

PAISLEY REPOSITORY.

No. XXIII.

MILLAR'S SECOND EDITION

OF

THE LIFE AND DEATH

OF THE FAMOUS

PYPER OF KILBARCHAN;

OR,

The Epitaph of HABBY SIMPSON,
 Quha on his Drone bore bony Flags:
 He maid his cheiks as reid as crimson,
 And bobbit quhan he blew his Bags.

The following Epitaph, or Elegy, was written by Robert Sempill of Beltrees, about the year 1600. He is allowed to be the inventor of the Stanza of this Epitaph. Allan Ramsay and William Hamilton, in writing the same measure, acknowledge, "The Elegy on HABBY SIMPSON" to be "a finished piece," and a standard for that kind of rhyme.—See *Ramsay's Poems*

" May I be licket wi' a bittle,
 Gin of your numbers I think little,
 Ye're never rugget, shan, nor kittle,
 But blythe and gabby,
 And hit the spirit to a tittle,
 Of STANDART HABBY."

Ramsay's first Epistle to Hamilton.

" And on condition I were as gabby,
 As either thee or HONEST HABBY,
 That I lin'd a' thy claes wi' tabby,
 Or velvet plush,
 And then thou'd be sae far frae shabby,
 Thou'd look right sprush."

Hamilton's second Epistle to Ramsay.

in the ancient popular Ballad of Maggy Lauder
this reference is made to Habby Simpson,

“There’s nane in Scotlan’ plays sae weil,
Sin’ we lost Habby Simpson.”

It is said, that in one of the rooms of a certain Gentleman’s house in Ayrshire, there is a full length Painting of Habby Simpson, along with a Painting of King Charles the second.

Pennecuik of eccentric memory, published Habby’s Epitaph in his collection of curious Poems.

Habby died in the latter end of the sixteenth century; but I believe no account has ever yet been discovered either of the time of his birth, or how old he was when he died. The Poem itself says, he was “Teethless auld and teuch;” it may be therefore presumed, that he being a strong robust man might live to a great age. His tomb-stone in Kilbarchan parish church-yard, is so much defaced with time, that there are scarce any characters legible, except H. S. the initials of his name, and a figure somewhat resembling a Flesher’s chopping knife, some think it the remains of a Bag-pipe. Tradition says, he was a Flesher as well as a Piper.

In Kilbarchan (1st May, 1810.) there is a family of the name of Anderson, who are related to Habby Simpson by the mother’s side; that Habby Simpson had at least a son, is evident from the following

ANECDOTE.

Francis Sempill, son of Robert, the author of Habby’s Epitaph, had upon some occasion offended his father, who for a long time would not speak to him; but by the intercession of some friends, the father agreed to forgive him upon condition he gave a stanza of Poetry extempore. The youth asked his father upon what subject? His father desired him to add another stanza to Habby’s Elegy. Without hesitation Francis repeated,

It’s now these bags are a’ for fairn,
That Habby left to Rab the bairn,
Though they war’ sew’d wi’ Hollan’ yairn,
And silken thread,
It maksna, they war’ fill’d wi’ shairn
Sin’ Habby’s dead.

Semple in his History of Renfrewshire, when speaking of Kilbarchan steeple, says, that it "has a rustic door on the west side, which leads into the public school, above which is a large niche intended for the Colossus or Statue of Habby Simpson."

EPITAPH.

KILBARCHAN now may say alace!
For scho hes lost hir game and grace,
Bayth *Trixie* and the *Maidin-trace*,

Bot quhat remeid!

For na man can supply his place,

Hab Simpson's deid.

2. Now quha sall play, *The day it dawis*,
Or, *Hunt up*, quhen the Cock he crawis,
Or, quha can for our Kirk-townis caus,
Stand us in steid?

On bag-pypis now na body blawis,

Sen Habby's deid.

3. Or, quha will caus our scheirers scheir,
Quha will bang up the bragis of weir,
Bring in the bellis or gude play meir,
In tyme of neid?

Hab Simpson coud. Quhat neid ze speir?

Bot now he's deid.

4. Sa kyndly to his nichtbouris neist,
At Beltane and Sanct Barchan's feast,
He blew and then hald up his breist

As he war weid,

Bot now we neid not him arreist,

For Habbie's deid.

5 At fairis he playit befor the speir-men,
Al gaillie graithit in thair geir, quhen
Steill Bonetis, Jackis & Swordis sa cleir then,

Lyke ony beid;

Now quha sall play befor sic weir-men,

Sen Habbie's deid?

12. Aye quhan he playit the lassis leuch,
 To sie him teithless, auld and teuch,
 He wan his pypis besyde Bar-cleuch,
 Withoutin dreid.

Quhilk efter wan him geir eneuch,
 Bot now he's deid.

13. Aye quhan he plaid the gaitlings gedderit,
 And quhan he spak the carill bledderit,
 On Sabboth-dayis his cape was fedderit,
 A seimlie weid.

In the kirk-zaird his meir stude tedderit,
 Quhar he lyis deid.

14. Alace! for him my heart is sair,
 For of his spryngis I got a skair,
 At everie play, race, feist and fair,
 Bot gyle or greid,
 We neid not luke for pyping mair,
 Sen Habbie's dead.

NOTES ON THE EPITAPH.

S stands for Stanza, and *V* for Verse, or Verses.

S. 1. V. 1. *Kilbarchan* is derived from *Cella Barchan*, the cell, hut, house, or chapel of Barchan, and not *church*, for church originally signified the people who assembled for worshipping God, and not the walls of the house they met in. The Romans always pronounced the letter *C*, in the same manner as we pronounce *K*, and the word *Cella* is not pronounced *Sella*, but *Kella*: hence comes the word *Kelbarchan*. The first teachers of Christianity in Scotland were Presbyters, called in the Scottish language, *Keledees*; a word compounded of *Keile*, *i. e.* a servant, or one devoted, and *Dia*, in the genitive, *De*, *i. e.* God, *Keledees*, therefore, signified *Servants of God*. Some say, from this, that a place of worship was called *Kil*, because set apart for divine service. These *Keledees* were men

of great piety, and for many ages preserved the doctrines of the Christian religion very pure. These holy men were so much given to the exercise of devotion, in meditating on the mysteries of the kingdom of Heaven, and in prayer, that the very huts wherein they resided were accounted sacred; and after their death, temples or chapels were built on the spot, and set apart for divine service. "To this day," says George Buchanan in his History of Scotland, "*Cella* is taken for a church among the ancient Scots." These Keledees did not consider Rome as their mother church; for it was with great struggle, and not till the year 715, that the Scots submitted to the Romish innovations, as to Pasch, the Tonsure, &c.

Keil is said, by some, to signify a burying place or tomb, being derived from the Gælic, *Keil*, the *burying place*, or *tomb* of Barchan. They alledge, that the *Earse* was once the common language of Scotland, which they think is evident from the names of the most places in Scotland being derived from the Gælic; and to prove that it was so, they quote an instance of the coronation discourse of one of our Scottish Kings being first spoken in Latin, and then in Gælic.

The flags, banners, ensigns, or colours of the Trades of Kilbarchan, have the Portrait of St. Barchan, the titular Saint of the parish painted on them. Near Kilbarchan is a well, called Barchan's Well. Tradition says, St. Barchan resided near Glentyan Mill.

S. 1. V. 2. *Scho*] As different countries have emblematical females to represent them, so has Mr. Sempill here exhibited Kilbarchan under the figure of a woman. In words wherein *sh* are found together, our forefathers commonly put a *c* between them. The *o* in *scho* has the sound of the French *u*.

Hes] was formerly used instead of *has* or *hath*.

Lost her game] In these times it was customary in Renfrewshire, and in some counties in Scotland it still continues to be so, during the holidays about the new year, fairs, &c. for an equal number of men from two neighbouring parishes to meet, and in presence of old and young persons of both sexes, on some level ground

lying between the two domains, to dispute the palm of victory at the foot ball; a friendly festival, at the expence of the losing party, in a neighbouring ale-house, generally closes the day. If we take the 8th stanza in connexion with this, we will plainly see how Kilbarchan came to lose her game after Habby's death.

Grace] Habby graced their merry meetings of all kinds, whether feasts, fairs, weddings, horse-races, &c.

S. 1 V. 3. By the zeal and preaching of John Knox, (whose forefathers were natives of Kilbarchan parish) the great Reformer, and some others, the peoples' eyes were opened to see the mummerly and superstition of the Popish Church, and the licentious lives of the Clergy of that communion. The Reformers had a few years before this time got their religion established by law, therefore Protestants were in some measure secure from the effects of Popish wrath. Some person had written a famous Song, but very violent against the Clergy of the Church of Rome, in which they were ludicrously exposed. This Song contains nine Stanzas, and each Stanza concludes with *Hay Trix, Tryme go Trix, under the grene wod trie*, on which account the Song got the name of Trixie. The following Stanzas are given out of it as a specimen.

The Paip, that Pagane full of pryde,
 He hes us blindit lang,
 For quhair the blind the blind dois gyde,
 Na wonder thay ga wrang:
 Lyke prince and king he led the ring
 Of all inquitie,

Hay trix, tryme go trix, under the green-wod trie,

2. Bot his Abhominatioun

The Lord hes brocht to licht,
 His Popische pryde and thrinfald crowne
 Almaist hes lost thair nicht.

His plack pardounis ar bot lardounis,
 Of new found vanitie,

Hay trix, tryme go trix, &c.

3. His Cardinallis hes caus to murne,
 His Bischoppis borne aback;

His Abbotis gat an uncouth turne,
 Quhen Schavelingis went to sack.
 With Burges Wyfis thay led thair lyvis,
 And sure better nor we,

Hay trix, tryme go trix, &c.

4. His Carmelites and Jacobines,
 His Dominiks had greit do,
 His Cordeleiris and Augustinis,
 Sanct Frances Ordour to;
 Thay sillie Freiris mony Zeiris,
 With babling blerit our ee,

Hay trix, tryme go trix, &c.

5. The Sisteris gray, befoir this day,
 Did crune within thair cloister,
 The feit ane Freir thair Keyis to bear,
 The Feind ressavit the foster:
 Syne in the mirk sa weill culd wirk,
 And kittill them wantounlie,

Hay trix, tryme go trix, &c.

The Editor, may probably, at some future period print the whole of this Song. That this Song would fill the Catholics, who were very numerous in these days, with rage, must be evident: yet people took great delight in venting their indignation against the Papists by singing it: and to fan up the flame, they often made Habby play up the Air of it on his Bagpipes. Sempill considers the want of Habby to play *Trixie* as one loss among the rest, that Kilbarchan had sustained by Habby's death.

S. 1. V. 3. *Maidin-trace*] Anciently, at all festivals, it was customary to make tours round the places of worship, by going three times round in the same course with the sun, which was reckoned lucky, and was called *Deas soil*, "south about with the sun," the reverse (*car-tual*, or *widershins*) unlucky. This ceremony was of Druidical origin. During the time of Habby Simpson, and long after, it was in use in Renfrewshire, for the Bride and her Maidens, led on by the Piper, to perform the *Deas soil* round the church before the marriage was celebrated, who played a peculiar Air on the occasion, which got the

PAISLEY REPOSITORY.

No. I.

LIFE OF GEORGE SCHAW, *ABBOT OF PAISLEY.*

Extracted from "Lives of Officers of State in Scotland," published in 1726, written by GEORGE CRAWFURD, Esq. of Drumsoy, Historiographer for Scotland.—Author of "Memoirs of Scotland," "Peerage of Scotland," "Topographical Description of the County of Renfrew," "History of the Royal Family of Stewart," Three Novels, published in one volume—"Courtship a-la-mode," a Comedy. "Love at first Sight," a Comedy, and "Ovidius Britannicus," a set of love epistles, in verse. He was born in 1665, and died in 1726.

HE was a younger son of John Schaw of Sauchy and Greenock, by Mary his wife, one of the two daughters and co-heirs of Sir David Annan of Sauchy. He was born in the end of the reign of James I. and his education being carried on in all things suitable to his quality, after a regular study he entered into Holy Orders, and was quickly after made Rector of the parish church of Minto, within the diocess of Glasgow. He did not long continue in that station; for upon the fame of his piety, and other shining parts, he was chosen Abbot of Paisley, upon the removal of Mr. Crichton to be Abbot of Dunfermline, anno 1476.

While Mr. Schaw was Abbot here, he laid out a great deal of money in enlarging and beautifying the fabric of the Monastery. He built a noble Refectory, and other offices that were necessary for the accommodation of the Monks, with a strong and lofty tower pended over the principal gate of the Abbey. The church, the precinct of the Convent, with the gardens and orchards, and a little park for fallow deer, he inclosed with a wall of aisler work on both sides, about a mile in circuit. Upon different places of the Convent, you'll see frequently the Abbot's arms, viz. three covered cups, with a crosier behind the shield, very finely cut in stone, but not mitred; also, upon the middle wall to the north side, he caused place in three different shields, the royal arms in the middle, the arms of the founder, Walter, the Great Steward of Scotland, a fesse checque on the right side, and his own on the left; there are niches at the end of the wall of most curious graved work; in one of them there was a statue of St. James the Apostle, the patron of the Abbacy; in another an image of the Blessed Virgin, with this distich near it, but somewhat more inward.

*Hac ne vade via, nisi dixeris ave Maria,
Sit semper sine væ, qui tibi dicit avæ.**

To preserve the memory of the founder of this noble wall, and the time the work was completed, the Abbot, Mr. Schaw, was so just

* Pass not this way, unless you shall say Ave Maria. May they who bless thee be always in safety and prosper.

to himself, as to cause put up this Inscription upon the north-west corner, which is still remaining*.

Yai callit ye Abbot George of Schaw,
 About my Abbay gart make yis Waw.
 An thousande foure hundreth zheyr
 Eighty and foure the date but weir †.
 Pray for his Salvatione
 Yat made thus nobil fundacioun.

* Mr. Semple in his History of Renfrewshire, when speaking of the above inscription, says, "Some person or persons has defaced the fifth line of that stone, *Pray for his Salvation*, that it is not now legible. I am informed, the line was razed out between the years 1710 and 1735." If Mr. Semple had read Crawford's Lives of Officers of State in Scotland, he would have seen that the fifth line was standing in the year 1726.

† These two quotations from Gavin Douglas's "Palice of Honour," are similar.

"Jesbedonah the giant mekill of mane,
 "Lay by the handis of nichtie Dauid slane,
 "With fingers sex on ather hand, *but weir*."

Part III. St. 70.

"The multitude of precious stainis seir,
 "Thairen sa schone my febill sicht, *but weir*,
 "Micht not behald thair verteous gudliness."

Part III. St. 70.

But weir, signifies *without war*, and in the above inscription is taken in a softer sense than bloodshed. It means, such as, without dispute, controversy, or debate. It is further illustrated by the following quotation from the Life of Edmund Burke.

"Inur'd was Edmund, from his youth,
 "To squabbles and to fighting,
 "And scenes of war, and desperate deeds,
 "He always took delight in.
 "But not that savage kind of war
 "My hearers may suppose,

Abbot Schaw having now the reputation of a person of virtue and discretion, the King was pleased to commit the education of his second son, the Duke of Ross, to his care, and he discharged the great trust with fidelity and satisfaction, insomuch, that King James IV. in his charter, erecting the Abbot's village of Paisley into a Burgh of Barony, is pleased in the preamble to take notice of this acceptable piece of service in a very particular manner. The Abbot after this coming into great favour, he was at length promoted to be Lord High Treasurer of Scotland, on the 18th of May, 1495, upon the removal of the Abbot of Cambuskenneth from the office. He did not long continue Treasurer, for being grown aged, and not car-

“ For Edmund never got a scar,
 “ Nor risqu'd a bloody nose.

“ Far different arms he did employ
 “ Than those our soldiers wield,
 “ His dagger was an argument,
 “ And sophistry his shield.
 “ Reasons like red-hot balls he threw;
 “ With Edmund none could cope,
 “ But in a metaphor was slain,
 “ Or perish'd by a trope.”

I shall close this Note with an Extract taken from a modern Poet, wherein the words *without dispute* are used in the same way, as the words *but weir*, were used by our forefathers. Scott on “The bad Effects of Drinking,” speaking of himself being drunk on a certain day, says,

Tho' that day, (O! were't blottet out
 Frae mang the lave) *without dispute*,
 I was e'en leigher than the brute,
 Bris'd down wi' liquor.

ing for it, it seems, to continue in a secular employment, which behoved necessarily to take up so much of his time, in about two years or thereabouts he resigned the white staff, which his Majesty presently put into the hands of Sir Robert Lunkin of Balgony. And now the old Abbot resolving to retire quite from the world, to spend the short remains of his time in preparing for his latter end, thought fit to demit the government of his Abbacy to Robert Schaw, a nephew of his own, who was thereupon canonically elected Abbot of Paisley, to which he obtained the royal assent, by letters patent under the great seal, the 1st of March, 1498. After this he spun out his days in the devotions peculiar to the Romish Church till his death, in the year 1504, and was buried in the aisle adjoining the Abbey Church, where his funeral monument is yet to be seen.



Difference between Simple and Compound Interest.

As the solutions to the following questions, by my friend, Mr. John Peden, Accomptant, Paisley, exemplify in a true point of view, the vast difference between Simple and Compound Interest, I judged them worthy of a place in this publication.

Problem I. Suppose one farthing had been lent at compound interest, at 5 per cent. in the first year of the Christian æra, or the birth of Christ, and so continued to January 1, 1811, How much will be the amount thereof?

Solution. Tabular number for the amount of One Pound for 50 years, is 11.4673997, then this last number squared, is 131.5012558 for 100 years; when squared, is 17292 5802769 for 200 years; when squared, is 299033332 .6330308 for 400 years; when squared, is 894 20934025616843.1659791 for 800 years, then the last number multiplied by 17292.5802769 produces 1546318680073357941488.4507377 for 1000 years; then the amount for 1000 years multiplied into the amount for 800 years, is equal to 138273260673418658756277636879 799725767.0007949 for 1800 years; then the amount for 1800 years multiplied into 1.62889 46, being the amount of one pound for 10 years, equal to 2252325676253240167873433588142 66622383.348453, being the amount of one pound compound interest for 1810 years; then the 960th part of that amount, will be equal to £.2346172579534625174868159987648610 64.98265463, amount of one farthing compound interest, at 5 per cent. for 1810 years.

Problem II. The diameter of the earth, from the latest experiments, is 42078016 feet. A cubic foot of fine gold, is 1506.135168 lbs. Troy weight, and a pound Troy weight of fine gold is equal in value to £.48 sterling. Required, how many globes of fine solid gold, and each of them as large as the globe of this earth, will the amount of one farthing, compound interest, at 5 per cent. for 1810 years, produce?

Solution. The answer of the last solution divided by £.48, gives 488785954069713578097 5333307601272.18713863 lbs. Troy of fine

gold. Then the cube of 42078016 feet is 74501628045372347908096 feet, cube of the diameter of the earth; then this last number multiplied by .5236, being the 6th part of 3.1416 (the circumference of a circle whose diameter is one) and the product will be equal to 39009052444556961364679.0656, the cubic feet in the globe of the earth; then this last product being multiplied into 1506.135168 lbs Troy, is 58752905757103609690560413 . 7335390208 lbs. Troy fine gold: equal to the globe of the earth. Then the lbs. Troy of fine gold found in the amount of one farthing compound interest for 1810 years, as above, divided by the lbs. Troy of fine gold, found in the weight of the globe of the earth, is equal to 83,193,494.4784609 globes of fine solid gold, each as large as the globe of the earth.

Hence it appears, from Mr. Peden's solution, that one single farthing put out to usury, in the manner aforesaid, would amount to more in value, than eighty three million, one hundred and ninety three thousand, four hundred and ninety four globes of fine solid gold, each as large as our earth!!! a strange and most surprising, but no less certain truth; whereas the amount of one farthing in 1810 years, simple interest is only 1s. 10d. three and one half farthings! Yet the reason is evident to any person who understands and considers, that simple interest is grounded on arithmetical, but compound interest on geometrical progression.

SIX COMICAL PAISLEY SIGNS.

—o—

I. *John M'Lean's, Townhead, 1783.*

The reason that this Sign stands here,
I sell good Whiskey, Ale, and Beer;
And if that you do stand in need,
Unto your dram you shall get bread.

II. *Over a Cook's Shop, Townhead, 1783.*
Pay to-day, and to-morrow for nothing.

III. *In Storie Street, 1793.*
Whiskey and Ale are sold in here,
And Porter too, by Robert Speir.

IV. *On Mrs. Wilson's Land, Townhead, 1804.*
Who lives here? Who do ye think?
Barney Keir, who loves a drink—
He loves a drink—I'll tell you why—
Barney Keir is often dry.
He sweeps chimneys, and cleans smoke jacks:
And if your chimney goes on fire,
He'll put it out to your desire.
Chimney Sweeper and Soot Merchant.

V. *On W. Thomson's, head of Water Wynd, 1807.*
Good meat and drink makes men to grow,
And you will find it just below.

VI. *Sign of the Last, head of the Water Wynd.*
I have travell'd all day to find good Ale,
And at the Last I found it.

PAISLEY REPOSITORY.

No. XIV.

A Guide to Inscriptions sculptured on Tombstones, &c. before the year 1710, in the parishes of Paisley.

PROLEGOMENA.

THESE Inscriptions are arranged, in this Publication, according to their respective dates. By this method the attentive reader, of the real Inscriptions themselves, will be able to mark the progress of the different variations,

I. On the form of the letters, from the old *Anglo saxon* character, to the present Roman form.

II. On the Orthography. When our forefathers used the *qv*, or *qu*, for our *w*; and made little or no distinction between the *i*'s and *j*'s, *u*'s and *v*'s; they used a *y* where we use an *i*, sometimes a *y* instead of our *th*, especially where it begins a word as *yai*, *yat*, *ye*, *yi*, *yis*, *yov*, for *they*, *that*, *the*, *thy*, *this*, *thou*, often *v* for *w*, and *z* for *y* and *i*, &c. &c.

III. On the Contractions. Our ancestors used very plentifully both contracted words and letters. Their contracted words were expressed by a curve put over the word; but instead of a curve, we put a full point at the end of the letters of the contracted word, and this I am obliged to do myself, in the following list of contracted words which occur in these Inscriptions, on the account that Printers now-a-days do not use these curves.

| | |
|--|---|
| AIA. <i>anima</i> , soul. | MESIS. <i>mensis</i> , month. |
| AN. OR ANO. <i>anno</i> , year. | MONASTII. <i>monasterii</i> , monastery. |
| DM. <i>domini</i> , lord. | P. <i>pro</i> , for. |
| I. in. | POSS. <i>posse</i> , to be able. |
| JACOB. <i>Jacobus</i> , James. | Q. <i>qui</i> , who. |
| KALEN. <i>kalendice</i> , kalends. | QLK. <i>quhilk</i> , which. |
| KILBYNET. <i>Kilbyneti</i> , Kilbirnie. | SAL. <i>salvatori</i> , saviour. |
| Lachr. <i>lachrimæ</i> , tears. | VMQLL. <i>umquhill</i> , the late. |

We still write some of our contracted words in the same way of theirs, for instance, *M^o* for *Milesimo*, *Nonage^o* for *Nonagesimo*, and *vy^t* for *with*.

We may say that we use no contracted letters, except the &̄; and even &̄ is more in disuse than formerly; but if we look the Inscriptions themselves, Nos. 2, 4 and 22, we will see examples of two and three letters being joined into one, having some particular stroke, or part of them, common to all the contracted letters, as Æ, the latin diphthong.

IV. On the Language. The tomb stones nearly all begin with a *Heir lyes*, or if the deceased was a man of great note, he has, perhaps, a latin Inscription beginning with a *Hic jacet*. What difference has taken place since, may be easily seen by examining the grave stones of any burying place. I will give three examples which the reader may contrast with these ancient tomb stone inscriptions.

I. In the Abbey Church yard near the Quire.

In memory of John Orr, who was one of the Paisley Militia, and fell at the Battle of Falkirk, 13th of January 1746.

II. In the High Church yard of Paisley.

The property of the Hammermen Society in Paisley.

MDCXCVI.

To help the poor is our design

In this our late Erection

This shall a Testimony be

Of this our good Intention

III. Copied from a Grave Stone in Johnstone Chapel yard.

(*On the one side.*)

This Burying place is the property of James Craig Vintner in Quarrelton and Mary Black his Spouse and their Children. This is Likewise to the memory of James Hatrick interred here.

Motto

Vive Deo ut Vivas

This Simple Stone Which few Vain Marbl^(.)s Can. May Truly Say here Lyes an honest Man.

Look the Other Side

(*On the other side*)

Who Departed this Life July 28th 1802
By particular Desire of Margaret Grant
his Widow and Consent of James Craig
The Proprietor

As it would occupy too much room to criticise on every part of these ancient Inscriptions, we shall next take a view of their terminations *Orate, Orate pro anima ejus* and *Pray for his Salvation*. Our ancestors appear to have had two ends in view in erecting their tomb stones. 1. To perpetuate the memory of the deceased, and 2. To point out the spots where the deceased persons were interred, in order that they might receive the benefit of the prayers of the godly, to release their souls more speedily out of purgatory.

V. On the Sculpture. All these Inscriptions are in *basso relievo* except Nos. 3 and 25 which are cut in the stone. These Inscriptions in general begin at the one corner of the stone, go round the edge of it, and terminate in the centre. At other times the centre is filled up with a coat of arms, on the left hand side is the

initial of the person's christian name, and on the right hand side of the arms is the initial of the person's surname, and sometimes a sentence from scripture, of the nature of a prayer, is around the coat of arms.

By an intelligent reader, of the real Inscriptions themselves, paying a proper attention to what is mentioned in the preceding five particulars, he will be at no loss if he should happen to meet with any old Inscriptions without dates, such as Nos. 10, 11, 12 and 13, to come within a few years of the true dates.

These tomb stones are all in the form of a parallelogram. Parts of some of them which contained reading are broken off, (as Nos, 3, 4, 6, &c.) or under ground, (as No. 5.) these parts are signified by a long dash. Obliterated parts are marked with asterisks. Those Italic words printed in the Inscriptions are supplied from what we considered must have been on the stone.

INSCRIPTIONS.

I. On the entry to the Abbey Church by the north door, on the left hand side of the porch as you go in.

Par * * * * *

*has huius monastii. xx die
mesis. Januarii ano. dm. Mo. cccco.
xxxij * rit fieri sua senustura*

The word *Par* in the first line is dimly seen. It is reported, that Mr. Millar, who was one of the Ministers of the Abbey Church, between the years 1710 and 1752, caused the first line of the preceding Inscription, and the fifth line of No. II. to be erased, observing, that such papistical sentiments were unfit to remain in a protestant church. We think that *has* relates to something in the first line, and *huius* to the second line. The first word after XXXII in the fourth line we could make nothing of but *rit*. The next *fieri*, signifies something to be done. *Sua*, ans-

wers for *his, hers, theirs, its*, and the last word, *senus-turā*, we could make nothing of, we rather think, that we have mistaken some of the letters. Upon the whole, we think that this Inscription points out the date, when some building or repairs were made upon the Monastery.

II. On the front of the corner house of Lawn and Inkle streets.

Pat callit ye abbot george of schaw
 About my abbay gart make yis waw
 An thousande foure hundreth zheyr
 Eighty and foure the date but weir
 Pray for his salvacioun,

Pat made thus nobil fundacioun.

Mr. Semple in his history of Renfrew-shire, says, "The large stone which has George Shaw, abbot of Paisley's Inscription on it, as mentioned by Mr. Crawford, is placed in front of the north-most house on the east side of Lawn street, being a lintel to the front door. This stone is reserved in such a manner, that neither the Earl of Abercorn can take away the stone from said house, nor can the proprietor use the stone any other way than in the front of the house. However, some person, or persons, for self ends, has defaced the fifth line of that so, viz. *Pray for his salvacioun*, that it is not now legible. I am informed, the line was razed out between the years 1710 and 1735." An incorrect copy of the last Inscription is in the History of the Shire of Renfrew.

III. A little south from the east door, inside of the Abbey Church.

Hic jacet Jacob: crawfurd de kilbynet. q. obiit rē
 A. D. Mo. cccc. Donageo. iro. Orate p. aia. eius

Translation.

Here lies James Crawford of Kilbirnie who died the 20th—in the year of our Lord 1499. *Pray ye for his soul.*

On the centre are a sword, flag, &c.

IV. On the south wall, inside of the Abbey Church.

William Pyrtie decessit ye first day of Juni
ye zeir of God Mo. Ue. and ix zeirs. Orate

A part of this Inscription reads backward.

V. On the north wall, inside of the Abbey Church, nearly behind the pulpit.

Heir lvis Thomas Inglis Bailze of Paslay qvha
decessit ye 15 of Aug——sone to David 1559
Thomas Inglis sone to Ihone——for ye tyme
and Issabel Mvir Spovs——And a coat of arms
in the centre. In the above Inscription, Old
English and Roman charäcters are mixed.

VI. On the east wall, inside of the Abbey Church, a little north from the east door.

here lvis ane honorabill man caiptane robert
traufurd granter of paslay i. ye sepultur of James
Traufurd of sedil qlk. decessid ye fourt of Juni
ye zier of god 1575.

And round his coat of arms, which are in
the centre, there is something like the follow-
ing Inscription, but it is so much defaced, that
we could not make it out properly.

quha nevir rasevit honorle. of na man and
hes maid so mony syndry

VII. Further north, on the same side of the Church, as you go up the north-east stair.

heir lvis ane honorabill man Jams Stebart of
Cardonald sbm tyme capitane of ye Gard of Scot-
land in france quha decessit ye XV day of Jaunar
ano. dnr. 1584.

And round his coat of arms, which are in the
centre.

O lord I comend. my sabl into yi hands qlk.
god hes Redemit vnt. yi precious blud.

VIII. On the front of a house in the School Wynd, which was formerly occupied as a Grammar School.

“The Gramar. Scvil. 1586.” and the Paisley coat of arms. On the left side of the arms is an *D*, for *Opidum*, and on the right hand side is a *P*, for *Pasleti*. Above is cut in the stone, “Disce puer aut abi. 1753.”

IX. In the Earl of Abercorn’s burying place, or Sounding Aisle.

D. O. M.

*Piæ infantum Margareta, Henrici, et Alexandri Hamiltoniorum, memoriæ; Claudius Hamiltonius Pasleti dominus, et Margareta Seton ejus uxor, proli charissime—Cum lachr. poss. obiere, Margareta An. Sal. 1577: X kalen. Jan. Nata mensis tres, dies XXII Henrici 1585 Id Mar. Natus menses tres dies duos—Alexander * * * * * Kal. Decemb. Natus menses octo dies tres.*

*Felices anima vobis suprema parentes
Solvunt vos illis solve * quæ decuit.*

Translation.

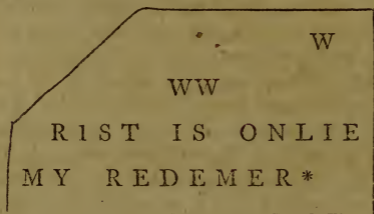
GOD IS THE GOVERNOR OF THE UNIVERSE.

In memory of the infants, pious Margaret, Henry and Alexander Hamiltons; the most dearly beloved children of Claud Hamilton; lord Paisley, and Margaret Seton his wife. They died much lamented, Margaret, the 23d of December, in the year of our Saviour 1576, aged three months and twenty two days; Henry the 15th of March, 1585, aged three months and two days; Alexander, November * * * * * aged eight months and three days.

Blessed souls, to your death this is devoted,
He that hath taken you, hath done what be-
seemeth him.

This last Inscription was published in Semple's His-
tory of Renfrew-shire; but as the translation was
thought incorrect, it was judged proper to insert it
here.

On the south outside of Elderslie garden
wall, near the east end of the garden, is a stone
with the following Inscription.



A part of one of the corners of the stone is broken
off, which probably contained a W. By the form of
the letters on the stone we cannot allow it to be any
older than the latter half of the sixteenth century,
when a William Wallace, a relation of the brave
Sir William Wallace, was proprietor of Elderslie.

XI. On the outside wall of the Abbey
Church, near the east door.

Misericordia et Pax.

Translation.—Mercy and Peace.

XII. Nearly opposite, on the wall.

Heir Iyis Waltir Ros in Holinbvs.

XIII. In the Abbey Church yard.

Heir Iyis Iohne Alexander Bvrges of Paislay
and Bessie Carswall his spovs.

XIV. In the Abbey Church yard.

Heir lyis ane honest man callit William Cochran in Schergen Lav of Fvlbar Mvir, 1611.

XV. On one part of the front wall of the little steeple was this Inscription.

Qvha gives the pvir to God he lends,
And God agane mair grace him sends.

And on another part of it was this Inscription.

He that hes pitie on ye pvir
Of grace and mercie sal be svir.

XVI In the Abbey Church yard.

Heir lyis ane honest man callit Thomas Piter Bailzie of Paslay, qvha deceissit ye 10 of Nov. Anno 1609 and Ionet Vrie his spovs & Iohne Piter thair sone & Margaret Craig his spovs qvha deceissit ye 30 of Octob. Anno 1617.

XVII. In the Quire of the Abbey Church.

Heir lyes a faithfvll sister Marion Montgomerie, spovs to vmqll. Patrik Peblis of Brvme-lands Provest of Irveine, & mother in law to Thomas Inglis of Corsflet Baillie of Paislay, qvha deceissit 28 Ian. 1720 yeiris.

XVIII. On the back part of Cochran of Craigmuir's house, Paisley, being the first land west from the corner house, head of New street; now the property of Mr. J. Thomson.

“God is ye fovnder of al good works,”

A little higher up the wall is an *M* and *S* sculptured into each other, also an *M. A. V.* sculptured into each other.

XIX. In the Abbey Church yard.

Heir lyis ane faithfwl brother, called Williame Algeo, bvrgees of Paislay, & Cirstin Keibill his spovs qvha deceisit ye zeir of God 1621.

XX. This, and the next four are in the Quire.

Heir lyis ane faithfvll brother Thomas Ingilis of Corsflat qvha decisst the 27 of May 1625 Etatis sve 78.

XXI. Here lyeth ane faithful brother called Iohne Hutchesone Baillie of Paislay who deceased the 22 of Februar 1625.

XXII. Heir lyeth Robert Henderson and Magdalen Hovstovne. 1629. Thomas Henderson aud Malie Cochrane.

XXIII. Heir lyis a Right Worthie Gentel Man, Allan Lochart of Hindschelvod leat Baile of Paslay qvha deceisit the 10 of Apryl Anō. 1635 Etat. 42. I have fougth a good fight and finished my covrse I have keped the fayth, 2 Tim. 4. 7.

XXIV. Heir lyis Ionete Delop spovs to David Maxwal, Merchand, Bvrges of Paislay, qvha decesed 1643.

XXV. Near the centre of the Abbey Church yard, a stone stands on its end, about two feet high, the east side of it contains a considerable Inscription; but it was very much filled up with moss: however, we made out that it had been the burying place of "George Matthie Taylzovr." The west side contains, the date 1704, G. M. and his coat of arms, in bass relief: which consists of a large pair of shears, with their blades turned toward the top of the stone, and half open, in the act of clipping a louse in two, which is also cut out of the solid stone, in bass relief, between the blades of the shears, with its face and breast turned toward the spectators. Under the handles of the shears is a Tailor's Goose.

*The dealings of the Presbytery of Paisley with
the Guidwife of Ferguslie. In 1643-1647.
Extracted from the records of the Presbytery.*

June, 8th 1643. The Guidwife of Ferguslie having been repeatedly summoned for not attending worship in her Parish Church of Paisley, and her husband reporting that she could not for want of health; the Presbytery ordain the minister to go to Ferguslie, and in presence of the Guidwife read and expound the Scriptures, and sing psalms. He reports his having done so; they appoint him to examine her upon oath, whither it be inability of body or scruples of conscience which prevent her attendance.

June 22d. Report that he examined the Guidwife on oath, who depones, that she was for the present unable to come to Paisley, but wad come if she was able: the Presbytery stop procedure.

March, 27th 1646. The Guidwife of Ferguslie, after being long dealt with, at last swears and subscribes the Confession of Faith and Covenants, and renounces Popery, before the two ministers of Paisley and the elders at Blackstone.

June, 25th. The Guidwife again dilated for not coming to church. She alledges inability of body, ordered to produce a testimonial from a Physician.

July, 30th. A testimonial produced; the Presbytery find it satisfies their act: appoint the ministers of Paisley to deal with her husband to provide ane chamber in Paisley for his wife,

that she may reside there for her more easy coming to the kirk.

Sept. 3d. Her husband declares that she cannot be removed at all; ordered to bring her to Paisley that the ministers may have opportunity of frequent converse with her, or to bring a testimonial that she cannot be removed.

Sept. 24th. He reports that he had not an opportunity to see the Physician: the Presbytery advise him before next meeting to bring his wife from Blackstone, either by land or water, to Paisley, to hear the word, and have conferences with the ministers.

Dec. 17th. She is advertised to come and reside at Paisley between and February next.

April, 1st 1647. Order her to be publickly admonished for not coming to reside at Paisley, as the Presbytery had appointed.

April, 22d. Two members report that they had gone and visited the Guidwife of Ferguslie, and had seen her infirm; and she still pretended inability, they had gotten her promise to come to the kirk of Paisley within 20 days; to give content and satisfaction in that point, albeit she should be *carried on her bed.*

May, 8th. Mr. Henry Calvert * minister of Paisley reports, that Margaret Hamilton, Guidwife of Ferguslie, had come to the kirk of Paisley *carried on a bed.*

* In the Acts of the Genera! Assembly for 1645, he is called, "Henry Colwart Minister at Paisley."