















THE ROMANTIC STORY  
OF THE  
HIGHLAND GARB AND THE TARTAN







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AND THE  
TARTAN


COLONEL ALASDAIR MACDONELL,  
(Chief of the Glenartney).

J. G. MACKAY, M.B.E., J.P.

From the original manuscript by Macbeth Rabburn of the  
original painting by Sir Henry Rabburn, painted 1812.

WITH AN APPENDIX BY  
Lieut.-Colonel NORMAN MACLEOD, C.M.G., D.S.O.  
DESIGNED WITH THE KILT IN THE GREAT WAR

1924:  
ENEAS MACKAY  
PUBLISHER STIRLING

A full-length portrait of Colonel Alasdair Macdonell, a man in a dark military uniform with a high collar and a feathered hat. He is standing, holding a sword in his right hand. The background is a soft, hazy landscape. The text is superimposed over the middle of the image.

COLONEL ALASDAIR MACDONELL  
(Chief of the Glengarry).

From the original mezzotint by MacBeth Raeburn of the  
original painting by Sir Henry Raeburn, painted 1812.



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BY  
J. G. MACKAY, M.B.E., J.P.  
PORTREE

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### DEDICATION.

*To the lads of the Highland Battalions, who have carried the Dress with such distinction to themselves and glory to their country, on many a hard-fought field. To the memory of the many who have dyed the checks of the tartan with their life's blood in defence of civilisation and liberty, this volume is gratefully subscribed by the Author.*

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*J. G. Mackay*

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## PREFACE

It was intended that this book should have been published in the autumn of 1914, but owing to the outbreak of war the publisher thought it wise to delay, thinking the war would be of short duration. Unfortunately, the war continued for four and a half sad and weary years, and in the interval the cost of paper, always an important item in the price of a book, increased to such an extent that the period of delay had to be still further extended. Sundry things have happened since 1914; many of those who were interested in its publication now rest under the sod in France and Flanders. The dress itself has risen in the estimation of the Scottish people, and, I may venture to say in the estimation of most people, to an extent that no dress has ever done before. In the early days of the war it was the best recruiting agent in the country. Speaking in Edinburgh in December, 1914, Lord Rosebery said:

"I have come to the melancholy conclusion, Lowlander as I am, that the best recruiting dress is the kilt. I am not sure, much as I like the kilt, that in the trenches I should not prefer the trews, but I am afraid we cannot but acknowledge—and I don't know that we should desire to deny—that there is nothing so magnificent in our army as the swing of a kilted regiment. Our kilt is a noble dress, and I am quite certain that, Lowlander or Highlander, there is none so near the hearts of the Scottish people."

In the following pages, I have made the claim that no fatigue dress can compare with the kilt. This is amply borne out by the experience of soldiers in the late war, as may have been seen from many letters to that effect in the press, a few quotations from which may be interesting. The following from the *Glasgow Herald* in reference to the Canadian Highlanders: "The Militia Department endeavoured to clothe them in trews, to which the men strenuously objected, and, on the instruction of General Sir Sam Hughes, the order had to be rescinded owing to its unpopularity." The Minister

of Militia pooh-poohed the argument that trousers were more economical, and stated "that reports from medical officers at the front were overwhelmingly in favour of the Scottish war dress." "The kilt," he said, "remained dry longer than trews, and, as a result, there was a smaller percentage of sickness among the Scottish troops. It was also more economical, since it proved an exceptionally adaptable garment for trench warfare, outstanding four pairs of trousers, and being much less messy in muddy weather." A soldier writing in the same paper has an equally good opinion of it. He says: "But it was on the march that its benefits were especially felt; the delicious cooling sensation of the wind on the knees gave such a springy feeling as to help one along almost unconsciously, and the sense of freedom about the waist and shoulders which the trousered man can never feel. . . . Again, in actual fighting the moral effect of the kilt is of value, and its association with hard and terrible fighting is so well-known and appreciated by the enemy, that the very sight of bare knees and waving kilts in an advance has the effect on them that our battle-cruisers have on the German raiders." In another letter from a Highland soldier, he says: "Every race and class of people have paid tribute to the Scots as fighters, but I have been in battle with the kilt and the bagpipes, and I know that we deserve no praise, for I have analysed my thoughts, and I know that it's the bit of tartan and the man who plays the pipes who does our fighting, and has won our battles." In the history of MacKay's regiment in the *Thirty Years' War*, by Colonel Munro of the same regiment, he states that such was the terror of this regiment on the part of the enemy, that the German regiments in the Service were in the habit of playing MacKay's march, "thinking thereby to affright the enemy." I might multiply instances of this kind to show the value of the dress under the most trying conditions, from men who have had the opportunity of putting it to the severest test, and also to show its service to the country in her hour of need.

Modern historians have so persistently dinned into the public ear

that the Highlanders of all generations were steeped in barbarism and ignorance, that they may not be prepared to credit that they could have conceived such an ingenious system of clan heraldry as is shown in the old clan tartans. We have, however, abundance of evidence to show that for general intelligence the average Highlander of those days would compare favourably with his compeer in any other country. There was a freedom of intercourse and social relationship between the different classes which existed nowhere else, and which had the effect of giving them a natural freedom of manners and courtesy peculiar to themselves. They were as little known to their neighbours in the south as were the natives of Timbuctoo, except when their claymores were wanted to assist in repelling the English invader, or perhaps when they made a raid to "lift" the cattle of some Lowland *bodach*, to keep their hands in, or may be for revenge for having stolen their lands in the old days. Many of them served in Continental wars, and rose to high positions in foreign service, and were frequently followed by their clansmen, who benefited by the experience thus obtained. The author of Dalrymple's "Memoirs," in comparing them with their southern neighbours during the Jacobite wars, says: "Hence the Highlanders, whom more savage nations call savage, carried in the outward expression of their manners the politeness of courts, without their vices, and in their bosoms the high point of honour without their follies." Doctor Johnson could not be charged with being prepossessed in their favour, yet, when he visited the Hebrides shortly after the breaking up of the clan system, we find him recording his surprise at the courtesy, intelligence, and refinement he met with everywhere he went—ladies, chiefs, tacksmen, farmers, peasants, all took him by surprise; even an innkeeper's daughter in a lonely glen added to his astonishment; he could not help noticing her good breeding, and had to admit "that we knew that the girls in the Highlands were all gentlewomen, and treated her with great respect, which she received as customary and due, and was neither elated nor confused by it."

Many of the gentlemen could converse with him in several languages, and he "found their shelves laden with the best books of the time, and that frequently in houses raised not many feet from the ground." The editor of Burt's "Letters," from which I have several times quoted, says: "The advantage of conversing freely with their superiors, the peasantry of no other country in Europe enjoyed, and the consequence was that, in 1745, the Scottish Highlanders of all descriptions had more of that *polish of mind and sentiment*, which constitutes *real civilisation*, than in general the inhabitants of any other country we know of." There, then, we have the evidence of one Englishman, an LL.D., and two Lowland Scots, one of whom, at least, was F.S.A. of both Edinburgh and London. We shall now take the evidence of a native Highlander and a D.D.—Rev. Dr. MacKintosh-MacKay. In his Memoir of Rob Donn MacKay, in accounting for the extraordinary intelligence of the bard, who was illiterate, he says: "But it was the custom of gentlemen of those days regularly to assemble their servants and tenants in the kitchen, and read to them newspapers and whatever periodicals came to their hands; and that it was incredible the propriety and acuteness with which they made remarks and drew conclusions on the politics of the day. Such was the effect of this intercourse, that iniquity was ashamed and obliged to hide its face, a dishonourable action excluded a guilty person from the privileges enjoyed by his equals." A natural characteristic arising from such free intercourse was pride of race and love of country. The poorest born Highlander was taught to believe that he was as well born as the best of his race, and that he was bound to conduct himself so that he would bring no disgrace on his people or country. This accounts for the good conduct of the Highland regiments while their ranks continued to be filled with natives of the country. The developing of such a system of clan heraldry as I have been attempting to describe was the natural result of this love of race and pride of country.

From my boyhood I had a great affection for the kilt, and was very much hurt when I first heard of the fable of its modern invention, and that by a stranger. Even in those days I determined to "nail the base coin to the counter," and took every opportunity of enquiring into the facts. Later, I had a good opportunity of studying the subject from within, being for a number of years engaged in the tartan trade. On one occasion, while getting up a book of patterns, I started to arrange them in the order of the map, beginning at the north. That did not please me; so I thought they would look better placed by the arrangement of designs. To my surprise, I found that I had unconsciously placed them by their families. I then proceeded to arrange them so, and found that all the bigger septs were each designed from the one parent pattern. I was, however, puzzled by two which did not fit in with the others of the same stock, but on examination I found that these were founded on the Black Watch, and therefore must be modern. On further investigation, I found that quite a number of present day patterns were so designed, some of which I knew to be the work of the reckless manufacturers of 1822 on the occasion of the visit of King George IV. Here, then, I had made an important discovery—the old clan tartans were not a haphazard affair after all, but a beautifully designed system of clan heraldry. The pity is that such an ingenious arrangement should be poached upon by scheming adventurers, heedless manufacturers, or degenerate Highland chiefs. After further investigation I delivered some lectures, and wrote some magazine articles on the subject, some as far back as 1878, but after all the lie was hard to kill. Many patriotic Highlanders urged me to write something permanent in order to put an end to this constantly recurring fable. Among others, was a letter from Mr. Eneas MacKay, Stirling, offering to publish anything I wrote on the subject, and at length, yielding to the pressure of my friends, I consented to put the result of my researches at the disposal of my countrymen.

I have to acknowledge with gratitude the courtesy and assistance of MacKintosh of MacKintosh, in placing at my disposal his unique collection of old tartans ; Lord Lovat, in giving the use of the *Vestiarium Scoticum* ; Cluny MacPherson, in verifying a tradition in reference to the MacPherson tartan and a photo of the green banner of his clan ; MacLeod of MacLeod, in giving a tradition and photograph of the fairy flag of Dunvegan ; the late Hon. Godfrey MacDonald, for permission to examine the family relics at Armadale Castle ; Sir Duncan Campbell of Barcaldine and Glenure, for particulars about the crest of his family ; Mr. George P. Johnston, Edinburgh, for permission to make extracts from "Old and Rare 'Tartans," published by him ; Mr. James P. Graut, *Rothesay Herald*, for valuable information on Armorial Bearings ; the late Major Ronald MacDonald, Portree, for access to his library ; Messrs. John Harrison & Co., Edinburgh, for access to their fine collection of old tartans ; Capt. Mackay Scobie, for many valuable hints in connection with the work ; Major Mackinnon, Portree, for assisting me in revising proofs ; Rev. Canon MacCulloch, D.D., Bridge of Allan, for revising final proofs ; Miss Tolmie, Dunvegan, for translation of Gaelic Poems ; Mr. Angus Henderson, for revising Gaelic proofs ; Rev. Canon MacLeod of MacLeod, for photo of his ancestor, the 18th Chief ; to Hew Morrison, Esq., L.L., Edinburgh ; Mr. J. A. H. MacKenzie, Portree, for copying several sketches ; Mr. John MacLaine, Portree, for photographs ; the late Mr. Eneas MacKay, Stirling, who spared no trouble in searching for books of reference ; Mr H. C. Dickens, London, for loan of blocks for the reproduction of Raeburn's MacDonell of Glengary and Raeburn's MacNab, and for permission to include the MacDonell illustration ; and to Lord Forteviot of Dupplin, for permission to reproduce Raeburn's MacNab ; to Messrs. Valentine & Sons, Ltd., Dundee, for photograph of Kilt Rock ; Messrs D. Whyte, photographers, Inverness, for photographs ; the Mitchell Library, Glasgow, for permission to reproduce Heraldic plates.

## INTRODUCTION.

FROM time to time we see it asserted that the Highland dress as now worn is of modern design, and that tartans as distinctive clan patterns or heraldic emblems are of recent date. This story first saw the light of day in an article which appeared in the *Scots Magazine*, published in Edinburgh in 1785. There was at that time, as on several occasions since, an attempt being made to have the wearing of the dress by the Highland regiments discontinued. As might be expected, Highlanders were up in arms against such a proposal, and the article in question was written with the intention of discrediting the dress as a national garb.

The story was that, previous to 1728, the kilt as a separate garment did not exist, and that the only form of it was the belted plaid, being kilt and plaid in one. An Englishman named Rawlinson, manager of the iron works at Glengarry, Inverness-shire,\* it was said, finding his Highland labourers so much encumbered by a garment measuring eight yards of double cloth, had taught them to divide it down the middle and sew it in single width into its present shape. To Highlanders, at the time, the tale seemed too ridiculous to merit notice, but it offered too good an opportunity for a taunt at Highland prestige to allow it to be forgotten. It has, therefore, been repeated at intervals in order to mortify our Highland pride, when we show any signs of arrogance.

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\* See Appendix.



The story has never obtained credence from anyone who has taken the trouble to investigate the facts. At the same time no one has made a serious attempt to contradict it; and having been so frequently and so strenuously asserted, it has latterly come to be accepted even by good and patriotic Highlanders, whose acceptance of it is taken as proof of the correctness of the story. It has been said, "give a lie twenty-four hours' start and you may never overtake it." It is, therefore, rather a heavy task to overtake a myth that has been in currency for over a hundred years.

We think, however, our readers will be satisfied, by the time they have considered the different proofs brought forward, that there is very little of the Rawlinson story that will bear examination. We may be blamed for "making much ado about nothing," and creating a fuss about so simple a matter as a dress, and it may be said that it is of little consequence whether the kilt is ancient or modern.

We can well imagine that few would wax enthusiastic over the "chimney-pot hat," or "claw hammer coat," but the Highland dress, like the Gaelic language, touches a tender chord in the Highland heart. He is a poor Highlander indeed whose "heart does not warm to the tartan."

The subject of the Highland dress should be an interesting one not only to Highlanders but to Lowlanders as well, when we consider that this dress, by its distinctive character, has been instrumental in maintaining the military reputation of Scotland since the Union. For while we hear of the English army and navy, the English parliament, the English colonies, etc., etc., Scotland is never once mentioned. In the great naval victories of Britain we never hear of Scottish sailors, nor would we ever hear of the soldiers of Scotland were it not for those regiments distinguished by the Highland dress. Were it not for this dress, Scotland would be as undistinguished in military as she is in naval annals, and as unnoticed at Waterloo, the Crimea, or the Indian Mutiny, as at Trafalgar or Aboukir.

In the Thirty Years' War, under the great Gustavus Adolphus,



the Chiefs of MacKay and Munro brought into the field 3000 Highlanders whose conduct reflected the greatest glory on their native country. There were many Scottish soldiers in the same service at that time intermixed with English regiments, "but," says General Stewart, "though every one of them had been as brave as Julius Cæsar, we should never have heard of Scotland. Fortunately, however, there was no mistaking the brave band of Highlanders with their plaids and bonnets.

"The assault on San Sebastian called forth stronger proofs of bravery than almost any enterprise of the Peninsular campaigns. On that occasion there were three times the number of Scottish officers and men engaged than there were at Aroyos de Molino, where the Gordon Highlanders were engaged, and where a detachment of the French Army was surprised and dispersed. This was a mere skirmish in comparison with the assault on San Sebastian, in which Scotland was never mentioned; while the other affair, with men distinguished by a particular garb, is introduced into the ballads of the country, and the tune 'Hey Johnnie Cope' has gained additional celebrity by being played that morning, when the pipers struck up the advance in quick time to the attack.

"Few regiments were more purely Scottish than the 'Greys' when the irresistible charges made by them at Waterloo called forth the admiration of Bonaparte—'Qu'ils sont terribles ces chevaux gris,' he exclaimed. He knew not of what country they were, but when he saw the Gordon Highlanders in their kilts and bonnets charge his solid columns, he at once discovered their country, and, while they contributed so much to blast his earthly glory, he could not suppress his admiration of '*Les braves Ecossais*.'"

To come nearer our own time, there were many Scottish officers and men in both the light and heavy cavalry brigades at Balaclava, but Scotland gets no credit for her share of the "glorious blunder." Yet there was no mistaking the "thin red line" of the 93rd Sutherland Highlanders, when they "stood like a Gaelic rock tipped with

steel " to receive the onslaught of a Russian brigade. In like manner, had it been any other Scottish regiments than the Seaforth, Cameron, and Sutherland Highlanders that had performed the feat of the relief of Lucknow, the credit would have gone to the English army, and Scotland would not have been heard of.

Patriotic exiled Scots all over the world band themselves in Celtic and Caledonian Societies. Scottish song and sentiment help to keep up the *perfervidum ingenium Scotorum*, but it is the Highland dress and the skirl of the bagpipes that give the character of nationality to their gatherings. Highlanders and Lowlanders forget their petty local jealousies, and vie with each other in their love for the old country. In this way the dress of the so-called " half-naked savages " has become by tacit consent the national costume of Scotland. The tartan has become the distinguishing uniform of the Scottish regiments—Lowland as well as Highland. The bagpipe has become the national musical instrument, and the Celt, who was supposed by partisan historians to have been vanquished at Harlaw or Culloden, has impressed his own characteristics on the Scottish nationality.

It has been claimed that the dress is a Lowland as well as a Highland costume. We cannot find a shadow of proof for such a claim in the writings of the old historians, either native or foreign.

As will be seen in the following pages, the oldest form of dress was the *Léine-Chròich*, a shirt of linen, thickly plaited and reaching to the knee, over which was worn a woollen mantle. This latter mantle was parti-coloured, the nobles in each case adopting special designs of their own, which designs, as will be seen, were the origin of the clan tartans, as was also the *Léine-Chròich* of the pleated kilt. In the early days wool was scarce, and only the mantle was made of it, but as sheep multiplied and wool became plentiful, the linen shirt gave place to the woollen kilt.

Since the days of this transition, history is more precise. Major, Leslie and George Buchanan each gives a description of the dress of the Highlanders, and Leslie distinctly tells that the dress of the Low-

landers was little different from that of the English. English and French writers visiting Scotland also mention the dress worn by Highlanders, but are silent on that of the Lowlanders, there being nothing unusual about it. So-called Lowland Family Tartans have made their appearance within modern times, and these are fully dealt with in a special chapter.

That the people of the Highlands and many parts of the Lowlands, in early times, were of one race and spoke the same language is generally acknowledged. Place names and even personal names give the clearest indication of that. Leslie and George Buchanan both refer to the Gaelic as the old Scottish language.\* Leslie says: "Behaulde now the maneris, wt quhilkes the Scottis of ald war induet, but quhy say I of ald? quhan thay, quha this day wt vs speik the ald Scottis toung, planlie haue the selfe sam maneris. For quha this day ar, haue hithirto keipit the institutiounis of thair elderis so constantlie, that nocht onlie mair than 2 thowsand yeirs thay haue keipit the toung hail and vncorrupte: bot lykwyse the maner of cleithing and leiueng, that ald forme thay vnchanget aluterlie haue keipit. In this sik a reverend feir and dreid thay haue leist thay offend in things of honestie, that gif thair Princes, or of thair Nobilitie, visit the Kingis Court, thay aray thame selves of a courtlie maner, elegantlie; quhen thay returne to thair cuntrey, casteng aff al courtlie decore, in al haist, thay cleith thame selves of thair cuntrey maner, excepte thay wil incur al manis danger (dislike) an hauie offence."

In reference to the Lowlanders, Leslie says: "For as in speiche thay differ not far frome thair nytbouris the Inglisemen, in cleithing evin sa, and leiueng thay differ nocht very far from thame of Ingland of France, and of Flanderis."

While we claim for it a very respectable antiquity, we do not pretend that the dress as now worn is in every detail the same as was worn in the fourteenth or fifteenth century. Highlanders were very conservative and jealous of the introduction of southern customs

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\* Leslie, 1578. Buchanan, 1582.

among them, as can be seen from the quotation from Bishop Leslie and other instances which will be given, but they were quite ready to adopt improvements or additions suggested or designed by themselves.

The dress was capable of considerable ornamentation, and there are specimens of ancient Highland ornaments still in existence which are marvels of workmanship and art. The officers of MacKay's and Munro's Highland regiments which served under Gustavus Adolphus in the wars of 1626 and after, in addition to silver buttons, wore a chain of gold round the neck to secure for the owner, in case of being wounded or taken prisoner, good treatment, or payment for future ransom. Martin, a native Skyeman, writing about the end of the seventeenth century and referring to the dress of the women, says : " They wore sleeves of scarlet cloth, closed at the ends as men's vests, with gold lace round them, having plate buttons set with fine stones. The head dress was a kerchief of fine linen strait about the head. The plaid was tied before on the breast with a buckle of silver or brass, according to the quality of the person. I have seen some of the former of one hundred merks value, the whole curiously engraved with various animals. There was a lesser buckle, which was worn in the middle of the larger. It had in the centre a large piece of crystal, or some finer stone, and this was set round with several finer stones of a lesser size."\*

In the Introduction to the "Scottish Gael," published in 1831, James Logan says : " Many papers have appeared at different times in various publications discussing the question of its antiquity, and generally with a view to prove its late adoption by the Scots Highlanders. These communications have, in many cases, been answered, sometimes very ably, but in many instances without effect. Appeals to tradition are not very convincing arguments to set against the apparent authority of historical record, but the passages which have been selected to show that the Highlanders did not, till lately, wear

\* This is an exact description of the Lorn and McNeill brooches.

the dress to which, from time immemorial we find them so much attached, *do not certainly bear the construction put upon them.* The point is, however, so undeniably settled that it is unnecessary to enter into a lengthened refutation of those writers, many of whom are anonymous."

This was written some time before 1831, but the "doubting Thomases" are still with us. Many things have come to light since Logan's day, and we feel satisfied that the proofs and authorities now brought forward should put the authenticity of the dress as a Highland garb and of the tartan as a clan heraldry beyond the reach of cavil.

Of late years, Highlanders in towns have taken much more to wearing the kilt as evening dress and on holiday occasions. Societies have been formed, north and south, for the encouragement of its use, and if, in launching our book upon the troubled sea of public patronage, we have helped to create a greater interest in, and impart some knowledge about, our ancient and much-loved dress, our labours will be amply rewarded.







A small garden in



# THE ROMANTIC STORY

## HIGHLAND GARB AND THE TARTAN

### CHAPTER I.

#### CLAN TARTANS

"Ob, first of garbs, garment of happy fate  
So long employed, of such an antique date  
Look back some thousand years till records fail  
And lose themselves in some romantic tale,  
We'll find our God-like fathers nobly secured  
To be by any other dress adorned."—*Walter Scott*

THERE is nothing which so **characterized** the Highlanders of Scotland as their picturesque costume (and to be so) for so many ages peculiar to themselves. There can be no question that the dress in its different styles is very ancient, though prior to the fifteenth century the references to it are few and far between. After that date the descriptions given by the writers, unfortunately, knew nothing of the language, history or institutions of the country, and consequently conveyed but a very hazy idea of what they had seen.

The art of dyeing was known among the Highlanders at a very remote date. In Druidical times, the king of the Ard-righ had seven colours, that of the Druids had six, and that of the nobles or maormors had four. In the thirteenth century the Chartularies of Aberdeen mention the fact of parti-coloured garments being worn. They set forth that all "ecclesiastics are to be suitably apparelled, avoiding red, green and striped clothing, and their garments shall not be shorter than to the middle of the leg."

We have it on the authority of Lord Harry that the patriot Wallace wore tartan. He says that, when in school in Dundee, he was insulted and assaulted by the son of a Scotch English Governor.



THE MACNAB  
(Head of the Clan and Twelfth Laird).

From the mezzotint by MacBeth Raeburn of the original  
painting by Sir Henry Raeburn.

# THE ROMANTIC STORY OF THE HIGHLAND GARB AND THE TARTAN

## CHAPTER I.

### CLAN TARTANS.

“ Oh, first of garbs, garment of happy fate ;  
So long employed, of such an antique date,  
Look back some thousand years till records fail,  
And lose themselves in some romantic tale ;  
We'll find our God-like fathers nobly scorned  
To be by any other dress adorned.”—*Allan Ramsay.*

THERE is nothing which so much distinguished the Highlanders of Scotland as their picturesque costume, which has been for so many ages peculiar to themselves. There can be no question that the dress in its different styles is very ancient, though prior to the fifteenth century the references to it are very meagre, and even long after that date the descriptions given of it are confused and indistinct. The writers, unfortunately, knew nothing of the language, history or institutions of the country, and consequently conveyed but a very hazy idea of what they had seen.

The art of dyeing was known among the Highlanders at a very remote date. In Druidical times, the tunic of the Ard-righ had seven colours, that of the Druids had six, and that of the nobles or maormors had four. In the thirteenth century the Chartularies of Aberdeen mention the fact of parti-coloured garments being worn. They set forth that all “ecclesiastics are to be suitably apparelled, avoiding red, green and striped clothing, and their garments shall not be shorter than to the middle of the leg.”

We have it on the authority of Blind Harry that the patriot Wallace wore tartan. He says that, when in school in Dundee, he was insulted and assaulted by the son of Selbye the English Governor.

Wallace he saw and towart him he went,  
 Likle \* he was, richt byge and weyle beseyne ‡  
 In till a gyde || of gudly ganand § greyne ;  
 He callyt on hym and said : Thou Scot abyde ;  
 Quha dewill ° the grathis in so gay a gyde ?  
 Ane Ersche ¶ mantill it war thi kynd to wer  
 A Scottis thewill ' undyr thi belt to ber,  
 Rouch rewlyngis " apon thi harlot fete.

Till within comparatively modern times Ayr and Renfrew shires were thoroughly Celtic districts, as the old place and personal names abundantly prove, and it is a well-known fact that even the language was spoken there in times which need not be counted as ancient.

At what time tartans came to be distinguished as clan designs it is difficult to say with certainty, but it is evident that they were worn in their simplest forms by the progenitors of the clans. The tartans themselves give the best proof of the correctness of this contention. The greater number of the clans were divided into septs or families, claiming descent from a common stock, and they maintain a friendship and connection on that account to the present day. This relationship is seen very plainly in the armorial bearings, the older devices or honours on the shield being carried by all the different branches of the same stock. Thus, the Siol Ailpein carry the pine, the MacDonalds and all their different connections carry the Lamh dhearg, the sixteen branches of the Clan Chatain the cat, the Forbeses and MacKays three boars' heads muzzled, and the Campbells the boar's head.

Then, again, the badges worn in their bonnets show the family relationship. The different members of the Clan Ailpein wear the pine, *Giuthas* ; the Clan Chatain, *Lus nam braoileag*, red whortleberry bush ; the Clan Donald septs, the *Fraoch gorm*, common heath ; the Forbeses and MacKays, *Bealaidh*, the broom ; the Campbells, *Garbhag an t-sléibh*, fir club moss, etc.

In like manner the relationship can be plainly seen by the set of

\* handsome. ‡ well fared. || dress. § proper. ° who the devil. ¶ Irish.

' knife, or dirk. " shoes of untanned leather, *cuarain*.

the tartans. Compare, for instance, that of the descendants of Somerled, Lord of the Isles—the different families of MacDonald, MacDougall, MacAlister, and MacIntyre. The kinship can be seen at once in the similiarity of the design of the full-dress sets. While the darker MacDonalds are formed by opening out the threads and inserting threads of blue and black to form a hunting tartan, the Clan Ronald and Glengarry made a distinction by the addition of white lines.

Then let us take the Clan Ailpin—MacGregor, MacKinnon, Grant, MacPhee, MacQuarrie, MacNab, and MacAulay, and we find their tartans are formed of the same ground work. Again, the Clan Chatain, the family ties in this numerous confederacy of clans can also be seen quite distinctly. It is plain that it was not by accident that all these selected the same design. They lived at long distances from each other, stormy seas and almost impassable mountain barriers divided them, but still the tie of kinship is shown most distinctly in their armorial bearings, badges, and tartans. The confederacy of clans known as the *Clann Chatain*, and the branches of the Campbells are equally clear on this point.

The love of kindred was one of the strongest traits in the Highland character, and even to this day, after all that has come and gone, the clannishness of the Highlanders is proverbial. *Thèid dùalachas an aghaidh nan creag*, may be freely rendered "Kinship against everything."

Is teotha fuil na bùrn.  
Blood is hotter than water.

Lean gu dlùth ri cliu do shìnnse,  
'S na dìobair a bhì mar iadsan.  
Follow closely the honour of your ancestors,  
And fail not to be like them.

It was customary in troublous times for clansmen and friends to strengthen these ties of friendship by entering into a "bond of

kinship " for mutual assistance. The following, which was executed for that purpose, shows the true clan spirit. "Forsaemeikle as we Lauchlan MacKinnon of Strathardil and Finlay MacNabb of Bowaine, happening to forgether togedder, with certain of the said Finlay's friends, in their rooms, in the laird of Glenorchy's Country, and the said Lauchlan and Finlay being come of ane house, and being of ane surname and lineage, notwithstanding the said Lauchlan and Finlay this lang time bygane oversaw their awn dueties till udders in respect of the long distance betwixt their dwelling places, quhairfore baith the Saids now and in all time coming, are content to be bound and obleisit with the consent of their kyn and friends, and to do sted, pleasure, assistance and service that lies in them ilk ane to uthers, the said Finlay acknowledging the said Lauchlan as ane kynd chieff and of ane house and siklike the said Lauchlan to acknowledge the said Finlay MacNabb his friend, as his special kynsman and friend. And baith the said parties grants them faithfullie that ane surer firm band and contract be made betwixt them, by advyce of man of law, and that quhairon, God willing, the said Lauchlan shall come, either to Sterling, Perth or Glasgow, or any pairt of the lowlands, quhair they may easiest meet together. And for sure keeping and performing of this present minute, baith the said Lachlan and Finlay are content to subscribe to the same with their hands led to the pen at Uir, 12th July, anno 1606, before these witnesses, James MacNabb, Robert MacNabb, Duncan Dow MacNabb, Archibald MacNabb, Gibbie MacNabb, James MacDhonnellrewich, and Ewan MacKinnons and others.

(Signed) Lachland mise (myself) MacFingon."

#### KINSHIP.

THE strength of clan feeling is shown by the following, from the records of the Privy Council, 1662. "In the parishes of Kiltarlity and Kilmorack, in Inverness-shire, a group of poor tenants

of the name of MacLean were apprehended and imprisoned for the alleged crime of witchcraft, at the instance of Alexander Chisholm, of Comer; Colin Chisholm, his brother; John, Valentine, and Thomas Chisholm. . . . It was alleged, in a petition from the MacLeans, that the whole of the prosecution arose from a hatred on the part of the Chisholms, because they could not get them in a legal way to remove out of their possessions, where they had been for between two and three hundred years past. And here comes in the characteristic feature of the case. These MacLeans, though so long removed from the country of their chief and dwelling among strangers, were still MacLeans, owing fealty to their chief in his remote Mull fastness, and looking for protection in return. Accordingly, we have this insular Chief, Sir Rory MacLean of Dowart (? Hector), coming in with a petition to the Privy Council in behalf of these poor people, setting forth their case in the strongest light, and demanding justice for them. The Council ordered proceedings to be stopped, and sent to require the Chisholms to come before them with the prisoners."

In 1671 a deed was executed at Kilmore, in Skye, "betwixt the honourable persons underwritten, to wit, James MacGregor of that ilk on the aue part, and Laughlan MacFingon of Strathardell on the other part, for the special love and amity betwixt these persons, and condescending that they are descended lawfullie frae twa brether of auld descent, quhairfore, and for certain onerous causes moving, we faithfullie bind and obleise us and our successors, our kin freinds and followers, to serve ane anuther in all causes with our men and servants against all who live and die, the king's highness only excepted."

About the beginning of the eighteenth century an attempt was made by the Grants and Macgregors to adopt an arrangement by which they could come closer together in the natural bonds of clanship and thus be more useful to each other in view of the attainder and proscription of the name of MacGregor. The proposal was that



they should all adopt the name of MacGregor in common or, failing that, MacAilpin or Grant was to be assumed by both parties. The meeting was harmonious on these and other subjects, but the point of chiefship could not be settled.\*

It will thus be seen that the ties of kinship were so strong that neither time nor distance, adversity nor prosperity, had any weakening influence upon them, and it is quite in accordance with the spirit of clanship that the pattern of the tartan should be an index to this kinship, as were the arms and the badge. The tartan was the uniform by which one clan was distinguished from another,—by which friend could be known from foe. This is very clearly shown by an incident which took place a few days before the battle of Culloden. The Prince despatched the Earl of Cromarty with a large detachment to beat up the quarters of the Earl of Loudon in Ross-shire. The party consisted of the Earl's own regiment of MacKenzies, the MacKintoshes, the MacGregors and MacKinnons with the MacDonald companies commanded by MacDonald of Barrisdale.

One of the latter, writing of the event, says: "It was necessary for us in order to come at him (that is Loudon) to go round by the head of Tyne through Torendonel, about ten miles' march, and accordingly Glengarry's, Clanranald's, Ardsheal's, Glengyle's and Barrisdale's battalions were ordered after them under the command of the Duke of Perth and Lord Cromarty. Those under Lord Loudon's command were the M'Leods, Sir Alexander M'Donalds men, the MacKays, and Munroes and Grants, about three thousand in all. . . . We Macdonalds were much perplexed, in the event of an engagement, how to distinguish ourselves from our brethren and neighbours, the M'Donalds of Sky, seeing we were both Highlanders, and both wore heather in our bonnets, only our white cocades made some distinction." This statement, which appears in the Lockhart papers, is evidently by a MacDonald of Glengarry or Clanranald, who felt much concerned at the prospect of an engagement with fellow clansmen, as, owing

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\* MacIan's "Clans."



to the similarity of their tartans, they could not recognise each other in an engagement or even at shooting distance. "Both being Highlanders" naturally infers that they were both dressed in the tartans of their respective branches of the clan, which are so similar that they could not be recognised at shooting distance; the only difference being that Glengarry has one narrow white line and Clanranald two, which, after a few months' campaign would scarcely be discernible. This then conclusively proves that tartans were clan designs.\*

On 23rd July, 1703, Captain Hamilton, writing from Inverness to Brigadier-General Maitland, Governor of Fort William, says: "I wrote to you Tuesday last in answer to your last letter to me, but I neglected to acquaint you of our news here. The thing is, there is a match of Hunting to be as is said against 2nd of next month amongst several of our great folks, particularly the Duke of Hamilton is to be there, the Marquis of Athole and our neighbour the Laird of Grant, who has ordered 600 of his men in arms, in good order, with tartane coats all of one colour and fashion. This is his order to the people of Straithspey. If it be a match at Hunting only I know not, but I think it my duty to acquaint you, whatever may fall out, of any such body of men in arms, particularly in our Northern Parts." †

The following entries in the Court Books of the Regality of Grant, 1703-1704, will be read with interest.

"Court of the Lordship of the parochine of Duthell holden at Duthill the 20th July, 1704, by Duncan Grant of Mullochard baillie constitute be the Right Honourable Alex. Grant of that ilk, your bailie principall of the Regalitie of Grant, David Blair notar and clerk to the said Regalitie Court of the district of Duthell. Suites called and the Court laefullie fenced and affirmed.

"The said Ronald Makdonald of Galloway and Archibald Makdonald of Tulloch Crombie, Wassels of Lagan in Badenoch, to the Right Hon.

\* This in the event of their wearing the Hunting tartan, or, if full dress, a different arrangement of blue lines.

† "A collection of Original Papers about the Scots Plot." London, 1704. pp. 3 and 4.

Ludovick Grant of that ilk and the tennantes and indwellers on these landis, are ordained to have readie tartans short coates and trewes and short hose of red and grein set dyce, all broad springed, betwixt and the 8th of August nixt and to be readie upon 48 hours advertisement to rendevouz when the Laird of Grant shall call them for his hosting or hunteing under the failie of fyve pounds sterling."

"Court of the Landis of Tulchine and Skeiradvey, holdine at Delny upon the 27th of July 1704 by William Grant of Delny bailie of the said lands. . .

"The said day by order from the Laird of Grant Younger the said bailie ordaines and enacts that the haill tennantes, cottars, malenders, tradesmen, and servantes within the saidis landis of Skearadvie, Tulchine and Calender, that are fencible men shall provyd and have in readiness against the eighth day of August nixt ilk ane of them Highland coates trewes and short hose of tartan of red and grein sett broad springed and also with gun, sword, pistoll and durk, and with these present themselves to ane rendevouze when called upone 48 hours advertisement, within the country of Strathspey for the said Laird of Grant or his faitther their hosting and hunteing. And this under the failie of 20 pounds Scottis ilk ane that shall fail in the premisses. And the Maister to outrig the servantes in the saids coates, trewes, and hose out of their fies." \*

Sir George MacKenzie, writing in 1659, says that "the second son of Robertson of Struan got the name Skene for killing a wolf in Stocket Forest by a durk in the king's presence. Skene means a durk in Irish." The Skene tartan is, therefore, a variation of the Robertson tartan from which it has been designed.

On another occasion, at a stag hunt in the Highlands, the king was attacked by an infuriated stag, when he was rescued by MacKenzie of Kintail, for which the MacKenzies carry on their arms a stag's head with the motto, "Cuidich an Rìgh," Help the King.

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\* This is evidently the Grant tartan, as distinct from the MacDonald, which these men would usually wear.

At another time a MacPherson rescued the king from a similar danger, and, as a distinction for the act, the king conferred upon him the privilege of blending the Royal Stewart tartan with that of the MacPherson, which can be easily distinguished in the clan tartan. These were cheap and harmless rewards compared with many that were given for much less service.

In an agreement of tack between Simon Lord Lovat and John Fraser, 1st December, 1739, the latter was “ bound and obliged to keep always a good suit of tartan clothes and a tartan plaid conform.”

In the year 1698, Coll MacDonald of Keppoch fought an action with the MacKintoshes, assisted by the Government troops. The people of Inverness sided with MacKintosh, and in revenge Keppoch laid siege to the town and compelled the inhabitants to ground arms before any man wearing the MacDonald tartan, and also imposed a heavy fine upon the town.

The late Rev. Dr. Alexander Stewart, “ Nether Lochaber,” writing in 1883, says : “ There is no doubt at all that distinctive clan tartans were worn so long ago, at least, as 1645, and probably at a much earlier date. In 1853, thirty years ago, I saw a *leug* or *clach-bhuaidh*, a rock crystal amulet, of pigeon egg shape and size, set in silver and attached to a good long silver chain of massive links. It was carefully kept stowed away in the under “ shottle ” of a massive fir wood chest or ciste (kist), one of those much valued articles of family furniture, that descended from father to son and mother to daughter. It was wrapped up in a small square of MacKenzie tartan about the size of a lady’s pocket handkerchief. The great-great-grandfather of the owner of the talisman was out with Montrose. He carried this talisman about with him for good luck generally, but mainly because of his belief that while he had it about him he was perfectly safe from wounds and death. He was, however, killed at Kilsyth, and when his body was buried on or near the field of battle, the much prized talisman was taken from his person and wrapped in a piece taken from his blood-stained plaid, and thus religiously preserved and carried back

by one of his companions to his sorrowing friends at Nether Lochaber. You know the feeling of Highlanders on these matters. Both talisman and tartan in which it was carefully wrapped up were exactly in the same state as when they reached Lochaber from Kilsyth some two hundred and odd years previously."

Again, Dr. Stewart says: "About the same time, 1853, or shortly afterwards, I saw a copy of the Bible—the Latin vulgate—in the possession of my friend, the late Charles Stewart of Ach-nan-con, in Appin. It was bound in vellum, and the vellum itself was covered with a closely-stitched outer cover of Stewart tartan. It had at one time belonged to the Stewarts of Invernahyle (Inbhir na h-aighle). On a fly leaf was an inscription, saying that the volume had been so found by Hellen Campbell of Dunstaffnage, spouse of Duncan Stewart of Invernahyle, and the date 1639. This volume is probably still in existence."

Martin, a native Skyeman, writing before the end of the seventeenth century, says:

"The Plad, wore only by the Men, is made of fine Wool, the Thred as fine as can be made of that kind; it consists of divers colours, and there is a great deal of Ingenuity required in sorting the Colours, so as to be agreeable to the nicest fancy.

"For this reason the Women are at great pains, first to give an exact Pattern to the Plad upon a piece of Wood, having the number of every Thred of the stripe on it.

"Every Isle differs from each other in their fancy of making Plads, as to the Stripes in Breadth and Colours. This Humour is as different thro' the main Land of the Highlands, in so far that they who have seen those places, are able at the first view of a Man's Plad to guess the Place of his Residence."

This practically means every clan district, for, with the exception of Skye and Mull, each isle was inhabited by a *single clan*. We may assume, therefore, that what Martin means is, that each clan wore



WAPTING  
(N. DEILBR).

*Face page 44.*

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WARPING  
(AN DEILBH).

*Face page 44.*





its own distinctive tartan, for is there anything more unlikely than that the MacDonalds and MacLeods in Skye, who were very seldom on friendly terms, would be so insane as to wear the same colours, or the MacLeans and MacKinnons in Mull? They were most careful to have marks of distinction in their badges and banners, and it is natural that they would be even more careful with the tartan, which was the most important of all. An interesting fact in this connection is, that the tartan of the Chisholms is that of the MacKintoshes, with the addition of two white lines through the blue. It arose in this way :—

The Chisholms being of Lowland origin, and having no family connection to draw upon for a pattern, Margaret MacKintosh daughter of MacKintosh VIII. of MacKintosh, who married Thomas Chisholm of Comar about the year 1400, added the two white lines to the tartan of her own clan, and so designed the Chisholm tartan. Another case is that of the Buchanans and MacMillans. The latter were the oldest cadets of the Buchanan family, and settled in Knapdale in Argyleshire. The Buchanan tartan is very largely yellow, and was known in their district on Lochlomond side as *Am breacan buidhe*, or the “yellow tartan.” The set chosen by the MacMillans is an aggravated edition of the Buchanan, which it would take a considerable amount of clan sentiment to make one wear in these more fastidious days. The Munroes also are of this sept, and their tartan is made up on the same lines. They lived in Ross-shire, a long way from Loch Lomond-side. Still the family connection is shown in their tartan.

The Eracht Cameron tartan is another instance. The 79th or “Cameron Volunteers,” now the Cameron Highlanders, were raised by Allan Cameron of Eracht in the year 1793. When the question of choosing a tartan for the regiment arose it was considered that the clan tartan of the Camerons was too bright to be worn with the red coat. Allan appealed to his mother, who was a daughter of Coll MacDonald of Keppoch. She solved the difficulty in the most natural way for a Highland mother to do, by adding the yellow line of the

Cameron to the tartan of her own clan, thus producing the handsome and serviceable design worn with such distinction by the Camerons on many a stricken field.

The stick referred to by Martin was called the *Maide deilbh*, the warping or pattern stick, upon which the design of the tartan was made before being warped for the loom. The correct number of threads for each line or check of the pattern was wound on the stick in succession according to the recognised design. This pattern stick was most carefully preserved in the custody of the weaver. The writer recollects seeing three such sticks, in the possession of an old weaveress in Lochalsh over sixty years ago. They represented the tartans of MacKenzie, MacLennan, and MacRae. She kept them rolled up in a linen cloth and considered them a most precious heirloom, they having been in the custody of her family for at least three generations. "Na 'm b' e 'n diugh an dé" (had to-day been yesterday), these "*maidean deilbh*" had not been lost.

The "ingenuity in sorting the colours," referred to by Martin, was shown in bringing them to the proper shade so as to blend with each other. This required very great taste, and goes to prove that our forebears were not at all the barbarians so-called historians would have us believe.\*

Pinkerton, who viewed everything Celtic with a jaundiced eye, considered the Highland dress "beggarly effeminate, grossly indecent and absurd, with the tasteless regularity and vulgar glare of the tartans."

The colours of the tartan are not more red or glaring than the Peers' robes, military uniforms, or the Royal livery, and yet these are not considered vulgar. One of the most distinguished artists

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\* The writer once asked for marled blue and green stocking wool in a shop in Glasgow, and was informed by the young lady attendant that "blue and green would not blend." He asked to see a piece of MacKay tartan, and asked her "if that did not blend?" "Oh," says she, "but we haven't got these shades." "No," he answered, "it took the old Highland *cailleachs* to know how to blend colours."

of his age, Mr. West, President of the Royal Academy, differs from Pinkerton's opinion. He has expressed "his surprise at the blending and arranging of the colours, and considers that great art—that is to say, much knowledge of the principles of colouring with pleasing effect has been displayed in the composition of several of the clan tartans; regarding them in general as specimens of natural taste, something analogous to the affecting but artless strains of the native music of Scotland."

## HUNTING TARTANS.

There is no difficulty in fixing the time when, nor the purpose for which hunting tartans were adopted. Those clans who wore bright colours, finding them too glaring and unsuitable for hunting and every-day wear, fell upon the plan of making them more sombre and consequently more serviceable, by making the larger squares of darker colours, but retaining the arrangement of stripes so that they still showed the clan pattern and served the purpose of a uniform. A most interesting reference to Hunting tartans is that which occurs in the Crown Charter of Novodamus, dated 19th March, 1587, granted to "Hector Macklene, son and heir-apparent of Lachlan Macklene of Duart." The feu-duty for these lands is specified as

"All and hail the foir namit fyve merk landis of Nerrabolsadh with the pertinentis the soume of lx ellis claith quhite blak and grene culloris respective or viiid. vsual money of this realme for ilk ell at the optioun of the said Hector and his foirsaidis at the termes foir-saidis be equal portiounis and ane el claith or viiid. for the price therof in augmentatioun of the rentale mair nor euir the same payit of befor."

These lands formerly belonged to the "Abbot of the Isle of Iona." They were annexed to the Crown at the period of the alteration of the

state religion in Scotland in the sixteenth century, and feued out to "Macklene of Duart" on the conditions referred to, and they appear in the Register of Temporalities belonging to the Crown in this form.

Charge, "ARGILE and TARBART: Item, the Comptar charges him with few maillis of the fyve merk landis of Narrabolli and within the said sherefdom set in few to Hector M'Clane of Dowart, extending yeirlie in claith of qulite, blak and grene cullouris respective to 1x elnis. The eln sauld be infestment at viiid. with the new augmentation of the same extending to 1 eln of clayth sauld as said is Inde the yeir comptit in money to xls. viiid."\*

This is a correct specification of the Hunting tartan of the MacLeans, which is further amplified by the old Gaelic song to Sir Hector MacLean of Duart.

"Bu mhian leam am breacan tlàth,  
Breacan uain' is dubh is geal;  
Dath Sàr Mhic Illeathain am flath—  
Sud an laoch a fhuair mo ghaol."

"Dear to me is the tartan plaid,  
The plaid of green, and black, and white;  
Colours of great MacLean the chief,  
He's the hero who's got my love."

George Buchanan, in his history of Scotland, first published in 1582, gives the following description of the dress and armour of the Highlanders (Edit. Utrecht, 1669, 8vo., p. 24):—

"They delight in marled clothes, specially that have long stripes of sundry colours; they love chiefly purple and blew. Their predecessors used short mantles or plaids of divers colours sundry waies devided; and amongst some, the same custom is observed to this day: but for the most part now they are browne, most nere to the colour of the hadder; to the effect, when they lie amongst the hadder, the

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\* "Register of Signatouris in the Office of Comptrollerie," vol. xxxiv., 1617, folio 120. Stewart.

bright colour of their plaids shall not bewray them ; with the which, rather coloured than clad, they suffer the most cruel tempests that blowe in the open field in such sort, that under a wrythe of snow, they sleepe sound. . . . Their armour wherewith they cover their bodies in time of warre, is an iron bonnet and an habbergion, side almost even to their heeles. Their weapons against their enemies are bowes and arrowes. The arrowes are for the most part hooked, with a barble on either side, which, once entered within the body, cannot be drawne forth againe, unless the wounde be made wider. Some of them fight with broad swords and axes."

An ingenious example will be seen in the case of the MacDonalds, who by inserting a blue and a black stripe into the red tartan, designed a most serviceable and beautiful pattern which served for all purposes. Afterwards the different branches of the clan added white lines to distinguish between themselves—the Glengarry having one line and Clanranald two. Those having dark tartans did not require to adopt hunting patterns.

### DRESS TARTANS.

The ladies of those clans who wore sombre patterns made them suitable for dress purposes by adopting the same method as was taken to design the hunting patterns, viz., by making the larger checks white. Thus, for the one purpose, the predominant check was made dark, for the other it was made white.

Martin thus describes the dress worn by the women :—

"The ancient Dress worn by the Women, called Ariseid, is a white Plad, having a few small stripes of black, blue and red ; it reached from the Neck to the Heels, and was tied before on the Breast with a Buckle of Silver, or Brass, according to the Quality of the Person.

"I have seen some of the former of an hundred Marks value ; it

was broad as an Ordinary Pewter Plate, the whole curiously engraved with various Animals, &c.

“ There was a lesser Buckle, which was wore in the middle of the larger, and above two Ounces weight ; it had in the Centre a large piece of Crystal, or some finer Stone, and this was set all round with several finer Stones of a lesser size.

“ The Plad, being pleated all round, was tied with a Belt below the Breast. The Belt was of Leather, and several pieces of Silver intermixed with the Leather, Like a Chain.

“ The lower end of the Belt was a Piece of Plate about eight inches long, and three in breadth, curiously engraved, the end of which was adorned with fine stones, or pieces of red Coral.

“ They wore Sleeves of Scarlet Cloth, clos'd at the end as Men's Vests, with Gold Lace round 'em, having Plate buttons, set with fine Stones.

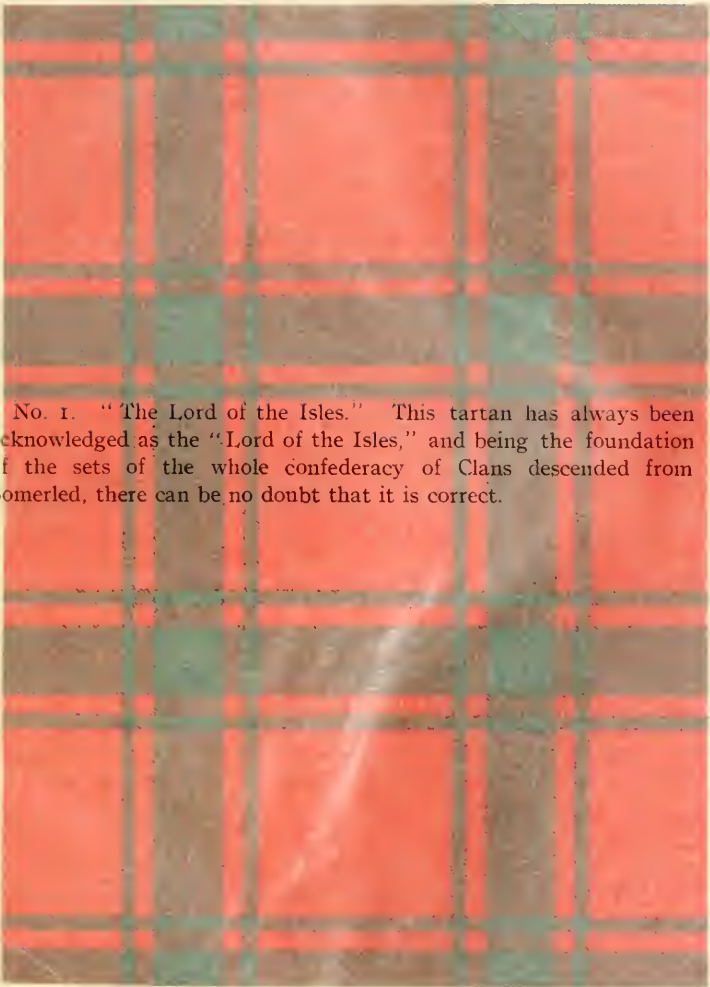
“ The Head-dress was a fine Kerchief of Linan strait about the Head, hanging down the Back Taper-wise. A large lock of Hair hangs down their Cheeks above their Breast, the lower end tied with a Knot of Ribbands.”

In some instances the mixed adherents of the leading families wore the pattern of the paramount chief as a livery, as in the case of the Atholl men, amongst whom there was a combination of minor clans, who held their lands of the duke and followed him on occasions when their interests agreed. On these occasions they wore the Atholl tartan; when on their own business they wore their own clan pattern. The same thing is seen in the instance given of the two MacDonalds, who were tenants of the Grants.\*

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\* Clan Tartans.—In a pamphlet of 1715, “ The Conduct of the well affected in the North,” of Brigadier Grant, it is said :—“ His men were orderly, paid at the rate of sixpence per day, well armed and clothed, in one livery of tartan, and furnished with all the necessaries to defend them from the rigour of the weather.”

In Lady Grange's account of her capture, she says :—“ The ruffians were in Lovat's livery,” which means in the Fraser tartan.—From John Hill Burton's “ History of Scotland.”



No. 1. "The Lord of the Isles." This tartan has always been acknowledged as the "Lord of the Isles," and being the foundation of the sets of the whole confederacy of Clans descended from Somerled, there can be no doubt that it is correct.



was broad as an Ordinary Pewter Plate, the whole curiously engraved with various Animals, &c.

"There was a lesser Buckle, which was wore in the middle of the larger, and above two Ounces weight; it had in the Centre a large piece of Crystal, or some finer Stone, and this was set all round with several finer Stones of a lesser size.

"The Plaid, being pleated all round, was tied with a Belt below the Breast. The Belt was of Leather, and several pieces of Silver intermixed with the Leather, Like a Chain.

"The lower end of the Belt was a Piece of Plate about eight inches long, and three in breadth, curiously engraved, the end of which was adorned with fine stones, or pieces of red Coral.

"They wore Sleeves of Scarlet Cloth, clos'd at the end as Men's Vests, with Gold Lace round 'em, having Plate buttons, set with fine Stones.

"The Head-dress was a high Kerchief of Linen stretched at the Head, hanging down to the Neck, and guided by a large lock of Hair hangs down their Cheeks above their Breast the lower end tied with a Knot of Ribbands."

In some instances the mixed adherents of the leading families wore the pattern of the paramount chief as a livery, as in the case of the Atholl men, amongst whom there was a combination of minor clans, who held their lands of the duke and followed him on occasions when their interests agreed. On these occasions they wore the Atholl pattern: when on their own business they wore their own clan pattern. The same thing is seen in the instance given of the two MacDonalds, who were tenants of the Grants.\*

\* Clan Tayside.—In a pamphlet of 1715, "The Conduct of the well affected in the North," of Bruce's Grant, it is said:—"His men were orderly, paid at the rate of six pence per day, well armed and clothed, in one livery of tartan, and furnished with all the necessaries to defend them from the rigour of the weather."

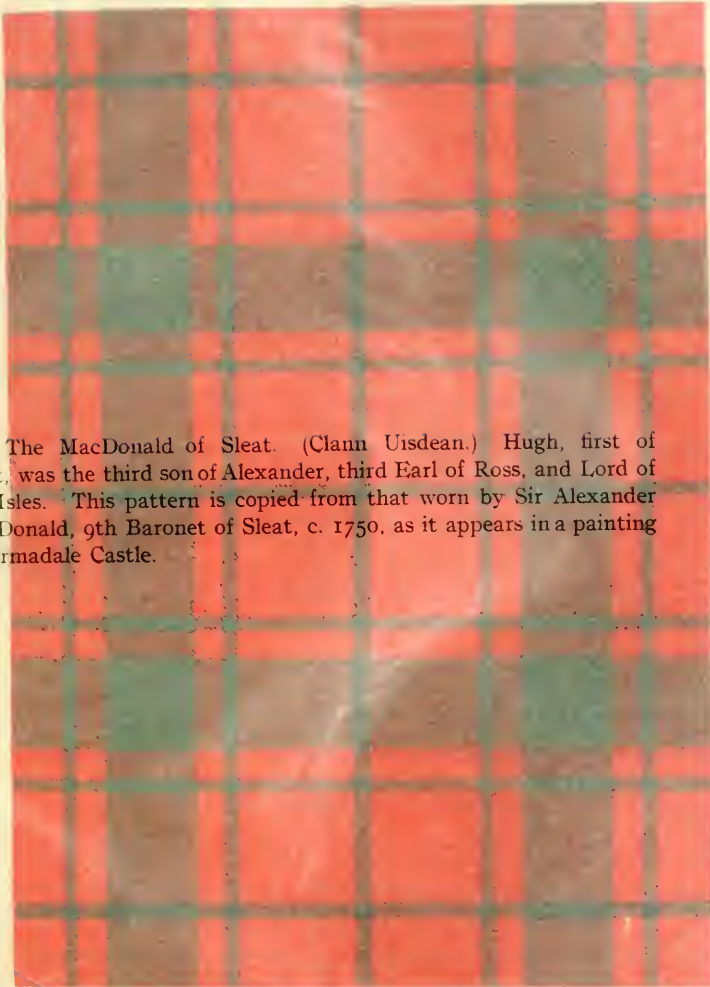
In Lady Grange's account of her capture, she says:—"The ruffians were in the Fraser's tartan," which means in the Fraser tartan.—From John Hill Burton's "History of Scotland."





MACDONALD of the Isles.





2. The MacDonald of Sleat. (Clann Uisdean.) Hugh, first of Sleat, was the third son of Alexander, third Earl of Ross, and Lord of the Isles. This pattern is copied from that worn by Sir Alexander MacDonald, 9th Baronet of Sleat, c. 1750, as it appears in a painting at Armadale Castle.

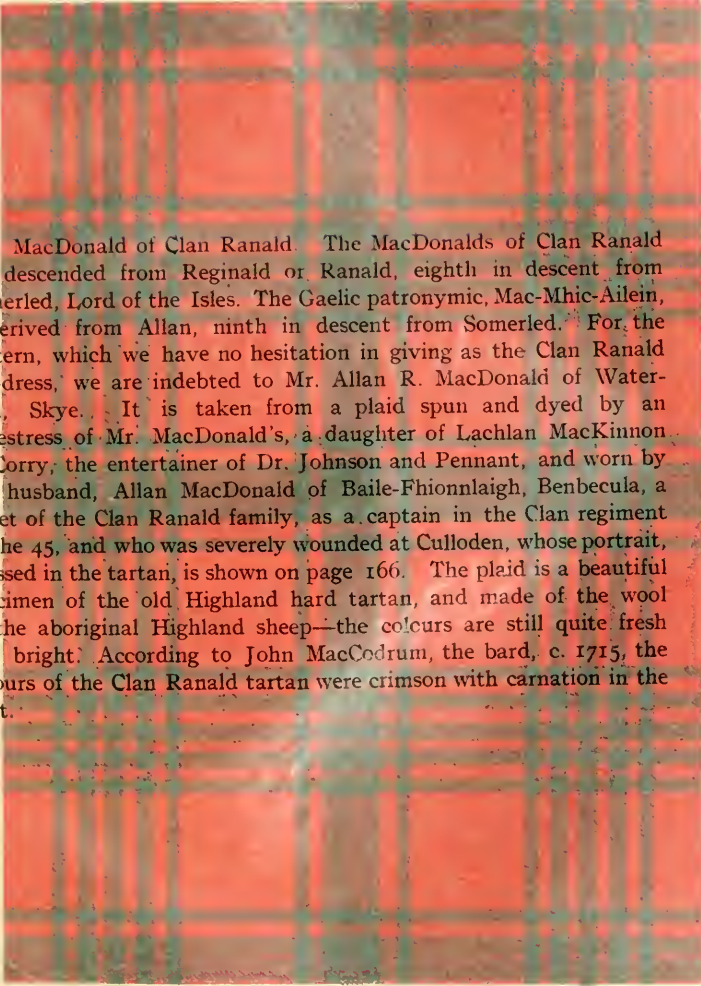
MacDonald, 9th Baronet of Sleat, c. 1750, as it appears in a painting at Armadale Castle.

The MacDonald of Sleat. (Clann Uisdean). Hugh, first of Sleat, was the third son of Alexander, third Earl of Ross, and Lord of the Isles. This pattern is copied from that worn by Sir Alexander



MACDONALD of Sleat.





3. MacDonald of Clan Ranald. The MacDonalds of Clan Ranald are descended from Reginald or Ranald, eighth in descent from Somerled, Lord of the Isles. The Gaelic patronymic, Mac-Mhic-Ailein, is derived from Allan, ninth in descent from Somerled. For the pattern, which we have no hesitation in giving as the Clan Ranald full-dress, we are indebted to Mr. Allan R. MacDonald of Water-nish, Skye. It is taken from a plaid spun and dyed by an ancestress of Mr. MacDonald's, a daughter of Lachlan MacKinnon of Corry, the entertainer of Dr. Johnson and Pennant, and worn by her husband, Allan MacDonald of Baile-Fhionnlaigh, Benbecula, a cadet of the Clan Ranald family, as a captain in the Clan regiment of the 45, and who was severely wounded at Culloden, whose portrait, dressed in the tartan, is shown on page 166. The plaid is a beautiful specimen of the old Highland hard tartan, and made of the wool of the aboriginal Highland sheep—the colours are still quite fresh and bright. According to John MacCodrum, the bard, c. 1715, the colours of the Clan Ranald tartan were crimson with carnation in the waft.



wait.


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MACDONALD, Clanranald. (Full Dress.)





4. MacDonell of Glengarry. The MacDonells of Glengarry are also descended from Ranald, eighth in descent from Somerled. The Gaelic patronymic, Mac-Mhic-Alasdair, is from Alexander, eleventh in descent from Somerled. The pattern of tartan is from an old fragment picked up in Lochaber many years ago as the full-dress Glengarry. It is certainly very old, also made of the old native wool, and home dyed. That it is a MacDonald, we have no doubt, and we feel safe in suggesting it as the Glengarry full-dress. The design is on the same plan as the Sleat, Clàn Ranald and Keppoch.

MACDONELL of Glengarry. (Full Dress.)


4. MacDonell of Glegarry. The MacDonells of Glegarry are also descended from Rannald, eighth in descent from Somerled. The Gaelic patronymic, Mac-Mhic-Alasdair, is from Alexander, eleventh in descent from Somerled. The pattern of tartan is from an old fragment picked up in Lochaber many years ago as the full-dress Glegarry. It is certainly very old, also made of the old native wool, and home dyed. That it is a MacDonald, we have no doubt, and we feel safe in suggesting it as the Glegarry full-dress. The design is on the same plan as the Sheal, Clan Rannald and Keppoch.



MACDONELL of Glengarry. (Full Dress.)







5 MacDonell of Keppoch. The founder of this branch was Alasdair Carach, third son of John, first Lord of the Isles, by his wife the Lady Margaret, daughter of Robert, High Steward of Scotland. Gaelic patronymic, Mac-Mhic-Raonuill, from Ronald or Raonull-mor, who fought at Blar-na-leine in 1544. We are indebted for the pattern of tartan to Miss Julia MacDonell of Keppoch. The cloth is also very old, and was worn by a remote ancestor of Miss MacDonell's.

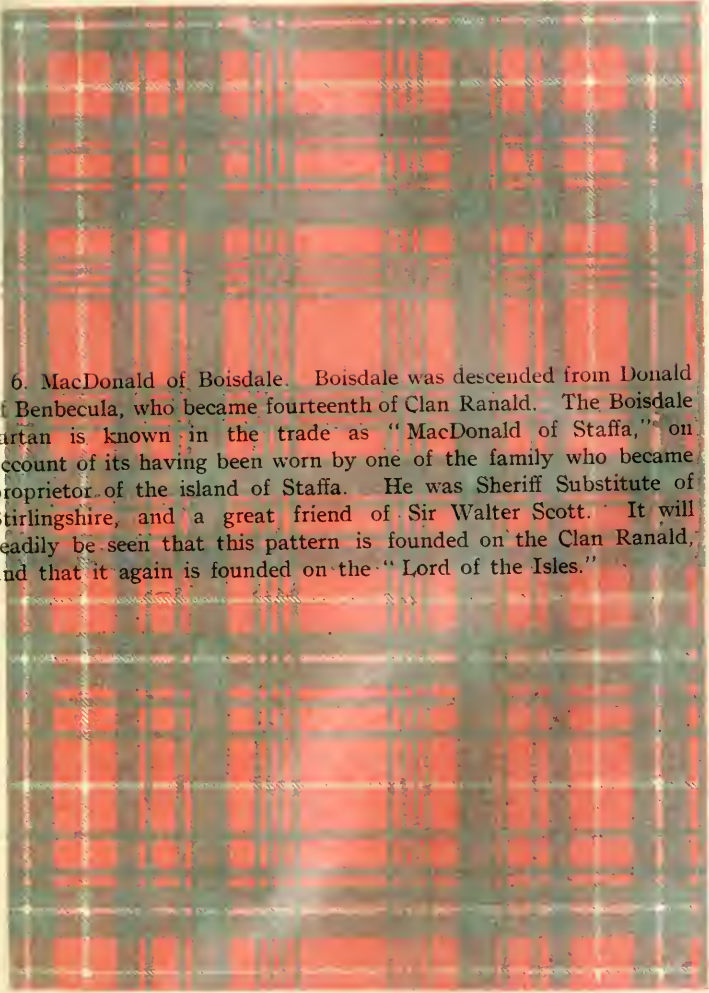
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Alasdair Garach, third son of John, first Lord of the Isles, by his wife  
5. MacDonell of Keppoch. The founder of this branch was





MACDONELL of Keppoch.





6. MacDonal'd of Boisdale. Boisdale was descended from Donald of Benbecula, who became fourteenth of Clan Ranald. The Boisdale tartan is known in the trade as "MacDonal'd of Staffa," on account of its having been worn by one of the family who became proprietor of the island of Staffa. He was Sheriff Substitute of Stirlingshire, and a great friend of Sir Walter Scott. It will readily be seen that this pattern is founded on the Clan Ranald, and that it again is founded on the "Lord of the Isles."

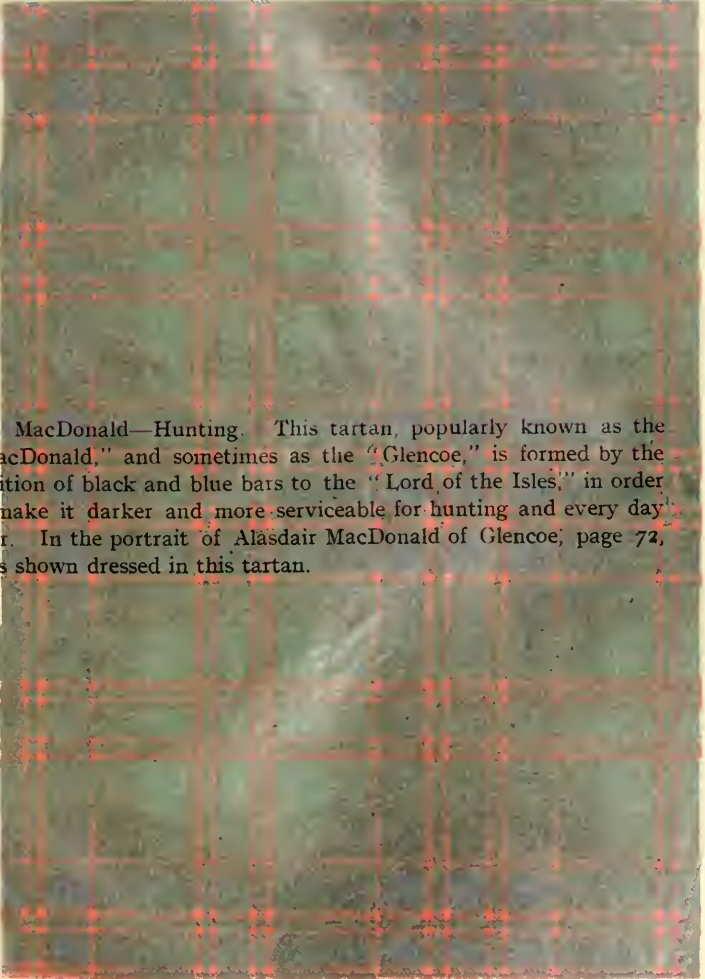
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MACDONALD of Boisdale or Staffa.







7. MacDonald—Hunting. This tartan, popularly known as the "MacDonald," and sometimes as the "Glencoe," is formed by the addition of black and blue bars to the "Lord of the Isles," in order to make it darker and more serviceable for hunting and every day wear. In the portrait of Alasdair MacDonald of Glencoe, page 72, he is shown dressed in this tartan.

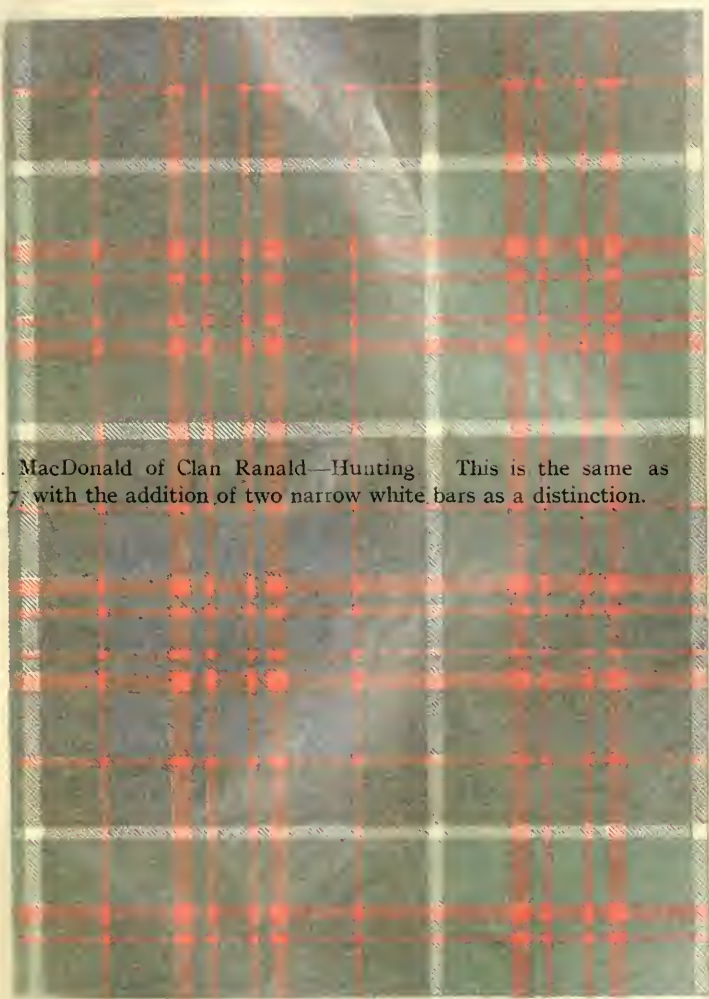
he is shown dressed in this tartan. In the portrait of Alasdair MacDonal of Glencoe, page 22, to make it darker and more serviceable for hunting and every day, addition of black and blue bars to the "Lord of the Isles," in order "MacDonal," and sometimes as the "Glencoe," is formed by the 2. MacDonal-Hunting. This tartan, popularly known as the





MACDONALD. (Hunting.)





8. MacDonald of Clan Ranald—Hunting      This is the same as  
No. 7 with the addition of two narrow white bars as a distinction.

No. 7, with the addition of two narrow white bars as a distinction.  
8. MacDonald of Clan Ranald—Hunting. This is the same as



CLANRANALD. (Hunting.)







9. Macdonald of Glengarry—Hunting. This is also the same as No. 7, but has only one white bar. All these illustrate most clearly the system of kinship or clan heraldry in the old clan tartans.

The tartans of any other of the great septs of Highland clans would have illustrated the theory of kinship as well as the MacDonald, but we have selected it, being the most numerous as well as the most prominent in the history of our country, and also to save the beautiful tartan of the Clan Ranald from being lost.

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9. Macdonald of Glenary - Hunting. This is also the same as No





MACDONELL of Glengarry. (Hunting.)



## LOWLAND TARTANS.

Some writers affect to believe that family tartans were in vogue in the Lowlands in ancient times, but we can find no ground for this belief. That checked and striped or bordered material was used at different times, as fashion demanded, there can be no doubt.

It is not at all likely that the Lowland taste was confined to the hoddan grey, but there is no evidence that tartans were worn as heraldic designs, as was done in the Highlands.

The Council Register for the Burgh of Aberdeen contains entries prohibiting the use of "playddes" (which no doubt means tartan), and which appeared to have taken the public fancy at the time.

"5th October, 1576. It is statut and ordanit be the provest baillies consell wiht consent of the communitie present for the tyme being and conuent on the gild court day, and that na burges of gild nor dekin of craft quhat sumeuir within this burgh be fund werand ane plaid fra the feist of Sanct Martein nixt to cum in ony tym thairefter within the burtht, under the pain fourtie s., to be uptakin orforgewin fra the persouns approachdit wering the sed plaid efter the forsaid feisd of Sanct Martein, and the plaid to be gewin to the hospitall to thair support that ar pleset thairin.

"6th June, 1621. The said day prowest baillies and counsall considering the inciul forme of behaweour of a great manye women in this burght, of gude qualitie, qua resortis both to kirk and mercat with thair playddis about thair headis, and be thair exampill the meaner sort of women vses the samen forme of inciullitie, quhilk gewis offence to strangeris and occasioun to thame to speik reprochefullie of all women generallie within the burght; for remeid quharof it is statute and ordanit that na women within the burght of quhatsumeuir rank, qualitie or degrie the be of, presume or tak upon hand to resorte to kirk or mercat with thair playddis about thair heidis under the paines following, to be exactit of the contravener without fauour,

*toties quoties*, viz., xiii. sh. iiij. d. of the wyiff of ilk burges of gild, and sex sh. auchtd. of ilk craftisman, and this act to be intimat out of the pulpit of baith kirkis on Sondag nixt, and thaireftir to hawe effect and executioun in time comeing."

At the time of the Jacobite wars tartans became fashionable among ladies of Jacobite sentiment, and there were even special sets worn and called "Jacobite tartan," as a token of loyalty to the Stuart cause. The following from "The Present State of Scotland, 1711," shows the prevalence of the fashion:

"In this place it's proper to mention their Plaids, a manufacture in which they exceed all Nations, both as to Colour and Fineness. They have of late been pretty much fancy'd in England, and are very ornamental as well as durable for Beds, Hangings, Window-curtains and Night-gowns for men and women, so that attempts have been made in England to resemble them, at Norwich and elsewhere, but they fall much short both in Colour, Fineness, and Workmanship, as is evident at first sight. A good improvement may be made of this manufacture for domestick use and export, now that the prohibition is removed by the Union.

"The stronger sort of those Plaids is the usual cloathing for men in the Highlands where they never alter the form of their Habit, which to other people seems uncouth, because not us'd elsewhere; yet it must be own'd that as they are us'd by those of the better sort in the Highlands they make a manly as well as a decent Habit."

In the *Accounts of the Lord High Treasurer of Scotland* in August, 1538, we find the following entries regarding a Highland dress made for King James V., on the occasion of that monarch making a hunting excursion to the Highlands:

Item in the first for ij. elnis ane quarter elne of variant cullorit velvet to be the Kingis Grace ane schort *Heland* coit price of the elne vjlib. summa.....xiiijlib. xs.

Item for iij. elnis quarter elne of grene taffatyis to lyne the said coit with, price of the elne xs. summa.....xxxij. s. vjd.

Item for iij. elnis of *Heland tertane* to be hoiss to the Kingis grace,  
price of the elne iijs. iiijd. summa.....xiijs.

Item for xv. elnis of Holland claith to be syde Heland sarkis to the  
Kingis Grace, price of the elne viijs. summa.....vjlib.

Item for sewing and making the of said sarkis.....ixs.

Item for twa unce of silk to sew thame.....xs.

Item for iiij. elnis of rubanis to the handis of thame.....ijs.

We think this points clearly to the fact that tartans, as family patterns, were worn exclusively in the Highlands, otherwise, why should the Lord High Treasurer say, *Heland tertane*!

The poet Dunbar, who lived 1450 to 1525, makes the following reference to the dress and tartan in a poem on the Celtic hero, Fingal.

My fore grandsyr hecht Fin MacCoul,  
Wha dang the deil and gart him yowll  
The skyis rainit when he wald scowll,  
He troublit all the air.

He gat my grandsyr Gog Magog,  
Ay when he dansit the warld wald shog,  
Five thousand ellis gaed till his frog  
Of *Heiland pladdis* and mair.

From Thurloe's "State Papers," Vol. V., p. 635 :—"Many of the Scottish Highlanders are come to Bruges in their right native Highland apparel, which is no small subject of admiration to the people of Bruges. Charles Stuart's court groweth very numerous."—From letter of Mr. J. Butler, dated, Flushing, December 2nd, 1656.

In the quotation from Bishop Leslie, given in the introduction, it will be seen that tartans as family patterns were not worn in the Lowlands. Sir Walter Scott was strongly of the same opinion, and treated with ridicule the idea that they were.

## MILITARY TARTANS.

Though not properly clan tartans, military tartans deserve a place in any account of the Highland dress. For over 300 years they have upheld Scotland's name and glory before an admiring world. As early as 1578 some battalions of the Scots brigades in Holland were kilted, for we read in the "Historical Accounts" of that body, that "the most bloody part of the action (of Reminant) was sustained by the Scots, who fought without armour and in their shirts." These would be dressed in the kilt and shoulder plaid, and would have thrown off the plaid, as was customary with the shoulder plaid. MacKay's regiment, already referred to, was raised in 1626, and was composed of the Clans MacKay, MacKenzie, Munro, Forbes, and some parties from a few of the neighbouring clans, and also a company of the MacKays of Galloway, under their chief, Sir Patrick MacKay of Lairg, in Galloway. There can be no doubt that each clan wore its own tartan, as they were so divided in companies, and would continue so, as long as the numbers could be kept up. That they wore the Highland dress is seen from the German print at page 80. While the regiment was not a British battalion of the line, it was raised under royal licence, and every batch of recruits were also so raised. The next body of troops raised for service was the company of archers, which was raised by the chief of the clan MacNaughton for service in the Navy. (See page 126.) That they wore the Highland dress can be seen from the reference to the "bag-pipes, marlit plaids and blue caps."

The independent companies of the Black Watch come next. These were small companies raised among Whig clans, and were stationed in Jacobite districts, presumably to keep down cattle-lifting, but in reality to watch the movements of Jacobites. They were raised in 1624, and continued in service till disbanded by George I. They were known as the "Watch," or the "Highland Watch." Each



company wore the tartan of its commander. By the advice of General Wade, these companies were again revived in the same order as before—six in all. They were commanded respectively by Lord Lovat, Sir Duncan Campbell of Lochnell, Colonel Campbell of Finab, Colonel Grant of Ballindalloch, John Campbell of Carrick, and George Munro of Culcairn. According to General Stewart, who was commissioned to write a history of the Black Watch, its own records having been lost by shipwreck, each of these companies wore the tartan of its commander. When they were embodied into a regiment, and wore the red coat, they had to adopt one pattern of tartan; then the difficulty arose as to which one they were to choose. The Colonel, the Earl of Crawford, being a Lowlander, had no tartan of his own, but was educated in Inveraray under the care of the Earl of Argyll, and would naturally favour the Campbell, of which there were three companies in the regiment. As is well-known, the Campbells were not *personæ gratæ* with the northern clans, but those latter tartans were too bright to wear with the red coat. What now was to be done? The Earl was not educated in Inveraray for nothing; he knew how the different families of the Campbells were distinguished by their colours, the Argyll having one white line running through the set, Breadalbane two yellow, Cawdor a red and pale blue, Loudon a white and yellow, and MacArthur, who claims to be the oldest branch, two yellow. What was done, then, was to take away all those distinguishing or heraldic lines, and leave the bare bones, and there he had that famous old tartan whose colours have been the grandest blazon in our country's escutcheon. Lieut.-Colonel Wheatley, whose "happy home the Black Watch was for 38 years," agrees with General Stewart that this was the way of it. We are aware that the claim is made that the tartan was arranged before the regiment was embodied, but that makes no difference; the facts as regards the tartan are not altered. When, afterwards, other regiments were raised, this pattern was adopted as the government pattern, and the same heraldic idea employed by distinguishing lines

being re-inserted thus (we shall only refer to existing battalions):—The 71st, first raised as a MacKenzie regiment by Lord MacLeod, son of the Earl of Cromarty, had a red and white line added; the 78th, or Seaforth, also a MacKenzie regiment, a white and red line, which through use and wont has become known as MacKenzie, and worn as a clan tartan; the 92nd had a yellow line added, which also has in the same way become known as the Gordon; the 91st and 93rd, now known as “Argyll and Sutherland,” wear the ordinary “Black Watch,” putting the green bar out in the pleat, while the other puts the blue. The 79th, or Cameron, seems to have been the only one whose colonel had the strength of character to insist on clothing his men according to his own ideas. (See page 45.) The outcome of this has been, that one of our greatest Highland clans, the MacKenzies, have, so far as we can discover, lost their original clan tartan, through having adopted the government pattern. The Gordons, though proprietors of Highland property, were not a Highland clan, and had no tartan to lose, and the Earls of Sutherland having fallen under the influence of Sir Robert Gordon in 1627 (see page 180), had probably not been particular. The Duke,\* writing to Messrs. Smith of Mauchline, in 1850, said “that his tartan was the same as the 42nd.” An effort ought yet to be made by the more patriotic of those families to recover their tartans; surely there must be some paintings yet to the fore to help them. The late Lord Archibald Campbell claimed that the Black Watch tartan was that of the Campbells, it will thus be seen that he was only partly correct; it was the Campbell tartan shorn of all its distinguishing lines. This has apparently been the cause of the War Department having made the egregious blunder of linking two regiments which had no traditions in common—the 91st Argyllshire and the 93rd Sutherlandshire—thus severing the connection of the “Highland Rories” of the “Thin Red Line” from their native county, and the breaking of all the associations that it possesses for them.

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\* Sutherland.



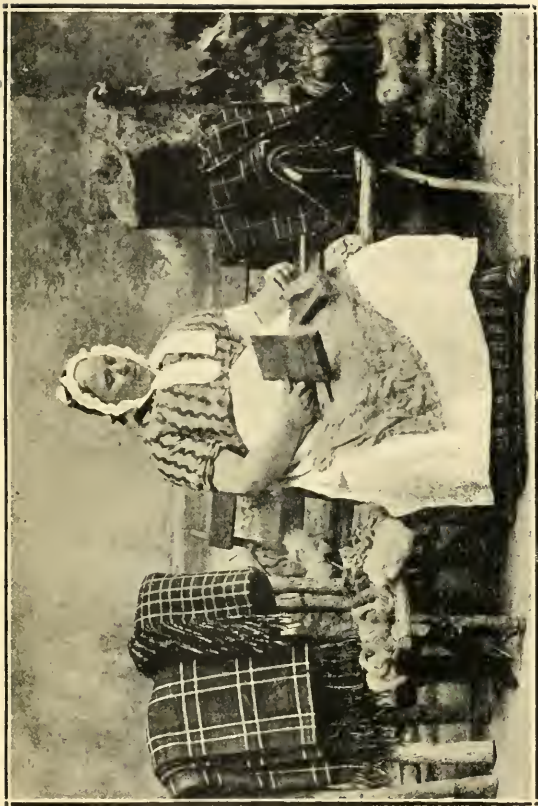


CAROLINE  
(A. CAROLINE)

Page 105.

being re-invested thus (we shall only refer to existing battalions) :— The 1st, first raised as a MacKenzie regiment by Lord MacLeod, son of the Earl of Cromarty, had a red and white line added ; the 78th or Seaforth also a MacKenzie regiment, a white and red line, which through use and wont has become known as MacKenzie, and worn as a clan tartan ; the 92nd had a yellow line added, which also in the same way become known as the Gordon ; the 91st and 92nd, now known as "Argyll and Sutherland," wear the ordinary "Black Watch," putting the green bar out in the pleat, while the other puts the blue. The 79th, or Cameron, seems to have been the only one whose colonel had the strength of character to insist on clothing his men according to his own ideas (See page 45.) The outcome of this has been, that one of our greatest Highland clans, the MacKenzies, have, so far as we can discover, lost their original clan tartan, through having adopted the government pattern. The Gordons, though proprietors of Highland property, were not a Highland clan, and had no tartan to lose, and the Earls of Sutherland having fallen under the influence of Sir Robert Gordon in 1627 (see page 180), had probably not been particular. The Duke,\* writing to Messrs. Smith of Mauchline, in 1850, said "that his tartan was the same as the 42nd." An effort ought yet to be made by the more patriotic of those families to recover their tartans ; surely there must be some paintings yet to the fore to help them. The late Lord Archibald Campbell claimed that the Black Watch tartan was that of the Campbells, it will thus be seen that he was only partly correct ; it was the Campbell tartan shorn of all its distinguishing lines. This has apparently been the cause of the War Department having made the egregious blunder of linking two regiments which had no traditions in common—the 91st Argyshire and the 93rd Sutherlandshire—then severing the connection of the "Highland Rories" of the "Thin Red Line" from their native county, and the breaking of all the associations that it possesses for them.

\* See Appendix.



CARDING  
(AN CARDADH).

*Face page 56.*



## MAKING THE TARTAN.

The degree of perfection to which the Highland women had arrived in the art of making tartans in the old days is beyond the conception of the present generation. Their knowledge in the art of dyeing was unique. The flora of their own country afforded them material for all the shades required, and long and careful experience had taught them the best ways of making use of it. The native sheep afforded the very finest of wool, superior to anything produced in any other country at the time.

James Anderson, LL.D., F.R.S., F.S.A., reporting to the Lords of the Treasury in the year 1785 on the state of the fishing industry in the Hebrides and Western Coasts of Scotland, says: "Among the animal productions these islands possess two articles singularly precious, which have scarcely as yet been considered as of any value by the inhabitants, *eider down* and *wool* of a kind extremely valuable, being not only fine in quality but possessing a peculiar silky softness and elasticity that is not to be equalled by any other wool known in Europe. Of the finest of this wool, some ladies here have made shawls, nearly, if not entirely, equal in fineness and softness to those of India.

"Should the coarser parts of these fine fleeces be employed in the manufacture of flannels, it would give them such a superiority over others in respect of warmth and softness as would ensure a ready sale in every part of the world where that useful stuff is known."

Again he says: "These islands likewise are possessed of a breed of sheep carrying wool finer than any in Europe and which could be easily there preserved without debasement, or even improved, so as to yield great quantities of wool of a quality superior to any that is yet known.

"Yet, on account of the laws that, under the severest penalty, prohibit the carriage of wool by sea but under regulations that cannot

possibly be complied with in those countries, the natives have in general hitherto been obliged to rely on cattle as their principal stock, and thus to forego one of the chief advantages that nature had conferred upon them.

“These fine-wool’d sheep are suffered to stroll about neglected in small numbers, and no national benefit has been felt from the wool. At present the natives, from never being able to derive much advantage from that wool, scarcely know anything of its value in a commercial light. And should they come to discover its value, if the present laws remain in force, there is reason to believe that it may be converted to the benefit of rival nations, by improving their manufactures rather than our own. For, as the risk is really smaller to smuggle wool at present to France and Holland by means of the smuggling vessels which frequent those coasts with spirits, it is natural to think that they would embrace that as their surest and best market for this commodity. That the foreigners begin to know the value of this wool appears probable from the following story the reporter heard in many places in his late tour. That some person in the islands, finding his wool at present in little request among themselves, had been tempted to try if it could be sold to advantage in France, and that it had far exceeded his expectations, as he had there received an anker of brandy (worth at his own home from fifty shillings to three pounds) for each stone of wool; and this at a time when the wool on the mainland, which is indeed of a much coarser quality (the produce of south country sheep) could not be sold at more than four shillings, and even not at that price.”

From the foregoing it will be seen what a piece of folly the Highland chiefs of those days were guilty of when they let their lands to Lowland store farmers for sheep farming on a large scale. These immediately cleared off the little native breed and introduced the bigger and coarser sheep from the Borders. Had they but improved and developed the breed that nature had provided, many bitter experiences might have been saved to the Highlands. But these



WAULKING CLOTH  
(AT TALISKIR, SK. P. 777)



WAULKING CLOTH  
(SK. P. 777)

Face page 58.



possibly be complied with in those countries, the natives have in general hitherto been obliged to rely on cattle as their principal stock, and thus to forego one of the chief advantages that nature had conferred upon them.

“These fine-wool’d sheep are suffered to stroll about neglected in small numbers, and no national benefit has been felt from the wool. At present the natives, from never being able to derive much advantage from that wool, scarcely know anything of its value in a commercial light. And should they come to discover its value, if the present laws remain in force, there is reason to believe that it may be converted to the benefit of rival nations, by improving their manufactures rather than our own. For, as the risk is really smaller to smuggle wool at present to France and Holland by means of the smuggling vessels which frequent those coasts with spirits, it is natural to think that they would embrace that as their surest and best market for this commodity. That the foreigners begin to know the value of this wool appears probable from the following story the reporter heard in many places in his late tour. That some person in the islands, finding his wool at present in little request among themselves, had been tempted to try if it could be sold to advantage in France, and that it had far exceeded his expectations, as he had there received an anker of brandy (worth at his own home from fifty shillings to three pounds) for each stone of wool; and this at a time when the wool on the mainland, which is indeed of a much coarser quality (the produce of south country sheep) could not be sold at more than four shilling and even not at that price.”

From the foregoing it will be seen what a piece of folly the Highland chiefs of those days were guilty of when they let their lands to Lowland store farmers for sheep farming on a large scale. These immediately cleared off the little native breed and introduced the bigger and coarser sheep from the Borders. Had they but improved and developed the breed that nature had provided, many bitter experiences might have been saved to the Highlands. But these





WAULKING CLOTH  
(AT TALISKER, SKYE, 1772).



WAULKING CLOTH  
(SKYE, MODERN STYLE).

*Face page 58.*



Lowland farmers, on coming to the Highlands, looked with contempt upon everything native,—men, sheep, horses, dogs, and everything. All had to give place to their superior wisdom. Even Nature itself had to take a back seat, and so came the ruin of the country.

The process of manufacture was very simple, and was not by any means confined to experts. No young woman was considered fit to take on household duties of her own till she was an adept in all the intricacies of *calanas*, spinning, carding, dyeing, and all the other stages of manufacture of wool and flax. The wool after being washed was picked and teased with the hand, then carded into rolls for the spinning wheel, the *cuibhle shniomh*. After being spun, the yarn was then taken off the spools of the wheel on to the *Crois iarna*, or hank reel, which consists of a stick of a given length with a cross piece at each end, set at right angles to each other. The threads or turns round the cross pieces are counted and tied in fifties, by which the quantity needed to make the number of yards of cloth desired is arrived at. The next process is to make the yarn into balls or clews on the *Crois Leaghra*,\* an apparatus of cross sticks with pegs to hold the hank which revolves on a stand. It is then ready for the *crann deilbh*, or warping frame, from which it is brought to the *beart*, or loom.

### NATIVE DYEING.

We are indebted to Mr. Lees, the manager of the Portree Tweed Mill, for the following list of native dye stuffs, and the process of dyeing used in the Highlands in the olden times, which we think worthy of being kept in a permanent form in a work on the Highland Dress.

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\* Also *Crann Tachrais*, *na Sgiathan*, in Caithness, *Crois iarna* in Gairloch, and *Eachan* (little horse) in Argyle.

## NATIVE VEGETABLE DYES.

BLACK—No. 1.—*Rusg Fearna*. Alder tree bark.

Process.—Boil bark for two hours, then remove the exhausted dye stuff, and add a little chrome and the wool, and boil for half-an-hour, or till the colour develops.

*Note*.—The bark gives a brown colour if used without chrome.

No. 2.—*Bun na Còpaig*. Dock root.

Same process.

No. 3.—*Bun Seilisdeir*. Water flag root.

Same process, but without chrome, and to be boiled half-an-hour.

BROWN—No. 1.—*Crotal*. Stone parmelia.

Put ply about of crotal and wool in cold water, bring to boil, and boil for two hours. Pour off the water and dry the material, when the exhausted dye stuff may be shaken out of the wool, or the crotal may be exhausted in the same way as above, but an open or loosely woven bag may be used to exhaust the crotal.

No. 2.—*Preas nan dearc le Alm*. Tops of currant bush and alum.

Boil the currant branches for two hours, and when exhausted add the alum and wool, and boil for half-an-hour.

No. 3.—Dark. *Dearcan fraoich le cnomhan domblais*. Blaeberry with gall nuts.

Boil together with wool until the colour develops.

No. 4.—*Duileasg*. Dulse.

Boil Dulse for two hours, then extract Dulse, and boil wool for one hour.



Mrs. GEORGE B. SMITH.  
(J. H. Smith, B. Smith (M.H.).

*Face page 60.*

## NATIVE VEGETABLE DYES.

BLACK—No. 1.—*Bun na Iarna*. Alder tree bark.

Process.—Boil bark for two hours, then remove the exhausted dye stuff, and add a little chrome and the wool, and boil for half-an-hour, or till the colour develops.

Note.—The bark gives a brown colour if used without chrome

No. 2.—*Bun na Copaig*. Dock root.

Same process.

No. 3.—*Bun Seilisdeir*. Water flag root.

Same process, but without chrome, and to be boiled half-an-hour.

BROWN—No. 1.—*Crotal*. Stone parmelia

Put ply about of crotal and wool in cold water, bring to boil, and boil for two hours. Pour off the water and dry the material, when the exhausted dye stuff may be shaken out of the wool, or the crotal may be exhausted in the same way as above, but an open or loosely woven bag may be used to exhaust the crotal.

No. 2.—*Preas nan dearc le Alm*. Tops of currant bush and alum.

Boil the currant branches for two hours, and when exhausted add the alum and wool, and boil for half-an-hour.

No. 3.—Dark. *Dearcan fraoich le cnomhan domblais*. Blaeberry with gall nuts.

Boil together with wool until the colour develops.

No. 4.—*Duilleasg*. Dulse.

Boil Dulse for two hours, then extract Dulse, and boil wool for one hour.



SPINNING  
(A CUIBHLE SHNÍOMH).

*Face page 60.*





BLUE—No. 1.—*Droman le Alm*. Elder with alum.

Boil together for one-and-a-half or two hours, according to the shade required.

No. 2.—*Dearcan Fraoich le Alm*. Blaeberry with alum.

Boil together until the shade required develops.

No. 3.—*Garbhag nan gleann*. Club moss.

Boil for two hours with Brazil wood.

PURPLE—No. 4.—*Crotal Coinneach*. Cup moss.

Boil wool and dye stuff all together for one-and-a-half or two hours.

PURPLE—No. 5.—*Bar Fraoich*. Tops of heather.

Boil the tops of heather for two hours, remove when exhausted, and add 1 oz. alum for every lb. of wool, and boil for half-an-hour.

PURPLE—No. 6.—*Lus na Fearnaich*. Sundew.

Boil the plant for two hours, then extract the exhausted dye stuff, and boil the wool and liquor according to the shade required.

VIOLET.—*Biolaire*. Wild cress.

Boil wool and dye stuff together for one-and-a-half or two hours.

CRIMSON OR RED—No. 1.—*Corcur*. Cudbear. White crotal.

The cudbear is first dried in the sun, then pulverised and steeped in urine in an airtight vessel for the space of three weeks. It is then boiled with the wool for an hour-and-a-half or two hours, according to the shade required.

No. 2.—*Bun na Ruidh*. Rue root.

Boil the roots for two hours, then put in the wool, and boil until the required shade develops.

No. 3.—*Leanartaich*. Tormentil.

Same process as above.

SCARLET—No. 4.—*Crotal cloich aoil*. Crotal of limestone.  
Same process as above.

GREEN—No. 1.—Dark. *Freamh na craobh uinnsinn*. Ashtree root.  
Boil root for two hours, then remove exhausted dye stuff,  
add a little chrome to the bath along with the wool,  
and boil for half-an-hour. Without the chrome this  
gives a yellow.

GREEN (Bright)—No. 2.—*Cnapan dubh*. Knapweed.  
Boil the whole plant tops, roots, etc., together with the  
wool, using a little alum, till the colour develops.

GREEN—No. 3.—*Bealaidh*. Broom.  
Boil the broom for two to three hours, then extract the  
exhausted dye stuff, and boil the wool for half-an-hour  
to an hour, according to the shade wanted.

GREEN—No. 4.—*Rusg Conuisg*. Whin bark.  
Boil the bark for two hours, take out the exhausted bark,  
and boil the wool for half-an-hour.

GREEN—No. 5.—*Lusan an Fhucadair*. Teasel or Fuller Thistle.  
Same process as above.

GREEN (Dark)—No. 6.—*Fraoch*. Heather.  
Same process as above, but with the addition of a little  
alum.

DARK GREY.—*Bun Seilisdeir*. Root of Yellow Flag.  
Boil root for half-an-hour, then remove the root, add a  
little chrome along with the wool, and boil for half-  
an-hour.

YELLOW—No. 1.—*Roid*. Bog Myrtle.  
Boil the plant for two hours, then remove and boil wool  
till the shade develops.

YELLOW—No. 2.—*Lus chalum chille*. St. John's Wort.  
Same process as preceding.

YELLOW—No. 3.—*Lus na Fearnaich*. Sundew.

Boil sundew and ammonia, then extract the dye stuff, and boil wool for half-an-hour.

YELLOW—*Fraoch*. Common Heather.

Boil the heather for an hour, then remove the heather, and boil the wool for half-an-hour.

YELLOW.—*Bun Rainich*. Bracken root.

Boil for two hours, and after removing dye stuff, add a little chrome and the wool, and boil for half-an-hour.

YELLOW.—*Buadhlan buidhe*. Ragwort.

Boil the whole plant together with the wool, using a little alum.

ORANGE (Dark).—*Preas smeur*. Bramble bush.

Boil wool and dye stuff together till colour develops.

FLESH COLOUR.—*Cairt Sheilich*. Willow bark.

Boil bark for two hours, then extract the bark and boil the wool until the shade is obtained.

MAGENTA.—*Bearnan Bride*. Dandelion.

Boil the plant for two hours, and after removing the dye stuff boil the wool for half-an-hour.

The following is a further list of native vegetable dyes which were used in the olden time :—

CLARET. *Corcur*, a lichen scraped from the rocks and steeped in urine for three months, then taken out and hung in bags to dry. When used, these cakes are reduced to powder, the colour made fast with alum.

BLACK. (1) Common dock root with copperas ; (2) oak bark and acorns with copperas ; (3) *seilisdeir*, iris root with copperas ; (4) *sgilheach*, hawthorn bark with copperas ; (5) *fearna*, alder bark with copperas ; (6) (blue black) *airneag*, common sloe or *grainnseag*, red hawberry.

BLUE. (1) Blaeberry, with alum or copperas ; (2) elder with alum, (3) aillean elecampane.

BROWN. (1) Dark crotal; (2) *duileasg*, dulse ; (3) oak bark ; (4) elderberries, blaeberry with gall nuts.

DRAB OR FAWN. Birch bark.

GREEN. (1) Ripe privet berries with salt ; (2) *conusg*, whin bark ; (3) cowberry ; (4) common broom, *bealaidh* ; (5) heather with alum. The heather must be pulled before flowering, and from a shady place. (6) *seilisdeir*, common iris.

MAJENTA. *Bearnan Bride*, dandelion.

ORANGE. *Buaghallan*, ragweed (stinking Willie) ; (2) barberry root, *preas-deilgneach* ; (3) *Preas smeur*, bramble.

PURPLE. (1) *Lus-na-fearnaich*, sundew ; (3) *lus-nan-dearc*, blaeberry with alum.

RED. (1) *Leanartach*, tormentil ; (2) white crotal ; (3) *rugh*, yellow bedstraw.

CRIMSON. *Corcur*, cudbear white, ground and mixed with liquid ammonia.

SCARLET. (1) Crotal on limestone ; (2) privet berries, ripe, with salt.

VIOLET. (1) *Biolair*, wild cress ; (2) *cairmeal*, bitter vetch ; (3) bilberry with alum.

YELLOW. (1) Appletree, ash and buckthorn ; (2) poplar and elm ; (3) *roid*, bog myrtle ; (4) *lus an fhùcadair*, teasel ; (5) *raineach mhór*, bracken roots ; (6) tops and flowers of heather ; (7) *lus-na-fearnach*, sundew with ammonia.

The process of dyeing is, to wash the thread thoroughly with liquid ammonia, then rinse well in cold water, and put into the pot with the dye, which is kept boiling all the time. The operator raises the thread on a stick at intervals to see if it has taken the correct shade, after which it is washed in cold water ; if blue, the water is mixed with salt.



THE LEIST OR RICH OR SAFFRON SHIRT  
(THE ORIGIN OF THE KILT).

From Major's "Costumes of the Clans of Scotland."

Face page 64.

BLUE. (1) Blaeberry, with alum or copperas ; (2) elder with alum, (3) ailleán elecampane.

BROWN. (1) Dark crotal: (2) *duileasg*, dulse ; (3) oak bark ; (4) elderberries, blaeberry with gall nuts.

DRAB OR FAWN. Birch bark.

GREEN. (1) Ripe privet berries with salt ; (2) *conusg*, whin bark ; (3) cowberry ; (4) common broom, *bealaidh* ; (5) heather with alum. The heather must be pulled before flowering, and from a shady place. (6) *seilisdeir*, common iris.

MAJENTA. *Bearnan Bride*, dandelion.

ORANGE. *Buaghallan*, ragweed (stinking Willie) ; (2) barberry root, *preas-deilgneach* ; (3) *Preas smeur*, bramble.

PURPLE. (1) *Lus-na-fearnaich*, sundew, (3) *lus-nan-dearc*, blaeberry with alum.

RED. (1) *Leanartach*, tormentil ; (2) white crotal ; (3) rough, yellow bedstraw.

CRIMSON. *Corcur*, cudbear white, ground and mixed with liquid ammonia.

SCARLET. (1) Crotal on limestone ; (2) privet berries, ripe, with salt.

VIOLET. (1) *Biolair*, wild cress ; (2) *cairmeal*, bitter vetch ; (3) bilberry with alum.

YELLOW. (1) Appletree, ash and buckthorn ; (2) poplar and elm ; (3) *roid*, bog myrtle ; (4) *lus an fhùcadair*, teasel ; (5) *raineach mhór*, bracken roots ; (6) tops and flowers of heather ; (7) *lus-na-fearnach*, sundew with ammonia.

The process of dyeing is, to wash the thread thoroughly with liquid ammonia, then rinse well in cold water, and put into the pot with the dye, which is kept boiling all the time. The operator raises the thread on a stick at intervals to see if it has taken the correct shade, after which it is washed in cold water ; if blue, the water is mixed with salt



THE LEINE CHROICH, OR SAFFRON SHIRT  
(THE ORIGIN OF THE KILT).

*From M'Ian's "Costumes of the Clans of Scotland."*

*Face page 64.*





## CHAPTER II.

### THE DRESS.

Briogais air na luirgne loma,  
Bonnaid air na maolanaich,  
Feileadh air na daoine tapaidh  
Casag air na slaodairean.

—Gaelic Proverb.

Trousers on the spindle shanks,  
Bonnet on the bald heads,  
A kilt upon the manly lads,  
And cassock on the awkward louts.

THE oldest form of dress which we can find as having been worn in the Highlands was the *léine-chròich*, a saffron shirt so called from its being dyed with lichen. It was worn to the knee and pleated closely all the way down, and frequently very richly ornamented. John Leslie, Bishop of Ross, whose history was published in Rome in 1578, says: "They made also of linen very large shirts, with numerous folds and wide sleeves, which flowed abroad loosely to their knees. These, the rich coloured with saffron, and others smeared with some grease to preserve them longer clean among the toils and exercises of a camp, which they held it of the highest consequence to practice continually. In the manufacture of these, ornament and a certain attention to taste were not altogether neglected, and they joined the different parts of their shirts very neatly with silk thread, chiefly of a green or red colour."

Martin, already quoted, says: "The first habit worn by persons of distinction in the islands was the *leni-cròich*, from the Irish word *leni*, which signifies a shirt, and *cròich*, saffron, because their shirt was dyed with that herb. The ordinary number of ells used to make

this robe was twenty-four ; it was the upper garb, reaching below the knees, and was tied with a belt round the middle ; but the Islanders have laid it aside about a hundred years ago."

Over the *lèine chròich* was worn a woollen mantle of different colours, which was the origin of the plaid, and from the colours of which the tartans developed. Leslie says regarding it : " Their clothing was made for use (being chiefly suited to war) and not for ornament. All, both nobles and common people, wore mantles of one sort (except that the nobles preferred those of several colours). These were long and flowing, but capable of being neatly gathered up at pleasure into folds. I am inclined to believe that they were the same as those to which the ancients gave the name of *brachae*. Wrapped up in these for their only covering, they would sleep comfortably. They had also shaggy rugs, such as the Irish use at the present day, some fitted for a journey, others to be placed on a bed. The rest of their garments consisted of a short woollen jacket, with the sleeves open below for the convenience of throwing their darts, and a covering for the thighs of the simplest kind, more for decency than for show or a defence against cold."

The editor of Leslie's book says in reference to the term *brachae* : " The Latin *braccae* is generally understood to be equivalent to our *breeks*. There are, however, traces of the Latin word being used in a wider sense, to mean a loose flowing garment. Bishop Leslie here applies it to the plaid or tartan, and, as it would seem, on the ground of the variegated colours expressed by the Gaelic *breac*. This is felt even in the use of the Latin word. We find *braccae* described as *pictae* and *virgatae*, coloured and striped. Perhaps the original *braccae* which took the attention of the Romans when they met the Gauls, were striped and parti-coloured, and so gave rise to the name. In Irish (Gaelic) *breacan* is still a plaid. It would seem that the Latin word is borrowed from the Celtic."

The fact mentioned by Leslie of the chiefs or nobles wearing brighter colours than the common people is explained a few years later by

George Buchanan. "They delight in marled clothes, especially that have long stripes of sundry colours; they love chiefly purple and blew. Their predecessors used short mantles or plaids of divers colours, sundry wais divided, and amongst some the same custom is observed to this day, but for the most part they are now browne, most nere to the colour of the hadder, to the effect, when they lie amongst the hadder the bright colour of their plaids shall not bewray them."

The common people, not having so many changes of garments, naturally wore the hunting tartans as being more serviceable, hence the difference mentioned by Leslie, and as a matter of fact some chiefs did wear a special pattern, which was confined to themselves and was brighter in pattern than the clan pattern.

#### THE FÉILDEAG.

The féildeag is known to have been a plain piece of single tartan wound round the loins and reaching to the knee. It was belted at the waist.

#### THE FÉILEADH BEAG.

The kilt was made of eight yards of single tartan, which, being pleated, was fixed round the waist by a belt.

This is the garment over which so much controversy has taken place, and which, as stated in the introduction, was alleged to have been invented by an Englishman in the year 1728.

We think it was Sir Walter Raleigh, who, finding it impossible to verify the truth of an incident that took place under his window, pronounced "all history a romance," and declared "that it was no further worthy of attention than as a record of speculative conjectures." This is a sweeping statement, but none too sweeping as far as concerns a great deal that has been written about the Highlands and Highlanders. The sculptured stones of Scotland give clear and decided evidence of the great antiquity of the dress, and their period may be said to extend from the sixth to the ninth century. There is one at

Dupplin, in Perthshire, Forres, in Morayshire, and Nigg, in Ross-shire, each representing figures in the Highland dress.

Some years ago a sculptured stone was dug up from the ruins of the Roman wall (which was constructed in the year 140), representing three figures dressed exactly in the ancient garb of the Gael. There is also a sculptured slab in the Antiquarian Museum, Edinburgh, which was found at Dull, in Perthshire, some years ago, which represents several figures in the Highland dress. On the tower of St. Clement's Church, in Rodel, Island of Harris, there is a sculpture representing a figure in the Highland dress, and showing the different parts of the dress in detail, the kilt, jacket, bonnet, and hose, with the plaid as distinct from the kilt. The date of the building is sometime in the thirteenth century, and there the figure stands for all those centuries, facing the storm and the blast, as imperishable as its native rocks, giving silent but most conclusive evidence of the age and authenticity of the dress, while generations of scribblers have been writing columns and columns of nonsense about it.

In Kilmuir, Skye, there is a rock bearing a natural representation of the kilt. It is called *Creag an fhéilidh*, or the rock of the kilt, from its marked resemblance to the checkered plaits of the kilt. The name must be coeval with the arrival of the Gael in Skye, for, being a natural representation, it did not get the name from any event or accident.

The following passage is literally translated from the Saga of Magnus Barefoot :

"A. D. 1093. It is said when King Magnus returned from his expedition to the West, that he adopted the costume in use in the Western lands, and likewise many of his followers ; that they went about barelegged, having short tunics (*kyrtlu*) and also upper garments, and so many men called him Bare legged or Magnus Barefoot."

This, we venture to say, is as exact a description of the dress as could be given by a foreigner even at the present day.

On the armorial bearings of the Burnetts of Leys, in Aberdeenshire,



THE KILT ROCK, LOCH STAFFIN, SKYE.

Dupplin, in Perthshire, Forbes, in Morayshire, and Nigg, in Ross-shire, each representing figures in the Highland dress.

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ARMS OF THE BURNETTS OF LEYS, GRANTED 21ST APRIL, 1626.

*From the Spalding Club Transactions.*

*Face page 69*





ARMS OF THE BURNETTS OF LEYS, GRANTED 01 APRIL 1500

(From the Glasgow Club Tradition)

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SUPPORTERS OF THE ARMS OF SKENE OF THAT ILK.

TAKEN FROM A STONE AT SKENE, 1672.

From Nisbet's "Heraldic Plates."

Face page 69

the dexter supporter is a Highlander dressed in doublet, kilt, bonnet sporan, and hose, which are an exact representation of the dress as now worn.

SIR GEORGE MACKENZIE, in his book on heraldry, says that the Burnetts of Leys carry a Highlander in hunting garb as supporter, to show that they were the king's foresters in the north.

The Burnetts of Leys were granted arms on the 1st April 1626, with the blazon, "a Highlander in Hunting garb." There is a very interesting story in connection with them. The members of the family were desirous of having the dexter supporter represented by a Lowlander, but Sir George MacKenzie, who we have no doubt had been responsible for obtaining the Grant of Arms, insisted on their being Highland, as the services were Highland. Sixty years after the Lowland arms were applied for again we know not with what success, but the Highland arms are what stand to this day.

SIR GEORGE MACKENZIE'S book on heraldry was published in 1659. So that in these arms we have an authoritative proof of the existence of the *féileadh beag* over a century before the reputed invention by Rawlinson, and it is further confirmed by Sir George MacKenzie himself sixty-nine years before Rawlinson. It is important to notice that he says, "a Highlander in hunting garb," which distinctly shows that this form of the dress, being lighter than the belted plaid, was worn for hunting and similar occupations, and also that it was a Highland dress.

Then we have the arms of MacKenzie of Coul, in Ross-shire, with dexter supporter, a Highlander in full dress with *féileadh beag* and shoulder plaid. The date of the patent is 1673. The arms would no doubt have been adopted long prior to that time, but that is the date of registration.

The arms of the Skenes give even a more conclusive proof. Sir George MacKenzie says that "the second son of Robertson of Struan





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TAKEN FROM A STONE AT SKENE, 1672

From Nisbet's *Fasti* Scot.

Face page 99



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got the name Skene for killing a wolf in Stocket Forrest by sgian, in the king's presence, which signifies a durk in Irish," and for which they got the arms, as in illustration, matriculation dated 1672.

The blazon of the supporters in the Lyon Register is :

" On the dexter by a Highland man in his proper garb holding a skene with his right hand in a guarding posture, and on the sinister by another in a *servil habit*, his target on his left arm and dorch (quiver) by his side."

" *Servil habit* " shows that the *féileadh beag* was the dress of the ordinary clansman, and used for every-day wear.

In the introduction to Nisbet's heraldic plates, which were drawn in 1696, it says in reference to the arms of Skene :

" Supported on the dexter by a Highland gentleman in his proper garb, holding a skene in his right hand in a guarding posture, and on the sinister by another Highlandman in a *servil habit*, with his target on his left arm and his dorch (quiver) by his side."

This then accounts for the fact that old paintings of Highland gentlemen are invariably in the belted plaid or trews. This form of the dress, requiring double the quantity of cloth, was too expensive and cumbersome for ordinary clansmen for every-day wear, and was only used by them on military campaigns, when it served as uniform by day and blanket by night, and the belted plaid being the full dress, portraits were naturally taken in it as most showy and picturesque.

Sir George MacKenzie, in reference to armorial bearings, says : " The old Barons in Scotland may use supporters. For besides that to be chief was of old, and is still reputed an honour though it be adorned with no mark of nobility. Yet these chiefs have a prescribed right to use supporters, and what warrant is for most rules of Heraldry but an aged custom, and that they have constantly used supporters past all memory of man."

Besides these we have the arms of several other Highland chiefs, which show the *féileadh beag*, and which can be proved to have been

in existence prior to the date of the reputed invention. It matters little whether they were registered with the Lord Lyon or not. When some of them did not consider it of any consequence to have the king's title to their lands, it is not likely they should trouble much with the Lord Lyon. But we think we have quoted enough on that head.

An original portrait of Alasdair MacDonald of Glencoe, in the possession of the writer, shows the subject of the painting in tartan doublet, *féileadh beag*, and shoulder plaid. A photograph of the picture is given on the opposite page. It will be noticed that, with the exception of the doublet and bonnet, there is little difference from the dress of the present day: the garters are worn over the hose, as was the old custom. The doublet is of tartan, cut on the cross. The doublets are also in tartan on the figures of Highlanders at Culloden, painted for the Duke of Cumberland by D. Morier.

Thomas Kirk, of Cookridge, Yorkshire, who made a tour in Scotland in 1677, kept a journal of his wanderings. He must have been a more observant man than any of his contemporaries, for he gives a description of the dress so minutely that there is no mistaking his meaning. Writing from Inverness, he says:

“Here we may note the habit of a Highlander; their doublets are slashed in the sleeves and open on the back; their breeches and stockings are all on a piece, and straight to them (tight) plaid colour, or otherwise a sort of breeches not unlike a petticoat, that reaches not so low by far as their knees, and their stockings are rolled up about the calves of their legs, and tied with a garter, their knee and thigh being naked. On their right side they wear a dagger, about a foot or half a yard long, the back being filed like a saw, and several kinnies (sgians) stuck in the sheath of it; in either pocket a case of iron or brass pistols, a sword about a handful broad and five feet long on the other side, and perhaps a gun on one shoulder and a sack of luggage on the other. Thus accoutred, with a plaid over the left

shoulder and under the right arm, and a cap acock, he struts like a peacock and rather prides in, than disdains, his speckled feet."

This is one of the most minute and intelligent descriptions by a stranger which we have of the dress—the trews, kilt (petticoat), doublet, and shoulder plaid being pictured to us in unmistakable manner.

Writing of the island of St. Kilda in 1697, Martin says: "The men at this day wear a short doublet to their waste; about that (*i.e.*, the waist) a double plat of plad, both ends joined together by the bone of a fulmar. The plad reaches no further than the knee, and is above the haunches girt about with a belt of leather."

Could anything be plainer than that? This was the *féileadh beag* without any doubt. The St. Kilda men were then, as now, cragsmen, and made their living by scaling the cliffs and precipices of their rugged island in search of fulmar and other birds, and it is quite obvious that they could not do so encumbered by sixteen years of double cloth about their bodies, as they would be with the belted plaid.

There is another matter which we may as well mention here. The old *Highland loom, with its hand-driven shuttle, only made cloth twenty-five to thirty inches wide*, consequently, for the belted plaid, two widths had to be sewn together. Is it reasonable to suppose that, employed as they were in those days in a thousand and one occupations requiring lightness and agility, Highlanders would be so foolish as to encumber themselves with such a garment? The thing could only be imagined by a person who knew absolutely nothing of the Highlands of those days, or the nature of the dress.

The quantity of cloth anciently put into a kilt has frequently been a subject of discussion. The following from John MacCodrum, the N. Uist bard, circa 1710, specifies the quantity:—

"Is olc a' chulaidh oidhche bhith an luib na casaig;  
 Cha'n fhaigh mi cas a shineadh, cha'n fhaigh mi cadal;  
 B' fhearr an solas inntinn na deich slatan singilte,  
 Chuirinn anns an fhéile an am eirigh 's a mhaduinn."



ALASDAIR MACDONALD OF GLENCOE,

WHO ESCAPED FROM THE MASSACRE, 1672.

*From the original painting.*

*Face page 72.*

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B' fhearr an solas inntinn na deich slatan singilte,  
Chuirinn ann an fhéile an am eirigh 's a mhadaunn."





ALASDAIR MACDONALD OF GLENCOE,

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*From the original painting.*

*Face page 72.*





" 'Tis a bad night's shelter, the fold of the cassock ;  
 I can't stretch my legs, nor get sleep ;  
 Better solace to my mind the ten single yards  
 I'd put into the kilt, when rising in the morning."

It is surely too great a strain upon our credulity to ask us to believe that a Highlander should take his sixteen years of cloth, cut it in two and stitch the two pieces together in order to make it double width, and pleat it into the belted plaid, and then, when he wanted a lighter garment, have to wait till an Englishman came round to teach him how to undo his stitching and pleat his material singly into the kilt !

Martin says : " The plad is tied round the middle with a leather belt, it is pleated from the waist to the knee very nicely. This dress for foot men is found much easier and lighter than breeches or trewis."

This, then, must be the *féileadh beag*, for the belted plaid, with its sixteen years of cloth, could not be " lighter than *trewis*." It will also be noticed that Martin, who was a native writer, says : " It is pleated from the *waist to the knee*," not to the middle of the thigh, as maintained by other writers who had little idea of the dress or what they were writing about, and were consequently prone to exaggerate and caricature.

In Defoe's " Life of Mr. Duncan Campbell," printed in London in 1720, there is a *frontispiece* representing the subject of the work, dressed in an unmistakable *féileadh beag* or kilt, with the following note referring to it :—" Our young boy, now between six and seven, delighted in wearing a little bonnet and plaid, thinking it looked very manly in his countrymen. His father indulged him in that dress, which is truly antique and heroic." This is one of the nicest representations of the dress we have seen, the kilt, bonnet, hose, and everything so clear and distinct that it would pass muster at the present day.

For many years there was a deadly feud between the MacKenzies and the MacDonalds of Glengarry, during which time they constantly

raided each other's districts and committed the usual ravages of war. In the year 1602 the MacDonalds, during MacKenzie's absence in Mull, made a raid into Kintail. The inhabitants, being taken unawares, took to the hills and left their country to the tender mercies of the enemy, who burnt the houses and carried away the cattle, and thereupon proceeded to the Castle of Strome on Loch Carron, then belonging to Glengarry. The MacDonalds carried with them as prisoner Duncan MacIain, *Mac Ille Chaluim*, of Killellan on Loch Long. When MacKenzie returned, the Kintail men immediately prepared to make reprisals, collected their forces and proceeded to Loch Carron and laid siege to the castle. The defence was, however, so stubborn that, though the siege was conducted with the greatest determination, they could make no impression. MacKenzie therefore determined to raise the siege, and had actually begun to pack up and to disband his forces, when an unfortunate event took place, which sealed the fate of the brave little garrison. On the night before MacKenzie had decided to leave, the women in the castle were engaged under cover of darkness in carrying in water, the well in the castle having run dry. In the apartment in which the water barrels stood were also the barrels of powder for the defence of the castle, and in the darkness, the water was poured into the powder barrels by mistake, rendering the whole stock useless. This accident caused great consternation among the garrison. The captive, Duncan MacIain *Mac Ille Chaluim*, mentioned as having been apprehended at Killellan, had been, it seems, given the liberty of the castle on parole; but learning that the powder was destroyed and noticing that his countrymen were abandoning the siege, he took the opportunity of the garrison being at breakfast, and nobody on the wall but a sentinel, of throwing his plaid over the sentinel's head and then leaping from the wall on to a dunghill below and making his escape to the Kintail camp. The news of the destruction of the powder encouraged the Kintail men to continue the siege with vigour, and the brave little garrison were forced to capitulate on honourable terms. MacKenzie, thereupon,



FROM DEFOE'S "LIFE OF DUNCAN CAMPBELL,"

(SECOND EDITION, 1720).

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blew up the castle, and it has been a ruin ever since. The Kintail man in question, being dressed in the *féileadh beag* and shoulder plaid, easily divested himself of his plaid and wrapped it in a moment over the head of the sentinel, which could not have been done with any other garment.

In Burt's "Letters," afterwards referred to, the following occurs in Letter IV. "One part of his plaid is wrapt round his body, and the rest is thrown over his left shoulder, and every now and then he turns himself about, either to adjust his mantle when blown off by the wind, or fallen by his stooping." This, without any doubt, is the kilt and shoulder plaid, for the belted plaid had to be pinned on to the shoulder, or it would not stay up at all.

Extract from the life of Sergeant Donald MacLeod, a native of Skye, born at Uilinish in 1688, served some years in the Royal Scots, took part in the wars in Flanders under the Duke of Marlborough. When the Black Watch was raised he joined the Fraser Company, and took part in the Battle of Falkirk in 1746; distinguished himself at the Battle of Fontenoy; served in America during the French War; and performed feats of valour at the Battle of Quebec, where he was wounded, was invalided home, and had the melancholy honour of being one of the party sent in charge of the remains of General Wolfe. In 1759 he was admitted an out-pensioner of Chelsea Hospital. At the age of 73 he offered himself as a Volunteer, and served under the Marquis of Granby in Germany in 1761. He was reputed the best swordsman in the British Army, engaged in single combat with renowned swordsmen of all nationalities, and in every instance came off with flying colours. His life was written to his own narration by an officer in Chelsea Hospital, when in his 103rd year. He was then hale and hearty, and his biographer says, "that though he had learned to read and write, that his fingers were now stiff with rheumatism, and that he would prefer to walk a hundred miles than to write a letter."

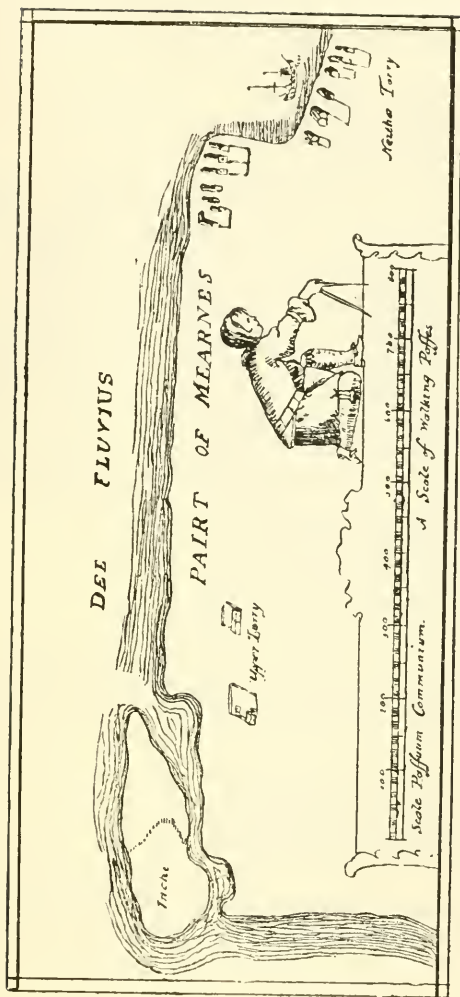
The book was published in London in 1791 by D. & D. Stuart.

Referring to the clothes he wore when a boy at home, he says : " They were clothed with a *woollen shirt, a kilt or short petticoat*, and a short coat, or rather waist-coat, reaching down and buttoning at the wrist. No hats nor bonnets, no stockings nor yet shoes, either in summer or winter, in sunshine, rain, frost, or snow. . . . At the age of nine he was apprenticed to Walter & John MacPherson, Masons at Inverness. The first year of his apprenticeship was during the terrible famine of 1698. Donald's employers were kind enough to him, but the famine was so terrible that he made up his mind to go further afield to satisfy the pangs of hunger. It was on Christmas, 1699, that Donald left Inverness with his indenture, which he contrived to get, in his pocket, and one linen shirt ; his brogues and stockings soon gave out, and he had to endure the frost and snow of the rugged paths. . . . Though he frequently met with repulses when he asked for food, he was never refused a night's shelter when he asked for it. " Wae is me," people would say, " he is a comely boy ; his coat and *kilt are of a finer plaid* than usual ; he is surely some gentleman's son.' " . . . After many adventures he duly arrived in Perth, where he was fortunate in falling in with sympathetic Highland people, and got employment with one of them. Of his employer, he says : " The good old gentlewoman, Mr. MacDonald's mother, at her son's request, furnished his little man with stockings and shirts. He also equipped him with a new coat and bonnet ; he might have had breeches, too, according to the Lowland fashion, but he *preferred his philibeg*, and his master indulged him in his choice."

Donald MacLeod's testimony is particularly valuable. He was a most intelligent man, a cadet of a respectable Skye family. His memory went back to *nearly forty years before the alleged Rawlinson invention*. He gives a most distinct description of the *féileadh-beag*, which he clearly mentions three times ; in fact, the description of one who knew what he was talking about.

In many of the poems and songs of the Jacobite Rising of 1715 the kilt is referred to as the *philabeg*, which many mistake for the sporan.





# MAP OF ABERDEEN.

From Gordon of Rothiemay's Map of the City of Aberdeen, 1661.

The figure represents a Highlander dressed in the kilt, jacket, and hose, almost as worn at the present day.

" But had you seen the *philabegs*  
 And skrying tartan trews, man,  
 When in the teeth they dar'd the Whigs  
 And Covenant true Blues, man."

In " Moladh na Frith," by Alasdair MacDhonnachaidh Ruaidh, forester to Lochiel in the middle of the seventeenth century, we read :

" 'S taitneach leam féin trusgan an t-sléibh  
 Peiteag o bhian an ruadh bhuic shlim,  
 'S am breacan 's an tric a rinn mi fos  
 Mo leaba chlùmhach air monadh nan damh.  
 " An cuaran buidh a gheàrr mi thall  
 O lurgan cois, gu molach tiugh ;  
 Air taobh Loch Arkaig, gu grianach blàth  
 An t-àit 's an d' rinn mi ìomadh lot."

" Pleasant to me are the garments of the hill,  
 The vest of the slim, smooth roe,  
 The plaid in which I often couched,  
 My downy bed upon the hill of stags ;  
 The yellow, tough and hairy sandals  
 Which I cut from the leg of the deer,  
 On the warm and sunny side of Loch Arkaig,  
 The place where I made many wounds."

In the song " The White Cockade," composed by a Buchan lady on her betrothed joining in the rising under the Earl of Mar in 1715, the following occurs :

" Oh leeze me on the philabeg,  
 The hairy hough and gartered leg ;  
 But aye the thing that tak's my e'e  
 Is the White Cockade above the bree."

The following from Lachlunn Mac Thearlaich (MacKinnon), the Skye bard who lived in the middle of the seventeenth century, is very clear:



FOUR HIGHLANDERS.

From a collection of illustrated broadsides (in the British Museum, and copied from Campbell's *West Highland Tales*), printed in Germany during the thirty years' war, and representing MacKay's regiment of Highlanders in the service of Gustavus Adolphus. The two outer figures are dressed in the féileadh-beag and shoulder-plaid, the second from the left in trews, the other in the belted-plaid. Surrounding the print are the following in German :—The 800 foreigners who arrived in Stettin go about in such garments. They are a strong and hardy race, and subsist on very little food ; when they have no bread they will eat roots ; and in an emergency they can go over 20 German miles (70 English miles) in a day. They carry muskets, bows and arrows, and long knives. The regiment was raised in 1726, and arrived in Stettin during that year.

“ Bu chuimir glan do chalpannan,  
 Fo shliasaid dhealbhach thruim,  
 'S math thigeadh breacan cuachach ort  
 Mu'n cuairt an fhéile chruinn;  
 'S ro mhath a thigeadh claidheamh dhuit  
 Sgiath laghach nam ball griunn.  
 Cha robh cron am fradharc ort  
 'Thaobh t-aghaidh 's cùl do chinn.”

Shapely was your rounded calf  
 Down from your handsome burly thighs,  
 Well the circling plaid did suit you  
 Around the pleated rounded kilt;  
 Most fitting was the sword to you,  
 With the gracefully bossed shield,  
 Faultless was your stalwart figure  
 As far as eye could see.

Another song composed at the same time, “ Though Geordie reigns in Jamie's Stead,” had this stanza :—

“ He wears a broadsword by his side,  
 And weel he kens to draw that,  
 The target and the Highland plaid,  
 The shoulder belt and a' that.  
 A bonnet bound with ribbons blue,  
 A White Cockade and a' that.  
 The tartan hose and philabeg,  
 Which mak's me blythe for a' that.”

It is interesting here to refer to the dress for boys in the olden time : a kilt and doublet all in one, and the latter part buttoning behind.

It is told of Robert Donn MacKay, the Reay country bard, that when he was three years of age the local tailor had fitted him with such a dress. Next morning the child was anxious to exhibit it, but his mother and the domestics were engaged out of doors, and he found himself defeated in every attempt to button it on. He took the alternative of sallying forth naked, and was scolded by his mother. Robert's defence was in a verse, reproaching the tailor for the trick he had played him in placing the buttons beyond his reach :

“ ‘S maith dhòmhsa bhi ’n diugh gun aodach,  
 Le slaodaireachd Mhurchaidh ’ic Nèill,  
 Mo bhroilleach chur air mo chùlaobh,  
 ‘S nach ’eil a dhùnadh agam fhéin.”

“Nay, blame me not ; the tailor blame,  
 A blundering man was he,  
 Who placed my buttons behind my back  
 Where I had no eyes to see.”—*Translation by Professor Blackie.*

This would have taken place in the year 1717, as Robert was born in 1714, a date which gives to the style of dress a respectable antiquity.

Writing of his childhood days in Kildonan in 1794, Rev. Alex. Sage gives an interesting description of the dress of young people at that time, which does not seem to have much changed since Rob Donn’s days. He says :—“ Both my sisters were dressed in tartan gowns of home manufacture. Their hair was braided on the forehead and saturated with pomatum, and they were made to look, upon the whole, just like two young damsels from a Highland nursery, making their first appearance in public life. My brother and I were clothed in the same identical tartan, but of a make and habit suitable to our age and sex. This was a kilt, after the most approved fashion, surmounted with a jacket fitted tight to the body, and to which the kilt was affixed by a tailor’s seam. The jacket and kilt, open in front, were shut in upon our persons with yellow buttons. . . . We were furnished with white worsted stockings tied below the knee with red garters, of which ‘ Malvolio ’ himself would have approved. Our feet were inserted into Highland brogues, while our heads were combed and powdered with flour as a substitute for the hair powder which was the distinguishing mark of all the swells of that fashionable age.”

Strange the slowness with which fashions changed in those days. The writer remembers being clothed in the self-same style, minus the powder, in 1854.

We shall now proceed to give some further quotations from writers who have referred to the dress. It will be noticed that the descriptions many of them give are very vague and indistinct; but when we think of the difficulty under which they laboured in not knowing the language of the country, their accounts compare favourably with the nonsense written by some recent visitors to the Highlands, who had the advantage of being able to converse in English with almost every person they met. Need we wonder that many of those old writers, who in a day's travel would meet few who could converse with them (and in all likelihood, some of those who could, would take the "loan of them"), should give unsatisfactory accounts of what they little understood.

The following is from a "History of Scots Affairs," by James Gordon, 1637 to 1641 (Spalding Club Vol. III.):

"In the sharp winter weather the Highland men wear close trowzes which cover the thighs, legs, and feet. To fence their feet they put on rullions or tan leather shoes. Above their shirt they have a single coat, reaching no farther than the navel. Their uppermost garment is a loose cloke of several ells striped and party coloured, which they gird breadth-wise with a leathern belt, so as it scarce covers the knees, and that for the above mentioned reason that it may be no lett to them when on a journey or doing any work. Far the greatest part of the plaid covers the uppermost part of the body.\* Sometimes it is all folded round the body about the region of the belt, for disengaging and leaving the hands free;† sometimes it is wrapped round all that is above the flank.‡ The trowzes are for winter use: at other times they content themselves with short hose, which scarce reach to the knees. When they compose themselves to rest and sleep, they loose the belt and roll themselves in the plaid, lying down on the bare ground, or putting heather under them nicely set together after their manner, or for want of that they use a little straw or hay."

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\* The breacan féile. † The féileadh beag. ‡ Shoulder plaid

The historian, John Major, who wrote in 1512, notices the Highland dress as follows :—

“ From the middle of the thigh to the foot they have no covering for the leg, clothing themselves with a mantle instead of an upper garment, and a shirt dyed with saffron. They always carry a bow and arrows and a very broad sword, with a small halbert, a large dagger sharpened on one side only, but very sharp, under the belt. In time of war they cover their whole body with a shirt of mail of iron rings and fight in that. The common people of the Highland Scots rush into battle having their bodies clothed with a linen garment manifoldly sewed and painted or daubed with pitch, with a covering of deerskin.”

The following passage, showing how the Highlanders came to be denominated *Redshanks*, is extracted from the curious letter of John Elder, a Highland priest, to King Henry VIII., anno. 1543. The letter itself has been printed at full length in the *Collectanea de Rebus Albanicis*, vol. i., pp. 23 to 32 :

“ Moreover, wherfor they call us in Scotland Reddshankes, and in your Graces dominion of England, roghe footide Scottis, Pleas it your Majestie to understande, that we of all people can tollerat, suffir, and away best with colde, for boithe somer and wyntir, (excepte whene the froest is most vehemonte), goynge alwaies bair leggid and bair footide, our delite and pleasure is not onely in huntynge of redd deir, wolves, foxes, and graies, whereof we abounde, and have greate plentie, but also in rynninge, leapinge, swymmynge, shootynge, and thrawinge of dartis : therfor, in so moche as we use and delite so to go alwaies, the tendir delicatt gentillmen of Scotland call us Redshankes. And agayne in wynter, whene the froest is mooste vehement (as I have saide) which we can not suffir bair footide, so weill as suow, whiche can never hurt us whene it cummes to our girdills, we go a huntynge, and after that we have slayne redd deir, we flaye of the skyne, bey and bey, and settinge of our bair foote on the insyde thereof, for neide of cunnyge shoemakers, by your Graces pardon, we play the sutters ; compasinge



and measuringe so moche thereof, as shall retche up to our ancklers pryckynge the uppier part thereof also with holis, that the water may repass when it entres, and stretchide up with a stronge thwange of the same, meitand above our saide ancklers, so, and pleas your noble Grace, we make our shoois : Therfor, we usinge such maner of shoois, the roghe hairie syde outward, in your Graces dominion of England, we be callit roghe footide Scottis ; which manner of schoois (and pleas your Higlines) in Latyn be callit perones, wherof the poet Virgill makis mencioniun, saying, That the olde auncient Latyns in tyme of wars uside suche maner of schoos. And althoughe a greate sorte of us Reddshankes go after this maner in our countrethe, yeit never the les, and pleas your Grace, whene we come to the courte (the Kinges grace our greate master being alyve) waitinge on our Lordes and maisters, who also, for velvetis and silkis be right well araide, we have as good garmentis as some of our fellowis whiche gyve attendance in the court every daye."

Lindsay of Pitcottie, who wrote his history about the year 1573, says of the Highland dress :

"The other pairts (of Scotland) northerne ar full of montaines, and very rud and homlie kynd of people doeth inhabite, which is called the Reidschankis or Wyld Scottis. They be cloathed with ane mantle, with ane shirt saffroned after the Irisch manner, going bair legged to the knee. Thair weapones ar bowis and dartes, with ane verie broad sword and ane dagger scharp onlie at the on syde."

An Act of Parliament anno 1574, under the Regency of the Earl of Morton, directing a general *weaponshawing* throughout Scotland, makes a distinction between the arms of the lesser gentlemen and yeomen in the Lowlands and those in the Highlands as under :—

*Lowland Arms*.—Brigantinis, jakkis, steilbonettis, slevis of plate or mailye, swerdis, pikkis, or speris of sex elnis lang, culveringis, halbertis or tua handit swerdis.

*Highland Arms*.—Habirschonis, steilbonettis, hektonis, swerdis, bowis and dorlochis or culveringis."



In 1594, when Red Hugh O'Donnell, lord of Tirconall in Ulster, was in rebellion against Queen Elizabeth, he was assisted by a body of auxiliaries from the Hebrides. These warriors are described by Peregrine O'Clery in the following terms :

" These (auxiliaries from the Isles) were afterwards mixed with the Irish militia, with the diversity of their arms, their armour, their mode, manners and speech. The outward clothing they wore was a mottled garment with numerous colours, hanging in folds to the calf of the leg, with a girdle round the loins over the garment. Some of them with horn-hafted swords, large and military, over their shoulders. A man when he had to strike with them was obliged to apply both his hands to the haft. Others with bows, well polished, strong, and serviceable, with long twanging hempen strings, and sharp pointed arrows that whizzed in their flight."

Camden in his *Britannia*, first published in 1607, gives the following description of the Highland dress and armour :

"They are clothed after the Irish fashion, in striped mantles, with their hair thick and long. In war they wear an iron head-piece and a coat of mail woven with iron rings ; and they use bows and barbed arrows and broad swords.

John Taylor, " the King's Majestie's Water Poet," made an excursion to Scotland in the year 1618, of which he published an amusing narrative under the title of " The Pennylesse Pilgrimage." He describes the dress of the Highlanders in the following account which he gives of his visit of Braemar for the purpose of paying his respects to the Earl of Mar and Sir William Moray of Abercairney (Taylor's Works, London, 1633, folio) :

" Thus, with extreine travell, ascending and descending, mounting and alighting, I came at night to the place where I would be, in the Brae of Marr, which is a large country, all composed of such mountains, that Shooter's Hill, or Malvernes Hills, are but mole-hills in comparison, or like a liver or a gizzard under a capon's wing, in respect to the altitude of their tops or perpendicularitie of their bottomes. There

I saw Mount Benawue with a furr'd mist upon his snowy head instead of a night-cap ; for you must understand that the oldest man alive never saw but the snow was on the top of divers of those hills (both in summer as well as in winter). There did I find the truly noble and Right Honourable Lords John Erskine, Earle of Marr, James Stuart, Earle of Murray, George Gordon, Earle of Engye, sonne and heire to the Marquise of Huntley, James Erskin, Earle of Bughan, and John Lord Erskin, sonne and heire to the Earle of Marr, with their Countesses, with my much honoured, and my best assured and approved friend, Sir William Murray, Knight, of Abercarny, and hundred of others, knights, esquires, and their followers ; all and every man in general in one habit, as if Licurgus had been there and made lawes of equality. For once in the yeere, which is the whole moneth of August, and sometimes part of September. many of the nobility and gentry of the kingdome (for their pleasure) doe come into these Highland countries to hunt, where they doe conforme themselves to the habite of the Highland men, who, for the moste part, speake nothing but Irish ; and in former time were those people which were called *red-shanks*. Their habite is shooes with but one sole apiece ; stockings (which they call short hose) made of a warme stuff of divers colours which they call tartane. As for breeches, many of them, nor their forefathers, never wore any, but a jerkin of the same stuffe that their hose is of, their garters being bands or wreathes of hay or straw, with a plaed about their shoulders, which is a mantle of divers colours, much finer and lighter stuffe than their hose, with blue flat caps on their heads, a handkerchiefe knit with two knots about their necks ; and thus are they attyred. Now, their weapons are long bowes and forked arrowes, swords and targets, harquebusses, muskets, durks, and Loquhabor-axes. With these arms I found many of them armed for the hunting. As for their attire, any man of what degree soever that comes amongst them must not disdaine to weare it ; for if they doe, then they will disdaine to hunt, or willingly bring in their dogges ; but if men be kind unto them, and be in their habite, then are they

conquered with kindnesse, and sport will be plentiful. This was the reason that I found so many noblemen and gentlemen in those shapes. But to proceed to the hunting.

“My good Lord of Marr having put me into that shape, I rode with him from his house, where I saw the ruines of an old castle, called the castle of Kindroghit. It was built by King Malcolm Canmore (for a hunting house), who raigned in Scotland when Edward the Confessor, Harrold, and Norman William raigned in England. I speak of it, because it was the last house I saw in those parts ; for I was the space of twelve dayes after, before I saw either house, corne-field, or habitation for any creature, but deere, wild horses, wolves, and such like creatures, which made me doubt that I should never have seene a house againe.”

Defoe, in his “Memoirs of a Cavalier,” written about 1721, and obviously composed from authentic material, thus describes the Highland part of the Scottish army which invaded England in 1639, at the commencement of the great civil war. This cavalier having paid a visit to the Scottish camp to satisfy his curiosity, proceeds (edit. 1809, p. 201) :

“I confess the soldiers made a very uncouth figure, especially the Highlanders ; the oddness and barbarity of their garb and arms seemed to have something in it remarkable. They were generally tall, swinging fellows ; their swords were extravagantly and I think insignificantly broad, and they carried great wooden targets, large enough to cover the upper part of their bodies. Their dress was as antique as the rest ; a cap on their heads, called by them a bonnet, long hanging sleeves behind, and their doublet, breeches, and stockings of a stuff they call plaid, stripped across, red and yellow, with short cloaks of the same. These fellows looked, when drawn out, like a regiment of Merry-Andrews ready for Bartholomew fair. There were three or four thousand of these in the Scots army, armed only with swords and targets ; and in their belts some of them had a pistol, but no musquets at that time among them.”

In the beginning of 1678, a body of Highlanders, "the Highland Host," as it was called, numbering about 10,000 men, were brought from their native mountains and quartered upon the western counties, for the purpose of suppressing the field meetings and conventicles of the Presbyterians. But their irregular and disorderly conduct soon made it necessary for Government to disband them; and therefore we need the less wonder that they should on this occasion be represented in satirical colours. The following is an extract from a letter (Wodrow MSS., Advocates' Library, 4to, vol. xcix., No. 29), dated February 1st, 1678, and evidently written by an eye-witness. The entire letter will be found in *Blackwood's Magazine*, April 1817, p. 68 :

"We are now quartered in and about this town (Ayr ?), the Highlanders only in free quarters. It would be truly a pleasant sight, were it at an ordinary weaponshaw, to see this Highland crew. You know the fashion of their wild apparel; not one of them hath breeches, yet hose and shoes are their greatest need and most clever prey, and they spare not to take them everywhere. In so much that the committee here and the Counsel with you (as it is said) have ordered some thousand pairs of shoes to be made to stand this great spoil. As for their arms and other militarie accoutrements, it is not possible for me to describe them in writing; here you may see head-pieces and steel-bonnets raised like pyramids, and such as a man would affirme they had only found in chamber-boxes; targets and shields of the most odde and antique forme, and powder-horns, hung in strings, garnished with beaten nails and burnished brass. And truly I doubt not but a man curious in our antiquities might in this host find explications of the strange pieces of armour mentioned in our old lawes, such as bosnet, iron hat, gorget pesane, wambrassers and reerbrassers, pannels, leg splents, and the like, above what any occasion in the Lowlands would have afforded for several hundred of yeers. Among the ensignes also, besides other singularities, the Glencow men were very remarkable, who had for their ensigne a faire bush of heath,

William Cleland, lieutenant-colonel of the Earl of Angus' Regiment, who was killed while gallantly defending his post at Dunkeld against a party of Highlanders, soon after the Revolution, wrote a satirical poem upon the expedition of the Highland Host in 1678, from which the following extracts are taken ("Collection of Poems," &c., 12mo, 1697, p. 12) :

Their head, their neck, their legs and thighs,  
 Are influenced by the skies,  
 Without a clout to interrupt them,  
 They need not strip them when they whip them ;  
 Nor loose their doublet when they're hanged,  
 If they be miss'd its sure they're wranged.

M

How in such stormes they came so farr ;  
 The reason is, they're smear'd with tar,  
 Which doth defend them heel and neck,  
 Just as it doth their sheep protect ;  
 But least ye doubt that this is true,  
 They're just the colour of tar'd wool."

William Sacheverell, Governor of the Isle of Man, who was employed in 1688 in the attempt to recover the stores of the Florida, one of the great vessels of the Spanish Armada (which was blown up and sunk in the harbour of Tobermory, in Mull, exactly a hundred years before), made in that year a journey through the Isle of Mull, and thence to Icolmkill. In 1702 he published, in London, an account of this excursion, along with an account of the Isle of Man. At page 129 of this volume, he thus describes the dress, armour, and general appearance of the Highlanders as he saw them :

" During my stay, I generally observed the men to be large-bodied, stout, subtle, active, patient of cold and hunger. There appeared in all their actions a certain generous air of freedom, and contempt of those trifles, luxury and ambition, which we so servilely creep after. They bound their appetites by their necessities, and their happiness consists, not in having much, but in coveting little. The women seem to have the same sentiments with the men ; though their habits\* were mean, and they had not our sort of breeding, yet in many of them there was a natural beauty and graceful modesty, which never fails of attracting. The usual outward habit of both sexes is the pladd ; the women's much finer, the colours more lively, and the squares larger than the men's, and put me in mind of the ancient Picts. This serves them for a veil, and covers both head and body. The men wear theirs after another fashion, especially when designed for ornament ; it is loose and flowing, like the mantles our painters give their heroes. Their thighs are bare, with brawny muscles. Nature has drawn all her stroakes bold and masterly ; *what is covered*

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\* Dress.

*is only adapted to necessity.* A thin brogue on the foot, a short buskin of various colours on the legg, tied above the calf with a striped pair of garters. What should be concealed is hid with a large shot-pouch, on each side of which hangs a pistol and a dagger, as if they found it necessary to keep those parts well guarded. A round target on their backs, a blew bonnet on their heads, in one hand a broadsword and a musquet in the other. Perhaps no nation goes better armed; and I assure you they will handle them with bravery and dexterity, especially the sword and target, as our veterane regiments found to their cost at Gillecranke.

From Thurloe's "State Papers," Vol. V., p. 645 :—"Many of the Scottish Highlanders are come to Bruges in their right native Highland apparel, which is no small subject of admiration to the people of Bruges."—From letter of Mr. J. Butler, dated, Flushing, December 2nd, 1656.

The Rev. James Brome, in his travels over England, Scotland, and Wales, published at London in 1700, 8vo, gives (p. 183) the following description of the Highland dress and armour, which, although partly translated from Buchanan, has yet in it something original :

"The Highlanders who inhabit the west part of the country, in their language, habit, and manners, agree much with the customs of the wild Irish, and their chief city is Elgin, in the county of Murray, seated upon the water of Lossy, formerly the Bishop of Murray's seat, with a church sumptuously built, but now gone into decay. They go habited in mantles striped or streaked with divers colours about their shoulders, which they call pladden, with a coat girt close to their bodies, and commonly are naked upon their legs, but wear sandals upon the soles of their feet, and their women go clad much after the same fashion. They get their living mostly by hunting, fishing, and fowling; and when they go to war, the armour wherewith they cover their bodies is a morion or bonnet of iron, and an habergeon which comes down almost to their very heels; their weapons against their enemies are bows and arrows, and they are generally reputed good



marksmen upon all occasions. Their arrows for the most part are barbed and crooked, which once entered within the body, cannot well be drawn out again unless the wound be made wider. Some of them fight with broadsword and axes."

To further quote from Martin :

"Many of the people wear trowis ; some have them very fine woven, like stockings of those made of cloth ; some are coloured, and others striped ; the latter are as well shaped as the former, lying close to the body from the middle downwards, and tied round with a belt above the haunches. There is a square piece of cloth which liangs down before. The measure for shaping the trowis is a stick of wood whose length is a cubit, and that divided into the length of a finger and half a finger, so that it requires more skill to make it than the ordinary habit.

THE following is from the *Celtic Review* for April, 1914, in an article on "The *Féileadh-beag* in the Seventeenth Century," by J. Reoch :—

"In the *Journal of John Aston*, which relates his experience as a 'privy chamber-man extraordinary' to Charles I., when the king was with the English army during the campaign of 1639, known as the 'First Bishops' War,' there occurs a graphic description of the Highlanders attached to the opposing Scots army. Aston, whose journal shows him to have been a cultured and intelligent gentleman, of an observant disposition, visited in person the encampment of the Scots on Dunse Law, so that his testimony is that of an eye-witness. The following is the passage referred to (I quote it in full, as it is of great interest and not at all well known) " :—

"Most guessed them [the Scots army] to bee about 10 or 12,000 at the most, accounting the highlanders, whose fantastique habitt caused much gazing by such as have not seene them heretofore. They were all or most part of them well timbered [well-made] men, tall and active, apparrelled in blew woollen wascotts and blew bonnetts. A paire of bases of plad, and stockings of the same,



and a paire of pumpes on their feete : a mantle of plad cast over the left shoulder, and under the right arm, a pocquett before for their knapsack, and a pair of durgs [dirks : or possibly intended for *dags*, *i.e.* pistols] on either side the pocquet. They are left to their owne election for their weapons ; some carry onely a sword and targe, others musquetts, and the greater part bow and arrowes, with a quiver to hould about 6 shafts, made of the maine of a goat or colt, with the haire hanging on, and fastned by some belt or such like, soe as it appeares allmost a taile to them. These were about 1000, and had bagg-pipes (for the most part) for their warlick instruments. The Laird Buchannan was their leader. Their ensigues had strange devices and strange words, in a language unknowne to mee, whether their owne or not I know not."

Mr. Reoch says : " This passage is especially interesting in that it contains, so far as I know, the earliest distinct reference to the wearing of the kilt and shoulder plaid as separate garments, as distinguished from the belted plaid.

" The words ' a paire of bases of plad and stockings of the same . . . a mantle of plad cast over the left shoulder and under the right arm,' clearly point to this.

" The word *bases* signified a plaited skirt, reaching from the waist to the knee, appended to the doublet or secured to the girdle. It was sometimes worn over armour, and the expression ' a pair of bases,' occurs in this sense in Shakespeare's *Pericles*, ii. i. It is evident that Aston uses the term to describe the *Féileadh-beag*, and there could scarcely be clearer evidence of the incorrectness of the story that the kilt as a separate garment was the invention of two Englishmen, viz., Rawlinson, the manager of an ironfoundry at Invergarry, and Parkinson, an army tailor, about the year 1728.

" This story, which did not appear in print until 1785, has obtained wide currency and, in spite of its inherent improbability, it reappears time after time, although the mere fact that it never saw the light of day until half a century after the supposed inventors were said

to have manifested their 'stroke of genius,' as it has been described, is surely sufficient to bring it under suspicion."

The following is the description of the Highland dress given by Captain Burt, an English officer of engineers, employed under Marshal Wade on the military roads through the Highlands, begun in the year 1726. It is taken from his amusing work, "Letters from a Gentleman in the North of Scotland" (2nd edition, *London*, 1759), to which such frequent reference has been made in the works of Sir Walter Scott :

"The Highland dress consists of a bonnet made of thrums without a brim, a short coat, a waistcoat, longer by five or six inches, short stockings and brogues, or pumps, without heels. By the way, they cut holes in their brogues though new made, to let out the water when they have far to go, and rivers to pass ; thus they do to prevent their feet from galling.

"Few besides gentlemen wear the trowze, that is the breeches and stockings all of one piece and drawn on together ; over this habit they wear a plaid, which is usually three yards long and two breadths wide, and the whole garb is made of chequered tartan or plaiding ; this, with the sword and pistol, is called a full dress, and to a well-proportioned man, with any tolerable air, it makes an agreeable figure ; but this you have seen in London, and it is chiefly their mode of dressing when they are in the Lowlands, or when they make a neighbouring visit, or go anywhere on horseback ; but those among them who travel on foot, and have not attendants to carry them over the waters, vary it into the quelt, which is a manner I am about to describe.

"The commoner habit of the ordinary Highlanders is far from being acceptable to the eye ; with them a small part of the plaid, which is not so large as the former, is set in folds and girt round the waist to make of it a short petticoat that reaches halfway down the thigh, and the rest is brought over the shoulder, and then fastened before below the neck, often with a fork and sometimes with a bodkin or

sharpened piece of stick, so that they make pretty near the appearance of the people in London, when they bring their gowns over their heads to shelter them from the rain. In this way of wearing the plaid, they have nothing else to cover them, and are often barefoot, but some I have seen shod with a kind of pumps made out of a raw cow hide with the hair turned outward, which being ill made, the wearer's foot looked something like a roughfooted hen or pigeon. These are called quarrants, and are not only offensive to the sight, but intolerable to the smell of those who are near them. The stocking rises no higher than the thick of the calf, and from the middle of the thigh to the middle of the leg is a naked space, which, being exposed to all weathers, becomes tanned and freckled."—(Vol. ii., p. 183.)

"The plaid is the undress of the ladies at Inverness, and to a genteel woman who adjusts it with a good air, is a becoming veil. But as I am pretty sure you never saw one of them in England, I shall employ a few words to describe it to you. It is made of silk or fine worsted, chequered with various lively colours, two breadths wide, and three yards in length ; it is brought over the head, and may hide or discover the face according to the wearer's fancy or occasion ; it reaches to the waist behind ; one corner falls as low as the ankle on one side ; and the other part in folds hangs down from the opposite arm."—(Vol. i., p. 100.)

"The ordinary girls wear nothing upon their heads until they are married or get a child, except sometimes a fillet of red or blue coarse cloth, of which they are very proud ; but often their hair hangs down over the forehead, like that of a wild colt.

"If they wear stockings, which is very rare, they lay them in plaits one above another from the ankle up to the calf, to make their legs appear, as near as they can, in the form of a cylinder ; but I think I have seen something like this among the poor German refugee women and the Moorish men in London."—(Vol. ii. p. 194.)

The same author thus describes the arms :

"When any one of them is armed at all points, he is loaded with a

target, a firelock, a heavy broadsword, a pistol-stock, and lock of iron, a dirk ; and besides all these, some of them carry a sort of knife, which they call a *skeen-occles* (*sgian achlais*), from its being concealed in the sleeve near the armpit."—(p. 222.)

"The blade (of the dirk) is straight, and generally above a foot long, the back near an inch thick ; the point goes off like a tuck, and the handle is something like that of a sickle. They pretend that they can't well do without it, as being useful to them in cutting wood, and upon many other occasions ; but it is a concealed mischief hid under the plaid, ready for the secret stabbing, and in a close encounter there is no defence against it."—(p. 174.)

The whole of Capt. Burt's letters are more or less of a caricature. He was writing from a hostile country in which the customs and mode of living were so different from those to which he was accustomed, that he was constantly under temptation to express himself in extravagant terms.

His letters were, moreover, written to amuse a friend and not intended for publication, or otherwise, no doubt, many of his remarks would have been more temperate. They are valuable, however, as giving us an idea of how the Highlanders were regarded by the Sassenach even in the eighteenth century.

We think that from the foregoing it will be seen that the kilt or *féileadh beag* is not a modern garment ; that it was the garment in use for hunting and other occupations requiring lightness and freedom ; and that it was also the dress of the ordinary clansman or, as Nesbit's "Heraldry," says, the "servile man." The *Brezcxn-féile* or belted plaid was the full dress for warlike purposes, for which it was more suitable, being serviceable for wear through the day and camping at night. It left the arms free, whereas the shoulder plaid worn with the *féileadh beag* did not give the same freedom for the arms. This, as already stated, accounts for the fact that portraits of Highland gentlemen are usually in the belted plaid, that being the full dress, which made a greater display. This also accounts for the



THE BELTED PLAID, BACK VIEW.

*From M'Ian's "Costumes of the Isles of Scotland."*

*Face page 96.*

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fact of Highlanders at Killiecrankie and other battles throwing aside their plaids before entering the battle. Those doing so were dressed in the *féileadh beag* and shoulder plaid, which latter would encumber them in the fight, and, as in the case of the musket, they threw it aside when they did not need it, as if they were victorious they could recover it. If they were killed they did not need it, and being of a clan tartan no other would take it.

Need we wonder at the vagueness of old writers on the dress when, at this time of day, an American writer, giving an account of a visit to Scotland, could do no better than this. His description of a kilted band is joyously realistic. He went to hear the pipes played on Glasgow Green, and this is how they looked to him :—"The bagpipers came along quickly with long strides, their heads erect, stern of visage, with petticoats flying from side to side like those of a canteen girl when she marches with her regiment. The men were husky fellows, broad shouldered, lithe and active, but they wore no pants. The whole lot of them were bare legged, and upon their heads was perched a little plaid cap, and over their shoulders was thrown a plaid shawl. Stockings came up to their knees, but beyond that for a little way their legs were entirely bare.

"Although there were lots of girls present, I didn't see any of them blushing at this exposure of the person. Maybe they were used to such spectacles."

No one pretends to assert that from time to time there were no alterations and perhaps improvements in the style of the dress. The Highlanders were not entirely conservative, though they adhered with wonderful constancy to their own old customs.

There were changes of style and fashion, no doubt, as among other people. The sleeves of the doublet, for instance, were worn rather tight, and before the introduction of firearms among them, the sleeves were slashed or open up the back to the elbow, for convenience of throwing darts. Later, the gauntlet cuff was adopted. Sometimes also the kilt was pleated all the way round and was not cut out at the

waist, a fashion which was more economical, as the cloth could be reversed when getting worn at the bottom.

Burt, already quoted, gives an instance of the disfavour with which they regarded any alteration or interference with the dress. "Being on a wet season on one of my peregrinations accompanied by a Highland gentleman who was one of the clan through which I was passing, I observed the women to be in great anger with him about something that I did not understand. At length I asked him wherein he had offended them? Upon this question he laughed, and told me his greatcoat was the cause of their wrath, and that their reproach was that he could not be contented with the garb of his ancestors, but was degenerated into a Lowlander, and condescended to follow their unmanly fashions." Bishop Leslie also mentions the same fact, as noticed in the introduction to this volume.

### TRIUBHAS OR TREWS.

*Triubhas*, or Trews, were breeches and stockings all in one piece, and cut to fit close to the figure. For a well-built man they made a handsome dress. It required very great ingenuity to cut a pair of trews so as to match the checks of the tartan, and it is surely absurd to suppose that a man who could do so could not also think of sewing the kilt without being taught by a stranger.

The following rhyme called *Cumadh an Triubhais*, shaping the trews, is interesting as showing that they did not go exactly by rule of thumb:

"Cromadh gun ghainne 's a chaol ;  
Aon eanga diag 's an osan ;  
Seachd eangan 'am bial a theach ;  
Is tearc an neach do nach foghainn—  
Air a chumadh gu dìreach,  
Agus a trì 's a ghobhal."



NORMAN MACLEOD, 18TH CHIEF OF MACLEOD.

*From a painting in the possession of the Earl of Rumsay.*

*Face page 98.*

## THE HIGHLAND GARB.

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Air a chumadh gu dìreach,  
Agus a tri 's a ghobhal."



NORMAN MACLEOD, 18TH CHIEF OF MACLEOD.

*From a painting in Dunvegan Castle, by Allan Ramsay.*

*Face page 98.*



“ A full finger-length to the small,  
Eleven nails to the leg,  
Seven nails to the band ;  
There are few whom that won't suffice,  
Let it be shaped straight  
And three nails to the fork.”

The trews were worn principally for riding and boating, but were not so convenient for hunting or travelling over moors or for hill climbing. The shoulder plaid was usually worn with the trews.

### THE BELTED PLAID.

THE Breacan-féile, or belted plaid, was made of sixteen yards of tartan, *i.e.*, sixteen yards of single cloth sewn double, making eight yards of double cloth. The old Highland loom with its hand-driven shuttle, could only make cloth twenty-eight inches wide. Consequently, two widths had to be sewn together to make the belted plaid. The plaid was pleated and fastened with the belt round the body, the one half of the width hanging from the waist to the knee ; the other, being tucked up, was fastened to the left shoulder by a pin or brooch, and in wet weather could be drawn over the shoulder like a cloak. This was a convenient form of the dress for campaigning, as it formed mantle, kilt, and blanket.

When the Highland regiments discontinued the use of this form of dress, they adopted the present diminutive imitation of it. When the independent companies of the Black Watch were first consolidated, the Marquis of Tullibardine gave the men the féileadh beag of Atholl tartan as undress. It is quite obvious this form of dress could not have been convenient for every-day use, even on the score of cost, to say nothing of its cumbersomeness.

## THE BONNET.

The bonnet was invariably blue, knitted, and then waulked or milled ; the broad shape, now commonly called " Tam o' Shanter " or " Prince Charlie," being the nearest approach to it. There was another style, the *boineid bhiorach* or cocked bonnet, something after the style of the modern " glengarry," but very much higher, and of which the " glengarry " is an imitation. (See illustration, Macdonald of Glencoe, page 72.)

## HOSE.

Before the invention of knitting, the hose were made of tartan cloth, which was specially made for the purpose, the set being smaller than that of the kilt or plaid ; the same size of check was used for the trews.

## SHOES.

Martin says : " The shoes antiently wore were a piece of the hide of a deer, cow, or horse, with the hair on, being tied behind and before with a point of leather." This is the *cuaran*. It was much in the style of the sandals worn by Eastern nations. It is this that gave rise to the term, Roughfooted Scots. " Feumaidh fear nan cuaran éiridh uair roimh fhear nam bròg."\* Martin says again : " The generality now wear shoes, having one thin sole only, and shaped after the right and left foot, so that what is for one foot will not serve the other." The shoes were usually peaked at the point. The uppers were of one piece, and sewn to the soles, and then turned inside out. They were open up the front, and drawn together with thongs. These shoes were called *brogan tionndaidh* or turned shoes,—" pumps."

I think it was a Loch Carron bard who said—

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\* " The man with the sandals must rise an hour before the man with the shoes," as he took so long to lace them.



“’S math thig osan air do chalp  
 Bròg bhiorach dhubh ’s laghach lorg.”  
 Well does hose become your calf,  
 With the peaked shoe of the neatest shape.

Shoe buckles were not generally worn in ancient times, and we do not think they are any improvement.

Donnachadh Bàn says in reference to the Act prohibiting the wearing of the dress :

“Fhuair sinn ad agus cleòc  
 ’S cha bhuineadh an seors’ ud dhuinn :  
 Bucail a’ dùnadh ar bròig  
 ’Se ’m barr-iall bu bhòidhche leinn.”  
 We got a hat and a cloak,  
 The sort did not belong to us ;  
 A buckle to close our brogues,  
 The thong was neater by far.

## SPORANS.

The sporans were made of the skins of wild animals—badger, otter, wild cat, or goatskin. They were often ornamented with silver mountings, but they were neither so large nor so gaudy as those now worn.

The dress was capable of being very richly ornamented. The plaid was fastened at the shoulder by a brooch of silver, often studded with precious stones, and embellished with devices of thistles, animals, etc. There was also a brooch worn in the bonnet, with the wearer’s crest and motto engraved on it. In the bonnet was also the badge or *Suaicheantas* of the clan and usually one or more eagle’s feathers, according to the rank of the wearer. A chief wore three, a chieftain two, a *duine-uasal* or gentleman one.



## CHAPTER III.

### HIGHLAND ARMS.

"We'll ha'e nane but Highland bonnets here."—*Sir Colin Campbell at Alma.*

THE belts were shoulder and waist belts, and were ornamented with silver buckles. The claymore hung from the shoulder, and the dirk and pistols from the waist. The shoulder belt was worn under the plaid and not, as now, worn over it.

### THE BLESSING OF THE ARMS

"Gu 'm beannaich Dia ar claidhean,  
'S ar lannan Spàinteach geur ghlas,  
'S ar lùirichean troma màilleach,  
Nach gearrte le faobhar tais;  
Ar lannan cruadhach, 's ar gòrsaid  
'S ar sgiathan an-dealbhach dualach;  
Beannaich gach armachd ga h-iomlan  
Th'air ar n-ìomchar 's ar crìos-guaile.

"Ar boghannan foinealach iubhair,  
'Ghabhadh lugha rì uchd tuasaid;  
'S na saighdean beithe nach spealgadh,  
Ann am balgan a bhrùic ghruamaich.  
Beannaich ar biodag 's ar daga;  
'S ar n-eile gasd ann an cuaichean,  
'S gach trealaich cath agus còmhraig,  
Tha 'm bàrc Mhic Dhòmhnuill san uair so."

God's blessing be upon our swords,  
Our keen gray brands of Spain,  
Our heavy coats of mail on which  
The sword-sweep falls in vain.

## THE HIGHLAND GARB.

Our gauntlets and our corslets,  
 Our deftly-figured shields,  
 Whate'er our belts do carry  
 Whatever warrior wields.

Our polished bows of yew-tree  
 That bend in battle's din,  
 Our birchen shafts (arrows) that split not  
 Cased in badger's skin.

Bless our dirks and pistols,  
 Our good kilts in their folds ;  
 And every kind of war-like gear  
 MacDonall's bark now holds.

—*Alexander Macdonald.*

*Translation by Sheriff Nicolson.*

The weapons of the Highlanders formed such an important part of their attire that they may very properly be made the subject of a few observations. Before the passing of the Disarming Act, they seldom laid aside their arms of defence, and never appeared abroad without their military weapons.

The Highlanders adhered as fondly to their own peculiar style of weapons as they did to their dress. The evidence of Tacitus and Herodian shows that, in their time, the arms were much the same as were in use in 1745 (with of course an improvement in the manufacture), viz. :—long broadswords, “ pagiones ” or daggers, corresponding with the Highland dirk, and small round shields. Coats of mail seem to have been little used ; the warriors relied more on their own strength and dexterity than on any defensive armour, which they considered an encumbrance, if not an indication of cowardice. At the battle of the Standard, 1138, Malise,

Earl of Strathern, a Gaelic chief, remonstrated with the Scottish King upon his design of placing his squadrons of Norman auxiliaries, who were clothed from head to foot in steel, in the front of the fight. "Why," said he, "will you commit yourself so confidently to these Normans? I wear no defensive armour, yet none of them will go before me this day into the battle."

In Tytler's "History of Scotland," the following account of their arms is given from *Etheld-redus de bello Standardi*:—"They were armed with long spears pointed with steel, swords, darts or javelins (the *sgian dubh*), and made use of a hooked weapon of steel, with which they made hold of their enemies (the Lochaber axe), and their shields were formed of strong cowhide."

At the celebrated battle on the North Inch of Perth, fought in the year 1396, between two parties of the Clau Chatain, the arms used were precisely the same as mentioned by Ossian. Andrew Wyntown, who wrote about 1400, speaks of "the Wyld Wykkyd Helandmen" thus:

"At Sanct Johnstone beside the Frevis  
All thai entrit in Barreris  
Wyth bow and ax, knyf and sword  
To deil amang thaim thair last word."

The historian, John Major, who wrote in 1512, thus describes their arms:—"They use a bow and quiver, and a halbert well sharpened, as they possess good veins of native iron. They carry large daggers under their belts; their legs are frequently naked under the thigh; in winter they carry a mantle for an upper garment."

John Taylor, the water poet, who made a tour in Scotland in the year 1618, says—"Their weapons are long bowes with forked arrowes, swords and targets, harquebusses, muskets, dirks and Loquabor axes." In a satirical poem by William Cleland, on the expedition

of the Highland Host, 1678, we have the following amusing description of the Highland officers :—

“ With brogues, trues, and pinnie plaides,  
 With good blew bonnets on their heads,  
 Which on the one side had a flipe  
 Adorned with a tobacco pipe,  
 With dirk, snap work, and snuff-mull,  
 A bagg which they with onions fill ;  
 And as their strick observers say,  
 A tupe horn filled with usquebay,  
 A slasht out coat beneath their plaids,  
 A targe of timber, nails, and hides,  
 With a long two-handed sword  
 As good's the country can afford.  
 Had they not need of bulk and bones  
 Who fight with all these arms at once ? ”

The Highlanders being naturally a bold, active, and hardy race, they were trained from their infancy to the use of their weapons, and studied the lightness and freedom in their dress and accoutrements more than artificial defence. A man of physical weakness or incapacity was looked upon with pity and contempt, while a person guilty of cowardice was shunned and regarded with abhorrence.

Martin gives a most interesting description of the customs prevalent in the Western Isles before his time. He says :

“ Every heir or young chieftain of a tribe was oblig'd in honour to give a publick specimen of his valour, before he was own'd and declared governor or leader of his people, who obey'd and followed him upon all occasions. This chieftain was usually attended by a retinue of young men of quality, who had not beforehand given proof of their valour, and were ambitious of such an opportunity to signalize themselves.

“ It was usual for the captain to lead them, and to make a desperate incursion on some neighbour or other that they were in feud with ; and they were oblig'd to bring by open force the cattel they found in the lands they attack'd, or to die in the attempt. After the performance of this achievement, the young chieftain was ever after

reputed valiant and worthy of government, and such as were of his retinue acquir'd the like reputation. This custom being reciprocally us'd among them, was not reputed robbery, for the damage which one tribe sustain'd by this essay of the chieftain of another, was repaired when their chieftain came in his turn to make his specimen ; but I have not heard an instance of this practice for these sixty years past."

The formalities observed at the entrance of these chieftains upon the government of their clans were as follows :

"A heap of stones was erected in form of a pyramid, on the top of which the young chieftain was plac'd, his friends and followers standing in a circle round about him, his elevation signifying his authority over them, and their standing below their subjection to him. One of his principal friends delivered into his hands the sword wore by his father, and there was a white rod delivered to him likewise at the same time. Immediately after, the chief Druid (or orator) stood close to the pyramid and pronounced a rhetorical panegyrick, setting forth the ancient pedigree, valour, and liberality of the family, as incentives to the young chieftain, and fit for his imitation.

"It was their custom, when any chieftain marched upon a military expedition, to draw some blood from the first animal that chanced to meet them upon the enemy's ground, and thereafter to sprinkle some of it upon their colours. This they considered as a good omen of success. They had their fixed officers, who were ready to attend them upon all occasions, whether military or civil. Some families continue them from father to son, particularly *Sir Donald MacDonald* had his principal standardbearer and quartermaster. The latter has a right to all the hides of cows killed upon any of the occasions mentioned above, and this I have seen exacted punctually, though the officer had no charter for the same, but only custom. They had a constant sentinel on the top of their houses, called the *Gockman*, or, in the English tongue, *Cockman* ; who was obliged to watch day and night, and at the approach of anybody to ask, Who comes there? This officer

is continued in Barray still, and has the perquisites due to his place paid to him duly at two terms of the year. There was a competent number of young gentlemen called *Luchk-tach* (Luchd-taic) or *Guard de corps*, who always attended the chieftain at home or abroad. They were well train'd in managing the sword and target, in wrestling, swimming, jumping, dancing, shooting with bow and arrows, and were stout seamen.

“ Every chieftain had a bold armour-bearer, whose business was to attend the person of his master night and day to prevent any surprise, and this man was called *Galloglach* ; he had also a double portion of meat assigned him at every meal. The measure of meat usually given him is call'd to this day *Bieyfir* (*Biadh-fir*), that is a man's portion, meaning thereby an extraordinary man, whose strength and courage distinguish'd him from the common sort.

“ Before they engaged the enemy in battle, the chief Druid harangu'd the army to excite their courage. He was plac'd on an eminence from whence he address'd himself to all of them standing about him, putting them in mind of what great things were perform'd by the valour of their ancestors, raised their hopes of victory and honour, and dispell'd their fears by all the topicks that natural courage could suggest. After this harangue the army gave a general shout and then charged the enemy stoutly. This in the antient language is call'd *Brosnichiy Kah* (*Brosnachadh Catha*), *i.e.*, an incentive to war. This custom of shouting aloud is believed to have taken its rise from an instinct of nature, it being attributed to most nations that have been of a martial genius : as by Homer to the Trojans, by Tacitus to the Germans, and by Livy to the Gauls.”

The Highlanders were at all times noted for the rapidity of their movements. On account of their being so lightly clad and light of foot, they were sometimes employed in the Scottish wars to act along with cavalry, one between each horse ; and we are informed that they kept pace with the horses in all their movements, let them go ever so quickly, and they did amazing execution. The soldiers of



MacKay's regiment, in the wars of Gustavus Adolphus, acted thus as auxiliaries to the cavalry, and at Waterloo the Gordon Highlanders made a famous charge with the Scots Greys in a similar manner.

The author of "Certayne Matters," already quoted, says :—  
" They have large bodies, and prodigious strong ; and two qualities above all other nations : hardy to endure fatigue, cold and hardships ; and wonderfully swift of foot. The latter is such an advantage in the field that I know of none like it, for, if they conquer, no enemy can escape them, and if they run even the horse can hardly overtake them. There were some, as I said before, that went out in parties with the horse."

Their mode of fighting was characteristic of themselves. They marched boldly and resolutely up to the enemy till within shot, when they halted and discharged their muskets or arrows, as the case might be. Then, drawing their claymores, with one sudden cry they rushed on the enemy before he had time to recover from the discharge. Such was the rapidity and fury of the onslaught that the most disciplined troops rarely, if ever, could stand before them, and once the claymores were among them the day was decided. Their onset was so terrible that even Dr. Johnson admits " that the best troops in Europe could with difficulty sustain the first shock of it, and, if the swords of the Highlanders once came in contact with them, their defeat was inevitable."

After firing, the muskets were thrown to the ground, as they rarely fired a second volley, and, on many occasions, they even stripped themselves of their plaids and jackets, and fought in their shirt-sleeves, as at Blàr-na-léine—a battle fought between the Frasers and MacDonalds in 1544, and also at Tippermuir, Sheriffmuir, and Killiecrankie. Many writers would have us believe that they fought with nothing on but their shirts. This absurd idea arose from the fact that those who stripped themselves, as mentioned above, were dressed in the *féileadh-beag* and shoulder plaid. The latter being wrapped round the shoulders, would encumber the arms and hinder them in

the use of their weapons ; whereas, if they had been dressed in the belted-plaid, it, being fastened on the left shoulder, and hanging loosely behind, left the arms perfectly free. This was the very purpose for which the belted-plaid was intended ; for, while it left them perfectly free in the use of their arms, it afforded them sufficient covering for camping out, and was convenient to carry.

Martin gives a most minute description of their mode of fighting, and completely explodes the idea of their stripping to their shirts. He says—"The antient way was by pitched battles ; and for arms some had broad two-handed swords and head pieces and others bows and arrows. When all their arrows were spent they attacked each other, sword in hand. Since the invention of guns they are very early accustomed to use them, and carry their pieces with them wherever they go ; they likewise learn to handle the broadsword and target. The chief of each tribe advances with his followers, within shot of the enemy, having first *laid aside their upper garments*, and after one general discharge they attack them sword in hand, having their targets on their left hand (as they did at Killecrankie), which soon brings the matter to an issue, and verifies the observation made of them by some historians, *Aut mors cito, aut victoria lata.*"

The wisdom of throwing aside their muskets and plaids may be questioned, and it is certainly not in accordance with the modern ideas of warfare ; but, where everything depended upon lightness and rapidity of motion, the advantage of being free from encumbrance is plain. The reason given by themselves is that, after the muskets were discharged, they did not require them at the time, as they never fired a second volley ; if they were victorious, they could easily pick them up again, and if killed they had no further use for them. It can easily be imagined that fiery and passionate men like the Highlanders would ill brook the idea of peppering the enemy at a distance, or being shot like so many pheasants at a *battue*, with such a trusty and decisive weapon as the claymore in their hands ; they always considered that the musket was a weapon for little men and cowards.

## THE CLAIDHEAMH MOR.

The sword appears to have been a common weapon of the Celtic nations. Those used by the Highlanders were of great length, double edged, and formed to cut and thrust. The most ancient seems to be the two-handed sword with the cross guards. This is the original *Claidheamh-mór*, and was a terrible weapon in the hands of a powerful warrior. From its length and unwieldiness it was not so suitable for close quarters, the swordsmen having frequently to step back in order to deal a blow ; but at the requisite distance it did terrible execution. The strength of a man was indicated by the length of his sword. Fraoch, a celebrated Celtic warrior, is represented as carrying one as broad as the plank of a ship. The sword, preserved in Dumbarton Castle,\* said to be the weapon used by the great Scottish patriot Wallace, is of enormous length, though it wants the point.

The basket hilt, same as now seen, is also of considerable antiquity. It is used with the one hand, the basket forming a complete guard for the hand, and by its weight balancing the long and heavy blade. These blades were also straight, two-edged, formed to cut and thrust, and had a double channel from the hilt to within a few inches of the point. The Island of Islay was at one time famous for the manufacture of these hilts, on account of which they were frequently called *lann a chinn Ilich*.† A great many blades were imported from the Continent, but those of Spanish manufacture were most prized. We find frequent mention made of them in the works of the Gaelic bards. Alexander Macdonald says in *Oran do Phrionnsa Tearlach*—

“ 'S bhiodh am féileadh 'san fhasan,  
Mar ri gartanan sgàrlaid,  
Féile cuaich air bhachd easgaid ;  
Paidhir phiostal 's lann Spàinteach.”

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\* Now in Wallace Monument, Abbey Craig, Stirling.

† The sword with the Islay hilt.

## THE HIGHLAND GARB.

And the kilt will be in fashion,  
Along with garters of scarlet,  
Pleated kilt on the hips,  
A pair of pistols and Spanish blade.

*Lann Spàinteach*, no doubt, refers to the famous *Andrea Ferrara* blades which were so much prized by the Highlanders, and confirms the theory that Ferrara worked in Spain, from which country there was a considerable importation of swords as well as firearms to the Highlands, up to the time of the passing of the Disarming Act. The following reference to Andrea Ferrara is taken from Lord Archibald Campbell's book on "The Highland Dress and Arms:"

"Andrea Ferrara, described as a celebrated Spanish artist, had amongst his many apprentices a clever, energetic, young fellow, who desired, if possible, to emulate his famous master in the manufacture of these exquisite blades. But, unfortunately, at a certain stage in the process, Ferrara invariably sent away all the workmen, locked the door of the workshop, and then, by himself alone, performed some unknown operations upon the red-hot blade. Determined to know the secret, the ambitious apprentice bored a hole in the door of the foundry, and on the very next occasion when the men were excluded he applied his eye to the aperture, and observed Ferrara take a red-hot blade from the forge and sprinkle it with a white powder from a sort of pepper castor. This was immediately hammered into the hot metal, the blade returned to the furnace, and when again heated the same operation was repeated on the other side. This, then, was the great secret, although the truthful historian forgets to tell us, after all, of what the mysterious powder consisted. However, he had discovered enough to rouse the ungovernable rage and passion of Ferrara, who on subsequently finding that he had been secretly watched, after bitterly upbraiding the young man for his treachery, struck him a tremendous blow on the head with the heavy hammer he held in his hand and killed him on the spot, reminding one somewhat of the tale of the death of the mason's apprentice

in Rosslyn Chapel. To avoid the consequences of this murder, Ferrara is said to have fled, first to France and thence to Scotland, where he was received into high favour by James V., and ultimately established a manufactory of these celebrated blades in that country."

Such is the common tradition by which the introduction of this pattern of broadsword into Scotland is accounted for, but modern research has shown that there is no authority whatever for supposing that Andrea Ferrara ever visited Scotland at all, far less that any of his swords were ever made there. It is quite true that his blades were greatly sought after in Scotland, but so they were in nearly every country in Europe. It must be remembered that in these early days artists of great mechanical skill were few and far between. The armourers and sword makers of Europe were then almost confined to Spain and Italy, and there were no such Cyclopean emporia as Sheffield, Birmingham and Liège.

The Highlanders were not, however, without sword makers of their own. Every clan had its armourer, and many of them were quite famous in the craft. The smith or armourer was quite an important member of the clan community, and figured very high in the order of clan rank. In each clan district the smith had a special farm allotted to him, which can still be traced by the name of *Baile a ghobhainn*, or smith's town.

We have heard the following, which we give for what it is worth. If true, it may have something to do with the excellence of Ferrara's blades. One of his blades, which was very much corroded with rust, was sent to a cutler to polish. Being very much worn, it had to be ground down considerably, when a different colour of metal was discernible in several parts of the blade. On examination it was found to be made up of three leaves of metal, beautifully welded together, the centre being of highly tempered steel, the outer covering of iron, welded together at the edges and magnificently tempered. The object of such a combination is apparent, having thus the

strength of the iron and the edge of the steel, while the action of the one part on the other gave it its peculiar elasticity.

The Highlanders set very great value on the *Claidheamh-mór*. They frequently ornamented them with mottoes and devices, inciting the owner to deeds of daring and honour. We have seen one with the suitable motto—

“ Na tarruing mi gun aobhar,  
 ‘S na gléidh mi gun onair.”

“ Don’t draw me without reason ;  
 Don’t sheath me without honour.”

It was also customary to call them by some descriptive name, frequently from the name of the maker, or some incident in their history. This was a very ancient custom, and was practised in the days of Ossian. Fingal’s sword was titled the Son of Luna, after a famous smith of that name. Ossian celebrates the smith’s praises, and mentions the titles of the swords of the various Fingalian heroes in the following descriptive poem :

“ O, b’ aighearach sinn an dara mhàireach,  
 Ann an ceardach Luin’ic Lìomhain ;  
 Gu’m bu mhaith ar n’ùr-chlaidh’ne,  
 ‘S ar deagh shleaghan fada rìghne.  
 B’e Mac an Luin lann Mhic Cumhail,  
 Nach d’ fhàg fuigheal riamh dh’ fheoil daoine ;  
 Gu’m b’i’n Drui’-lannach lann Oscair,  
 ‘S gu’m b’i Chosgarrach lann Chaoillte.  
 Gu’m bi Lìomhanach lann Dhiarmaid,  
 B’iomadh fear fiadhaich a mharbh i ;  
 ‘S agam féin bha Gearr-nan-calan,  
 Bu gharg farum ‘n am nan garbh-chath.”

On the death of ancient warriors their arms were frequently buried along with them, and also their favourite hound, whether to show their occupation, or from a belief that they might require them beyond the grave, it is difficult to say. Even in our own day it is customary

to place the arms of a departed warrior on his coffin till the time of interment. Of the burial of Diarmid and Graine, Ossian sings :

“ Chàirich sinn an dithis san raou,  
A bhogha 'sa shleagh ri taobh Dhiarmaid ;  
'S le Graine thaisgeadh leinn an guineach  
A lot a muineal, 's a bràghad.”

“ We laid the lovely pair in their bed of earth ;  
The spear of his strength with his bow is beside Diarmid ;  
And with Graine is laid the arrow that was cold in her breast.”

The burial of the sons of Uisneach is also described as follows :

“ An trì sgiath a 's an trì sleagha  
Anns an leabai chumhainn chuireadh ;  
'S chàireadh an trì chliadheana cruaidhe  
Sint' an sèimh-uaigh nan cathan ;  
An trì choin 's an trì seabhaig leithir,  
Le 'n tric a bheirte gach buaidh sheilge.”

“ Their three shields and their three lances  
In their narrow bed place them ;  
Their three steel swords lay them  
Stretched in the silent grave of battles ;  
Their three dogs, their three falcons  
Which often brought success in hunting.”

Among the Highlanders the sword was handed down from father to son for many generations ; and the idea of a youth bearing his father's sword was enough to nerve his arm and stimulate him to deeds of glory. This feeling is also beautifully expressed in the lines of “ The Irish Minstrel Boy ”—

“ The Minstrel boy to the war is gone,  
In the ranks of death you'll find him ;  
His father's sword he has girded on,  
And his wild harp slung behind him,—  
' Land of Song,' said the warrior-bard,  
' Tho' all the world betrays thee,  
*One sword* at least thy rights shall guard,  
*One faithful harp* shall praise thee.' ”



A jealous regard for the glorious fame of their ancestors, was one of the proudest traits of the Celtic character. It was at all times the dying injunction of the Celtic warrior to his sorrowing children, and, perhaps, there is no command that has oftener been given or more strictly adhered to than the words of Fingal—

“Lean gu dlùth ri cliu do shinnsear,  
'S na diobair a bhi mar iadsan.”

“Follow close the fame of your fathers,  
And fail not to be as they were.”

The old warrior shows how he was himself imbued with this feeling, in his words to Oscar—

“'Mhic mo mhic,' thuirt an rìgh,  
'Oscair na strì, 'na t-òige,  
Chunnam do chlaidheamh nach mìn ;  
Bha m' uail mu m' shinnsear mòr.  
Leansa cliu na dh'aom a chaoidh ;  
Mar d' athraiche biosa féin.' ”

“ ‘Son of my son,’ said the King,  
Oscar, who art a warrior in thy youth,  
I beheld thy trenchant blade,  
And, my pride in my kindred was great,  
Ever follow their fame who are gone,  
Be thou even as thy fathers were.”

After all that has come and gone, it is wonderful what hold this sentiment still has on the Highland heart. Let the poor Highlander be ever so lowly, ever so much oppressed, he still retains the noble sentiment that causes him to respect himself, should it be only for the memory of the departed. It is this feeling that has enabled our Highland soldiers to accomplish feats which would be impossible for any other, and to-day the recollection of their ancient glory infects even John Bull himself.

Say to a Highland boy, “Cuimhnich na daoine bho'n d'thàinig thu,” and he immediately accomplishes a task which previously



was insurmountable. Long may this feeling form a trait in the Highland character.

The loss of a sword in battle was considered an everlasting disgrace. *Donnachadh Ban*, who was present at the battle of Falkirk, as a substitute for another, considering discretion the better part of valour, in his haste to secure his own safety, lost his employer's sword. On presenting himself for his hire, he was refused payment without delivering the sword. If Duncan was devoid of courage on the field of battle, he was not without the means of having his revenge; he composed a song on the battle, in which he chastises the owner of the sword, and excuses himself for its loss as follows :—

“ ‘Nuair a chruinnich iad nan ceudan,  
 ‘N là sin air sliabh na h-Eaglais  
 Bha ratreud air luchd na Beurla,  
 ‘S ann daibh féin a b-éigin teicheadh.

Ged a chaill mi anns an àm sin,  
 Claidheamh ceannart Chloinn-an-Leisdeir,  
 Claidheamh bearnach a mhi-fhortain,  
 ‘S ann bu choltach e ri greidlein.”

When they gathered in their hundreds  
 That day on the field of Falkirk,  
 The retreat was by the English,  
 It was they that had to hook it.

I lost at that same time  
 The sword of the Chief of the Clan Fletcher;  
 The ugly hack sword of misfortune,  
 It was no better than a girdiron.

The claymore continued to be worn by the Highland Regiments till about the middle of the American War, when, by an order from the War Office, it was laid aside by the private soldiers. Very great dissatisfaction was felt at this change, for, besides the partiality of the men to their favourite weapon, it was shown several times that the broadsword, in the grasp of a firm hand, is a better weapon in close fighting than the bayonet. General Stewart says—

“ If the first push of the bayonet misses its aim, or happens to be parried, it is not easy to recover the weapon, and repeat the thrust, if the enemy is bold enough to stand firm ; but it is not so with the sword, which may be readily withdrawn from its blow, wielded with celerity, and directed to any part of the body, particularly to the head and arms ; while its motions defend the person using it.”

We might give many instances of the expertness of Highlanders in handling the sword, and the success with which, on many occasions, they opposed the most disciplined troops, though armed with all the modern implements of warfare. A few such anecdotes may not be uninteresting.

In the year 1654 a body of English soldiers (some accounts say 300) was sent from the garrison at Inverlochy to kill Lochiel's cattle, and destroy the woods on his property, so as to leave no place of concealment for the Camerons, who were very troublesome to the garrison. Lochiel, having heard of the expedition, resolved to frustrate the attempt, and hastily collecting 36 of his followers, they met the Englishmen as they were relanding. The one-half of the soldiers carried axes to fell the woods, while the others were armed to protect them.

The Camerons concealed themselves among the trees till the English were landed, when they let fly a shower of arrows, and then rushed on them, claymore in hand. The English, who were armed with muskets and bayonets, fired a volley on the Camerons as they were rushing down the beach, but with no effect. The combat was short, but obstinate. The Englishmen fought with coolness and intrepidity, but they were soon driven into the sea, the Highlanders following them into the water up to the chin. One of the soldiers, having managed to get into a boat, was in the act of taking aim at Lochiel, when the latter dived his head under water, escaping so narrowly that the bullet grazed his head.

Another marksman was foiled by the affection of Lochiel's foster-brother, who threw himself between the Englishman and the object of his aim, and was killed by the ball intended for his chief.

During the engagement, the English officer, who was reputed an excellent swordsman, besides being a very powerful man, singled out Lochiel for a personal encounter. Lochiel having disarmed the officer, the latter sprang on to him, and in the struggle which followed they both fell to the ground, the Englishman above. He was in the act of grasping at his sword, which lay near the place where they fell, when the chief, seeing no other chance, grasped him by the throat with his teeth, and held him so firmly as to choke him. He was afterwards heard to say that it was the sweetest morsel that ever he had tasted.

As most readers will be familiar with the details of the various battles fought between the Highlanders and the regular troops during Montrose's campaigns and the two rebellions, it may be more interesting to give a few anecdotes of personal encounters.

At Culloden, Gillies MacBain, seeing the Campbells attacking the Highland army by means of a breach made in a wall, attacked them as they were coming through the breach, and before he fell, overpowered by numbers, he made fourteen of his enemies bite the dust.

William Chisholm, a native of Strathglass, killed sixteen at Culloden (three of them being troopers) before he was overpowered. His wife composed a very beautiful and touching elegy on his death, which is still a great favourite in the North.

John Campbell, an Argyllshire man, a soldier in the Black Watch, did a similar feat at Fontenoy. Having killed nine men single-handed with the claymore, his arm was carried away by a cannon ball on attacking the tenth.

At the battle of El Hamet, Sergeant John Macrae, of the 78th Highlanders, single-handed, killed six of the enemy with his broadsword, when at last he made a dash out of the ranks at a Turk, whom he cut down. He was killed by a blow from behind, as he was returning to the square.

In one of the many battles between the Sutherland and Caithness men, one of the former, named Iain Mor Riabhach MacKay, com-

mitted a terrible havoc among the Caithness men. Having taken up his position in a narrow pass through which they would have to retreat, he quietly waited the result of the battle, under the expectation of his own friends being victorious, and, as the sequel shows, he was not disappointed. The Caithness men, having been worsted in the battle, fled to their own country, little knowing who was before them in the pass. On rushed the fugitives, thinking that if the pass was gained they were safe, when up jumps Iain Mòr, with his huge, two-handed sword, which he wielded so successfully that only one Caithness man, like Job's messenger, got safely home to tell the mournful tale.

Many years after this, when this Strathnaver warrior was on his deathbed, he was visited by the parish priest, who earnestly advised him to confess his sins and make a clean breast of it. "Is there anything," inquired the priest, "that lies particularly heavy on your conscience?" "No," said he, raising himself with a great effort, and striking his fist on the pillow, "No, nothing, but that I let that vagabond of a Caithness man escape me!"

### THE LOCHABER AXE.

This was, next to the claymore, the favourite weapon; and we can well imagine what a powerful implement it was in the hands of a herculean Highlander. Being furnished with a hook on the top, it was used for scaling walls, tearing down barricades, and was well adapted for opposing cavalry; being fitted with a long handle, it could reach the rider and pull him down off the horse, with little danger to the person using it.

### THE DIRK OR "BIODAG."

This was both a useful and ornamental arm, and when used in the left hand, together with the target and claymore, it was a most

deadly weapon, being held in such a position that on any portion of an opponent's body being left unguarded, it was always ready for a fatal thrust.

These weapons were great favourites, being so convenient for a sudden emergency, and they were equally serviceable in the chase. The sheath was furnished with a knife and folrk for carving purposes ; and, latterly, some had a snuff-mull fitted into the top, but, of course, this must be a comparatively modern addition.

There is a tradition that it was a taunt offered to Robert Bruce, for carving meat with his dirk, that incited him to take up the cause of his country so quickly. It is said that on one occasion, after some skirmish between the Scots and English (Bruce having been fighting against his countrymen), he was carving a sirloin of beef with his dirk, when some Englishmen jeered him on his using the same knife to carve his food as he did to carve his countrymen. Bruce took the hint in a way different from what the Englishmen would have wished.

It has been asserted that the knife and fork in the dirk scabbard are a modern addition, as barbarians such as the Highlanders were supposed to be could not have thought of such modern conveniences. It will be seen, however, from several of the quotations given that these additions to the dirk are of very old date.

## ARCHERY.

Mar thoirm fhoghair a' dha bheinn  
 Gu chéile tharruing na suinn  
 Mar shruth làidir o dhà chraig,  
 'G aomadh, taomadh, air an réidh,  
 Fuaimear, dorcha, garbh sa' bhlàr  
 Thachair Innis fàil is Lochlin.  
 Ceannard a spealt-cleas ri ceannard,  
 Is duine 'n aghaidh gach duine :  
 Bha cruaidh a' sgreadan air cruaidh,  
 Bha clogaide shuas 'gan sgoltadh,

## THE HIGHLAND GARB.

Fuil a dòrtadh dlùth mu'n cuairt,  
 Taifeid a fuaim air min iuthar,  
 Gathan a siubhal ro 'n speur,  
 Sleagha bualadh a' tuiteam thall  
 Mar dhealain oidhche sa' bheinn,  
 Mar onfha beucaich a' chuain,  
 'Nuair ghluaiseas an tonn gu h-àrd,  
 Mar thorrunn air cùl nan cruach,  
 Bha gruaim is farum a' bhlàir.—*Fionn—Duan I.*

“Like roar of autumn from two Bens,  
 Against each other rushed the warriors,  
 Like strong torrents from the crags  
 Sweeping, flooding over the plain,  
 Loud-sounding, dark, and rough in battle;  
 Encountered Innis-fail and Lochlin,  
 Chief with chief with cleaving sword-play.  
 Man confronting man;  
 Steel was grinding on steel.  
 Helms cloven on high,  
 Blood quick-spilling all round,  
 Bow-string twanging on smooth yew.  
 Darts speeding through the sky  
 Spears clashing (men) falling.  
 Like lightning of night on the hill,  
 Like the bellowing mouth of ocean,  
 When the billows rises high;  
 Like thunder on the back of the mountains,  
 Were the grimness and din of the fight.”

The ancient Highlanders, as might be expected from their country and mode of life, were expert bowmen. They were naturally given to the chase, and before the days of Game Laws and English sportsmen, they had every opportunity of practising an art, which in our day, has very much degenerated in the hands of the modern Nimrod. The Highlanders were considered superior to their Lowland brethren in the use of the bow, and were always employed as archers in the wars with England.

At the Battle of Pinkie (1548) there were 10,000 Highlanders present, many of them armed with longbows. Beague, in his "History of the Scottish Campaigns," in describing that battle (in which the Scots were defeated), says that "The Highlanders, who show their courage on all occasions, gave proof of their conduct at this time, for they kept together in one body, and made a very handsome retreat. They were armed with broadswords, long bows, and targets."

The bows were usually made of yew—the badge of the Clan Fraser. The yew was used for bows from the earliest times. In *Dan an Deirg* the following mention is made of it :—

" Mar shaighead a ghlaicibh an iughair,  
 Bha chasan a siubhal nam barra-thonn ; "  
 " Quick as an arrow from the yew,  
 His feet were speeding o'er the waves."

And also in *Diarmaid*, who is made to say—

" A chraosnach dhearg ca' bheil thu ?  
 'S ca' bheil m' iughar 's mo dhòrlach ? "  
 " My red spear where art thou,  
 And where my yew and my quiver ? "

Among Highlanders of the Argyllshire district the yew which grew in Easragan, in Lorn, was considered the best, the feathers for the arrows from the eagles of Loch-Treig, the wax for the string from Baile-na-Gailbhinn, and the arrow-heads by the smiths of the race of MacPheidearan. This, as in the case of most other useful lore, was couched in verse.—

" Bogha dh' iughar Easragain,  
 Is ite firein Locha-Tréig,  
 Céir bhuidhe Bhaile-na-Gailbhinn,  
 'S ceann o'n cheard Mac Pheidearain."  
 " Bow from Yew of Esragin,  
 Eagle feather from Loch Treig,  
 Yellow wax from Galway town,  
 Arrow head by Smith Macphedran."

The yew was so much prized, on account of the many purposes for which it was suitable, that it was considered a sacred tree, and was frequently planted in burying-grounds as a mark of respect to the departed. This was a very ancient custom Ossian, in describing the grave of Crimor and Brasolis, says—

“ ’N so féin a Chuchuláin tha ’n ùir,  
 ‘S caoin iuthar ’tha fàs o’n uaigh.”

“ In this same spot, Cuchullin, is their dust,  
 And fresh the yew tree grows upon their grave.”

“ The yew tree attains to a most extraordinary age, and remains of very old forests of it were long to be found in the Highlands, the most famous being that in Glenure, in Lorn (named from the tree), and Fortingal, in Perthshire.\* De Candolle finds, as the result of his inquiries, that of all the European species of trees, the yew is that which attains the greatest age. He assigns to the yew of Braborne, in the county of Kent, thirty centuries ; to the yew of Fortingal, in Perthshire, from twenty-five to twenty-six ; and to those of Crowhurst in Surrey, and Ripon, in Yorkshire, respectively, fourteen and a half, and twelve centuries. Endlicher remarks that the age of another yew tree in the churchyard of Gresford, in North Wales, which measures fifty-two English feet in circumference below the branches, is estimated at fourteen hundred years, and that of a yew in Derbyshire at two thousand and ninety-six years.”

The bow was used in warfare in the Highlands as late as the reign of Charles II. Among the last instances of which we have any record we may mention the following :—After a long and protracted feud between the MacKintoshes and Camerons, commencing in a claim by the former to lands held by the latter, the MacKintoshes, with the assistance of the MacPhersons, numbering in all 1500 men, marched to Lochaber, where they were met by the Camerons, with 300 Mac-

\* Creag an iuthair, in the Island of Mull, derives its name from the tree. Also, Sron-iur inish, near Portree.



Gregors, numbering together 1200, of whom about 300 were armed with bows. When preparing to engage, Breadalbane, who was nearly related to both chiefs, made his appearance with 500 men, and sent them notice that if either side refused to agree to the terms he had to propose he should throw his force into the opposite scale. This argument was too strong to be resisted, and after some hesitation his offer of mediation was accepted, and the feud was amicably and finally settled.

Another instance happened about the same time, in a contest between the MacDonalds of Glencoe and the Breadalbane men. The former, being on their return from a foray in the low country, attempted to pass through Breadalbane without giving due notice and paying the usual compliment to the Earl (sharing a part of the plunder). There happened at the time to be a great gathering at Finlarig Castle, on the occasion of the marriage of a daughter of the family, and, being enraged at the insult, the Campbells instantly rushed to arms, and following the MacDonalds with more ardour than prudence, attacked them on the top of a hill north from the village of Killin, where they had placed themselves in a position to defend their booty. The Breadalbane men were defeated with great loss, chiefly caused by the arrows of the MacDonalds. It is said that nineteen young gentlemen of the name of Campbell, immediate descendants of the Earl's family, were killed that day. Colonel Menzies of Culdares, who was also present, had as many as nine arrow wounds in his thighs and legs.—*Stewart's Sketches*.

It seems strange that, even in the Highlands, where firearms were so common, bows were used in warfare at so late a period, but stranger still, when we find them employed in Government service. The following account of an expedition of Highland archers, in August, 1627, from Chambers' "Domestic Annals of Scotland," will be found interesting:—

"In the exigencies of the unfortunate wars in which the king became involved with France and Spain, he was led to the strange idea

of raising a small troop of Highland bowmen—most probably it was the Chief of the MacNaughtons, a member of the Privy Chamber, who had suggested such a levy to the king, for he it was who undertook to raise and command the corps. At the date noted Charles wrote to the Privy Council of Scotland, to the Earl of Morton, and the Laird of Glenorchy asking assistance and co-operation for MacNaughton in his endeavours to raise the men, it being declared that they should have ‘as large privileges as any have had heretofore in the like kind.’ MacNaughton came to the Highlands in autumn and engaged upwards of one hundred men for this extraordinary service. A ship lay at Loch-Kilcheran to receive them and carry them to the field of action. Departing in the middle of winter the ship encountered weather unusually tempestuous, and was chased by the enemy, and obliged to put into Falmouth. There MacNaughton wrote to the Earl of Morton, ‘Our bagpipes and marlit plaids served us to guid wise in the pursuit of ane man of war that hetly followit us.’ He told his lordship that he would come on to the Isle of Wight with his men as soon as possible, being afraid of a lack of victuals where he was, and meanwhile entreated his lordship that he would prepare clothes for the corps, for your lordship knows, though they be men of personages, they cannot muster before your lordship in their *plaids and blue caps*.”

The name Fletcher has arisen from the trade of arrow-making, in Gaelic *Mac-an-Leisdeir*, from “Leisdeir,” an arrow-maker. Unfortunately their arrows have not always been used on the side of their countrymen. One of their number at least, Fletcher, of Saltoun, has thrown his poisoned shafts with bitter venom against the Highlanders.

#### CREACH MHARBHADH NAN GILLEAN : THE BOY-KILLING RAID.

At one time, when there was a feud between the MacDonalds and MacLeods of Skye, a party of the latter, numbering twelve men,

made a raid into Trotornish for the purpose of killing all the boys in the district, in order in this way to lessen the fighting power of their enemies.

The Trotornish men were themselves on some raid of their own at the time, and there were none at home but old men and boys, and the physically unfit. Among the latter was a diminutive and deformed man of the name of William MacArthur, of the famous family of pipers to the MacDonalds. The raiders passed down the country, looking into every house and despatching every boy they found, till they came to Kilvaxter. The cry went before them, as they went, and William's wife hid the cradle and child in the *Brig mhoine*, or pile of peats, and thus saved her child. She then rushed out and told William, who was engaged at his farm work. William, though a *troicheilean*, dwarfish, was a noted archer. He ran home, got his bow and twelve arrows and cautiously followed the raiders, who now retraced their steps towards Uig. He got within range of them on the top of *Cnoc a phaidirich*, and took down his first man there. Cautiously stalking them, he got his next on *bealach nan cabar*, another at the Clach Ard, and so on till they came to Snizort river, when William was left with one arrow, and there was one man before him. He then called himself to a council of war, and decided that it would be better to let that man home to tell the story, as he might require the arrow before getting home himself, and thus ended *Crcach mharbhadh nan Gilleann*.

#### THE ARCHERS OF KINTAIL.

The Kintail men were at all times noted archers. Perhaps the most fortunate feat ever performed with the bow, after the legendary feat of William Tell, was that of Duncan MacRae of Inverinate, when he killed Donald Gorm MacDonald at Eilean Donan Castle. There was a feud between the MacDonalds and the MacKenzies, and Donald Gorm, taking advantage of the absence of the Kintail men, made a

raid up Loch Duich and laid siege to the castle. The only occupants of the castle at the time were Duncan MacRae, of Inverinate, the keeper, and two others. To make matters still worse the ammunition consisted of one bow and one arrow. Donald Gorm, after an unsuccessful attempt to batter in the gate, went round the wall in the hope of discovering a weak spot, when MacRae, watching his opportunity, shot his precious arrow and fixed him on the knee. MacDonald being a strong and impulsive man, without waiting for assistance, immediately wrenched the arrow out of the wound, but unfortunately the barb had penetrated into an artery in his leg, which was badly lacerated. Finding the wound bleeding so profusely he immediately raised the siege, and was carried on board his *birlinn* and hurriedly made for Skye. The day being stormy and the waves rising, he found so much discomfort from the motion of the boat that he was forced to land on a sandbank in Lochalsh, which, not being covered with soil, was no man's land. A boat was drawn up and turned over, and under this rude shelter the great Donald Gorm bled to death. Four stones still mark the spot in which the boat rested, and the sandbank is called *Larach tigh Mhic-Dhomhnuill*, or the site of MacDonald's house, to this day.

It was principally by the prowess of the MacRae archers that the MacKenzies were able to drive the MacBeaths and MacLeods out of Gairloch. Mr John H. Dickson, in his interesting book on Gairloch, gives an account of several extraordinary feats performed by the Kintail men in Gairloch.

The following event took place after the MacLeods had left Gairloch and taken up their abode among their clansmen in Skye.

A party of young men were induced, through the alleged prophecy of an old woman at Dunvegan, to make a raid on Gairloch with the expectation of driving out the usurpers. "The men being young and not overburdened with wisdom, believed her, because they thought she had the power of divination. They set sail in the morning for Gairloch, and the black galley was full of the MacLeods. It was

evening when they came into the loch, and they dare not risk landing on the mainland, for they remembered that the descendants of *Domhnall Greanach* (a great MacRae) were still there, and they knew their prowess too well. They therefore turned to the south side of the loch, and fastened their *birlinn* to Fraoch Eilean, in the shelter opposite *Leachd nan Saighead*. They decided to wait here till morning, then disembark and walk round the head of the loch. But all the movements of the MacLeods were well watched. *Domhnall Odhar*, Mac Iain Leith, and his brother, Iain Odhar MacIain Leith, the celebrated MacRae archers, knew the *birlinn* of the MacLeods, and determined to oppose their landing. They posted themselves before daylight at the back of the *Boe*, a protecting rock overlooking Fraoch Eilean. The steps on which they stood are still pointed out. Donald Odhar, being a short man, took the higher of the two steps and Iain the other. Standing on these steps they crouched down in the shelter of the rock, where they commanded a full view of the island on which the MacLeods were lying here and there, while the MacRae heroes were invisible from the island. They were both celebrated shots, and had their bows and arrows with them. As soon as the day dawned they opened fire upon the MacLeods. A number of them were killed before their comrades knew even from what direction the arrows came. The MacLeods endeavoured to answer the fire, but not being able to see their foes, their arrows took no effect. In the height of the fight one of the MacLeods climbed the mast of the *birlinn* for a better sight of the position of the foe. Iain Odhar took his deadly aim at him when near the top of the mast. The shaft pierced his body and pinned him to the mast. The slaughter continued, and the MacLeods hurried to their *birlinn*, they cut the rope and turned her head seawards, and by this time only two of them were left alive." The name *Leachd-nan-Saighead* means the flat stone of the arrows.

## FIRE-ARMS.

Ho-rò mo chuid chuideachd thu,  
 Gur muladach leam uam thu,  
 Ho-rò mo chuid chuideachd thu  
 'S mi 'dreadh bheann 'us uchdanan,  
 B'ait leam thu 'bhi cuide rium,  
 'S do chudthrom air mo ghualainn.

DONNACHADH BAN.

Oh ho my good company,  
 How sad am I without you.  
 Oh ho my good company,  
 When climbing hills and mountains,  
 How happy to be with me,  
 With your weight upon my shoulder.

Fire-arms were very common among the Highlanders from an early date, and they displayed great expertness in using them. Martin, as already quoted, says, "they are early accustomed to use them, and carry their pieces with them wherever they go."

The old Highland musket was very long and was frequently beautifully ornamented with devices of birds and animals—many of them are supposed to have been of Spanish manufacture; some were certainly brought to the country during the rising of 1719 by the unfortunate Spanish expedition, which terminated so fatally in Glenshiel. Large quantities of arms were also imported from France and Germany during the Jacobite times, but it is most probable that muskets were manufactured among themselves, as they were to be found in abundance among the non-Jacobite clans as well. The writer has seen several long muskets which were dug up in the moss in Glenshiel, and which were supposed to have been those of the Spanish troops at the battle of Glenshiel, 1719. They were in a wonderful state of preservation. In the manufacture of PISTOLS, however, the Highlanders excelled, and their weapons

were highly prized even on the Continent. They were made wholly of metal, and were of a peculiar and beautiful manufacture, being richly engraved and ornamented with heraldic and other devices.

Doune, in Perthshire, was for a long time famous for the manufacture of these weapons. They were at one time considered a necessary adjunct to the Highland dress, but now are seldom to be met with. They were worn on the left side, one on the waist and the other on the shoulder belt.

A real Doune pistol is now only to be met with in antiquarian collections, and is valued at a very high figure.

The Highlanders at all times considered fire-arms unfair and unmanly instruments of warfare. At one time they were said to hold cannon in great dread, but this feeling, if it ever existed, very soon wore away, as at the '45 they were known to march fearlessly up to the cannon's mouth. The claymore was, in their opinion, the weapon with which a warrior could display his skill and dexterity, and give a good account of himself; while, on the other hand, the musket was equally deadly in the hands of an insignificant individual.

The "Lament for the Four Johns of Scotland" (*Ceithir Iainean na h-Alba*) gives us a very good illustration of this sentiment. A few verses of it ran thus:—

" 'S ann a Ceann tàile dh'fhalbh na suinn,  
 Cha robh an àicheadh fo bhrataich Fhinn,  
 Na fir bha daicheil 's iad sgaiteach laidir,  
 Gur e mu chràdh-lot mar thàrlaidh dhaibh.  
 An latha 'dhirich sinn ris an àird,  
 Bha fearg a's fraochan air fir mo ghràidh,  
 A's claidheamh dùbailte 'n crios gach diunnlaich,  
 A's Spàinntich dhù-ghorm an glaic 'ar làimh.  
 Ach a dhaoine nach cruaidh an càs,  
 Uilleam cliuiteach a dhol 'n an dàil;  
 Bha fhuil le ghruaidhean le siubhal luaidhe,  
 'S bu chnlaidh-uamhais 'n nair bhuail e 'ghràisg.



Mur b'e luaithead 's a rinn iad olc,  
 'S gu'n d' rinn a luaidhe gu cruaidh do lot,  
 Bhiodh claignean ciurr't' aig luchd bhriogsan dùinte  
 Le lannaibh dhù-ghorm bu mhath 's an trod."

#### LAMENT FOR THE FOUR JOHNS OF SCOTLAND.

"TWAS from Kintail they marched away,  
 Their like was not under Fingal's banner ;  
 The men so stalwart, so strong and handsome—  
 Alas, alas, what to them arose.

The day we ascended to the height,  
 There was wrath and fierceness 'mong the men of my choice ;  
 A two-edged sword in each hero's belt,  
 And a Spanish gun was in his grasp.

But oh, my lads, how sad the tale,  
 William of Seaforth to engage in the fight ;  
 His blood was flowing with the leaden shot,  
 'Twas an awful sight when he attacked the rabble.

The quicker they made for evil,  
 The leaden shot did them wound full sore ;  
 There would be broken heads with the tight breeches  
 By the blue blades so formidable in the strife.

*Translation from the Roll of Honour of the Clan MacRae.*

From their mode of life the ancient Highlanders had every opportunity of practising the use of their arms. Whether in the glens herding their cattle, or on the hill hunting the deer, they were always fully equipped. The author of "*Certayne Matters*," already quoted, says, "that perhaps no nation goes about better armed, and I assure you they know how to use them with dexterity." Being at all times subject to marauding expeditions from neighbouring clans with whom they might be at feud, they practised the use of their weapons as much from necessity as for pastime. It was counted a disgrace to appear in the presence of an enemy unarmed. There is a tradition that, when the famous Rob Roy Macgregor was on his death-bed, he was visited



by a MacLaren, with whom he was at one time at enmity. When the aged warrior heard who his visitor was, "Raise me from my bed," said he, "throw my plaid about me, and bring me my claymore, dirk, and pistols; it shall never be said that a foeman saw Rob Roy Macgregor defenceless and unarmed."

The Highlanders were very partial to all kinds of manly exercises and games. Whole districts turned out at stated periods to compete at the different feats, which were contested with great spirit. Sunday was frequently the great day for these gatherings. The whole male population of a parish would gather in a field adjoining the kirkyard, and engage in exercises hardly of a devotional character. The minister had frequently to join in the games on week days, in order to coax the people to go to the church on Sunday. It is related of the Rev. Lachlan Mackenzie of Loch Carron, that he had on one occasion to join in the games on the Sabbath, in order to lure the people to him, and having beaten the champion, he ever afterwards got a large congregation of eager and attentive listeners. These were the days of "muscular Christianity." It was quite common for the minister to go to the pulpit armed with a good stout cudgel, in order to punish any refractory worshipper.

The games popular among the Highlanders were:—Putting the stone, lifting a heavy weight known as "*Clach neart*," tossing the caber, wrestling, running, leaping, swimming, shooting, shinty, football, etc. Besides these matches, there were periodical Wapenschaws, held by order of Government, in each clan district. In this connection the following curious Act of Privy Council will be read with interest. It is dated:

"At HOLYROOD HOUSE, 31st January, 1602.

"FORSAMEKLE as albeit the Kingis Majestie and his prediccissouris of guid memorie, be divers actis of Parliament statute, and ordaint that Wapponshawings sould be maid over all the partis of this realme twyce in the yeir, and that all his Hienes subjectis sould be armit

in forme and manner prescryvit in the saidis actis ; notwithstanding as his Majestie is informit the saidis actis hes at na tyme ressavit executioun in the Hieland pairtis of this realme, bot hes bene alto-gidder neglectit and misregairdit, quhairthrow the inhabitantis thairof, ar nowher provydit nor furnisht with armour conforme to the tennour of the saidis actis, nor yit ar thay trayned up and exercised in the use and handling of thair armes : and his Majestie being cairfull to undirstand the trew estaite of the saidis Hielandis, and in quhat forme and maner the inhabitantis thairof ar armit ; his Majestie for this effect hes appointit a generale mustare and Wapponshaving to be maid be thame upon the dayis following, in presence of thair masteris, chiefes, and chiftanes of clans under written. That is to say, the haill inhabitants of the Lennox and otheris Hieland boundis perteing to the Duke of Lennox, in presence of the said Duke, or sic as he sall appoint to ressave thair mustaris : The inhabitantis within the haill boundis perteing to the Erllis of Ergyle, Athole, and Menteith, and within the stewartries of Stratherne and Menteith, in presence of the said Erllis of Ergyle and Athole, or thair deputis, everie ane within thair boundis and in presence of the Abbot of Inchaffray, the Lairdis of Tullibairdin and Lundy for Menteith and Straitherne, and all to be on the first of March next to come. And the lyke mustouris to be maid upoun the same day be Allaster MacGregour of Glenstra, of his haill clan and surname : And that the inhabitantis within the Hieland boundis perteing to the Marques of Huntly, the Erllis of Sutherland and Caithness, and the haill men, tennentis, serventis, and dependeris, and otheris of the clans of the Laird of Grant, MacIntoshe, Balnagowne (Ross), the Lord Lovate, the Laird of Fowlis (Munro), MacKay, Glengarrie, MacKenzie, the Capitane of Clanrannald, MacConnill duy (Lochiel), and MacRannald to be redly to make their mustaris upon the tent day of Marche in the presence of everie ane of thame of thair masteris chiefes and chiftanes, etc., etc."

In an interesting letter by John Elder, a Highland priest to King

Henry VIII., A.D. 1543, he says—"Our delite and pleasure is not only in huntyng of redd deir, wolfes, foxes, and graies, whereof we abounde, and have greate plentie, but also in rynninge, leapinge, swymmyng shootyng, and throwing of dartis."

## SLOGANS OR WAR-CRIES.

In the event of any sudden surprise, each clan had its own war-cry; in most cases these were chosen from some particular circumstance or incident in the history of the clan, sometimes from some rallying point to which all were to hasten when the cry was raised. The raising of the slogan was sure to bring his clansmen to a Highlander's assistance if at all within hearing—

THE BUCHANANS had "*Clar-Innis*," an island in Loch Lomond.

CAMPBELLS—" *Beinn Cruachan*," or "*'S fhad an eigh gu Loch Ogha*"—"Tis a far cry to Loch Ow.

FARQUHARSONS—" *Carn na Cuimhne*"—The cairn of remembrance.

FRASERS—" *Mor-faigh*"—Get more. Later, "*Casteal Dhuinidh*"—Castle Downie.

FORBES—" *Lonach*"—A mountain in Strath Don.

GRANT—" *Creag Eileachaidh*"—The rock of alarm in Strathspey. Another branch of the Grants called "*Clann Chirin*," have "*Creag Rabhadh*"—The rock of warning.

MACDONALD—" *Fraoch Eilean*"—The heathery isle.

MACDONALD, Keppoch—" *Dia 's Naomh Andra*"—God and St. Andrew.

MACDONALD, Clan Ranald—" *Aodann Othannaich*."

MACDONNELL, Glengarry—" *Creag an Fhithich*"—The raven's rock.

MACFARLAN—" *Loch Sloigh*"—The loch of the host.

MACGREGOR—" *Ard-Choille*"—The woody height.

MACKINTOSH—" *Loch na Maoidh*"—Loch Moy.

MACKAY—" *Bratach bhan Chlann Aoidh*"—The white banner of Mackay.

MACKENZIE—" *Tulloch Ard*"—A mountain in Kintail.

MACKINNON—" *Cuimhneich bas Ailpein*"—Remember the death of Alpin.

MACPHERSON—" *Creag dhubh Chlann Chatain*"—A rock in Badenoch.

MENZIES—" *Geal a's dearg a suas* "—White and red above, from the checks of their tartan.

MUNRO—" *Caisteal Fhulais na theine* "—Fowlis Castle on fire.

STEWART—" *Creag an Sgairbh* "—A rock in Appin.

SUTHERLAND—" *Ccann na drochaide bige* "—A bridge at Dunrobin.

" *Eighe Co'raig*," or " *Gaoir Chatha*," was the name given by ancient Highlanders to the shouts used when about to engage in battle. Any loud clainour is still compared to *Gaoir Chatha*. We have often heard the remark " *Cha Chluinnt e Gaoir Chatha leibh*," a war shout couldn't be heard for you—made to persons making a loud noise.

### PIPE MUSIC.

The different clans had each their own appropriate rallying tunes, marches, quicksteps, and laments, and as in the case of the war cries, these were generally connected with some important historical incident which called forth the courage of the clansmen. A few of these may be given as follows :—

CAMERON—Salute—" *Failte Shìr Eobhain* "—Sir Ewen's salute. Gathering—" *Ccann na drochaide moire* "—The end of the great bridge. March—" *Piobaireachd Dhonuill Dhuibh*—The pibroch of Donald Dubh.

CAMPBELLS of Argyle—Salute—" *Faille 'Mharcuis* "—The Marquis' salute. March—" *Baile Ionar Aora* "—The Campbells are coming. Lament—" *Cumha Mharcuis*."

CAMPBELLS of Breadalbane—March—" *Bodaich nam brìgisean* "—The carles with the breeks, or Lord Breadalbane's march.

CHISHOLM—Salute—" *Failte an t-Siosalaich*."

DAVIDSON—Salute—" *Failte Thighearna Thulaich*."

DRUMMOND—March—" *Spaidsearachd Dhiuc Pheairt* "—The Duke of Perth's march.

FORBES—March—" *Cath Ghlinn Eurainn*."—The Battle of Strathearn.

FRASER—Lament—" *Cumha Mhic Shimidh* "—Lovat's lament.

GORDON—Salute—" *Failte nan Gordanach* "—The Gordon's salute.

GRAHAM—Gathering—" *Latha Alt-Eire.*" March—" *Raon-Ruairi.*" Lament—" *Cumha Chlebhers.*"

GRANT—March—" *Creag Eileachaidh.*

MUNROES—March—" *Bealach na broige.* Salute—" *Failte nan Rothach.*"

MACDONALD of Sleat—Salute—" *Failte Shir Seumas.*"—Sir James' salute.

MACDONALD, Glengarry—Salute—" *Failte Mhic ic-Alastair.*"—Glengarry's salute. Gathering—" *Cille Chriost.*" March—" *Spaidsearachd Mhic ic-Alastair and 'Sheanna bhcan bochd.*"—Glengarry's march. Lament—" *Cumha Mhic ic-Alastair.*"—Glengarry's lament.

MACDONALD, Keppoch—Salute—" *An tarbh breac dcarg.*"—The speckled red bull. Lament—" *Cumha na peathar.*"—The sister's lament.

MACDONALD, Glencoe—Lament—" *Mort Ghlinne Comhann.*"—The Massacre of Glencoe.

MACDONALD, Clan Ranald—March—" *Spaidsearachd Mhic ic-Ailein.*"—Clan Ranald's march. Lament—" *Cumha Mhic ic-Ailein.*"—Clan Ranald's lament.

MACDOUGALL—March—" *Moladh Moraig.* Brosnachadh cath, or Battle March. " *Mo dhìth, mo dhìth, 's mi gun trì lamhan,*" my loss, my loss, without three hands.

MACFARLAN—Gathering—" *Togail nam bo.*"—Lifting the cattle.

MACGREGOR—Gathering—" *Ruaig Ghlinne Freoine.*"—The chase of Glen Fruin. Lament—" *MacGregor of Ruaro.*"

MACKINTOSH—Lament—" *Cumha Mhic an Toisich.*"—MacKintosh lament.

MACKAY—Gathering—" *A Bhràtach bhàn.*"—The white banner. March—" *Pìob-earachd Chlann Aoidh.*"—The MacKay's march. Lament—" *Cumha Shraith-Alladail.*" Salute—" *Iseabal Nic Aoidh.*"

MACKENZIE—Salute—" *Failte Uilleim Dhuibh.*"—Black William's salute. Gathering—" *Co-thional Chlann Choinnich.*"—MacKenzie's gathering. March—" *Cabar Feidh.*" Lament—" *Cumha Thighearna Ghearrloch.*

MACLACHLAN—Salute—" *Moladh Mairi.*"

MACLEAN—Salute—" *Birlinn Thighearna Cholla.*"—MacLean of Coll's galley. March—" *Caismeachd Eachainn Mhic Ailein nan Sop.*" March—" *Spaidsearachd Chlann 'Il'-Eathainn.*"

MACLEOD—Lament—" *Cumha Ruairidh Mhoir.*" Salute—" *Failte Ruairidh Mhoir.*"

MACNAB—Salute—" *Failte Mhic an Aba.*" Gathering—" *Co-thional Chlann an Aba.*"

MACNEIL—March—" *Spaidsearachd Mhic Neill.*"

MACPHERSON—March. MacPherson's march—"('S fheudar dhomh fhein a bhi falbh dhachaidh dìreach leat')."

MACRAE—March—" *Blar na Pairc*." Salute—" *Failte Loch Duthaich*."

ROBERTSON—Salute—" *Failte Thighearna-Struthain* "—The Laird of Struan's salute. Gathering—" *Thainig Clann Donnachaidh* "—The Robertson's have come March—" *Ribein-gorm* "—The Blue Ribbon.

ROSS—March—" *Spaidsearachd Iarla Ros* "—The Earl of Ross's march.

STEWART—Salute—" *Earrach an aigh 's a' ghleann*. March—" *Birlinn nan tonn* "—The galley of the waves ; and " *Gabhaidh sinn an rathad mor*," commonly called kafusalem.

SUTHERLAND—Gathering—" *Piobaireachd nan Catach* "—The Sutherland's " pibroch." March—" *Spaidsearachd an Iarla Chataich* "—The Earl of Sutherland's march.

## CHAPTER IV.

### CLAN BANNERS.

Thog sinn Deó-gréine ri crann  
A' bhratach mhor aig rìgh nan lann,  
Bha sólas 'an anam gach triath,  
'Nuair thog i a sgiath ri gaoith  
Bha gorm-shlios ballach le h-ór  
Mar shlige ghlais mboir na h-oidhch'  
'Nuair sheallas na rèil o'n speur :  
Bha bratach aig gach triath dha fein,  
'S a ghaisgich 'bu treun m' a chruaidh.

We raised \*Deó-gréine to the staff,  
The great banner of the king of spears :  
Joy was in every hero's soul  
When she spread her wings to the wind ;  
Her azure field was flecked with gold,  
Like the great blue shell of night  
When the stars look down from the sky ;  
But every Chief had pennon of his own  
And stalwart warriors round his steel.

FINGAL, DUAN IV.

THE banner formed such an important part in the clan heraldry that it is worthy of a place in any treatise on the Highland Dress. Like the colours and set of the tartan and the *suaicheantas* or badge, the banner was a distinctive emblem of the Clan. Many of these banners have attained historic fame, and the few that are still to the fore are objects of great antiquarian and historical interest.

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\*Sunbeam.

The green banner of the MacPhersons, *Bratach mhor Chlann Mhuirich*, still preserved in Cluny Castle, dates as far back as 1672. It is a notable fact that the Bratach Uaine, or green banner, was never present at a battle lost. At Culloden, fortunately or unfortunately, the MacPhersons were absent, having gone home to rest and recruit, and thus the banner escaped the fate of so many others which fell into the hands of Cumberland.

In order to put the greatest indignity upon the Jacobite Clans, Cumberland offered fifteen guineas for each stand of colours captured, by which means "fourteen of these melancholy emblems of departed glory" were procured. They were on the 4th of June carried by a procession of chimney sweeps from the castle to the cross of Edinburgh, and there burned by the hands of the common hangman, with all possible marks of contempt.

"Five stainless ensigns with their warriors high,  
Who ne'er from battle lost were known to fly,  
Were absent, when the Gael, starved, outworn, cold,  
Were led by traitors to a battle sold.  
The Earl of Cromarty, with his brave race—  
Clanranald, that was wont the van to grace—  
Young Barisdale, who the men of Moidart led—  
Clan Gregor, who from danger never fled—  
Clan Pherson, with their loyal, high-souled Chief—  
All these were absent, to our loss and grief."

JOHN ROY STEWART.

The banner of the MacDonalds was a blue field with the arms of the clan emblazoned in proper colours. The Clan Ranald banner is thus described by Iain Lom :—





THE GREEN BANNER OF MACPIERSON.

CARRIED AT THE HEAD OF THE CLAN IN THE '15 AND THE '45

*Face page 140.*

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Five stainless ensigns with their warriors high,  
 Who ne'er from battle lost were known to fly,  
 Were absent, when the Gael, starved, outworn, cold,  
 Were led by traitors to a battle sold.  
 The Earl of Cromarty, with his brave race—  
 Clanranald, that was wont the van to grace—  
 Young Barisdale, who the men of Moidart led—  
 Clan Gregor, who from danger never fled—  
 Clan Pherson, with their loyal, high-souled Chief—  
 All these were absent, to our loss and grief."

JOHN ROY STEWART.

The banner of the MacDonalds was a blue field with the arms of the clan counterpoised in proper colours. The Clan Ranald banner is thus described by Iain Lom :—



THE GREEN BANNER OF MACPHERSON.

CARRIED AT THE HEAD OF THE CLAN IN THE '15 AND THE '45.

*Face page 140.*



## THE BANNER OF MACDONALD OF CLANKRALD.

“B’ aluinn dealbhach am breid sroil  
 Air a cheangal ri crann caol  
 An robh caisteal, bradan a’s long  
 Lamh dhearg, iolair a’s craobh  
 Bha fraoch as cionn sin gu h-ard  
 Ceangailt am bar a’ chroinn chaoil  
 Bha sin ann ’s a leoghan dearg  
 ’S cha b-aite tearmaid a chraois.”

“From the slim staff the silk unrolled,  
 The gleaming banner’s blazoned fold,  
 The tower, the galley and the tree,  
 The blood red hand and lion free;  
 And the bright salmon of the sea,  
 While bound on the standard’s head,  
 The blooming heath victorious spread.”

John MacKay, the *Piobaire Dall*, thus describes the banner of MacDonald of Sleat :—

“Ach ’sann dhomh sa b’ aithne ’im bèus  
 Na ghabh rium fein diu’ o thùs,  
 Croinn-iubhair be brataichean sróil  
 Loingas air chors a’s rós-iull.

Long a’s leoghann a’s lamh-dhearg  
 Gu ’n cuir suas an ainm an rìgh  
 Suaicheantas le ’n eireadh neart  
 ’Nuair thigeadh air feachd gu tìr.”

The MacGregor banner is thus described :—

“Mac Griogair nam Bratach  
 Da ’m bu tartarach Pioba.  
 Ga ’m bu shuaicheantas giubhas  
 Rì bruaich ga dhìreadh ;  
 Crann Caol air dheagh lochdradh  
 ’S ite dhosach an fhir eoin”

## THE HIGHLAND GARB.

Craon caol air dheagh snaidheadh  
 Cuid do dh aighear Mhic Righe  
 Ann an laimh dheadh Mhic Mhuirich  
 'Ga chumail reidh direach."

"MacGregor of banners  
 And clamouring pipes,  
 Whose standard was the pine  
 Rising from the bank ;  
 Bushy were the feathers of the eagle,  
 Slim and smooth the well shaped staff,  
 Which might please the soul of a king  
 Held firm and erect,  
 In the hand of MacVurich."

## THE FAIRY FLAG OF DUNVEGAN.

The Fairy Flag of the MacLeods is without exception the most interesting of all the clan banners, both from its age and from the traditions connected with it. It is now of small dimensions, possibly through the ravages of time, but we fear, also, through the ravages of relic-hunting visitors, who frequently repay courtesies and privileges by acts of vandalism. There are several traditions as to the origin of this flag, and we are indebted to MacLeod of MacLeod for the following, which will be read with interest :—

"At a remote period, when an heir was born to the chief, the nurse left the child sleeping while she went down stairs to join in the festivities which were taking place to celebrate the birth of the young chief. His father sent her to bring the child to show to the clansmen assembled. She found the infant wrapped in the Fairy Flag, and when she had brought it down into the hall a chorus of fairy voices was heard singing the song of the banner, which said it was a fairy gift which would save the clan in three great dangers. The second tradition relates that one of the chiefs married a fairy, that she was only permitted to live with her mortal husband for a time, and that when she



FAIRY FLAG OF DUNVEGAN

*See page 142*

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Crann caol air dheagh snaidheadh  
 Cuid do dh aighear Mhic Righe  
 Ann an laimh dheadh Mhic Mhuirich  
 'Ga chumail reidh direach."

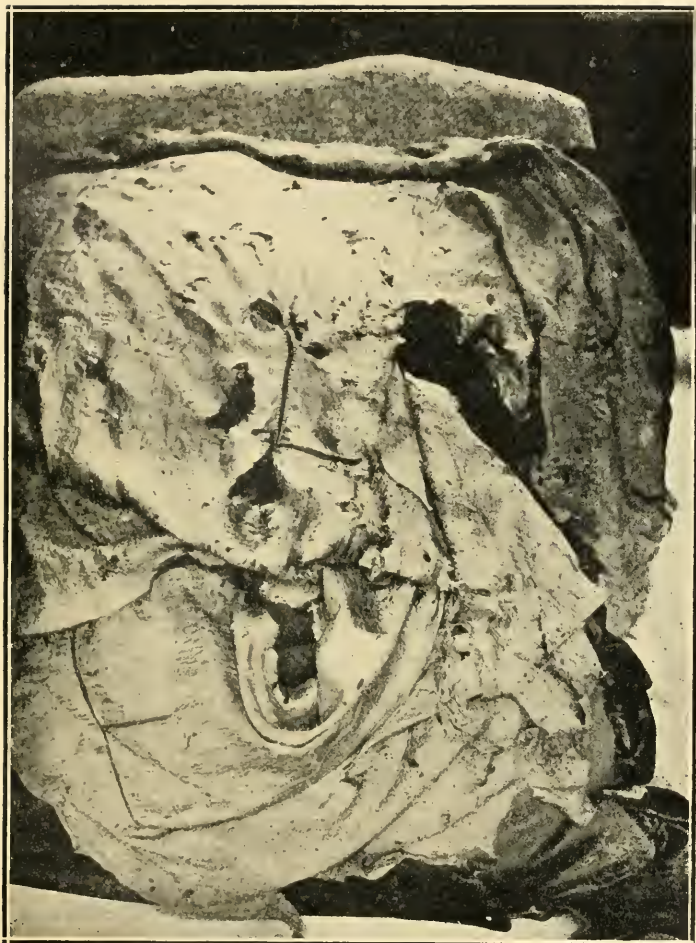
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FAIRY FLAG OF DUNVEGAN.

*Face page 142*



returned to fairyland she gave the flag to the chief as a farewell gift. It is said that Fairy Bridge, about three miles from Dunvegan, is the place where the farewell took place. It twice averted a great calamity. On the first occasion the MacDonalds landed in great force at Waternish, burnt the church at Trumpan, putting the worshippers to the sword, except one woman, who escaped with the news. The chief mustered all the men he could gather on short notice, but they were insufficient to stem the tide of invasion. He resolved, therefore, to wave the famous flag. The MacDonalds were seized with a panic, imagining they saw large reinforcements coming to MacLeod's assistance, fled to their boats, and were cut in pieces. The bodies of the slain were placed alongside a dyke, which was then thrown down on the top of them. The battle has been called the battle of the wall.\* The second occasion on which it was waved was when a cattle plague was destroying the herds of the clan, and its power stayed the pestilence, but the circumstances which accompanied its being brought out the third or last time are far and away the most remarkable, partaking rather of the nature of history than of tradition. They are related by Dr. Norman MacLeod, the famous father of a still more famous son, a writer who is absolutely above suspicion. A copy of the letter in which he describes the occurrence was given me by a member of his family, and I give it in his own words :

“ In the summer of 1799 the late General Norman MacLeod (grandfather to the present Chief) came to the manse of Morven on his way to the Isle of Skye. My father, the Rev. Norman MacLeod, then minister of Morven, had at one time been tutor to the great and talented man who had been a distinguished soldier in the American War, and had afterwards obtained great renown in India during the conflicts with Tippoo Sahib and other Indian Chiefs. MacLeod insisted that my father would allow me to go along with him to Dunvegan, and much delighted was I at the prospect of visiting the place of which I had heard so often, and of its many traditionary

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\* *Blar milleadh garaidh*, or the battle of the Spoilt Dyke.

legends. I was just 13 years old : there were no steamers, so we took our passage in a small wherry from Oban. The day after leaving Morven we arrived at Loch Bracadale, where we found horses and carts and crowds of people waiting our arrival. On reaching the old castle we were met by many of the gentlemen of the MacLeod estates, and MacLeod was welcomed to the home of his fathers by Captain Donald MacCrimmon, the representative of the celebrated pipers who had gained his commission and no small renown during the American wars. I never can forget the impression the whole scene made on my youthful mind, as MacCrimmon struck up *Faillte Ruari Mhoir* the famous tune of the clan.

“ I was put to sleep in a small closet off MacLeod’s own bedroom, and I never shall forget the affectionate kindness which my beloved chief showed me, during the three months I was with him in his castle.

“ One circumstance took place at the castle on this occasion which I think worth recording, especially as I am the only person now living who can attest the truth of it. There had been a traditionary prophecy, couched in Gaelic verse, regarding the family of MacLeod, which on this occasion received a most extraordinary fulfilment. This prophecy I have heard repeated by several persons, and most deeply do I regret, that I did not take a copy of it when I could have got it. The Rev. Mr. Campbell, of Knock in Mull, had a very beautiful version of it, as also had my father, and so, I think, had likewise Dr. Campbell of Kilninver. Such prophecies were current regarding almost all old families in the Highlands ; the Argyle family were of the number, and there is a prophecy regarding the Breadalbane family as yet unfulfilled, which I hope may remain so. The present Marquis of Breadalbane is fully aware of it, as are many of the connections of the family. Of the MacLeod family it was prophesied at least a hundred years prior to the circumstance which I am about to relate.

“ In the prophecy to which I allude it was foretold, that when Norman—the third Norman (‘ Tormad nan trì Tormaid ’)—the son of

the hard-boned English lady (Mac na mnatha caoile cruaidh Shasunn-  
aich) would perish by an accidental death ; that when the Maidens  
of MacLeod (certain well-known rocks on the coasts of MacLeod's  
country) became the property of a Campbell ; when a fox had young  
ones in one of the turrets of the castle, and particularly when the  
Fairy enchanted banner should be for the last time exhibited, then  
the glory of the MacLeod family should depart—a great part of the  
estate should be sold to others ; so that a small *curragh*, a boat, would  
carry all gentlemen of the name of MacLeod across Loch Dunvegan ;  
but that, in times far distant, another Iain Breac should arise, who  
should redeem those estates and raise the power and honours of the  
house to a higher pitch than ever. Such in general terms was the  
prophecy. And now as to the curious coincidence of its fulfilment.

“ ‘There was, at that time, at Dunvegan, an English smith with  
whom I became a favourite, and who told me, in solemn secrecy, that  
the iron chest which contained the Fairy Flag was to be forced open  
next morning : that he had arranged with Mr. Hector MacDonald  
Buchanan to be there with his tools for the purpose. I was most  
anxious to be present, and I asked permission to that effect of Mr.  
Buchanan (MacLeod's man of business), who granted me leave on  
condition that I should not inform anyone of the name of MacLeod  
that such was intended, and should keep it a profound secret from the  
Chief. This I promised and most faithfully acted on. Next morning  
we proceeded to the chamber in the east turret, where was the iron  
chest that contained the famous flag, about which there is an interest-  
ing tradition. With great violence the smith tore open the lid of this  
iron chest, but in doing so a key was found under part of the covering  
which would have opened the chest had it been found in time. There  
was an inner case, in which was found the flag enclosed in a wooden  
box of strongly-scented wood. The flag consisted of a square piece  
of very rich silk, with crosses wrought with gold thread, and several  
elf spots stitched with great care on different parts of it. On this  
occasion the news of the death of the young and promising heir of

MacLeod reached the castle. Norman—the third Norman—was a lieutenant of H.M.S. Queen Charlotte, which was blown up at sea, and he and the rest perished. At the same time the rocks called MacLeod's Maidens were sold, in the course of that very week, to Angus Campbell of Ensay, and they are still in possession of his grandson. A fox in possession of a Lieutenant MacLean, residing in the west turret of the castle, had young ones, which I handled, and thus all that was said in the prophecy alluded to was so far fulfilled, although I am glad the family of my Chief still enjoy their ancestral possessions, and the worst part of the prophecy accordingly remains unverified. I merely state the facts of the case as they occurred, without expressing any opinion whatever as to the nature of these traditionary legends with which they were connected."

Another version of the Fairy story is worth mentioning. It is entitled *Taladh na mna Sithe*, The Fairy's Lullaby.

"One fine autumn evening a beautiful Fairy dressed in green entered Dunvegan Castle. She silently walked into every room in the establishment, till she came to that in which the young heir of MacLeod, a child of about a year old, lay asleep in his cradle. The nurse sat in the window, busy sewing, but the visitor paid no attention to her. Looking round the room, her eyes at once lighted on the child in the cradle. Gently lifting him in her arms, she began crooning the following Lullaby :—

TÁLADH NA MNA SITHÉ.

'Se mo leanabh mingileiseach maingeileiseach,  
Bualadh nan each, glac nan luireach,  
Nan each cruidheach 's nan each snagach,  
Mo leanabh beag.

'S truagh nach faicinn fein do bhuaile,  
Gu h-ard, ard air uachdar sleibhe,  
Cota caol caiteanach uaine,  
Mu d' dha ghuallainn ghil, 'us leine,  
Mo leanabh beag.

'S truagh nach faicinn fein do sheisreach,  
 Fir 'g a freasdal 'n am an fheasgair,  
 Mna-comhnuill a' tighinn dhachaidh,  
 'S na Catanaich a' cur sil.

O mhile bhog, o mhile bhog,  
 Mo bhru a rug, mo chioch a shluig,  
 Mo ghlun a thog.

'S e mo leanabh m' ultach iudhair,  
 Sultmhor reamhar, mo luachair bhog,  
 M' fheoil 'us m' uidhean a ni bhruidhinn,  
 Bha thu fo mo chrios an uiridh, lus an toraidh,  
 Bidh tu 'm bliadhna gu geal guanach  
 Air mo ghuallainn feadh a' bhaile,  
 Mo leanabh beag.

O bhireinn o bho, na cluinneam do leon,  
 O bhireinn o bho, gu 'm bioraich do shron,  
 O bhireinn o bho, gu 'n liath thu air choir,  
 O bhireinn o bho, gu 'n teirig do lo.  
 O bhireinn o bhinn thu,  
 Cha 'n ann a Chlann Choinnich thu  
 O bhireinn o bhinn thu,  
 Cha 'n ann a Chlann Chuinn thu,  
 O bhireinn o bhinn thu,  
 Siol is docha linn thu,—  
 Siol nan Leodach nan lann 's nan luireach,—  
 B'e Lochlainn duthchas do shinnsir."

Behold my child, limbed like the kid or fawn, smiting  
 the horses, seizing the accoutrements of the shod horses,  
 the spirited steeds. My little child.

Oh that I could see thy cattle fold, high up on the moun-  
 tain side ; a green, shaggy jacket about thy two white  
 shoulders, with a linen shirt. My little child.

Oh that I could behold thy team of horses; men following  
 them ; serving women returning home and the Catanaich  
 sowing the corn.



Oh tender hero whom my womb did bring forth, who  
did swallow from my breast, who on my knee wast reared.

My child it is, my armful of yew [bow and arrow], merry  
and plump, my bulrush, my flesh and eggs, that will soon  
be speaking. Last year thou wast beneath my girdle,  
plant of fertility ! and this year fair and playful on my  
shoulder, thou wilt be going round the homestead.

Oh let me not hear of thy being wounded. Grey do  
thou become duly. May thy nose grow sharp [with ad-  
vancing age] ere the close of thy day.

Oh ! not of Clan Kenneth [MacKenzies] art thou ! Oh !  
not of Clan Conn [MacDonalds]. Descendant of a race  
more esteemed ; that of the Clan Leod of swords and ar-  
mour, whose fathers' native land was Lochlann [Scandi-  
navia].

MISS TOLMIE.

*Translation from Folk Songs.*

After finishing the song she gently laid the child back into the  
cradle and departed as she came. The nurse sat spellbound the whole  
time, but was so much struck with the words and the wild and  
beautiful melody that they stuck to her memory and she was able to  
repeat and sing them afterwards.

For many years this *Taladh* was considered so important by the  
MacLeods that they would employ no nurse who could not sing it.  
It was firmly believed to have a *seun* or charm, and that those boys  
to whom it was sung in their childhood would afterwards be under  
Fairy protection.

### THE BRATACH BHÀN, OR WHITE BANNER OF THE MACKAYS.

This Banner belonged to the Abrach or Strathnaver branch of the  
MacKays, and is thus described by the author of the Book of MacKay.  
“ The banner is of cream white silk, hence the name *Bratach Bhàn*, i.e.,  
Fair Banner, by which it is sometimes known, and is in a tattered  
condition. It is evidently a fragment of its former self. Its length is





THE WHITE BANNER OF MACKAY  
(BRATACH BHAN CHLANN-AOIDH.)

*Face page 14b*

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THE WHITE BANNER OF MACKAY  
(BRATACH BHAN CHLANN-AOIDH.

*Face page 148.*



only 36 inches—a size far too small for a battle flag. It will be observed that the shield and crest are not now correctly related to the hoist or leather strip sown along what is known as the top of the flag in the photographic reproduction. As related to the hoist, the shield now lies unnaturally on its side instead of facing it, and the lion rampant which it carries is made to appear as a lion passant. Evidently the leather hoist became detached when the flag got tattered, and was then by misadventure sewn on the wrong side. If we imagine the hoist attached to what is shown as the left side of the flag the shield and crest will appear correctly placed, the flag will be thirty-six inches broad, or, allowing for frayed margins, perhaps thirty-eight, while its length may have extended to thirty inches or more.

“Round the hand runs the legend, VERK VISLY AND TENT TO YE END. Across the palm of the hand are the Gaelic words BE TREN (*Bidh Treun*), BE VALIANT.” The Rev. Wm. MacKenzie, minister of Tongue, writing in the Old Statistical Account in 1792 refers to the banner as follows :

“There is a cave in the rock upon which the Castle (Bharaich near Tongue) is built, called *Leabuidh Eoin Abaruich*, i.e., John of Lochaber's bed, whither he is said to have retired in time of danger. A family of MacKays is descended from him and are reported still to have in their possession his banner, with the motto wrought in golden letters, *Biodh treun, Biodh treun, Be Valiant*.”

The banner must have occupied a large place in the estimation of the MacKays, when we find the gathering tune and the slogan of the clan to be *Bratach Bhàn Chlann Aoidh*, The White Banner of the MacKays. It is believed to have been the banner of *Iain Abrach* (so called from his mother, a daughter of MacDonald of Keppoch), who led the MacKays at the battle of Druim-nan-Coup in 1433. It descended in the possession of the family of the Standard Bearer, till it was handed over into the custody of the Clan MacKay Society in the year 1897, who in turn deposited it for preservation in the National Museum, Edinburgh.



## CHAPTER V.

### THE VESTIARIUM SCOTICUM.

"I cannot believe there is any copy of such a work among the Cardinal Duke of York's papers."—*Sir Waller Scott.*

IN the year 1842 a great sensation was created in the tartan world. Two young men appeared in the north of Scotland, under the name of Hay Allan, but who claimed to be grandsons of Prince Charlie, and who gave as their real names John Sobieski Stuart, and Charles Edward Stuart. Their claim to royal descent rendered them objects of attraction wherever they went. They were clever, dashing, fine-looking men, and took the country completely by storm. The nobility north and south seemed to strive with each other who should pay them the greatest attention. The Earl of Moray gave them the free range of Darnaway Forest, of which they gladly availed themselves, being adepts in field sports. They afterwards removed to a handsome lodge which was built to their own designs on *Eilean Aigus*, near Beauly, placed at their disposal by Lord Lovat. Having a taste for literature and antiquarian lore, besides being possessed of a considerable amount of talent and ingenuity, they devoted their spare time to writing tales and poetry.

In the year 1842 they published two large and splendid volumes on Highland Dress and Tartans, entitled *Vestiarium Scoticum*. One of them contained an alleged copy of an MS. said to have been given to Prince Charles Edward Stuart at the Scots College at Douay. It was a specification of 49 Highland Clan tartans and 29 Lowland family tartans. In the other volume are coloured plates of these tartans, designed by the brothers Hay Allan or Stuart, from the said specifications.

The title of the MS. was "Liber Vestiarium Scotiæ, otherwise clippit the Garderope of Scotland, Beand ane mirrour to shewe the true

tertainis of the principal Scottyshe famylies be Schyr Richarde Urquharde Knychte." Before making any criticism on this MS. we will allow the editors to speak for themselves and give their own account of it.

The *Vestiarium Scoticum*.—John Sobieski Stuart's account of the origin of the work is as follows :

"The tract now published in the following volume is printed from an MS. in my possession, collated with the transcript of another in the library of the monastery of St. Augustine in Cadiz. It is a small black-letter quarto of the sixteenth century, containing thirty-four pages of vellum, illuminated with small, plain capitals such as the ordinary initials of superior missals. It was once in the possession of the historian and faithful adherent of Queen Mary, John Lesley, bishop of Ross, as appears by his signature on the first leaf—'Jo Rossen.' Immediately below is noted in his small neat hand 'Primo Maii, 1571, I tuck my feaver and agen at ix huris at nyt. . . .' Some of the many calamities which scattered the adherents of the House of Stuart, and brought together many of their persons and their remains in the Catholic seclusions of the Continent, conveyed the *Vestiarium Scoticum* and many papers of the Bishop of Ross into the Library of the Scots College at Douay.

"During the long incognito of the Prince Charles Edward between the years 1749 and 1754 he visited that seminary, for purposes which expired in the obscurity wherein they were planned, and during his stay he received from the fathers many papers which had belonged to Queen Mary, her adherents, and King James the VII. Among others of a very different nature was found the Bishop of Ross's copy of the *Vestiarium Scoticum*. This copy now in my possession, being the oldest and most perfect, has served as the original to the present publication.

"The next in value, that which belonged to the Library of the Convent of St. Augustine, is a small paper folio, bound in panel, written in the ordinary running hand of the time of James the VI.



By the signature and date it had at one time belonged to 'ane honerabil man Maister John Danbarre, W'ne ye burg of Invernesse, in ye yeir of God ain thousand sax hunder and aucht yeirs.' By a subsequent name upon the cover—'Johan O'Neil Cleric'—it had probably passed into the hands of one of the many expatriated Irish priests who were driven to the Continent during the reigns of Elizabeth and James the Sixth, and in this revolution probably found its way into the Monastery of St. Augustine. Spain was at that time the principal sanctuary for the Irish and Island refugees, and it is not improbable that the possessor of the volume might have been one of the followers of the unfortunate James M'Donald of Isla, fled to the Court of Philip the Third. Between this copy and that of the Bishop of Ross there are but very few variations, and almost all apparently accidental omissions of the copyist. Wherever they occur they have been noted on the margin of this edition.

"Besides these copies, there is also in my possession a third of a much lower character and later period, obtained from an old Ross-shire Highlander, named John Ross, one of the last of the sword-players who may yet be remembered by those who recollect the porters of Edinburgh twenty years ago. It is an inferior modern copy, bearing the stigmas of various barbarous hands, which have inflicted upon its pages divers attempts to transmit to posterity the names of a certain John and Marye Inglis, who have borne testimony to their familiarity with its leaves in the year 1721. It is written with negligence and inaccuracy, in a very ill hand, and with several substitutions, variations and omissions, which in some instances appear to have been the result of carelessness; in others, the attempt of an illiterate transcriber to adapt the work to his idea of the clans in his own time. It may indeed be conjectured that it was transcribed from an original which in some degree differed from the copies of the Bishop of Ross and the Library of St. Augustine, since the names of several clans and low country families follow in a succession different from these MSS. This, however, might have been the result of accidental omis-

sion and subsequent re-entry. . . . These last (the three preceding copies) are the only MSS. of that work which have fallen under my observation, but according to a notice communicated by Lord Lovat it appears that another was long in possession of the Frasers of Inchberry. Since the removal of that family it is supposed to have been taken to America, and is described as a small quarto MS. in black letter, containing not only a description, but illuminations of all the clan tartans. If this tract was not the *Vestiarium Scoticum* it must have been one containing a more elaborate illustration of tartans than the work of Sir Richard Urquhart, and of which I have discovered no other copy. Of the author of the *Vestiarium* I have discovered no information, and of his period there is little evidence. In his Envoi, he intimates that he had spent the greater part of his life in military service, and that at various times he had composed some works upon heraldry, hunting, and the use of arms, but of these productions I am not aware of any existing notices, and I know of no one of his name who has pursued such studies, except the genealogical knight, Sir Thomas, who deduced the descent of his family from Adam. Further, the author of the *Vestiarium* says: 'I have taken on hande to compil accordant to my puir habylitye a trewe ensample off alle or the maiste parte pryncyppal tartanis of Scotlonde sic as I may discerne them.'"

From the position obtained by the authors of these volumes, their claim to royal parentage, and the enthusiasm with which they were received at every hand, their work was by many accepted without any enquiry as to its genuineness. Fortunately, the price at which they were published prevented them from doing all the harm they might have done, but even as it was, they have caused no small confusion to the heraldry of clan tartans. As the subject matter of these volumes bears in a special degree upon the work on which we are engaged, we must make some brief reference to them.

In the year 1829 the brothers Hay Allan occupied Logie House, Morayshire. At that time Sir Thomas Dick Lauder lived at Relugas

House, in the neighbourhood, and formed the acquaintance of the Allaus. In the course of time Sir Thomas was shown the "John Ross" copy of the MS., and he was at once captivated with the tale, and lost no time in communicating the story of the "find" to Sir Walter Scott. Writing in the most glowing and enthusiastic terms of the importance of the discovery, and after giving a description of the Scott tartan from the MS., "Scott hathe four stryppis upon ain fyeld," he urges him, "So I hope to see both you and Miss Scott doing honour to the ancient garb of your antecessors." Sir Walter wrote casting great doubt on the authenticity of the MS. He could find no proof that the dress of the Highlanders was at any period worn in the south of Scotland, and adds, "Besides this, where has slept this universal custom that nowhere, unless in this MS., is it even heard of?" He "thinks it indispensable that the MS. should be sent for a month or so to the Register House, under the charge of the Deputy Register, that its antiquity be closely scrutinised by competent persons. . . . The general proposition that Lowlanders ever wore plaids is difficult to swallow. . . .

"I will not state other objections, though so many occur, that the authenticity of the MS. being proved, I would rather suppose the author to have been some tartan weaver, zealous for his craft, who wished to extend the use of tartans over the whole kingdom. I have been told, and believe till now, that the use of tartans was never general in Scotland (Lowlands) until the Union, when the detestation of that measure led it to be adopted as the national colour, and the ladies all affected tartan screens."

Sir Thomas replied in a long letter stating the willingness of the brothers Hay Allan to do anything to satisfy Sir Walter as to the genuineness of the MS., and intimating that they had written to their father, to London, asking for the original or Douay copy to be submitted to experts, and their regret that he had declined to grant this request. The father wrote as follows :

"My copy of the *Vestiarium Scoticum* is written in the common black

letter hand of the sixteenth century, with illuminated capitals at the heads of sections of the kind used in ordinary missals. There are thirty-four pages in the book, which is a small quarto, bound in white vellum and stamped in gilt. I never heard of any other MS. copy of the work than that in our possession, but there was a printed copy made by order of the late prince, with an introduction describing the book and containing facsimilies of the capitals and the Bishop of Ross's date. By the former it appeared that the original had been in the library of the Scots College at Douay, and from it was removed, with many others of the MS. of that body, and presented to his Royal Highness. Sometime afterwards the printed copy was in the possession of his Royal Highness the Cardinal of York a short time before his death, and is supposed to have fallen into the hands of the English Government, and along with what they obtained of the Stuart papers." Further he writes :—

July, 5th, 1829.

"My Dearest Ian—I have been reflecting upon all which you request concerning the MS., but you know there are some things about which I never consult either the opinions or the feelings of others, but act up to the previous unalterable determinations, therefore I feel sorry that you did not consult me before you gave acquiescence to the purpose of publishing the *Garderope of Scotland*, as you ought to have remembered the private memorandums written on the blank leaves, and that it was impossible, coupled with other circumstances, to subject them to common curiosity, which neither I nor you can think of for a moment to reclaim the whole history and use of tartan from oblivion. (As for the opinion of Sir Walter Scott, inasmuch as I never heard it respected among antiquarians as of the least value, it is quite indifferent to me.)\* I wish for no connection with the public either for me or mine or anything in my possession, and if you had kept still more retired from observation the relics of which I gratified you and

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\* The paragraph within parentheses was not communicated to Sir Walter by Sir Thomas.

Charles by the keeping, it would have been a much better proof of your regard and respect for the memory of those to whom they belonged. Love to all, and believe me, my dear Ian, your affectionate father,  
J. J. Stuart Hay."

Sir Walter was still unconvinced, and wrote: "I cannot believe there is any copy of such a work among the Cardinal Duke of York's papers. I am one of the commissioners for examining these papers, which are to a certain extent already catalogued. I will, however, keep a look out for the work of Master Urquhart, which I think his name is."

Nothing further was heard of the *Vestiarium* till its publication in 1842, when it was subjected to very hostile criticisms. The most striking of these was that which appeared in the *Quarterly Review* for June, 1847, which was believed to have been written by Mr. Dennistoun of Dennistoun, but which, according to the author of "Old and Rare Scottish Tartans," was by Professor George Skene, brother of Dr. Skene, the historian, from materials furnished him by Rev. Dr. Mackintosh MacKay.

To this criticism the author, John Sobieski Stuart, replied in a pamphlet published in 1848, in which he indulges in strong but unconvincing argument. He does not touch the main point at all—the authenticity of the MS. It is immaterial whether the writer of the MS. was right or wrong in his genealogies of clans. The question at issue was, was the alleged Douay MS. genuine? which in our opinion, certainly has not been proved.

We shall now proceed to make an examination of it, as it appears to us in the light of the present day. The *Vestiarium*, to have been in the possession of Bishop Leslie, must have been written in the early years of the 16th century, let us suppose about 1520. Let us therefore consider the condition of the Highlands at that period. Even for many years after that time the Highlands were practically an unknown land, the means of communication were small, there were no roads, and few strangers

had the hardihood to penetrate further than Inverness. It was therefore impossible for any one to write a minute description of the tartans of forty-nine clans scattered over the most remote corners of the land, from Cape Wrath in the north to Loch Lomond in the south ; from the distant Isles of Lewis, Skye, and Mull, to the wilds of Braemar and Badenoch. Let it be remembered that Leslie himself, good man, though he accepted the benefice of the See of Ross, and possibly performed the duties as well as any other in his day and generation, knew so little of the geography of his diocese that, in a map attached to his history of Scotland, the Cumbræes are placed north of the Mull of Kintyre. Iona is double the size of the island of Mull, and placed between it and the mainland. Skye and Lewis lie side by side to the north of Cape Wrath.

In a short introduction, the alleged author rebukes his countrymen for their adoption of foreign modes to the neglect of those of their ancestors, and it was for fear the " old Scots fashions " should sink into oblivion, as in the case of other nations, that he " had taken on hande to compil accordant to my puir habylitye, a trewe ensample off alle or maiste parte pryncyppal tartanis of Scotlande sic as I may discerne them." If the author was a Highlander, surely at that time of day he did not need to fear the dress going out of fashion. We shall leave consideration of the Lowland tartans till later.

If the MS. was intended for any practical use, it was absolutely worthless, for it gave no distinct measurement or number of threads to a colour by which a pattern could be formed. It was only by *the ingenuity of its author, John Sobieski Stuart, that the sets and designs in the Vestiarium were created.* Take the following as an instance (was there ever a " weaver bodie " born who could set the Ross tartan on the loom from such a specification)?—

CLAN ANREAS.\* He hath æ minglit sett and æ redd sett, and the minglit sett hath fyrst on ylk syd yr off twa wyd strippis of blew, quhairunto comethe twa spranges of grene, and yr efter twa stryppis

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\* Clan Ross.

of grein, ye quhilk be medwarde of ye haill sett, for the scarlott sett thair gaugeth yr on three spraingis of blewe, and ye mydward of ye thre ys. ever ye grossest."

Here is another which has caused no end of confusion: "Clann Llewid—hath thre blak stryppes upon ane yellow fylde and ye myddest of ye zallo sett ane stryp of twal threddis scarlett."\*

This is a pattern that no Highland woman would have made unless for a horse blanket. In a Gaelic elegy to John Garbh MacLeod of Raasay, who was drowned on the passage from Stornoway in 1634, composed by his sister, she says:

" O 's maith thig dhuit breacan  
Air a lasadh le carnaid."

which, translated, is:

O well become the tartan to you,  
Shining with scarlet.

We see, therefore, that the *Vestiarius* has a "zallow fyld" (yellow) while the tartan had a scarlet.

The editor of that interesting work, "Old and Rare Scottish Tartans," notwithstanding his faith in the *Vestiarius Scoticum*, acknowledges the "characteristic inaccuracy of colouring in which some of the patterns are represented."

Yet on such chaotic specifications have 78 specimens of alleged tartans been built.

The MS. is written in imitation of the language of the sixteenth century, which is very imperfectly done. This is one of the first things detected by Sir Walter Scott. For a line or two the style of that period is laboriously followed, then for a word or two there is a lapse into modern English. In one sentence we find "pryncyppal" and in the next "principal." In one sentence "Terteinis," in the next "Tartannis," and so with a host of other instances.

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\* Compare this language with that of Bishop Leslie (see Introduction, p. 31), which shows at once that the *Vestiarius* is a fraud. It is plainly modern English camouflaged.



Of the forty-nine Highland tartans in the *Vestiarium*, we should say about six are correct, those of the immediate neighbourhood in which they lived at the time ; about as many again are nearly so. Several are right in design, but the colours are wrong, showing evidence of the patterns having been taken in artificial light, and greens taken for blues and vice versa. Some, again, have been very carelessly done, as if the patterns were painted from memory. Others decidedly have had their creation in the brain of John Sobieski Stuart. Let us take two examples, that of the Munro and the MacLeod. Line for line they are the same, but the predominant check in the one is red, in the other yellow. They follow each other in the book, which shows the work of the one hand.

This brings us now to consider the Lowland tartans. We have already given abundant evidence that tartans were at no time worn in the Lowlands prior to the supposed date of this MS., with the exception of that by the kings who claimed Highland descent and wore the dress as a matter of policy, and as will be noticed in the preceding pages were always called " Heland tartane." But what strikes one on examination of the Lowland tartans of the *Vestiarium* is, that they are almost all designed on the one plan. There are actually only three distinct plans in the twenty-nine, the only difference being in the colouring. They remind one of a street of houses built by a " jerry builder " all on the one set of plans, to save the architect's fees, showing most conclusively the work of one brain. It is perfectly well established that those families on the Highland border, such as the Grahams, Drummonds, and Athol, who posed as Highland Chiefs on the one side and Lowland lairds on the other, wore the dress on occasion, but beyond that we fear they cannot go.

But of all the people in the world, how did the three copies of this mythical MS. fall into the hands of this equally mysterious family ? Is it not strange that no one else ever heard of its existence or of any such compilation at all, with the exception of the imaginary Strathglass



collection, which might have been anything or nothing for all that is known about it ?

An amusing story is unconsciously told by Sir Thomas Dick Lauder in the correspondence already referred to with Sir Walter Scott. "A curious corroboration of the accuracy of the manuscript occurred in the case of Lovat. Talking of his tartan, he told the Messrs. Hay that, although the tartan he then wore was that which was always worn by the Clan Fraser as their tartan, yet some old people of the name maintained that there should be a white spraing through it."

The Messrs. Hay, on consulting the manuscript, found the tartan to be exactly as worn by Lovat, with the addition of the white spraing, and described as follows: "Frizzel hath four strippes upon ane scarlatt fyeld quhair off the outerward be of greine and the innerward of blewe and upon the scarlatte sette ys ane spraing of quhite of saxeine threids." What an obliging manuscript! What a pity he does not say if the MS. was shown to Lovat.

Another instance he gives: "Cluny MacPherson appeared at a fancy ball in Edinburgh in his beautiful and genuine tartan as taken from the MS." A few years after, Cluny, writing to Messrs. Smith of Mauchline,\* says: "I now send you three setts of my tartan, all of which I consider original patterns. The light one enclosed by you and now returned was known as the *Breacan glas*, long before John Stuart was heard of in this country, although I rather think the yellow stripe was introduced by him, or rather taken from his MS., but at all events the tartan is an old 'MacPherson.'"

How simple and confiding all these Highland gentry were, and how completely they were overcome by the lingering sentiments of Jacobite loyalty.

But who was this mysterious Sir Richard Urquhart, knight, whom nobody can trace, though every effort has been made to do so in the records of the Cromarty family. What was the object of his being at

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\* The publishers of a book of tartans.

such pains, when his work was not given to the public? Even if it had, what effect would it have had in preserving the "old Scots fashions," when so few could read, when even the great chiefs had to sign documents "with my hand led to the pen?" Luckily, not many Highlanders accepted the patterns of the *Vestiarium*. They were preserved for them in a more reliable way.

Before parting with the *Vestiarium*, we should like to put before our readers a short sketch of the history of the authors.\* Their claim to Royal descent, apart from personal assertion, was put forth or suggested in a volume which they published in 1847, entitled, "Tales of the Century, or Sketches of the Romance of History." These tales were three in number, and refer to the birth, youth, and marriage of one person, who is generally described as the *Iolair Dhearg*, or Red Eagle. The object of the "Tales" was to represent that Prince Charles had, in 1773, by his wife, the Princess Louise of Stolberg, a son, whose birth was kept secret—why, they have not explained. The child was said, according to the romance, to have been removed privately on board a British frigate, under the command of Admiral O'Halloran, who afterwards brought up the child as his own. The boy appeared later on board a man-of-war among the Western Isles, where he was known by the Gaelic appellation of *Iolair Dhearg*, or Red Eagle, and was still alive in 1831, and the authors of the tales being the sons of *Iolair Dhearg*, were therefore the grandsons of Prince Charles. We have never heard of the West Highlanders using names of this description, like the Red Indians.

The first of the tales is entitled "The Picture" and tells of the experience of a venerable relic of the "45," Doctor Beaton,† who in 1773, on the road from Parma to Florence, met a *caleche* and four with scarlet liveries. In the carriage were a lady and gentleman, and in

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\* It is wonderful how the author selected such names as Urquhart and Beaton, the one the inventor of the universal language, and the other the name of the great family of Highland Physicians.

† From particulars in *Quarterly Review*.

the momentary glance as it passed he had no difficulty in recognising the latter as the "Bonnie Prince Charlie." The same afternoon the Doctor was walking in the church of St. Rosalie. He was roused from a reverie by a heavy step and the jingle of spurs upon the pavement, and upon looking up saw a tall man of superior appearance who accosted him with a slight salutation and hastily demanded "*E' ella il Signor Dottor Betoni Scozzese?*" On receiving his reply, he requested his assistance to one in need of immediate attendance. A carriage was waiting outside, and, to the Doctor's astonishment, the blinds were at once drawn down, and on arriving at their destination he had to submit to be blindfolded before entering the house. They proceeded through a long range of apartments, when suddenly the guide stopped and rang a silver bell which stood on a table. A page appeared, to whom the conductor spoke eagerly in German; then taking the mask off the doctor's face, he addressed him: "Signor dottore, the most important part of your occasion is past, the lady whom you have been unhappily called to attend met with an alarming accident in her carriage not half an hour before I found you in the church, and the unlucky absence of her physician leaves her entirely in your charge. Her accouchement is over, apparently without any result more than exhaustion, but of that you will be the judge."

After attending to his patient, the Doctor was as unceremoniously dismissed as he entered the house, but not until he had sworn on the crucifix never to speak of what he had seen or heard that night, unless it should be in the service of his king—King Charles. He was further required to leave Tuscany that night.

Three nights later, walking at sunset at the seaport in the neighbourhood he was surprised to see a British frigate lying off the coast. He was informed that the vessel was the "*Albina*," Commodore O'Halloran. Later he was attracted by the approach of a horseman followed by a closed carriage, and in the moonlight he recognised his mysterious guide of St. Rosalie. The party stopped at the margin of the water, and the cavalier, having glanced hastily around, blew a

loud shrill whistle, when immediately a boat left the frigate and made for the shore, and straight for the spot where the party stood. The cavalier opened the door of the carriage and lifted down a lady closely muffled in a white mantle. As she descended, the Doctor observed that she carried in her arms some object which she held with great solicitude, and at the same time an officer leaped from the boat and hastened towards the travellers. The officer, who wore double epaulettes, made a profound bow to the lady and conducted them towards the boat. As they approached, the lady turned to the cavalier, and he could hear the faint cry of an infant. The officer immediately lifted her into the boat, and as soon as she was seated the cavalier delivered to her the child. A brief word and a momentary grasp of the hand passed between the lady and the cavalier, and the officer, lifting his hat, the boat pushed off.

This child, then, which was said to have been the son of Prince Charles, was adopted by Admiral O'Halloran, and was known in the Western Isles as the *Iolair Dhearg*. He, in 1792, married in England a Catherine Bruce, by whom he had two sons, the John Sobieski and Charles Edward Stuart of the tales.

The *Quarterly* points out that the tales were intended to confirm a rumour that was current in Scotland for twenty years as to the existence of grandsons of the Prince, and to connect the officer who had carried away the child with an Admiral Allen who died in the year 1800. It was claimed that this Admiral Allen was descended in the male line from the Hays of Errol, and on the removal of the family to Scotland the name was changed from the English Allen to the Scottish Allan, then Hay was added. On looking at Admiral Allen's will, it was found that while he had left his son John £2,200, he left Thomas, the *Iolair Dhearg* of the Western Isles, only £100, the inference being that Thomas had incurred the Admiral's displeasure by making an imprudent marriage. By his marriage with Miss Manning, Thomas Allen had two sons, of whom the elder published a volume of poetry in 1822, to which he put his name as John Hay

Allen, Esq., while the marriage of the other gentleman appeared in *Blackwood's Magazine* for November, 1822, thus: "Oct. 5, at London, Charles Stuart, Esq., youngest son of Thomas Hay Allen, Esq., of Hay, to Anne, daughter of Right Hon. John Berisford, M.P. for the County of Waterford." The introduction of the name Hay before "Allan," and the designation "of Hay," are easily explained on account of the claim to the Earldom of Errol. These two gentlemen who in 1822 called themselves John Hay Allan and Charles Stuart Hay Allan claimed in the book they published in 1846 to be styled John Sobieski Stuart and Charles Edward Stuart.

The article in the *Quarterly* completely extinguished the claims of the pretended "princes." The article made a great sensation at the time, but generations having grown up since, it has almost been forgotten. The authorship of the paper was variously ascribed to Croker, to Lockhart, to Lord Stanhope, to Cosmo Innes, and others. The late indefatigable Dr. Doran, however, succeeded in determining that the article was really written by Mr. Dennistoun of Dennistoun, who was author of the "Life of Sir Robert Strange" (the famous Jacobite engraver), and who also contributed to an earlier number of the *Quarterly* an article on the Stuarts in Italy.

The story of the brothers Allen was sufficiently exploded by the mere statement of the facts. The tale was indeed quite contrary to every possibility. Prince Charles Edward, from the time he left Scotland in 1746 till his death in 1788, was the object of the closest attention on the part of the British Government. Our envoys at Paris, at Leghorn, at Florence, and at Rome kept unceasing watch over all his movements. The British Government was kept advised of every incident of importance even in the most private life of the Prince. In 1772, Charles married Louisa of Stolberg. The marriage was eminently unhappy, and the Princess finally left him in 1780. There was no issue of the marriage. In 1784, there came to reside with the Prince his illegitimate daughter by Miss Walkinshaw, whom he declared legitimate, bestowing on her the rank of Duchess, with

the title of Albany, a title by which he had himself been known for fourteen years. To legitimate his natural daughter, and give her the reversion of his own title, was certainly not very like the act of a man who had a lawful son in existence. Further, he left all he possessed to the Duchess of Albany, including such of the Crown jewels of Britain as had been conveyed to the Continent by James II., and the Polish jewels he had inherited from his mother. Were these likely steps to be taken by a man who believed he had a lawful son to inherit these heirlooms? On the death of Prince Charles Edward, his brother, Cardinal York, set up his claim to be King of Great Britain under the title of Henry the Ninth—a claim he could never have asserted if his brother had left a son.

The claim of the Allens was at once audacious and preposterous.

As already observed, John Sobieski Stuart replied to the article in the *Quarterly* in a pamphlet published by Blackwood in 1848, in which there is no attempt made to disprove the charges as to royal parentage.



GEORGE MACDONALD OF BALFINLAY.

*Face page 166.*

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RONALD MACDONALD OF BALFINLAY.

*Face page 166.*



## CHAPTER VI.

### THE DISARMING ACT AND THE PROSCRIPTION OF THE HIGHLAND DRESS.

"There was a story in every line"—said he. "A history in every check, and we are odd creatures in the glens, Connt, that we could never see the rags without minding what they told."—*Doom Castle.*

OF all the troubles and vicissitudes that beset the Highlanders, the dress came in for its own share. We know of no other dress that has been the subject of prohibitive legislation, or whose wearers ran the risk of such severe pains and penalties, and the marvel is not that it fell into disuse, but that it survived at all.

In 1718 an Act was passed "declaring it unlawful for any person or persons (except such as were therein described) to carry arms within the shires of Dumbarton, Stirling, Perth, Kincardine, Aberdeen, Inverness, Nairn, Cromarty, Argyll, Forfar, Banff, Sutherland, Caithness, Elgin, and Ross." That Act not being sufficient to accomplish the ends desired, it was further enforced by an enactment made in the year 1726, "for the more effectual disarming of the Highlands, in that part of Great Britain called Scotland." This Act of 1726 was only intended to remain in force for seven years, "but the purpose being still unattained," the Government came to the conclusion that more stringent means must be adopted. Its fears proved to be well-founded, for on the landing of Prince Charlie, in 1745, many of the Highlanders again joined the Standard; and the country that was supposed to be completely stripped of its weapons, was found bristling with steel, "frae Maiden Kirk to John o' Groat's." The Highlanders did not see the force of giving up their much-loved weapons, which they expected to be of use to them again. All the serviceable arms were carefully secreted, and the old and useless given up, so that the second rebellion found them as well prepared as the first.

Most readers will be familiar with the history of that unfortunate but brilliant attempt made to reinstate Prince Charlie on the throne of his fathers. Several of the clans took up arms on his behalf, and

after a short career of the most extraordinary successes, having penetrated to the very heart of England, they may be said to have shaken the British throne to its very foundations, when by some ill-advised policy they retreated to Scotland. Then began their troubles. The good fortune which formerly smiled upon them now forsook them, till, on the disastrous field of Culloden, their last ray of hope was extinguished for ever. It was now that the poor Highlanders began to realise the penalty they were to pay for doing what they considered their duty. They were always supporters of the Stuart family, whom they considered to be of their own race, and their chivalrous spirit could not brook the idea of their being defrauded of their just rights. When, on the field of Culloden, the followers of Cumberland found victory on their side for the first time, their Commander gave them unlimited license to murder and pillage. Their feelings having been wrought up to the greatest fury, they determined to have revenge; having suffered defeat so often at the hands of the "half-naked savages," as they termed the Highlanders, now that fortune had turned in their favour they were determined to wipe off a number of old scores. "This fiendish conduct of the English soldiers," remarks Sir Walter Scott, "formed such a contrast to the gentle conduct of the Highlanders, as to remind him of the Latin proverb that the most cruel enemy was a coward who had obtained success." The Duke of Cumberland and his subordinates showed little discrimination in the choice of their victims, bringing their ruthless vengeance to bear on Chief and people alike. Guilty or not, it mattered little, if the unfortunate wretches bore sufficient evidence of Highland origin, or could not plead their own cause in English. But terrible as were these trials, and severe as were the persecutions they had to undergo, these alone would never have broken the independent spirit of the Gael. They were accustomed to war and all its consequences, its successes and reverses, so that Cumberland, with all his bloodhounds at his back, could not have succeeded in bring them into entire subjection.

Parliament, however, set itself to design means by which to establish an equality between the Highlands and the rest of the country, and deprive the sturdy Gaels of the power to combine against the Government. It was felt that such a measure must be resorted to as would make it impossible for a repetition of these offences ever to occur again, and certainly they could not have hit upon a more successful course than the one adopted. Under the social system existing in the Highlands every man was trained to the use of warlike weapons; each clan lived a separate community by itself, bound together by the ties of clanship whose rights they were bound to support, "come weal, come woe." Chief and people being clad alike in their own distinctive tartan, they were able at a glance to know friend from foe, and act with all the advantages of military discipline. "It affords," says Dr. Johnson, "a generous and manly pleasure to conceive a little nation gathering its fruits and tending its flocks with fearless confidence, though it is open on every side to invasion; where, in contempt of walls or trenches, every man sleeps securely, with his sword beside him, and where all, on the first approach of hostility, come together at the call to battle, as the summons to a festival show, committing their cattle to the care of those whom age or nature has disabled, to engage the enemy with that competition for hazard and glory which operate in men that fight under the eye of those whose dislike or kindness they have always considered as the greatest evil or the greatest good."

The previous Act for disarming the Highlanders not having been found sufficient, Government was now determined to take most stringent measures. Immediate action was deemed necessary from the fact, to quote the words of the Act, "That many persons within the said bounds and shires still continued possessed of arms, and that as a great number of such persons had lately raised and carried on a most audacious rebellion against his Majesty in favour of a Popish Pretender, and in prosecution thereof did, in a most traitorous and hostile manner,

march into the southern parts of this kingdom, took possession of several towns, raised contributions upon the country, and committed many other disorders, to the terror and great loss of many of his Majesty's faithful subjects." The Statute 20th, Geo. II., chap. 51, was enacted. It was entitled—" *An Act for the more effectual disarming the Highlands in Scotland, and for more effectually securing the peace of said Highlands, and for restraining the use of the Highland dress.*" This time there was to be no evading the law; a certain day was appointed on which they were bound to give up all the arms in their possession. It was enacted—

"That, from and after the first day of August 1746, it shall be lawful for the respective Lord-Lieutenants of the several shires above recited, and for such other person or persons as his Majesty, his heirs, or successors shall, by his or their sign manual, from time to time, think fit to authorise and appoint in that behalf, to issue or cause to be issued, letters of summons in his Majesty's name . . . commanding and requiring all and every person and persons therein named, or inhabiting within the particular limits therein described, to bring in and deliver up, at a certain day . . . and a certain place . . . all and singular his and their arms and warlike weapons unto such Lord-Lieutenant or other person or persons appointed by his Majesty, his heirs or successors; . . . and if any person or persons in such summons mentioned by name, or inhabiting within the limits therein described, shall, by the oaths of one or more credible witness or witnesses, be convicted of having or bearing any arms or warlike weapons after the day prefixed in such summons . . . every such person or persons so convicted shall forfeit the sum of fifteen pounds sterling, and shall be committed to prison until payment of the said sum; and if any person or persons, convicted as aforesaid, shall refuse or neglect to make payment of the foresaid sum of fifteen pounds sterling, within the space of one calendar month from the date of such conviction, it shall and may be lawful to any one or more of his Majesty's Justices of the Peace, or to the Judge Ordinary of the place where such offender

or offenders is or are imprisoned, in case he or they shall judge such offender or offenders fit to serve his Majesty as a soldier or soldiers, to cause him or them to be delivered over (as they are hereby empowered or required to do) to such officer or officers belonging to the forces of his Majesty, his heirs, or successors, who shall be appointed from time to time to receive such men to serve as soldiers in any of his Majesty's forces in America ; . . . and in case such offender or offenders shall not be judged fit to serve his Majesty as aforesaid, then he or they shall be imprisoned for the space of six calendar months and also until he or they shall give sufficient security for his or their good behaviour for the space of two years from the giving thereof."

The Highland ladies had espoused the Jacobite cause so heartily that they came in for a special clause—"If the person convicted shall be a woman, she shall, over and above the foresaid fine and imprisonment till payment, suffer imprisonment for the space of six calendar months, within the Tolbooth of the head burgh of the Shire or Stewartry within which she is convicted." Things had certainly come to a sad pass when the most stringent clause of the whole was reserved for the weaker sex ; but the legislature saw the great power wielded by the Jacobite ladies, some of whom, when their husbands were either too irresolute, or too careful to risk the chance of offending the reigning powers, raised the clansmen, and led them in person to the standard of the Prince.

But the harshest clause of all is to follow ! It was hard enough to deprive Highlanders of their much-loved weapons—the trusty claidheamh-mór, in which they took such a pride, which had been their constant companion since ever they were able to wield it. In many cases it was a sacred heirloom, handed down from father to son, and its well-tempered blade showed by its numerous notches the many deadly struggles in which it had been employed. But the Highlander must throw aside his national garb—the very type of his own free, manly spirit, "a dress which had been handed down to him from a period reaching beyond either history or tradition," and con-



fine himself in the contemptible garb of his enemy. So it was further enacted—

“That from and after the first day of August 1747, no man or boy within that part of Great Britain called Scotland, other than such as shall be employed as officers and soldiers in his Majesty’s forces, shall, on any pretence whatsoever, wear or put on the clothes commonly called Highland clothes—that is to say, the plaid, philabeg, or little kilt, trowse, shoulder belt, or any part whatsoever of what peculiarly belongs to the Highland garb ; and that no tartan or party-coloured plaid or stuff shall be used for great coats or for upper coats ; and if any such persons shall presume, after the said first day of August, to wear or put on the aforesaid garments, or any part of them, every such person so offending, being convicted thereof by the oath of one or more credible witness or witnesses, before any Court of Justiciary, or any one or more Justices of the Peace for the Shire or Stewartry, or Judge Ordinary of the place where such offence shall be committed, shall suffer imprisonment, without bail, during the space of six months, and no longer ; and, being convicted for a second offence before a Court of Justiciary or at the Circuits, shall be liable to be transported to any of his Majesty’s plantations beyond the seas—there to remain for the space of seven years.”

This was a bitter pill to swallow. As to the clause forbidding the carrying of arms, the Highlanders could not but see that the Government was acting according to the dictates of common prudence, but to interfere with a matter so simple and personal as their dress was clearly carrying the thing too far ; it seemed as if the Government wished to degrade and insult them to no purpose. They had already paid dearly for their unfortunate allegiance to the fallen cause, and could not see the purport of this silly oppression. “Had the whole race been decimated,” remarks General Stewart, “more violent grief, indignation and shame could not have been excited among them, than by being deprived of their long inherited costume.” If we may judge the feelings of the people by the productions of the bards of the



day, they were certainly bitter enough. In the song “Hé ’n clò dubh,” by Alexander MacDonald, this feeling is very clearly shown. A few of the verses run thus :—

Shaoil leis gun do mhaolaich so  
 Faobhar nan Gàidheal tapaidh,  
 Ach ’s ann a chuir e geur orr’  
 Nì ’s beurra na deud na h-ealltainn.  
 Dh-fhàg e iad làn mì-rùin  
 Cho ciocrasach ri coin acrach ;  
 Cha chaisg deoch an iotadh,  
 Ge b’ fhion i, ach fìor fhuil Shasuinn.  
 \* \* \* \* \*  
 Ge d’ chuir sibh oirne buarach,  
 Thingh, luaighte, gu’r falbh a bhacadh,  
 Ruithidh sinn cho luath,  
 ’S na’s buaine na féidh a ghlasraidh.

In that excellent book by Professor Blackie, “The Language and Literature of the Scottish Highlands,” there is an English translation of some verses of this song. The following afford a good example of its spirit :—

A coward was he not a king who did it,  
 Banning with statutes the garb of the brave ;  
 But the breast that wears the plaidie,  
 Ne’er was a home to the heart of a slave.  
 Let them tear our bleeding bosoms,  
 Let them drain our latest veins,  
 In our hearts is Charlie, Charlie !  
 While a spark of life remains.

Donachadh Bàn sings with equal bitterness—

’S o tha na briogais liath-ghlas  
 Am bliadhna cuir mularid oirnn,  
 ’Se ’n rud nach fhacas riamh oirnn,  
 ’S nach miann leinn a chumail oirnn  
 ’S na ’m bitheamaid uile dìleas  
 Do ’n rìgh bha toirt cuireadh dhuinn,  
 Cha ’n fhaicte sinn gu dèilinn  
 A strìochda dh do ’n chulaidh so.

Oh, but the grey breeks  
 Are this year distressing us,  
 We never have been used to such,  
 Nor do we wish to see the like ;  
 If we had been faithful  
 To the King who invited us,  
 We never would have been seen  
 Submitting to such a garment.

If this punishment had been confined to the clans that took part in the rebellion, it would not have been so cruel, but friend and foe were treated alike—with equal severity. It was very hard for those clans who remained faithful to the Government, that they should have to suffer this degradation and shame as the reward of their fidelity—not only to have to lay aside the swords they had used on behalf of the Government, but be compelled to carry the brand on their very backs ; it looked as if it were more the intention to outrage their feelings as a race than the act of a wise and just administration. “ It is impossible to read this Act,” says Dr. Johnson, “ without considering it rather as an ignorant wantonness of power, than the proceeding of a wise and beneficent Legislature.” Rob Donn expresses the sentiments of his countrymen when he says in

ORAN NAN CASAGAN DUBHA.

Làmh Dhé leinn a dhaoine,  
 C' uime chaochail sibh fasan ?  
 'S nach 'eil agaibh de shaorsa  
 Fiu an aodaich a chleachd sibh,  
 'S i mo bhairil mu'n éighe,  
 Tha 'n aghaidh féileadh is osau,  
 Gu'm bheil caraid aig Tearlach,  
 Ann am Pàrlamaid Shasuinn.

Faire Faire ; 'Rìgh Deorsa,  
 'N ann a spòrs' air do dhùilean,  
 Deanamh achdachau ùra,  
 Gu bhi dùblachadh 'n daorsa?  
 Ach on 's balaich gun uails' iad,  
 'S fearr am òualadh no'n caomhnadh,  
 'S bidh nì's lugh g' ad fheitheamh,  
 'N uair thig a leithid a rì'sd oirinn.

Ma gheibh do nàmhaid 's do charaid,  
 An aon pheanas an Albainn,  
 'S iad a dh-éirich 'na t-aghaidh  
 Rinn an roghainn a b' fhearra dhiubh.

The hand of God be with you, men,  
 Why have you changed your habit  
 That you have not the freedom  
 Of the clothes you are accustomed to.  
 'Tis my opinion of the law  
 Against kilt and hose,  
 That there is a friend of Charles  
 In the Parliament of England.

Shame, shame, King George,  
 Are you making sport of the faithful,  
 To double their bondage,  
 As they are men without pride,  
 Better strike them than spare them,  
 There will be fewer to answer  
 When you need them again.

If your foes and your friends  
 Get the same chastening in Scotland  
 It is those who opposed you  
 That made the best choice of the two.

Rob Donn's clansmen took up arms on behalf of the Government, both in 1715 and 1745, and it was certainly galling for them to be subjected to such treatment as this for their pains.

Several of the loyal chiefs remonstrated with the Government, but to no purpose; the fates were against them; the Highlands must be subdued; it mattered little how, or at what cost of human suffering. Lord President Forbes, who had done such good service for the Government, in checking the rising of many of the disaffected clans in the North, entreated the Government on behalf of his countrymen, but his prayers and solicitations were in vain. When beseeching the Duke of Cumberland to spare the lives of the unfortunate rebels, he reminded the "Butcher" "that the slaughter that was going on was not only inhuman, and against the laws of God, but also against the laws of the land." "The laws of the country, my lord!" said the Duke. "I'll make a brigade give laws, by God!"

Provost Hossack, of Inverness, who had also rendered good service to the Government, shared the same rebuff when craving mercy for the unfortunate victims. The Duke, after the battle of Culloden, accompanied by Generals Hawley and Huske, was consulting as to the quickest mode of putting the prisoners to death. The worthy Provost besought them—"As His Majesty's troops have happily been successful against the rebels, I hope your excellencies will be so good as to mingle mercy with judgment." Hawley, in a rage, cried out, "D——n the puppy! Does he pretend to dictate here? Carry him away." Such acts as this, of which unfortunately there were many, could not but impress upon the Highlanders the hopelessness of their cause.

The Lord President had an equally unfavourable opinion of the "Dress Bill." In a letter to Brodie of Brodie, then Lord Lyon for Scotland, dated 8th July, 1747, he says:—

"The garb is certainly very loose, and fits men inured to it to make very quick marches, to go through very great fatigues, to bear out against the inclemency of the weather, to wade through rivers, and shelter in huts, woods, and rocks upon occasions, which men dressed in low-country garb could not possibly endure.

"But it is to be considered, as the Highlands are circumstanced at

present, it is—at least it seems to me to be—an utter impossibility, without the advantage of the dress, for the inhabitants to tend their cattle and go through the other parts of their business, not to speak of paying their landlords. Now, because too many of the Highlanders have offended, to punish all the rest who have not, and who, I venture to say, are the greatest number, seems to be to me very unreasonable.”

The value of any remonstrances on the part of the President may be seen by the following quotation from the *Anti-Jacobin Review*, vol. xiii. :—“ When he visited London in the end of the year 1746, for the purpose of settling the accounts he had run with the loyal Highland Militia, he, as usual, went to Court. The King, whose ear had been offended with the repeated accounts of the conduct of the military, thus addressed him—‘ My Lord President, you are the person I most wished to see. Shocking reports have been circulated of the barbarities committed by my army in the North ; your Lordship is, of all men, the most able to satisfy me.’ ‘ I wish to God,’ replied the President, ‘ that I could, consistently with truth, assure your Majesty that such reports are destitute of foundation.’ The King, as was his custom, turned abruptly away from the President, whose accounts next day were passed with difficulty, and as report says, the balance, which was immense, was never fully paid up.” This was the treatment given to the man who of all others rendered the greatest service to the Government in those critical times ; but the House of Hanover had discharged its debt of gratitude and President Forbes was forgotten !

To provide against the possibility of their evading the law, a form of oath was devised, by which all persons were required to swear that they neither had nor should have any arms in their possession, and should never wear any portion of the Highland garb. This atrocious oath was as follows :—

“ I, —, do swear, and as I shall have to answer to God at the great Day of Judgment, I have not nor shall have in my possession, any gun, sword, pistol, or arm whatsoever ; and never use any tartan, plaid, or any part of the Highland garb ; and if I do so, may I be cursed in my under-

*takings, family, and property—may I never see my wife and children, father, mother, and relations—may I be killed in battle as a coward, and lie without Christian burial, in a strange land, far from the graves of my forefathers and kindred;—may all this come across me if I break my oath."*

If the framer of this oath was not himself a Gael, he at all events had a most intimate knowledge of the feelings and character of the Celtic people, and of these he took the fullest advantage. He well knew the Highlander's love for family and kin; his dread of being stigmatised as a coward; his warm attachment to the land of his birth; and what an awful destiny he would consider it to "lie without Christian burial in a strange land, far from the graves of his forefathers."\*

It was not to be expected that the Highlanders would submit to such treatment with a good grace; and though we have no account of their making direct resistance, they took every possible means of evading the law. "The obstinacy," says General Stewart, "with which the law was resisted proceeded no less from their attachment to the proscribed garb, than from the irksomeness of the garb forced upon them. Habituated to the free use of their limbs, the Highlanders could ill brook the restraint and confinement of the Lowland dress, and many were the little devices which they adopted to retain their ancient garb, without incurring the penalties of the Act—devices which were calculated rather to excite a smile than rouse the vengeance of persecution. Instead of the prohibited tartan kilt, some wore pieces of blue, green, or red thin cloth, or coarse camblet, wrapped round the waist, and hanging down to the knees, like the *féildeag*." [The *féildeag* was the same as the *féileadh-beag* or kilt, but not plaited at the back.] "After being debarred the use of swords, they seldom went without a stick, and as a substitute for the dirk, they carried a short knife stuck in the side pocket of the breeches, or inserted between the

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\*The writer is indebted to an article on the "Proscription of the Highland Dress," which appeared in the *People's Journal* over 40 years ago, for many of the particulars in this chapter.

garter and the leg, by those who ventured to wear the hose. Some, who were fearful of offending, or wished to render obedience to the law, which had not specified on what part of the body the breeches were to be worn, satisfied themselves with having in their possession this article of legal or loyal dress, which, either as the signal of submission, or more probably to suit their own convenience when on journeys, they often suspended over their shoulders upon their sticks; others who were more wary, or less submissive, sewed up the centre of the kilt with a few stitches between the thighs, which gave it something of the form of the trousers worn by Dutch skippers."

'S coma leam d'n bhriogais lachdunn, .  
 B'annsa 'm feile-beag 's am breacan  
 'S beag a ghabh mi riamh do thlachd,  
 De'n fhasan a bh' aig clann nan Gall.  
 —MacPherson, Strathmashie.

I care not for the grey breeks,  
 But leeze me on the kilt and plaid,  
 Little did I ever like,  
 The fashion of the Lowland Scot.

At first these evasions of the law were punished with considerable severity; but at length its officers seemed to have assented to the interpretation put by the Highlanders upon the Act. This appears from the trial of a man of the name of MacAlpin or MacGregor, from Breadalbane, in the year 1750, who was acquitted on his proving that the kilt was stitched up in the middle.

To show how rigorously the Act was put in force we give the following example from among many that might be cited:—

"John M'Leran of the Parish of Ardochattan, aged about twenty years, was brought before me by Lieutenant John Campbell, being apprehended for wearing a Phelibeg [Kilt], and convicted of the same by his own confession: Therefore, in terms of the Act of Parliament,

I delivered him over to the said Lieutenant John Campbell to serve His Majesty as a soldier in America, after reading to him the 2nd and 6th sections of the Act against mutiny and desertion. Certified at Ardmady, 26th September, 1758. (Signed) "Co. CAMPBELL, J.P."

The document is indorsed as follows :—"Invry., 27th September, 1758.—Appoints Peter Campbell, officer, to put the within John M'Leran in gaol, therein to remain till liberated in due course of law. (Signed) "JOHN RICHARDSON."

John MacKay of Durness, in the County of Sutherland, had occasion to go to Inverness on business. His Clan had taken up arms on behalf of the Government. Living in a remote part of the country, he was unaware of the prohibition of the dress, till he reached Inverness, where he was apprehended, and locked up in jail. Notwithstanding his declaration that he never heard of the unclothing Act, and that he belonged to a loyal clan, it was only on the strong protest of his chief, Lord Reay, that he was liberated.

#### ATTEMPTED PROSCRIPTION OF THE DRESS IN SUTHERLANDSHIRE.

IN a letter to his nephew, the Earl of Sutherland, in 1627, Sir Robert Gordon, brother of the Marquis of Huntly and tutor to the Earl of Sutherland, suggests a proscription of the Highland dress in that district as the easiest means to reduce the inhabitants to subjection, he having succeeded to the earldom in a manner that was not calculated to carry the loyalty of the clansmen. He writes : "Use your diligence to take away the reliques of the Irish barbarity, which as yet remains in your country, to wit the Irish language and the habit (dress) ; purge your country piece and piece from that uncivil kind of clothes, such as plaids, mantles, truses, and blew bonnets ; make severe acts against those that shall wear them."



The "Dress Act" remained in force for thirty-five years, though latterly it may be said to have been in abeyance, particularly in the well-affected districts, where, after the first stripping process, it was not so rigidly enforced. "Although," remarks General Stewart, "the severity of this wantonness of power began to be relaxed in 1757, it was not till the year 1782 that this Act, so ungenerous in itself, so unnecessary, and so galling, was repealed. In the session of that year the Duke of Montrose, then a member of the House of Commons, brought in a bill to repeal all penalties and restrictions on the Celtic garb—it passed without a dissenting voice." We may well imagine the jubilation with which this would be received in the Highlands, particularly among the older people who had witnessed the disgrace of their cherished costume.

Donnachadh Bàn gave vent to his joy on the occasion. He says in

#### ORAN DO 'N EIDEADH GHAIÐHEALACH.

Fhuair mi naidheachd as ùr,  
Tha taitinn ri rùn mo chrìdh,  
Gu faigheamaid fasan na dùthch',  
A chleachd sinn an tùs air tìm.  
O'n tha sinn le glaineachan làn,  
A' bruidhinn air màran binn,  
So i deoch-slainge Mhontróis,  
A sheasamh a chòir so dhuinn.

Chunna' mi 'n diugh an Dun-éideann,  
Comunn na féile cruinn,  
Làitir an fhìortain thug sgeul,  
Air toiseach an éibhnis dhuinn.  
Pìob gu loinneil an gleus,  
Air soilleireachd réidh an tuim ;  
Thug sinn am follais ar 'n éideadh,  
Is có their reubail ruinn ?

Deich bliadhna fichead a's còrr,  
 Bha casag de 'n chlà ma' r druim,  
 Fhuair sinn ad agus cleòc,  
 'S cha bhuineadh an seors' ud dhuinn.  
 Bucail a dùnadh ar bròg,  
 'S e 'm barr-iall bu bhòiche leinn,  
 Rinn an droch fhasan a bh' òirnn',  
 Na bodaich d' ar òigridh ghrinu.

Fhuair sinn an cothrom an tràsd,  
 A thoilicheas gràdh gach dùthch',  
 Comas ar culaidh chur oirnn  
 Gun fharaidh de phòr nan lùb ;  
 Tha sinn a nis mar is còir,  
 Is taitnidh an seol r'ar sùil,  
 Chur sinn a' bhrigis air làr,  
 'S cha tig i gu bràth á cùil.

Chuir sinn a suas an deise,  
 Bhios uallach, freagarach, dhuinn,  
 Breacan an fhéile phreasaich  
 A's peiteag de 'n eudach ùr,  
 Còt' a chadadh nan ball ;  
 Am bitheadh a' chàrnaid dlù,  
 Osan nach ceangail ar ceum,  
 'S nach ruigeadh mar réis an glùn.

Translation by REV. GEORGE CALDER.

News have I got which is fresh,  
 And fulfils the desire of my heart,  
 We shall get us the national dress,  
 Which we used at our era's first start.  
 Since we're furnished with glass that o'erflows,  
 Talking all in a hum of delight,  
 Then here's to the health of Montrose  
 Who for us has asserted this right.

I saw, met in Dunedin to-day,  
The social kind association,  
And the letter of luck which did say  
That began our great jubilation.  
The pipes played in tune charmingly  
On the smooth clear expanse of the knoll;  
We have brought our own garb publicly—  
Us rebels who'll venture to call?

For thirty years, aye, more than that,  
On our backs was a cloth cassock vile,  
A cloak we received and a hat,  
And that did not suit us, that style;  
And buckles to fasten our shoes,  
The thong we prettier deemed;  
Our base garb did us so abuse  
That dotards our handsome youth seemed.

We have got at this present fair play  
Which to every land's love will appeal,  
The power to put on our array  
Never asking the wily brood's seal;  
We now are arrayed as is just,  
And pleasing the style to our eye;  
We have put down the breeks in the dust—  
They'll ne'er come from the nook where they lie.

Upon us we have put the dress  
That is gay, and to us suited both,  
The great belted-plaid of the pleats,  
And a waistcoat made of fresh cloth;  
Coat of cloth of the tartan with checks  
In which the red thickly will be,  
Hose which never trammel our pace,  
Within a span reach of the knee.

The " Dress Act " remained in force, as just stated, for thirty-five years, and during that time the circumstances of the people had so much changed that, even after the repeal of the Act, the dress was not

universally resumed. The younger generation had by force of habit become reconciled to the change, while the older people could hardly be expected to re-adopt the costume after thirty-five years of proscription.

"The march of progress and civilisation" which followed the suppression of the "Rising" had brought so many changes in its wake and the people found themselves in such altered circumstances that they could hardly resume the dress, however willing they might be. These changes were accelerated by the measures introduced by the Government in the abolition of Hereditary Jurisdiction, and the consequent overthrow of the power of the Chief by taking away the influence he held over his people. The Disarming Act took away the claymore and the targe, the Dress Act the military uniform, the badge by which one clan was known from another and enabled to combine for military purposes, and converted the chief from being the leader, judge, and father of his people, into a mere modern landlord. The chief now had little to do, and so betook him to the cities of the south, where he adopted the habits and costume of the stranger. The younger generation of chieftains, educated at Eton or Harrow, imbibed English ideas as well as an English accent: they knew nothing of the customs or sentiments of their fathers, and thus the venerable institution of clanship received a deadly blow. We need not wonder that so much of the ancient manners were lost under such discouragement; the wonder is that so much has been preserved. In the changes that took place chiefs and people scattered, and among much that was lost was the design of many of the tartans.

In August, 1822, a great *renaissance* took place on the occasion of the visit of King George IV. to Edinburgh. The Scottish nobility vied with each other as to who should make the grandest display, and the representatives of what remained of Highland clanship were not likely to be behind. There was a rush for kilts and tartans and all the old clan bravery.

" But yonder comes my canty Celts,  
With dirk and pistol at their belts,  
Thank God, we've still some plaids and kilts,  
Carle, now the King's come."—*Sir Waller Scott.*

The following very pertinent remarks are made by a writer in the "Encyclopædia Britannica : "

" These acts (Disarming and Dress Acts) remained in force till 1782, when they were formally repealed, and since that time tartan has, with various fluctuations of fashion, been a highly popular article of dress, by no means confined in its use to Scotland alone, and many new and imaginary sets have been invented by manufacturers, with the result of introducing confusion to the heraldry of tartans and of throwing doubt on the reality of the distinctive sets, which at one time were more or less undoubtedly recognised as the badge of the various clans."

After the repeal of the "Dress Act," those who resumed the tartan found a difficulty in getting supplies of native manufacture. Owing to the length of time the Act had been in force, the generation who were versed in the art of dyeing the bright colours of the tartans passed away : the younger generation practised only the more subdued shades suitable for tweeds. Recourse was then had to the manufacturers in the south, principally at Bannockburn and Edinburgh, who, when the rush came, were able to supply the fortunate ones who had preserved their patterns. Others, whose fathers were too docile in obeying the behests of an iniquitous law, had no patterns to go by. In desperation they appealed to the manufacturers, and it is stated that certain families got tartans provided for them at that time which have done duty as clan sets ever since.

The Highland Societies of London and of Scotland, with praiseworthy patriotism, took up the matter in time, and made collections of well authenticated patterns. James Logan, in his "Scottish Gael, 1851," and W. F. Skene, the historian, also did good service

in the same direction. MacKintosh of MacKintosh has also a valuable collection of genuine old patterns which he kindly submitted to the writer. In the year 1850 Messrs. Smith, of Mauchline, published a book of tartans with illustrations and historical notes. They were at very great pains to get the patterns verified by the existing chiefs at the time, as well as by the collections then in existence, and they have been wonderfully successful in their efforts. With few exceptions, their patterns can be relied upon. It would have been well if other publishers since that time had been as careful in their selections, much confusion would then have been avoided. Very many of these modern sets can be weeded out, being made in colours which cannot be produced with native vegetable dyes, and thus they carry their condemnation on their faces.

## CHAPTER VII.

### SEPTS OR SUB CLANS.

“Theid dualachas an aghaid nan Creag.”

“Kinship against everything.”

MANY names of Highland extraction have, in the course of time, become quite Saxonised, and it is difficult to recognise to what Clan they belong. We give a list of a number of such, which will be read with interest, and may be useful for those who wish to know what tartan they are entitled to wear.

In the old days, on account of the majority of the inhabitants of a district being of the one clan name, it became necessary to adopt local patronymics, or bye-names, in order to distinguish one man from another.

Thus there might be in the one township, as there are in many cases to-day, say half a dozen John Robertsons. In the ordinary way of name and surname this would be very awkward, but it was got over in this way. One would be, let us say, red haired; he was therefore called *Iain Ruadh*, or Red John. His sons would be *Mic Iain Ruaidh*, or the sons of red John. Some of these, in the course of one or two generations, would become MacInroys, some Roys, and others Reids.

The descendants of a certain John MacKay of Strathnaver who settled in Ross-shire became Bains, because their father, who was fair haired, was called *Iain Ban*, or fair John, in contradistinction to his brother *Aonghas Dubh*, or Black Angus.

At the time of raising the first Highland Regiments, whole companies coming from the one clan district, there were so many of the same name that amusing expedients had to be resorted to, to distinguish the men. In the course of years many of these local patronymics became the local surnames, while still reckoned of the parent clan: thus we find MacEachrans, MacElfrishes, MacKechnies, MacCuishes,

MacRories, and a host of others all belonging to the MacDonald Clan, though known locally by these patronymics. A very complete list of these Clan Septs is given in a most interesting and exhaustive work on the "Clans, Septs, and Regiments of the Scottish Highlands," by Mr. Frank Adam, F.R.G.S., F.S.A. Scot, to which we are largely indebted for the following list :—

BUCHANAN, SEPTS AND DEPENDENTS.—Colman, Donleavy, Donlevy, Dove, Dow, Dowe, Gibb, Gibson, Gilbertson, Harper, Harperson, Lennie, Lenny, Macaldonich, Macandeor, MacAslan, MacAuslan, MacCalman, MacCalmont, MacCammond, MacCruiter, MacColman, MacDonleavy, MacGibbon, MacGilbert, MacGreusaich, MacInally, MacIndoe, MacKinlay, MacMaurice, MacMochie, MacNayer, MacWattie, MacWhirter, Masterton, Murchie, Murcheson Risk, Spittal, Watson, Watt, Yuill, Yuille, Yule.

CAMERON.—Chalmers, Clark, Clarkeson, Clerk, MacChlerick, Macclery, MacGillonie, MacIldowie, MacKail, MacMartin, MacOnie, MacPhail, MacSorlie, MacVail, Paul, Sorlie, Taylor.

CAMPBELLS, OF ARGYLE.—Bannatyne, Burns, Burness, Denune, Denoon, MacDiarmid, MacGibbon, MacGlasrich, MacIsaac, MacIvor, MacKellar, MacKessock, MacOran, MacOwen, MacTavish, MacThomas, MacUre, Tawesson, Thomas, Thomason, Thompson, Thomson, Ure.

CAMPBELL, OF CAWDOR.—Caddell, Cawdor, Calder.

COLQUHOUN.—Cowan, Kilpatrick, Kirkpatrick, MacCowan.

DAVIDSON.—Davie, Davis, Dawson, Kay, Keay, MacDade, MacDavid, MacAye.



FARQUHARSON.—Coutts, Farquhar, Findlay, Finlayson, Greasach, Hardie, Lyon, MacCaig, MacCuaig, MacCardnay, MacFarachar, MacFarquhar, MacHardie, MacKerchar, MacKerachar, MacKinlay, Reoch, Riach.

FERGUSON.—Fergus, Ferries, MacAdie, MacFergus, MacKerras, MacKersay.

FORBES.—Bannerman, Fordyce, Michie.

FRASER.—Frisell, Frizell, MacKin, MacKimney, MacGruer, MacShimis, MacSimon, MacSymon, Sim, Syme, Simpson, Tweedie.

GRAHAM.—Allardice, Bontine, MacGibbon, MacGilvernoch, MacGreive, Monteith.

GRANT.—Gilroy, MacGilroy, MacIlroy.

GUNN.—Gallie, Gaunson, Georgeson, Hendersons, Jamiesons, Johnsons, Keene, Keans, MacComas, MacCorkills, MacIans, MacKames, MacKeans, MacOmish, MacRobb, MacWilliams, Mansons, Nelsons, Robisons, Sandisons, Swansons, Williamsons and Wilsons of Caithness.

LAMONT.—Lamb, Lammie, Lamondson, Landers, Lamond, Lucas, Luke, MacIlduie, MacClymont, MacGillegowie, MacLucas, MacLymont, Meikleham, Toward, Turner, Whyte.

MACAULAY OF DUMBARTONSHIRE.—MacPheidran.

MACARTHUR.—Arthur, MacCarter.

MACBAIN.—Bean, MacBeth, MacIlvain, MacVean.

MACDONALD.—Connell, Darroch, Donald, Donaldson, Drain, Galbraith, Gilbride, Gorrie, Gowan, Gowrie, Hawthorn, Kellie, Kinnell, MacBeth, MacBride, MacCaish, MacColl, MacCash, MacCeallach, MacCodrum, MacColl, MacConnell, MacCook, MacCuish, MacCuithean, MacDrain, MacEachran, MacEachen, MacElfrish, MacElheran, MacGorrie, MacGown, MacGowan, MacHugh, MacHutcheon, MacIlreach, MacIlrevie, MacIlvrde, MacIlwraith, MacKean, MacKellachie, MacKellaig, MacKelloch, MacKinnell, MacLaivish, MacLardy, MacLarty, MacLaverty, MacMurchie, MacMurdo, Mac O'Shanning, MacQuistin, MacRaith, MacRory, MacRorie, MacShannachan, MacSporan, MacSwan, MacWhannell, Martin, Reoch, Rorison. Henderson, Johnstone, Kean, MacHenry, MacIan, MacKean.

MACDONALD OF CLAN RANALD.—MacEachan, MacGeachie, MacGeachin, MacIsaac, MacKeachan, MacKechuie, MacKissock, MacKichan, MacVarish.

MACDONALD OF KEPPACH.—MacGillivantie, MacGilp, MacGlasrich, MacKillop, MacPhilip, Ronald, Ronaldson.

MACDOUGALL.—Connacher, Cowan, Dougall, Dowall, MacConnachie, MacCulloch, MacDowall, MacKichan, MacLucas, MacLugush, MacLulich, MacCowl.

MACFARLAN.—Allan, Bartholomew, Caw, Galbraith, Greisich, Kinnieson, MacAndrew, MacAllan, MacCaw, MacCause, MacCondy, MacEoin, MacGaw, MacGeoch, MacGreusaich, MacInstalker, MacJock, MacJames, MacNair, MacNidder, MacNitter, MacRob, MacWalter, MacWilliam, Monach, Parlane, Stalker, Weir.

MACPHIE.—Duffy, MacGuffie, MacHaffie.

MACGILLVRAV.—Gilroy, MacGilroy, MacGilvra, MacIlroy, MacIlvrae.

MACGREGOR.—Black, Comrie, Fletcher, Gregor, Gregory, Grig, Grier, Grierson, King, Leckie, MacAdam, MacAra, MacAree, MacChoiter, MacGrowther, MacGruther, MacIlduy, MacLeister, MacLiver, MacNie, Macpeter, Malloch, Peter, Whyte.

MACINNES.—Augus, Innes, MacAngus, MacAinsh, MacCansh, MacNish, Naish, MacMaster.

MACINTYRE.—Tyre, MacTear, Wright.

MACKAY.—Bain, Bayne, MacCay, MacCrie, MacGee, MacGhie, MacKee, MacKie, Macphail, Macquey, MacQuoid, MacVail, Neilson, Paul, Polson, Williamson, Robson.

MACKENZIE.—Kenneth, Kennethson, MacBeolan, MacConnach, MacMurchie, Murchison, MacVanish, MacVinish, Murchie.

MACKINNON.—Love, MacKinny, MacKinnon, MacMorran, MacNiven.

MACKINTOSH.—Clark, Clerk, Combie, Crerar, Dallas, Elder, Esson, Glen, Glennie, Hardie, MacCardnie, MacChlerich, MacCombie, MacFell, MacGlashan, MacHardy, MacKeggie, Macomie, MacRitchie, MacPhail, MacThomas, Noble, Ritchie, Shaw, Tarrill, Tosh, Toshach.

MACLACHLAN.—Ewan, Ewen, Ewing, Gilchrist, Lachlan, MacEwen, MacGilchrist.

MACLEAN.—Beaton, Black, Beath, MacBeath, MacCormich, MacFadyen, MacIlduy, MacLergan, MacRankin, MacVeagh, Rankine.

MACLENNAN.—Logan, Lobbau.

MACLEOD—SIOL THORMAID.—Beatou, Bethune, MacLure, MacCrimmon, MacRaild.

MACLEOD—SIOL THORCUILL.—Callum, MacAskill, MacAulays of Lewis, MacNicol, Malcolm, Nicol, Nicolson, Tolmie.

MACWILLIAM.—Baxter, Bell, Brown.

MACNAUGHTON.—Henry, Kendrick, MacBrayne, MacHenry, MacKendrick, MacNight, MacVicar.

MACNEILL.—MacNeilage, MacNelly, Neill.

MACPHERSON.—Catanach, Clark, Clerk, Currie, Fersen, Gillespie, Gillies, Gow, Lees, MacChlerich, MacChlery, MacCurrach, MacGowan, MacLeirie, MacLeish, MacMurdo, MacMhuirich, Murdoch.

MACQUARRIE.—MacCorrie, MacGorrie, MacGuaran, MacGuire, MacQuhirr, MacQuire, MacWhirr, Wharrie.

MACRAE.—MacAra, MacCraw, MacRa, Macrach, MacRaith, Rae.

MENZIES.—Dewar, MacIndow, MacMinn, MacMones, Means, Mein, Mennie, Meyners, Monzie.

MUNRO.—Dingwall, Foulis, MacCulloch, MacLullich, Vass, Wass.

ROBERTSON.—Donachie, Duncan, Dunnachie, Inshes, MacConnachie, MacDonachie, MacInroy, MacLaggan, MacRobie, Reid, Roy, Stark, Skene, Tonnochy.

ROSS.—Anderson, Andrew, Gillanders, MacAndrew, MacTaggart.

STEWART OF APPIN.—Carmichael, Combich, Livingstone, MacCombech, MacLeay, MacMichael.

MACMILLAN.—Baxter, Bell, Brown, MacBaxter.

MACNAB.—Abbot, Dewar, Gilfillan, MacIndeor.

MATHESON.—MacMath, MacPhun, Mathie.



## CHAPTER VIII.

"When MacCallum More's heart does not warm to the tartan, it will be as cold as death can make it."—*Sir Walter Scott, "Heart of Midlothian."*

### THE DRESS OF THE PRESENT DAY.

PERHAPS there is no dress that has been so little influenced by freaks of fashion or has undergone fewer changes during all the centuries it has been known to exist.

The following details of the complete equipment of a Highland chief, as printed in the memoirs of Charles Grant, Vicomte de Vaux, in 1796, differs very little from the same equipment to-day.

No. 1. A full trimmed bonnet (crest, badge, and 3 eagles' feathers).

No. 2. A tartan jacket, vest, kilt, and cross-belt.

No. 3. A tartan belted plaid.

No. 4. A tartan pair of hose, made up (of cloth).

No. 5. A tartan pair of stockings, with yellow garters.

No. 6. 2 pairs of brogues.

No. 7. A silver mounted purse (sporan) and belt.

No. 8. A target, with spear.

No. 9. A broadsword.

No. 10. A pair of pistols, with bullet mould.

No. 11. A dirk with knife, fork, and belt.

Leaving out the belted plaid and the arms, which have been discontinued since the Disarming Act, the details are actually the same as now in use. If we may use the paradox, it may be said that the older-fashioned, the more up-to-date is the dress. Strange as it may seem, the greatest difference is in the quality of the material. The tartan in the old days was made of the fine native wool, which is not now to be had; it was spun very fine and twisted very hard, and consequently kept the pleat for any length of time. After the proscrip-

tion of the dress, the making of home-spun tartan was discontinued, and it was found that the hard tartan made by machinery was so raspy in the edge that it chafed the backs of the legs. On the occasion of a guard of honour of a Highland regiment being stationed at Holyrood, Her Majesty Queen Victoria, noticing the condition of the men's legs, called the attention of the War Office to the fact, and since that time tartan of Cheviot make has been used.

It happens in this way: when the wool is carded by machinery the fibre of the wool is much broken, and when twisted and woven hard the edge is bristling with innumerable points, each one of which gives an account of itself when the skin is tender in the winds of March.

When the wool is hand carded the fibre is drawn longways in the roll, and also in the yarn, and so presents a smooth surface on the edge of the cloth, and is quite tender to the feel.

Fairly heavy tartan of Saxony make is the best material that can now be got for a kilt, but it is usually spoiled in the making. It should be left *unfinished*, simply scoured and pressed; it then comes up much harder, and keeps the pleat better, and has an equally good appearance to the finished article.

### THE KILT.

The kilt should be pleated to show the pattern of the tartan all round, the military fashion of having one predominant stripe down each pleat is neither so becoming nor according to the heraldic tradition of the tartan. If adopted for general wear it would cause endless confusion, as in many cases it would be next to impossible to recognise the tartan. For military purposes it is more economical, as it takes less cloth to make the kilt, and the variety of tartans in use being small, sufficient distinction can be obtained, though at the expense of good taste.

In the old days the cloth was not cut out at the waist as now, which, though it did not make such a neat figure, was more economical,



as the kilt could be turned four different times, showing a fresh part of the tartan each time.

## THE PLAID.

The shoulder plaid, properly adjusted, looks most becoming. It is frequently drawn too tight across the chest; should hang with a curve from the shoulder, be set slightly cornerwise, and droop in graceful folds over the left shoulder.

For dances and evening wear the imitation of the belted plaid is now worn. It is light, and does not overheat the body, and gives an opportunity to wear the shoulder brooch, which may be worn with either plaid.

The belted plaids supplied to privates in the Army are neither for use nor ornament. If they were at least double the width they could be drawn over the shoulders when required, and would give great protection from wet, and even cold, after a march. There is no more convenient over-garment for carrying, and with the many proofing patents now in use it could be made thoroughly waterproof.

The writer recollects that, at the great Volunteer Review in Edinburgh in 1881, when all the other Battalions were drenched to the skin, the Highlanders, with their belted plaid thrown over their shoulders, the loose hanging kilt and the tight canvas gaiters, were comparatively comfortable.

There is no fatigue dress can compare with it. It is well-known that Highland soldiers have stood the rigour of the Canadian winters and Indian sun better than troops dressed in breeches, and have always had less sickness and fewer stragglers on the march. General Stewart says: "That when the Fraser Highlanders landed in North America the Commander-in-Chief considering that the Highland garb was unfit for the severe winters and hot summers of that country, proposed to change the uniform.

"The officers and soldiers vehemently protested against any change, and Colonel Fraser explained to the Commander-in-Chief the strong attachment which the men cherished for their national dress, and the consequences that might be expected to follow if deprived of it. This representation was successful."

In the words of a veteran who embarked and returned with the regiment: "Thanks to our generous chief, we were allowed to wear the garb of our fathers, and in the course of six winters showed the doctors that they did not understand our constitutions, for in the coldest winters our men were more healthy than those regiments who wore breeches and warm clothing."

So long as Highland shepherds and gamekeepers wore the kilt they were much less subject to rheumatism than now, with their limbs constantly wet from morning to night. The loose airy kilt dripped and dried in no time, without doing any harm, while the breeches, in drying on the limbs, invariably leave the seeds of future ailments behind. Forbes of Culloden, in stating his objections to the proscription of the dress says: "The garb is certainly very loose, and fits men inured to it to go through great marches, to bear out against the inclemency of the weather, to wade through rivers, to shelter in huts, woods, and rocks on occasions, which men dressed in the low country garb could not endure." It is light, free, and for a well-developed figure is the most graceful dress that can be worn. Doctors who have given consideration to the matter, agree that it is the most hygienic of any, and for boys and youths it helps to build up a healthy and robust constitution.

There is no dress so suitable for ordinary country wear, and why it should be so much neglected in the Highlands it is difficult to fathom. Even at the present day it is the most convenient for every occupation necessary to the country, with the exception of boating and riding. It is pleasant to notice that it is gradually forging ahead into public favour. As we have stated, Highland and Clan societies in the towns of the South have done a great deal to increase its popularity, and

Highland gentlemen of leisure have taken more to the wearing of it. In Inverness a Society of prominent gentlemen has been formed to encourage its use, *Comunn an Fhèilidh*. In Edinburgh "The Scottish Society," comprising Highlanders and Lowlanders among its members, has for one of its principal objects, to encourage the wearing of the dress, and it is interesting to recall that, as far back as 1839, "*The Highland Garb Society*" was founded in Glasgow, "to perpetuate the national costume of their ancestors." and may their efforts be successful. May the day be far distant when the kilt and the plaid, like their elder sister, the Gaelic language, shall disappear from our Highland glens or fade in the affection of the Highland people, and we would bring our treatise to a close in the words of the Gaelic bard :—

'Se féile preasach tlachd mo ruin,  
'S osan uach ruig faisg an glùn,  
'S cota breac nam basan dlu,  
S bonaid dhù-ghorm thogarrach.

B' annsa leam an féile cuaich,  
Na casag de 'n aodach luaight,  
'S brìgis nan ceann glaichean cruaidh  
Gur e'n droch-uair a thogainn i.

Tha mo rùn do 'n eideadh las  
Cuach an fhéilidh nan dlu bhas  
Shuibhlain leis na sleibhteas cas  
'S rachainn brais air obair leis.

Ge' d a tharlainn ann sa' bhéinn  
Fad na seachduin 's mi leam féin  
Fuachd na h-oidhch' cha dean dhomh beud  
Tha 'm breacan fhéin cho caidreach.

KENNETH MACKENZIE.

The pleated kilt is my delight,  
The hose that does not reach the knee,  
The chequered coat of varied hue,  
And the bonnet blue so cockily.

## THE HIGHLAND GARB.

I much prefer the circling kilt  
To coat of tweed of Lowland make,  
And breeks that fetter me so tight,  
'Tis an evil day I'd wear them.

I love so much the garments loose,  
The folded kilt of many pleats.  
I'd freely tramp the steepest hills,  
And do my work so heartily.

Though I should happen in the hill  
For weeks on end, and lonely be,  
The cold at night would harm me none  
With my plaid itself so cosily.

## APPENDIX.

### THE KILT IN THE GREAT WAR.

BY LIEUT.-COL. NORMAN MACLEOD, C.M.G., D.S.O.

“ Bring forrit the Tartan.”—*Sir Colin Campbell, at Lucknow.*

WITH reference to my experience in France of the kilt as a dress in the late war, I may say I saw service in the front line area there for the best part of three years, both summer and winter. I will not refer to any sentimental reasons, as I believe the kilt has fully justified itself as a dress on its merits in this war, as in previous campaigns. Taking, therefore, the purely utilitarian and military points of view, the main points to be considered are: (1) the health of the troops; (2) usefulness and comfort of design; (3) effect on “ morale.”

With reference to health, there are no official returns published definitely settling this point. I am at present, however, trying to make up comparative figures from official sources, which may be of interest. There is certainly no reason for believing that kilted troops were less healthy than others, but rather the opposite, when the following advantages of the kilt are considered. In the first place, it kept the most vital part of the body, the middle, warmer than trousers. I believe some troops got body belts issued to them for this purpose, but it was generally admitted there was a difficulty in getting them worn. There was a good chance of them being thrown away, but a Highlander would not throw away his kilt. Secondly, the great enemy to health is not cold, but wet. Any one who served in a trench system, especially in winter, knows how often water was met with. In the long communication trenches, at the bottom of every hollow, one had to wade through water for a certain distance. If there was little water the kilt could be held up, but if there was much water the easiest plan was to remove the kilt, and hang it round the shoulders. This took no time, as all that was

necessary was to remove the kilt pin. I have known this done on many occasions. The result was that the kilted troops arrived dry either in the front line or to billets. On the other hand, the man in trousers was wet up to his middle. For even if the water was only knee-keep it soon splashed or crept up the cloth. It is easy to appreciate the difference to tired troops between having to sleep in a drafty dug-out or open barn wet to the skin, and those who were more or less dry, both from a health and comfort point of view. With reference to cold, naturally a person who changes suddenly in winter from thick flannels and trousers to a kilt will for some time feel his knees cold. Every one was sorry for the man who, in winter, was suddenly seized at the base, taken to the Q.-M. store, and converted into a Highlander by having a kilt thrown at him in place of his trousers, etc., after which he would be pushed into a drafty cattle-truck and sent up the line. He naturally did not appreciate the kilt. But when a kilt is worn regularly, the skin soon hardens, so that the legs feel the cold no more than the hands or face. I have proved this by cross-questioning the men, without their knowing my object, at such times as the winter in the Somme. Here the men were not allowed, owing to the mud, to take either blanket or greatcoat into the front line area. At night there was keen frost, and they often had to stand in icy water, but they apparently did not feel the cold more than their trousered companions on either side of them, and certainly more specially referred to their legs as feeling the cold more than the rest of their body. The Highland Brigade claimed to have had the fewest cases of "trench feet." But this, I think, was partly accounted for by the use of the hose-top. It was well-known that when the "putty" got wet it shrank, and compressed the leg; also, men wearing socks would put on two pairs to keep their feet warm, and, unless they had extra large boots, this also compressed their feet and so interfered with the circulation. Now, as hose-tops have no feet, a man could wear two pairs without compressing either his legs or his feet, and the hose-

tops kept his feet warm, the same as a mitten round the wrist keeps your hands warm.

With reference to the second point—usefulness and comfort—reference has already been made to the advantage of the kilt being easily removed when wading through water. It has also the great advantage of giving freedom to the limbs. This was seen by the long, easy stride of kilted men on the march, which made them dislike marching behind trousered regiments. But the march qualities of the kilted men have been fully proved in other campaigns, so I need not refer to it. The interference of the trousers with the free play of the legs is, I think, proved by the number of men who cut their trousers off at the knee. Steps were taken to try and stop this practice, but it was never eradicated. In fact, if I remember right, the M.G. Corps finally adopted shorts as their field dress. Another point which must be referred to is the case of "mustard gas." When the Bosch first used it, it was expected that the Highlander, with his bare legs, would suffer badly from the effects of burning. Once more there are no statistics to prove one way or another, but my experience is that we did not suffer more than trousered regiments. In the first place, the gas generally attacked the parts of the body where the skin was tender. It was seldom the hands or face got burnt unless they came into close contact with the liquid gas. Now the skin of a kilted man's leg was generally as tough as his hands or face. Again a very common cause of burning was accounted for by men sitting on ground which had been saturated with gas. Now, the kilt being much thicker than trousers, the gas did not penetrate so easily, and when the man got up the kilt swinging in the air dispelled the gas more easily, and did not cling so close to the skin. But I think what really proves the comfort and usefulness of the kilt is the fact that many senior officers, company commanders, and others who were entitled to wear riding breeches in the line, wore the kilt in preference to them from their own free choice. I remember a General once

meeting a Brigadier and a Colonel, who often wore the kilt, going round the line. He smilingly remarked, such a dress being unusual for such ranks : " You fellows seem to believe in the kilt. Anyhow I always know when the trenches are muddy or wet by seeing you with them on." After all, the proof of the pudding is, etc.

With reference to the last, but important point—" morale," I speak with diffidence. I believe the association of the kilt with the great deeds of valour on the part of the Highland Regiments and its close association with the History of Scotland does appeal to men in the same way as the facings, etc., of a famous English Regiment inspires its members. I know of no inspiration to be got from trousers. I well remember a General who commanded a famous Scottish Division, and who was an Irishman, saying to me : " I know nothing about the kilt as a dress, as I have never worn it or had much to do with it before, but it certainly seems to inspire Scotsmen with the fighting spirit."

In conclusion, it will be naturally asked :—But what are the disadvantages of the kilt ? Well, the only one I know of is going through barbed wire in the dark. It was more easily caught than trousers. At the same time a torn kilt, owing to the pleats, was not such a serious business as a pair of torn pants. Taking it all over, if I had to go through the war again I would certainly choose the kilt in preference to any other dress.

NORMAN MACLEOD.



## THE RAWLINSON FABLE.

THE following letter, which appeared in the "Northern Chronicle" on 30th June, 1916, gives the foundation for the story of the alleged modern invention of the kilt. We had not seen the letter, nor even knew the name of its author, before then, and always gave the credit for such fatuous imbecility to some adventurous Cockney scribbler, never imagining that a Scotsman, even a Lowland Scotsman, would be found who would give birth to such a monstrous absurdity. The letter was repeated in the "Scotsman" in June, 1922, and later on again appeared in some of the Northern papers. Surely it was an act of gross unkindness, in March 1916, to do anything to lower the prestige of a dress that was doing such magnificent service to the country, while its devoted wearers were so freely pouring out their life's blood (as their ancestors had so often done before) in their country's service. If we had seen this letter at an earlier stage, our treatment of it might have been on different lines, but late as it is we cannot let it pass without some comment. The correspondent says that the letter was attached by the editor of the "Culloden Papers" to the letter of President Forbes, protesting against the proscription of the dress, and addressed to the Lord Lyon, see page 144. What a libel on the memory of Duncan Forbes, to attach such nonsense to his emphatic commendation of the dress, and his impassioned appeal on behalf of the so-called rebels, and to think that he would be roused to such fervour on behalf of a dress that had only a few years of history to its credit. According to Evan Baillie, "the dress was a cumbersome habit to men travelling in a hurry, or at work." We take it that he means the belted-plaid form of it. Duncan Forbes said "that the garb is certainly loose, and fits men inured to it to make very quick marches, to go through very great fatigues, to bear out against the inclemency of the weather, to wade through rivers, to shelter in huts, woods, and rocks, upon occasions, which men dressed in the low-country garb could not possibly endure." Which is right? Evan Baillie was a Lowlander, though born near Inverness; he was reared and educated as a Lowlander, inheriting all the bias and prejudices of his race; and from his letter it can be seen that he was absolutely ignorant of all the different forms and parts of the dress. Duncan Forbes was a native Highlander, who wore the garb, and was familiar with everything connected with it. We may well therefore pin our faith in Duncan Forbes. Again, Baillie says "that because the lower classes were poor, they could not afford belted-trousers or breeches." Here again he exhibits his ignorance. We presume he means by belted-trousers the Highland truis. Then, in that case, because the lower classes

were poor, they had to wear the belted-plaid, a garment that took as much cloth as would make six pairs of breeches or truis ; surely a most novel system of economy. Now as to the Rawlinson invention—we are told that Rawlinson taught the men to separate the upper part of the belted-plaid from the lower, and thus was created the féileadh-beag or kilt—what a flight of genius ! Let us go through the operation. First, let us say, that the old Highland loom, with its hand-driven shuttle, only made cloth single width, i.e., 27 to 30 inches, and that the belted-plaid was made up of sixteen yards of single cloth, which was cut in two, and then sewed edge to edge to make it double, and then, when a lighter garment was wanted, they had to wait for centuries till Rawlinson came round to teach them how to undo the sewing with which they had so laboriously sewed it together. Could any one imagine anything more unlikely than that a people who had the taste and ingenuity to devise the beautiful old clan tartans, with their graceful blending of colourings, who could make the elegant ornaments connected with the dress, could dye, spin, and weave the old clan tartans, which are still the admiration of all who have the chance of seeing the remains of them, and who had already the truis, a much more complicated garment than the English breeches, for ages before a Baillie or a Rawlinson crossed the Grampians, would be content to go about their various duties with eight yards of superfluous cloth hanging about them all those years. It is too ludicrous to think of for a moment. It is interesting to note, that at the very time that Rawlinson was supposed to be engaged on his great invention, another Englishman, Captain Burt, an officer of engineers, was engaged in the same district. He wrote a series of twenty-six letters to a friend in London, in which he gives a gossipy account of all he saw and heard in the country, coloured a little, no doubt, with national prejudice, but valuable as an indication of how we appeared in English eyes in those days. He gives a description of the Highland dress as clear as could be expected from a stranger, mentioning the kilt, which he spells “quelt.” He had in the course of his duties to be frequently in Glengarry, and if there was any shadow of truth in Baillie’s story he would be sure to hear it, and would value it as a tit-bit. He could not help knowing his countryman Rawlinson ; there were few Englishmen in the district, and they would naturally seek out each other’s company. Burt himself employed many natives, and repudiates the slander that they were indolent or disinclined to labour, and commended their stately and upright gait in comparison with English labourers. If there was any shadow of truth in the Baillie-cum-Rawlinson story he would not fail to mention it in that connection.

From a long and careful study of Highland history and customs in the old days, we think we can picture, even through the hoar of two centuries, what took place in Glengarry on that eventful occasion. When intimation went round that

labourers were wanted for the smelting works, men came trooping from all quarters seeking employment. Knowing that lodgings could not be had, they came in the belted plaid, the dress in which they usually camped at nights, and which, according to President Forbes, was sufficient shelter for men inured to it. Though this garb was most suitable for the purpose for which it was intended, it was not meant for that of navy labour. When this was pointed out to the men, they would immediately, on their own initiative, take their knives and separate the upper part from the lower. It is not at all likely that Rawlinson would have known the construction of the garment to give them any directions, any more than Evan Baillie himself. Baillie would have heard the story, possibly after its having run through three or four editions, and in his simplicity, coupled with his ignorance of the dress, would have imagined the story, thus giving Rawlinson the credit of the building of this famous mare's nest, which was actually his own creation.

## THE ALLEGED ORIGIN OF THE KILT.

*From a Correspondent.*

"The English reader and most of the Scotch will be surprised to understand that the kilt, or pheliebeg, was not the ancient Highland garb, but was introduced into the Highlands about 1720 by one Thomas Rawlinson, who was overseer to a company carrying on ironworks in Glengarrig's country. The convenience of the dress soon caused it to be universally adopted in the Highlands. The circumstance is fully explained in a letter from Evan Baillie of Aberiachan, a gentleman of undoubted veracity, dated 1769, and inserted in the 'Edinburgh Magazine' for 1785." The letter referred to is as follows:—

## THE FELIE BEG NO PART OF THE ANCIENT HIGHLAND DRESS.

PART OF A LETTER FROM IVAN BAILLIE OF ABERIACHAN, ESQ.

(Evan Baillie of Aberiachan was son of Alexander Baillie of Dochfour, and brother of William Baillie of Roschall, County Sutherland, who gave much useful information during 1745-6, and uncle of Major Hugh Robert Duff, whose wife was the only daughter of Arthur Forbes of Culloden.)

"In answer to your enquiry I do report to the best of my knowledge, and the intelligence of persons of credit and very advanced ages, that the piece of Highland dress, termed in the Gaelic felie beg and in our Scotch little kilt, is rather of late than ancient usage.

"The upper garment of the Highlanders was the tartan or partly coloured plaid, termed in the Gaelic breacan, when buckled round with a belt, and the lower part

plaited, and the upper part loose round the shoulders. The dress was termed in the Gaelic *felie*, and in the Scotch kilt.

"It was a cumbersome unwieldy habit to men at work or travelling in a hurry, and the lower class could not afford the expense of the belted trousers or breeches.

"They wore short coats, waistcoats, and shirt of as great length as they could afford, and such parts as were not covered remained naked to the tying of garters on their hose.

"About 50 years ago one Thomas Rawlinson, an Englishman, conducted an ironwork carried on in the countries of Glengarrie and Lochaber; he had a throng of Highlanders employed in his service, and became very fond of the Highland dress, and wore it in the neatest form, which I can show, as I became personally acquainted with him about 40 years ago. He was a man of genius and quick habits, and thought it no great stretch of invention to abridge the dress and make it handy and convenient for workmen, and accordingly directed the using of the lower part plaited, or what is called the *felie* or kilt as above.

"And the upper part was set aside, and this piece of dress is modelled as a diminution of the former, was in the Gaelic term *felie beg* (*beg* in that tongue signifies little) and in our Scots terms little kilt. And it was found so handy and convenient, that in the shortest space the use of it became frequent in all the Highland countries and in many of the Northern low countries.

"This is all I can say about the form and date of the *felie beg*, and what was formerly used in place of it.

"And I certify from my own knowledge, that till I returned from Edinburgh to reside in the country in the year 1725, after serving seven or eight years with Writers to the Signet, I never saw the *felie beg* used nor heard any mention of such a piece of dress, not even from my father, who was very intelligent and well known to (acquainted with) Highlanders, and lived to the age of 80 years, and died in the year 1738, born May 1655. The *felie beg* is in its form or make somewhat similar to a woman's petticoat, termed in Gaelic *borlicoat*, but differs in this that the former is not so long nor sewed in the forepart, but made to overlap a little. The great kilt was formed of the plaid double or twofold, the *felie beg* of it single.

"March 22, 1768."















