

GRACE NOTES

Newsletter of the Memphis Scottish Society, Inc.

Vol. 34 No. 01 • January 2018

President's Letter

Happy New Year, Friends! The Memphis Scottish Society ended 2017 on a good note: We have a great slate of officers for 2018 that I am looking forward to working with, and our Christmas party, while very low key, was well attended and a lot of fun. We were entertained by Mary Ann Lucas with her Jack Tales, and were gifted by the Phoenix Pipe Band's Christmas Carol medley, as well as some Scottish tunes.

Speaking of the Phoenix Pipe Band, they will be playing for Burns Night this year. I hope you've made your plans to attend – it's a week early this year (January 20), and we need your reservations by January 15!! Contact George Malone (g_malone@bellsouth.net or (901) 385-1938) for reservations or questions. You can also mail in your reservations with your check (made out to MSSSI) to MSSSI, P.O. Box 770028, Memphis 38177-0028. And finally, you can pay with credit card via PayPal through our link at memphisscotts.com. Please share this information with friends who may not get this newsletter. We don't want anyone to miss it!

Also, please, PLEASE, PLEASE bring your silent auction items to our January meeting. This is our only fundraiser for scholarships and grants, including support for WKNO's "Thistle and Shamrock", and we need to replenish that fund.

I look forward to seeing you.

Melissa



January Meeting Program: The Royal Scottish Symphony Orchestra Presented by Elaine Meece

See page 2 for further information

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January Meeting

Program Presented by Elaine Meece: The Royal Scottish Symphony Orchestra

The Royal Scottish National Orchestra (RSNO) is Scotland's national symphony orchestra. Based in Glasgow, the 89-member professional orchestra also regularly performs in Edinburgh, Aberdeen and Dundee, and also abroad.

Still Time to Make Reservations for Burns Nicht!

We are rapidly approaching the last chance to make your reservations for Burns Nicht. The festivities will be held on 20 January 2018 at Woodland Hills Event Center. What a wonderful Christmas gift for yourselves, friends and neighbors, to join in for a delightful evening of Scottish music, food, and dance as we honor Scotland's favorite son, Robert Burns. Kilts, Haggis, Pipes, and Highland dancing will be all the rage, along with bantering toasts. Tickets are \$55 for members (\$60 for non-members).

All reservations and payments must be received by 15 January 2018. You can send your reservations and payment via PayPal at our website: memphisscots.com, or mail your check or money order, made out to MSSSI, to our post office box at MSSSI, P.O. Box 770028, Memphis, TN 38177-0028. Sorry, there can be no refunds since we must pay for everything in advance.

Our featured entertainer is Colin Grant-Adams who is well known in Scottish music circles. Many of us have been entertained by Colin at the Highland Games in Batesville, AR. As a solo artist, Colin touches every emotion with an enthusiastic, high-energy performance of Scottish and Irish folk music. His captivating repertoire of traditional Celtic-American, bluegrass, and nationally acclaimed original material, delivered with a powerful tenor voice, fiery quick guitar, irrepressible good humor and stories provide ample material for an entertaining evening. This mixed with sing-along songs and even some unbelievable yodeling!



As a bonus, for only another \$20.00, you can join us at the Patrons Reception at the home of Greg and Ellen Koziel, 341 Grandview Street, Memphis, on Friday, 12 January 2018. Again, reservations must be made in advance. There will be all kinds of food, including Scotch Eggs, which are artery cloggers, but worth dying for! Sammy Rich and Larkin Bryant will provide music to soothe the Celtic heart, and Seldon Murray's scotch tasting is always a hit! He will regale you with the history of the distilleries, some of which no longer exist, while you sample the "Waters of Life".

And don't forget the Silent Auction. Over the years we have received many wonderful items to auction. The donations are tax deductible and the money goes into our Scholarship Funds which are used to help those who are participating in Scottish studies or music programs or anything else promoting understanding and good fellowship among people of Scottish heritage and other persons interested in Scottish matters. Debbie Sellman-berger is collecting donated items. Contact her at 901-289-2141 / midsouthmusic@aol.com.

Questions? Call George Malone, Reservations Chairman, at 901-385-1938.



GRACE NOTES

Grace Notes is the official publication of the Memphis Scottish Society, Inc. It is published monthly. Like the Society itself, the credo of *Grace Notes* is "to foster education and promote understanding of things Scottish."

If you have something of interest to readers of this newsletter, please submit a typewritten manuscript to the editorial staff. If the article or notice is very brief (30 words or fewer), e-mail or just use the telephone. *Grace Notes* will accept and publish good quality photographs.

The deadline for all submissions is the fourth week of each month preceding the month of publication. Please include a self-addressed stamped envelope with each submission, if you want the material returned.

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to foster education
and promote understanding
of things Scottish

The Legend of the Burns Supper

A look at the history and continuing popularity of the Burns Supper, the annual celebration of Robert Burns

By Clark McGinn, author of *The Ultimate Burns Supper Book* and *The Ultimate Guide To Being Scottish*.

In 1801, on the fifth anniversary of the death of Robert Burns, nine men who knew him met for dinner in Burns' Cottage in Alloway to celebrate his life and works. The Master of Ceremonies was a local minister, a liberal theologian and an equally liberal host. Hamilton Paul and his guests shared Masonic brotherhood with Rabbie, and Paul devised an evening which looked a bit like a lodge ceremonial, centred on a fine fat haggis; with recitation and singing of Burns' works and a toast (in verse) to the memory of their friend and hero.

It was such a jolly evening, all agreed to meet again the following January for a Birthday Dinner for the bard, little knowing that they had invented a global phenomenon that we know as the BURNS SUPPER which still broadly follows the Reverend's original plan.

Burns' popularity grew rapidly after his untimely death and the idea of meeting annually to share his poems and songs in the bonds of friendship caught the public imagination. Some Ayrshire merchants in Greenock followed with the first Burns Club Supper in January 1802 and the West coast towns with strong links to Rabbie reached out and joined in the new festival: Paisley, Irvine, Kilmarnock and Dumfries.

Typically, a dozen or more men sat down to dine - as often working men as the middle classes - sometimes in a bar Rab had frequented. But the real link was his poetry with its message of love, freedom and the essential value of humanity. Many early suppers were organised by Burns Clubs who exist today, but a big boost in participation came with the big literary Burns Suppers, the original organized by Sir Walter Scott in Edinburgh in 1815 with Hogg, the Ettrick Shepherd, giving the Immortal Memory.

Going Global

The first Supper outside Scotland was at Oxford University in 1806 (hosted by a few Glasgow students) with London seeing its first Bard-day party in 1810. Wherever there were Scots merchants trading in the English county towns, festivals sprung up over the next twenty years.

The format was popular - whether as part of a wider club or an annual combination of party and poetry. In those days many Scots received a good education at home then packed off to foreign climes to seek a fortune (or at least build the

empire) and the Burns Supper followed them. Army officers held India's first supper as early as 1812; traders travelled about the same time to Canada and were Addressing the Haggis in a colder January wind than they'd remembered back home; merchants and ministers (and maybe even a few convicts) carried Burns' works to Australia with Festivals from 1823 and the first formal Burns Supper in 1844; while the poets own nephew helped found the city and Burns Club of Dunedin in New Zealand.

It would be wrong to see the Burns Supper as a purely imperial story. From the early publication of Rabbie's works in Philadelphia, America had warmed to his talent and a philosophy which chimed with the new-born Columbia thus bringing the Burns Supper to a wider range of people than just the Diaspora. Similarly, in the twentieth century, Burns and his supper jumped the wall into the two communist superpowers as China and particularly Russia embraced a herald of the poetical red dawn. Even today, Russian Januaries abound with exuberant Burns Suppers! And in terms of cross cultural fertilisation, the modern invention of Gung Haggis Fat Choy combining the Scots and Chinese heritages of Vancouver would be a party that Burns would certainly smile at!

The Legacy of the Burns Supper

It is a unique legacy. No other poet is feted across the world on his birthday and it is spontaneous - no central body writes the rules, or organizes the speakers, or sets the tone. Like Rabbie, the Burns Supper is totally open to all.

In 2009, the Homecoming year - his 250th anniversary - saw hundreds of Burns Suppers as an important part of the special celebration's programme so visitors and residents could join in the fun and festival which is the basis as the First Minister said: to honour Burns himself as well as those who keep his legacy alive in Scotland and across the world today.

So however you celebrate Burns Night, whether you host a grand banquet, or even just have a few friends around the kitchen table: take your haggis, relish his

poems and, of course raise a generous toast to his genius and you're sharing in a gift that Scotland has given the whole world - which started simply with nine men in a cottage and now resounds throughout the globe!



Snapshot of the first Burns Supper

In Search of Programs for 2018

From Elaine Meece

Dear Scottish Members,

I am looking forward to serving as your vice-president during 2018. The role of my position is to schedule speakers for the meetings. But to do my job well, I need members to volunteer for programs. Programs should run no more than 30 minutes.

I have done many programs for the Scottish Society, yet I'm by far not an expert on anything Scottish. I usually select a subject, google it, print out all the articles on it and plot out a program. Remember Wikipedia isn't written necessarily by professionals in the field.

Below, I've listed the 2018 months available and then a list of possible topics: February, June, July, August, September, October, November and January 2019.

Don't know what to speak on? I have put together a list of possible topics or come up with your own topic.

1. Robert the Bruce
2. Christmas / New Year's-Mahogany
3. Scottish Festivals
4. The history of Tartans / and clan Tartans
5. Geography (weather, land, rivers, oceans, cities, highlands, and the lowlands)
6. Scottish Wildlife indigenous to Scotland
7. Famous Scottish Battles
8. Mary Queen of Scots
9. Robert Louis Stevenson
10. Early Scottish Immigrants to USA
11. Foods of Scotland
12. Roles of Scottish Women - Mary Somerville, Winifred, Countess of Nithsdale, Isabella MacDuff, Countess of Buchan, Mairi Chisholm, Fionnghalnic Dhòmhnail, Fanny Wright, Elsie Inglis, and Agnes, Countess of Dunbar
13. Prince Charlie
14. Dogs of Scotland
15. Scottish Inventions
16. Feud of the McDonalds and Campbells
17. Scottish Castles
18. Sports of Scotland
19. Famous Scottish actors / actresses or singers (Sean Connery, Gerald Butler, Lulu [Marie McDonald Lawrie] Brian Cox)
20. Andy Murray (tennis star)
21. Tips and Advice to Those Wanting to go to Scotland.

If you'd like to do a program select an available month from above, and contact me. Let me know the month, the topic, your contact information, and whether you'll need the projector / computer. Email me at www.elainemeece.com or call 901-388-0441.

So come out of your shell, and step up to the mike!



Hogmany Anyone?

As Christmas festivities wind down all over the United Kingdom, the really spectacular Hogmany parties in Scotland are just getting underway.

Why this big national party is called Hogmany is anybody's guess. The word itself has been around since at least 1604 when it first appeared in written records. But many of the traditions are much older. It could be old Norman French from hoguinan (a New Year's gift). But some also guess it's a variation of the Gaelic og maidne (new morning), the Flemish hoog min dag (day or love) or, at a stretch, the Anglo Saxon haleg monath (holy month).

If even the Scots don't know the origin of the word for one of their most flamboyant celebrations, it doesn't effect the enormous public New Year's events (the biggest and most famous being in Edinburgh) that light up cities and towns all over the country. And, alongside the celebrations, street festivals, entertainment, and wild - occasionally terrifying - fire festivals, people still practice rituals and traditions that go back for hundreds - maybe thousands - of years.

Here are five Hogmany Traditions you may not have heard of before:

1. **Redding the House** - Like the annual spring cleaning in some communities, families traditionally did a major cleanup to ready the house for the New Year. Sweeping out the fireplace was very important and there was a skill in reading the ashes. And, at a time of year when fire plays a huge part in celebrations, it's only natural to bring a bit of it into the house. After the big cleanup, someone goes from room to room carrying a smoking juniper branch to discourage evil spirits and chase away disease.

2. **First Footing** - After the stroke of midnight, neighbors visit each other, bearing traditional symbolic gifts such as shortbread or black bun, a kind of fruit cake. The visitor, in turn, is offered a small whisky - a wee dram. The first person to enter a house in the New Year, the first foot, could bring luck for the whole year to come. The luckiest was a tall, dark and handsome man. The unluckiest a red head, and the unluckiest of all a red-haired woman.

3. **Bonfires and Fire Festivals** - Scotland's fire festivals at Hogmany and later in January may have pagan or Viking origins. The use of fire to purify and drive away evil spirits is an ancient idea. Fire is at the center of Hogmany celebrations in Stonehaven, Comrie and Biggar and has recently become an element in Edinburgh's Hogmany celebration.

4. **The Singing of Auld Lang Syne** - All over the world, people sing Robert Burns' version of this traditional Scottish air. How it became the New Year's song is something of a mystery. At Edinburgh's Hogmany, people join hands for what is reputed to be the world's biggest *Auld Lang Syne* circle.

5. **The Saining of the House** - This is a very old rural tradition that involved blessing the house and livestock with holy water from a local stream. After the blessing with water, the woman of the house was supposed to go from room to room with a smoldering juniper branch, filling the house with purifying smoke. Of course, this being a Scottish celebration, traditional mayhem was sure to follow. Once everyone in the household was coughing and choking from the smoke, the windows would be thrown open and reviving drams (or two or three) of whisky would be passed around.

Wizardly Sport Comes to Scotland

From Scottish Life, Winter 2017

The Inspiration for Harry Potter came to J.K. Rowling after she moved to Edinburgh, so it is only fitting that Scotland will field its first national quidditch team in 2018.

As aficionados of Harry Potter novels know, quidditch is a sport played by wizards and witches on broomsticks — but it is now played by more than 20,000

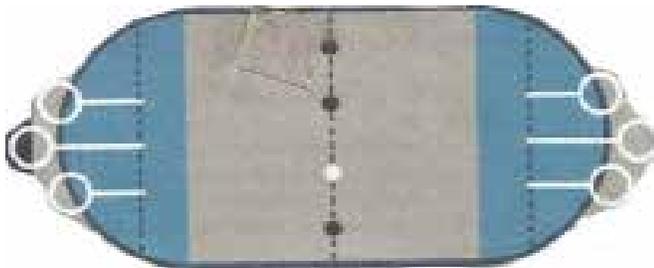


mere mortals in 25 countries. This year the Quidditch Premier League was established in Britain with eight teams competing through the summer months.

Quidditch 101

A quidditch team consists of 21 athletes with 7 players per team on the field at any one time. Each player has a broom between their legs (ouch!). Since teams consist of both sexes, there can only be four of the same sex on the field at one time.

The Quidditch Field Layout



Types of Balls:

Quaffle (1) - A semi-deflated volleyball thrown through the hoops (Tom Brady would love it!).

Bludgers (3) - Dodgeballs thrown at other players by the Beaters.

Snitch (1) - A sock with a tennis ball in it attached to the snitch runner's shorts. The Snitch runner is on the sidelines and is released only periodically during the game. A Seeker catches the Snitch for his/her team to end the game.

Team Player Positions:

Chasers (3) throw the Quaffle through one of the opposite team's three hoops. Each goal is worth 10 points.

Keeper (1) guards their teams hoops and can also become a fourth Chaser on offense.

Beaters (2) throw Bludgers at the opposing team members to knock them "out" and make them return to their hoops at their end of the field before coming back into play.

Seeker (1) catch the Snitch to gain 30 points and end the game.

Here's a Health to Ane I Love Dear

A Ballad, by Robert Burns

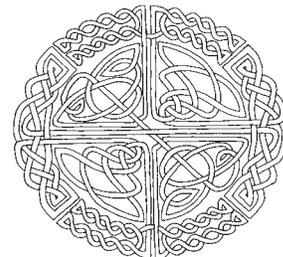
Chorus

Here's a health to ane I love dear,
Here's a health to ane I love dear;
Thou art sweet as the smile when fond lovers meet,
And soft as their parting tear, Jessy!

Altho' thou maun never be mine,
Altho' even hope is denied;
'Tis sweeter for thee despairing,
Than aught in the world beside, Jessy!

I mourn thro' the gay, gaudy day,
As, hopeless, I muse on thy charms;
But welcome the dream o' sweet slumber,
For then I am lockt in thy arms, Jessy!

I guess by dear angel smile,
I guess by the love-rolling ee;
But why urge the tender confession
'Gainst fortune's fell cruel decree, Jessy!



Jestein Gibson's Christmas Tree, "Nessie," at the Pink Palace

Jestein Gibson put up and decorated this beautiful Christmas tree representing our Memphis Scottish Society. She told me that she had a hard time getting Nessie to stay in the tree, and to look at her, Nessie is still looking for a way to escape back to Loch Ness.

You can still see Jestein's "Nessie" Tree at the Pink Palace, but you had better hurry.

Jestein, thank you for all you do for us. We hope to see you and Jonathan at Burns Nicht.



Burns Night: The Battle Over Scottish Identity Continues

By Annalena in the "Guardian"

Poetry makes nothing happen, Auden wrote. It does, however, provide an excellent excuse for a late-January bacchanal. The annual Burns Night supper, marking the birth of Scotland's national poet, reprises the excesses of Christmas and New Year's Eve, with a ritualistic meal, strong drink and verse recitations standing in for carols.

Accessorized in tartan, in pubs, clubs and private homes throughout the UK, revelers raise glasses to the immortal memory, musically recall "Auld Lang Syne" and, in robust rhyming Scots vernacular, praise haggis, then spear, eviscerate and serve it.

Some native Scots, however, are skeptical about the tradition, and Scottish scepticism, forged in the birthplace of David Hume, has a particularly abrasive quality. One of the most high-profile dissenters from Burnian orthodoxy was Scotland's other national poet, Hugh MacDiarmid, who, in 1926, in his most celebrated poem, "A Drunk Man Looks at the Thistle", wrote of the Ayrshire bard: "Mair nonsense has been uttered

in his name/ Than in ony's barrin liberty and Christ." MacDiarmid attacked the Burns cult for its reactionary kitsch and "kailyard" sentimentality: "You canna gang to a Burns supper even/ Wi-oot some wizened scrunt o' a knock-knee/ Chinee turns roon to say, 'Him Haggis - velly goot!' /And ten to wan the piper is a Cockney."



Burns had his "shortcomings" - MacDiarmid, perversely, singled out "a tendency to jeer at foreign things and express a sort of xenophobia". But it was the "church of Burns", not the poet himself, who earned MacDiarmid's true ire: "Croose London Scotties wi their braw shirt fronts/ And a' their fancy freens rejoicin/ That similar gatherings in Timbuctoo/ Bagdad - and Hell, nae doot - are voicin/ Burns' sentiments o' universal love,/ In pidgin English or in wild-fowl Scots". The devotees didn't even understand his language, argued MacDiarmid: "No wan in fifty kens a word Burns wrote."

The same could, of course, be said about MacDiarmid's own Scots verse, but for this fierce contrarian, who never claimed the easy charm of his predecessor, accessibility or popularity was not the aim. If the English were baffled by his Scots poetry, so much the better. This was an unsurprising stance from someone who, in his *Who's Who* entry, described his hobby as "Anglophobia". MacDiarmid took pride in contradiction - "Caledonian antiszygy" he called it - and had the unique distinction of being expelled from the National Party of Scotland, forerunner of the SNP, for being a communist and from the Communist party for being a nationalist. In 1956, after the Soviet invasion of Hungary, when thousands of British communists left the CP in protest, MacDiarmid rushed to rejoin the party.

He scorned the vulgarity of the common man and was contemptuous of Scottish culture: "The horde of

Burns imitators have ... reduced Scots poetry to an abyss of worthless rubbish unparalleled in any other European literature." In 1922, he predicted that the majority of Scottish writers would choose to write in English because "the English language is an immensely superior medium of expression". The following year he published two poems in Scots and declared: "The Scots vernacular is a vast storehouse of just the very peculiar and subtle effects which modern European literature in general is assiduously seeking ... It is an inchoate Marcel Proust - a Dostoevskian debris of ideas - an inexhaustible quarry of subtle and significant sound." Within three years he had written his vernacular Scots masterpiece, "A Drunk Man Looks at the Thistle".

The debate over Scots - language or dialect, depending on which side of the argument you stand - flared up again earlier this month in the incongruous setting of the nursery when Jackie Kay, Scotland's markar, or official national poet, supplied a tender verse, "Welcome Wee One", to be included in the box of essential equipment provided by the Scottish government to mark the birth of every baby. If it had been a bawdy verse by Catullus or Rochester, it couldn't have attracted more outrage.

Insults were hurled across the linguistic divide on Mumsnet in full Medean mode, raged through the pages and websites of national newspapers and - a first - the debate over Scots vernacular poetry trended on Twitter.

Burns wrote his most famous verse in Scots, drawn from the local language and traditional ballads he collected on journeys around the country as a working farmer and exciseman. For MacDiarmid, growing up at the turn of the 20th century, six miles from the border with the auld enemy, language was a more contested issue. He came to write his verse in an argot he proudly called synthetic Scots, using old dictionaries and poetry to draw on Scottish words, ancient and modern, from the country's rich, lyrical "braid Scots" dialects, from the Lallans of the south-west and central belt, the Doric of the north-east, and the insular dialects of Orkney and Shetland. Gaelic, the old Celtic tongue with no linguistic relation to English, had been repressed and banished to the country's western fringes.

Reviving Old Scots, which shared roots with the Anglo-Danish of northern England, and fusing it with lively local idiom - the informal language of home, street and playground, banned, like Gaelic, in the classroom - was, to this most ideological of poets, a political act, a defiant reclamation. To his enemies, in Scotland as well as England, the stylised literary language was as fabricated as his name - he was born Christopher Murray Grieve but adopted Hugh MacDiarmid as a *nom de guerre*.

He was always a good hater and would have been a skilled practitioner of the medieval Scots tradition of poetic flyting - the trading of literary insults - but he was good at friendship too. In the 1950s and 1960s, he was the centre of a circle of poets, writers and critics who met regularly in the pubs and howfs of Edinburgh's Rose Street. Milne's Bar was a favourite venue and the smoke-filled corner where they regularly gathered became known as Little Kremlin. The group was more than a tight literary milieu, a Bloomsbury of the north, with whisky and incidental bagpipe music; it was the core of what would become known as the modern Scottish renaissance, kindling a cultural confidence that inspired the revived independence movement.

Calendar of Events

Thursdays

Wolf River Pipes & Drums,
6:00-9:30 Contact: Band Mgr,
Kenny Hiner: 494-4902 for info.
wolfriverpipeband@gmail.com

Sundays

NEAC Pipes&Drums
2:00-4:00 - St. Mark's Episcopal
Church, 531 W. College
Jonesboro, AR exit 45

Scottish - Celtic Radio Shows

Sundays, 6-7 p.m.
"The Thistle and Shamrock"
WKNO-FM 91.1

Sat, 10 a.m.-1p.m.
"Strands of the Celtic Knot"
Robert Campbell, host
WEVL-FM 89.9

Sun and Mon, 6 p.m. and
Fridays, 7 p.m.
"The Thistle & Shamrock,"
WMAV-FM 90.3



Sundays

Memphis Phoenix Pipe Band
2:00-5:00
St. Luke Lutheran Church
2000 Germantown Pkwy
Rick Clausi: 831-3843 for info.

Monday- 1st, 3rd and 5th

MSSI Scottish Country Dancers
7:00 pm All Saints Episcopal
1508 S. White Station Rd.

Monday, January 8

MSSI Monthly Meeting
Jason's Deli, Poplar/Highland.
Program: Royal Scottish Sym-
phony Orchestra

Monday, January 8

MSSI Board/BN Meeting
Jason's Deli, Poplar/Highland,
after the regular membership
meeting.



January 07 2018: At The Edge

Explore an evolving Celtic roots sound, inspired by jazz and classical arrangements and driven by contemporary and world rhythms.

January 14: New Year, New Music 1

Tune into 2018 with some great music from recent deliveries to the Thistle mailboxes in Scotland and the U.S.

January 21: New Year, New Music 2

Tune into 2018 with more new music from recent deliveries to the Thistle mailboxes in Scotland and the U.S.

January 28: Songs of the Bard

Join us in marking the annual celebrations of the birth of Robert Burns with an hour of musical innovation and tradition inspired by his legacy.



Fiona Ritchie



Notable Golf Quote

Tommy Bolt, toward the end of one of his infamous, high-volume, temperamental, club-throwing rounds, asked his caddie for a club recommendation for a shot of about 155 yards.

His caddie said: "I'd say either a 3-iron or a wedge, sir."

"A 3-iron or a wedge?" asked Bolt. "What kind of stupid, #*!~%^* choice is that?"

"Those are the only two clubs you have left in your bag, sir." replied the caddie.



**Longboat Set Afire During Hogmanay
Celebration in Shetland**

The Guizer Jarl is the principal character in the Shetland celebration of Up Helly Aa, which takes place on the last Tuesday in January. Each Guizer Jarl takes the name of a figure in Norse legend. This one was Flokki of the Ravens.

On the evening of Up Helly Aa Day, over 800 heavily-disguised men (no women, thank you, we're vikings!) form ranks in the darkened streets. They shoulder stout fence posts, topped with paraffin-soaked sacking.

On the stroke of 7:30 pm, a signal rocket bursts over the Town Hall. The torches are lit, the band strikes up and the amazing, blazing procession begins, snaking half a mile astern of the Guizer Jarl, standing proudly at the helm of his doomed replica longship, or 'galley'.

It takes half an hour for the Jarl's squad of burly Vikings to drag him to the burning site, through a crowd of four or five thousand spectators.

Next Monthly Meeting - Monday, January 8, 2018

Jason's Deli - Poplar and Highland — **Program:**

The Royal Scottish Symphony Orchestra

MSSI Board and BN Meeting - January 8, 2018

Jason's Deli - immediately after the monthly membership meeting



GRACENOTES

The Memphis Scottish Society, Inc.

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