Among the most famous Scottish American soldier frontiersmen was Sam Houston , founding father of Texas. Scottish Americans fought on both sides of the Civil War , and a monument to their memory was erected in Edinburgh , Scotland, in Winfield Scott , Grant, Joseph E. Gordon were of Scottish descent, George B. Grace Murray Hopper , a rear admiral and computer scientist , was the oldest officer and highest-ranking woman in the U. He broke the world speed record in Harley , William A. Davidson, Walter Davidson, Sr. They raised five children together: Janet May, William A. Alexander Graham Bell , in partnership with Samuel Pierpont Langley , built the first machine capable of flight, the Bell-Langley airplane , in The Mercury and Gemini capsules were built by McDonnell. Ross Perot , another Scottish American entrepreneur, made his fortune from Electronic Data Systems , an outsourcing company he established in

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### Chapter 6 : Scottish Clan and Families: History of your Scottish family roots - Scotweb Information Centre

*"The Society in Scotland for the Propagation of Christian Knowledge (SSPCK) was founded in by Scottish Lowlanders for the education of Highlanders: specifically to convert them from the Gaelic language to English, from the Episcopal faith to Presbyterianism, and from latent Jacobitism to loyalty to the crown.*

There have been times when Canada was regarded as almost an extension of Scotland. A home from home Whether they came willingly to make their fortunes, or to escape the Highland Clearances, the early Scots left an indelible imprint on Canada. Less well known, but no less extraordinary were the Scots cattlemen and drovers who turned cowboys: There were others too, more famous for recording history than making it: This ancestral legacy of the early Scottish emigrants on the development of Canada meant that before , Canadians of Scottish descent were listed as a separate category from the British. Founded in , the Centre provides a focal point for anyone interested in exploring Scottish history and culture as well as the impact of Scots on other cultures and nations, especially Canada. It encourages the inclusion of Scottish themes and subject matter in academic courses, sponsors major conferences, supports a visiting speaker programme and works closely with individuals and groups in the community. Academic activities aside, what SFU is best known for, particularly in Scotland, is its award-winning pipe band. A regular attendee at the World Pipe Band Championships held each year on Glasgow Green, the Canadian contingent has taken the title no less than six times. Chief among them is the Vancouver Burns Fellowship, which was instrumental in erecting a statue of their hero in Stanley Park, a statue cast from the original moulds used for the Burns statue in Ayr. MacKenzie and began as a school of Gaelic language, Celtic arts and culture in a small log cabin overlooking St. Nowadays, the College has gained an international reputation for its contribution to the maintenance and preservation of the Gaelic language and culture. The only institution of its kind in North America, students learn fiddling, bagpiping, Gaelic and Highland Dancing, and summer festivals attract people of all backgrounds. The Baddeck estate, where Bell settled in his later years, was a source of great inspiration for Bell and many of his discoveries took place there. In May of every second year, competitors and visitors from Scotland, the USA, and across Canada descend on Vancouver for a competitive festival of Gaelic music, drama and song. The list is endless. Scotland may have Nessie, but British Columbia has Ogopogo. The British Columbia region even has its own Tartan Army. Established in , the Vancouver Tartan Army gather to watch the Scotland games and enjoy a few beers. Others have gone further in pursuit of the beautiful game with Canadian footballers having crossed the Atlantic in recent years to play for Hibernian, Hearts and Falkirk respectively. As we hope you have discovered, the relationship between Scotland and Canada has always been as rich as it is diverse. And today, the two countries are continuing to develop this close relationship in many new areas. Long may the Thistle and the Maple Leaf continue growing together, side by side.

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### Chapter 7 : The Gaels: Alive and Kicking | Scotland is Now

*Classic Scottish Honeymoon. Experience several of our favourite romantic hotels in stunning locations. A combination of two of our favourite romantic hotels plus a stay in our hand-picked four star hotel in Edinburgh - perfect for a relaxing Scottish honeymoon.*

Here the official ceremony ends in a spectacular blaze as flaming torches are thrown into the galley. The Festival runs each year for 10 days in March. This is the biggest festival ever with over 60 events. Look out for species such as geese, badgers, salmon and of course red kites! Guided walks, poetry, music and whole range of family activities are also on the programme. With an extensive range of wildlife talks, workshops and activities such as bird ringing and pond dipping this annual festival has something for everyone, from keen birders to family adventurers. Nice balanced programme with readings, talks, workshops. The Orkney Folk Festival is held annually for four days during the end of May. All ages and levels are welcome and with a full social calendar you are sure to have an outstanding time www. Held over a weekend, the festival programmes a variety of food and drink based events and opportunities for producers and public alike. Highlights of the show include displays of over 5, animals, food and drink exhibitions, a flower show and craft goods. Come and see some of the most entertaining, challenging and inspirational new movies around and meet the artists involved in movie-making. Each year over 50 thousand fans brave the unpredictable Scottish summer to take in a host of top rock artists in an open air concert held in Balado, by Kinross in July. The music encompasses Celtic cultures tinged with contemporary traditional, rock, indie-folk and world influences. It is designed to have a fantastic community atmosphere and to attract and draw back both locals and tourists alike in the future. EDF is about a lot more than just the music. These products will be available direct from the local craft producers and will show the best of what is available here in the Hebrides. It is usually held at the start of August. Founded in , the festival has rapidly grown in popularity. Although crowded, the city is a great place to visit during these weeks. From the very first event in , the Cowal Gathering has become a world famous institution and has gone from strength to strength. Cowal attracts more than competitors. Throughout the year they run a number of programmes at home and abroad, culminating in August with the Beyond Borders International Festival of Literature and Thought. For more information, visit www. Browse stalls, chat with local food producers, enjoy the samples and stock up on some of the fantastic food and drink Shetland has to offer. The Festival is a two day celebration of food, drink and music that shines a light on Argyll as a prominent and world-class dining, drinking and travel destination. It has supported the teaching, learning and use of the Gaelic language and the study and cultivation of Gaelic literature, history, music and art for over years. The annual national competitions are held in changing locations throughout the west of Scotland. The festival features over bands in more than 10 different venues in Leith and is designed so that people travel throughout the whole of Leith stopping at various business throughout the whole weekend and seeing the best of Leith. Some big changes are in the air in For the first time ever Samhuinn Fire Festival marks the turn of the seasons at the top of Calton Hill. The Samhuinn Fire Festival will be totally immersive as you wander between hundreds of otherworldly creatures battling it out all over the Hill. Get up close to this spectacular struggle between the seasons, brought to life by wild drumming, fire-dancing, acrobatics, and vibrant costumes. With expert advice on hand and the chance to learn about whisky basics, Whisky Live Glasgow offers the ultimate whisky experience with varied tastings, masterclasses, live music and regular nose-off competitions. For more info visit www. The links below give access to the most important Event Calendars in Scotland with listings of all the current events taking place today and those planned in the next weeks and months.

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### Chapter 8 : Scottish Gaelic

*Royal National MÃ²d is Scotland's premier Gaelic festival, an annual competition in October (venue varies) of Gaelic music and song, Highland dancing, instrumental, drama, sport and literature. Find traditional, celtic and folk music events.*

How Gaelic was once the language that dominated the majority of Scotland. Many wonder how it managed to go into decline over the years, but I hope that by writing about this subject it will enlighten, educate, and even encourage folk to learn more about this ancient Scottish language. When did it first reach here, and how did it change once it was here? When did various regions last have native speakers of Gaelic? This introduction tries to answer these questions and more. Celtic Roots It begins, according to tradition with that of the Gaels and the descent from Adam, and how Gaelic was spoken in the Garden of Eden. Jacob and his tribe emigrated to Thrace and eventually to Egypt , where they met a princess called Scota. Over many generations, the community moved to Carthage and eventually to Galicia in Spain , until they were dislodged after long and fierce campaigns with the Romans. They moved to Ireland , and through marriage became the high kings. Gaelic History Scottish Gaelic is a language of the Celtic family - it is a close relative of Welsh, Cornish and Breton, but shares a more intimate relationship with Irish and Manx Gaelic. These three Gaelic or Goidelic languages descend from a common ancestor, spoken in Ireland in the late first millennium BC and early first millennium AD. This is an argument which has been hotly debated in recent years, with suggestions of the possibility that Gaelic evolved as a language simultaneously in Argyll and in Ireland has been advanced. It was the language also of its churchmen, who still had close kinship and political ties to Ireland. Gaelic settlements were limited at this time. North of Ardnamurchan, east of the mountains, south of the Clyde, lay speakers of other Celtic languages, Pictish and British and beyond them to the south, speakers of the ancestor of lowland Scots, northern Old English. In the subsequent centuries, although their numbers and territory continued to expand, Gaels were one people among many in northern Britain , and far from the most powerful in political terms. In the church though, they were highly influential, Gaelic churchmen played a large part in converting many parts of Scotland to Christianity, and right through the 9th century and beyond men from eastern Scotland would travel to Ireland for their church education. Iona and Dalriata flourished as a centre of civilisation, keeping the lamp of learning alive after the fall of the Roman Empire and the dark ages descending on England and the rest of Europe. The Celts in both Scotland and Ireland remained out with Roman influence and it was from Ireland that the Gaels would come to Scotland. While establishing themselves in the new land, they were fiercely resisted by the established Pictish people, particularly in the northeast of Scotland. The Gaels did eventually take over the kingdom of the Picts in the north east of Scotland and then the other kingdoms in southern Scotland as well. It was not until that the Gaelic leader, Kenneth MacAlpin united the Picts and the Gaels and became the first ruler of Alba , the Gaelic name for Scotland , which comprised mostly of Scotland north of Forth and Clyde. This was to proceed to create Scotland as a single kingdom within its present boundaries by AD, Scotland is therefore older than England, France, Spain, Germany, Italy, Belgium and other European countries, Alba has since remained the Gaelic name for Scotland. The Scoti thus became the major players in the kingdom which would bear their name in English as Scotland. The kings of Alba boasted Gaelic names like Domhnall, Maolcholaim, Aodh, and Donnchadh, and one dynasty ruled that kingdom right through to the 12th century and beyond. North of the Forth , Gaelic speech supplanted Pictish entirely. South of it, the kings of Alba made conquest as far as the Tweed by , and in their wake came nobles from the north and their retainers, bringing Gaelic speech into south-east Scotland. This was not the only way in which Gaelic was expanding in Scotland at this time. The Vikings who had destabilised Britain so greatly in the 9th century settled in great numbers along the northern and western seaboard. In many places they, and their Scandinavian language, were in the minority. By the 12th century, too, Scandinavian noblemen in the west had Gaelic nicknames, and could speak Gaelic, from

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Dublin to the Outer Hebrides. During the course of the 12th and 13th centuries, the western isles that had been most thoroughly settled by Scandinavians - Skye, Barra, the Uists, Harris and Lewis - began to become Gaelic-speaking communities, both through the increasing use of Gaelic by the ruling elite, and through less perceptible changes further down the social scale as well. This period - the 12th, 13th and 14th centuries - was one in which the great Gaelic families were founded and began to make their fortunes. The Campbells saw themselves as descendants of northern Britons indeed, of Arthur! To be a Gael, in the middle ages, then, was to be a speaker of Gaelic, it was not a racial or an ethnic tag. Gaelic clans looked to multiple lands for their ancestry, not just the Highlands. During the 12th century a leader arose, Somerled was his name. Somerled was of mixed Norse and Gaelic origin himself. Unfortunately, for the Norse King, Somerled ended up fighting him, and the land was again divided up in favour of the Gaels. Some people look upon this as a great tragedy for the Gaels, because if Somerled had won the battle against Malcolm IV, Gaelic, rather than English or Scots, would have become and possibly remained the dominant language in Scotland. The land that Somerled had gained for himself, the land of Argyll and the Southern half of the Hebrides, was divided up between his sons. From them we have the clans McDougal and McDonald. These were the most powerful clans for the next three to four hundred years. They continued to add to the lands ruled over by the Lords of the Isles by marriage alliances, and by making bonds with the Scottish Kings. In , they had incurred the wrath of the Scottish King, by making a treaty between the English King and themselves, against the Scots. This was seen as too much, and the lands of the Lordship of the Isles were forfeited. For at this time, prior to the 14th century, the Highlands did not exist as a concept, although the Gaelic language had displaced Pictish north of the Forth, until the late 15th century it was known in Inglis as Scottis Gaelic, a descendant of the Goidelic branch of Celtic and closely related to Irish, which is the traditional language of the Scotti or Gaels. The language became the historical language of the majority of Scotland after it replaced Cumbric, Pictish and Norse. It is not accurate just how long Gaelic had been spoken in what by now was known as Scotland, but it is believed that Gaelic was spoken in areas before Roman times, place name evidence shows that Gaelic was spoken in the Rhinns of Galloway by the 5th or 6th century. The culture of the Gaels spread throughout the country, and their language became the language of the king, court and most of the common people. James IV was the last Scottish monarch to speak Gaelic. By about the tenth century Gaelic was the official language of all of Scotland and Ireland, the traditional language of the Scotti or Gaels. The kings of Northumberland sent their sons to Iona to be educated, and the influence and reputation of the Gaels spread throughout Europe. They settled in the Faroes and Iceland, travelled to North America before the Vikings, and traded with the Mediterranean over a thousand years ago. They invented tartan and whisky, brought the bagpipes and introduced most of the characteristics by which Scotland is internationally known today. The Slow Road to Decline In thinking about Gaelic in Scotland, we often think of it as in terminal decline from the time of Queen Margaret and her sons. By the beginning of the 15th century, there was a highland-lowland line beginning to emerge, various circumstances would bring in the Highland-Lowland divide, now so familiar to us. This would further reduce the sway of Gaelic speech, which was already in decline in Scotland by the beginning of the 13th century. The status of Gaelic as the national language also went into decline as a result. Scottish Gaelic became more correctly known as Highland Gaelic to distinguish it from the now defunct Lowland Gaelic. Lowland Gaelic was spoken in the southern regions of Scotland prior to the introduction of Lowland Scots. There is, however, no evidence of a linguistic border following the topographical north-south differences. Similarly, there is no evidence from place names of significant linguistic differences between, for example, Argyll and Galloway. For although the kings of Alba, the kings of the Scots, still boasted of their Gaelic and Irish ancestry, they were progressive Europeans as well, bringing in new religious structures and monastic orders from England and the Continent; opening up the central belt and east coast to trade through the establishment of urban enterprise zones - the burghs - and changing fundamentally the way land and lordship operated. The personnel who effected these changes in many areas - Clydesdale, for instance, or Fife - were largely drawn from furth of Scotland. In burghs and in the church, the majority language came to be,

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over the course of the 13th and 14th centuries, the language we now know as lowland Scots, but which was then simply Inglis, English. Though burghs like Perth or Elgin must have had many Gaels working and living in them, most burghs did not. So too the great monasteries like Lindores or Arbroath were staffed largely by people who spoke the language which gave rise to Scots. A map of burghs and new monasteries founded during this period is a telling one: Divergent cultures, as well as divergent speech zones, were emerging. From the 14th and 15th century, too, Inglis - Scots - was becoming an increasingly official language, and especially a language of law. By the 16th century, even those great Gaelic magnates who patronised, and indeed composed, Gaelic poetry used Scots for their correspondence, and for their tombstones. This act prohibited many things normal to Gaelic culture. In particular the travelling of vagabonds. This was the name given by the Government to the Bards and Musicians who travelled freely between Ireland and Scotland, from one great house to another, praising the Chiefs who were the very substance of Gaelic society. The act also prohibited the bearing of arms, and drunken revelry. This was most insidious, as it meant that the future Chiefs would be alien to their own culture, they would learn a different language, different ways, and different values. Before this act was passed, Gaelic society and culture had been at its highest point for the last four hundred years. With the growth of urban centres and the emergence of Scots as the language of the royal court in the 15th and 16th centuries, Gaelic began to lose its dominance. This was accelerated by the adoption in turn of English as the official language of the country following the Act of Union, which confirmed what had been the de facto position in the more populous Lowlands for several generations. Gaelic also suffered severely in the 18th and 19th centuries as a result of the Government attack on all aspects of Highland culture following the defeat of the Jacobites in 1746, and from the effects of the Clearances, which destroyed many Gaelic-speaking communities throughout the Highlands. The kings of Scotland, based in Edinburgh, who by then spoke English rather than Gaelic, set about taming the Gaels through persecution of the language, then by massacre in and finally by dispersion in the 19th century. During the time of the high culture, the Lordship of the Isles, a principality in the Western Highlands and Islands, provided a secure Gaelic principality for the flourishing of that culture, this no longer existed. This principality covered an area from the Isle of Man, to the Butt of Lewis. From about the 10th century, it had been squabbled over by the Kings of Norway and Scotland, also the Kings of Dublin, and the Earls of Orkney were interested in it. In that period of a few hundred years, there was a stable system of rule. This was a time when the arts could flourish. The native education system provided training for poets, judges, historians, clerics, doctors and musicians. Although the lower echelons of Gaelic society had no formal education, and probably found the literary language of the professionals unintelligible, they had their own culture based on the vernacular form of the language. Since the first millennium BC, Scotland has been a place for visitors and raiders who have brought a multiple of languages and dialects and this tradition continues today. To think that nearly all of Scotland was once Gaelic speaking except Orkney, Shetland and Caithness, which had a variety of Norse until recent times and East Lothian that was settled by the Angles. Galloway had a Gaelic community which became separated from the Gaelic speaking Highlands and Gaelic was still in use until about the 17th century in Galloway. Gaelic is a Celtic language, like Irish. This status is marked on the map as much as on the mind. In many places where Gaelic is no longer spoken as a native tongue, such as Galloway, Fife, or Aberdeenshire, the landscape is still predominantly one named by Gaelic speakers. As the 16th and 17th centuries approached, not only in regional and in economic terms, but now in terms of domain of use, Gaelic was receding. As a token of this, take the printing press - the maker of early modernity. A few religious books were printed in Gaelic in the 16th and 17th centuries, but it would not be until the end of the 18th century before Gaelic culture as a whole embraced the Gaelic printed word. Gaelic society and culture in Scotland during its high point, was a period of learning new skills, whether it was learning to be a poet, doctor, musician, judge, or historian. This was a time when changes were inevitable if Clans were to survive.

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### Chapter 9 : Celtic Scottish Jewellery Rings, Cufflinks, Pendants, Torcs | Scots Connection

*Scotland's Edinburgh International Airport is the main hub for domestic and international travellers. It is located in the Islington area of the City of Edinburgh and is eight miles west of the city centre.*

Battle of Alma , Sutherland Highlanders Between the 15th century and the 20th century, the area differed from most of the Lowlands in terms of language. The terms are sometimes used interchangeably but have different meanings in their respective languages. Scottish English in its Highland form is the predominant language of the area today, though Highland English has been influenced by Gaelic speech to a significant extent. While the Highland line broadly followed the geography of the Grampians in the south, it continued in the north, cutting off the north-eastern areas, that is Caithness , Orkney and Shetland , from the more Gaelic Highlands and Hebrides. Most of this legislation was repealed by the end of the 18th century as the Jacobite threat subsided. There was soon a rehabilitation of Highland culture. Tartan was adopted for Highland regiments in the British Army, which poor Highlanders joined in large numbers in the era of the Revolutionary and Napoleonic Wars – Tartan had largely been abandoned by the ordinary people of the region, but in the s, tartan and the kilt were adopted by members of the social elite, not just in Scotland, but across Europe. Individual clan tartans were largely designated in this period and they became a major symbol of Scottish identity. The period of the Napoleonic wars brought prosperity, optimism, and economic growth to the Highlands. The economy grew thanks to wages paid in industries such as kelping in which kelp was burned for the useful chemicals obtained from the ashes , fisheries, and weaving, as well as large-scale infrastructure spending such as the Caledonian Canal project. Service in the Army was also attractive to young men from the Highlands, who sent pay home and retired there with their army pensions. Landowners were increasingly market-oriented in the century after , and this tended to dissolve the traditional social and economic structure of the North-West Highlands and the Hebrides, causing great disruption for the crofters. The Highland Clearances and the end of the township system followed changes in land ownership and tenancy and the replacement of cattle by sheep. The unequal concentration of land ownership remained an emotional and controversial subject, of enormous importance to the Highland economy, and eventually became a cornerstone of liberal radicalism. The poor crofters were politically powerless, and many of them turned to religion. They embraced the popularly oriented, fervently evangelical Presbyterian revival after This evangelical movement was led by lay preachers who themselves came from the lower strata, and whose preaching was implicitly critical of the established order. The religious change energised the crofters and separated them from the landlords; it helped prepare them for their successful and violent challenge to the landlords in the s through the Highland Land League. In three Independent Crofter candidates were elected to Parliament, which listened to their pleas. The results included explicit security for the Scottish smallholders; the legal right to bequeath tenancies to descendants; and the creation of a Crofting Commission. The Crofters as a political movement faded away by , and the Liberal Party gained their votes. Roman Catholicism remained strong in some areas, owing to remote locations and the efforts of Franciscan missionaries from Ireland, who regularly came to celebrate Mass. Although the presence of Roman Catholicism has faded, there remain significant Catholic strongholds within the Highlands and Islands such as Moidart and Morar on the mainland and South Uist and Barra in the southern Outer Hebrides. The remoteness of the region and the lack of a Gaelic-speaking clergy undermined the missionary efforts of the established church. The later 18th century saw somewhat greater success, owing to the efforts of the SSPCK missionaries and to the disruption of traditional society after the Battle of Culloden in In the 19th century, the evangelical Free Churches, which were more accepting of Gaelic language and culture, grew rapidly, appealing much more strongly than did the established church. The Outer Hebrides have been described as the last bastion of Calvinism in Britain [23] and the Sabbath remains widely observed. Inverness and the surrounding area has a majority Protestant population, with most locals belonging to either The Kirk or the Free Church of Scotland. The church maintains a noticeable presence

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within the area, with church attendance notably higher than in other Scottish cities. Religion continues to play an important role in Highland culture, with Sabbath observance still widely practised, particularly in the Hebrides. However the flat coastal lands that occupy parts of the counties of Nairnshire , Morayshire , Banffshire and Aberdeenshire are often excluded as they do not share the distinctive geographical and cultural features of the rest of the Highlands. The north-east of Caithness , as well as Orkney and Shetland , are also often excluded from the Highlands, although the Hebrides are usually included. The Highland area, as so defined, differed from the Lowlands in language and tradition, having preserved Gaelic speech and customs centuries after the anglicisation of the latter; this led to a growing perception of a divide, with the cultural distinction between Highlander and Lowlander first noted towards the end of the 14th century. In Aberdeenshire , the boundary between the Highlands and the Lowlands is not well defined. A much wider definition of the Highlands is that used by the Scotch Whisky industry. Highland Single Malts are produced at distilleries north of an imaginary line between Dundee and Greenock , [25] thus including all of Aberdeenshire and Angus. Inverness is traditionally regarded as the capital of the Highlands, [26] although less so in the Highland parts of Aberdeenshire , Angus , Perthshire and Stirlingshire which look more to Aberdeen , Perth , Dundee and Stirling as their commercial centres. Under some of the wider definitions in use, Aberdeen could be considered the largest city in the Highlands, although it does not share the recent Gaelic cultural history typical of the Highlands proper. Highland Council area[ edit ] The Highland Council area, created as one of the local government regions of Scotland , has been a unitary council area since The council area excludes a large area of the southern and eastern Highlands, and the Western Isles , but includes Caithness. Highlands is sometimes used, however, as a name for the council area, as in Highlands and Islands Fire and Rescue Service. Northern , as in Northern Constabulary , is also used to refer to the area covered by the fire and rescue service. This area consists of the Highland council area and the island council areas of Orkney , Shetland and the Western Isles. An electoral region called Highlands and Islands is used in elections to the Scottish Parliament: Highlands and Islands has, however, different meanings in different contexts. Northern , as in Northern Constabulary , refers to the same area as that covered by the fire and rescue service. Historical crossings[ edit ] There have been trackways from the Lowlands to the Highlands since prehistoric times. Many traverse the Mounth , a spur of mountainous land that extends from the higher inland range to the North Sea slightly north of Stonehaven. They thus charge additional fees for delivery to the Highlands, or exclude the area entirely. Whilst the physical remoteness from the largest population centres inevitably leads to higher transit cost, there is confusion and consternation over the scale of the fees charged and the effectiveness of their communication, [29] and the use of the word Mainland in their justification. Since the charges are often based on postcode areas, many far less remote areas, including some which are traditionally considered part of the lowlands, are also subject to these charges. This, however, applies only to mail items and not larger packages which are dealt with by its Parcelforce division. Geology[ edit ] Liathach seen from Beinn Eighe. This part of Scotland is largely composed of ancient rocks from the Cambrian and Precambrian periods which were uplifted during the later Caledonian Orogeny. Smaller formations of Lewisian gneiss in the northwest are up to 3 billion years old. These foundations are interspersed with many igneous intrusions of a more recent age, the remnants of which have formed mountain massifs such as the Cairngorms and the Cuillin of Skye. A significant exception to the above are the fossil-bearing beds of Old Red Sandstone found principally along the Moray Firth coast and partially down the Highland Boundary Fault. The Jurassic beds found in isolated locations on Skye and Applecross reflect the complex underlying geology. They are the original source of much North Sea oil. The Great Glen is formed along a transform fault which divides the Grampian Mountains to the southeast from the Northwest Highlands. The complex geomorphology includes incised valleys and lochs carved by the action of mountain streams and ice, and a topography of irregularly distributed mountains whose summits have similar heights above sea-level, but whose bases depend upon the amount of denudation to which the plateau has been subjected in various places. Places of interest[ edit ].