

Vol. XVI No. 7 *Beth's Newfangled Family Tree* March issue



I'm pleased to announce that we are bringing back the Indianapolis Scottish Highland Games and Festival in 2023. We have moved the date and venue. The games will be at the Marion County Fairgrounds on September 30, 2023.

I will be making a Facebook event soon.

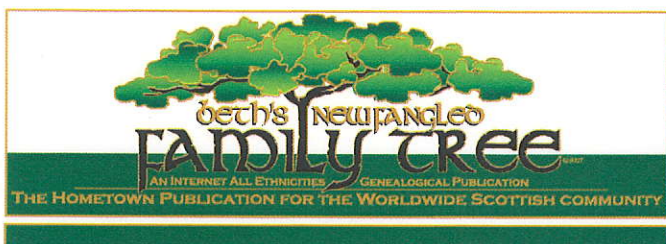
Indianapolis Scottish Highland Games & Festival returns September 2023



Scotland Events in Scotland March 2023

<scotlandwelcomesyou.march>

Scotland events highlights for the month of March include the Glasgow International Comedy Festival, the Scottish Golf Show, and the Fort William Mountain Festival. Scotland Events March 2023... Glasgow Film Festival 1st – 12th March 2023, Glasgow This event will showcase over one hundred films, with previews, premieres and guest appearances.



Beth Gay Freeman

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FSA Scot**

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***Beth's Newfangled Family
Tree***

[https://www.electricscotland.com/
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**Send your stories, news,
articles, etc., to
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Beth's's Newfangled Family Tree is FREE.

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since 2007
and read the latest issues.

Please tell everyone about this
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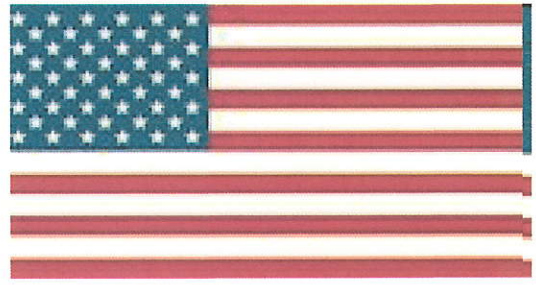
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The new one section issue will be
up by the 15th of the month.

Welcome our beautiful
Cardinals back this
Spring. Many come
“home”
in March
and are
hungry after their long trip!



Letter from your editor



This time, a Guest Editor

Those who disrespect the Flag
have never been handed a folded one"

Our Guest Editor this issue is Jim McIntyre

Robinson High School in Little Rock, did something not to be forgotten. On the first day of school, with the permission of the school superintendent, the principal and the building supervisor, she removed all of the desks in her classroom.

When the first period kids entered the room they discovered that there were no desks.

'Ms. Cothren, where are our desks?'

She replied, 'You can't have a desk until you tell me how you earn the right to sit at a desk.'

They thought, 'Well, maybe it's our grades.' 'No,' she said.

'Maybe it's our behavior.' She told them, 'No, it's not even your behavior.'

And so, they came and went, the first period, second period, third period. Still no desks in the classroom. Kids called their parents to tell them what was happening and by early afternoon television news crews had started gathering at the school to report about this crazy teacher who had taken all the desks out of her room.

The final period of the day came and as the puzzled students found seats on the floor of the desk-less classroom. Martha Cothren said, 'Throughout the day no one has been able to tell me just what he or she has done to earn the right to sit at the desks that are ordinarily found in this classroom. Now I am going to tell you.'

At this point, Martha Cothren went over to the door of her classroom and opened it. Twenty-seven (27) U.S. Veterans, all in uniform, walked into that classroom, each one carrying a school desk. The Vets began placing the school desks in rows, and then they would walk over and stand alongside the wall. By the time the last soldier had set the final desk in place those kids started to understand, perhaps for the first time in their lives, just how the right to sit at those desks had been earned.

Martha said, 'You didn't earn the right to sit at these desks. These heroes did it for you. They placed the desks here for you. They went halfway around the world, giving up their education and interrupting their careers and families so you could have the freedom you have. Now, it's up to you to sit in them. It is your responsibility to learn, to be good students, to be good citizens. They paid the price so that you could have the freedom to get an education. Don't ever forget it.'

By the way, this is a true story. And this teacher was awarded the Veterans of Foreign Wars Teacher of the Year for the State of Arkansas in 2006. She is the daughter of a WWII POW.

Do you think this email is worth passing along so others won't forget either, that the freedoms we have in this great country were earned by our U.S. Veterans?... I did.

Let us always remember the men and women of our military and the rights they have won for us.



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Paisley Family Flower of the Forest

Gerald "Jerry" Dean Sherrill



Garner, North Carolina - **Gerald "Jerry" Dean Sherrill**, 86, of Garner, NC passed away peacefully into the arms of his Lord and Savior on Monday, January 16, 2023. He is

now able to enjoy long walks in heaven with his beloved wife, Fran who preceded him in death. Jerry was a loving faithful servant of God, a doting husband, father, Papa, son, brother, uncle, and friend to all.

He was born on June 2, 1936 in Ringdom, NC, now known as Denver where he grew up with his parents, Brady and Leslie Sherrill. Later his family moved to Greensboro where Jerry graduated from Greensboro High School and lettered in baseball. He began his career in retail which led him to meeting his wife while selling her a pair of shoes for a wedding. Jerry and Fran were married in November 1964 at Mt. Pleasant United Methodist Church in McLeansville, NC. They enjoyed 57 years of marriage until Fran passed in January 2022.

Upon settling in Raleigh in 1974, Jerry and Fran became faithful and active members of Highland United Methodist Church. Jerry continued his career in retail, predominately at Montaldo's and Belk, until retirement.

In his free time he enjoyed his family, friends and old Westerns on television.

He was a member of the Paisley Family Society.

Jerry is preceded in death by his wife, Fran; parents; Brady and Leslie Sherrill; as well as his sister, Dottie Clinard. He is survived by his loving children: daughter, Deana King and her husband, Randall of Davidson, NC and son, Curt Sherrill and wife, Robin, of Apex, NC. Jerry was lovingly known as Papa to his grandchildren; Andrew King of Asheville, NC, Ethan King of Charlotte, NC, Addison and Zachary Sherrill of Apex, NC; as well as his grand-dog, Yogi.

A Celebration of Life was held on Wednesday, January 25, 2023 at Highland United Methodist Church in Raleigh, NC with a Graveside Service which was held on Thursday, January 26, 2023 at Mt. Pleasant United Methodist Church in Greensboro.

In lieu of flowers, donations in his memory can be made to Highland United Methodist Church, 1901 Ridge Rd, Raleigh, NC 27607 (<https://www.highlandumc.org/>) or Mt. Pleasant United Methodist Church, 5120 Burlington Rd, Greensboro, NC 27405, or Webbs Chapel United Methodist Church, 4640 Webbs Chapel Church Rd, Denver, NC 28037.

Services by Brown-Wynne, Saint Mary's St., Raleigh.

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Something for us all to think about

Jim McIntyre

Kenyan runner Abel Mutai was just a few feet from the finish line, but became confused with the signage and stopped, thinking he had completed the race.

A Spanish runner, Ivan Fernandez, was right behind him and, realizing what was happening, started shouting at the Kenyan to continue running. Mutai didn't know Spanish and didn't understand.

Realizing what was taking place, Fernandez pushed Mutai to victory.

A journalist asked Ivan, "Why did you do that?" Ivan replied, "My dream is that someday we can have a kind of community life where we push and help each other to win."

The journalist insisted "But why did you let the Kenyan win?" Ivan replied, "I didn't let him win, he was going to win. The race was his."

The journalist insisted, and again asked, "But you could have won!" Ivan looked at him and replied, "But what would be the merit of my victory? What would be the honor in that medal?"

What would my Mother think of that?"

Values are passed on from generation to generation.

What values are we teaching our children?

Let us not teach our kids the wrong ways and means to WIN.

Instead, let us pass on the beauty and humanity of a helping hand. Because honesty and ethics are WINNING!

Marjory Kennedy-Fraser being honored with a musical tour

A great collector of Scottish Gaelic songs, of the Islands.

Marjory Kennedy-Fraser, is being honoured in a musical tour in which the films she made in the early 20th century will be presented with music from award-winning singer, Mairi Campbell, and narration from storyteller Marion Kenny during a tour of Scotland called *Journey to the Isles*.

Marjory Kennedy-Fraser was inspired to preserve Gaelic folk songs during a trip to the island of Eriskay in 1905.

She began collecting songs of the Hebrides and also made films depicting the cultural life



Though criticized for her arrangements that sometimes altered original tunes and lyrics to suit the musical tastes of the early 20th century, her historic field recordings are today highly regarded.

She also gave a recital of the folk songs in New York accompanied by her daughter, Patuffa, a clarsach and piano player, at the Aeolian Hall on 42nd street (Present-day SUNY College of

Optometry, which later hosted the premier of *Rhapsody in Blue*.

The Other Shoe has dropped. PageMaker is gone!

Today, I was working on the ads for my *Beth's Newfangled Family Tree*. I was making them look a bit cleaner and sharper and nicer. All of a sudden, a box appeared on my computer screen that said I could not access the work I was working on. Goodness. I called my faithful helpers, the techs at AOL Assist. I got Casey, a very knowledgeable and experienced technician. As it turned out, the company who owns the PageMaker Programs, had sent my computer a message that seemed to be an update, but was a message which prohibits me from ever using PageMaker again.

My history with PageMaker is long - since 2000. The first PageMaker program I used was purchased by Clan Donald USA for me for \$1000. I was the new national editor for *By Sea By Land*, the Clan Donald-wide publication for the organization. (I remained editor for about 10 years.) I took the "Classroom in a Book" which comes with every PageMaker Program, to the Moultrie Technical College and learned the new program in the course of a year. They did not have a specific computer class, but the teacher was there to answer any questions I had.

Over the years, I bought the 7.0 version of the program and purchased three or four more PageMaker programs. They were not cheap. I've done hundreds if not thousands of publications using this wonderful program. The owners of the program simply don't want anyone using the old program. I tried *In Design*, the "update" of PageMaker and did not like it one bit.

I do not know what I will do. I am out of business with publications without a professional publishing program. My tech at AOL Assist is looking for a program for me. My computer works fine so long as I stay away from PageMaker, which just won't work. I hope this is not goodbye. I will do my best to continue to work with the Scottish community. Just in case, thank you for all of your help and support over the years. I've had a wonderful time and hope you have as well. Love, Beth



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THE GRANT TARTANS

Dr. Phillip D. Smith, Jr., PhD, GTS, FSA Scot



Many years ago a man named Ronald Grant joined the Society. By vocation he was a state prison officer of some rank. He wanted to buy a kilt.

At an Annual Meeting at Stone Mountain he was confused by all of the different "Red Grant" tartans he saw on other members who were wearing the kilt.

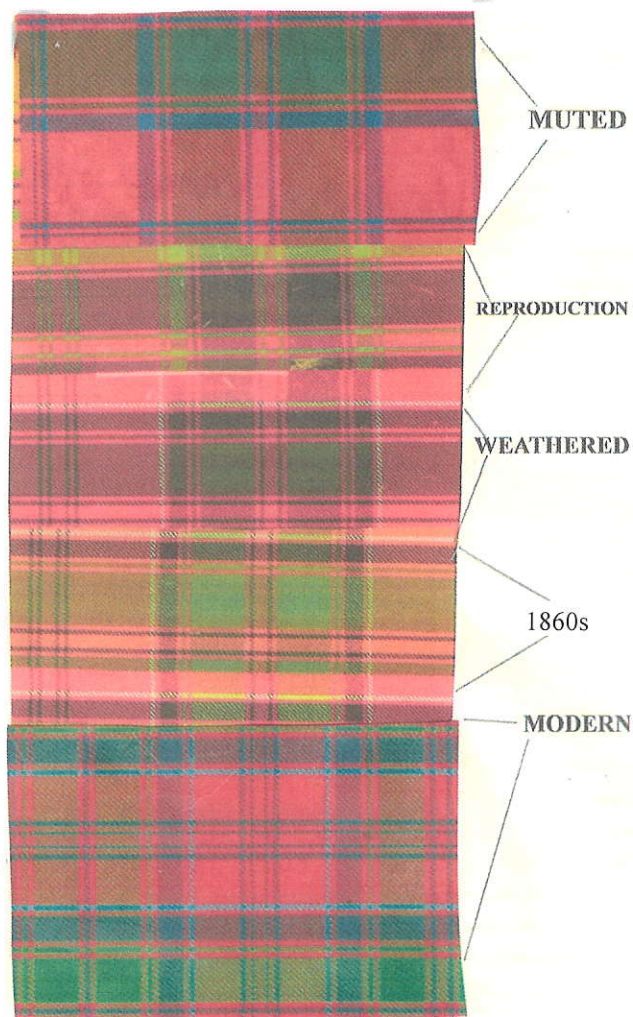
When he asked about the multiple variations he saw, he came to me with the question, "Which one is the correct one?"

I explained that some Grants wore their kilts in "Modern," "Ancient," "Muted," "Reproduction," or "Weathered" colors and that various mills wove different sized patterns or "setts." These terms are confusing to the beginner as they are merely sales gimmicks chosen by the weaving firms. "Modern" is more than a century older than "Ancient" and does not really show the shades of dyes used prior to 1860. "Muted" and "Weathered" are essentially the same but by different mills. "Reproduction" are colors from a fragment said to have been buried at the battlefield of Culloden and shown to Donald Dalgleish (but never to other tartan manufacturers).

He copyrighted them and bought out the line in the late 1940s.

The color red does not look very good in this set of hues, so, the Grant tartan is not included in this palette. The newest palette is the "Antique," developed and copyrighted by Johnstons of Elgin in the 90s.

I explained that it was up to the individual as to which color shades and size he or she wanted as to which variation to wear - as long as the pattern was the same. The exact shade of red made little difference. At that point, he pointed to "Hank" Grant and asked what tartan he wore? I explained that "Hank" was a handweaver and wove his own material and that the absence of the azure stripe indicated that it was a "Grant of Glen Morriston"



tartan.

Ronald shook his head and walked away. The next two years he came back, still without a kilt and with the same questions. "Which one is the 'real' one."

Each year, I carefully went over the same ground with him. Then it became clear. Ronald was a police officer and used to uniforms. He wanted all of us to wear a uniform tartan.

Sadly, Ronald dropped out of the Society.

A few years ago the present Clan Chief, Sir James,

Continued on page 10

Grant Tartans, *Continued from page 9*

indicated that he would like all Clan Grant members to wear the so-called “1860s sett” woven by Lochcarron Mills in Selkirk (actually it is first illustrated by James Grant in a book dated 1886).

That would put all members in a “uniform” tartan.

The officers in the UK Society did purchase new tartan outfits and a few of us had kilts and skirts already in this tartan.

1. Variation of the “Red Grant” tartan. Most mills and kiltmakers are still turning out the “Red Grant” as in the past. Sir James as “The Lord Strathspey” often wears the green, black and blue “Strathspey District” tartan woven by The House of Edgar at Inveralmond near Perth.



Black Watch Tartan

Iain Zaczek in his book *World Tartans* makes this preposterous claim about the Clan Grant: “The diffuse nature of the Grant Clan is emphasized by diversity of its tartans.

The regimental sett is well established but apart from that it is hard to say that which of the many designs (16 at present) is best suited for use by the entire clan.” (p. 121). The accompanying illustration is a defective version of the “Grant of Achnarrow” tartan taken from a woman’s wedding dress.

As far as Zaczek’s statement that there is confusion as to what tartan the Grants wear, nothing could be farther from the truth. True, there are many branches of the clan, as there are of most large clans, but Grant of Monymusk, Grant of Dalvey, Grant of Rothiemurchas and all others wear the “Red Grant” tartan designated by the chief of the clan, The Lord Strathspey.

The portrait artist was well known for painting figures but leaving the faces blank to be filled in when someone commissioned a portrait.

The regimental sett Zaczek referred to is the

“Black Watch” or “Government” tartan, worn as a “Hunting” tartan by the Grants.

Of the seven companies of the original “Watches,” two were led by Grants. Most modern scholars agree that the regimental sett was an original design and not an early “Campbell” one. This last position was held by the late Duke of Argyll who insisted that his clansmen wear the “Black Watch” in slightly different shades of colors. The tartan distributed to the “original” Watch” companies was woven on the Grant’s Ballindalloch estate.

The “Red Grant” tartan was earliest alluded to in the famous directive of the Laird of Grant in 1704 that upon seeing the “fire on the mountain,” all males from sixteen to sixty were to rendezvous at Ballintomb Farm (near modern Dullnain Bridge) within 48 hours fully equipped and dressed in “red and green,” “broad springed.”

He further specified “jackets and trousers” as well as a reminder to the MacDonald brothers, tenants in Laggan, that they were not exempt.

While no definite setts described other than “red and green,” the Clan Historian, James H. Grant, points out that to meet the deadline of forty-eight hours, the men must have had the clothing on hand.

The young Grant Laird had recently returned from service on the Continent where uniforms were just coming in to vogue. Ostensibly, his directive was for “hunting” but English officers were concerned that he could put six hundred men in the field, fully armed, in forty-eight hours. This far outnumbered the regulars stationed in the Highlands.

The “Red Grant” tartan in its current form dates from at least 1819 when Grant of Redcastle ordered two hundred yards from Wilson’s of Bannockburn to outfit his followers. This is two years before the famous “staged by Sir Walter Scott and Stuart of Garth’s” 1822 visit of George IV to Edinburgh.

At that time there was a great clamor from chiefs who did not know “their own” clan’s tartan.

Continued from page 12

Folks, I am working very hard to get things organized once more. Please be patient with me. I did find that the techs think I can get my email addresses back, so I may resume my emails to you.

I now have a very nice cell phone. **762-230-1637** is my cell number. You are most welcome to call me.



let it go.

One of the happiest moments in life is when you find the courage to let go of what you can't change.

Grant Tartans, continued from page 10

D.C. Stewart states that the earliest portrait of someone dressed in the “red” tartan is one of Robert Grant of Lurg (1678-1777).

This tartan has been adopted by the Frasers as their “clan” tartan based upon it appearing in the *Vestiarium Scoticum* and on an old plaid worn by Fraser of Bobliny.

Regretfully, the portrait in question of Robert Grant has disappeared.



Tartans were often sold under two names and there is a long handwritten “New Bruce” in the margin of the page illustrating the red Grant tartan but no indication that the pattern was ever woven and sold as the “New Bruce.”

This pattern is truly “broad.” Notice the thin black lines are only two threads each and that the size of the red and green squares has been reduced by a factor of four, one fourth the original size, to allow the pattern to fit on the page.

With the white stripe turned to black this tartan is known as the Grant of Edinchip.



- The “Red Grant” worn today is recorded not only in the 1819 Wilson’s *Pattern Book* but also in books by Logan (1845), Smibert (1850), and the Smiths (1850). In the earliest recording (1819), the proportion of green to red favored green by fourteen percent (178 ends to 156). By the last quarter of the nineteenth century, red predominated over green by twenty percent (Grant,

1886). The narrow dark blue stripes on the red field were of unequal size in 1819; in 1886 the narrow black stripes were equal. In the twentieth century they again became unequal and the red and green became equal. This is how many mills weave it today, although Shirley Grant-Smith has a kilt skirt purchased at the Glenfarclas Distillery Shop in which the red predominates.



1886 RED GRANT AS ILLUSTRATED IN *THE CLANS AND TARTANS OF SCOTLAND*

The “Red Grant” was adopted by the Drummonds in the nineteenth century and is still being sold, sometimes with minor modifications, as the “Drummond.”

To avoid this confusion, the book, *Tartan for Me!*, suggests the “Drummond of Perth” tartan for all members of that clan as Lord Drummond is the Chief of the name and his castle is located in Perthshire. Other Grant tartans do exist but they are generally historic curiosities except for one or two.

The “Grant of Rothiemurchas” is from a wedding dress as is the “Grant of Achnarrow.” It is inappropriate to refer to the latter as “The Lady Grant” tartan since the designation “Lady Grant” is reserved for the wife of the chief.

There are a number of thread counts for the Grant of Achnarrow. This is due to the difficulty of counting the width and color of stripes under glass as the original garment is on display in a museum in Kingussie. The illustration is the correct one



GRANT OF ROTHIEMURCHES

Continued on page 31

~~The Clan Gregor~~ ~~Society~~

'S Rioghal Mo Dhream!

Royal is my Race!

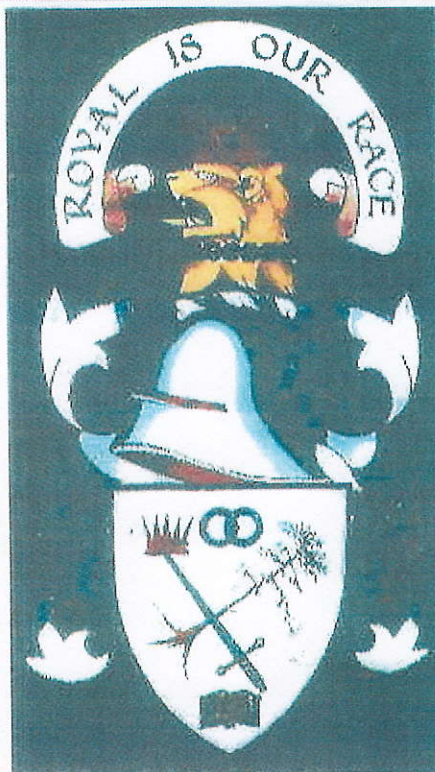
Fàilte! The Clan Gregor Society is a growing organisation with membership throughout the world. It's most active objectives are to extend the links of kinship and friendship between MacGregors, wherever they may be, and to provide a focal point for all members of the Clan and interested visitors who wish to learn more of our noble past.

Sir Malcolm MacGregor of MacGregor

7th Baronet of Lanrick and Balquidder

24th Chief of Clan Gregor

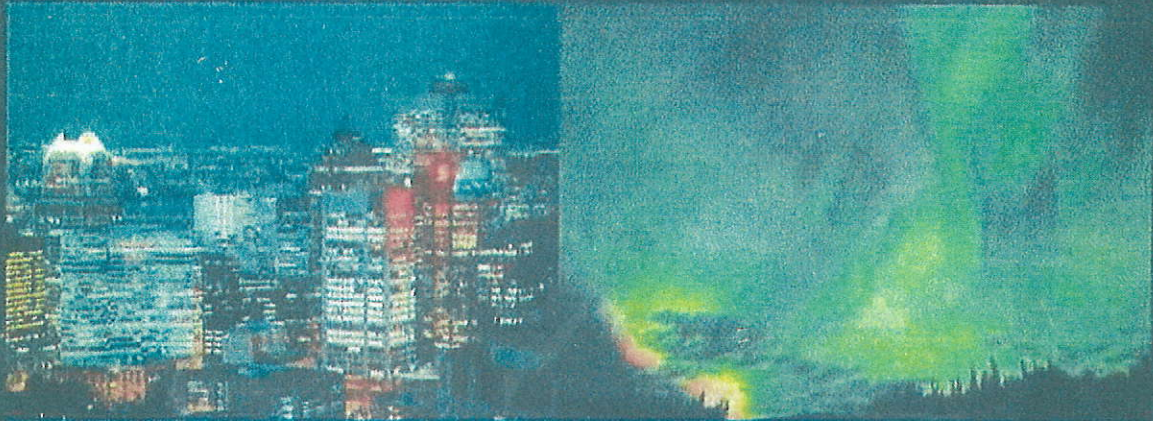
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Warning Out Individuals

Bryan L. Mulcahy, MLS

In modern times, most Americans have come to expect certain freedoms and civil rights. One of the primary examples is the right to reside anywhere one can afford to without legal harassment. The primary biases usually stem from ethnic, philosophical, political, racial, religious, and a host of lesser issues. Generally speaking situations of this nature have never approached the level of practice historically called “Warning Out of Town”.

Warning out of town was a widespread policy imported from England to the American colonies in the New England region in the 1600s. The roots of this practice could be found in English law. This law essentially gave a town the legal right to “exclude from inhabitancy” persons who did not fit into the community by the ethnic, legal, moral, and religious standards of the time. Residents were prevented from selling their homes and property to anyone without permission. Even family members could be denied permission to live within a town due to a lack of community approval. Essentially the practice served as a method of pressuring troublesome outsiders to leave town and settle elsewhere.

The first documented case of a formal recorded warning out was in Plymouth Colony on Saturday, June 6, 1654, in the village of Rehoboth. This involved a resident named Robert Titus who was called into the local town court and told to take his family out of Plymouth Colony for allowing “persons of evil fame” to live in his home. This practice was common throughout the early Colonial Era, and died out in the early 19th century. The practice of warning out replaced an earlier practice in which admission to a town as an

inhabitant, or purchase of property within a town, required a vote of the present inhabitants or the Board of Selectmen.

As cities grew, and it became difficult to enforce the requirement of approval prior to residency, municipalities began to make a distinction between residency and inhabitancy.

Residents who were not admitted to inhabitancy could legally be warned out. This would result in the town being spared liability for the resident in case of poverty. Sometimes, there was a time limit by which, if a resident had not been warned out, they would automatically become an inhabitant.

Throughout the New England region, the practice and its enforcement, differed from state to state and

from community to community. Most warning out records can be located within historical town and court records; many of which have been transcribed and published according to geographical location.

Be sure to check the catalog of holdings for your local state archives, as well as the archives at your local town hall. Since these proceedings were usually held in courts, many of these records may be available through major research websites such as *Ancestry*, *Family Search*, *Find My Past*, *My Heritage*, etc.

In the interest of full historical disclosure, variations of this practice occurred in many other areas of the country. When issues of this nature occurred, there was no mention of the term “Warning Out of Town”

The application of the procedure was essentially the same nevertheless.





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The CBSI was formed in 1970 as the Clan Buchanan Society in America. It was founded at the Grandfather Mountain Games in North Carolina. The name was later changed to the Clan Buchanan Society International Inc., to reflect our society's expanded purpose and membership.



Rare Blond Moose Spotted in Alaska Wows Internet While Experts Share Concern for Animal's Safety

Blond moose don't necessarily have more fun, experts say.

The Alaska Department of Fish and Game (ADF&G) caught a rare sight on camera: a light tan-colored moose in the wild. The creature, which some have dubbed the "blond moose" or "Big Blondie" for its coloring, was photographed during one of the agency's recent moose population surveys in Alaska.

ADF&G Wildlife Conservation - Interior and Eastern Arctic Alaska posted photos of the unusual moose to its *Facebook* page on Jan. 13. The post went viral, amassing over 5,000 shares, nearly 500 comments and over 2,000 reactions.

The agency wrote on *Facebook* that the pictured bull moose likely has leucism, a condition caused by a "genetic mutation that causes a partial lack of pigment in the skin and hair but not in the eye."

ADF&G also noted that the condition isn't the same as albinism, which is when "no melanin is present, and the eyes are pink."

However, while the coloring for the "blond moose" may look uniquely beautiful, Alaska Department of Fish and Game wildlife veterinarian Kimberlee Beckmen told the *Washington Post* that the light-colored animal might face more difficulties surviving in the wild because of it.

"When your species is supposed to be a certain color, being white or lighter isn't going to help you a whole lot," she told the outlet. "This lighter color is a bad thing for a moose. Natural selection selects against it because it either means they're less healthy or they have a greater chance of being preyed upon."

The Washington Post

"These animals are a lot more likely to die young or to get killed — I mean, there's a reason why they are so rare," she added.

Mike Taras, a wildlife education and out-

reach specialist at the Alaska Department of Fish and Game agency, told the *Washington Post* that he was surprised the post got so much traction. He chalked it up to "a combination of its unique color and the fact that maybe other people around the country aren't used to seeing moose as we are



around here."

Big Blondie's appearance isn't the only recent record of a light-colored moose. In 2020, a white "spirit" moose was found fatally shot along a service road in Ontario, Canada — marking yet another reason why sightings of the lighter-colored creatures are so rare.

"It saddens me that somebody would take such a beautiful animal," Troy Woodhouse, a Flying Post community member, said at the time. "Nobody knows exactly how many are in the area, so the loss of a single spirit moose is one too many."

According to the Alaska government website, about 175,000 to 200,000 moose are scattered throughout Alaska.



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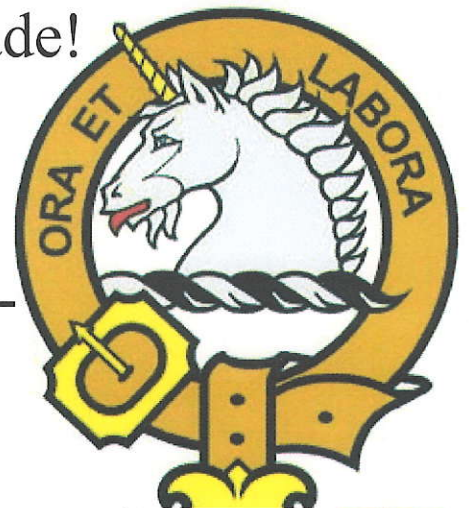
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2023 Golden Spurtle won by Lisa Williams

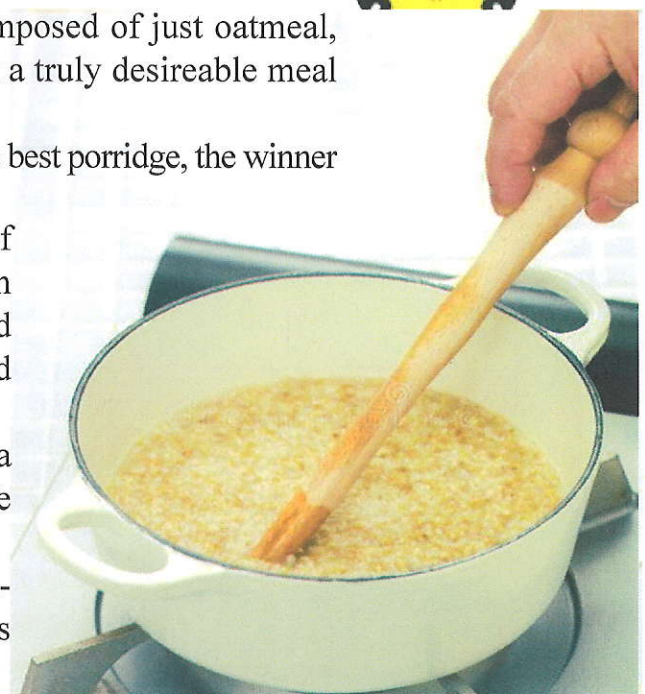
Scottish porridge is a very basic dish, composed of just oatmeal, water and salt, but there are ways of making it a truly desirable meal rather than a mediocre lunch.

There is, in fact, an annual competition for the best porridge, the winner of which receives the Golden Spurtle Award.

Held annually in the Highlands village of Carrbridge, the competition draws entrants from around the globe, whose creations are judged according to their appearance, texture, color and taste.

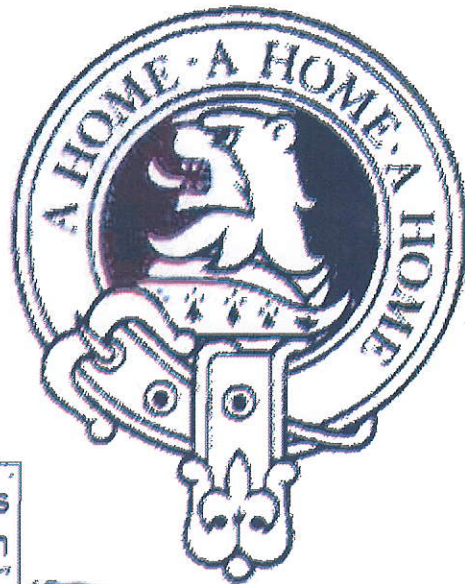
This year's Golden Spurtle was won by Lisa Williams, owner of Stennette's Community Cafe in Trimley St. Mary.

A type of spatula, the spurtle is the traditional implement for making porridge, and thus a vital part of every Scottish kitchen.



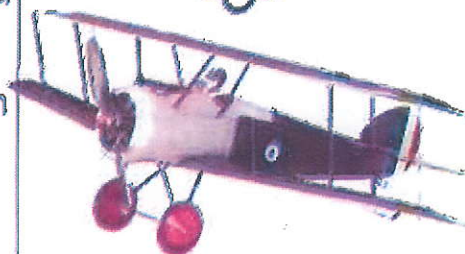
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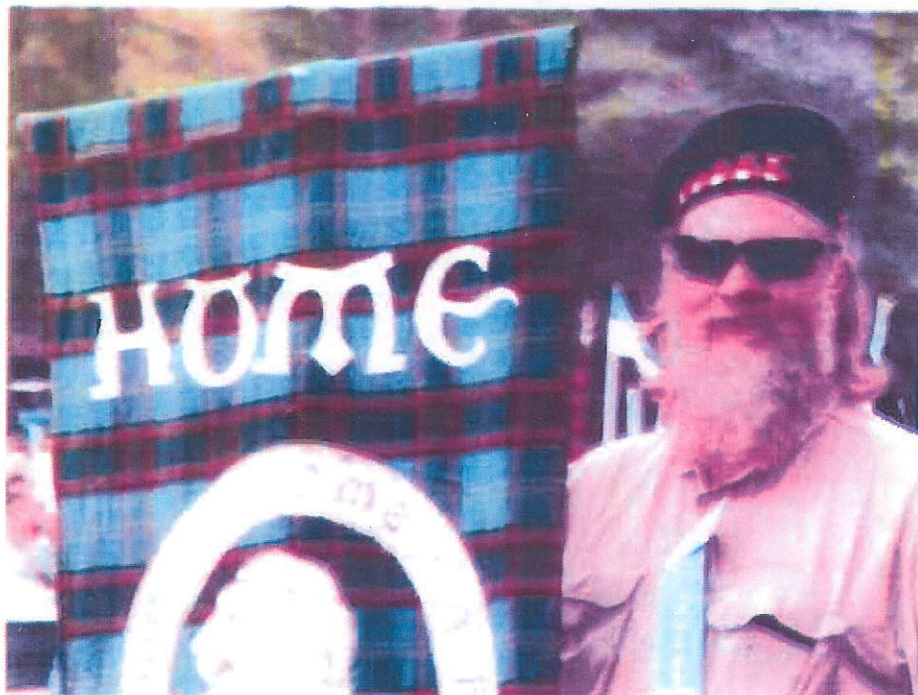


Rodney Green,
president

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<lawnmower391@gmail.com>



Scotland's life expectancy is shortest in UK

- as one area has 10-year difference

A new study has revealed the areas across the UK with the lowest life expectancy at age 40 for both men and women, and one city in Scotland has the lowest for both.

Alexander Smail



The life expectancy for both men and women across the UK has been revealed in new research - and one area in Scotland has the shortest in the nation.

The study, conducted by care experts Guardian Carers, analysed Office for National Statistics (ONS) data to reveal the life expectancy from the age of 40 for each local authority in the UK.

It was found that residents in Glasgow City have the shortest remaining life expectancy compared to any other UK area. According to the research, women living in this area have an average life expectancy from the age of 40 is 39.3 years more — almost 10 years less than women in London's Kensington and Chelsea.

Meanwhile, male residents in Glasgow have an average 34.8 years more from the ages of 40.

The area in the UK with the second lowest life expectancy for women aged 40 was found to be West Dunbartonshire, with an average of 39.8 years. For men, Blackpool placed second with 36 years.

Rounding out the top five for women are Inverclyde, Blackpool, and North Lanarkshire, with an average life expectancy at age 40 of

40.12, 40.2, and 40.39 respectively. Meanwhile, West Dunbartonshire, Dundee City, and Inverclyde fill out the top five for men, with a life expectancy of 36.04, 36.17, and 36.47 respectively.

A 40-year-old woman living in Kensington and Chelsea has the highest remaining life expectancy compared to any other UK area, with 48.6 years at age 40. Meanwhile, male residents in Westminster have an average of 45.5 years more from the ages of 40, the highest amount for men in the UK.

A spokesperson for Guardian Carers said: "Women living in Kensington and Chelsea have an extra expected 9.3 years left to live compared to those in Glasgow.

The disparities seen between areas of the UK in this analysis could highlight major problems in social, economic or health-related factors. It also shines a light on the finding that women across the UK are expected to live longer than men. The age of 40 marks the typical midway through an average lifetime, and it is fascinating to see how many years people

Continued on page 23



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Thank you to Timmy C!



Scotland's Life Expectancy,

Continued from page 21

can expect to live further, in each location."

The UK Areas With The Lowest Life Expectancy For Women At The Age Of 40

- √ Glasgow City, 39.33
- √ West Dunbartonshire, 39.83
- √ Inverclyde, 40.12
- √ Blackpool, 40.2
- √ North Lanarkshire, 40.39
- √ Knowsley, 40.66
- √ Dundee City, 40.74
- √ Manchester, 40.77
- √ Liverpool, 40.8
- √ East Ayrshire, 40.97

The UK Areas With the Lowest Life Expectancy For Men At The Age Of 40

- √ Glasgow City, 34.76
- √ Blackpool, 35.96
- √ West Dunbartonshire, 36.04
- √ Dundee City, 36.17
- √ Inverclyde, 36.47
- √ Manchester, 36.73
- √ North Lanarkshire, 36.8
- √ Kingston upon Hull, 37.01

Warnings out of town, *Continued from page 15*

ally every ethnic group in the United States, especially Native Americans and African-Americans, have encountered this type of treatment.

For more information on this topic, please see the bibliographic information shown below for suggested print sources and links for Internet sites.

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A History of Haggis

With many thanks to Ann Arnett for this interesting article.

By **Alexander Lee** who is a fellow in the Centre for the Study of the Renaissance at the University of Warwick.

The origins of haggis are as mysterious as the Loch Ness Monster.

In 2009, the world of haggis was rocked by controversy. While most of us might think of it as the quintessentially Scottish dish, Catherine Brown, a Glasgow-born food historian, claimed to have discovered a cookery book from 1615 'proving' that the 'great chieftain o the puddin' race' was actually an English invention. Her fellow Scots were outraged. There was no way a Sassenach could have come up with such praw fid, they growled. As one Edinburgh haggis-maker scowled: 'I didn't hear of Shakespeare writing a poem about haggis.'

So who is right? It's hard to say. Haggis' origins are shrouded in mystery. There is no telling where – or when – it came into being. Some believe that it was brought over by the Romans. Although evidence is scarce, their version – made from pork – probably began as a rudimentary means of preserving meat during hunts. Whenever an animal was killed, the offal had to be eaten straight away, or preserved. This wasn't an easy thing to do in the middle of a field or forest, so the offal was simply chopped up, packed in salt, stuffed into the animal's stomach or wrapped in caul fat and then boiled, sometimes in a rudimentary basin made from the hide. It wasn't pretty, but it lasted for a couple of weeks – and ensured that nothing went to waste.

Others think that a similar type of proto-haggis may have been imported from Scandinavia by the Vikings at some point between the eighth and 13th centuries. In support of this, the Victorian philologist, Walter Skeat, suggested that the root, *hag*, may have been derived from the Old Norse *haggw* or the Old Icelandic *hoggva* – both of which mean 'to chop'. As such, the name would have meant something like 'chopped up stuff' and referred to the method of preparing the offal before it was stuffed into the stomach or caul.

Others still claim it as a French innovation. As Walter Scott pointed out, *hag* is also surprisingly similar to the French verb *hacher*, which – like *haggw/hoggva* – means 'to chop' or 'to mince'. Given the historically strong relationship between France and Scotland (the so-called 'Auld Alliance'), it is possible that some sort of precursor – not dissimilar to the modern *crépinette* – might have been brought over at some point after c.1295.

But none of these theories is particularly compelling. At root, they are all based on speculation. Given that sausage-like dishes are found throughout Europe from a fairly early date, it is just as likely that the earliest form of haggis (the 'ur-haggis') emerged somewhere in the British Isles. Where, however, is uncertain. If it was made with sheep byproducts, as it is today, then it could have been prepared almost anywhere – and at any time.

An English 'puddyng'

The earliest references to a dish recognisably similar to haggis come from England. It is first

Continued on page 27



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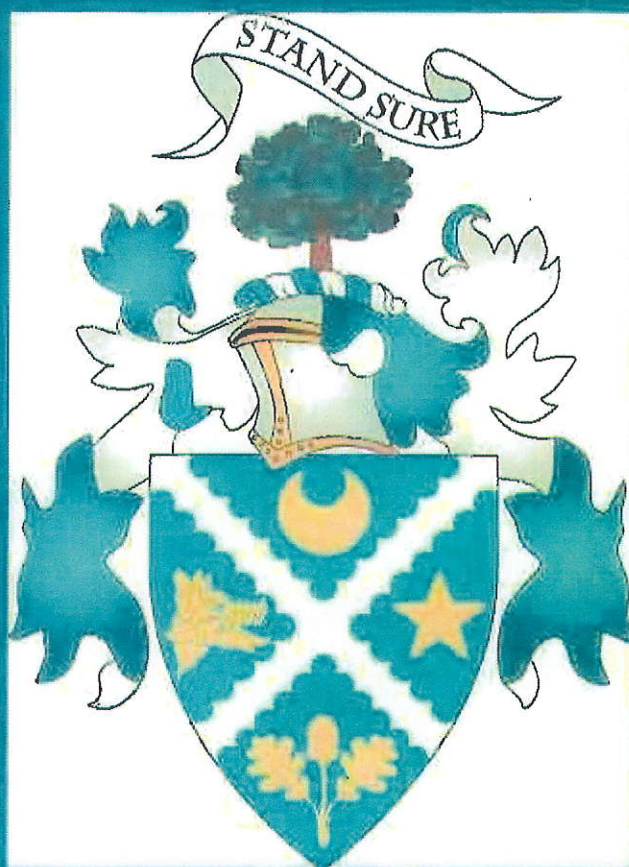
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The History of the Haggis, continued from page 25

the country, productivity increased dramatically, making a wider range of better quality produce available to more people. This drastically reduced the market for offal. Though it continued to be eaten, especially in poorer sections of society, it was no longer a food of first resort – and dishes like haggis began to go out of fashion. In Scotland, however, precisely the opposite process took place. The late 17th century had been a period of economic decline. Seven years of severe famine had been followed by a devastating crash, brought on by a madcap attempt to establish a Scottish colony on the Gulf of Darién in modern Panama. There had, admittedly, been a slight recovery after the Act of Union with England (1707). But the gains were unevenly felt. While many landlords saw their incomes grow as a result of enclosure and the introduction of modern farming techniques, many poorer tenants – whose rents were increasingly set by auction – found themselves priced out of their homes by the commercialisation of agriculture. Without land or livelihood, their living conditions declined markedly. This served to increase the popularity of haggis. Since its ingredients were all inexpensive, it was something that even the poorest could afford. So, while haggis had virtually disappeared from England by the mid-18th century, it was booming in Scotland.

The second – and most important – reason was political. Not long after the Act of Union, the United Kingdom was convulsed by the Jacobite Risings, a series of attempts made by the descendants of the deposed James II to regain the throne. Though these had all been crushed, they had left an unpleasant taste in the mouth. Among the English, there was profound resentment. While they were happy enough to welcome wellborn Scots into London society and held Scottish soldiers in high esteem, they regarded most Scots – especially Highlanders – with undisguised contempt. Vitriolic attacks were published in the press and cartoons depicting Scots as godless barbarians began to appear. Food was a common focus. Given that there was thought to be a close connection between victuals and character, the perceived poverty of Scottish fare was used to deride the manhood – and even the humanity – of Scottish people. Perhaps the best-known example of this was by Samuel Johnson. In his *Dictionary* (1755), Johnson defined oats as: ‘A grain, which in England is generally given to horses, but in Scotland supports the people.’

Haggis was a natural target. Now that it was a rare sight in England, English critics felt justified in characterising it as a specifically ‘Scottish’ dish – and in denigrating it as somehow ‘uncivilised’. In Tobias Smollet’s *The Expedition of Humphry Clinker* (1771), one character, travelling through Scotland, hastily reassures an English correspondent that ‘I am not yet Scotchman enough to relish their singed sheep’s-head and haggice’. And, in an earlier satire for the *Briton*, Smollett has ‘Lord Gothamstowe’ claim that ‘the very prospect’ of a ‘Caledonian haggis’ turned his stomach.

The Scots were not the sort to take this lying down. Their pride having been wounded, as much by the defeat of the Jacobites as by such attacks, they made a conscious effort to define themselves as ‘different’ from the English and to claim haggis as their own, with pride. The most telling expression of this was Robert Burns’ ‘Address to a Haggis’ (1786). Here, Burns implicitly acknowledged that there was a connection between food and character, but turned it to the Scots’ advantage. Other nations might have their ragout, *olio*, or fricassees, he argued; but that sort of food only turned a man into a weakling,

As feckless as a wither’d rash,

Continued on page 29

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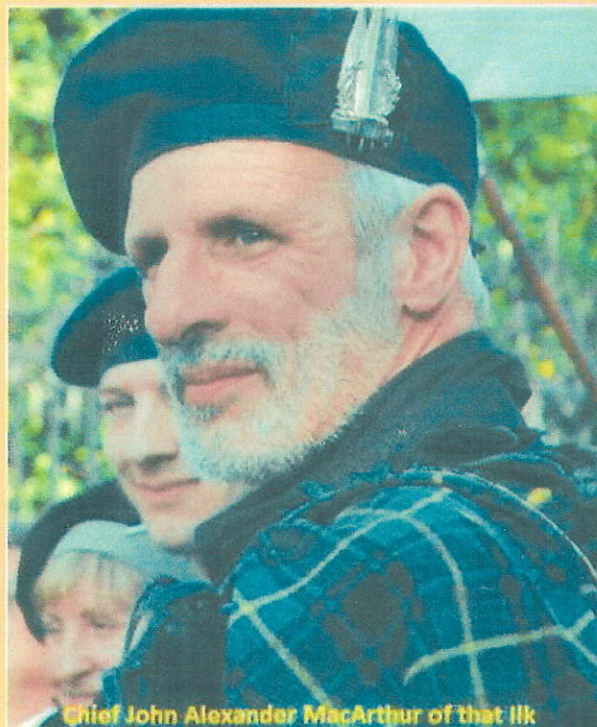
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Chief John Alexander MacArthur of that ilk

The History of the Haggis, continued from page 27

*His spindle shank [thin legs] a guid whip-lash, His
nieve [fist] a nit [nut]*

Haggis, by contrast, was the sort of food real men were made of. Those who ate it made the earth resound with their tread and could cut heads off their enemies as easily as if they were the tops of thistles. If the English wanted to sneer at it, that was their business – but they'd better watch out!

An Invented Tradition

Haggis' burgeoning association with Scotland was consolidated in the 19th century – albeit through rapprochement rather than rivalry. Once again, it was the English who provided the spur. After so many years' animosity between the two nations, George IV decided to try to heal the wounds by making a grant visit to Scotland in 1822. His stay in Edinburgh was choreographed by Walter Scott, who was so anxious to make Scotland attractive that he effectively invented a new 'tradition' of Scottishness. At the banquet thrown in the king's honour, everyone was decked out in tartan (previously the preserve of the Highlands and Islands); and care was taken to select foods that reflected 'Scottish' identity – including haggis.

George IV's visit ignited a craze for all things Scottish. Tartan became the height of fashion; a memorial to William Wallace was erected in Stirling; Robert Burns was honoured with a national festival in Ayr; Burns suppers became major events; and haggis was eaten in ever-growing quantities. Scots living abroad played the biggest role. Perhaps out of nostalgia, they were determined to make haggis the culinary centrepiece of Scottish identity. In 1845, for example, a public dinner held in the Port Phillip District of New South Wales (Australia) featured tables laden with 'orthodox Scottish feed'. Haggis was the star attraction. But Scotland itself was not far behind. By the late 19th century, haggis was widely recognised as the 'national' dish – and the rest, as they say, is history.

Haggis' origins will always be controversial. As long as there are Burns suppers, there will be people arguing over whether the 'great chieftain' is 'really' Scottish. And unless some dazzlingly new evidence comes to light, I don't expect the question will ever be settled. But in a way, I hope it never is. Haggis' journey from mysterious beginnings to Scottish classic is as nourishing as haggis itself. Debating its origins shows us that 'national' dishes are always a slightly artificial construction; and that food tastes better when prejudice is left aside.

Alexander Lee is a fellow in the Centre for the Study of the Renaissance at the University of Warwick.

Note:

Clan Macnachten Association Worldwide has published this article in 'The Red Banner' by written permission of the publisher, 'History Today' and the author Alexander Lee. Thanks goes out to members Wayne Makin for suggesting the article and Ken McNaughton for acquiring permission to publish.

The Clan Macneil Association of America

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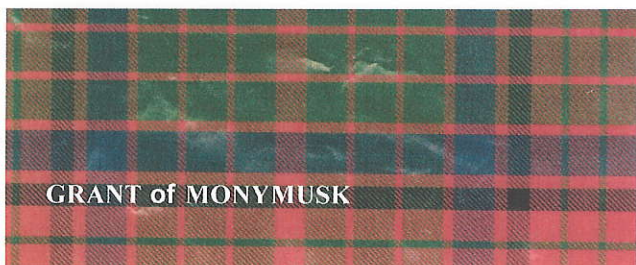


Grant Tartans, *continued from page 10*

The pale-yellow of the “Grant of Achnarrow” was particularly hard to see and was missed by two tartan specialists. It is close to white and both are badly faded. It was recorded as white and the first modern weavings by Lochcarron Mills was so specified by the author. Lochcarron Mills was so specified by the author. Subsequently the pattern was corrected.



The “Grant of Monymusk” is from the Cockburn Collection (c.1801) and today exists outside that collection in only three sashes, all woven by Col. Peter MacDonald TD GTS FSA Scot. He recounted and corrected the pattern of the original fragment. One sash was presented to Sir Archibald Grant of Monymusk by Shirley Grant-Smith. The others remain in the possession of Mrs. Grant-Smith.

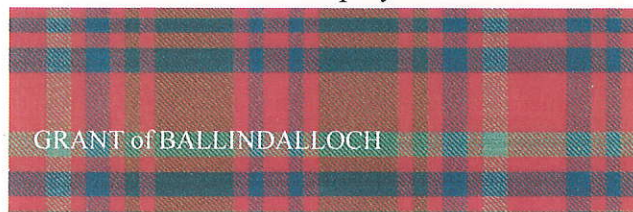


The “Grant of Glenmorrison” is the same sett as the “Red Grant” without the light blue stripe and is worn today by James H. “Hank” Grant who wove the material.



The “Grant of Ballindalloch” was designed in 1993 for that estate and is woven by Johnson’s of Elgin. It is a more crowded version of the “Red Grant” where the narrow azure and central dark blue stripes have been expanded at the expense of

the red ground. The “Grant of Ballindalloch” is reserved for owners and employees of that estate.



The Faunce family have two plaids which they believe date from the 1740s. One approximates the “Grant of Glenmorrison.” These are also green and red but with a smaller and more complex sett and a white overstripe.

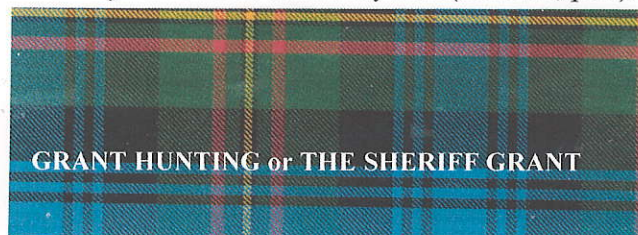
James Scarlett dated these from the 1840s.



Another exception to the “curiosity” category is the “Grant Hunting” or “The Sheriff Grant” in the parlance of the late John Dalgety.

He referred to it as the “Sheriff” due to its being habitually worn in the thirties to fifties by John Grant of Rothiemurchas, Sheriff of Inverness-shire and grandfather of the present Laird.

He was a great specialist in pibroch and much in demand as a judge in piping competitions. This sett is recorded in the 1819 *Wilson’s Key Pattern Book* as “Hunting Grant.” It is an attractive sett, “Black Watch B” with red and yellow over stripes on the green field. James Scarlett conjectures that this may have been a military sett (Scarlett, p99).

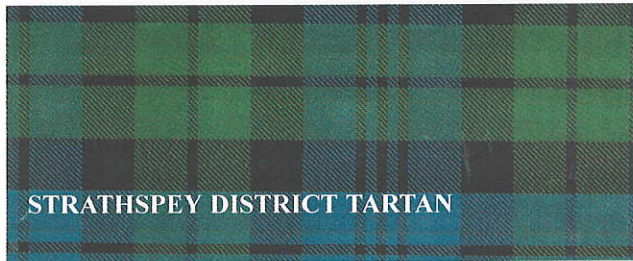


The “Black Watch” or “Government” tartan has alternating pairs of two and four narrow stripes, often referred to as ‘tram lines,’ on the blue field. The “Black Watch A” has only the two while the

Continued on page 32

Grant Tartans, *Continued from page 31*

"Black Watch B" has only the four "tramlines." These three tartans, "Black Watch" and "A" or "B," form the basis for many "clan" tartans.



The present Lord Strathspey, Chief of Clan Grant, often can be seen wearing the "Strathspey District" tartan. This design was recovered from the lining of an officer's waist coat of the late eighteenth century Strathspey Fencible Regiment* raised by "The Good" Sir James Grant to repel Napoleonic invasion.

**Fencible Regiments were intended for the "defense" of Great Britain, not for overseas duty.*

It is at first glance by a layman similar to the "Black Watch" but distinctive in that it has a set of three "tram" lines in place of the two-four alternating combination of the "Government" sett. It is featured today in The House of Edgar's line of "District Tartans." It is appropriate for all Grants and those who love Strathspey.

The current Chief, Sir James Grant, Lord Strathspey, wishes all clansmen to wear what he styles "The 1860 Sett." It is woven by Lochcarron in "Ancient Colors" and is close to the 1886 illustrations of James Grant except for the red and green being equal. James Grant wrote the first book which had clan histories with tartan illustrations. He wrote that all tartans illustrated were as they were woven in his time (1886). His Grant illustration has the red twenty percent larger than the green. It is woven in Lochcarron's "Ancient Palette" with the red



almost an orange color. The narrow black stripes on the red ground are still unequal

However, the mills will continue to produce in quantity the "Red Grant" in "Modern" colors for that is what the public wants and buys. On the other hand, perhaps Ronald Grant had a point, why not a uniform tartan? Or, is it because we Scots all want to be unique.

I have even seen a kilt worn proudly in what tartan specialists used to jokingly call "The snuff box Macleod." This was due to its appearance on the small tartan snuff box in the hand of the portrait of Norman Macleod.



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