



Remember Those From Whom You Came

Newsletter Of The Clan MacAlpine Society

The Worldwide Organization For MacAlpines
2nd Quarter 2020 ~ Volume 48



Kenneth
McAlpine



William
McAlpin



Michael
McAlpin



Finn
Alpin



Mark S.C.
McAlpin



Earl
McAlpine



Bruce
McAlpine

Commander's News

"The best laid schemes o' mice an' men gang aft agley" . . . Robert Burns

We all share the distress of loss of life, the economic shutdown, loss of employment, feelings of isolation, disruption of vacation and travel plans and the many, many unknowns that are in front of us.

I might make a suggestion during this time of isolation.

Post your favorite snapshot of Scotland to our FB page, or make your favorite Scottish recipe (mine is crannachan) and share it with us. Have a dram of whisky.

Listen to some Scottish CD's (New Zealand's Steve MacDonald's Sons of Somerled would be my choice or Patricia Roberts from Stirling, or Tartan Chillout).

Watch a Scottish movie, Local Hero is a great one, if you have Netflix, a couple of episodes of Still Game will get you hooked.

Research that ancestor that has been a roadblock, get your DNA tested. Learn a few phrases in Scots Gaelic, (Duolingo does a nice job), write an article about your ancestor for the newsletter.

With travel being discontinued, and all planned activities in peril, there is still much to be thankful for.

Alba gu bràth

Yours Aye,

Michael T McAlpin
Commander, Name of MacAlpine






Commander: Michael T. McAlpin

Society Officers:

President: Earl Dale McAlpine

Vice President: Mark McAlpin

Treasurer: Janet McAlpine

Secretary: Robin McAlpine

Member at Large: Finn Stavsno Alpin

Newsletter Editor: Janet McAlpine

President's News

Dear Family,

As you know by now, the Annual General Meeting (AGM) that was to be held July 11th at the 65th Annual Grandfather Mountain Highland Games July 9-12, 2020 at MacRae Meadows near Linville, North Carolina, has been canceled due to Covid-19 virus. We have rolled over our fees for our tent to the 2021 games. We are of course sad that the games have been cancelled as we will miss seeing all of you.

We still have business we need to take care of; this year we will be voting for the positions of President and Vice President using a Survey Monkey emailed with a link in the third quarter newsletter. If you have been active with Society and would like to be considered for one of these positions please let our Secretary, Robin know. Please put "McAlpine Election" in the subject line to robinlmc Alpine@yahoo.com.



February Carnival Vista Cruise with Mom and Dad McCain

We know this has been an unsettling time for so many. I trust you are all staying safe and healthy. Robin has finished her work obligations and I was laid off of my contract job in MI due to the virus, so we have been laying low in the Springfield, MO area. Luckily, we were able to fit in a Caribbean cruise for Robin's birthday before we were ordered to stay home.

Sunshine, our RV, has been parked at Robin's brother's ranch in Marionville, MO and we have been helping out with feeding, fence repair, tractor & equipment maintenance, daily surveillances of five pastures with about 400 cows. It isn't my usual nuclear work, but the cows are happy to see us coming each day.

Our time with family has been wonderful and I have gained a deeper appreciation for the hard working farmers who supply us with the food we generally take for granted. The exceptionally large tractors, hay cutting machines, cut hay rotating equipment, hay baling equipment, which rolls them into round bails and ejects them out the back. I love helping out and using my welding, mechanical, electrical, and electronic skills that I have learned through all my years of work. It has been great to use them to help family.

We also celebrated our 20th wedding anniversary during lockdown. We did manage to have a nice celebration even though we could not go out on the town.

I hope some of you have been able to try something new, finish projects, read some new books, or in some way, make good use of this crazy pandemic, to enhance your life.

Hope to see you at the 2021 AGM.

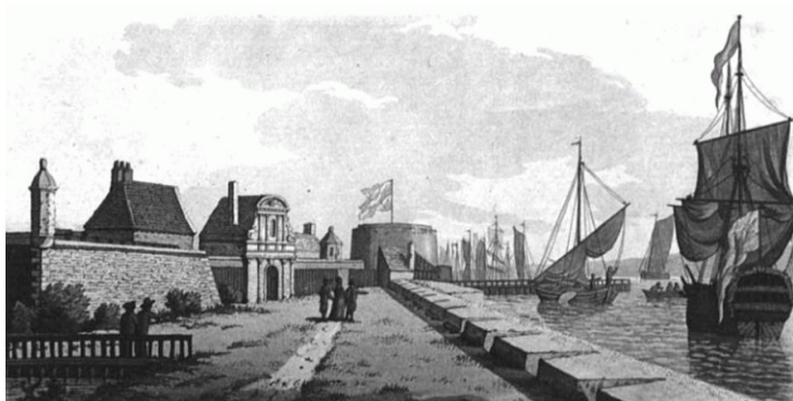
In Kinship,
Dale McAlpine, President



Left to right: Robin & granddaughter Journey feeding calf. Robin and Dale mending fences. Dale fabricating missing hay mower part. Farm Truck loaded with Hay Round Bails and Cow Dog Alpin.

The Aftermath of the Tragedy that was Culloden, April 16th, 1746

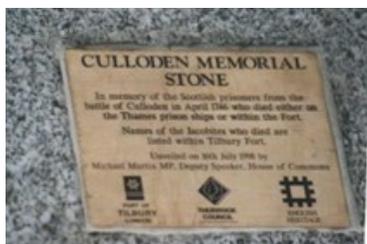
Prisoner number 1698 Donald M'Alpin, captured at Culloden was kept as a prisoner at Inverness until taken aboard the Wallsgrave in June 1746 and transported from Inverness to Tilbury Fort in Essex, on the Thames River east of London.



Though the ship was loaded with prisoners in June, it wasn't until August 11th that 268 of the prisoners were landed and kept in an empty gunpowder magazine in the southeast bastion of the fort. Other prisoners fared less well, as they stayed on the transport ships or prison hulks moored in the river. The inhumane conditions brought on cases of typhus and general sickness, and it was agreed the transports could move off station and anchor close to Tilbury Fort so that prisoners could be "daily landed for air and may be attended by the apothecary".

By the 11th of September 1746, the number of prisoners in the fort had dwindled to 223, forty-five having died before they could be taken to London for trial. Donald is presumed to have died at Tilbury, as no court record of his trial exists.

During this time the Long Ferry ran sailings from Westminster around the Tilbury prison hulks for sightseers provided with scented handkerchiefs to combat the smell while later on it was possible to gain entry to Tilbury Fort to view the prisoners. Ultimately court proceedings resulted in execution, transportation, deportation, pardons, and deaths while in captivity. The last recorded prisoner of the '45 rebellion was released from Tilbury Fort some time after January 1749/50.



There is a memorial stone of granite, recovered from Culloden Moor placed at Tilbury Fort with a dedication to the prisoners of the '45.



Flowers of the Forest Gregory Lee McAlpin

Greg passed Wednesday evening, April 6th in Lakewood, Washington after a prolonged illness.

He was born in Spokane, Washington, July 1, 1949, the son of Sidney Fay and Naydene McAlpin.

Greg's career was in accounting.

He is survived by his wife Anna, son Christopher, and daughter Samantha.

Who Knew? Facts and Legends of St. Columba

Submitted by Laura McAlpine

When I began to dig into the information I was gathering for this article, I imagined myself in the comic strip *The Family Circus* where the children were sent to go and find one of their siblings, but often followed a path that only they would know which included petting the neighbor's dog, conversing with the mailman, playing a little catch and sometimes returning home with the task undone. I sifted through many notes and documents of information and each one uncovered something more intriguing than the previous one and there began my path.

St. Columba was born on December 7th, 521 A.D. in Gartan in County, Donegal Ireland and was the great-great-grandson of Niall of the Nine Hostages who was an Irish High King from the 5th century. Word on the street is that he was actually named Colmcille but became known as Columba, which is a Latin version of Colum. I wonder how many times he said "Just one more thing, it's Columba not Columbo";) The suffix of 'cille' at the end of his birth name means **of the churches**. Perhaps that was a prophetic name at birth as it's reported by the age of 20 he entered the priesthood and through the years established many places of worship and religious commitment.



Now, here is where the story gets a little interesting as Columba was not exactly a meek and humble servant of God causing one to wonder if he was a red-haired man! Several documents state that sometime after becoming a priest, a cousin, who was a prince, gave Columba some land at Derry which prompted him to start his own monastery. This gave him the opportunity to travel through Northern Ireland bringing Christianity to a very pagan culture. He's been credited with establishing about 30 monasteries in a 10-year span and inspired many people with his personal life, shining a light of faith.

However, Columba had a very strong personality and at times could be extremely forceful preaching (perhaps a front runner to a fire and brimstone preacher?) ruffling many feathers of the listeners and in 563 AD he was accused of starting a war between two Irish tribes. There were threats to even excommunicate him. Instead, as one document states, Columba was sentenced by the Irish High King to never see Ireland again and was exiled to Scotland with 12 companions. He eventually settled on a little unknown island of Iona where he would spend the remainder of his years.

Another source, historic-uk.com, instead tells the tale that Columba was not sent as a missionary to Scotland but instead departed as a self-imposed penance for a very bloody mess he created at home by refusing to turn over a copy of the Gospels he had illegally copied. This created a very bloody and heated battle; being from a warrior clan, Columba's family prevailed. Being in anguish and guilt over the bloody battle and deaths that ensued, Columba fled quickly until he landed on Iona, stating that was the only place where he couldn't see parts of his home country of Ireland. The Isle of Iona has been referenced as "The Hill with its back to Ireland."

Once Columba settled on Iona, he went about the business of building an abbey created from wood and clay. The historical record also states that the abbey builders had to leave their wives and daughters behind as Columba banished women and cows from Iona claiming that "where there is a cow there is a woman, and where there is a woman there is mischief". They were placed on an Island named **Eilean nam Ban** which is a long, rocky island opposite the granite quarries at Tormore. Legend also has it that Columba banished frogs and snakes from Iona as well. I wonder if some of those stories carried over from the history of St. Padraig.

Over the years, Columba settled down and became even more studious with his studies of faith and teaching/ preaching to the regions that surrounded Iona. Now the Isle of Iona is just three miles long and one mile wide and has a documented history of bringing Christianity to Scotland. Soon Iona was known as a place of pilgrimage for ecclesiastical teaching. As Columba or some of his fellow monks traveled the region and spread the gospel, they reportedly had about 150 people in their faith community.

Continued on Page 5

Who Knew? Facts and Legends of St. Columba . . . continued from page 4

A fun noted legend has it that on August 22, 565 AD, St. Columba encountered the Loch Ness Monster - recording the first reference to the mythical Scottish beast! Columba was traveling in Scotland on his way to visit the king of the northern Picts and stopped at Loch Ness to confront Nessie who had been killing people in the lake. Seeing Nessie going after another man, St. Columba raised his hand to make the sign of the cross, and commanded the beast, saying "You will go no further, and won't touch the man; go back at once." At the voice of the saint, the monster fled as if terrified "more quickly than if it had been pulled back with ropes." The local pagans were so amazed they converted to Christianity at once based on the miracle!



In the year 575, Columba had been in exile for at least 30 years, and he was persuaded to visit Ireland one more time to help settle a dispute between a high king and the league of poets. Staying true to his exile, Columba traveled blindfolded so as not to set eyes on Ireland. His sympathies were with the poets, but his reputation was respected by all. He delivered such a powerful testimony with such authority, that the king was moved to reverse his original decree. Once the sessions were over, the hostility was removed between the two warring groups.

St. Columba spent the remainder of his days on Iona teaching the monks, praying and fasting and encouraging his followers to read and copy the Scriptures. He inspired the monks on their missionary efforts and was highly regarded politically at that time as well. He died in 597 AD and was buried in the abbey he built. In 794 the Vikings raided the Island and began to ransack and pillage Iona with two more raids following. Their last raid of the Isle was in 806 AD 68 monks were slaughtered by the shore at Martyr's Bay. Most all of their writings and carvings were destroyed. Eventually, the remainder of the writings were recovered and taken to Ireland and are known as the Book of Kells.

To those of us who bear the name of McAlpine in any variety of spellings, Iona is of special interest and is known as the Sacred Isle due to its rich heritage of conversion from a Druid religion to Christianity. Additionally, St. Martin's Cross was erected in the 9th century and still stands to this day. The hallowed graveyard of the abbey houses many of Scotland's early Kings starting with Cináed mac Ailpín, king of the Picts (also known today as "Kenneth I of Scotland").

St. Columba is one of Ireland's most beloved historical front runners and stands as Scotland's most honored.

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Gaps in Scotland's Archival Records? Blame the Invaders.

Not content with removing the Stone of Scone and the Scottish regalia in the 1290s, Edward Longshanks pillaged the national archives and removed them to London as a sign of his overlordship of Scotland.

The treaty that ended the first War of Independence in 1329 provided for the return of the records to Scotland, but they remained in London, many disappeared, poor preservation destroyed others and when their remnants were later sent back to Scotland, only about 200 documents remained.

Centuries after Edward plundered Scotland, Oliver Cromwell came north capturing Edinburgh in 1650 but allowing the national records to be taken from Edinburgh Castle to Stirling where they were made safe. The next year Stirling fell, some of the records were carried off by the garrison, others were rescued by the clerks, but most were sent by Cromwell to the Tower of London.

The problem was that there was no room for them, and according to National Records of Scotland, their new home in London proved to be very inconvenient.

It was near impossible to resolve Scottish legal cases from afar and permission was granted for 1600 volumes of legal papers to return to Scotland. The state records and remaining legal papers followed.

The tons of documents were put aboard the frigate Eagle at Gravesend, but with a storm approaching about half of the consignment was moved to a merchant ship, Elizabeth of Burntisland, over the objection of her Captain John Wemyss.

From the records of the Scottish Parliament which ordered an inquiry into the sinking, we know exactly what happened. Walt Young, a 21-year-old merchant's son who was a passenger, told the inquiry that Wemyss did not want the hogsheads aboard but was pressed to do so by the Eagle's captain.

The Elizabeth was given 85 hogsheads of paper, possibly two tons in weight. We cannot be exactly sure of what was in those giant barrels, but early accounts say almost all the charters and records of King Robert the Bruce and his successor King David II were included, and many other state documents from the 14th and 15th centuries. With the weather worsening, somewhere off the Northumbrian coast the Elizabeth of Burntisland, which was already known to be a leaky ship, began to founder.

The ship's mate, John Masterton, 43, from Kirkcaldy, survived to give his testimony early in 1661: "By God's providence, the witness and the company pumped their ship from Sunday at 8 o'clock in the morning to Tuesday at 3 o'clock in the morning, at which time they were forced to take boat, being 18 miles off land."

The ship sank and centuries worth of Scotland's historic records vanished to the bottom of the North Sea.

The destruction of the records compounded the already vast gaps in the national archive left when Edward I took the country's papers out of Scotland during the Wars of Independence.

The Heritors . . . Part 2

Submitted by Mark S.D. McAlpin, Sennachie elect

A Heritor was a privileged person in a parish in Scots law, often a relative of the Clan Chief, and sometimes a Chieftain. The Heritor was bound by title deed for the payment of certain public burdens.

Like the gentry in other countries, the Heritors ruled the countryside. They were responsible for justice, and law and order in their district and for keeping the roads in good repair.

The Campbells of Auchinbreck were the principal heritors of North Knapdale and Kilmartin. Duncan Campbell, Chief of Clan Campbell, and a grandson of King Robert III, received a considerable estate confirmed by royal charter dated 19 June 1452. The chief stronghold of Auchinbreck was at Auchinbreck Castle (from Scots Gaelic "Ach nam Breac" meaning Field of the Trout) of which fragments remain at Auchinbreck Farm.

His son, Duncan, became the first Campbell of Auchinbreck about 1430, beginning the Campbell of Auchinbreck line. The Campbells of Auchinbreck were commissioned to provide military training and were used by the Earls of Argyll as military support.

It was the Auchinbreck hereditary right and responsibility to raise an army for the Duke of Argyll who would then lead the soldiers into battle in engagements such as:

As vassals, the MacAlpines in the area would have been called to service on occasion.



After a fire at Auchinbreck Castle, Sir Duncan Campbell 4th of Auchinbreck decided to move the family to Carnasserie Castle which had purchased from the Earl of Argyll in about 1662.

Beginning with Sir James Campbell 5th of Auchinbreck, who was a member of both the Scottish Parliament and the English the Auchinbreck line spiraled downward. Sir James supported the House of Stuart in the Jacobite Rebellion of 1715 (further research is required to see if MacAlpines participated in the '15).

After the failure of the 1715 rebellion, James Campbell of Auchinbreck was granted a pardon "upon his return to duty".

However, Sir James once again championed the Jacobite cause as one of the lords who invited Prince Charles to Scotland to begin the rebellion of 1745.

After Culloden and the failure of the '45, the other lords were beheaded. The only reason Auchinbreck didn't lose his head along with a large part of his lands after Culloden, was because of his great age and thus because it could be claimed his mind had gone a little, so his distant cousin, the Duke of Argyll, imprisoned him instead at Dumbarton Castle.

Judicial bankruptcy overtook the family in 1762. As heritor, Auchinbreck had been one of the main pillars on which the fabric of society rested. After the downfall of the Auchinbrecks the area fell into difficult economic times.

The Quaich

The Quaich (pronounced "quake", from the Gaelic word cuach, meaning cup) has a long history in Scotland, being first mentioned in 1546.

The quaich's unique handles, or lugs (a Scottish term for 'ears'), have become a symbol of trust between the giver and the receiver. After all, if a clansman were to pass the quaich to another man, it would require both he and the receiver to use both hands. As a result, both would be incapable of holding any weapons and the two would rely on trusting one another not to take advantage of this weakness. To offer the quaich with a single hand, or to receive it with one hand would be a substantial insult.



Traditionally made of wood, it is a shallow circular-drinking vessel for whisky, with a pair of small lug handles projecting horizontally from opposite sides of the rim. The lugs, though functional, are of a unique carved style giving the quaich much of its special character.

The earliest quaichs were single-timber, meaning that they were made of a single piece of wood turned on a lathe. The lugs were sometimes covered with silver, providing a place for initials. It was a passion in 17th century Scotland to place your initials everywhere: on your silverware, your furniture, your ceiling, and of course on your quaich.

In the mid 1600's Quaichs began to be made in metal, whether pewter or silver and gold, in the late seventeenth century.

The Quaich in 1745 travelled from Edinburgh to Derby with the Scottish Army in Bonnie Prince Charlie's canteen. Its bottom was made of glass so that the drinker could keep watch on his companions.



A more romantic Quaich had a double glass bottom in which was kept a lock of hair, so that the owner could drink to his lady love; and in 1589 King James VI of Scotland gave Anne of Norway a Quaich or "Loving Cup" as a wedding gift.

In more recent times, the Quaich has been used as a favour at many Scottish weddings, being presented to all at the top table. A symbol of the shared love and partnership between their hosts. Also, at christenings (in Kilmuir in Scotland, there is a wooden quaich which was formerly used as a baptismal font, thus the quaich has become a traditional baptismal gift), or even births, to drink the health of a bairn and to share the love and celebration of that new life.

Our Condolences to Clan Guthrie

Alexander Ivan Bedini Guthrie of Guthrie,

Chief of Clan Guthrie 22nd of That Ilk

1967-2020

Alexander died from coronavirus, in London, 23 March, 2020

He was 52.

Alexander inherited the chieftainship from his grandmother, who died 3 June, 1984



Isabella McAlpine Moore . . .

The only Scottish woman to win an Olympic gold medal in swimming



Isabella McAlpine Moore was born at 95 Maclean Street, Plantation, Govan on 23 October 1894, the daughter of Duncan Moore, an iron turner and Mary Cleland. Belle was the eighth of nine children and her mother and 2 older sisters were employed as biscuit packers, more than likely at nearby Gray Dunn & Co.

Belle learned to swim at school in Govan, more than likely Lorne Street Primary pool, Govan Parish School Board saw the benefits of swimming to the health & wellbeing of children and pioneered the introduction of school swimming pools in Scotland.

In 1903 Lorne Street Primary School held an annual intra-school gala at its school pool with schools competing for the "MacLeish Cup", in 1907 a second trophy for girls was added, no doubt Belle then aged 11 would have competed. Belle was encouraged by her instructor to continue training in public pools after school, an article claimed that Belle "was so dedicated she often walked 2 to 3 miles to a pool".

The first-ever women's Olympic swimming events staged were at the Stockholm Olympic Games of 1912, now a swimming instructor, Belle was among the first of these women swimmers to compete at the games.

Belle Moore and her British teammates wore "scandalously short woollen swimsuits with completely uncovered arms", USA officials were more prudish and refused to send a female team of swimmers at all, they believed that a woman should not appear in public in such a state of undress.

Two women's races were staged at the 1912 Olympics, a 100 metres individual freestyle and a 4 x 100m relay, Belle competed in both, she made it to the semi-final of the 100 metres individual freestyle but was eliminated. On the 15th July 1912 Belle competed in the 4 x 100m relay alongside her British team mates Jennie Fletcher, Annie Speirs and Irene Steer, in the final, Great Britain competed against Germany, Austria and Sweden, Belle lead off and the team won easily, breaking a world record and setting an Olympic record.

The team received their gold medals and laurel wreaths from King Gustav V of Sweden, Belle just 17 years and 226 days old was and still is the youngest British woman to win an Olympic gold medal, she is also the only Scottish woman to win an Olympic gold medal in swimming.

Belle returned home to Govan with little celebration and continued to work as a swimming instructor, in 1913, she set a 200m freestyle record which stood unbroken for many years.

In 1919, Belle married George Cameron at Kinning Park Parish Church, George was a shipyard manager who was born and brought up at 4 White (Golspie) Street, Govan, that same year Belle and George emigrated to Dundalk, Maryland, USA and had two children.

Belle continued to swim and teach swimming until she died in Dundalk, Maryland, USA on the 7th March 1975 aged 81.

In 1989, Belle was inducted into the International Swimming Hall of Fame as an "Honor Pioneer Swimmer", she was also inducted into the Scottish Sports Hall of Fame in 2012.

Early MacAlpine of Knapdale

As noted in Clerics and Clansmen by Iain MacDonald

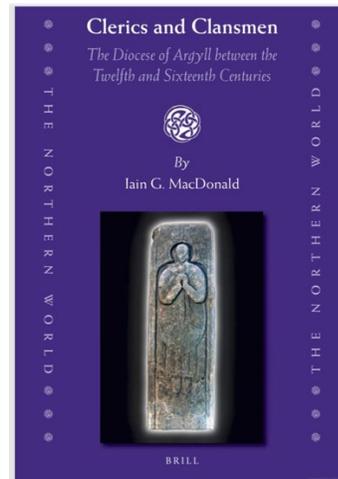
John MacAlpine (Eoin MacAilpein) was Vicar of Lochgoilhead from 1441-1448 when he exchanged to the vicarage of Kilfinan on the shores of Loch Fyne., a position which he held until 1450.

The position of Vicar came with “benefices”, which included a permanent Church appointment, typically that of a rector or vicar, for which property and income are provided in exchange of pastoral duties.)



Kilfinan Parish Church dates back to before the Reformation. It contains an 11th century cross inspired by the Iona Cross alongside burial stones and other fine pieces of early Christian stonework that date as far back as the ninth century.

The cover illustration is of an unknown parish priest at Kilmory Chapel (Church of St. Mary) in Knapdale.



The Penrith Plague Stone

Submitted by Graham McAlpine

Sitting incongruously beside the main road is this little noticed and unloved stone. But the story it tells is as fascinating as it is sad. In 1597 the Plague struck in Penrith.

Normal life in the town was suspended as the disease tore through the population. Farmers living around Penrith were too terrified of the plague to risk bringing their goods to market. So there were serious food shortages to compound the townfolks' problems.



So plague stones were set up around the outskirts of the town. These stones had a hollow filled with vinegar. Townsfolk left coins in the vinegar and retreated a safe distance. Farmers then brought food and left it by the stone and took the money.

The plague finally released its grip after 15 months having killed almost half of the population of the town. Such plague stones were quite common around England but few now remain.

The Celtic Monthly:

A MAGAZINE FOR HIGHLANDERS.

Edited by JOHN MACKAY, Glasgow.

No. 8. Vol. XVI.]

MAY, 1908.

[Price Threepence.

Gaelic Men of Letters.

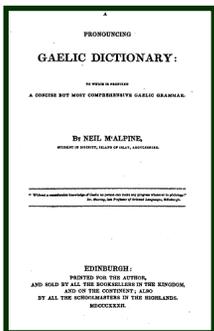
NEIL MACALPINE.

Among the various dictionaries of the Gaelic language which we possess, there is none better known to students than Neil M'Alpine's.

The Gaelic lexicographer was born in Kilchoman, Islay, in the year 1786. His parents were not largely endowed with worldly riches, but like other earnest students young Macalpine set himself to the acquisition of the best education which his country could afford. He entered college, and in the midst of severe struggles he entered the Theological Hall at the Glasgow University and became a Divinity student. As such he describes himself on the title page of his dictionary. The "student in Divinity" blossomed ultimately into a "parochial schoolmaster" in his native island of Islay. It was in 1831 that he completed his Gaelic Dictionary. The Gaelic Dictionaries published prior to Macalpine's were sold at high prices: Armstrong's cost £3 13s. 6d., the Highland Societies' £7 7s., and Macleod & Dewar's SA Is. Macalpine was desirous of reaching the masses, and so he describes his coming work in his prospectus as follows:—"A Pocket Pronouncing Gaelic



Dictionary for Schools in the Highlands and Islands, containing a far greater number of pure Gaelic words than any other Dictionary, and three times, in some instances ten times, the number of illustrations and examples in the large Gaelic Dictionaries, from the Bible and other sources; also, all words that are exclusively Irish pointed out, and reasons given for rejecting them. By N. Macalpine, Student of Divinity and Parochial Schoolmaster, Islay. Sold in all, parts by all the teachers in the Highlands, price sixpence on coarse paper—ninepence on royal. To be finished in from ten to twelve numbers, including an abridgement of Gaelic Grammar, with rules for forming the genitive and irregular verbs conjugated" (1831). It was also announced that a considerable number of copies would be given to poor children at school in each parish, at half price.



This dictionary soon became popular, and has maintained a larger circulation than its competitors to the present day. Two causes contributed to this success—the work was cheap and the pronunciation was given. Besides this the numerous illustrations and examples of how to use the words were most helpful features. The English Gaelic portion usually bound with Macalpine's Gaelic-English Dictionary the work of John Mackenzie, author of the "Beauties of Gaelic Poetry." Mackenzie took the great liberty of inserting a preface at the beginning of Macalpine's portion of the work commenting on the circumscribed character of Macalpine's Gaelic and challenging his orthography. This brought down on Mackenzie the ire of the lexicographer, who was undoubtedly a better Gaelic scholar than Mackenzie.

Macalpine was a well-known figure in his native island. He was known as "Niall M6r" for he was when in his prime 6 feet 4 inches in height, straight, and well-proportioned. As "parochial teacher" his life was an uneventful one, but he did his work faithfully and well and earned the respect of his neighbours. He died in his native Kilmeny at the age of 80. Some years ago a monumental stone was erected to his memory in his native place chiefly through the efforts of the late Captain Malcolm M. Currie. The inscription runs :—

IN MEMORIAM. NEIL MACALPINE,

**Author of THE GAELIC DICTIONARY,
Died 12th December, 1867. Aged 80 Years.**

**Erected as a tribute of Respect by a
Few of his Fellow Countrymen.**

**"An honest man's the' noblest work of (God,"
And one lies here.**

Scottish Weaponry—The Sgian Dubh

Submitted by Don McAlpine

Hello to all my fellow Kinsman! I hope that as you are reading this that you have been able to keep both your health, and your sanity during these trying times. Good thing we do not have to socially distance while reading our wonderful, informative newsletter!

I have been asked by our President, Earl Dale McAlpine, if I could write about the history of various Scottish weapons that all our relatives may have used in, for the most part, in the old days. These could include items such as the Dirk, Targe, Lochaber Axe, Claymore Sword, and who knows what else!

For my first attempt, or “stab” if you will, I have chosen an item that everyone that wears a kilt owns and uses when fully kitted in our Highland attire; the Sgian Dubh, which roughly translates to black knife. In this case the word black was mostly used to convey the meaning hidden or covert. It may have evolved from the sgian-achlais, a knife used for personal defense that was concealed in the armpit area of a jacket. Etiquette of the time demanded that the person disarm themselves upon entering someone’s home. The knife would be removed from its concealed position and would be placed into the sock of the dominant hand. Displaying the knife was done to show that one had honorable intentions with the host.

The handle of the sgian dubh was usually made from bog oak, which was readily available, was extremely hard, and was jet black in appearance. Animal antler was also used as a handle material, Sometimes the antler would be decorated with silver or cairngorm stones-this was usually the entire wealth of the owner!

The earliest blades were constructed from Scandinavian or German steel that was highly prized by the Scots. With a pointed tip and a serration along one side of the knife, the blade was usually 3” to 3.5” in length. The scabbard, or sheath was usually constructed from leather.



By this time, I hope I have not bored you or worse, made you fall asleep! Look for more articles in future editions. Sliante!



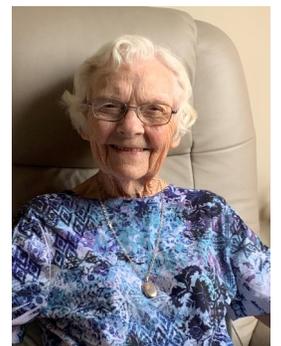
Janet Laird Ritchie McAlpine Celebrates 100 Years

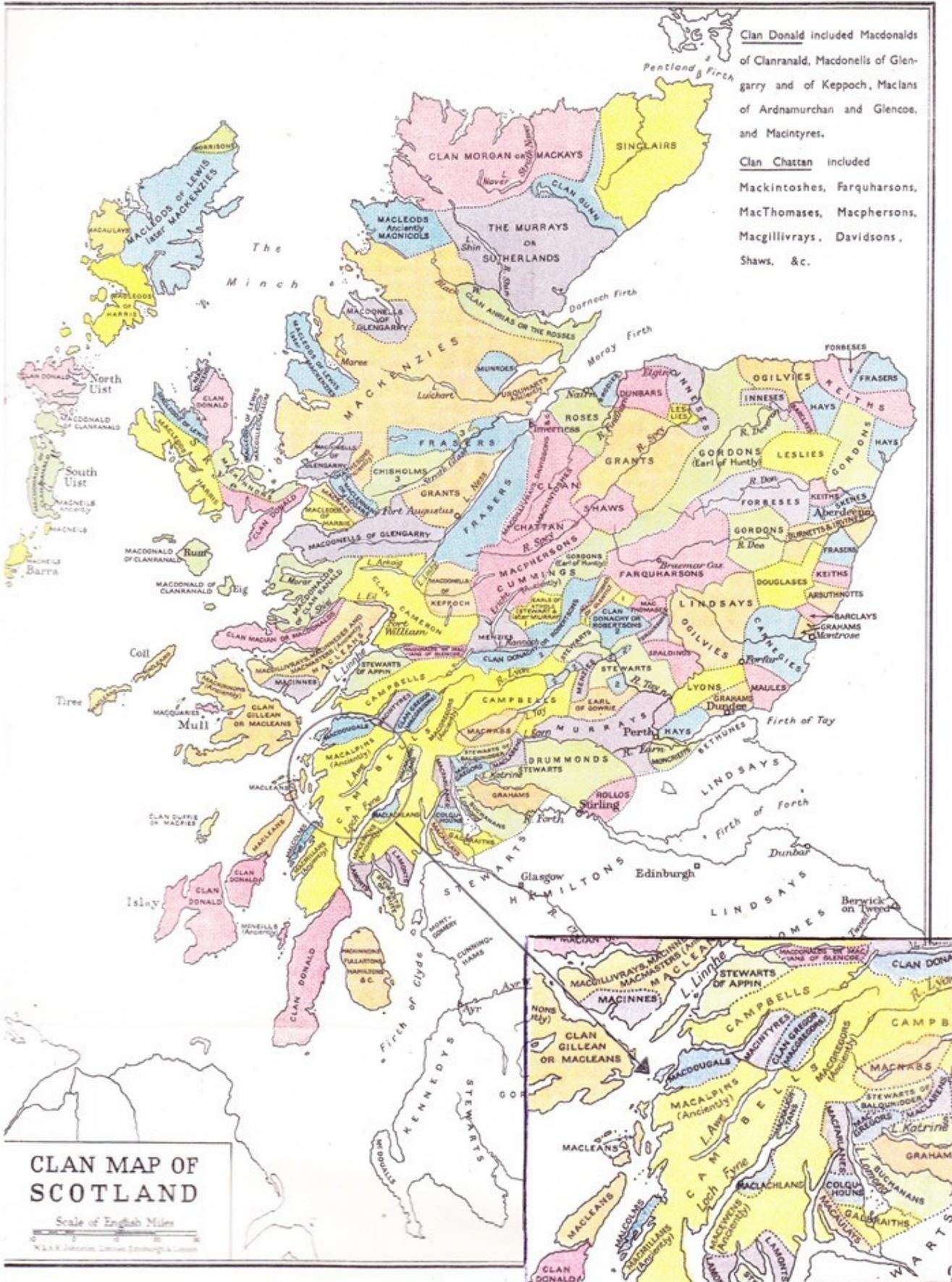
Janet Laird Ritchie McAlpine was born at 229 Braidfauld Street, Tollcross, Glasgow, Scotland on 1st May 1920.

Janet was the youngest child of Alexander McAlpine 1879-1962 and Euphemia Laird Ritchie 1882-1939. Siblings were Charlotte Ritchie McAlpine, Mary Houston McAlpine, Agnes Ritchie McAlpine, Jessie McAlpine, Euphemia Ritchie McAlpine and Alexander Arthur Ritchie McAlpine. Alexander Arthur Ritchie McAlpine, was the actor known as ‘Simon Lack’.

On 2nd April, 1943 Janet married Lewis Torquil MacLeod 1919-2003 in Tollcross. The couple had two children, Fay Moira MacLeod and Lewis Ritchie MacLeod. In 1953 the family moved to Newcastle, New South Wales, Australia.

Janet, who is known by all as ‘Jenny’, is doing well and enjoying life, as best she can at 100 years of age. The recent troubled times of COVID-19 have meant that there are limited visits and no trips outside into the community. However, thanks to modern technology, Janet is enjoying video calls by messenger, FaceTime and SKYPE, as well as daily phone calls.





Clan MacAlpine Information

We invite you to learn more about Clan MacAlpine Society by going to our website www.macalpineclan.com and reviewing the wealth of information found there.

We hope you enjoy receiving your quarterly issues of this newsletter, *Remember Those From Whom You Claim*, that contains articles of interest and activities our members participate in.

For those of you on Facebook, check us out. We have many contributors to that site.

On our website you will find the store where you can order the clan items shown on this page, get membership information, find information on the Clan MacAlpine DNA project, and a variety of other sections about MacAlpine history and the history of Clan MacAlpine Society.

Also on the website you have the opportunity to support your Society by checking out the page on "Funding Projects" to discover ways you can make a donation to Clan MacAlpine Society. It is through your donations that we are able to participate in or support heritage activities. You can earmark your donation for:

- ◆ General Society Operations
- ◆ Society Clan Tent Fund
- ◆ Kilmartin Museum Fund
- ◆ Pipe and Drum Band Fund
- ◆ Scottish Dancing Fund

Be sure to watch for Highland Games in your locale. Look for a Clan MacAlpine Society tent and celebrate your heritage by getting acquainted with fellow MacAlpines.



Clan MacAlpine Challenge Coin



\$20.00 + 4.95 Shipping
Available in store on Society website at www.macalpineclan.com
Contact drscotmac@yahoo.com for further information

Clan MacAlpine Lapel Pin



\$10.00 + 4.95 Shipping
Available in store on Society website at www.macalpineclan.com
Contact drscotmac@yahoo.com for further information

Clan MacAlpine Society Kilt Pin



Custom designed by Mark McAlpin, incorporating elements of the boar's head, pine tree, crown, and sword, all of which are linked to the MacAlpines, and appear prominently in MacAlpine Heraldry.

The pins are made of silver weighing approximately 1 ounce - Dimensions are 4"x 1 1/8"

\$75 USD payable by PayPal or check
Please contact

NotCommonKiltPins@outlook.com for questions or purchase

Clan MacAlpine Society Information

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