



## The Saltyre

February 2021

### Message From The President

Hello,

Here we are marching in to 2021, hoping for a better year than the one we just left behind. Half the country is happy that we have a new President, vaccines are rolling out, COVID numbers are beginning to trend downwards, and the Society has a new member.

The Board is going to have an online meeting in March and all members are invited to attend. A link for the meeting will be sent out in about two weeks. We don't know when large scale indoor or outdoor events will be allowed, but there is a chance we will have an online AGM since our election season for officers is almost upon us.

The Spring Tea is off the table this year. If COVID restrictions lighten significantly we may be able to hold a casual Halfway to Burns Day event in late June or mid-July. The Board has tentative plans for an outdoor BBQ event late this summer. In an effort to stay positive and hopeful, I have reserved January 22, 2022 for our next Burns Supper and it will be at North Ridge Country Club again.

The Membership Committee and the Board have approved a new member. His name is Tom Schoonmaker, he was sponsored by Chuck Meng and myself, and he is affiliated with Clan MacKenzie. Please welcome Tom when you have a chance. Hopefully he will be formally invested this November. Remember that Society member contact information is on our website in the members only area.

Please don't forget the Society when you're shopping online. You can do this by signing up at **smile.amazon.com**. Pick Sacramento St Andrews Society as your charity of choice. One half of one percent of your purchase will be donated to the Society.

Happy new year, and all the best,

Bruce Locken





## **New Member Introduction**

Please say hello to Tom Schoonmaker

Tom was born in Poughkeepsie, New York on November 17, 1963. The fourth of five siblings, he enjoyed living out in the country upstate. In 1976, his family relocated to San Jose, California, and it is there that Tom spent the second half of his childhood and high school years.

In 1989 while attending college, he met his wife, Cynthia. They married in 1991, and Tom graduated with a Business degree soon afterward. He and his wife bought their first home in Morgan Hill, CA and began a family with the birth of their daughter, Brooke. Their second daughter, Cassidy, arrived two years later.

Not only was his family growing, but Tom's career in pharmaceuticals at Genentech, San Francisco began to take off, too. Genentech later transferred him to Vacaville, and that is where he has raised his family (with an additional daughter, Chloe) ever since. He is currently a Manufacturing Manager for Bayer Pharmaceuticals in Emeryville.



Tom has always had an interest in family history and genealogy and is proud to have recently found out about his Scottish ancestry. After attending a few Burns Night Suppers and some local Highland Games with fellow society member and future in-law, Chuck Meng, Tom was hooked on the camaraderie and the Scottish culture and traditions.

On a personal note, Tom and his family are avid travelers and enjoy Europe, especially the UK and Portugal. When he is not traveling across the pond, he and the family spend vacations in the Hawaiian Islands. Tom already has plans in the works to visit Scotland, once traveling resumes, and is excited to delve deeper into his Scottish heritage.



## Scottish Clans

### **Clan MacNab**

The name comes from the Gaelic *Mac an Aba* meaning *son of the Abbot*. The Clan Macnab descend from one of the lay abbots of Strathfillan, and tradition has it that the founder was a son of King Kenneth Macalpine. The early chiefs are first mentioned in 1124 A.D., and in 1306 the then chief joined forces with McDougall of Lorn against Robert the Bruce. The MacNabs were also allied with the Comyns, their relatives by marriage. At the Battle of Brander in 1308, Bruce defeated opposing Clans including the MacNabs. For this the Macnab lands were forfeited, but in 1336 Gilbert Macnab of Bovain received a Charter from David II, and Gilbert is recognized as the first proper chief of Clan Macnab.



During the next two centuries the Macnabs consolidated their lands until these stretched from Tyndrum to beyond Killin. Their castle stood at Ellanrayne, or Eilean Ran, an island commanding the strategic Port of Ran at the mouth of the River Lochay at Killin, and from here the Macnabs held power over Loch Tay and Glendochart. Their nearest neighbors to the south were the small but troublesome Clan Neish.



Clan MacNeish were based at Loch Earn Castle to the south of MacNab lands. As the power of the MacNeishs diminished they were reduced to plundering the surrounding countryside and then retreating to their island fortress. In 1612 they raided the MacNabs. 'Smooth' John MacNab decided to end this lawlessness by a daring attack involving carrying a boat over the mountains in order to attack in complete surprise. They stormed the castle and killed the chief of the MacNeishes and most of his clan. The MacNab crest has a depiction of the dead MacNeish chief's head.

In 1646 the Loch Dochart Castle, which had been built by Black Duncan Campbell of Glenorchy between Killin and Crianlarich was destroyed by the MacNabs. 'Smooth' John sided with the Marquis of Montrose's rebellion in Scotland in support of Charles I. This was an attempt by Montrose to grab power in Scotland for Charles while the army was in England fighting in the English Civil War in support of the Parliamentary forces. 'Smooth' John escaped capture when the rebellion was finally squashed but died at the Battle of Worcester in 1651 fighting in the English Royalist army. When Oliver Cromwell rose to



power in the successful English Parliamentary side, he then turned on his Scottish allies and invaded Scotland. Eilean Ran Castle, like many others in Scotland, was destroyed in 1654 by Cromwellian forces. Kinnell House, near Killin then became the MacNab seat.

During the 1745 Jacobite rebellion, John MacNab (the 15th Chief) fought with the Hanoverian forces, although some members of the Clan followed Bonnie Prince Charlie.

The local Campbells of Glenorchy grew in power and became the Breadalbane family. Through the centuries their power increased in the area and the MacNabs waned. The estate became bankrupt and eventually they lost Kinnell House and the lands. Many MacNabs emigrated and in 1825 specifically, 500 MacNabs moved with their chief Archibald to the Ottawa River Valley.



**Kinnell House, Killin, Scotland**

Of later chiefs, probably the most famous was Francis, born in 1734, whose celebrated picture by Raeburn now hangs in the London offices of the Dewar's whisky firm. It epitomizes the proud arrogance of a Highland chief, even if Francis conducted himself in a manner more appropriate to an earlier age while his debts steadily increased.

His nephew, Archibald, who succeeded him in 1816, inherited impossible debts, and a writ of foreclosure was served in 1823. Archibald fled to Canada where he obtained a grant of 80,000 acres in the valley of the River Ottawa. He named his estate Macnab, and his house Kinnell. Many clansmen were persuaded to leave Scotland and join him, although he continued his feudal jurisdiction. Some clansmen objected to this when they learnt the land was free, and the chief had to repay all the rents. His intentions were not altogether dishonorable - he was hoping to recover the ancestral lands.



**Francis Macnab (1734-1816)**



Alas, these were sold in 1828 to the fourth Earl of Breadalbane, even the beautiful burial ground of Inch Buie on the Falls of Dochart. Nothing was left, and curiously at this time the prophecy of the Lady of Lawers came true - that when a fir tree fell against another in Inch Buie, and grafted on to it, then that would be the end of the Macnabs.

Archibald died in poverty in France, and his Canadian house of Kinnell was burnt to the ground in 1938 by a clanswoman to prevent it being turned into a museum. The clansfolk are scattered to Canada, Australia, British Honduras (where they became celebrated pirates), United States and to almost every corner of the globe. However, in 1949 the late Archibald Corrie Macnab, 22nd chief, repurchased Kinnell House, and about 7000 acres of the old clan land from the Breadalbane estates. The present chief is descended from John Roy, the third son who followed Iain Min on the raid on the Neishes.

At Inch Buie on the Falls of Dochart, where all the tombstones bear the head of the Neish chief, is justifiably the most beautiful burial ground in the world, lie Iain Min and his brothers, whose daring exploit gave the Clan Macnab its crest, its slogan, and who created a legend that has passed into immortality.

All that now remains in trust for Clan MacNab is the ancient burial ground on the island Inchbuie in the River Dochart at Killin just below the Falls. This can be viewed from the bridge.



**"Innis Bhuidhe" or Inch Buie, Burial Ground, Killin**

<http://www.perthshire-scotland.co.uk/clans-macnab.htm>

<https://www.scotlandshop.com/us/tartan-finder/macnab>

<https://www.electricscotland.com/Webclans/rorer/mcnab.pdf>



## **Highland Apparel**

### **Ghillie Brogues**

Brogues, often called wingtips in the USA, are low-heeled shoes that are made of heavy and untanned leather, said to have originated in Scotland. Brogue also refers to Oxford shoes that have fringe or wing tips. The term wingtip derives from the toe cap pattern, which forms a W and resembles the profile of a spread bird wing.

Ghillies, or Ghillie Brogues, are a type of shoe with laces along the instep and no tongue, especially those used for Scottish country dancing. Although now worn for dancing and social events, ghillies originated as a shoe that would dry quickly due to the lack of a tongue, and not get stuck in the mud because of their laces above the ankle. Because they are associated with a lad or servant, many Scotsmen will not wear ghillies preferring instead to wear a dress wingtip.



Ghillie or gillie is a Scottish dialect term that refers to a man or a boy who acts as an attendant on fishing or a hunting expedition. In origin it referred especially to someone who attended on his employer or guests. A gillie-wetfoot, a term now obsolete (a translation of gillie-casfliuc/s, from the Gaelic cas foot and fliuch wet), was the gillie whose duty it was to carry his master over streams. It became a term of contempt among the Lowlanders for the 'tail' (as his attendants were called) of a Highland chief.



A ghillie may also serve as a gamekeeper employed by a landowner to prevent poaching on his lands, control unwelcome predators and monitor the health of the wildlife. Historically, the term was used for a Highland chief's attendant, also sometimes called a Gallowglass if he was also a soldier or guard, but this use became rare before the 20th century.

The word "brogue" was first used to describe a form of outdoor, country walking shoe in the early twentieth century traditionally worn by men. At that time the brogue was not considered to be appropriate for other occasions, social or business. Over time perceptions



have changed and brogues are now considered appropriate in most contexts, including business.

The term brogue also survived in American English as the term "Brogans" in the Appalachian and Southern dialects. The word "brogue" is derived from the Scottish and Irish Gaelic word bròg meaning "shoe". The plural ("shoes") is "brògan".

Brogues continue to be most common as leather dress and casual shoes and boots, but can also be found in many other forms including canvas and leather sneakers and high-heeled women's shoes.



<http://plheineman.net/Ghillie%20Brogues.pdf>

<https://www.scotsinspirit.com/blogs/news/ode-to-the-ghillie-brogue>



## **Scottish Flora**

### **Scottish Snowdrops**

Its Latin name *Galanthus nivalis* means 'milk flower of the snow' – but prettier still are the plant's old common names. These include 'Candlemas Bells', 'Fair Maids of February' and 'Little Sister of the Snows'.

Originally found in the forests and meadows of southern and central Europe, snowdrops were cultivated in the UK in the 16th century, and first recorded growing wild in the late 18th century. From our gardens and churchyards, snowdrops spread widely in areas with damp soil, such as riverbanks or woodlands.



Each white bloom is supported by a single slender stem, and snowdrops are usually found in groups, nodding gently in the breeze. In some woodlands, where the conditions are just right, they clump together in huge white drifts. Like winter aconites, snowdrops' early flowering allows them to take advantage of sunlight before it's blocked by the leafy tree canopy. They propagate mostly through bulb division but on days when the weather is kind they may be visited too by early pollinators, including queen bumblebees.

Despite their delicate appearance, snowdrops endure and thrive in freezing conditions, undamaged and undaunted by falls of snow. They would be always thought pretty, but at a time when winter feels at its bleakest, they're more than that. They remind us that spring is on its way. It's unsurprising that for centuries these doughty flowers have been a symbol of hope.

<https://www.nts.org.uk/stories/blooming-gorgeous-snowdrops>



### **5 minutes with Scottish Gaelic**

**Scots Gaelic language**, also called **Scottish Gaelic**, Scots Gaelic **Gàidhlig**, a member of the Goidelic group of Celtic languages, spoken along the northwest coast of Scotland and in the Hebrides islands. Australia, the United States, and Canada (particularly Nova Scotia) are also home to Scots Gaelic communities. Scots Gaelic is a recent offshoot of the old Irish language.

Introduced into Scotland about AD 500 (displacing an earlier Celtic language), it had developed into a distinct dialect of Gaelic by the 13th century. A common Gaelic literary language was used in Ireland and Scotland until the 17th century. By that time spoken Scots Gaelic had developed enough to be considered a separate language from Irish. Manuscripts in a definitively Scots form of Gaelic began to appear in the 16th century, but the first Gaelic book printed, John Carswell's *Foirm na n-Urrnuidheadh*, published in Edinburgh in 1567, still adhered to the Classical Modern Irish norm.

Good morning – madainn math – mawteen vah

Good afternoon/evening – feasgar math – fesker maw

How are you ? – Ciamar tha sibh – Kimmer uh ha shiv

I'm well – Tha gu math – ha goo maw

Please – mas e ur toil e – mawsh A oor tulluh

Thank you – Tapadh leibh – topah leave

You're welcome – 's e ur behe – share bay ha

Goodbye (informal) – Mar sin leat – martian lawt

What's your name ? - de an t-ainm a tha' oirbh ? jay un tenem a herev?

Cheers – Slainte - slancha

I'm sorry – Tha mi duilich – ha me doolick

Link to one minute Gaelic language videos

[https://www.youtube.com/watch?v=d1lv1wnP1ns&list=PLwX3o6xqc\\_Jgu2Uwhli6ArQawyw\\_uwm2Os](https://www.youtube.com/watch?v=d1lv1wnP1ns&list=PLwX3o6xqc_Jgu2Uwhli6ArQawyw_uwm2Os)

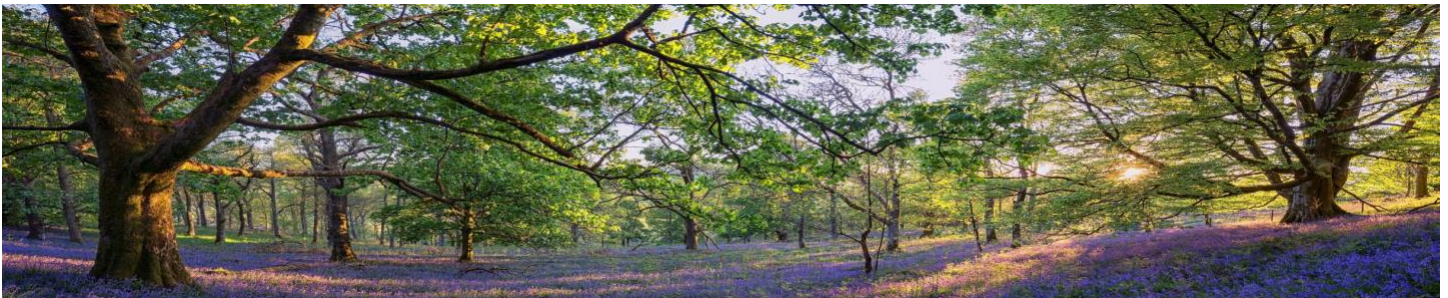


### Flowers of the Forest

<b>Herman Chambers</b> .....	1930-2020	<b>Felix D. Othon</b>	1929-2007
<b>Clyde Le Roy Scott</b>	1938-2019	<b>William Arnold Butler</b>	1943-2006
<b>Malcolm MacClenaghan.</b>	1924-2019	<b>George Santrizos</b>	1914-2005
<b>Alex Doig</b>	1938-2019	<b>Daniel Stephens</b>	1911-2003
<b>Gordon Scott</b>	1946-2019	<b>David F. McGeary</b>	1940-2002
<b>Alasdair Harding.</b>	2018	<b>Leroy Coulter Pierson</b>	1913-1999
<b>Walter (Skip) W. Hastings</b>	1945-2018	<b>Rev. J.P. Edwards III</b>	1925-1997
<b>Calvert Lawton Crawford</b>	1933-2018	<b>Watson Burns</b>	1996
<b>William Leroy Wilson</b>	1929-2017	<b>James McCracken</b>	1920-1994
<b>Gary D. Stevenson</b>	1949-2017	<b>Alexander W. McTavish</b>	1906-1992
<b>David Mercer</b>	1935-2016	<b>Rev. Howard Perry</b>	1921-1989
<b>Charles Preston Thomson</b>	1940-2015	<b>Wallace Gibson Holt</b>	1919-1989
<b>Donald Calavan-MacRae</b>	1932-2013	<b>James C. C. Wallace.</b>	1926-1989
<b>Edison Alva McFarland II –</b>	1925-2012	<b>Angus Murray</b>	1984
<b>Moton Bryant Holt</b>	1929-2012	<b>Robert Jeffreys</b>	
<b>James C "Jim" Richey</b>	1931-2009	<b>Alec Cowan</b>	
<b>George W. Burns</b>	1925-2008	<b>Tom Ross</b>	
<b>George Eric Martin</b>	1921-2008	<b>Bob MacDonald</b>	
<b>BG Harry McIvor Nicolson</b>	1920-2008	<b>Larry Cameron</b>	
		<b>Shakey Johnson</b>	
		<b>Frank M. Clark</b>	
		<b>Richard Russo</b>	

The Society plants trees in Scotland on behalf of departed brothers of the Society. This is done as a remembrance and contributes to the replanting of the Great Caledonian Forest. Any time you wish you may donate via this link:

<https://treesforlife.org.uk/plant-trees/grove/5067/>



Charitable giving may help you minimize taxes while supporting the causes that are meaningful to you. Please consider making a donation to the Society when estate planning.



<u><b>Society Board</b></u>	<u><b>Calendar</b></u>	<u><b>Society Finances</b></u>
<b><u>President</u></b> <u>Bruce Locken</u> <b><u>Vice President</u></b> <u>Travis Chatters</u> <b><u>Treasurer</u></b> <u>Thomas Melton</u> <b><u>Secretary</u></b> <u>Chuck Jamison</u> <b><u>Directors of the Board</u></b> <u>Chuck Meng</u> <u>Doug Walters</u> <u>Ed Moore</u> <u>James Morgan</u>	<p>*****  ALL EVENTS ARE TENTATIVE  DUE TO COVID-19  *****</p> <p><b>Spring Tea</b> postponed</p> <p><b>AGM, online</b> <b>TBA</b></p> <p><b>½-Way to Burns Day Jun/July</b></p> <p><b>BBQ.</b> <b>TBA</b></p> <p><b>Investiture November TBA</b>  Arden Hilton, West</p> <p><b>Burns Supper Jan. 22, 2021</b>  North Ridge Country Club</p> <p>Board meetings temporarily being  handled online.</p> <p>Third Monday of the month, 7pm</p>	<p>Through January, 2021</p> <p>Checking - \$4,861.12</p> <p>Savings - \$39,764.22</p> <p>Scholarship - \$2,628.29</p> <p>Total - \$47,253.63</p>

<https://saintandrewssocietyofsacramento.wildapricot.org>

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