



The Tartan



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Clan MacDougall Society of North America

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SPECIAL POINTS OF INTEREST

- Membership Survey Results
- History of the Argyllshire Gathering

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The Scottish Wildcat

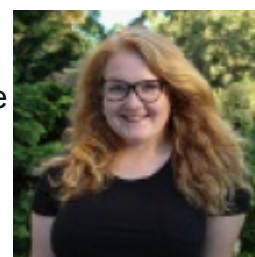
by Kyra Monsam

Deep in the woodlands of Scotland lives the elusive Scottish Wildcat, a small feral cat once found all across Britain. The Scottish Wildcat looks similar to its domestic relatives, but its heavier, more robust skull and longer limbs set it apart. The Wildcat's fur is distinctly solid-striped with a tabby pattern, and it has a bushy, ringed tail with a black tip. Males weigh between 8 and 16 pounds (3.6 to 7.2 kg), while females are smaller at 5 to 10 pounds (2.2 to 4.5 kg). The Scottish Wildcat occupies a large territory and is most active at night, preying mainly on small mammals such as the European rabbit and field vole. The Scottish Wildcat has inhabited Britain since the early Holocene era, a time when the British Isles were connected to continental Europe via the Doggerland land bridge, but is now threatened with extinction.

The Wildcat disappeared first from Southern England in the 16th century and by the 19th century its range had shrunk to west-central Wales and Northumberland due to hunting and persecution. By the 1880's, the Wildcat survived only in northern and western Scotland, and by 1915 it could be found only in northwestern Scotland. However, thanks to a decrease in professional hunters after World War 1 and various re-forestation projects, the Wildcat population has re-colonized some areas of western and northern Scotland.

Conservation Efforts

Scottish Wildcats are continuously threatened with



'Saving Wildcats' project photo
www.savingwildcats.org.uk

The Scottish Wildcat (cont)

habitat loss and hunting, as well as interbreeding and hybridization with feral domestic cats. Domestic cats also carry a host of viruses that, if transmitted to the Wildcat, can be deadly. In a conservation effort the Scottish Wildcat has been given protected status under the United Kingdom's Wildlife and Countryside Act of 1981. Since 2007, it has been listed as a priority species in the UK's Biodiversity Action Plan. The Scottish Wildcat Conservation Action Plan, developed by the Scottish Wildcat Conservation Action Group (SWCAG), set national action priorities regarding the Wildcat,



'Saving Wildcats' project photo
www.savingwildcats.org.uk



Wikipedia image of the Cat-sith from More English Fairy Tales illustration by John D. Batten

and defined responsibilities of agencies and funding priorities for the group's conservation efforts between 2013 and 2019. Conservation efforts include neutering feral cats and euthanizing diseased feral cats to prevent hybridization and the spread of diseases.

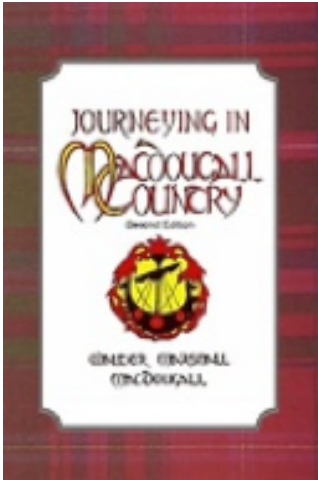
Despite these conservation efforts, the Scottish Wildcat population continues to decline. A captive breeding program for the Scottish Wildcat has been established in accordance with the Scottish Wildcat Conservation Action Plan to ensure the survival of the species. In 2015, six Wildcat kittens were born at the Highland Wildlife Park in Kingussie, Scotland. Since then the birth count within the UK conservation breeding programme has risen to a record 57 Wildcat kittens born in 2020.

The Scottish Wildcat is a traditional icon of the Scottish wilderness and is thought to have inspired the mythological Scottish fairy creature, the Cat-sith. The clans within the Clan Chattan confederacy have displayed the Scottish Wildcat as their clan symbol since the 13th century and have actively participated in Scottish Wildcat conservation efforts since 2010. To learn more about how you can help support the conservation of the Scottish Wildcat, visit www.savingwildcats.org.uk or <https://www.scottishwildcataction.org/how-you-can-help/>

Editor's Note: This is the first in a new series of articles about Scotland's wildlife. If you have topic suggestions, or wish to contribute future articles, please contact our Editor at Editor@macdougall.org

Why I Wrote *Journeying in MacDougall Country*

By Walter M. Macdougall



Editor's Note: In 1978 a young man from Maine, Walter Macdougall, traveled to Lorn, Scotland to learn more about his Clan MacDougall heritage. While he was there he made enduring friendships with several clansmen who kindly helped him to learn about the heritage and places of the Clan MacDougall. Much of what he learned went into a personal journal he kept for himself but upon his return to his home in the State of Maine that journal became the book, *Journeying in MacDougall Country*. Several years later I had the pleasure of working on its second edition with him. It is still one of the best sources to learn about Clan



Walter Macdougall's photo on his book cover

MacDougall. Walter has donated all profits from this book to the Society for its Dunollie Preservation Fund. You may obtain a copy of Walter's book from book sellers or purchase it online at Lulu.com. I have often wondered what caused Walter to write his book. Below is his answer.

Scott MacDougald has asked me if I would write a little piece on why I wrote *Journeying in MacDougall Country*.

Many years ago I discovered H.V. Morton's *In Search of Scotland*. The copy was worn from reading, and with the first page I discovered why. It was written before one could turn on the TV and watch a professionally done travelogue in color, or hop on a plane and before the day was out be in the "purple hue" of the Highlands among a wonderful people. On the title page of Morton's book there was a quote from Robert Burns:

*A chield's amang you takin notes,
And, faith, he'll prent it.*

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Why I Wrote *Journeying in MacDougall Country* (cont)

I thought often of Morton's book as I worked upon *Journeying In MacDougall Country*.

One writes a travelogue for numerous reasons. A travelogue is partial payment for a blessing experience its author has received. It is a handy, take-along suggestion of the history, the folklore and actualities that make a traveling so meaningful and enjoyable. A travelogue is an attempt to share the grandeur and beauty to be seen as well as a tribute to the ability, the kindness and the strength of the people the traveler has met. Then, and maybe most of all, when one is all but overcome by what one has experienced, one needs to share such an abundance in an attempt to get one's head and soul around what one has felt or come to know. A travelogue is as much for the author as the reader.

How much more is added to one's journey when the destination is Scotland and one's errand is the finding of "Clanship". We Scots are always going home in our hearts and our memories. This happened to my lovely sister Jean when she was walking below the high hills and mountains in that Maine town where we had grown up. That day the mountains were dark and trailed with mist. How lovely she thought, and then surprised, she heard an inner voice saying: "*But these are not my mountains. My mountains are in Lorn and Argyll across the sea.*"

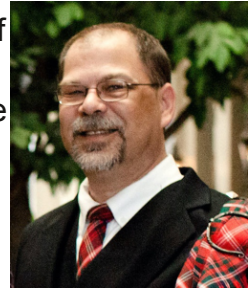
For a Scot, going home means going to their "hearth-country." For a son or daughter of Dougall, it means going to Lorn and Argyll which an old seannachie once described as that beautiful land to the eastward with all its wonders. If *Journeying In MacDougall Country* has made a journey in the land of the MacDougalls more meaningful and enjoyable; if because of this book anyone has climbed to the top of Pulpit Hill and watched the sun set and the quiet colors of evening pass across the Firth of Lorn; then I am glad.

Again I thank Coline MacDougall of MacDougall, 30th Chief of the Clan, to whom we owe so much, and her equally talented sisters Hope MacDougall of MacDougall who wrote *Island Of Kerrera: Mirror of History* and Jean MacDougall Hadfield who authored *Highland Postbag*. I thank our present Chief Morag MacDougall of MacDougall who with wisdom and compassion has brought her Clan into the twenty-first century. My gratitude, as well, goes to the heads of the Cadet Houses of Lunga and Gallanach who so richly expanded my appreciation of our heritage along with all those, along the way, who advanced my Scottish education.

My appreciation and that of the readers goes to Suzanne McDougal whose editorship made the second edition of *Journeying in MacDougall Country* a finished work.

President's Report

Readers of our electronic publication The Raven will already be aware of this but I must repeat this important announcement here for those without internet access who only receive a paper copy of The Tartan. Please forgive the repetition.



2021 Games Season

The Board of Directors has accepted my recommendation to cancel our participation in Highland games and festivals for the 2021 season. This recommendation was not made lightly. None of us wish to miss a second season, but with the current state of the pandemic in both our countries, I cannot, in good conscience, ask you all to risk your well-being by attending these events. As the vaccination process continues, we will continue to reassess and will return to the field as soon as it is reasonably safe to do so. With any luck, perhaps that will be before this season is over.

Meetings and Committees

One way we have been putting this downtime to use is by having many, many meetings with our revitalized committees. Several members have stepped forward to help complete the work of the Society and I am deeply thankful for the many hours they put in.

As you have seen in the most recent issues of The Tartan, our Heritage Committee is hard at work researching and writing on a variety of topics. Our Technology Committee is working on an update to our website and the Communications Committee is expanding our social media presences. The Membership Committee is currently implementing a growth strategy plan based on the results of recent member surveys.

As you can see, we are not letting a pandemic slow us down one bit! We will come out of this period stronger than ever with much new content for you to enjoy. This is only possible through the volunteerism that has always been at the heart of our clans. Even though much is getting done, there is still a spot for each of you! The best way to get the most enjoyment from your membership is to become directly involved. Please reach out to me and I will find a place for you that fits your interests and talents.

Kyle Jones
President, CMSNA



MacDougall

Members Rate the Most Important Benefits of Membership

By Malcolm MacDougall

Why do people join Clan MacDougall Society? What do they like most about it after they've joined? On the other hand, why do some not renew their memberships? What can we do better?

The questions might seem redundant and the answers sometimes obvious, but it's not always that simple. That's why the Society decided recently to ask members and prospective new members these and other questions, hoping to get a better understanding of member expectations – and how to reduce membership turnover. As a Society member, you might have participated in one of these surveys.



A quick summary of the results shows a lot of agreement. Almost everyone ranks newsletters at the top of their list of the most important benefits of membership. Nearly as many members want more events and gatherings – opportunities for greater camaraderie and a sense of belonging. Most would also jump at every opportunity to learn more about our history and heritage. However, a majority of prospective new members are looking for help with genealogy, something we've known anecdotally and have now proven with data.

The Society's first-ever member satisfaction surveys revealed those preferences and a great deal more.

The surveys went to three different groups several months ago—the Society's past and current officers, our general membership, and nonmembers who have joined our Facebook group. More than 200 people responded with some refreshing new ideas, some strong support for many of the Society's current efforts, and suggestions on what the Society can do better.

The research was an important piece of a strategy to increase net membership growth by finding ways to reduce the loss of members while attracting more new ones. The Society depends on steady growth to enable us to fulfill our purposes and support projects and initiatives such as helping to preserve our historic sites in Scotland and providing scholarships.

Key Findings

Although there were a few differences between the groups, there was strong consensus on many of these key findings:

- Members desire a sense of belonging to a group of like-minded folks who share the bonds of common heritage. They enjoy the fellowship and interaction with other members. For many, this social interaction also provides opportunities to learn more about their heritage and clan histories.
- A popular suggestion to help increase member satisfaction and engagement is to offer frequent regional or even local events, activities and social gatherings. This is something Society leadership is seriously exploring, including the possibility of some

Members Rate the Most Important Benefits of Membership (cont)

virtual gatherings online.

- The research confirms that genealogy is a big draw. The desire for assistance with family genealogy is the primary reason people join, and all groups believe that the Society should provide more assistance. This is an issue that the Society has grappled with for many years, attempting to balance information-sharing with privacy concerns.
- After people join the Society, their most valued benefits of membership begin with our Tartan and monthly Raven newsletters. Members especially enjoy learning and reading about Clan and Scottish history, news about the Society and its members, and news from Dunollie and Scotland.
- The desire to find out more about our shared history, traditions and culture prompted most members to say they would take advantage of additional learning opportunities such as podcasts and online forums or classes.
- Many stressed the importance of attracting younger members and families. This is already an immediate focus. For example, President Elect Misha Lowther and Communications Chair Kyra Monsam recently collaborated on a new coloring book featuring Misha's illustrations to add to our tabletop items at games.
- According to many members, there are several key reasons why people resign their memberships. For example, some members leave the Society because their initial enthusiasm wears off. Others leave because life just gets too busy or they simply forget to renew their memberships.
- However, the surveys also suggest there are some ways to keep newer members in the fold. One way is to keep them actively involved and engaged from the beginning of their membership. Many of our members say this can contribute to the sense of belonging. The Membership Committee has already started to discuss ways to improve personal contacts and follow up, and to get people connected and networking.

There were also some surprises in the responses to open-ended questions, which asked participants to come up with their own impromptu responses rather than to choose from a predetermined list of options. Several of these unprompted suggestions in particular are being looked into by leadership, including online podcasts and the feasibility of offering branded merchandise.

Although the Society had considered surveying members in the past, today's online survey tools made the process easier to handle without costly outside assistance. A small team with various levels of market research experience began working on the project last summer: President Kyle Jones, President Elect Misha Lowther and Past President Malcolm MacDougall. To help with analysis and recommendations, the team added Lindsay Davis, editor of our Raven monthly newsletter, and Doug Fowler, our Nebraska State Representative and a Board member. The results were presented to



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Members Rate the Most Important Benefits of Membership (cont)

the Board of Directors in late February.

Conclusions

Overall, the Society leadership feels that the surveys met or exceeded expectations. The feedback can help our Clan MacDougall Society emerge from the pandemic on track to becoming better than ever. The Board and various committees—Membership and Communications in particular—are currently discussing the implications and how to respond with effective actions

The findings also present challenges. Although changes can't happen immediately, it's clear that there will be even greater demands on leadership's time and attention to begin taking on the most urgent priorities. As a registered charitable nonprofit, the Society is staffed and run entirely by volunteers. We need assistance from the membership. More member-volunteers are essential to build on Clan MacDougall Society's legacy of the past 55 years and meet today's desire for a dynamic, rewarding and fulfilling membership experience.



A Brief History of the Argyllshire Gathering



The Argyllshire Gathering will celebrate its 150th anniversary in late August of 2021. It was launched on August 23, 1871, when several gentlemen met at the Argyll Arms Hotel in Inveraray and resolved:

1. That, in the opinion of the gentlemen present, it is desirable that there should be in future an Annual Gathering of the Gentry of the County of Argyll for social purposes.
2. The Gathering to be called “THE ARGYLLSHIRE GATHERING” and to be held at such time and place as may hereafter be determined.

The resolution was inspired by the 1871 marriage of the Marquis of Lorne, later 9th Duke of Argyll, to HRH Princess Louise, fourth daughter of Queen Victoria. The Marquis was the first President of the Gathering, which held its first ball in 1872, and sponsored its first games in 1873.

The Cultural Milieu of Gatherings

The roots of this and many similar resolutions are embedded in the condition of Highland society in the previous century. Attacks on most aspects of Highland culture had accelerated after the collapse of the Jacobite cause at Culloden in 1746. There were attempts to suppress highland language, music, dance, piping and dress. The Disarming Act of 1746 banned highland dress altogether except as employed in British military units. As time passed, resistance to these corrosive measures emerged, perhaps the initial evidence for which was James Macpherson’s publication beginning in 1761 of the poems of Ossian. Although controversial, the “translations” of this Gaelic poetry became extremely popular, particularly among state leaders and in certain aristocratic circles. By



MacDougall

A Brief History of the Argyllshire Gathering (cont)

the 1780s Societies were being created to support traditional language, music, dance and piping. Athletic contests had always been an important tradition of the Gael, as they have been in many other cultures. The primary purpose of the Societies formed to promote these activities was often described as arranging social functions for the gentry. It has been suggested that initially this may have been to avoid accusations of nationalist activities, but it is clear that these Societies truly organized social functions that were greatly enjoyed by the participants.

An early and important Society, although far from being organized exclusively for social purposes, was the Highland Society of London. It was formed in May 1778 when twenty-five Highland gentlemen met at the Spring Garden Coffee House in London and agreed to form a Society that “might prove beneficial to that part of the Kingdom.” The first President was Lt-General Simon Fraser of Lovat, one of whose ancestors was executed for his part in the ‘45 rising. The Duke of Sussex, sixth son of George III, served as President of the Society in several years after 1806. The Society lobbied Parliament to repeal the Disarming Act of 1746 with its prohibition on wearing highland dress. When the Marquis of Graham, Past President of the Society, introduced a bill in 1782 to repeal the Disarming Act it passed Parliament without objection. The Society focused in those years on securing the restoration of forfeited Estates. Moreover, it gathered and published a large collection of Gaelic manuscripts including the Ossian poems. From its inception the Society promoted high standards and wide enjoyment of piping.

In Scotland, the Falkirk Tryst was a two-week fair associated with a large cattle market. To reach the Tryst, drovers needed to bring several thousand cattle overland, through rough mountain passes, over moors, through streams, and frequently across hostile territory. It was untenable for these drovers to make such a trek without defensive weapons, pipes to raise the spirit, or highland dress which was suitable for travel through such terrain. At the end of the journey the Tryst became a gathering of highlanders, with their pipes, language, tales and song.

In 1782, the year of repeal of the Disarming Act, the Highland Society of London invited pipers at Falkirk to compete for a prize – a set of bagpipes. The Falkirk competition began with Duncan Ban Macintyre, the great Gaelic poet, reciting an original poem. In early years, a poetry competition is said to have been held at the Tryst as well. The piping contest moved to Edinburgh in 1785. The move has been said to have resulted from a squabble over the quality (or the outcome) of judging the piobaireachd competition and from the paucity in the piping competitions of drovers who were often too busy selling cattle to participate. The piping competition in Edinburgh was held annually until 1826 and thereafter triennially until it was discontinued in 1844.

Another meeting of gentlemen was held in Inverness in 1788, shortly after Bonnie Prince Charlie died, perhaps thereby lifting a little of the chill of the Jacobite threats of earlier that century. The thirteen gentlemen at that meeting resolved to meet annually, the object of which would be “Pleasure and Innocent Amusement.” Initially the Northern Meeting, as it was called, consisted of a week of dinners followed by balls beginning at 8 pm and finishing at

A Brief History of the Argyllshire Gathering (cont)

midnight, with strict attention paid to dance and attire. Sports and games were added in 1835 and piping and dancing in 1841. When the Northern Meeting began to hold piping competitions, the Highland Society of London at first presented a prize pipe to the winner each year. Later the Society awarded a gold medal for a competition among those pipers who had already won the prize pipe. Additional gold medals were created over the years, attracting outstanding pipers from Scotland and abroad.

Many Societies flourished during the 19th century. In the Dunollie Archives, there is a May 8, 1820 letter from William McKenzie, Secretary of the Celtic Society, requesting the support of Patrick, the 24th Chief of Clan MacDougall. The purpose of the Celtic Society was stated in his letter to be “chiefly of promoting throughout the Highlands the general use of the Ancient Highland Dress.” The Celtic Society, later the Royal Celtic Society, was founded in 1820 at a meeting of prominent Highland gentlemen convened by William McKensie at Oman’s Tavern in Edinburgh. These gentlemen were joined three weeks later by Sir Walter Scott, who became the Society’s first Vice President. The Society worked vigorously to promote the language, literature, tradition and culture of the Highlands and Islands. Scott was an ardent collector of Scottish ballads and stories, a widely read prolific author of romantic poetry and novels, and an energetic interpreter and promoter of Scottish history and culture. Scott had worked with the future monarch in the discovery of the Honours of Scotland, Scotland’s crown jewels. He and the Celtic Society stage-managed George IV’s 1822 visit to Edinburgh which did much to resurrect Scotland’s cultural standing in Britain. Scott was the great-great grandson of Anne Isobel Macdougall of Makerstoun. The Macdougalls of Makerstoun are the senior cadet [or branch] of the Macdowalls of Garthland. Such Societies were also formed by the Scottish diaspora overseas. It has been claimed that the first Highland Games in the United States took place in 1836, organized by the Highland Society of New York. The tradition is, however, probably somewhat older than that. In 1792 a Scotch Fair, a cattle droving event, was chartered in Laurel Hill, North Carolina, to be held in May and October of each year. Laurel Hill was located at the intersection of two important roads, some four miles north of Laurinburg in southern North Carolina.

This Fair may be compared to the Falkirk Tryst. The Scotch Fair featured horse racing, athletic competitions, many poker games and a fair amount of whisky consumption. Gaelic tales, poetry and songs could be heard clearly among the tumult. The Fair attracted merchants with a wide selection of produce, handicrafts, and animals to sell. In 1860, however, a railroad was built nearby that provided a strong magnet for cattle marketing and other commercial sites. The community of Laurel Hill itself moved to the railroad.

The Scotch Fair remained at its original site in a field near the “Old” Laurel Hill Presbyterian Church after the Civil War, but many of the reputable activities had migrated elsewhere and it grew a trifle disreputable. The North Carolina General Assembly outlawed Scotch Fairs in the 1870s, disapproving of gaming, drink, and who knows what else. The genealogy linking the modern Scotland County



MacDowall

A Brief History of the Argyllshire Gathering (cont)

Highland Games in Laurinburg, one of Oban's sister cities, to the Scotch Fair has been asserted by some and denied by others.

The History of the Argyllshire Gathering

The Argyllshire Gathering has evolved over the last century and a half, maintaining certain core activities while changing out others to give a pleasant varying texture to its images of Highland culture. The ball for members has been a central feature of the Gathering from the beginning. The dance program including up to twenty dances has been fairly consistent over the years, with the ball lasting over nine hours. The first ball, held in 1872, lost £97. The Committee nevertheless increased subscription to the Gathering to two guineas, expanded its original objectives, and resolved to add games to its activities in 1873.

The second ball also incurred a loss. It was held in a pavilion with the ballroom floors doused with chalk. A choking dust was raised that forced the ball to be cut short at 3 am. 5 am was thought a more reasonable hour to begin thinking about adjournment. The Gathering Committee began quickly to consider acquiring a more suitable site for a Gathering hall with ball and concert rooms. The current Argyllshire Gathering Halls on Breadalbane Street in Oban was built in the 19th century to meet these requirements. The first games, incidentally, showed a profit of £34, in spite of a prize list of £45 5s 0d for piping, dancing and athletics. The games grounds were held by Captain Cumstie whose superior was MacDougall of Dunollie. The only business transacted by the Stewards in their May 1, 1878 meeting was to appoint MacDougall of Dunollie to be convener of the Committee for that year.

The importance of the Argyllshire Gathering was rapidly confirmed when in 1873 the Highland Society of London presented a Gold Medal for the ceòl mòr or piobaireachd competition. (Ceòl Mòr, Gaelic for Grand Music, refers to piping in the traditional formal style. It is more popularly called "piobaireachd", although this is just the Gaelic word for piping.) In 1879 the Society also presented a Gold Medal to be awarded at the Northern Meeting. These two gold medals are perhaps the preeminent awards for piobaireachd. There are additional prestigious piping awards presented in both events, making the Gathering and Meeting two of the most important sets of piping competitions in the world. Sometime before 1931 the Argyllshire Gathering began to coordinate schedules with the Northern Meeting to facilitate pipers participating in both sets of piping competitions, a practice that continues to this day.

There have been a number of interesting events and competitions at the Gathering over the years. In 1873 a prize for knitted plaid and diced hose was established as it was said that HRH was "very knowledgeable about these commodities". This seems to have been the beginning of the "Industries Section", which was part of the Games until 1969. There were Gaelic concerts by the end of the nineteenth century. In the early twentieth century there were mounted events such as tilting at the ring and quarter mile races.=

In the early years of the Gathering, accommodations in Oban were scarce while transportation was poor – the railroad did not arrive until 1880. Many visitors travelled to Oban by steamer while others came in their own yachts, allowing some to use on board accommodation. With so many boats in the harbor it is not surprising that both ad hoc and organized races became a fixture of the Gathering. In these early years many attended the

A Brief History of the Argyllshire Gathering (cont)

Royal Highland Yacht Club Regatta on the Thursday when no Games were held. In 1885 the Gathering began to coordinate the dates for games, balls and the Regatta. There was piping at all three events, indeed everywhere at the Gathering.

The Argyllshire Gathering Today

Nowadays, the Argyllshire Gathering still hosts both the Oban Games, which are typically held the fourth Thursday in August, and the piping competitions. The Regatta is no longer held in conjunction with the Gathering. The piping competitions, which remain an anchor of the Gathering, begin the Wednesday preceding the Games. That day is given to Ceòl Mòr in various venues throughout Oban. These events include the Highland Society of London's Gold Medal, The Senior Piobaireachd, which is only open to previous winners of the Gold Medal, The Silver Medal and the MacGregor Memorial competition for under 22 years of age. All these competitions attract a truly international field of competitors and the audience can visit each competition as they please. On Wednesday evening the Former Winners March Strathspey and Reel competition is held.

The Games day begins with the Stewards' March from Station Square. This is led by the Pipe Major (the current holder of the Highland Society of London's gold medal) and competing pipers followed by Chiefs, Chieftains, Stewards, clansmen, and others to the Games Field. Chief, Morag MacDougall of MacDougall, led the assembled Clan members to the Field in 2014. In addition to the several piping competitions, the Games include traditional heavy events, races, highland dancing, tossing the sheaf, tug of war, children's races, a shinty tournament, recently a rugby match, a hill race, and more. A Heritage tent overlooks the athletic field, with displays by Argyll historical, archaeological, Gaelic, and cultural associations; a distillery display; performances by such as the Oban Gaelic Choir; and more. The Clan MacDougall Society of North American hosted a table in the Heritage Tent when the 2014 International Gathering overlapped with the Argyllshire Gathering.

On August 25, 2016 the Oban Times invited visitors to the games in the following description of the Games' opening:

The Games start with the arrival on the field of the Stewards' March. At around 9.00am in the morning, the world's finest competing pipers start to assemble in Oban's town centre. By 10.00am, they have formed a band. Until this moment, they have never played together, and after today, they will never play together again. As the drum rolls sound, you too, are welcome to become part of this main attraction. Simply take your place amongst Chiefs, Chieftains, Stewards, clansmen, townsfolk and visitors for the Stewards' March, and led by the Pipe Major, (the current holder of the Highland Society of London's gold medal), you will be piped triumphantly all the way to the Games Field at Mossfield Stadium.



MacDougall

A Brief History of the Argyllshire Gathering (cont)

Le Tòmas Mac Còmhghan
Betesda, Tìr-Mhàiri

Notes

1. This article used a number of sources. There are some inconsistencies in narratives of those sources and unresolved contentious issues in some of the topics covered therein. They range from the authenticity of Gaelic sources of the Ossian poems to the character of medals issued by the Highland Society of London. I have tried to be as accurate as possible, of course, but feel at least that the tenor of the story is correct.

2. The primary sources were:

- Cheape, Hugh Tartan, NMS 2006
- Malcolm, George Ian History of the Argyllshire Gathering 1871-1971, Oban 1971.
- MacDougald, Beacham of Laurinburg NC
- Nicol, Angus "The Highland Society of London: Its History and Significant Contribution to Piping" <http://obangames.com/newsite/highland-society-london-history-significant-contribution-piping/>
- The Oban Times
- Telfer, Torquil, Piping Steward Argyllshire Gathering
- Web sites of the several Societies and organizations mentioned in the article
- Webster, David Scottish Highland Games, Edinburgh 1973





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Clan MacDougall Society of North America



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Reference information for Society members:

Web Site & Facebook & Twitter

Visit our web site at www.macdougall.org

Visit our Facebook page at www.facebook.com/clanmacdougall

Follow us on Twitter at https://twitter.com/Clan_MacDougall

Your Contact Information

Please report your email, telephone, or postal address changes to:

records@macdougall.org

Or mail your changes to:

Membership Secretary
17 Ladysmith Court
Hamilton, VA 20158-9065

Non Profit Status

We are registered as a charitable, non-profit organization under US IRS Regulation 501(c)3. Donations may be tax deductible in the US.

Membership Eligibility

Membership is open to all who support Clan MacDougall or Clan MacDowall.

Remuneration

No Society Officer receives monetary compensation or other benefits for their services.

Submissions

Persons wishing to submit articles or photos of interest to The Tartan newsletter may contact the Editor at:
editor@macdougall.org

Membership Year

Membership Dues are on a calendar year basis ending on 31 December. They may be paid or prepaid, online for one or more calendar years through Paypal at:
<https://macdougall.org/pay-membership-dues-with-paypal/>

How To Volunteer with the Society

Our Society has a need for a wide range of skills and interests, and the work is interesting. Volunteers may complete and submit our Volunteer form online at <https://macdougall.org/volunteer/> or print it out and mail it by post to our Treasurer.

Membership Applications and Costs

Applications for Membership are available Online at: <http://www.macdougall.org/memberApp/>

Membership Dues rates are available at:
<https://macdougall.org/pay-membership-dues->

Postal Applications and Dues Payments

Postal mail containing address or telephone changes, applications for Membership, Dues payments, or Volunteer forms should be mailed to:

Treasurer Barbara Osgood
418 29 Ave
Greeley CO 80634-2651

**Clan MacDougall Society of
North America**

131 Bank Barn Lane

Lancaster, PA 17602

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