

Vol. XIII No. 5 *Beth's Newfangled Family Tree* Section A December 2019

Royal Conservatoire of Scotland delighted by extension of royal patronage by HRH The Prince Charles

His Royal Highness, The Prince Charles, Duke of Rothesay, has extended his Patronage of Scotland's national conservatoire.

Welcoming the announcement, Professor Jeffrey Sharkey, Principal of the Royal Conservatoire of Scotland, said: "The Royal Conservatoire of Scotland values deeply and benefits from The Duke of Rothesay's Patronage and we are delighted and honoured to have this continue. Our Patron is passionate about the value of the arts to society and is committed, as we are, to the vital importance of early access to, and progression in, arts education."

The Royal Conservatoire of Scotland is a world leader in performing arts education and one of Europe's most multi-disciplinary arts education environments, teaching music, drama, dance, production and film. The institution received its royal prefix in 1944 from King George V. The then-Queen Elizabeth assumed the role of Patron, a role in which she continued as Queen Elizabeth The Queen Mother until her death in 2002.

During her Patronage, Queen Elizabeth The Queen Mother officially opened the Conservatoire's purpose-built Renfrew Street build-



Sam Heughan, Jamie in the Outlander series and HRH, The Prince Charles, Duke of Rothesay at The Royal Conservatoire

ing in 1987. She also received the institution's first honorary doctorate at Clarence House on 17 November 1994 to mark her Golden Jubilee as Patron. Following in his grandmother's footsteps, The Duke of Rothesay became Patron in 2003.

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Merry Christmas Merry Christmas Merry Christmas





A Christmas Letter from your editor...

What are your all-time favorite gifts from Santa?

beth

I had shown Tom the photo of me you see at the right... a picture of baby me with a huge - at least to me - panda bear. I loved that bear so much! The bear disappeared along the way, but I have never forgotten him.

Tom, I'm sure, had heard about that BIG bear a bazillion times. He also knew I searched for another big panda bear in every thrift store I entered, at every flea market we visited forever..but, never had I seen one. I really did not know if huge bears existed.

Then, a year or two ago, a day or two before Christmas, a HUGE box arrived here at the house. Tom said, very nonchalantly, "Why don't you see what that is? Are you looking for anything?"

"No," says I. The box had at least an entire roll of tape on it, I'm sure. I worked and worked to get the box open...and when I did, I saw a white furry thing in the top of the box. "What in the world is this?" I said.

"Why don't you just pull whatever it is out of the box," he said innocently.

"It's MY HUGE BEAR!" I was laughing and crying and hugging all the parts of Tom I could reach.

Did I need him? No. Do I love him? YES.

Then, there was the year I was searching all over the Internet for a saddle for me. My old saddle had simply worn out - it was most likely about 75 or more years old - old when I had purchased it 30 years ago. I had cared for it and kept it oiled...but, the leather



My Tom and "Thom Bear!"

had just given away...it was no longer safe to ride.

So, it was checking ebay every day for the specific saddle I needed. I really wanted a Martha Josey Barrel Racing Saddle, with wide cantles on the front, round skirts, a double cinch and a laundry list of things.

Day after day I would closely examine all the

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EST 2002

SCOTLANDSHOP

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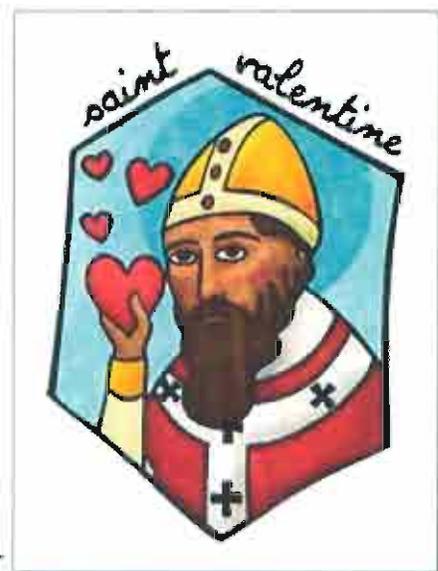
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Some of the bones of Saint Valentine are in Glasgow, Scotland



With thanks to *Atlas Obscura*.
You may subscribe for free atlasobscura.com

In 1868, a wealthy French family made a donation to the the Franciscan church: a small wooden box labeled “Corpus Valentini Martyris,” or ‘the Body of Saint Valentine.’ The church sent the relic to Saint Francis’ Church, in the rundown neighborhood of Gorbals, Glasgow. It sat there in almost complete anonymity for over a century. In 1999, it was moved to the nearby, Blessed St John Duns Scotus, where it has been given a place of honor at the church’s entrance. Every Valentine’s Day, it is decorated with flowers while the friars say prayers for lovers. It has even led Glasgow to label itself the “City of Love.”



Little is really known of the real man (or men) behind the myth. What is known (more or less) is that at least two men by the name of Valentine (Valentinus) were known in Italy

and died in the late 3rd century, and a third Valentine was located in North Africa around the same time. The two Italians were buried along Via Flaminia. As a saint, Valentine first gained real notoriety in 496 when Pope Gelasius I made February 14, originally part of the Roman festival of Lupercalia, a feast day dedicated to St. Valentine.

The stories of the different men seem to have merged into one over time, with most of the mythology about Valentine being a patron of lovers, helping early Christian couples to marry in secret, only dating to the 14th century and the writings of Geoffrey Chaucer.

Today, there are no less than ten places claiming to house the relics, all around the world, including the Basilica of Santa Maria in Rome, Roquemaure, France,





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Clan Carruthers: Society Membership is now Available!

Clan Carruthers

SUPPORT 'YOUR' CLAN SOCIETY <clan carruthers society (int).jpg>

Dear Clan and Family Carruthers,

After the confirmation of Dr S. Peter Carruthers of Holmains as Chief of the Name and Arms of Carruthers, and after consultation with him personally, the Society has now opened its door to both individual and family membership.

Who do we represent?

The Clan Carruthers Society, represents all our family and clan worldwide and is accepted as the official society of Carruthers by our Chief: Simon Peter Carruthers of Holmains.

We therefore accept all those of our name or derivations of the same to include: Carrutherses, Caruthers, Carothers, Carrothers, Carrithers, Carithers, Corruthers, Corrithers, Cruthers, Crouthers, Carruther, Creuder, Cardus, Carother, Carouthers, Carradice, Carrauthers, Carrederys, Carrodus, Carrotheris, Carrothorys, Carrothis, Carutherys, Caruthris, Carrothyris, Carruderes, Carruderis, Carruthirs, Carruthoris, Caruderis, Caruyeris, Cerrothers, Corithers, Crathers, Cridders, Curthers, Cruthers, Crowthers, Karruthers, Karruther amongst others, whether by birth, descendancy, marriage or adoption, you remain welcome.

Recognition

Both our Society and our Clan Chief are recognised not only by the Lord Lyon in Edinburgh, but we are also recognised by the Scottish-Austra-

lian Heritage Council (SAHC) in Australia and are in full membership of both the Clans and Scottish Societies of Canada (CASSOC) and the Council of Scottish Clans and Associations (COSCA) in the US.

Although, the concept began in 2007, the Society was only founded after over 10 years, in January 2017. To date however, we have refrained from tak-

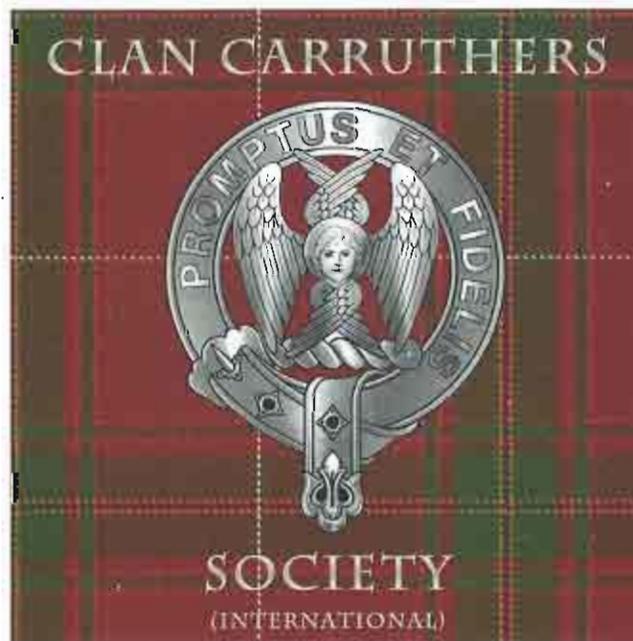
ing any monies from the our clan and family prior to now. This has been for two main reasons, both of which were to ensure that the Society was built on solid foundations in perpetuity and that it was for the benefit of all the Clan, not simply the few. We also wanted to wait until we had something solid to offer our members:

The Reasons

Therefore, our Society's time and efforts have been taken up with in-depth investigation and research to find a genea-

logically proven Chief of our line, which took over 10 years. Once this was achieved it took a further 20 months to progress that information successfully through the Lord Lyon King of Arms in Edinburgh.

We also felt that it would have been inappropriate to charge monies for membership until a Chief was actually confirmed and in place and therefore gave us, as a Society, the authority to do so. We are therefore happy to announce that the Clan Carruthers Society International is officially recognised by our



Continued on page 9



The 2020 43rd annual Savannah Scottish Games
will be held Saturday, May 2nd
again at historic Bethesda Academy

Join Clan Carruthers, *continued from page 7*

Chief, to not only represent the clan internationally, but also that we will support him personally in his duties worldwide.

To underpin this, the Chief has happily accepted the position as Honorary President of our Society as will any chief after him as this remains a hereditary position.

-Membership-

Membership of the Clan Carruthers Society is internationally accepted and recognised by all those who celebrate the Scottish culture and is currently offered in two categories: Individual Membership and Family Membership:

-Individual Membership-

Joining Individual Membership includes:

A signed Clan Certificate by our Chief and our Convenor.

A proved Genealogical Chart of the Chiefs from 1320 to date.

Membership of your regional society.

Access to CCSI and regional events.

Access to the Clan Tartan and Society merchandise at Society rates.

Two newsletters per annum (*Promptus et Fidelis*).

The cost is £35 to be paid, on completion of the membership form, on the Membership page.

Individual Membership Renewal includes:

A signed renewal certificate.

Renewed membership of your regional society.

Continued access to CCSI and regional events.

Continued access to the Clan Tartan and Society merchandise at Society rates.

Two newsletters per annum (*Promptus et Fidelis*).

The cost is £25 to be paid, on completion of the Membership form, on the Membership Payment page.

-Family Membership (to include two adults and two children up to age 18)-

Joining Family Membership includes:

A signed Clan Certificate by our Chief and our Convenor.

A proved Genealogical Chart of the Chiefs from 1320 to date.

Membership of your regional Society.

Access to CCSI and regional events.

Access to the Clan Tartan and Society merchandise at Society rates.

Two newsletters per annum (*Promptus et Fidelis*).

The cost is £60 to be paid, on completion of the membership form, on the Membership page.

Renewal Family Membership includes:

A signed renewal certificate.

Renewed membership of your regional society.

Continued access to CCSI and regional events.

Continued access to the Clan Tartan and Society merchandise at Society rates.

Two newsletters per annum (*Promptus et*

Fidelis).

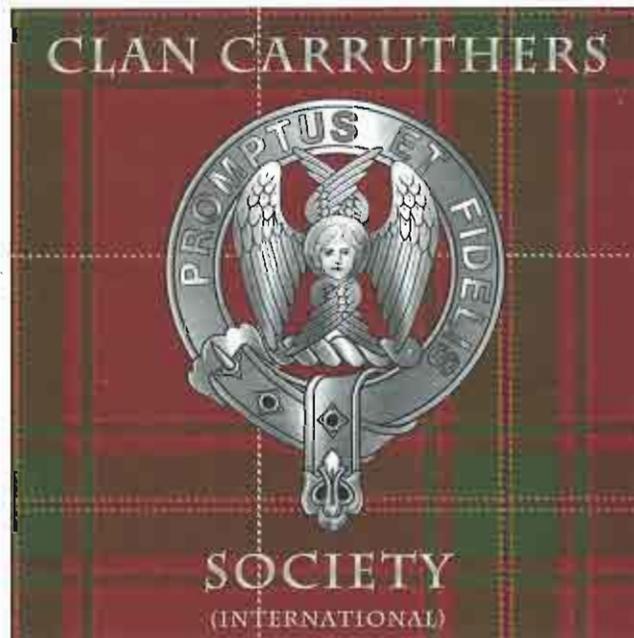
The cost is £45 to be paid, on completion of the membership form, on the Membership page.

Beside these, you will have access to our clan genealogists, who are available to advise and try and assist accurately, with the stumbling blocks and dead ends of your own research and help with any petition of armorial bearings (Personal Arms) to the Lord Lyon in Edinburgh.

In Summary: Our hopes

We sincerely hope that you are happy to sup-

Continued on page 11





The Pipes of Christmas 2st Annual Concerts!

We're delighted to announce the dates for the 2019 Pipes of Christmas concerts.

New York City
Saturday, December 14

Madison Avenue Presbyterian Church at 2 PM.

New Jersey
Sunday, December 15

Central Presbyterian Church at 2 and 7 PM.

ALL tickets this year will be sold via Brown Paper Tickets (no mail orders).

www.brownpapertickets.com

800-838-3006

For additional info, contact:
pipesofchristmas@gmail.com

Sponsors/Advertisers welcome for our 2019 Program Book. Contact us for details.

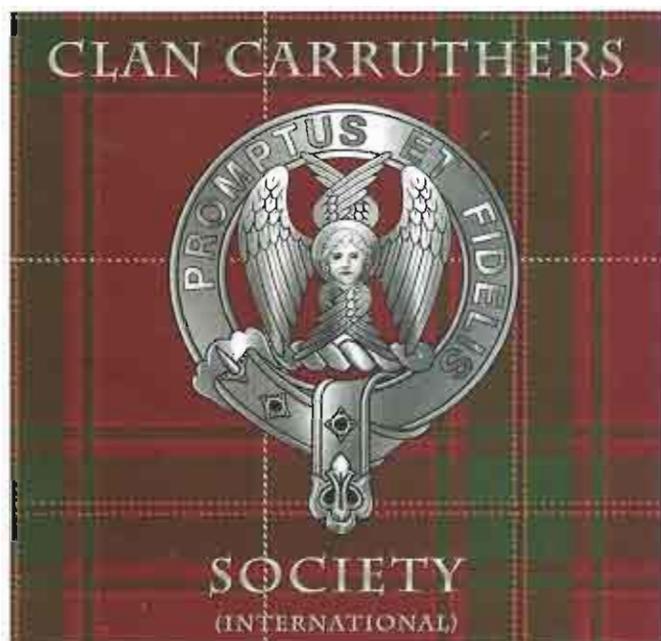
We invite our NJ concertgoers to contribute to our annual food drive by bringing along a donation of non-perishable food items to the concert. All items will be delivered to the Community FoodBank of NJ. Thanks!

Congratulations & Best Wishes to Mary Elizabeth Grant and Jonathan Emery Kite on their recent wedding in Charlotte, North Carolina

James and Linda Grant of Hickory, North Carolina, announced the marriage of their daughter, Mary Elizabeth Anne Grant, to Jonathan Emery Kite, at Covenant Presbyterian Church, Charlotte, North Carolina, on August 24th. They are members of the Clan Grant Society, UK.

Betsy and Jon are graduates of The University of North Carolina at Chapel Hill.

Join Clan Carruthers, *continued from page 7*



port us, as it has taken well over 12 years to achieve what we have achieved on your behalf.

We further genuinely hope that our efforts as a Society, will be seen by all Carruthers and derivatives of the same worldwide as being for the benefit of the whole clan and not simply the few.

We also hope that that the Society is perceived as something worthwhile, which will be passed through to generations to come and which strongly anchors Carruthers to our Clan heritage, our culture and our history, as well as maintaining and celebrating our roots in Scotland.

CCSI Executive Council

The Clan Carruthers Society International (CCSI) was founded in January 2017 and is officially recognised by the Chief of Carruthers as representing the worldwide Carruthers family. It is non-commercial, apolitical and non-partisan and is open to any member of the international Carruthers family and derivatives of that name. The Society is based in the United Kingdom, but is represented by an international Executive Council.

Betsy is an executive for an advertising and marketing agency.

Jon is a founding partner and operations manager for a service industry with offices in Charlotte and Raleigh, North Carolina, and Atlanta, Georgia.

The couple will live in Charlotte.



Clan Home Society, International

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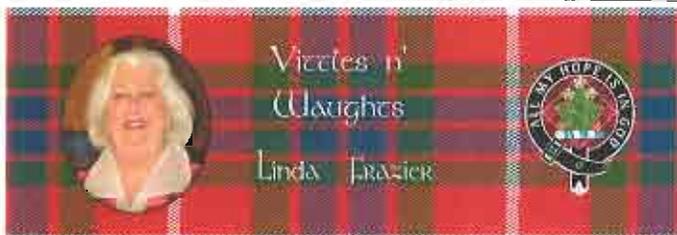


<lawnmower391@gmail.com>



Linda Frasier from the St. Andrew's Society of Tallahassee... with what I think will be a surprise for you!

Did you know that TURKEY is also enjoyed in Scotland?



Roastit BubblyJock

For Americans, November means reuniting with far-flung families and coming together sharing turkey as a part of a Thanksgiving feast. However, you may not be aware of the importance of this native American food to Christmas celebrations in Scotland. It is so important that guests would be gravely disappointed if Christmas dinner is served without turkey, or *Bubblyjock*, as they call it in Scotland.

Bubblyjock (also called bubbly- or bublie-cock) is Scots slang for a male turkey. The name is thought to have originated from the shape of his comb or wattles with its great resemblance to the snot collected at a dirty child's nose and from the sound the bird makes, as referenced in MacDiarmid's poem provided above.

Besides Scots slang for turkey, *bubblyjock* can also be used also to describe "a stupid, boasting person." Early Scottish publications contain references to a person acting as a *bubblyjock*, exhibiting behavior resembling the familiar strutting and noisy displays of puffery of a male turkey.



Turkey is not a newcomer to Scottish tables. It has been served there for over 500 years but, until recently, it was considered a luxury food. The story is that turkey was introduced to the British Isles from its

native North America by a Yorkshireman, William Strickland. Strickland was on a 1526 early voyage to America when he acquired six turkeys by trading with Native Americans, brought the birds back to England and sold them in the Bristol market for a *tuppence* each. His turkey trade flourished such that he was able to build himself a stately home with its proceeds.

From this distant beginning, "it was diffused quickly and consumed enthusiastically" according to the *Oxford Companion to Food*. Before turkey became prominent as a part of Christmas feasts in the British Isles the menus featured geese, wild boar, beef and even peacock. Literary references to eating goose at Christmas include the reminder that "Christmas is coming, the goose is getting fat" from the old Christmas children's song and in a *Christmas Carol* author Charles Dickens associates goose with the Christmas meal the struggling Cratchit family planned to eat. If you recall in Dickens' tale on Christmas morning, the "converted" miser Ebenezer Scrooge sends a fat turkey to the Cratchit's as an anonymous, and very luxurious, gift.

Historians claim that turkey only became more widely eaten when refrigerators became common after World War II, displacing the goose on Christmas tables. Personally, I believe the influence of homesick American GI's stationed in the UK during the War had a great deal to do with it than anything else. Next page (15) is the recipe for Roastit Bubblyjock, a traditional Scottish recipe from the website "Glasgow Guide."

The Bubblyjock

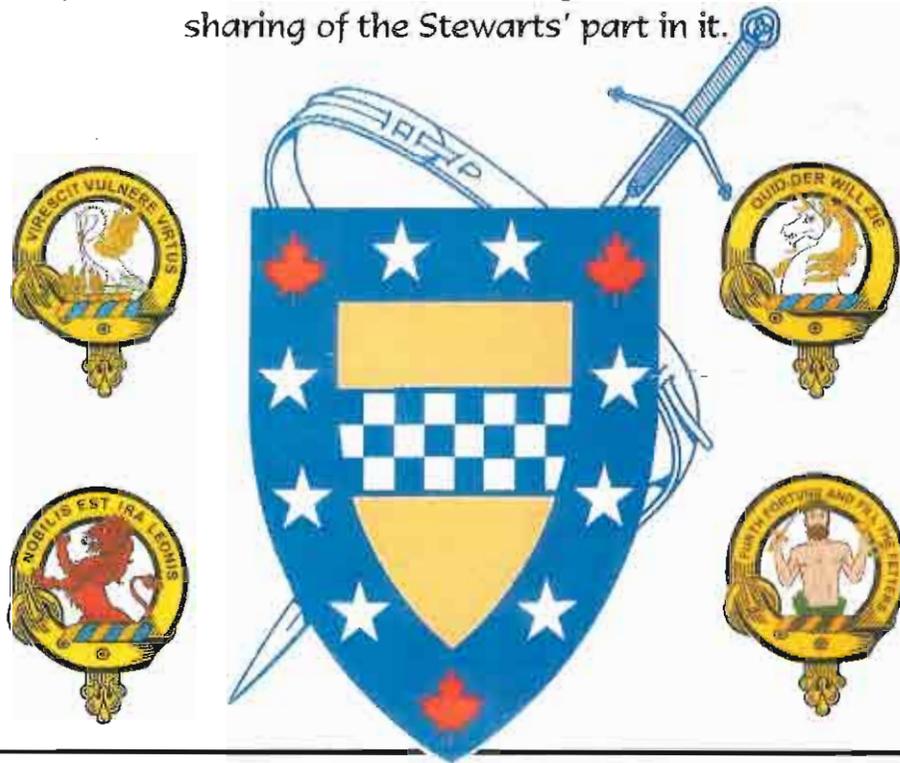
It's hauf like a bird and hauf like a bogle*
And juist stands in the sun there and bouks*.
It's a wunder its heid disna burst
The way it's aye raxin* its chouks*.
Syne* it twists its neck like a serpent
But canna get oot a richt note
For the bubblyjock swallowed the bagpipes
And the blether* stuck in its throat.

By Hugh MacDiarmid

(*bogle- an ugly or terrifying demon; bouks- retches; raxin- stretching; chouks- checks or jaws; syne- then; blether- bladder)

Clan Stewart Society in America, Inc.

501(c)(3) Not For Profit Organization dedicated to the preservation of Scottish Heritage and History and the sharing of the Stewarts' part in it.



The Stewart dynasty descended from King Robert I's daughter and her husband, Walter the Steward. Despite early unrest and weak government caused by several Stewart kings succeeding as minors, the dynasty flourished for over three centuries.

During this time, Scotland moved forward to become a modern and prosperous nation. Stewart monarchs such as King James IV and VI were Renaissance patrons of artistic, scientific, commercial, religious and political endeavour, sponsoring figures including the poet, Robert Henryson, and humanist, George Buchanan.

Also of significance was the arrival in the mid-sixteenth century of the Reformation movement, bringing about the replacement of Catholic Mary Queen of Scots by her son King James VI.

It was through the Stewart dynasty that the two thrones of England and Scotland - and later the governments - came to be united.

The 'Marriage of the Thistle and the Rose' took place at Stirling Castle in 1503 between King James IV and Princess Margaret Tudor, daughter of King Henry VII of England.

This union of the Scottish and English Royal families eventually led in 1603 to the succession of a Stewart (now with a change of spelling) to the throne of England.

CSSA is represented at approximately 40 Scottish/Celtic events around the country each year. We are always looking for folks with our passion to volunteer to start more.

We also have a presence on the Internet with a website, <clansstewart.org> (official) and a Facebook page listed as *Clan Stewart Society in America* (unofficial).

Though we have maintained our low annual \$25 membership, we are still able to sponsor trophies for dance, drums and pipes and establish scholarships for institutions providing cultural Scottish curriculums and we also sponsor the competition of a record-holding female athlete.

For CSSA membership information: <clansstewart.org> (You may pay your dues at that site, too.)

Christmas gift, *continued from page 3*

saddles listed...and none fit my own particular list of things needed.

After several months of looking, I saw one that WAS a Martha Josey Barrel Racing Saddle and it had my round skirts and a double cinch and wide cantles. I started laughing and hollering when other things on my list appeared on the computer screen!

Then, I read about the bridle that came with the saddle...and it said that the bridle was trimmed with real turquoise! Oh my. (I adore turquoise and have collected it all my life!) Icing on the cake, the saddle had a bit of turquoise on it too.

I printed out the listing and ran to show it to Tom. I was so thrilled...although, at the same time, I knew it was not the time for us to think about buying this gorgeous and perfect-for-me saddle. I just had

to share it with Tom, anyway!

We had the best time looking at that saddle. (Tom is a cowboy, too, you know. He was on a horse before he could really walk - just like me!)

Then, the saddle disappeared from the listings. It had been sold.

As Christmas approached, I'd imagine the saddle going to its new owner.

"Tom, whoever got that saddle has put it on her horse and has the horse all decked out with the saddle and bridle. The horse is in the living room showing the saddle and bridle off," I'd say. "My goodness, I'm sure she's riding her horse all over their neighborhood so everybody can see how wonderful it is!"

Continued on page 19

ROASTIT BUBBLYJOCK

- 7 to 8-pound self-basting turkey (sufficient for 6 people)
- ½ cup of milk
- 1¼ cups of fresh breadcrumbs
- 1 stalk of finely chopped or grated celery
- 1 finely chopped or grated onion
- 2 tablespoons finely chopped fresh parsley (divided)
- ½ cup chopped water chestnuts (tinned variety are fine)
- 10 oz chopped chicken livers (optional)
- 8 oz ground sausage meat (mince)
- 2 oz melted butter
- 1 teaspoon of Worcester sauce
- Pinch of nutmeg
- 2 cups warm water
- 2 tablespoons redcurrant jelly or similar



Preheat the oven to 350°F

Mix the milk, breadcrumbs, chopped celery, onions, chestnuts, nutmeg, plus one tablespoon parsley and, if using, half of the chicken livers. Then place the sausage mince, teaspoon of parsley and the Worcester sauce in another bowl and mix well. Remove any giblets from the turkey, rinse well (inside and out) and dry off. Press the breadcrumb mixture into the turkey cavity, making sure it is well filled. Seal the end with skewers. Press the mince into the bird via the neck cavity and again seal with skewers (toothpicks sometimes do the trick).

Place the turkey on a baking rack in a deep baking tray. Add the warm water and remaining livers to the tray. Brush the turkey all over with melted butter. Bake the bird, basing the cooking time on 20 minutes per pound of bird, plus another 20 minutes. From time to time, baste the bird with the juices in the pan. When cooking is complete, remove the tray and the turkey from the oven and allow the bird to stand for about ten minutes. Put the pan juices plus the redcurrant jelly (or similar) into a small pan and heat vigorously for ten minutes, reducing the sauce by half, stirring continuously. Pass the sauce through a fine strainer and serve with the turkey and your own selection of vegetables.

As a note: In the past, oysters were commonly a component of the stuffing, so add them if you wish.

The Clan Colquhoun Society in North America
is now...

The Clan Colquhoun International Society

<http://www.clancolquhoun.com>



Contact Tom Hodges:
sijepuis@bellsouth.net

Allied Families and Septs of

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Clan Blair Society

Memberships are cordially invited for Blair
descendants and other interested parties.



www.clanblair.org

President Clan Blair Society: Jim Blair
7200 S. Prince Street
Littleton, CO 80120
Email: president@clanblair.org



Membership Chairman: Charles Diman
3413 Sunnybrook Drive, Charlotte, NC 28210-4715
Email: ClanMembership@clanblair.org

Flowers of the Forest

Nonnie B. Harris,
St. Andrews Society of Atlanta

Henry J. Grant, Clan Grant, Scotland



Leonie B. “Nonnie” Harris, 85, died on November 12, 2019. She was born in Lexington, Virginia, to the late John Hunter and Rheta Nelson Burks.

Nonnie was raised in Glasgow, Virginia, and was a 1955 gradu-

ate of Mary Washington College. She taught kindergarten for many years and was an active member of Alpharetta Presbyterian Church.

She was a member of the St. Andrew’s Society of Atlanta.

She is predeceased by her husband, William M. Harris, and daughter Holly Anderson.

She is survived by her children, Clay Harris (Karen) of Virginia Beach, Virginia; Beth Harris of Milton, Georgia; and Randy Harris (Carol Ann) of Winston-Salem, North Carolina.

She was also the grandmother of Will Anderson of Denver, Colorado; Caroline Anderson of Dublin, Ireland; Spencer Harris of Manassas, Virginia; Katherine Harris of Virginia Beach, Virginia; and Marshall and Morgan Harris of Winston Salem, North Carolina.

Also surviving her are her sister Rheta Snider (Eddie) and brothers Fred Burks (Barbara) and Jake Burks (Beverly), all of Rockbridge County, Virginia;

her sister-in-law Beverley Davis (Causey) of Richmond, Virginia, and many cousins, nieces, and nephews.

A memorial service was held on Friday, November 15 at Alpharetta Presbyterian Church, 180 Academy Street, Alpharetta, GA 30009.

In lieu of flowers, the family asks that donations be made to Alpharetta Presbyterian Church.

Henry J. Grant (d. 2019) We received the sad news that Clan Member Henry J. Grant of North Shields, Tyne & Wear, in Scotland, has died. He had been a loyal member of the Clan Grant Society since 1997. We would like to offer our sincere condolences on behalf of the Clan Grant Society.

*There are never any charges for any
Flowers of the Forest listing in
Beth’s Newfangled Family Tree.*

*Please just send the information for your
loved ones inclusion in the*

Flowers of the Forest

to <bethscribble@aol.com> anytime.

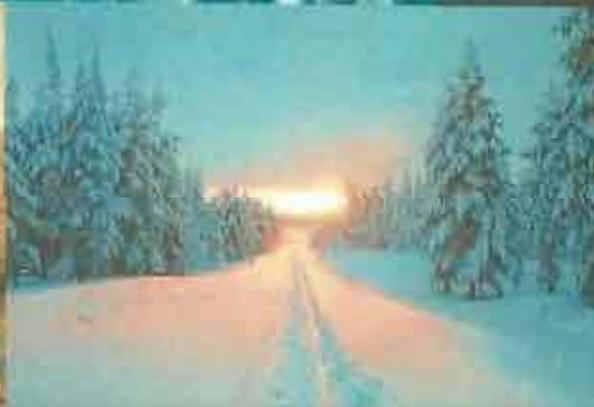
I am working on BNFT most all the time.



OH, CANADA!



<https://electriccanadian.com>



I'd imagine the new owner of the saddle polishing and cleaning it and just being so thrilled. I'm afraid I'd tell Tom all the things I was imagining and about how thrilled the new owner was.

I knew I'd find another saddle of my dreams later on...and in the meantime, there was somebody having a marvelous and magical time with that turquoise trimmed Martha Josey Barrel Racing Saddle.

Truly, I was having such a good time imagining how the new owner was reacting and enjoying her new Christmas saddle it was almost as good as having it myself.

Tom was not the only "victim" of my joy at the new saddle for the happy new person and her horse.

My dear and beloved friend of more than forty years, Jeri Martin, and I had spoken on the phone almost every day of all that time. So, she was also receiving reports of what was happening with the saddle, bridle, horse, new owner, etc., very often!

I might honestly say, I most likely told the UPS man about the saddle, bridle, etc. Well, and the postman, too, ...and anyone

else who came within hearing distance. The trash men escaped before I could get outside to tell them about the wonderful saddle.

Just a few days after Christmas we left for our annual Hogmanay trip to Glasgow, Kentucky, where we had shared a cabin with Jeri every year for lots o' years.

The Kingdome of Raknar has a herd of folks who are there each New Year/Hogmanay and who have a very large good time. Good food. Good friends. Good times.

Jeri said, on that Saturday morning, "Let's go and window shop at Walmart!"

"Sure, that will be fun," sez me.

We went and examined almost every bit of merchandise in the store, all the while laughing and

talking and reveling in being together.

Of course, we found treasures in the after Christmas sales and around and about in the store...and we managed to play for maybe three hours.

All the while, I was regaling Jeri with tales of what I imagined was happening with the saddle outfit wherever it had gone to live. She was patient with me and just laughed and even imagined a few things herself...such as maybe the horse owner had taken the horse to the car wash so it would be clean enough to wear its' new saddle. Of course, we giggled a lot.

We arrived back at our cabin and gathered up our bags and sacks of goodies from the car that were our loot from our shopping expedition to take inside.

I had my arms full of packages...but, when I went inside and saw Tom's face, I thought something was wrong.

"Oh, Tom, are you ok?" I asked.

"Yes, but you'd better go check the living room really, really quick before something there explodes."

A second later, the packages fell to the floor. Tears spurted from my eyes...I could not speak. I

was crying. I could not breathe. I just stood there trying not to faint. I made a few tiny squeaky noises, I'm told, but still could not talk or breathe.

THE SADDLE was over the back of a big chair in the living room of the Hogmanay cabin!

How? When? Where? What?

Tom and Jeri had figured out a way to give me that wonderful saddle for Christmas.

I love my bear and I love my saddle...but, most of all, I love Tom and Jeri.

Sadly, my friend, Jeri, died about 2 years ago. She will forever be missed and will always be loved.

The gifts are wonderful, but the stories behind the gifts and the thoughts and caring of those who give us gifts such as these, are most precious of all.



Sweet Thing, me and my very old saddle.

The Families of Clan MacTavish Welcome You to Discover Your Scottish Heritage!



Chief Steven
MacTavish

Family names associated with Clan MacTavish:
*Cash, Kash, MacCamish, MacCash, MacCavish,
MacComb, MacComble, MacComich, MacComish,
MaComie, Macomie, MacCosh, MacLaws,
MacElhose, MacLehose, MacTavish, McTavish,
Mactavish, Mactavis, M'Tavish, MacThomas,
Stephens, Stephenson, Stevens, Stevenson, Tavish,
Tawesson, Thom, Thomas, Thomason, Thomasson,
Thompson, Thomson, Tod, and Todd, and all variant
spellings.*

We Are Clan MacTavish!



For information about joining us email: clanmactavishUSA@gmail.com

Burns Supper Celebration in Bloomington, Indiana - and you're invited!



Join the Scottish Society of Greater Bloomington on January 18th, 2020 for our annual supper commemorating the immortal Scot, Robert Burns.

The gathering begins at 6 PM, and entertainment includes bagpipers, Scottish Country Dancers, haggis, and a performance by Highland Reign!

The event will take place at the American Legion Post #18, 1800 W. 3rd Street, Bloomington, Indiana.

Send \$33.50 per person (check or money order) and made out to SSGB.

Mail your reservations and check or money order to: Scottish Society of Greater Bloomington, PO Box 862, Bloomington, IN 47402. Be sure and include your email address.

For more information, contact <info@bloomingtonscots.org>

You will receive a confirmation via email. No outside alcohol allowed; there will be a cash bar. Seating is limited, so make your reservations as soon as possible. Reservations must be made in advance; no tickets/reservations will be available at the door.

Attire is "Business" or "Scottish." The event is not appropriate for children under the age of 13.

All reservations must be received by January 18, 2020.





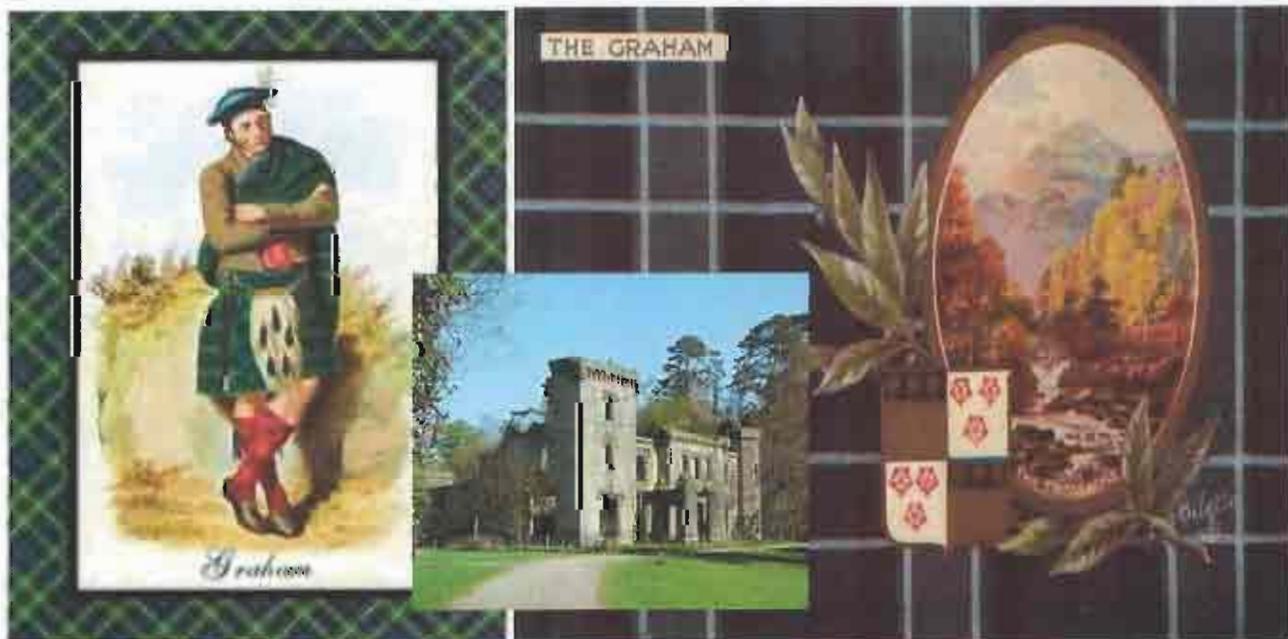
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Clan Graham organization



CLAN GRAHAM SOCIETY

Ne Oublie • "Do Not Forget" to join us!

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Congratulations

Denise Cross and Candace Marx

The American Society of Genealogists Scholar Award rewards talented genealogists with stipends to pursue advanced academic training in genealogy. At its meeting in Salt Lake City, Utah, on November 2, 2019, the American Society of Genealogists granted the ASG Scholar Award to two recipients:

To Denise Cross of Berlin, Massachusetts, for her article *Uniting the Identity of Samuel Fletcher of New York and Vermont*.

To Candace Marx of Norridge, Illinois, for her article *A Luxembourger Family Comes to America: The Wagners of Aurora, Illinois*.

Ms. Cross will use her award to attend the Genealogical Research Program of Pittsburgh (GRIP) and Ms. Marx will use her award to attend the Excelsior College Genetic Genealogy Program.



American Society of Genealogists

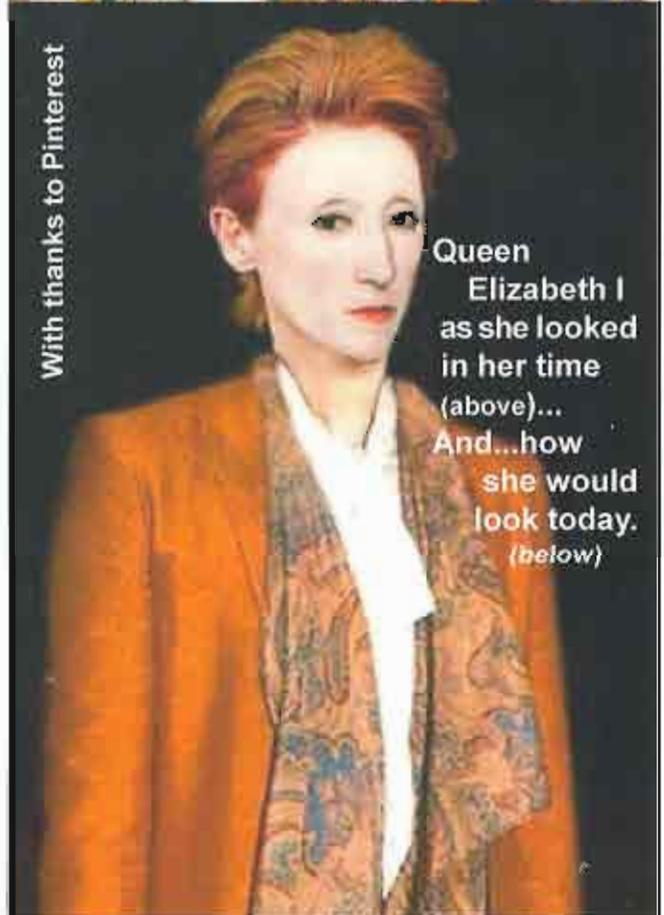
fasg.org

The American Society of Genealogists, founded in 1940, is an independent honorary society of the leading published scholars in the field of American genealogy. The ASG is limited to fifty life-time members designated as Fellows. From its inception to the present, the ASG has served the discipline of genealogy by embodying and promoting the highest standards of genealogical scholarship. Learn more about the ASG online at <http://fasg.org>.

My family coat of
arms ties at the
back....
is that normal?



Just
for
fun!



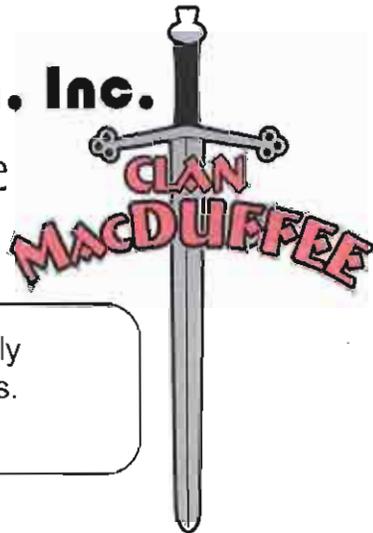
With thanks to Pinterest

Queen
Elizabeth I
as she looked
in her time
(above)...
And...how
she would
look today.
(below)

MacDuffee Clan Society of America, Inc.

of Clan Macfie

Ceud Mile Failte! 100,000 Welcomes!



Annual General Meeting held each year in July
at the Grandfather Mountain Highland Games.
You are always welcome to attend.

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tpmjjm@aol.com

Treasurer: David M. McDuffie

dnmcduffie@gmail.com

Genealogist: Richard Ledyard

865-671-2555

rledyard@tds.net



MacDuffee
Clan Society
of America



An Oidchche No Nollaig

- the translation of

*Twas the Night Before
Christmas*

Dr. Michael McIntyre and

Dr. Emily (Darraj) Jern



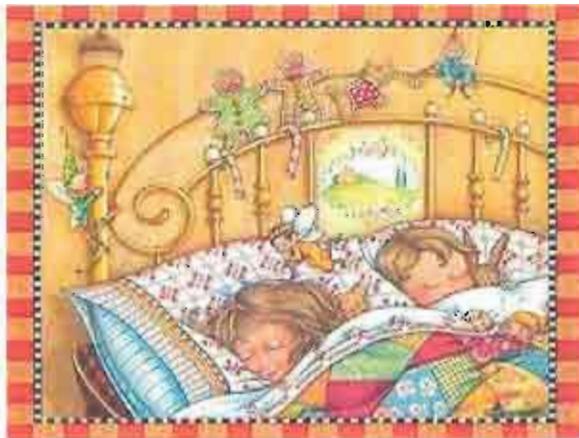
We are happy to present *An Oidchche No Nollaig*. The creation of the Scottish Gaelic translation of *Twas the Night Before Christmas* was visualized in the fall of 2018.

There were two reasons why this work was created. First, we greatly admire and love the Scottish Gaelic language. Second, we have a great admiration for this American literary classic, which has been shared with families and children since 1823. The intent of this translation is to share this wonderful classic with those who speak Scottish Gaelic and with those who are learning Scottish Gaelic.

For 196 years, this literary classic has been read during the Christmas season to children and grownups alike. *The Night Before Christmas* was written by Clement Moore in 1822 and was originally shared only with his family. A family friend later copied the poem and submitted it to the *Troy Sentinel* (New York) in 1823, and it was published as unauthored later that year. The authorship of the poem went unknown for 14 years. These are just some of the interesting facts about this American classic. The love of this beautiful and merry poem led us to creating the Scottish translation. As with any translation, we had to work through the trials of translation.

Translation is not simply a matter of plugging

the words of one language into something like Google translate and seeing what comes out the other end. Language is more than simply a binary code — language X says ‘a’ and language Y says ‘b’ — but contains ways of phrasing, different ideas, order of thoughts, and sometimes the presence or lack of concepts that are or may not be present in another language.



A commonly heard expression in response to a request to translate from one language to another — “How do you say this in X?” — is, “You can’t really say that in X.” Either because the words themselves don’t exist in one or another of the languages in question, or the ideas don’t. To an extent that we often aren’t aware of, language depends on metaphor. In fact, language itself is

metaphoric, that is, symbolic, but then add into the mix a metaphor on metaphor, and it becomes even more abstracted.

A couple of examples: Unless someone comes from a baseball playing culture, to “hit one out of the ballpark” doesn’t make any sense, even if you understand the words, just like “sticky wicket” is incomprehensible to non-cricket playing cultures, even if English is a native language (such as that in the United

Continued on page 27

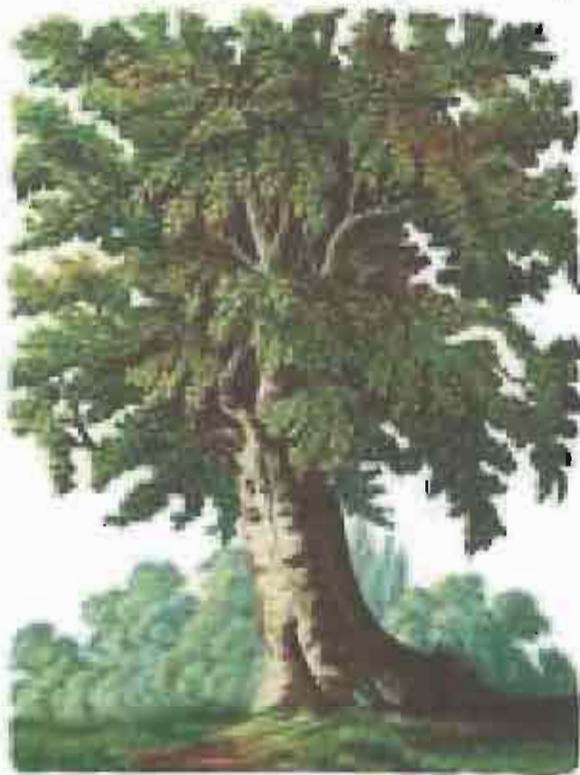


Clan Forrester

Society

Come - join the Forresters

Membership is available for all spelling variations of Forrester: Forrester, Forester, Forrister, Forister, Forest, Forrest, Foster, Carstarphen.



Contact: **Ben Forrester**,
Membership Chairman
1034 Blue Heron Drive
Commerce, GA 30529
Phone: 706-335-7688
Email: benbf@windstream.net



FOSTER SURNAME DNA Project

Genealogy Research on Foster / Forster / Forrester / Forester /
Fosterle / Forrester / Forster / Furrister / Vorster / Vostler Families



States). Another example, there is no way to say *déjà vu* in English, or at least not succinctly – which is why we borrow the French word. There’s a joke about putting the common English phrase into a computer program – “out of sight, out of mind” — translating it into another language that doesn’t have that concept and then translating it back into English which then translates as “blind, crazy.”

With all this in mind, there are a number of different approaches a translator can take. One is quite exactly literal, which more often than not leaves the impression that of Yoda talk ... because unless the languages are closely related, even if the words are there in the exact order that they are in the original, the translation doesn’t make sense or sounds tortured, at best.

The other is a faithful, semi-literal translation – adhering to the meaning of the words, trying to find equivalents or close equivalents to the original in the target language, but adjusting for differences in syntax, that is, sentence structure and manner of phrasing.

The other approach to translation is impressionistic, attempting to capture the “spirit” of the original, while allowing deviance from the exact “meaning” of the original in order to capture the deeper meaning and intent of the original. With that preface, what we attempted to do with this translation was to adhere as closely as possible to the original, while making shifts as necessitated by language, meaning, and additionally the poetic requirements of the verse.

In this translation, we wanted to stay close to the meaning of the original although we found that sometimes had to “translate” for concept rather than direct meaning. For example, in Gaelic, the common expression for “St. Nick” or “Santa Claus” is *Bodach na Nollaig*

– literally, “The old man of Christmas,” which doesn’t translate back into English, but is Gaelic and conveys the deeper meaning, if you will, of the English.

In the English version of the poem, there is a reference to the children being “nestled” in their beds, a phrasing that doesn’t really exist in Gaelic, so we hit upon *suainte suain*, which is a phrase meaning something like being swaddled deep in sleep, which actually might be closer to the intended meaning of the English than the English, itself.

Neither do the names of Santa’s reindeer really exist in Gaelic. So, while we wouldn’t say we made them up ... well, we confess: we made them up, although we did adapt them from existing Gaelic words. One of the more difficult “inventions” was that of “Vixen,” which is not even a commonly used English word anymore – at least not in its original sense, which is that of a female fox. However, there is a word for “fox” in Gaelic, and so it’s from that word that we derived the reindeer name and taking the liberty of adjusting for the female diminutive, we

came up with *Sionnag*, or “little fox.”

Other adjustments had to be made for rhythm, especially poetic rhythm. We did want to maintain a semblance of the original in the translation, but one must keep in mind where one language zigs, another often zags. In order to be true to the original, we had to alter the original, in a sense.

Another consideration was rhyme. The same words don’t rhyme in one language as in another, so in some cases, we had to shift for a corresponding alternative word or, again, adjust the order of ideas in the sentence to achieve that affect.

One feature of Gaelic that assisted us in achiev-



Continued on page 29



Elliot Clan Society, USA Membership Information 2019

The Elliot Clan Society is a worldwide organization, with active branches in Australia, Canada, New Zealand and the United States. In accordance with Scottish Clan Law, Clan membership includes all Elliots, Elliots, Elliotts, those of whose mother or grandmother was so named and their spouses. This also applies to Elliots of known Scottish descent.

If you are a person of Scottish ancestry bearing the name Elliot, Elliott or Eliott (Including the spouse or descendant of such person) and wish to join the Elliot Clan Society, please fill out the membership form. Those forms may be found on the "Official ECS Website" at:

www.elliotclan.com

For US residents, please make sure that you send your completed ECS USA membership forms to the Membership/Treasurer. Once you join the Society, you will receive periodic newsletters from the ECS USA and our Parent Society in Scotland. The newsletters will inform you of Scottish festivals in your area and other announcements of importance to our Clan. Membership allows you to meet other Elliots with similar interests who share our Scottish heritage.

Contact Patricia Tennyson Bell

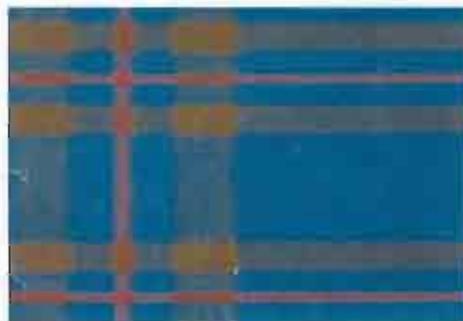
Email: dublincollen@sbcglobal.net or write

2984 Siskiyou Boulevard

Medford, OR 97504

(Fortiter Et Recte)

Boldly and Rightly





New Tartan approved!

The Cash MacTavish Tartan

Many of you have heard that the Scottish Register of Tartans has now approved the Cash MacTavish Tartan, and many of you have been able to read about the full symbolism regarding the Cash (MacTavish) Tartan in the latest edition of The Clan MacTavish publication, *Non Oblitus*.

Here is your chance to be a part of the first mill order of material woven. Take a moment to click on this Google Form for more information. This is not an obligation to purchase at this point, just an initial interest inventory and point of contact so that we can get a better price point.

As mentioned in the *Non Oblitus* article, Cash is an example of an elided, or a diminutive, or shortened over time, surname for MacTavish. To that end, Cash is not a sept of MacTavish, Cash is MacTavish in the same manner as Thompson. This small but significant point serves as an encouragement to MacTavishes worldwide to wear the Cash (MacTavish) tartan with pride."

Joe Cash, Ph.D., Clan MacTavish President

Translating The Night Before Christmas, *continued from page 25*

ing the "poetic" effect in both these cases was the flexibility of Gaelic. At least in comparison to Gaelic, English tends to be someone rigid in the order of words in a sentence. Without going into details, which would probably start to sound like a tedious grammar lesson, we'll just say in Gaelic there are a number of ways a sentence can be arranged – that is, the order of words, phrases, ideas – which allowed some flexibility in the laying out of the lines of the poem.

All that being said, the Gaelic learner should not expect to find an exact correspondence between the words of the English original and the Gaelic version, meaning although the general and overall meaning of the Gaelic does correspond with the original, one can't depend, for instance, on the third word from the end of a line exactly corresponding with the parallel version.

In the end, we hope the effect gives pleasure to the casual Gaelic reader and instruction in some possibilities of the Gaelic language to the learner. If you are new to the Scottish Gaelic language or a seasoned speaker, we hope you enjoy the translation.

In the event you would like to acquire this wonderful Scottish translation, you can obtain it from



Amazon either in printed copy or from Amazon Kindle at https://www.amazon.com/Oidhche-Nollaig-translation-Scottish-Christmas/dp/B07Y4MRR41/ref=sr_1_1?keywords=scottish+gaelic+night+before+christmas&qid=1573180082&sr=8-1.

The Clan Skene

Association, Inc.



The Clan Skene Association, Inc., invites membership from SKENE and Septs Carison, Carney/Carnie, Curriehill, Dyas, Dyce, Dyer, Hall, Halyard/Hallyard, MacGaillard, Rennie & Skains

Al McGalliard,
president
273 Amy Clegg Drive
Gray, GA 31032
<alsrx95@gmail.com>



Wallabies of Inchconnachan

An eccentric aristocrat brought these Australian natives to their current Scottish home.

With thanks to Atlas Obscura. Subscribe for free: <atlasobscura.com>

A small island in Scotland's Loch Lomond has a population of unusual residents: feral wallabies. The troupe of marsupials was introduced to Inchconnachan in the 1940s, where they've roamed freely since.

The wallabies were brought to the island by Fiona Bryde Colquhoun, later known as Lady Arran. She was a quirky character with a love of exotic animals. Lady Arran once owned a backyard menagerie that included creatures like wallabies, llamas, and pigs. After World War II, she moved her wallabies to her holiday home on Inchconnachan. The eccentric aristocrat was also a celebrated power boater, and earned herself the nickname "the fastest granny on water."

Unfortunately, the wallabies she loved aren't viewed in the most favorable light.

Many have suggested they should be culled, as the foreign animals—who are native to Australia—supposedly pose a threat to the island's native capercaillie population. Tourists, however, seem to enjoy heading to Inchconnachan to catch a glimpse of its cute, though out-of-place, inhabitants.

Inchconnachan (*Innis Chonachain* in Gaelic, meaning 'The Colquhoun's Island') is an island in Loch Lomond in Scotland. The 1920s wooden bungalow near to the narrows was the holiday home of the family of Lady Arran Colquhoun. (See photo at left, center.)

The harbor at Inchconnachan (left).





LOVE TARTAN...?

The Scottish Tartans Authority is a registered charity based in Scotland and we are the only organisation dedicated to the preservation, promotion and protection of tartan. We would love you to join us as a member and support our worthy cause...



Membership directly contributes to ensuring that Scotland's iconic cloth is maintained for future generations of Scots, both home and abroad. Exclusive benefits include a regular newsletter, access to our Tartan and Clan experts as well as lots more.

JOIN NOW FOR \$30

For more information & to become a member
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Royal Patronage continues,

continued from page 1



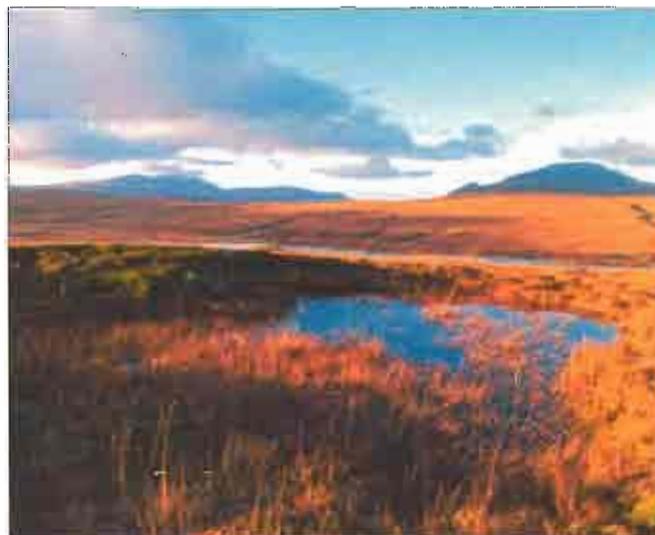
Sam Heughan takes a "selfie" with a bunch of students at the Royal Conservatoire of Scotland recently.



Claire and Jamie in their Outlander roles.

The Duke of Rothesay's most recent visit to the Royal Conservatoire of Scotland was in May this year when he met students from a range of disciplines and viewed their creative and performance work. Royal Conservatoire graduate, actor Sam Heughan, star of the hit TV drama *Outlander*, returned to his roots and met with His Royal Highness during his tour.

In June, students and graduates of the Royal Conservatoire of Scotland, including Sam Heughan, international mezzo-soprano Karen Cargill and conductor Jessica Cottis performed at Buckingham Palace at a celebration for The Prince's Foundation. The Conservatoire works in partnership with The Prince's Foundation to provide specialist arts teaching for children, a relationship His Royal Highness has inspired and encouraged. A thriving programme at Dumfries House in Ayrshire currently delivers specialist strings and dance tuition, with further programmes being planned in Scotland.



Flow Country-Scotland's largest bog bid to become a World Heritage Site

An extensive community consultation on a proposed World Heritage Site for The Flow Country has been announced. The Flow Country in Caithness and Sutherland is the largest expanse of blanket bog in Europe, covering around 200,000 hectares (it is more than twice the size of Orkney). A recent international study has described the areas as being "the best peatland of its type in the world".

Altogether, this corner of Scotland holds more than 400,000 hectares of blanket bog, making it the largest expanse of this remarkable, wild habitat in Europe. Blanket bog only forms in cool places with plenty of rain. The few plants that can grow here don't rot away, but build up to form deep layers of peat. The Flow Country's bogs have been growing for over 10,000 years, ever since the glaciers melted away at the end of the last Ice Age, and the peat is now up to 10 metres deep.

Joe Perry, the Peatland Partnership's World Heritage Site's Project Coordinator said: "A Flow Country World Heritage Site would not only be an enormous accolade for the area and the many organisations, land managers, crofters and farmers who have maintained this land for generations but it could also bring many positive development opportunities and undoubtedly some challenges too. The

Continued on page 35



The Armstrong Clan Society

Dedicated to the Armstrongs, Crosiers, Fairbairns, Grosiers, Nixons
and those interested in these surnames.

The Armstrong Clan Society was organized on October 8, 1981 and is incorporated in the State of Georgia, USA. The Society is recognized as a Section 501 (c) (3) not for profit organization and exempt from United States Federal Income Taxes. On September 24, 1984, the Lord Lyon, King of Arms in Scotland, granted warrant to the Lyon Clerk to matriculate in the Public Register of All Arms and Bearings in Scotland in the name of the Armstrong Clan Society, Inc., the Coat of Arms in the upper left corner of this page. Our motto "Semper Invictus" can be translated as "Always Unconquered."

Objectives of the Armstrong Clan Society

1. To seek friendship and unity among all Armstrongs, its septs and associated families.
2. To provide for the preservation of all Armstrong artifacts unique to the family.
3. To serve as a genealogical and historical resource for the membership and the general public.
4. To provide news, Armstrong history, items of general interest and genealogy via our newsletter, *The Armstrong Chronicles*.
5. To establish worldwide geographic membership representation.

Membership

All Armstrongs, Croziers, Fairbairns, Grosiers and Nixons (regardless of the spelling and their descendants, are eligible for full membership in The Armstrong Clan Society. In the United States and Canada, dues are \$25 per year or \$45 for two years. All memberships are family memberships which includes two adults and all minor children. In all other countries, dues are \$35 per year. All dues are payable in US funds.

For a membership application, email Peter Armstrong at
peter.armstrong1.3@gmail.com
or download from <http://www.armstrong.org/membership.htm>.
Note: "spouse" on the application includes: spouse, domestic partner or any other adult living at the same address.

OK fellas, here's a really good hint for a Christmas gift for your special lady

The famous Claddagh Ring is much more than a beautiful piece of jewelry. Many Celtic traditions have a story to tell. In the case of the Claddagh Ring, there is not one but many stories told. Symbolism has long played an important role in Irish heritage and culture, and symbolism lies at the heart of the Claddagh Ring.

The Claddagh Ring has long been associated

with romance, fidelity and Irish culture. Think of the Claddagh Ring and romance springs to mind. A girl meets a boy and falls in love. Claddagh Rings are exchanged, symbolic of the fidelity and mutual affection between the two lovers.

The tradition behind the ring signifies love and friendship. The hands on the ring are believed to represent friendship, the crown loyalty, and the heart love.

The Flow Country, *continued from page 33*



purpose of the consultation is to find out what our local communities think about this idea and to see if we can help meet some of their aspirations through developing a World Heritage Site that meets their needs as well as recognizing the global importance of this vast peatland.”

Independent chair of The Flow Country World Heritage Site Working Group, Mrs Frances Gunn of Tongue said: “It’s really amazing to think that we have something right on our doorstep that ranks in global importance alongside the Great Barrier Reef, The Grand Canyon and The Pyramids! Who would have thought it? World Heritage Sites are an internationally recognised brand and might bring a number of opportunities for local people and any budding entrepreneurs out there.”

If a bid currently under way is successful, it could become the UK’s 33rd World Heritage Site, along with UK icons Neolithic Orkney, St Kilda, Edinburgh’s Old and New Towns, Forth Bridge, Lake District, Stonehenge and the Giant’s Causeway.



Equally symbolic, is how the ring is worn. A ring worn on the right hand with the heart turned outwards is thought to be a sign to the world that your heart has not yet been won. The ring worn on the right hand with the heart turned inwards signals that the wearer has found someone to give their heart to. Finally, the ring worn on the left hand with the heart turned inwards means the wearer is bound forever to their true love.

The Claddagh Ring is thought to have meanings other than romance. There are religious connotations: the heart representing God, the hands symbolic for Jesus Christ and the Holy Ghost.

Finally, the Claddagh Ring is also worn by people who simply wish to identify themselves with Irish culture. In this sense, it is a cultural icon, instantly recognizable as an item of jewelry worn by people with a sense of romance and a sense of Irishness. The

Continued on page 37

THE CLAN GREGOR SOCIETY

'S Rioghal Ma Dhream!

Royal is my Race!

Fàilte! The Clan Gregor Society is a growing organisation with membership throughout the world. It's most active objectives are to extend the links of kinship and friendship between MacGregors, wherever they may be, and to provide a focal point for all members of the Clan and interested visitors who wish to learn more of our noble past.

Sir Malcolm MacGregor of MacGregor

7th Baronet of Lanrick and Balquidder

24th Chief of Clan Gregor

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CAMBUS by Alloa
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Join Clan Gregor today! www.clangregor.org

Claddagh Ring has become an expression of romance, kinship, identity and attachment.

ORIGINS, MYTHS & HISTORY

The Claddagh Ring is believed to date back centuries. Its origins are most widely credited to the 17th century and to a young Irishman named Richard Joyce, a native of Claddagh, a tiny fishing village on the coast of Galway.

It is a romantic tale. On a ship bound for the West Indies plantations, Joyce and his fellow shipmates were captured by Algerian pirates and ferried to the African country. Joyce was sold to a Moorish goldsmith, who trained the young Irishman in the craft.

In 1689, an amnesty was declared. Won over by the young Irishman's charm and craftsmanship, his Moorish master offered Joyce half his wealth and the hand of his only daughter in marriage. But Joyce's heart belonged in Ireland.

On returning to his native Claddagh, Richard gave a ring to his sweetheart. They married and Joyce set up a goldsmith shop from where the first Claddagh Rings, bearing his inscription RI (the initial letters of Richard), were produced.

But like many other elements of Irish culture and heritage, the precise source of the Claddagh Ring is in dispute. Another story tells of a Margaret Joyce (no relation to Richard), who married a wealthy Spanish merchant by the name of Domingo de Rona. The Spanish husband died, bequeathing the Irish woman a large fortune. Joyce put the new riches to good work, doing many charitable works and building bridges in the western counties. She was supposedly rewarded for her kindness when an eagle dropped the original Claddagh Ring into her lap.

Others ascribe the origins of Claddagh Ring to ancient Celtic times. The mythical Beathauile is supposed to represent the Crown. Dagda, father of the

Celtic gods, represents the right hand of the Claddagh Ring. Anu, ancestral and universal mother of the Celts, represents the left hand.

Claddagh is also believed to be one of the oldest fishing villages in Ireland. For centuries, fishermen from the area took to sea with the Claddagh crest on their ships and sails. The crest was used for identification purposes when fishermen from outside the area fishing in their waters were chased away or killed.

Another mythical tale is told of an ancient king who became besotted with a peasant girl. Class distinctions stood between the two and the king's love

went unrequited and unfulfilled. In the depths of depression, the king took his own life. His dying wish was for his hands to be chopped off and placed around his heart as a symbol of his undying love and affection for the true love.

Unsurprisingly in a Christian country, there are also religious references to the Claddagh

Ring. It is linked with the Holy Trinity of God, Jesus Christ and the Holy Ghost. Similar to the way the shamrock is supposed to depict this Holy Trinity, the Crown on the ring is said to represent The Father, the left hand represents The Son, and the right hand represents the Holy Ghost.

Far from being of exclusively Gaelic or Celtic origins, the Claddagh also draws on inspiration from Europe. The similarities between the Claddagh Ring and a popular group of finger rings called Faith Rings – or Fede – has been noted. Fede rings date back from Roman times and were popular in Europe. In Medieval times, these rings also took the form of two clasped hands, symbolizing faith, trust or brotherhood.

Whichever tale you choose to believe, there is no doubting that the Claddagh Ring is as popular

Continued on page 39



The Clan Macneil Association of America

If you are a Macneil or any of the following "Sept Names" then you have found the clan you have been searching for.



" O'n D'thainig thu."

Remember the men from whom you have come.

The Clan Macneil President: Kenneth McNeil,
3920 N. St. Joseph Ave., Evansville, IN 47720-1203
<mckennypam.1203@hotmail.com>

- | | | | |
|--------------|-------------|-------------|------------|
| * Macneil | * Mcniel | * Niell | * McGougan |
| * MacNeil | * McNiel | * O'Neal | * McGrail |
| * Macniel | * Mcneill | * O'Neil | * McGrail |
| * MacNiel | * McNeill | * O'Niel | * Mcgrail |
| * Macneill | * Mcneal | * O'Neill | * Mcgrail |
| * MacNeill | * McNeale | * Oneil | * McGugan |
| * MacNeillie | * McNeilage | * Oneill | * Macgugan |
| * Macneal | * Mcneilage | * Nelson | * McGuigan |
| * MacNeal | * McNelly | * Neilson | ...and |
| * Macneale | * Mcnelly | * Nielson | * Mcguigan |
| * MacNeilage | * McNeally | * MacGougan | |
| * Macneilage | * Mcneally | * Macgougan | |
| * MacNelly | * Neil | * Macgrail | |
| * Macnelly | * Neal | * MacGugan | |
| * MacNeally | * Neall | * Macgugan | |
| * Macneally | * Neale | * MacGuigan | |
| * Mcneil | * Neill | * Macguigan | |
| * McNeil | * Niel | * McGougan | |



Have you heard?

News from the Gilnockie Tower

Please allow us to explain what has been happening to our two Clan Armstrong museums in the Esk Valley near Langholm. There is we believe a pressing need to confirm with Armstrongs and other budding visitors to the Anglo-Scottish Borders that the Clan Armstrong Trust and its museum on the Lodge Walk in Langholm have been closed around 5 years ago. The building was so unsafe, our leaseholder asked us to vacate the building so that the necessary repairs could be carried out, but was not willing to renew the lease, so the Clan Armstrong Trust was effectively 'on the street'.

The huge and very valuable Armstrong archive went into safe storage until a home could be found, and following 4 years in storage, discussions with the owner at Gilnockie Tower, a new home was secured in the Garrett or top floor of Gilnockie Tower.

Please pass onto all your fellow Armstrongs

and friends that the Clan Armstrong Trust original museum in the white wooden building in Langholm is permanently closed, and the archive is into storage at Gilnockie Tower. When we say storage, it is being worked on and it is our intention to explain what is happening, as we move forward.

November this, year our opening hours move from 10.00 am until 4.00 pm to 11.00 am until 3.00 pm, and that timetable remains in place until first April 2020. That said, 'If in fair Scotland, come visit us'.

Can we please draw your attention to our new website and email address?

Our new e-shop is now open www.gilnockietower.co.uk.

Stop by and see us! Sit and have a cuppa in our Johnnie Armstrong Cafe or check out our gift shop and take a tour of the Auld Relic.

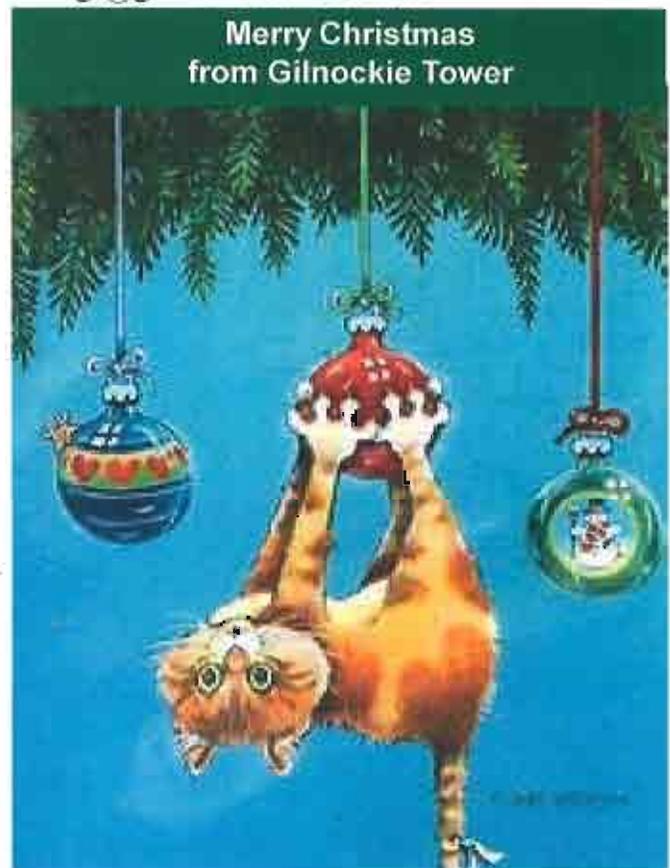
www.gilnockietower.co.uk
gt@gilnockietower.co.uk

The perfect gift, *continued from page 37*

today as it ever was. Ironically, the mass exodus from Connemara during the Great Famine 1845-49 to North America contributed to its enduring legacy. Kept as heirlooms and passed on from generation to generation, the Claddagh Ring gained popularity in the USA and Canada in the late 19th century.

Nearer home, the Claddagh Ring was the only ring made in Ireland ever worn by Queen Victoria. Later King Edward VII and Queen Alexandra would each wear one. In 1962, Prince Rainier and Princess Grace of Monaco were presented with gifts emblazoned with the Claddagh Ring motif set in Connemara marble.

The Claddagh Ring as both a concept and a practical way of displaying love, loyalty, affection and identity has survived, a proud Irish symbol sitting comfortably in the 21st century.



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The Scottish Grocer (founded 1997) is a supplier of specialty foods, beverages and candies made in Scotland. All orders are shipped from Charlotte, NC.



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