

Further details may be found in an article in the *Catholic Magazine* for February, 1833 (the writer of which gives as his authorities the *Douai Diary*, the *Register of St. Gregory's Seminary*, and the *Obituary of the London Clergy*), and in Gillow's *Bibliographical Dictionary of the English Catholics*.

RAYMUND WEBSTER.

Downside Abbey, near Bath.

LOWLAND TARTANS (*S.H.R.* v. 367). Mr. H. A. Cockburn asked in your columns whether any Lowland tartans appear in 'the old collection of tartans' which is at Moy Hall, and I took steps to inquire.

The Mackintosh kindly sent me the list, and as—though undertaken much nearer our own time than Mr. Cockburn probably imagined—it was a genuine attempt on the part of a Highland chieftain to get to the bottom of the tartan question, it is well worth placing on record.

On the first page is written :

SCOTTISH TARTANS collected through the agency of MR. MACDOUGALL of Inverness in the year 1848. They are believed to be the only authentic tartans, and are bound by me ALEXANDER MACKINTOSH OF MACKINTOSH, 1873, with a view to their preservation as the only authentic tartans.

The list is as follows :

Mackintosh : the Chief's or Clan	Macquarrie.
Chattan Tartan.	Mackinnon.
Mackintosh.	Maclean or Wallace.
MacGillivray.	Macneil.
Farquharson.	Maclauchlan.
Davidson.	Maclaren.
Macpherson : Hunting.	Macnaughton.
Macpherson.	Macallum.
Macpherson of Cluny.	Macintyre.
Rose.	Macfarlane.
Royal Stuart.	Mackinroy.
Stuart : Dress.	Macduff.
Stuart : Hunting.	{ Macnab.
Lovat-Fraser.	{ Macnab.
Macleod	Clan Alpin Macgregor.
Macdonald	Cumming.
Macdonald of the Isles.	Mackenzie.
Macdonald of Glengarry and	Macrae.
Clanranald.	Matheson.
Macdonald : Staffa.	Ross.
Lochiel : Cameron.	Munro.
79th : Cameron.	42nd Tartan
Chisholm.	Grant : green } the same.

## Queries and Replies

Grant : red dress.	Ferguson.
Mackay.	Hay.
Gunn.	Crawford or Lindsay.
Caithness : Sinclair or Mactavish.	Melville.
Campbell : Cawdor.	Kintore : Keith.
Campbell : Argyll.	Roths : Leslie.
Macdougall.	Royal 'Bruce.'
Malcolm.	Airlie : Ogilvie.
Colquhoun.	Ogilvies of Inverquharitie.
Lamont.	Douglas.
Urquhart.	Dundas.
Rob Roy : Macgregor.	Cockburn.
Atholl : Murray.	Glenorchy.
Drummond : Murray or Tullibardine.	Logan.
Campbell : Breadalbane.	Buchanan.
Menzies.	Priests' Tartan.
Robertson.	Drummond.
Montrose : Graham or Abercromby.	Perth : Drummond.
Gordon.	Strathallan : Drummond.
Ramsay.	Border or Shepherd's Plaid.
Forbes.	

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A. MACKINTOSH OF MACKINTOSH.

Now when dealing with this list we must remember that we are considering tartans only, and not the origin of Highland families and names. The Norman-born Stewarts held dominion over Highland and Lowland, and so in a lesser degree did many a Southern brood. Their following was of their territory, not of their blood. Frasers, Hays, and Gordons, and a score of others, at some period took the tartan from their environment, and to a certain extent gave their name to a district and lost their distinctive Lowland character. When Mr. Cockburn wishes to know whether there is any proof of the antiquity of Lowland tartans, we must confine ourselves to those families which had no connection with the Highlands. In this list we will see that his own Berwickshire patronymic has to back it only Douglas and Dundas. For the rest of us on the Border there is only shepherd's plaid; I believe quite rightly.

If Sir Walter Scott, steeped in historic lore, keen to rake up traditions, and born nearly a century and a half ago—in the days before the dividing lines were smudged over by frequent intercommunications—had no faith in Lowland tartans, it would be rash of us to think otherwise to-day.

It is possible also to propound an argument in favour of this contention.

He would be a bold man who would dogmatise as to the evolution of a Highland clan and as to the period at which certain combinations of colour were acknowledged as the joint property of a certain territory or sept, but we do know that from early days the old Highlanders were fond of bright hues, that they were cunning with the dye-pot, and that



they remembered the Celtic tradition of many interlacing lines. When it came to fighting they wanted to travel light, and on foot. Coat armour and closed helmets were almost unknown among them. The true Highland chieftain was only *primus inter pares*, and he and his followers alike snatched their badges from the hillside, and the plaid became their uniform.

In the low country, where the steel-clad mounted man was everything, matters were quite different. From the first dawn of heraldry the shield, the crest, the banner of the knight were the sign and the rallying point in battle. It is hardly too much to say that heraldry dominated medieval warfare. But, unless they were of his male kin, the knight's followers could not bear his arms save as a badge of his service.

Hence we have it that, whereas the armorial coat is a claim to a definite aristocracy of blood, the tartan is a sign of the mysterious democracy of clan feeling. For both, their origin and their history were for the purposes of war, that, where every stranger was a possible enemy, friend should be known from foe.

Personally I believe that the rigid rules of heraldry kept their grip on Lowland warfare until the nation settled down to peace, and that, so far as historical accuracy is concerned, one of the Douglas breed has no more right to tartan than a Macdonald would have to the 'Bloody Heart.'

GEORGE S. C. SWINTON.

PROVINCIAL ORTHOGRAPHY IN THE SEVENTEENTH CENTURY (*S.H.R.* iv. 402). In Mr. Firth's interesting fore-note to the Border Ballad contributed to the July number of the *S.H.R.*, he comments on the peculiar spelling of certain words, and quotes Mr. G. M. Stevenson's observation that it is a philological puzzle how it arises. May I submit that the puzzle may be solved by remembering that the old (and true) value of the vowels survived longer in Northern English and Lowland Scots than in the southern dialects. This affected the symbols *i* and *u* in a peculiar manner. In modern literary English these symbols represent a variety of sounds, some of them pure vowels as in 'pit' and 'put.' But they also represent sounds which can only be rightly expressed as diphthongs, as in 'life' and 'unit.' That the *i* and *u* here represent a sound which is not a single vowel can easily be proved if one attempts to prolong the sound. There is no difficulty in prolonging the sound of the modern English *a*, *e* or *o* because they are single vowels; but the *i* sound in 'life' cannot be prolonged, because it is a compound of the sounds *a* and *ee*, neither can the *u* in 'unit,' because the proper *oo* sound is prefixed by the sound of an unwritten consonantal *y*. The ballad spellings of 'fayting' for 'fighting,' 'thayne' for 'thine,' etc., appear to be an attempt at phonetic writing, to express a sound which the symbol *i* did not convey to the speakers of Northern English, for in that dialect that symbol expressed the sound of the modern *ee*. It was a device to convey through the eye the impression of a diphthongal sound altogether different from that suggested by the vowels *i* and *y*.

HERBERT MAXWELL.