Meet-Up at The Tam 9th December NOON

Another opportunity to don your tartan and join your fellow members, and some new friends, at the Tam O’Shanter’s new outside patio. Please RSVP to Kimberlee (310) 614-0814 OR kvbbradford@gmail.com

26th January, 2019
Robert Burns Supper Altadena Town & Country Club 2290 Country Club Drive Altadena, CA 91001 Tickets will be on sale soon.

The Society’s official tartan registered with the Scottish Register of Tartans, has been woven and is now available for purchase as made-up products. Please go to the Society Shop: http://saintandrewsla.org/merchandise/ A supply of various items are in stock and available for purchase through the website.

a message from Ian J, Skone-Rees, FSA Scot, President.

Two thousand eighteen is almost over and we will soon welcome the New Year. It seems only yesterday that we were all worried about Y2K, but that was nineteen years ago! As we pass from Autumn to Winter we in the Scottish community have other things to contemplate.

I write this message in early November and my thoughts are consumed with the 100 year anniversary of the Armistice that ended The Great War. That was what it was called — the war to end all wars — it was only at the conclusion of the second world war that it became known as World War One (WWI). Our brethren in Scotland and indeed throughout the UK will be wearing red poppies to acknowledge those who fought and died during that terrible conflict. At our Kirkin’ of the Tartans 28th October we also wore poppies. Our Chaplain Rev. Chuck Robertson made mention at the Calling of the Clans during the service that all five branches of the US military have their own tartans and they were also blessed. There will be several additional opportunities to pay respects to those who have paid the ultimate sacrifice and announcements have been broadcast to the membership and friends of the Society; I hope you will find time to attend one of them.

The holiday season that is fast approaching offers many opportunities for us all to gather and celebrate our Scottish heritage. The first of these will be a Meet-Up at the iconic Tam O’Shanter 9th December at Noon, where we will gather on their new outdoor patio. Registration for this is gathering momentum so if you intend to go please contact the Meet-Up chair Kimberlee at (310) 614-0814 OR kvbbradford@gmail.com. The second week in October brought us of course to Ventura to participate in the annual Seaside Highland Games. This year saw significant changes for the Society in that our involvement in the Games reached a new level of financial support. The Games organizers acknowledged this with increased recognition of the Society in the Games program, advance outreach and publicity, and at the traditional Scottish Evening held the Friday preceding the opening of the Games. In addition the Society took on the organization and production of Harp Glen. Harp Glen was introduced to Seaside by my own Clan Currie Society five years ago and has become a center piece of the Games. This year we took over this popular attraction and partnered with Carolyn Sykes of Pacific Harps who with talented harpers performed over the two days highlighting their skill and the versatility of this ancient instrument. Harp Glen also displayed a series of informational banners tracing the history of the harp, and its place in Gaelic and Bardic history.

The Society was also honoured to welcome the Head of the Scottish Government in the USA, Joni Smith, and her Deputy Rory Hedderly. As guests of the Society Joni and Rory attended Seaside where they were recognized on Friday at the Scottish Evening and at the opening ceremony on Saturday. We truly appreciated and were honoured by their presence.

The New Year brings Hogmanay of course and our own Robert Burns Supper. Following several well attended years at the Sportsmen’s Lodge in Studio City our Robert Burns Supper will return to the Altadena Town & Country Club, but in the Victoria Room. This beamed room with access to outdoor patios and verandahs has views of the San Gabriel Mountains and has been newly refurbished with refinished wood floors. The Club established in 1910, has been a wonderful supporter of the Society and I know you will again enjoy the delightful ambiance it offers.

Other great events that celebrate this time of year are listed elsewhere in this newsletter; please also regularly check the website where all events are posted.

May I take this opportunity to wish you all best wishes for a wonderful holiday season.
Society Online Shop

Several new items have been added to the range of merchandise available in the Society tartan. All of which can be ordered and paid for online at the new Society Shop page on the website.

http://saintandrewsla.org/merchandise/

In addition to the lapel pin and blazer badge there is a lady’s sash, gentleman’s tie, and a rosette, all in pure new lightweight wool woven and manufactured in Scotland by our exclusive supplier, House of Tartan. You may also place your order for a full 8yd. kilt in 16oz pure new wool that will be delivered complete with hose flashes. All items may be paid for online with your credit card or PayPal.

There are other items in the pipeline, including a polo shirt with embroidered Society crest and a lady’s ‘V’ neck Tee.

Visit this page on the website often to keep up-to-date with new offerings.

If you order a kilt soon it will be delivered in time for you to wear at our Robert Burns Supper 26th January, 2019.

Kilt in the new St. Andrew’s Society tartan.

With the establishment of the new Society official tartan and the development of our online shop with new items the coordination of order fulfillment and shipping has increased in complexity. To take care of this a Quartermaster position has been established. Scott Graham, who many of you know, has volunteered to take on this new role. Scott has a wide range of experience with sourcing items and coordinating fulfillment of orders both for his clan and the Seaside Highland Games. All items may be ordered online, but if you have any questions about your order please contact Scott h-ofan@sbcglobal.net.

Website Update

The website should be the first resource to go to for any information regarding the Society.

Not only does it list upcoming events and all relevant details including location, time, and description. It also displays in the Gallery section photographs and video of past events. For example if you attended the Robert Burns Supper this year all 246 photos and a video of the Address To The Haggis are there to see so you can relive what was one of the best attended Burns Suppers the Society has held. If you were not so fortunate to attend you can now vicariously take part in the evening.

There is also a comprehensive listing of Highland Games and Festivals, both in America and Scotland. Visit the merchandise page and pick up a lapel pin or embroidered blazer crest, featuring the Society shield. Pay for these online with your credit card or PayPal. Talking of payment you can also renew your membership online using the same credit card.

Information about how to apply for a Society Grant is also listed, including all the forms an applicant will need to complete. There’s more … please visit.

Available at:
http://saintandrewsla.org/merchandise/
With 13 years experience in the Civil Service, Joni has worked in various roles across the Scottish Government – the majority of which were at the centre of the organisation working directly with members of the Scottish Cabinet.

From 2016-2017 Joni worked directly for First Minister, Nicola Sturgeon, as Head of the First Minister’s Questions Briefing Team. Joni was responsible for briefing the First Minister on a range of international, UK-wide and domestic political issues in advance of the weekly First Minister’s Questions session during which the First Minister answers questions from opposition leaders as well as other Members of the Scottish Parliament. During this time Joni dealt with various high profile issues including the outcome of the European Referendum and the Scottish Government’s new powers on tax and welfare.

Prior to this Joni was a Senior Policy Advisor to the First Minister as part of her Policy and Delivery Unit, leading on the development and delivery of the First Minister’s policy priorities across Health, Education and Justice.

From 2013 to 2015 Joni was Private Secretary to the Cabinet Secretary for Health Alex Neil. Joni led the Private Office Team through several major projects that sat within the Ministerial portfolio, including health service reform, the Bill to introduce same sex marriage and the 2014 Commonwealth Games in Glasgow.

The first eight years of Joni’s Civil Service career were in the Communications team. Beginning on the Communities news desk with responsibility for housing and equalities, she worked across various Communications teams, including health and justice, as a Press Officer and subsequently Senior Press Officer.

In 2012 Joni became Head of Communications for then Deputy First Minister and Health Secretary, Nicola Sturgeon. A specialist in crisis communications Joni worked on the Communications responses to various public health issues including the swine flu outbreak in 2009 and the Edinburgh Legionnaire’s outbreak in 2012.

Prior to her work in the civil service Joni was a broadcast journalist.

A native of Arbroath Joni holds an MA in Politics and International Relations from the University of Aberdeen and an MSc in Communications and Public Affairs from Robert Gordon University. In her spare time she enjoys singing, performing in musicals, reading, running and going to the gym.
Roger Lee Rothrock was the epitome of the “self-made man.” Born February 22, 1924 in Oakland City, Indiana, he was the first son of George and Lula Rothrock, and eldest brother to Georgia, Susan and Larry. He was a steadfast servant of his country and state, a medial doctor and successful businessman, a life-long Mason, and noble in many chivalric orders. His remains will be placed in Arlington National Cemetery.

While attending Indiana University he began his military career by joining the ROTC, earning his first medal for “Neatest Recruit” - he kept that medal hanging on his wall until the day he passed. In 1943, a young Roger was drafted into the army and PFC Clerk Rothrock took part in the Pacific Campaign. During the war he was selected for Officer Candidate School then returned to action. After the war he transferred to the US Army Reserves and returned to college to complete his medical degree. The Korean Conflict saw Lt. Rothrock re-activated and deployed as a M.A.S.H. doctor. During the conflict Doctor Rothrock was awarded 3 Bronze Stars and the prestigious Combat Medical Badge. Released from active service, he created an enviable career in the reserves, rising to the rank of Colonel. Colonel Rothrock served in many capacities including being the founding chairman for both the General George Patton Museum and the Korean War Memorial.

Eventually Colonel Rothrock transferred to the California Military Department and State Military Reserve and rose to the rank of Brigadier General when California Governor Pete Wilson commissioned him in 1992. He supported and participated in ROTC events throughout his later career. A member of the Military Order of the World Wars, Military Order of Foreign Wars and the American Legion, The Navy League and Veteran of Foreign Wars. His service in the reserves culminated when he passed with an effective rank of Major General. He never retired.

Even though he earned a medical degree, Dr. Rothrock’s main activity was business and he pursued many innovative ventures that saw him spearheading the establishment of hospitals and some of the earliest health management organizations. He founded Mediq Financial, the Rothrock Companies and Ambassador Care, and his last endeavor was in the developing field of electronic medical record administration. Over a long career of success and community involvement, Dr. Rothrock was granted many honorary degrees, including a Doctor of Laws from Ricker College. Dr. Rothrock served on many educational boards including American University and Claremont McKenna College and his professional career was marked by involvement in philanthropic, heraldic and educational organizations.

Brother Rothrock joined the Free and Accepted Masons of the State of Indiana in the early 1940s, in his hometown, and rose to the exalted level of 33rd Degree Mason of Scottish Rite. He was also a member of the York Rite Masons of California as a Knights Templar. He was active in many lodges throughout his prolific life, joining many groups and supporting activities that encouraged the development of young Masons. Just some of the organizations that benefited from his time and attention were the Heros of ’76, Philatelys Society, the Tall Cedars of Lebanon, and the Cryptic Masons of California.

A devotee of chivalric organizations he held the rank of Knight or higher in the Order of Saint Lazarus, the Order of Saint John, the Sovereign Military Order of Saint John of Jerusalem - Knights of Malta, the Royal Order of Constantine the Great and Saint Helen, The Prussian Order of the Black Eagle and the Imperial Order of Saint Eugene of Trebizond. Deeply proud of his heritage and history, Roger Rothrock was a member of the National Sojourners, The National Society of the Sons of the Revolution, Sons of the Union Veterans of the Civil War and the Scottish Clan Chattan and Clan MacPherson, the Royal Order of Scotland and the Robert the Bruce Royal Society of Scotland and the Saint Andrews Society of Los Angeles. There were many more.

Sir General Roger Lee Rothrock, M.D., Knight Commander, Duque de Plouias, Marquess of Alford, 33rd Degree Mason is survived by his siblings Georgia Board and Larry Rothrock as well as nieces and nephews.

War Flowers from page 6

Toronto-based artist Mark Raynes Roberts, original scents developed in Magog, Que. by perfumer Alexandra Bachand, and archival photographs and artifacts help to complete the experience. For Roberts, working on the project was extremely moving. “The story is so beautiful, and it shows that out of the darkest places, where there’s pain and horror and death, comes beauty, and it transcends everything,” he says.

Following its engagement in Ottawa, War Flowers will travel to the Campbell House Museum in Toronto, and then to the visitor education centre at the Canadian National Memorial in Vimy, France, where it will open on the 101st anniversary of the decisive battle. It will then move on to the Château Ramezay Historic Site and Museum in Montreal. 🇨🇦
Harp Glen At Seaside 2018

Sponsored by
St. Andrew’s Society
Los Angeles

Carolyn Sykes
Pacific Harps
and
Camac Harps
California
Our annual Kirkin’ of The Tartan church service was celebrated once again at the Beverly Hills Presbyterian Church (BHPC)

Coordinated by our Chaplain Rev. Chuck Robertson and BHPC Pastor Rev. Andrew Eagles the service this year held a special surprise in the form of Dr. Lloyd Ogilvie who delivered the sermon. Dr. Ogilvie has a long and distinguished career that includes serving as Chaplain to the US Senate 1994–1993. As usual his stentorian voice held the congregation’s attention as it thundered throughout the church.

2018 also marks the 100th anniversary of the Armistice that concluded The Great War (1914–1918). Many attendees wore the red poppy that symbolizes those that paid the ultimate sacrifice during that terrible conflict. Rev. Robertson took time to acknowledge the price paid by those of The Great War and those who have fought in wars since.

Following the service and the social period of meeting and greeting in the church courtyard several members of the Society gathered at the Robin Hood British Pub in north Hollywood for an informal lunch.

During the First World War, Canadian soldier George Cantlie sent letters home to his young daughter in Montreal and enclosed in each a flower plucked from the battle-scarred fields of Europe — daisies and lavender, lilies and roses.

A century later, Cantlie’s touching notes to his “Wee Celia” have provided the inspiration for War Flowers, a new multi-sensory exhibition on now through January 2018 at the Canadian War Museum in Ottawa.

Curated by documentary filmmaker Viveka Melki and Les Jardins de Métis/Reford Gardens in Grand-Métis, Que., the touring exhibition explores human nature and resilience in times of war through sculpture, scent, sound, and florigraphy, the Victorian art of conveying meaning through flowers. Each of the 10 stations that make up War Flowers presents a theme associated with a specific flower and introduces a Canadian who served in the war and whose story reflects the theme. The English daisy represents “Mother’s Love” and the story of Julia Drummond who, after the death of her son Guy at Ypres in 1915, went on to create the Canadian Red Cross’ Information Bureau so families could more easily learn the fate of loved ones recovering in military hospitals overseas. Lavender symbolizes “Devotion,” embodied by soldier Edward Savage and his wife Marion. Savage survived the battle of Vimy Ridge only to die three years later of Spanish flu; Marion never re-married.

Well-known Canadians like Group of Seven artist A.Y. Jackson, poet John McCrae and Governor General Georges Vanier are presented not as the icons they became after the war, but as human beings coming to terms with their supreme vulnerability: “It focuses on a moment when they were truly human, when they were afraid, when they were wondering what on Earth they were doing in the trenches and if they were ever going to make it out alive,” Melki says.

At each of 10 stations in War Flowers, crystal sculptures by Mark Raynes Roberts depict scenes of war that relate to the theme of the station, represented by a flower. Crystal sculptures by
Over the past few decades, as efforts to save endangered languages have become governmental policy in the Netherlands (Frisian), Slovakia (Rusyn) and New Zealand (Maori), among many others, Scotland is in an unusual situation. A language known as Scottish Gaelic has become the figurehead for minority languages in Scotland. This is sensible; it is a very old and very distinctive language (it has three distinct r sounds!), and in 2011 the national census determined that fewer than 60,000 people speak it, making it a worthy target for preservation.

But there is another minority language in Scotland, one that is commonly dismissed. It’s called Scots, and it’s sometimes referred to as a joke, a weirdly spelled and accented local variety of English. Is it a language or a dialect? “The BBC has a lot of lazy people who don’t read the books or keep up with Scottish culture and keep asking me that stupid question,” says Billy Kay, a language activist and author of Scots: The Mither Tongue. Kay says these days he simply refuses to even answer whether Scots is a language or a dialect.

What Scots really is a fascinating centuries-old Germanic language that happens to be one of the most widely spoken minority native languages, by national percentage of speakers, in the world. You may not have heard of it, but the story of Scots is a story of linguistic imperialism done most effectively, a method of stamping out a country’s independence, and also, unexpectedly, an optimistic story of survival. Scots has faced every pressure a language can face, and yet it’s not only still here—it’s growing.

Scots arrived in what is now Scotland sometime around the sixth century. Before then, Scotland wasn’t called Scotland, and wasn’t unified in any real way, least of all linguistically. It was less a kingdom than an area encompassing several different kingdoms, each of which would have thought itself sovereign—the Picts, the Gaels, the Britons, even some Norsemen. In the northern reaches, including the island chains of the Orkneys and the Shetlands, a version of Norwegian was spoken. In the west, it was a Gaelic language, related to Irish Gaelic. In the southwest, the people spoke a Brythonic language, in the same family as Welsh. The northeasterners spoke Pictish, which is one of the great mysterious extinct languages of Europe; nobody really knows anything about what it was.

The Anglian people, who were Germanic, started moving northward through England from the end of the Roman Empire’s influence in England in the fourth century. By the sixth, they started moving up through the northern reaches of England and into the southern parts of Scotland. Scotland and England always had a pretty firm border, with some forbidding hills and land separating the two parts of the island. But the Anglians came through, and as they had in England, began to spread a version of their own Germanic language throughout southern Scotland.

There was no differentiation between the language spoken in Scotland and England at the time; the Scots called their language “Inglis” for almost a thousand years. But the first major break between what is now Scots and what is now English came with the Norman Conquest in the mid-11th century, when the Norman French invaded England. If you talk to anyone about the history of the English language, they’ll point to the Norman Conquest as...
a huge turning point; people from England have sometimes described this to me, in true English fashion, as the time when the French screwed everything up.

Norman French began to change English in England, altering spellings and pronunciations and tenses. But the Normans never bothered to cross the border and formally invade Scotland, so Scots never incorporated all that Norman stuff. It would have been a pretty tough trip over land, and the Normans may not have viewed Scotland as a valuable enough prize. Scotland was always poorer than England, which had a robust taxation system and thus an awful lot of money for the taking.

“When the languages started to diverge, Scots preserved a lot of old English sounds and words that died out in standard English,” says Kay. Scots is, in a lot of ways, a preserved pre-Conquest Germanic language. Guttural sounds in words like fecht (“fight”) and necht (“night”) remained in Scots, but not in English.

Over the next few centuries, Scots, which was the language of the southern Scottish people, began to creep north while Scottish Gaelic, the language of the north, retreated. By about 1500, Scots was the lingua franca of Scotland. The king spoke Scots. Records were kept in Scots. Some other languages remained, but Scots was by far the most important.

“We’re still separate and different, and have our unique way of seeing the world and our unique way of expressing it.”

James VI came to power as the king of Scotland in 1567, but was related to Elizabeth I, ruling queen of England. When Elizabeth died, James became king of both Scotland and England in 1603, formally joining the two nations for the first time. (His name also changed, becoming James I.) He moved to London, and, in a great tradition of Scotsmen denigrating their home country, referred to his move as trading “a stony couch for a deep feather bed.”

Scottish power was wildly diminished. The country’s poets and playwrights moved to London to scare up some patronage that no longer existed in Edinburgh. English became the language of power, spoken by the ambitious and noble. When the Reformation came, swapping in Protestantism for Catholicism in both England and Scotland, a mass-printed bible was widely available—but only in English. English had become not only the language of power, but also the language of divinity. “It’s quite a good move if you’re wanting your language to be considered better,” says Michael Hance, the director of the Scots Language Centre.

At this point it’s probably worth talking about what Scots is, and not just how it got here. Scots is a Germanic language, closely related to English but not really mutually comprehensible. There are several mutually comprehensible dialects of Scots, the same way there are mutually comprehensible dialects of English. Sometimes people will identify as speaking one of those Scots dialects—Doric, Ulster, Shetlandic. Listening to Scots spoken, as a native English speaker, you almost feel like you can get it for a sentence or two, and then you’ll have no idea what’s being said for another few sentences, and then you’ll sort of understand part of it again. Written, it’s a bit easier, as the sentence structure is broadly similar and much of the vocabulary is shared, if usually altered in spelling. The two languages are about as similar as Spanish and Portuguese, or Norwegian and Danish.*

Modern Scots is more German-like than English, with a lot of guttural -ch sounds. The English word “enough,” for example, is aneuch in Scots, with that hard German throat-clearing -ch sound. The old Norwegian influence can be seen in the converting of softer -ch sounds to hard -k sounds; “church” becomes kirk. Most of the vowel sounds are shifted in some way; “house” is pronounced (and spelled) hoose. Plurals are different, in that units of measurement are not pluralized (twa pund for “two pounds”) and there are some exception forms that don’t exist in English. There are many more diminutives in Scots than in English. The article “the” is used in places English would never use it, like in front of days of the week.

Almost everything is spelled slightly differently between Scots and English. This has caused some to see, just for example, the Scots language Wikipedia as just a bunch of weird translations of the Scottish English accent. “Joke project. Funny for a few minutes, but inappropriate use of resources,” wrote one Wikipedia editor on a Wikipedia comments page.

That editor’s suggestion to shut the Scots Wikipedia down was immediately rejected, with many Scots speakers jumping into the fight. But it’s not really that different from the way the ruling English powers treated the language.

There are, generally, two ways for a ruling power to change the way a minority population speaks. The first happened in, for example, Catalonia and Ireland: the ruling power violently banned any use of the local language, and sent literal military troops in to change place names and ensure everyone was speaking the language those in power wanted them to speak. This is, historically, an extremely bad and short-sighted strategy. This sort of blunt action immediately signifies that these minority languages are both something to fight for and a unifying force among a population. That usually results in outright warfare and underground systems to preserve the language.

What England did to Scotland was probably unintentional, but ended up being much more successful as a colonization technique in the long run. The English didn’t police the way the Scottish people spoke; they simply allowed English to be seen as the language of prestige, and offered to help anyone who wanted to better themselves learn how to speak this prestigious, superior language. Even when the English did, during the age of cartography, get Scottish place names wrong, they sort of did it by accident. Hance told me about a bog near his house which was
originally called Paddock Haugh. Paddock is the Scots word for frog; haugh means a marshy bit of ground. Very simple place name! The English altered place names, sometimes, by substituting similar-sounding English words. Scots and English are fairly similar, and sometimes they’d get the translation right. For this place, they did not. Today, that bog is called “Paddock Hall,” despite there being neither a place for horses nor a nice big manor house.

This strategy takes a lot longer than a linguistic military invasion, but it serves to put a feeling of inferiority over an entire population. How good a person can you really be, and how good can your home be, if you don’t even speak correctly?

Scots is a language and not a dialect, but this strategy is not too dissimilar from what happens with African American Vernacular English, or AAVE, in the United States. Instead of recognizing AAVE as what it is—one American English dialect among many—education systems in the U.S. often brand it as an incorrect form of English, one that needs to be corrected (or as a “second language”). It isn’t different; it’s wrong. Inferior. This is a wildly effective, if subtle, ploy of oppression. “There are plenty of people in Scotland who actually think it’s a good thing,” says Hance. “The narrative is, we’ve been made better through this process.”

The Scottish people even have a term for their feeling of inferiority: the Scottish cringe. It’s a feeling of embarrassment about Scottish heritage—including the Scots language—and interpreting Scottishness as worse, lower, than Englishness. “Lots of Scottish people think to demonstrate any form of Scottish identity beyond that which is given formal approval is not something that should be encouraged,” says Hance.

Scots faces a unique and truly overwhelming set of obstacles. It’s very similar to English, which allows the ruling power to convince people that it’s simply another (worse) version of English. The concept of bilingualism in Scotland is very, very new. And English, the ruling language is the most powerful language in the world, the language of commerce and culture. More than half of the websites on the internet are in English, it is by far the most learned language (rather than mother tongue) in the world, is the official language for worldwide maritime and air travel, and is used by a whopping 95 percent of scientific articles—including from countries where it isn’t even a recognized official language. Until very recently, says Hance, even Scottish people didn’t think their language was worth fighting for; today, the funding to preserve Scottish Gaelic outstrips that for Scots by a mile.

Amid all this, Scots is defiantly still here. In the 2011 census, about 1.5 million of Scotland’s 5.3 million people declared that they read, spoke, or understood Scots. “Despite being in this situation for centuries, we kept going,” says Hance. “We still exist. We’re still separate and different, and have our unique way of seeing the world and our unique way of expressing it.” Scots isn’t endangered the way Scottish Gaelic is; it’s actually growing in popularity.

Census data isn’t always as clear as it might sound. There are people who only speak Scots, and can probably understand English but not really speak it. There are people who are fully bilingual, capable of switching, with awareness, between the languages. Some people will start a sentence in Scots and finish it in English, or use words from each language in the same conversation. There are those who speak English, but heavily influenced by Scots, with some words or pronunciations borrowed from Scots.

Technology has been a boon for the language, for a host of different reasons. Spellcheck has been a headache; computers and phones do not include native support for Scots, even while including support for languages spoken by vastly fewer people. (There are a few university research projects to create Scots spellcheck, but they’re not widespread.) But this has had the effect of making Scots speakers ever more aware that what they’re trying to type is not English; the more they have to reject an English spellcheck’s spelling of their Scots, the more they think about the language they use.

The informality of new forms of communication, too, is helping. Pre-email, writing a letter was a time-consuming and formal process, and the dominance of English as a prestige language meant that native Scots speakers would often write letters in English rather than their own language. But texting, social media, email—these are casual forms of communication. Most people find it easier to relax on punctuation, grammar, and capitalization when communicating digitally; Scots speakers relax in that way, too, but also relax by allowing themselves to use the language they actually speak. “Texting and posting, those are largely uncensored spaces, so the linguistic censorship that used to take place when you communicated with other people in written form, it doesn’t happen any longer,” says Hance. “People are free to use their own words, their own language.”

Scots is still wildly underrepresented in television, movies, books, newspapers, and in schools. Sometimes students will, in a creative writing class, be allowed to write a paper in Scots, but there are no Scots-language schools in Scotland. The lack of presence in schools, though, is just one concern Scots scholars have about the language.

“In general, it’s better now,” says Kay, “but it’s still not good enough.”

*Correction: We originally said English and Scots are about as similar as Finnish and Swedish. Norwegian and Danish is a much more accurate comparison. We also said that James I dissolved the Scottish parliament, but this happened after his death.*
Kilt Measurement Guide

Please complete and mail to:

Scott Graham
SASLA Quartermaster
3441 Military Avenue
Los Angeles, CA 90034
310-839-5066 • h-ofan@sbcglobal.net

Name:
Address:
Tel:
Email:

Date: _____________________

1. Height
   Weight (lbs)

2. Waist
   (Measure tightly, not too tight)

3. Seat
   (Measure normally, not tight)

4. Length
   (Length: measure from shoulder to the middle of the knee cap)

Tartan
St. Andrew’s Society
Los Angeles

Pleating

- Pleat to Sett
- Pleat to Stripe

Signature: _____________________
News From Around Town

St. Andrew’s members get around to attend events and gatherings supporting our common interests.

World piping judge John Massie, MBE and Kathleen Dunham.

Ian Skone-Rees and Commander F-35, 461 Flight Test Sqd. Lt. Col. Tucker Hamilton, USAF at Airforce Mess Night BUSC. The black object in the foreground is an F-35 pilot’s helmet. An incredible piece of technical wizardry that costs the airforce $400,000 a copy!

Gryphon Skone-Rees and friend.

Val and Tom English of Outlander S. California.
Scottish Government Representatives Visit SoCal.

Joni Smith, head of the Scottish Government in the USA and 2nd Secretary Rory Hedderly were the Society’s guests at Seaside Highland Games 13th & 14th October.

#SCOTLANDISNOW was prominently displayed at the reserved tent within the St. Andrew’s / Harp Glen complex on clan row.

Following the Games on Monday 15th October members of the Society welcomed Joni and Rory to Children’s Hospital where Society V.P. David Warburton, MD, OBE, led a tour of the hospital highlighting the original Scottish connections and the Society’s support of CHLA and the Saban Research Institute.

Following the tour Dr. Warburton hosted a lunch at the Saban Institute and led a Q&A session.
Some Holiday Magic in Los Angeles

Tickets and information https://www.visitpasadena.com/events/wonderful-winter-oz/

For the Best Holiday Events and Activities

2018 Christmas events, concerts, outdoor ice skating, dazzling lights and more

https://www.discoverlosangeles.com/blog/los-angeles-holiday-events-and-activities
The St. Andrew’s Society of Los Angeles wishes to thank all our supporters and sponsors who have contributed and continue to contribute to the goals of the Society.

MISSION
The purpose of the Society is to promote Scottish history, traditions, and culture by developing educational and charitable undertakings that nurture relations between the Society, the people of Los Angeles and the greater community.