



Crest Badge of a
Member of Clan Hunter

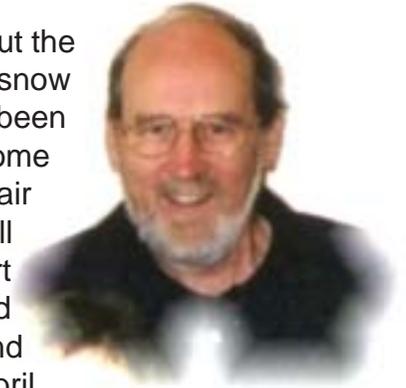
Hunters' Halloo

Newsletter of the Clan Hunter Association, Canada

Jan 2013

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Well folks, it's time to start thinking about the new season. I know, there is still a lot of snow out there. Here in London we have been spared anything too drastic but I know some of you have been given more than your fair share. Well it shouldn't be too long till Spring. So now it's time for us to start thinking about the Highland Games and more specifically The Fergus Highland Games. Look for information in the April newsletter. Hopefully we will be gathering at the Holiday Inn in Guelph as in previous years but arrangements have still to be finalized.



I have just received some photos of the "Hunter Archers" in action and it is quite opportune as we have included an article written by Jane Ann Hunter on this very group and our hope to become involved with them in some form or another. I don't have room left for the photos in this newsletter but I will include them in the next. Thanks **Jane Ann** for your enthusiasm. Also in this edition look for a very interesting article on Graveyards. Sounds too Spooky? Not at all... it can be great fun searching for information on your ancestors on a lovely Sunday afternoon. Check out Lizz's column "Connections Corner". Thank you **Lizz** on your efforts to keep this column going. I also received a letter from **Jan Lindstrom** of Kenora about her time in Moncton. Thank you Jan. Also thanks to **Andrew Thibodeau** on the upcoming re-enactment of the Battle of Bannockburn in 2014. I don't have details yet but I believe we are to have our next Clan Hunter Gathering in 2014 also, so that would be a great double feature, don't you think?. Finally thanks to **Christine Hunter**, our long suffering membership secretary who tries with much enthusiasm to make sure we all pay our annual subscription to the Association. Please make Christine's day and get those fees paid, will you? Christine's message is on page 4. While we are on the subject, we suggested recently that it would be a great gift idea to give other members of your family or other Hunter friends a membership in the Clan Hunter Association. Have you been thinking about that. Our friends in the USA have been very successful in this venture and my hat is off to them. But we can do it too so come on folks don't you think this is a great idea?

Tom

Connections Corner



Lizz Thibodeau

lizzt@rogers.com

all  **We are Family, I've got my cousins with me!**

As I've mentioned on many occasions, graveyards are a source of wonderful information for genealogists. Many of us enjoy a nice stroll through a graveyard, even if we're not looking for anything in particular. On a recent trip to Scotland, my cousin took me to a graveyard and I was surprised to see some of the different images on the gravestones. Well, here is an article that shares a lot of information about gravestones in Scotland, including some information on the different images you might see. It talks in particular about the differences that came about because of the Protestant Reformation, which took place in 1560 when Scotland broke away from the Catholic Church, under the encouragement of such as John Knox. The following are excerpts taken from an article written by Brian J. Orr.

Gravestones and Memorials in Scotland

Surprising as it may seem there were not many gravestones for the common man or woman before the Reformation, only some temporary markers and



perhaps the occasional 'chest' type of tomb of a local laird or merchant who could not secure a coveted space inside the kirk. Those with status and money would be buried within the church itself, perhaps donating a side chapel or aisle in memoriam of their loved ones with continued use by the family... Otherwise at this time most common people were buried in unmarked graves which overlaid earlier burials. Indeed prior to the Reformation the churchyard was not necessarily regarded as hallowed ground and used for many civil or social activities including **m u s t e r s** (wappenschaws), archery practice, fairs and market places. In *Stones - 18th Century Scottish Gravestones*, (Canongate Pub. Edinburgh 1978) Betty Wiltshire and Doreen Hunter explain in depth the treasury of Scottish monuments. They point out that

the development of grave memorials reflected the stone mason's art and was more apparent in England in the 17th century where J Weever, in *A Discourse of Funerall Monuments* (London 1631) described the then practice:
In all ages people flock to look at monuments and ruins... they put us in mind of our own mortality and consequently bring us to an unfained r e p e n t a n c e .

Neither can we pass by but with yearning hearts look upon that famed soile ... Sepulchres should be made according to the quality and degree of the deceased person ... persons of a plebian sort shall be bvrried without any tomb or gravestone or epitaph; persons of the meanest sort of gentry a flat gravestone.



Gentlemen of more eminence... effigies and representations cut upon a terme or a pedestal, but no arms. Noblemen and princes and kings had their sepulchres raised aloft and their personages delineated, carved,

embost, the full length and bigness in alabaster, rich marble epitaphs were only for such as were of virtue, wisdom, valour.

It was only in the early 17th century that marker stones became more common amongst the relatively well-to-do in Scotland. This was both a realisation and acceptance of the reformed faith that the individual could approach God direct. It was no longer the belief and practice to seek intercession through the Catholic Church. A second and important factor was the relative improvement in earnings and development of a social order. This saw the common man scrimping together money to buy a stone and have it ornamented by a mason; this also led to development of a pictorial shorthand that amongst other things, expressed the donors views, hopes of eternal life, and their trade (eg merchant). As the markers evolved to one at the

foot and another at the head, so did the idea that commemorative inscriptions and emblems could be applied to the headstone. It was the middle of the 17th century before the common people were able to afford to set up monuments. The larger commemorative stones of winged angels and the like beloved of the Victorians did not emerge until the 19th century.



The increase in the number of memorials after the Reformation perhaps reflects the growing importance of individual identity as well as personal wealth. The 16th and 17th centuries saw many outbreaks of plague, including the Black Death or bubonic plague, which called for very quick internment often in unmarked lime pits away from the town. Other killer diseases which flourished in the heavily populated and unsanitary slums of towns and cities were cholera, typhoid and smallpox. These took a terrible toll, especially among the children – over half of all children died before they were twelve years old. Adults were commonly dying in their early forties overtaken by sheer hard work of eking an existence, probably suffering from bouts of consumption (Tuberculosis) and the gravel (stones in the urinary tract) which was very common through poor diet. Throughout the 17th century tens of thousands died from military service, both killed in battles and



from 'camp fever' (usually typhus), imprisonment and deportation as prisoners of war. The earliest graves outside the church are usually to be found on the south side, on either side of the path and near the nave and chancel walls. As this area filled with memorials, burial spread further away from the church, around the east and then the west end. Finally, the north side was used, when necessity overcame a belief that it was unlucky and associated



with the Devil. Gradually there began to be a cluster of family plots that often reflected several generations of the local community. The decoration of gravestones for the common man evolved through the 17th century as it became custom and practice to erect a stone. It reflected to some extent an increasing wealth as family graves and family monuments were commissioned,

and also a gradual divergence from the strictures of the kirk. There was also a sea of change in attitudes as the Reformation and Presbyterianism took hold. This saw a change of the type of emblems that were used on gravestones. Pre Reformation they were symbols of Mortality such as the Deaths Head; skull and cross bones; Father Time; the weapons of death - bow, arrows, scythe; a corpse wrapped in its winding sheet; snakes perhaps with an apple signifying the Fall of Man. There was also the bell – the ‘Deid Bell’ as it was called, which was rung at funerals. The main church bell could be rung on payment of a fee, otherwise a hand bell was used. The Reformation ushered in an awareness of equality of man in the sight of God and the right to communicate directly with Him. The emblems then began to change to those of Immortality overcoming Death reflecting the certainty of the Resurrection and



eternal life through Christ Jesus. The emblems of Immortality included the winged soul or cherub; angels of the Resurrection with trumpets flying through the air; the Glory or Radiance of God as portrayed in sunbursts and sun rays; torches which if upward and flaming were of eternal life, and if inverted the end of earthly life; the Agnus Dei; the Phoenix, and the Pelican denoting piety as it feeds its young with its own blood. There were many others used in decorations such as the rosette, the scallop shell of the pilgrim, the Crown (of Righteousness); the palm, bay leaves and laurel of victory over death; the heart as a symbol of the soul and the Resurrection, and the scales for weighing the soul come Judgment Day. Towards the end of the 17th century there was considerable use of tools of trade in the memorials and reflected the growth and eventual primacy of

the Guilds over the merchants. However, their use died out in the 18th century.

Much good work is being done by the Council for Scottish Archaeology whose web site at www.britarch.ac.uk/csa/ It is well worth a visit. It is a voluntary membership organisation which works to secure the archaeological heritage of Scotland for its people through education, promotion and support of local initiatives.

The Scottish Covenanter Memorials Association was established in 1966 with the objective of preserving the graves and memorials of the Covenanters. Also a voluntary membership registered charity, it is well worthy of your support. Their web site and contact details are at <http://www.covenanter.org.uk/> .

Further Reading:

Betty Willshire
Understanding Scottish Graveyards (Council for British Archaeology Scotland 1985)
Anne Gordon, *Death is for the Living*. (P Harris, Edbh 1984.)

Membership News

I would like to thank all the members who have paid their dues this year, and I must say that the majority of our members are very faithful in paying these dues. But there are still too many unpaid memberships out there. So I am asking those who have not paid to please catch up before the 2013 fees are due to be paid.

If you receive a “please pay” slip with your newsletter, then according to our records your membership remains unpaid. Of course, as always, I am aware that mistakes happen, so if our information is not correct – please contact me at 519-681-4101 or cbhhunter@rogers.com and we can sort it out.

Please, please, please take the time to put a cheque for \$30.00, made out to Clan Hunter, in an envelope and mail it (**TODAY**) to our treasurer Don Hunter, 138 Sweeney Drive, Toronto, Ontario. M4A 1T9

Christine Hunter, Membership Secretary

Our Family Tradition

I get several predictable reactions when I tell coworkers and acquaintances about our family tradition. Most people think it is wonderful. Most people say there is no way their family would do this. Many consider trying to make it work for their family.

The tradition?
Saturday lunch.

Every Saturday we gather for lunch. There are usually 16 of us, but the number fluctuates. Sometimes a grandchild brings a friend. Sometimes

someone is away (and they are always missed!) On extra special weekends, my brother-in-law David and his family are able to come down from his base in Trenton and join us!

Dad makes his famous chicken, vegetable, and barley soup. Mum makes chicken noodle soup for the kids, and supplies juice, condiments and dessert. The rest of us take turns bringing bagels or buns, sandwich meats and cheese.

Cousins play before and after the meal, conversation is lively and topics vary from current movies and events, to personal hobbies

and happenings. Family birthdays are usually celebrated on the closest Saturday. Sometimes for variation we descend on Lynn and Al's house, or Lizz and Andy's house (both with pools), but usually Mum and



Dad endure a dozen pairs of wet boots, so many coats they fall off the hooks (even though they installed extra hooks) and the joy of discovering small toys left behind on the floor (ouch.)

In summer we cool off in the sunroom and on the patio, and soup awaits cooler weather. In summer we often don't meet because Mum and Dad are off to Highland Games, manning the Clan Hunter tent. And we miss

our Saturday lunches. Sometimes if they are close enough to London, we all traipse off to the Games for the day. When the Fergus games arrive in August, we spend the weekend. Clan Hunter gets a group rate at a hotel in Guelph, we have our annual meeting on Saturday night, and participate in various

activities at the Games. We hope you join us this year!

Jane-Ann Dale-Hunter

(Editor's Note: Jane Ann means that you should join us at the Games Not at lunch)

CASSOC.ca is now available on mobile phones! Our webmaster has set this up for those with internet access on their mobile phone. If you go to www.cassoc.ca, in the box click on the words Mobile Website. This allows viewers to see the List of Events and also the Membership contact for each of our member groups as we felt that this is the information most wanted by searchers. You can also see this on a regular computer.

Please circulate this mobile information among your members and in your newsletters to help improve the communication between and among those in the Scottish Community.

Regards

Jo Ann M Tuskin

Good Morning Tom,

I am very slow in writing this but the Moncton NB Highland games take place near the end of June each year. Moncton is my birthplace but I live in Kenora, Ontario. My brother, Bruce Stewart (our grandmother was born a Hunter) helps organize the games every year and has been trying to get me to attend for some time!

So last June, I went "home" and went (and even worked the gate) to see the games. I am sending some pictures as it was a lot of fun and

of course I loved the bands. It is a one day event. It appears the participants are from all over the Maritimes. They have Highland dancing and all the games (caber toss, etc) as well as the bands. I particularly liked the "From Sheep to Shawl" display. That display had border collies "rounding up" the sheep, the shearing of the sheep and the spinning and weaving of the wool. The spinners and weavers were from a textile museum in Dorchester NB - a wonderful museum to visit. They also had a couple of interactive displays where

people could try their hand at the bow and arrow and fly fishing.

Hope you enjoy the pictures. There wasn't a Hunter tent of course. If I remember correctly, there were only one or two clan tents - can't



remember which clans.

Jan Lindstrom

**Scenes from the 2012
Moncton, NB
Highland Games**

Bannockburn 2014,

June 23, 24, 1314, at 699 years ago, Robert the Bruce defeated the English forces at Bannockburn and brought freedom to Scotland. According to the National Trust's website,

Bannockburn is arguably the most famous battle to be fought and won by the Scots in Scotland. It is also widely acknowledged to be more than that—its name resonates in the Scottish psyche with ideas of freedom, independence, patriotism, heroism, perseverance, and triumph against overwhelming odds.

This past October, after 50 years in service to the National Trust of Scotland, the Bannockburn Visitor centre was closed. Demolition of the entire site began immediately with the brand new centre to open by early 2014. The new centre sounds very exciting, with the following quote, according to the

Battle of Bannockburn website:

700 years after the famous Scots victory in 1314, come face to face with this medieval battle. An immersive, cutting edge 3D experience allows visitors to experience medieval warfare like never before. Discover how the tactics and decisions of two kings inspired the events that would shape history and Scotland, forever.

Celebrating 700 Years of Scotland's Most Important Battle www.battleofbannockburn.com

The website has a page where people can apply to be part of the 3D experience. Their bodies would be scanned digitally in order to be part of this cutting edge technological reproduction of the battle. Six specific characters are being sought: a Scottish Knight, a woman English spy, an English soldier, a Scottish Soldier, a Scottish camp woman, and a Welsh Archer.

All of this leads up to 2014 and the reopening of the new centre to

displays, a medieval village, traditional food and drink.

While in Scotland this summer, my family and I were able to watch the fantastic Hugh Robertson and his "Living History" battle re-enactments. Hugh and his team were presenters for a second time at the Worldwide Gathering of Clan Hunter at Hunterston Castle. We then enjoyed being his guests at Edinburgh Castle where he spends over 100 days a year delivering talks and demonstrations on warriors and their weapons. Hugh has the

honour of being one of the key people that will consult on the creation of the re-enactment and will be one of the performers. Having seen his work many times, I can personally attest to the quality of his presentations. The idea of seeing the Battle of Bannockburn recreated live with his guidance has me excited to see this event.



commemorate the 700th anniversary of the Battle.

The highlight of the celebrations will be the weekend of June 28-30th, when the Battle will be recreated by hundreds of actors. According to the website, *The re-enactment will be the largest ever hosted at the memorial battlefield and the Trust anticipates it will also feature costumed characters throughout the site, weaponry*

Andrew Thibodeau

Send your submissions
for the newsletter to
Tom Hunter
61 Downing Crescent
London, Ontario
N6C 3C7
Tel (519) 681-4101
e-mail thunter01@rogers.com
WEB www.clanhuntercanada.com

Clan Hunter Archers

There was a stir of excitement in my in-law's house this past Saturday. Dad (Tom Hunter, Canadian Clan Officer) told us that there was a new Facebook page: Clan Hunter Archers

It wasn't exciting just because Paul, myself and our children are all avid archers. (We own nine bows between the five of us.) It

Unfortunately, the publication deadline looms, and we haven't had time to investigate how we can utilize and participate in Clan Hunter Archers. The Facebook page shows some beautiful pictures of a "Clan Hunter Longbow", carved by William J. Hunter, a member of Clan Hunter USA. The bow is a traditional medieval longbow, carved from yew wood using only a swiss army knife. The back of the bow lists the name of every Clan Hunter Laird.

One idea we have bandied about is to hold a mail-in competition for those of us who target shoot. We would need to discuss the

types of bows we use and run several classifications to keep things fair. It would be wonderful if we could extend this worldwide to all Clan Hunter members.

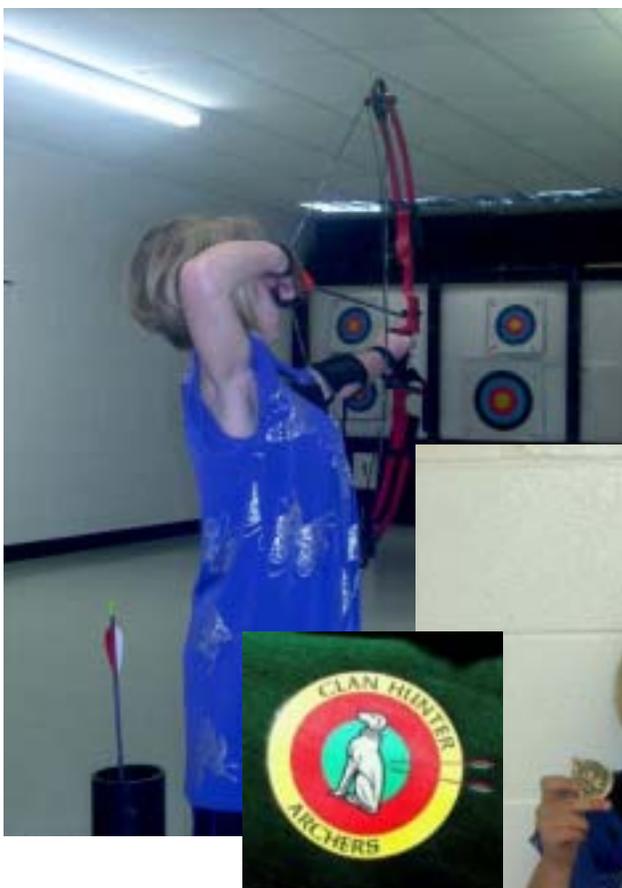
If you are an archer, or if you would like to view pictures of the Clan Hunter Longbow, please visit <https://www.facebook.com/ClanHunterArchers>

If you are in Canada and are interested in learning to bow shoot,

<http://www.archerycanada.ca/> has a LINKS page which lists each Provincial Association, and contains links to archery clubs in several provinces.

Jane-Ann Dale-Hunter

Shona Hunter. 11 yrs old



- ◆ Gold Medal - Girls under 9 - 2010 Ontario 10 ring Championships
- ◆ Gold Medal - Girls under 9 - 2011 Ontario 10 ring Championships
- ◆ Gold Medal - Girls 10-16 - 2012 Ontario 10 ring championships

Her 2011 win is listed in the Ontario Archers Association as a record.. Highest score ever recorded by a 9 yr old in her equipment category. She shoots barebow, which means no sights or extra equipment.

wasn't exciting just because it was an opportunity to offer another facet of participation to Clan Hunter Canada members. The main reason it was exciting was because this could become an article in the hard-to-fill Clan Hunter newsletter!