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he and his posterity became ignoble. The old French taunt that the English were a nation of shopkeepers showed their estimate of trade and handicraft. It is therefore not to be wondered at that, compared with Flanders, France was poor in her industrial resources. It is a curious fact that glass-making was regarded as an exception to the law that handiwork degraded the doer of it. Glass-making was carried on as an hereditary business by men who were formally recognised as noble, and were styled in legal and other documents 'gentilshommes verriers'—'gentlemen glass-makers.' This was no mere accident attending the circumstances of one exceptional family. In the two French provinces of Lorraine and Normandy glass-making was carried on, and in each province there was a group of families closely connected by repeated intermarriages. These men were by royal patents recognised as gentlemen glass-makers. There may have been other provinces in which the same thing occurred; if so, we have not discovered the fact. Bernard Palissy wrote:—'*L'art de la Verrerie est noble, et ceux qui y besongnent sont Nobles;*' and M. Sauzay, in his interesting work, *Les Merveilles de la Verrerie*, informs us that the general opinion, '*admitted even in the present day,*' is that formerly the mere trade of glass-making carried nobility with it. This opinion is erroneous, but it is perfectly clear, from a decree in the *Cour des aides* at Paris, in 1597, that a *gentilhomme* did not forfeit his nobility by exercising the art of glass-making.

'*Les Gentilshommes verriers*' of Lorraine.

The four families who held this unique position in Lorraine were de Hennezel, de Thiétry, du Thisac, and du Houx. Monsieur de la Chenaye-Desbois, in *le Dictionnaire de la Noblesse de France*, etc., gives the following account of the family of Hennezel, the chief of the four; the fact that it came from Bohemia suggests that, being of noble rank before coming into France, it was allowed to retain it in consideration of the importance of the industry introduced:—

'HENNEZEL.—Noblesse originaire du Royaume de Bohême, dont la principale branche est établie en Lorraine, depuis environ quatre siècles. Elle y a joui, dès ce temslà, des distinctions des premières de la Province, s'y est alliée avec les Maisons de l'ancienne Chevalerie, et y a assisté aux Assises. Plusieurs branches sont actuellement répandues en Suisse, en Hainaut, en Franche-Comté, en Nivernois, en Champagne, et autre Provinces du Royaume. Elle s'est par-tout constamment maintenue dans son lustre, par les grandes alliances, la possession des fiefs, et les dignités Militaires' (*le Dic. de la Noblesse de France*, viii. p. 25).

The following is the descent of the main stock (*abridged*):—

- I. Henri Hennezel, 'Ecuyer,' by his marriage, 30th May 1392, with Isabeau d'Esche, acquired a portion of the lordship of Bouviller and Belrupt. His son,
- II. Henri de Hennezel, 'Ecuyer,' summoned to the 'Assises de Provence,' 21st March 1417; married Louise de Bouzy. His son,
- III. Jean de Hennezel, married, 6th July 1446, Beatrix, daughter of the Sire Andre de Barizey, 'Ecuyer,' Seigneur de Blainville, etc., and Beatrix de Thiancourt, his wife. He had issue:—
  1. Didier. (See below.)
  2. Claude, of whose posterity nothing is known.

3. Jean, who married, 12th March 1520, Jeanne de Maillevæcourt.

IV. Didier de Hennezel, 'Ecuyer' (son of Jean III.), married first Marie-Anne de Thiétry, by whom he had issue :—

1. Guillaume, who succeeded him.
2. Nicolas. (See below as No. V.)
- 3, 4. Didier and François, of whose posterity nothing is known.
5. Georges.

He married secondly Cathrie de Bouzy, by whom he had issue :—

6. Claude, of whose posterity nothing is known.
7. Isabelle, who married Antoine du Houx.

The date of Didier's death is not stated.

V. Nicolas de Hennezel (second son of Didier IV.), married in 1506 Cathrie de Raincourt, daughter of Pierre de Raincourt, 'Ecuyer,' Seigneur de Raincourt, and Jeanne de Gyonvelle, his wife; he qualified as 'Ecuyer,' 1517. He had issue :—

1. Nicolas, who had two sons, Hector and Lewis. Settled in Switzerland.
2. Christophe, died 1552.
3. Catherine, married first in 1520 Henri de Thiétry, 'Ecuyer,' and secondly in 1535 Charles du Thisac, 'Ecuyer.' She died 1574.
4. Nicola, married in 1539 Jean du Thisac, 'Ecuyer.'
5. Isabelle, married in 1539 Guillaume du Houx, 'Ecuyer.'
6. Yolande, married in 1551 François du Houx, 'Ecuyer.'

It may be noted that M. Desbois says not a word about glass-making. At the time his work was issued (about 1750), any reference to trade, however much and uniquely honoured, would have been unsavoury to a French noble. It should also be noted that not a word is said about any of the family migrating to England; if they did so on account of their Huguenot proclivities, such a fact would not be regarded with any favour by their relatives. It is well known that Huguenot members of old French and Flemish families are quietly dropped out of the family history. M. Desbois fails to account for four male members of the family.<sup>1</sup> Amongst these we may conjecture was the ancestor of the English branch. I have given so much of the pedigree not only to show this, but also the marriages with de Thiétry, du Thisac, and du Houx.

*'Les Gentilshommes verriers' of Normandy.*

M. le Vaillant has written a most interesting work on the four families who held in Normandy the same position the de Hennezell, de Thiétry, du Thisac, and du Houx families held in Lorraine.<sup>2</sup> The names are de

<sup>1</sup> Several members of the Hennezel family not given by M. Desbois, together with Thisacs, Thiétrys, and du Houx are mentioned by M. Beaupré in his work entitled *Gentilshommes verriers, ou recherches sur l'industrie et les privilèges des verriers dans l'ancienne Lorraine aux 15, 16, et 17 siècles.* Nancy, 1847, p. 41, n.

<sup>2</sup> *Les verreries de la Normandie, les Gentilshommes et Artistes verriers Normands.* Par O. le Vaillant de la Fieffe. Rouen, 1873.

Bongar, de Caquery, le Vaillant, and de Brossard. A very noble origin is claimed for these families (the authority being a ms. in the Bibliothèque Nationale): 'Les familles Cacqueray, Bongard, Brossard sont citées avec les dits le Vaillant dans des chartes Normandes, pour descendre des ducs de Normandie' (p. 461). M. le Vaillant does not give a pedigree of his ancestors and their associates, but he gives several instances of intermarriages. It may be noted that he also says not a word about Huguenot refugees, and thus we get no help to affiliate those of the name we meet with in England. We find, however, that Pierre de Bongard, the son of William, married in 1556 Madelin de Cacqueray, and had four sons. The names of two only are given, David and James, and nothing is said as to what became of Pierre. We also find Pierre le Vaillant, son of Pierre, alive in 1576. We find that in 1575 Antoine Becque complains of the conduct of 'Perot and Jhon Browngard, workmen under him.' This, and the fact that, later on, Peter Bongar was a glass-maker and a gentleman in Sussex, make it probable he was the Peter or Perot of Normandy or his son.

*Foreign Glass-makers in England.*

Smiles, in his *Huguenots*, states (p. 111), without giving his authority, that 'two Flemings, Anthony Been and John Care, erected premises for making window-glass in London in 1567, and the manufacture was continued by their two fellow-countrymen, Brut and Appell.' Stow states that the manufacture of glass was established in England at Crutched Friars (London), and in the Savoy in 1557.

The glass-maker at the Crutched Friars was an Italian, Jacob Venalini. His works were destroyed by fire. Another Italian named Verzellini started a glass-house at Greenwich.<sup>1</sup> Little more than this was known of the history of the trade till Mr. Grazebrook published his admirable little work on the families of Hennezel, Thiétry, and Thisac in 1877.<sup>2</sup> Since that time other facts have come to light which enable us to trace the spread of the handicraft and its introduction into Scotland.<sup>3</sup>

<sup>1</sup> We gain some information about Jacob Verzellini from the inscription on his monumental brass at Downe in Kent. He was born at Venice in 1522, and married in 1558 Elizabeth, 'borne in Andwerpe of the ancient house of Vanburen and Mace.' He died in 1606. She was born in 1534, and died in 1607. The issue of the marriage was six sons and three daughters. Francis Verzellini, son and heir of Jacob Verzellini the elder, esquire, was plaintiff in a Chancery suit in 1621. The defenders were Peter Manning and Elizabeth, his wife, Michael Palmer and Mary, his wife, and Jacob Verzellini the younger.

<sup>2</sup> *Collections for a Genealogy of the Noble Families of Henzy, Tyttery, and Tysack, 'Gentilshommes verriers' from Lorraine*, by H. Sydney Grazebrook, F.R.H.S. Stourbridge, 1877. This book is now scarce. I must here acknowledge my obligations to Mr. Grazebrook for much information most kindly given.

<sup>3</sup> One family of French glass-makers I have not been able to trace in its native land. Jeremy Bagg was a glass-maker at Greenwich in 1642. In 1623 Abraham Bigoe had a glass-house in the Isle of Purbeck, and at Ratcliffe, Middlesex. In 1619, Jeremy Bago married Susanna Henzy at Stourbridge. In 1655, Abraham, son of Abraham Bigo, was baptized there. In 1637, Philip Bigoe, a Frenchman, of Birr, King's County, was naturalised in Ireland. Ananias Henzy of Stourbridge settled in Ireland; his youngest son was named Bigo Henzy. I have not investigated the history of glass-making in Ireland, but I find that in 1595 George Long wrote to Cecil, Lord Burghley, 'upon making glass in Ireland' (*5th Rep. Hist. MSS. Com.* p. 279), and in 1619 there was a lawsuit about 'a deed of partnership in patent glass-works in Ireland' (*33rd Rep. Dep.*

*'Les Gentilshommes verriers' in England.*

Antoine Becque, *alias* Dolin, and Jean Quarré (the persons referred to by Mr. Smiles as 'Been' and 'Care'), and later on, Peter Briet and Peter Appell (the assigns and deputies of John Quarré), were not themselves glass-makers, as we find by an application by one George Long in 1589 for a patent for making glass (Lansdowne mss. No. 59, Art. 72). 'Att what tyme that Troubles began in France and the Lowe Countries, so that Glass could not conveniently be brought from Loraine into England, certain glass-makers did covenant with Anthony Dollyne and John Carye, merchants of the said Low Countreys, to come and make glass in England.' This covenant or agreement exists, and is dated 'the xvij daye of the monethe of April 1568.' It is between 'Thomas and Balthazar de Hennezel, esquires, dwelling at the Glass-houses in the Vosges, in the countrie of Lorraine,' and 'John Chevalier, Chatelain and receyvour of Fonteny-le-Chastell, as well in his owne name as of John Quarré, of Antwerp, at this present dwellyng in London,' who 'hath obteyned, as well in his name as in favour of me, the said Chevalier, privilege and permission of the Majestie of the Queen of Englande, for the term of xx yeares, to make and builde in the said Countrie of England ovens to make great glas, &c.,' and the said Hennezels agree to 'transport themselves, as soon as possible may be, to the said countrie of Englande,' and to 'conduct, bring, and enterteyn fower gentlemen glasier ('gentilshommes verriers'), that is to say, two terrieures and two gatherers.' Where these men commenced operations we are not told. The *Registre de l'Eglise Wallonne de Southampton*, printed for the Huguenot Society, gives a list of those who made profession of their faith and were admitted to the Lord's Supper. The following extracts are of interest:—

1576. 7 October.

Jan du Tisac	} ouriers de Verre, a la Verriere de boute haut.
Pierre Vaillant	
Glaude Potier	

1577. 6 October.

Monsieur de Hennezé et s. f.	} tous de boc- quehaut.
Louis de Hennezee	
Arnoul Bisson	
Jan Pernè	

*Keeper*, p. 668). I believe the Bigoes had also something to do with glass-making in Bristol.

A list of foreigners in London in 1618 is given in Mr. Durrant Cooper's *Foreigners in England* (Camden Society). The following are described as glass-makers:—

	Broad St.			
Angelo Barcaluso,	.	.	.	Born in Venice.
— Baonuvden,	.	.	.	" "
Francis Rosse,	.	.	.	" "
Francis Booteso,	.	.	.	" "
	Liberty of the Clink.			
Nicholas Closson,	looking-glass maker, born at Amsterdam.			
	Lambeth.			
Cloade Gillett,	.	.	.	Born in High Burgundy.

1577. 7 October.

Jan Buré, J. F. (*i.e.* Bachelor).<sup>1</sup>

1579. 4 Janry.

Monsr. du Hou, Verrieren, a bouquehaut.

The exact locality of the glass-house called Bouquehaut cannot now be determined; it is possible that it was the same as one which existed a few years later in Sussex at Wisbro' Green, in the neighbourhood of Kirdford. Southampton is nearly 40 miles as the crow flies from Kirdford, still there was probably no French church nearer. It is certain that at Wisbro' Green the French 'gentilshommes verriers' were to be found. The Parish Register contains the names of Henzy (Hennezel), Tyttery (Thiétry), Tyzack (Thisac), Bongar, Cockery (Cacqueray), and there John Quarry, 'master of the glass-house,' was buried. It will be seen that at Wisbro' and at Southampton both Lorraine and Normandy names are met with. The following extracts from the Wisbro' Register show that the union was closer than for mere trade purposes.

1581.—Bapt. David, son of Mr. Burye (*alias* Tyzack), glass-maker and stranger. Baptized at Kirdford.

1584.—Feb. 20. Married, John Tizacke (*alias* Burrye) and Mary, daughter of Peter Bongar of Wisbro' Green, Sussex, gent., by licence.

The following entries are also of interest :—

1589.—Nov. 29. Buried, Anthony, son of Peter Boungar, frenchman. Aged 21. (Reg. of All Hallows, London Wall, London.)

1599-1600.—March 21. Buried at Wisbro' Green, Daniel Tytery, gent.

The will of Isaac Bongar (probably a son of Peter Bongar, gent.), of Pulbro', Sussex, is dated 1642. He had two sons, Peter, baptized at Wisbro', 1606, and John. Peter had a son, Isaac, mentioned in the will. We shall refer to Isaac Bongar, the elder, later on, in connection with the Newcastle and the Scottish glass-works.

Glass-making was carried on in Sussex as early as 1557, when Thomas Charnock mentions the fact :—

'As for glass-makers, they be scant in the land ;  
Yet one there is, as I do understand,  
And in Sussex is now his habitation—  
At Chiddingsfold he works of his occupation.'

There was a glass-house at Beckley, near Rye, in 1579, where worked Sebastian Orlanden of Venice, Godfrey Delakay, John Okes, and Sodaye Exanta of Lorraine. 'Bugles' were made there, and 'amells' (? enamels), and 'glasse in collers.' In 1580-1, the Mayor and Jurats of Rye complain that 'by sundry iron-works and glasse-houses already erected, and of some continuance, the woodes growing near the Tounes of Hastings, Winchelsea, and Rye, are marvaylously wasted and decayed.' They state

<sup>1</sup> Probably a son of John Tyzack, *alias* Burye, and father, by a first wife, of Daniel; baptized 1581; if so, Mary Bongar was his second wife. Besides the *alias* Burye of the Tyzacks, we find Tyttery *alias* Rushar (? Rochier) and Bigo or Bigault *alias* Clarboy (? Clarbois). The present family of Hennezel in France is d'Ormois. These are all probably *noms de terre*, and were soon dropped in England.

that 'there was of late a glasse-house in the parish of Beckley . . . and now there is another in the parish of Nordiham . . . these glasse-houses are very hurtfull, for as the woodes about them decay so the glasse-houses remove and follow the woods with small charge, which the iron-works cannot so easily do' (13th Rep. Hist. MSS. Com. App. pt. iv. pp. 65, 76). It may be noted that in 1571 Claude de Hue and his wife were members of the French Church at Rye (p. 6).

Another glass-house was at Newent in Gloucestershire, on the borders of the Forest of Dean, where wood for the furnaces was abundant. All that is known of it is told by three entries from the Bishop's transcripts of the parochial registers at Gloucester. The original registers are lost.

1599.—May 6. Baptized, Thomas, son of Anthony — (*sic*) of the glasse-house.

1599.—Oct. 29. Baptized, Tyzack Abraham (*sic*), sonne of a frenchman at the glasse-house.

1601.—Feb. 24. Margaret — (*sic*), daughter of Anthony Voydyn, glass-founder. [Not stated whether baptized or buried.]

A glass-house existed in Gloucester, the buildings being erected near the Westgate in 1694. There are entries of the Tizack family, glass-makers, in St. Nicholas' Register, Gloucester. Ward, in his History of Stoke-upon-Trent (p. 124), speaks of a glass-house which formerly existed there, and refers to an entry in the Register A.D. 1668.

*'Les Gentilshommes verriers' at Stourbridge and Newcastle-upon-Tyne.*

When glass-makers and iron-founders came to England in the sixteenth century they located themselves, as we have seen, where wood was abundant, and thus we find them in Sussex and near the Forest of Dean; but when the rapid consumption of timber alarmed the public, and experiments were made which proved that coal was a suitable substitute for wood, it was ordered that coal alone should be used, and thus the glass-makers were compelled to shift their quarters. Newcastle-upon-Tyne, in the north, and Stourbridge, near the Staffordshire coalfields, in the Midlands, were chosen as the new sites for the work, and the Henzys, Tysacks, and Titterys were able to commence operations simultaneously at both these places. The du Houx family did not remain in Stourbridge. Three children were born to Jacob du Houx and Ann Tizack, his wife, in Stourbridge. His name occurs, 1636-1637, in the Register of All Hallows, London Wall, London; in 1616-21, Isaac du Houx was at the glass-works, Hyde, Cheshire.<sup>1</sup> A change took place about the same time in the management of the works. As we have seen, the first glass-makers were brought to England by Anthony Becque and Jean Quarré. We find that in 1607 Sir Percival Hart and another had a grant, in reversion after Sir Jerome Bowes, of the monopoly of making Venice glasses. These monopolies were common, and were a convenient method of raising money for the Crown, though they were most injurious to the skilled craftsman. About 1615 Sir Robert Mansell obtained a patent for the exclusive right of making all glass in England. This led to many quarrels, some Venetians who sought to make green glass drinking-glasses found that it barred their

<sup>1</sup> Some notices of the Hyde Glass-works are to be found in Earwaker's *East Cheshire*, vol. i. pp. 405-408.

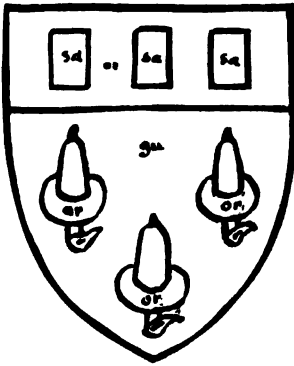


way, and they complained bitterly. But Sir Robert held his own, and, as we shall presently see, had the area of his monopoly extended to Scotland.

The Stourbridge and the Newcastle Registers contain many entries of the four Lorraine families. They continued to intermarry, and moved backwards and forwards between the two towns with a frequency that is surprising when the length of the land journey is taken into account, but which shows the close relationship which long continued to exist between the descendants of the first immigrants. In 1617, we find in the Register the burial at Newcastle of Edward Hensey, 'servant to Sir Robert Mansfield' (*sic*); in 1627 was buried Peregrine Hensey, 'gentleman.' Turning to Stourbridge, we find in 1625 the marriage of Jacob du Howe and Anne Tizacke; in 1615, Paule, the son of Jacob Henzie, was baptized. It would serve no purpose to encumber this account with further selections from the scores of entries concerning these families in the Registers, but I would mention that a descendant of the Stourbridge Henzies has in his possession an old seventeenth-century painting upon vellum of the arms, crest, and motto of the family. Of this I am able to give a copy, through the kindness of Mr. Grazebrook. The arms are *gu.*, three acorns *or*; the crest, 'A fire bolt and fire ball'; the motto, 'Seigneur, je te prie garde ma vie.' Under wreaths is the following inscription in German text: 'This is the true coate of armes, with Mantle, Helmet, and Crest, pertayninge to the famely of Mr. Joshua Henzell of Hamblecot in the County of Stafford, gentleman, who was the Sonne of Ananias Henzell de la Maison de

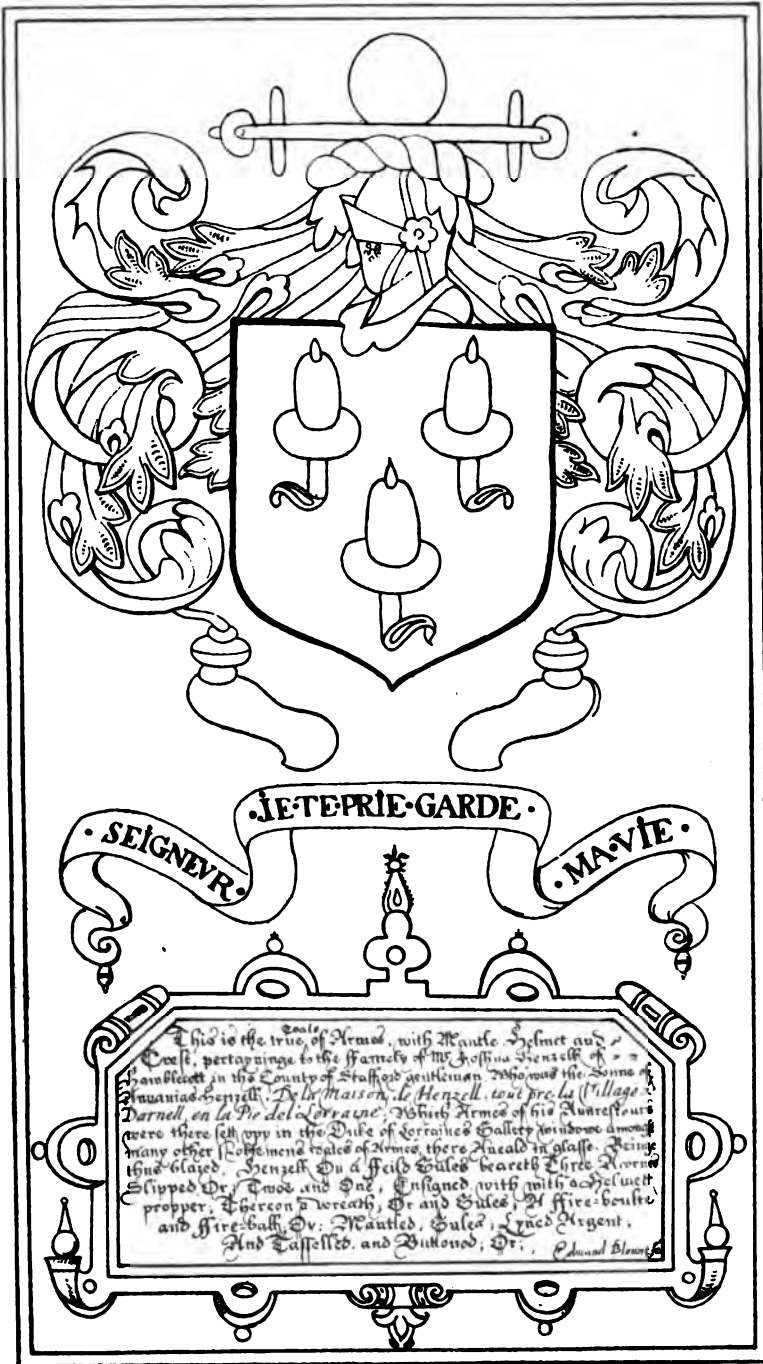
Henzell, tout pré le village de Darnell en la Pie de l'Lorraine; which Armes of his Ancestours were there set upp in the Duke of Lorraine's Gallery windowe amongst many other noblemen's coates of Armes there annealed in glasse.' Then follows a description of the arms, which is more concisely given above. The will of Paul Tizack of Stourbridge, 1663, is sealed with his arms, which bear a strong resemblance to those of de Hennezel, and suggest that du Thisac and du Thietry were originally *noms de terre*, and that the three families were of one stock. It is curious that the supporters attributed to de Hennezel by M. Dubois are the same as those used by all the four Normandy glass-making families, viz. 'Deux lions au naturel.'

du Thisac.



#### *Glass-making in Scotland.*

Glass was in use in Scotland, as it was in England, long before any recorded instance of its manufacture in the land occurs. The Exchequer Rolls, which contain a vast store of information not as much utilised as it should be, refer in 1329 to 'opus vitreum' or 'glassin werk' of the windows of a new chamber built by King Robert Bruce at Cardross. In 1389, we find £30 paid for glass for the Abbey of Paisley. There are numerous entries to be met with. In 1497 we find (*Account of Lord High Treasurer*, vol. i. p. 364) 'to Dene Mathow in payment of the glassin werk, xxxvi.s.' This was Dean Mathew Taket of Culross who was



(p. 370) in receipt of a pension from the king in the same year. Other entries show that he was employed in laying out a garden at Stirling for the king, buying trees for it and seeds. He certainly was not a glass-maker, and probably imported the glass he used, for Culross was a port much frequented by foreign traders. If glass was made in Scotland even during the sixteenth century, we have no record of the fact, and considering the backwardness of the country at the time in all handicraft, it is extremely improbable, as we have seen it was not made in England till the middle of the sixteenth century, and then only by foreigners. Perhaps both in England and Scotland the larger monasteries did a little in the way of making stained glass for their windows. Though even there the coloured glass may have been imported in sheets packed in 'cradles' and cut, figured, and burnt in kilns after its arrival at the monastery. Bohemia and Venice seem to have remained the real home of coloured glass-making after plain glass-making was carried on in France, England, and Scotland.

The first glass-making in Scotland of which we know anything certain, was in 1610. The work was carried on on the coast of Fife near Wemyss, where there are natural caves still known as 'the glass-house caves.' The Lowlands of Scotland had not sufficient wood to attract glass-makers or iron-founders in earlier times. The only iron-founders who carried on their work selected the Western Highlands. Their work, however, was never of much magnitude. The fact that glass-making is first met with near Wemyss, indicates that it must have been commenced after it was discovered that coal could be used, for Wemyss is well supplied with coal, but has no large woods near at hand.

In 1610 the first known patent for glass-making was granted to Sir George Hay for a period of thirty-one years. But we do not know the names of the operative glass-makers, or where they came from. In 1627 this was transferred to Thomas Robinson, a merchant tailor in London, who, for £250, transferred it to Sir Robert Mansell. Doubtless Sir Robert was glad to obtain the whole monopoly, for he had had his troubles. In 1620, a John Maria dell Acqua, a Venetian glass-maker, who worked for Sir Robert in England, was offered, and apparently accepted, the post of master of the glass-works in Scotland. He, however, returned to England, for a complaint is made that he and a Bernard Tamerlayne had stolen away to England though receiving good wages in Scotland. About this time, owing to Sir Robert Mansell's influence, there seems to have been a danger of the Scottish glass-works collapsing. The glaziers of London petitioned that they may be allowed to proceed, as Sir Robert's glass was scarce, bad, and brittle. There was a strong party feeling in the matter, for in 1621, April 4, other glaziers certify that Sir Robert's glass was cheap, good, and plentiful, and superior to that brought from Scotland (*Dom. Ger. State Papers*, 1621). When the Lorraine 'gentilshommes verriers' left Sussex for Stourbridge and Newcastle, the Bongar family of Normandy origin does not seem to have accompanied them. Isaac Bongar, of whom we have spoken, died in Sussex in 1642. He apparently had not chosen to work under Sir Robert; he very possibly was for a time in Scotland, and seems to have done what he could to harass the monopolising knight. He was accused of buying up glass and selling it at high prices; for this he got into prison. He was also charged with raising the price of Scotch coal—shipped doubtless at or near Wemyss, with tampering with

the clay used at Newcastle, and with enticing away Sir Robert Mansell's foreign workmen, to Scotland doubtless, for where else could they get work? Well, then, might Sir Robert have been glad to get this independent 'gentleman glass-maker' under his thumb. Most likely, after the Scottish works were under the control of Sir Robert, Isaac Bongar returned to his Sussex home, and enjoyed himself as a country gentleman till his death. Of Sir Robert we need say little more. If it was strange that the French nobility became glass-makers, James the Sixth thought it also strange 'that Robin Mansell, being a seaman, whereby he got so much honour, should fall from water to tamper with fire which were two contrary elements.' As late as 1642 he had some trouble with the Greenwich glass-makers, who disregarded an order to answer at the bar of the House of Lords. The influence of Sir Robert was doubtless now much decreased (*5th Rep. Com. His. MSS.*, pp. 19, 23). Jeremy Bagge and Francis Bristow were the glass-makers summoned. The Commonwealth released glass-making and other industries from the thralldom of monopolies.

When Cromwell occupied Leith he built a large fort, called the Citadel. It contained a spacious court-yard and chapel. At the Restoration, the Citadel was sold by the Government, and it was afterwards occupied by some English settlers who worshipped in the chapel, which is styled in the South Leith Register of Marriages, November 8, 1660, 'The Citydail Church.' In fact they appear to have worshipped in it as early as 1658, when (December 23) we find 'the English Congregation in Leith' mentioned. Unfortunately the Registers of this Church have disappeared. Hutchison, in his *Traditions of Leith*, states that glass-making was carried on in the Citadel by English workmen, and gives the following curious advertisement from the *Kingdom Intelligencer*, December 24, 1663,—The paper seems to have been printed in the Citadel:—

'A REMARKABLE ADVERTISEMENT TO THE COUNTRY AND STRANGERS. —That there is a glass-house erected in the Citadel of Leith, where all sorts and quantities are made and sould at the prices following, to wit, the wine glass at three shillings two boddels, the beer glass at two shillings six pence, the quart bottel at eighteen shillings, the pynt bottel at nine shillings, the chopin bottel four shillings six pence, the muskin bottel two shillings six pence, all Scots money, and so forth of all sorts, conform to the proportion of the glasses: better stuff and stronger than is imported.'

We may note that beer, at least under this name, was previously unknown in Scotland, the word in use being ale.

This advertisement shows that drinking-glasses and bottles were made in 1663. The earlier glass-makers seemed to have manufactured only 'broad' or window glass. Amongst the names of foreign glass-makers at Newcastle occur David, Abraham, and Isaac Lisko. In 1682, David Lisk was married at South Leith to Beatrix Craft. Other foreign names are also met with—Dalyvaile (1647), Sautier (1660), Rogere, 'one of the English congregation,' 1658, and it may be noted that a family of Rogers were glass-makers at Stourbridge, and intermarried with the Tysacks. Casse (1659), Everet (1659).

The glass-works in Leith flourished for many years. In 1783 there were six glass-houses. Many will remember the cones of the glass-house in Salamander Street (suggestive title) between the north side of the Links and the sea.

Glass-houses existed in Glasgow in the early part of last century, if

not earlier. In the Register of St. Andrew's Episcopal Church, Glasgow, are many entries of glass-makers, who were mostly Englishmen, as their names show, and, in some cases, are stated to have come from Newcastle. One case is interesting as showing that the descendants of the Lorraine 'gentilshommes verriers' were still connected with the work. There is an entry of the baptism in 1784 of a child of 'William Tweeddal, Chrystal glass-maker, and Ann Tissaac his wife.' In the last century, large glass-works were established at Alloa, where many hands are still employed. It may be that as the handicraft came into Scotland by way of Newcastle-upon-Tyne, so some mention of the fact may exist in the Records of that city, or in the family papers of its citizens. It is unfortunate that the early Parochial Registers of Wemyss are lost. The existing books commence 1660, and throw no light on the matter. It is exceedingly probable that the earlier books contained the names of some of the Newcastle descendants of the original 'gentilshommes verriers' of Lorraine 'seduced' from their misliked service under Admiral Sir Robert Mansell, 'sole glass-maker of England,' by Mr. Bongar, one of the Normandy 'gentlemen glass-makers,' who was allied by marriage with the Tyzacks of Newcastle and Stourbridge. Bongar was clearly connected with the Scottish works before Sir Robert Mansell obtained the Scottish monopoly, for we find him named in the proceedings referred to above. That only one sort of glass was made in Scotland during the early part of the 17th century is shown pretty conclusively by the customs levied in 1612 on imports and exports. Glass was imported from Burgundy, Normandy, Flanders, Venice, and England of various kinds and for various uses, for windows, mirrors, and for the table; under the exports, all that refers to it is contained in a few words — 'Glasse, the cradle, iij. li.'

I have not found any entries concerning ordinary glass-makers in any early parochial registers in Scotland except Leith. The following extracts from the Edinburgh (Canongate) Register are, however, of some interest :—

- ' 1650.—March 8. Baptized, Sarah, daughter of Richard Traveis, Looking-glass maker, and Sarah Crispe.
- ' 1652.—Feb. 21. Baptized, Richard, son of Richard Traves, maker of soing glasses, and Sarah Traves.
- ' 1653.—April 8. Bapt., Anna, daughter of Richard Traveis and Sarah Traveis.'

He was, I think, an Englishman, from the fact that in the second and third entries his wife bears his name and not her maiden name as in the first entry; besides, Traveis and Crispe are both English names.

We trust that any reader of this paper who may be able to throw additional light on the subject will communicate his information to the *Scottish Antiquary*.

A. W. CORNELIUS HALLEN.

489. THE BRAVE MEN AT HOUGOMONT.—Much interest has been taken in the note on Sir James Macdonnell (vii. 108). It seems, however, still uncertain who shared the award with him. Sir John Hay Dalrymple writes: 'I can amplify the story of the reward for the greatest bravery which your correspondent communicates. Lord Saltoun shared with Sir James Macdonnell and the sergeant the praise of the great Duke of Wellington for the most conspicuous act of personal bravery the Duke had ever witnessed. A distinguished surgeon in the army, whose

name I have unluckily forgotten, died *circa* 1846 or 1847. He left by will £10,000 to be given to the bravest man in the British army, and the Duke of Wellington was to be sole judge. The executors approached the Duke, who at once undertook the task. He said: "There are, of course, many brave deeds of which I have no personal knowledge, it cannot mean those. It must mean some act of which I was a personal witness. The shutting of the gates of Hougomont after they had been forced by the French was the bravest deed I ever saw. It was done by Sir James Macdonnel, Lord Saltoun, and Sergeant —. Sir James Macdonnel and Lord Saltoun could not take the money, so I gave it to Sergeant —." The *Times* of that year gives the names and the award. It is fixed in my memory by an interesting circumstance in the year 1847. I was a guest at Eglintoun Castle. Lord Saltoun was also there. Lord Eglinton, whose proverbial hospitality was accompanied by great tact, was entertaining several officers from the neighbouring garrison. This was just after Chillianwallah, when the 14th had gone threes about, in consequence of a mistaken order. The 14th had been much in Scotland, and were very popular. Two of the younger officers were commenting on this unfortunate circumstance in a manner which would soon have given offence to many of Colonel King's Ayrshire friends. Lord Eglinton intervened, and said to Lord Saltoun, or rather across him: "We must all agree to leave this to be settled by Lord Saltoun, whom the Duke has just recognised as one of the three bravest men in our army—Saltoun, how do you feel when you are going into action?" Lord Saltoun pulled up his shirt collars, and said: "Well, I always feel in a d—d funk, but I never tell anybody." This turned the laugh.'

Sir John's letter makes it clear that there were three men selected, but he does not remember the name of the sergeant.

A distinguished officer, who was in Canada with the Prince of Wales in 1860, writes concerning the sergeant: 'His name was Macdonald, and I met him in Canada in 1860. He was a very fine specimen of a Highlander, a man of great strength and broad-chested, about 5 feet 10½ inches in height.

'He was then occupying a subordinate position at Quebec, and being aware of his distinguished services at Waterloo, I ascertained from him what he would most wish to have in his old age. He told me that it would be a great comfort to him if he could obtain the position of Fort-Adjutant at Kingston (Canada), on account of the increased rank that the position would give him, and the better pension that it would give his widow. As this appeared but a small recognition of his services, I represented the whole of the circumstances on my return to England, and had the great satisfaction of seeing the post conferred upon him within a very short time.

'He had served in the 71st Highland Light Infantry, a regiment which he always referred to with enthusiasm, and I think he served in another for a short time, besides the Coldstream Guards. . . . I understood in Canada that it was £200, and that Sir James gave £100 to Macdonald.' My correspondent suggests inquiries in Canada; these I have made, but as yet without success. I hope my Canadian readers will assist me.

We have now the name of the sergeant, and the fact stated that there were three and not two men selected by the Duke, but the amount of the award is still uncertain.

The *Annual Register for 1846*, p. 298, produces other two Hougomont heroes:—‘Died, Nov. 27, 1846, at Whitehall, in his sixty-fifth year, Mr. Brice M’Gregor, formerly of the 3rd Regiment of Foot Guards, one of Her Majesty’s Yeomen. He was a native of Argyleshire, enlisted at Glasgow into the 3rd Guards in the year 1799, and went through the chief actions in the Peninsular War under the Duke of Wellington. At Waterloo he was a sergeant-major, and assisted Colonel Ure and Lieutenant-General Sir James Macdonnell, of the Coldstream Guards, in barring the door at Hougomont, and, being a man of great bodily strength, was of much use in keeping the enemy out of the house. He was also singly attacked by a French cuirassier, who struck at M’Gregor with his sword. The cut was parried, and M’Gregor shot the cuirassier dead on the spot, and rode into the square on the horse of the vanquished Frenchman; M’Gregor cut the eagles from the saddle-cloth of the cuirassier in remembrance of the event. In 1821 he was discharged from the Guards, receiving a handsome pension, and for his long service and good conduct the field-officers of the brigade of Guards appointed him keeper of the Foot Guards, sutler’s souse. King George IV. afterwards appointed him a Yeoman of the Guard, which place he held until the time of his death.’

Though joined with Sir James Macdonnell in the defence of Hougomont, it is not stated that M’Gregor received any of the legacy, so that Sergeant Macdonald’s position is not materially disturbed. Further investigations may make the whole transaction clear and consistent.—ED.

490. THE COLQUHOUNS AND BOYDS (iii. 56, iv. 75).—The following note may throw some light on the difficulties in the pedigree of these families:—

At p. 91, vol. i. *The Chiefs of Colquhoun*, Sir William Fraser says:—‘The daughters of Sir John Colquhoun of Luss, by Lady Elizabeth Stewart, were—1. Marion. She married, first, Robert, Master of Boyd, eldest son of Robert, fourth Lord Boyd. He died before his father, and to him she had no issue.’

It seems extremely improbable that the husband of Marion Colquhoun was Robert, eldest son of Robert, fourth Lord Boyd, as stated by Sir William Fraser.

The date of the marriage of Sir John Colquhoun and Margaret Stewart seems to render this alliance almost impossible. Fraser certainly gives no authority for the date, nor for the dates of the births of any of the children of Sir John. Marion comes first of the daughters, following the same order as in Douglas’ *Baronage*, and I do not see any reason for questioning the order as given; but it leads, I think, conclusively to this, viz. that, making every allowance for unknown and possible circumstances, Marion could not have been born much later than the year 1500; her parents having been married about 1480. Robert, fourth Lord Boyd, appears to have been born in 1517. It is not likely therefore that she married him, being at least seventeen years of age at the time he was born—much less was she likely to marry his son. If we are to be guided by dates as they stand, we can, I think, only conclude that she was the wife of Robert Boyd, to whom the honours of the family were restored in 1536, and who afterwards married Helen Somerville. We know that such a marriage without a dispensation from the Pope—they being within the prohibited degrees of consanguinity—could at any time be repudiated. It would only

be one of numerous instances of the kind constantly occurring in old times. There is no mention anywhere of such dispensation, and a sufficient reason for repudiation would be her having proved childless, irrespective of any other consideration.

It is true that Robert Boyd at that time was neither Master nor Lord, but it may not be considered unreasonable that writers in later times, looking to the fact of his restoration, may have loosely designated him by one or other title. Probably, with the exception of Sir William Fraser, their ideas as to which Master or Lord was in question, were not very clear. With reference to this, it may be interesting to see what each says. Crawford, writing in 1710, says 'Marion Colquhoun, daughter of Sir John Colquhoun of Luss, and Dowager of Robert, Master of Boyd.' Douglas' *Baronage*, 1798, uses the same words in the Jordanhill pedigree, but in that of Colquhoun it says 'Marion md. Robert Lord Boyd, and 2ndly Captain Thos. Craufurd of Jordanhill.' Fraser, however, asserts that she married 'Robert, Master of Boyd, eldest son of Robert, fourth Lord Boyd. He died before his father, and to him she had no issue.' For this, however, he does not give any authority, and it is evidently less worthy of consideration than the others.

So far as we see, Crawford is the only authority for this marriage, and it is possible he was mistaken altogether.

Marion Colquhoun is stated to have married, 'secondly, Captain Thomas Craufurd of Jordanhill, a younger son of Laurence Craufurd of Kilburnie. To Captain Thomas Craufurd, Marion Colquhoun had only one daughter, Marion, who became the wife of Sir Robert Fairley of that Ilk, in the shire of Ayr. She predeceased her husband, who married, secondly, Janet Ker, eldest daughter and heiress of Robert Ker of Kersland.' (She died 1594, M.1.)

Sir William gives as his authority for this marriage Crawford's *History of Renfrewshire*, Robertson's edition, 1818, pp. 68, 71.

Sample's edition, 1782, is to the same effect, and says: 'By his testament, bearing date in Nov. 1602, he bequeathed his body to be buried at Kilbirny, having erected a stately tomb at that church, with this inscription — 'Here lies Captain Thomas Craufurd of Jordanhill, sixth son of Laurence Craufurd of Kilbirny, and Janet Ker, eldest daughter of Robert Ker of Kersland, his spouse.'

Paterson, in his *History of Ayr and Wigtown*, vol. iii. part i. p. 180, corroborates this marriage, saying that Janet Ker was his, Capt. Thomas Craufurd's, second wife.

Vol. iii. p. 57 (a), Sir John Colquhoun's wife was evidently a daughter of Sir Thomas Boyd, slain 1439, and not of a Thomas Lord Boyd as stated in the Colquhoun pedigree. She is not mentioned in the Boyd pedigree, but that is not an insuperable difficulty.

Sir William Fraser, in *The Chiefs of Colquhoun*, p. 38, says: 'Sir John was related by marriage to Robert, first Lord Boyd,' *i.e.* they were brothers-in-law, and at p. 45, 'Sir John married, first, — Boyd, a lady of the family of Lord Boyd, by whom he had a son Humphrey, and a daughter Margaret. Lady Luss predeceased her husband, who married, secondly, Lady Elizabeth Dunbar, second daughter of James Dunbar, fifth Earl of Murray. This lady was the relict of Archibald Douglas, who obtained with her the Earldom of Murray, having been the sixth Earl of that name. Her eldest sister Janet, with whom she



was co-heiress of the Earldom of Murray, had, by reason of her seniority, a preferable right, and indeed actually assumed the dignity. But Archibald Douglas, after his marriage with Elizabeth, succeeded, from the almost unlimited power which his family wielded in the affairs of state, in securing that earldom to himself. The marriage of Archibald Douglas and Elizabeth appears to have taken place in 1442. . . .

'Having engaged in the rebellion of his twin brother, James, ninth Earl of Douglas, against King James II., the Earl of Murray was slain in the battle with the King's troops, which was fought on the 1st of May 1455, at the small river Sark in Arkinholm, in the County of Dumfries. His head was cut off and carried to the King. In the following month of June, all the lands, rents, possessions, superiorities, and offices of "Archibald, pretended Earl of Murray," were declared to be forfeited to the Crown, and the title of Earl of Murray was soon after conferred by the King on his youngest son, Prince David. . . .

'After the death of Archibald Earl of Murray, his relict, Elizabeth Dunbar, married George Lord Gordon, afterwards second Earl of Huntly—contract dated Forres, 20th May 1455—'only nineteen days after the death of her first husband. . . . Motives of family aggrandisement, it may be supposed, led to this marriage of the heir of the house of Huntly with the heiress of the Earldom of Murray.'

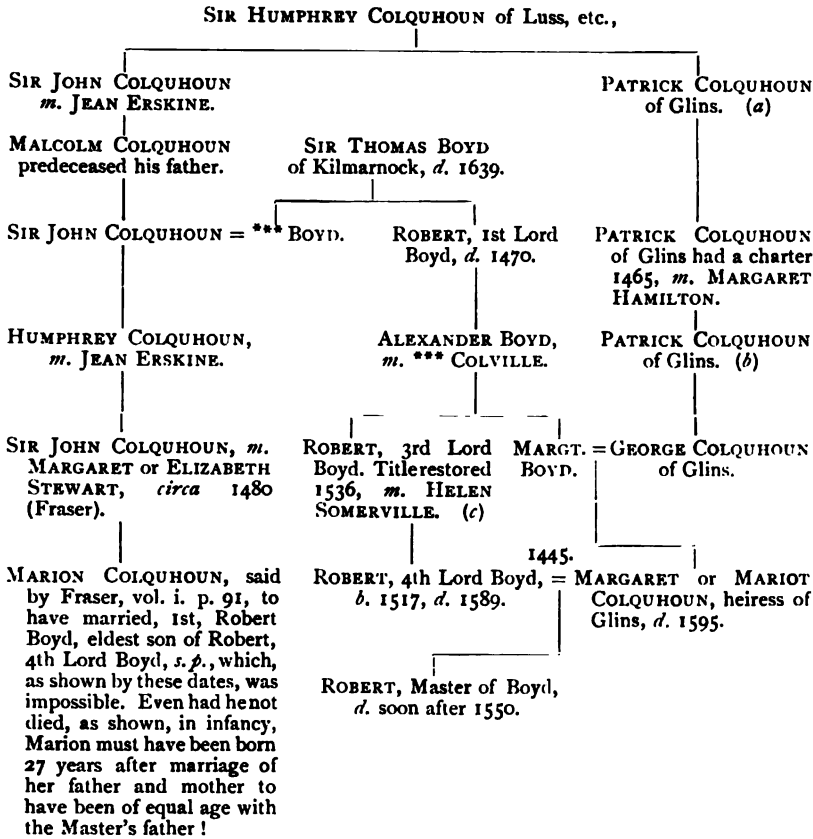
He afterwards divorced her. They were within the prohibited degrees of consanguinity, and no papal dispensation having been obtained, 'from neglect or otherwise, as was agreed in the marriage contract, a ready pretext at any time could be found for its dissolution. The fact of her having been deprived, by the forfeiture of her late husband, of the Earldom of Murray, it is not improbable, may have been the main reason why she was repudiated by Lord Gordon. That she was deprived of the Earldom is evident from an entry in an Exchequer Roll of the account of the Earldom of Mar, between 21st July 1455 and 12th October 1456, to the effect that the Thanedom of Kintore was in the hands of the King "by the forfeiture of Elizabeth of Dunbar, formerly Countess of Murray." . . . The exact date of the marriage of Elizabeth Dunbar with Sir John Colquhoun of Luss has not been discovered, but it took place prior to 26th June 1463. An extract from the Account of Bothkennar, etc., from 6th August 1462 to 26th July 1463, establishes this point, and also proves that a pension had been granted her by the Crown.'

There seems to have been no issue of this marriage, and Sir John's children, by his first wife, were Humphrey, Robert, and Margaret, as given by Douglas.

I think it may be seen from the accompanying sheet that there is no apparent inconsistency in the marriages of the Colquhouns, Boyds, and Stewarts.

J. F.

[We hope in the next number of *The Scottish Antiquary* to print an interesting note on this subject. It reached us, however, too late for incorporation in this number.—ED.]



(a) Douglas says 2nd, Fraser says 3rd son. Douglas says he lived temp. James II. (who *d.* 1460), and *d.* early in reign of James III.

(b) He was 2nd son. Fraser says his elder brother John succeeded to Glins soon after, but gives no authority, 1465. Douglas also says that John carried on the line of Glins without naming date of succession. Both say he was father of George. John, however, must have *d. s. p.*, as proved *ex Acta Dom. Con.* vol. xxxii. fol. 148, 18th March 1519, where we find 'George Colquhoun of Glen, son and heir of the late Patrick Colquhoun of Glen' mentioned. In the *Acts of the Parliaments of Scotland* there is a remission to Patrick Colquhoun of Glins for having held Dumbarton Castle against the King, 1489. (Also to Patrick Colquhoun, son of the Laird of Luss, for same crime, 1489. This was the 3rd son of Humphrey Colquhoun, according to pedigree in first vol. of the *Chiefs of Colquhoun.*) Douglas says Patrick, brother of John of Glins, was 1st of Barrowfield, but Fraser says his son Patrick was 1st of Barrowfield.

(c) Douglas, quoting Crawford, gives 1536 as date of restoration, and calls him 3rd Lord, as if the title had not been in abeyance. Fraser says: 'Margaret Colquhoun, sole heiress of her father. She *m.*, contract dated 1535, Robert Boyd, her cousin-german, and by this marriage the estates of Glens, Bedlay, Banheath, Stable Green of Glasgow, and other lands, passed to the family of Boyd. Robert Boyd was restored to the estates and honours of Lord Boyd before 1st Sept. 1548, when their son, the Master of Boyd, granted a charter of the lands of Law in Kilbride, "Nobili dominae Margaretae Colquhoun, sponsae nobilis domini Roberti Domini Boyd patris sui." She was interred in the Metropolitan Church of Glasgow, where a tomb is erected to her memory. On the front of the tomb, below her crest of arms, are the words—"Dame Margaret Colquhoun, Lady Boyd, 1595."'

491. TARTANS IN FAMILY PORTRAITS, No. 3 (vol. vii. p. 100).—*Loudoun Castle*.—On page 102 reference is made in connection with the Langton collection of portraits to the great dissimilarity in the Campbell tartans. We have here another variation in the fine life-size portrait of John Campbell, 4th Earl of Loudoun (1701-1782), Captain-General of His Majesty's Forces in North America, painted by Allan Ramsay. The tartan, of the origin and duration of which no record can be obtained, consists of a red ground with a pleasing arrangement of black lines of various widths. The dress is a military one, and is believed to represent the uniform of Loudoun's Highlanders, embodied in June 1745, under the Earl of Loudoun as Colonel. Faber's engraving of the painting in 1755 bears that it represents the earl 'in the regimentals of his Highland Regiment.'

The list of officers who held commissions in this regiment is unusually interesting, including as it does many of the most distinguished names in the Highlands, such as John Campbell, who afterwards became Duke of Argyll, and a Field-Marshal; John Murray, afterwards Duke of Atholl, Macpherson of Clunie, Sutherland of Forss, Campbell of Ballimore, Campbell of Ardsignish, Campbell of Achallader, Campbell of Glenure, Munro of Novar, and the sons of such as Macleod of Macleod, the Earl of Moray, Lord Reay, Macnab of Macnab, Grant of Rothiemurchus, Munro of Fowlis, etc.

The Regiment had the uncommon experience of not having its companies united until long after its formation, the two main divisions having been prevented from effecting a junction during the rising of 1745-46. The three companies that took part in the battle of Preston in 1745 were, officers and men, captured by the army of the Prince.

Of curious interest here, on account of its direct connection with Prince Charles Edward, is a miniature in oil of himself which he is said to have presented to one of the ladies of the Loudoun family—the only member of that family with Jacobite sympathies, as the Loudoun Campbells were generally Hanoverian. There is a tartan carefully depicted in the coat, and it adds one more to the many setts in which the Prince has been represented.

Another Jacobite picture here is that of Flora Macdonald, who is represented half-length life size, in a tartan gown, the sett being the so-called 'Rob Roy' check—a pattern very commonly produced by Highland looms last century, and worn in many families, as is evidenced by numerous portraits. The painting, which is the work of W. Robertson, bears 'ad vivum fecit, 1750,' and a lengthened Latin inscription relating to the adventures of the Prince. It refers to the details of his escape from the mainland with Flora, disguised as 'Bettie Burke,' to his subsequent wanderings in Skye, and to his departure from the house of Macdonald of Kingsburgh with Malcolm Macleod. In connection with this it may be permissible to refer to the account of the later incident, as contained in the ms. of Bishop Forbes, 'The Lyon in Mourning,' preserved in the Advocates' Library, Edinburgh, where under a scrap of tartan and a bit of red lining is recorded in the Bishop's writing:—

'The above are pieces of the outside and inside of that identical waistcoat which Macdonald of Kingsburgh gave to the Prince when he laid aside the woman's clothes. The said waistcoat being too fine for a servant the Prince exchanged it with Malcolm Macleod. Malcolm, after parting with the Prince, and finding himself in danger of being seized, did

hide the waistcoat in a cleft of a rock, where, upon his returning home in the beginning of September 1747, he found it all rotten to bits, except only as much as would serve to cover little more than one's loof, and two buttons, all of which he was pleased to send to me. The waistcoat had lain more than a full year in the cleft of the rock, for Malcolm Macleod was made prisoner sometime in July 1746.'

The short letter which accompanied these has just been printed for the first time in *Old and Rare Scottish Tartans*, and is sufficiently quaint in form to be of interest :

'Reverend Dr. Sir,

You 'I received from the bearer all that was to the for of the weast Cot that the P. gave to me, because no Body cou'd get it where I put it till I came home my self likewise tow of the Buttons that wor in it. I cou'd get that from Kingsborrow you desired me — however he has it. I have more to tell you when I see —. Writ to me by the Bearer mind me most kindly to Lady Bruce & all aquantance Especiall Lady Balmirina & her sister.

I'm

Rasay, October 13  
1747.

Your very humble servant,  
MAL MAC LEOD.'

The neighbourhood of Loudoun Castle contains many venerable antiquities, such as Druidical remains and the ruins of numerous castles or forts. It witnessed struggles against the English by Wallace and by Bruce, besides in later times the battle of Drumclog, where Dundee lost many of his troopers. The magnificent but decaying pile of the castle itself, with its large library, is surrounded by the beauties immortalised in Tannahill's 'Loudoun's bonnie woods and braes.'

*Eglinton Castle.*—The Montgomerie family has been settled in the west of Scotland from a very early period. Sir Hugh Montgomerie's death at the battle of Otterburn is referred to in the old ballad of *Chevy Chase*—

'He had a bow bent in his hand,  
Made of a trusty tree,  
An arrow of a cloth-yard long  
Unto the head drew he.

Against Sir Hugh Montgomerie,  
So right his shaft he set,  
The gray-goose wing that was therein,  
In his heart-blood was wet.'

Of the many fine pictures in this collection the earliest which is interesting for the purpose in hand is a somewhat rudely painted portrait of Prince Charles Edward, half-length life size. The tartan is simple red and black check, a very unusual pattern in representations of the Prince. The artist's name and the history of the picture cannot be ascertained. There is a singular portrait of Archibald, 11th Earl of Eglinton (*circa* 1715-1796), a life-size bust representing him in a military feather bonnet with a plaid of curious design and colouring of tartan wrapped round his shoulders. He it was to whom the Government in 1757 issued letters of service to raise a Highland corps, and from his close family connections with

Macdonald of Sleat and Moray of Abercairney he soon raised a regiment of 1460 men. He was afterwards a general in the army and colonel of the Scots Greys in 1796. A very striking life-size painting by an unknown artist represents Hugh, 12th Earl of Eglinton, in the uniform of Montgomerie's Highlanders. The tartan, and the dress generally, is a near approximation to that of the Black Watch of the same period. Of the uniform of the latter a hundred years ago one of the best representations in any collection is that in the life-size portrait here of Archibald, Lord Montgomerie, by Angelica Kaufmann. These two fine works, which are fittingly hung side by side, are most valuable to students of the details of military dress. Of the latter painting several copies have been executed for municipal bodies in Ayrshire. There is here an extensive collection of arms and armour, and many interesting mementoes of the celebrated Eglinton tournament. The family tartan of the Montgomeries is preserved in the mountings of some early furniture, and the sett of it is identical with an example in the collection of tartans formed by the late Dr. Skene.

*Fingask Castle.*—The family of Threipland of Fingask was one of the most devoted to the Jacobite cause during the risings of last century; and the collection of relics relating to those involved is unusually extensive and curious. The intimacy of the Threiplands with Prince Charles Edward having been of the closest character, many of the objects were direct gifts, while others were acquired in later times. A French artist, W. Delacour, who executed numerous portraits about the middle of last century, painted one of Sir Stuart Threipland in Highland dress of coat and belted plaid. Failing to realise the true system of wearing the plaid, the effect as depicted by the Frenchman is somewhat unhappy. It has been engraved as frontispiece to *The Threiplands of Fingask* (Chambers, Edinburgh, 1880). Two miniatures on ivory represent the Prince in tartan costume. The sett of tartan is alike in each and the work is a marvel of fine rendering of the detail of a somewhat complicated pattern in small compass. In this collection is preserved the tartan cloak of the Prince. Many surmises were made at various times as to what family the pattern of the tartan had belonged, and only recently the writer was able to ascertain that with one minute difference it agreed with specimens of tartan associated with James Drummond, Duke of Perth, who died while endeavouring to escape to France in 1746.

A considerable portion of the Fingask collection, including the miniatures and cloak referred to, have just been placed on loan in the Museum of Science and Art, Edinburgh.

D. W. STEWART.

The illustration of the Highland chief is from the painting now at Langton House, Berwickshire (the Hon. Mrs. R. Baillie Hamilton's). See *Scottish Antiquary*, pp. 102-3. It has been called the Regent Murray, and attributed to George Jameson, 'the Scottish Vandyck.' Campbell of Islay suggested it might be an Earl of Mar. The dress points to its being of the time of Charles II. There are in existence three copies of the picture, none of which, curiously, have been long hereditary in the families of the present owners. The oldest in appearance is that in the possession of John Alastair Erskine Cuninghame, Esq. of Balgownie (see *Scottish Antiquary*, page 100), believed to have been in the collection of Mr. Beckford of Fonthill, and sold in London about 1819. The third copy—a miniature—belongs to the Earl of Moray, to whose ancestor it was



Photodupl

transmitted anonymously. The Langton picture, which is life size, was formerly at Taymouth.

In magnificence of dress and appointments, as well as in the extraordinary labour bestowed on the rendering of details, the portrait is unique among those in Highland dress.

D. W. STEWART.

492. OLD STIRLING REGISTER (*continued from Vol. vii. p. 78*).—

- Dec. 15. Malcolme thomeson, son of Gawin thomeson and Janet Sword.  
*W.* Thomas Willēson, Malcolme Willeson, Thomas thomeson, cordenar.
- „ „ Jonet Coūsland, daughter of Alexr. Coūsland and Margaret Schort. *W.* Johnne Mwschat, not, Alexr. Patsone, litst, James Schort, mch.
- „ „ Jane Clark, daughter of Thomas Clark and Marion thomson.  
*W.* James thomson, maltm, Jone Kincaid, cutler, Thomas Willesone, cordenar.  
 ‘The parents of yir bairns follwing dwells in S. Ninians prochin, baptezit in absence of yair mister.’
- „ „ Cristane lecky, daughter of Rot. lecky in branyll. and Jonet bunteyne. *W.* Alexr. leckie, apperand of yat ilk, Rot. leckie of Kepdairrot, Waltir Mwreson, maltma.
- „ „ Agnes Maclinn, daughter of Alexr. Maclinn in boqwhen and Cristane M’kie. *W.* Johnne Gourlay in leckie, Jone Crystie in gargunok, Jone thomeson in boqwhen, andro zwng, yair. Craiginfort.
- „ 22. James Craufurde, son of Wm. Craufurd and Bessie Drysdell.  
*W.* Andro Andsone, baxt., henrie Maistertoun, glassinwryt, James Aissone, chapma, Jone Aissone in litill raplot.
- „ „ Duncan ro’sone, son of James rotsone in Badindayt. and Hellein patsone. *W.* Wm. Car, Wm. ro’sone, Duncan rotsone, flescher.
- „ „ Alexr. Gillaspie, son of Rot. Gillaspie and Marione Duncanson.  
*W.* Wm. tailzor., Jone ranald, Jone Duncan, Ormond pett.
- „ „ Issobell buchane, daughter of Johnne buchane in Carse and Elet Wilsonē. *W.* Johnne Wilsonē, James bennet. in Stirling.
- „ „ Dwgal grahame, son of James grahame and Grissil Callender.  
*W.* Alexr. patsone, litster, Jone Andirsone, litst, Rot. Hendsone in Corntoun, Thomas zwng, y.
- „ „ Johnne gawie, son of Johnne gawie and Cathrein Wttein. *W.* Johnne Kincaid, cutler, Jone Kairncors, travellur, Wm. lawsone.
- „ 29. James bruce, son of Johnne bruce of Auchinbowie and Cathrein Knox. *W.* Mwn̄goGrahame of Urchill, Rot. Graham of thornik.
- „ „ Wm. ro’sone, son of Andro rotsone and Cathrein Moresone.  
*W.* Rot. ramsay, not, Andro Scharar, m., Wm. Edmā, baxt for<sup>1</sup>
- Jan. 5. Anna Archebald, daughter of Adame Archebald and Elet Stevinsonē. *W.* Andro buchāan, not, James rotsone, flescher.
- „ 9. Jonet Hendirsone, daughter of John Hendirsone, zwnḡr., and

<sup>1</sup> This contracted word appears occasionally above an entry. After much consideration, I think it stands for ‘fornicators,’ thereby showing the child was illegitimate. Till

- Jonet Zwng. *W.* Alexr. Zwng, baxt., Gilbert Edmā, baxt.,  
 Jone Andersone, baxt., Wm. Gillaspie, maltmā.
- Jan. 16. Robert Hairt, son of Johnne Hairt and Jonet Crystie. *W.*  
 Rot. forester of boqwhen, Malcolme crystie in corntoun,  
 Jone Kemp, yr.
- „ „ Johnne Hendirson, son of George Hendirson and Marione  
 Maclinn. *W.* Alexr. Patson, litst., James Hendirson, baxt.,  
 Jone Hendirson, baxt., zngr.
- „ 26. James cwnyghame, son of James cwnygha and Elet Mwre.  
*W.* James forest, appearand of garden, William Cwnygha of  
 Polmais. Johnne Ewein, Maisson.
- „ 30. Margaret Kincaid, daughter of James Kincaid and Bessie  
 Campbell. *W.* Alexr. Campbell, comendat of Ardchattan,  
 James schort, Alexr. lowrie, Johnne M<sup>s</sup>schell, litst.
- Feb. 2. Elet M<sup>f</sup>adzean and Jonet M<sup>f</sup>adzean, twin children of Johnne  
 M<sup>f</sup>adzean, tailzor, in the prochin of Kincardin. *W.* James  
 Grahame, James Garrw in Corntoun, Patrick Drumond,  
 James Cwnyngame.
- „ 5. Jonet Camrun, daughter of David Camrun and Jonet Kar. *W.*  
 Jone Gourlay in leckie, Jone Millar in levelads, Edward  
 Chalmir.
- „ 9. Johnne Cowl, son of Johnne Cowl and Margaret beny. *W.*  
 Jone Mairschall, litst., Jone richardson, Mailmaker, Duncan  
 Kirkwood, maltma, Jone Cuthbert, skinner.
- for<sup>s</sup>.
- „ „ Barbara Waltston, daughter of William Waltston and Jonet  
 Jarvy. *W.* Johnne Angus, sert. to my lady Mar.
- „ „ Jane forest, daughter of James forrest and Cristane Hyndma.  
*W.* Jone Norwall, Wm. Cwnygham, Thomas Richie.
- for<sup>s</sup>.
- „ 23. Jone M<sup>n</sup>Neill, son of Jone M<sup>n</sup>Neill and — (*sic*) Drysdell. *W.*  
 Jone Mrray, sone to umqll. thomas Mrray, burges of Stiling,  
 Thomas Meson, mchd.
- „ 27. Margaret fargussone, daughter of Jone fargussone and Jonet  
 bwmane. *W.* Rot. forest of boqwhen, Andro Andsone,  
 baxt., Jone Mairschall, litst., Jone Crawford, mchd.
- „ „ Agnes M<sup>d</sup>ickon, daughter of Patrick M<sup>d</sup>ikon and Margaret  
 Crawford. *W.* David Airche, skiner, James Hendson, baxt.,  
 Jame Aislein, cutler.
- Mar. 2. Duncane Norwal, son of George Norwall and Sibilla Patirson.  
*W.* Duncane Patirson, Alex. Patirson, Wm. Gillaspie.

I had a good reason for this conclusion I omitted it. I now give the earlier names with dates where it occurs.

1587. May 25. Isobell Ramsay.  
 „ June 18. James Greg.  
 „ Aug. 27. Johnne Ramsay.  
 1587-8. Jan. 7. George Lawsons.  
 „ Feb. 4. Margaret Cunynham.  
 „ „ 22. Margaret Jameson.  
 „ March 21. Elizabeth Clark.  
 1588. April 28. Eupheme Cunyngame.  
 „ „ „ Patrick Millar.  
 „ Dec. 8. Barbara Huchone.



- Mar. 6. Cathrein Wilson, daughter of Andro Wilson and Cathrein Rutherford. *W.* Waltir Neisch, Johnne Moreson, bax., Thomas leiche.  
 ‘Upone the ix Day of Marche, 1588, I. James Duncansone, Reider at Sterling, entit to ye mistraoun of ye sacramet of baptisme according to my admisionne yto.’
- „ 9. Marione thomesone, daughter of James thomeson and Issobell Ester. *W.* James Thomson, maltma, Thomas Downy, smyt., James Wallace, mcd., Archibauld benny.
- „ „ Elet. Williamsone, daughter of Waltir Williamson and Issobell Hill. *W.* Malcolme Willesone, Thomas Richie under ye castell. Waltir lowrie, messing, Henrie Mayn in carse-miln.
- „ 16. Andro liddell, son of Andro liddell and Jonet rotsone. *W.* Duncan Patirson, Johnne Donaldsone.
- „ „ Elet finlasone, daughter of Rot. finlasone and Hellein car. *W.* Johnne Donaldsone, Jone lockart, Andro Scharar.
- „ „ Johnne Reid, son of Johnne Reid and Issobell lowrie. *W.* Johnne Scot, potter, Jone prestone of Cambus, Thomas reid, flescher, gilbert thomesone, flescher.
- „ 20. Jonet bog, daughter of James bog and Issobell Norwall. *W.* Williame Norwall, George Narne, Johnne Mwschet.

**1589.**

- „ 30. Margaret Narne, daughter of George Narne and Elet Layng *W.* James gawbrayt., burges of Glasgw, Petir Haigy.
- „ „ Johnne Grahame, son of Jone Grahame of Inscherie, and Cristane Grahame. *W.* Adame Archebauld, Mr. Johnne Archebauld.
- „ „ Agnes Schort, daughter of James Schort and Anna Neische. *W.* Alexr. Schort, Waltir Neische, Johnne Willesone.
- Apr. 3. Alexr. levingstone, son of Mr. Henrie levingstone and Agnes Gray. *W.* Alexr. forester, sone to ye laird of garden, James Crichtone, fear of Ruthve, Mr. Richard, wryt.
- „ „ James lowrie, son of Johnne lowrie and cristane gib. *W.* James zwng in Stling, James bichat, yair, James Gilleis in drip.
- „ 6. Jonet bruce, daughter of Antone bruce and Jonet leischman. *W.* Andro logane in leyt., David forester of logy, Thomas bruce of lairbarns scheillis.
- „ „ Johnne Sterling, son of Johnne Sterling and Elet gillaspie. *W.* Adame Archebauld, Mr. Jone Archd., Henrie Mrray.
- „ 16. Michael Allane, son of Archebauld Allane and Marione Scharar. *W.* Johnne Scharar, mchd, Alexr. lowrie, mchd, Ormond blacatur, mchd, Alexr. zwng, baxt.
- „ 20. Duncan Watson, son of Johnne Watson and Marione Gichane. *W.* James Archebauld, baxt., Andro Andirsone, Jone Quhytbill, Gilbert Duncan.
- „ „ Jonet Dewar, daughter of Johnne Dewar and Marione Huchone. *W.* James levenox, messinger, Alexr. Schort, mcht.
- „ „ ‘This bairne, borne in craginot., was baptezit at ye desyr of ye mister of S. Ninians Kirk.’ Jonet Petir, daughter of Jone Petir in craigentot., and Jonet crystesone. *W.* Jone Aissone,

son to James Aisson in Craigenfot, Adame thomeson, yr.,  
Thomas Soirlie, yr.

- Apr. 27. Agnes Ewein, daughter of Johnne Ewein and Hellein cwnygha.  
W. Rot. Cwnyghame of Lacheland, Rot. Donaldson in  
Mossyde, Duncan Gib, maisson, Jone broun, maisson.  
,, ,, Robert coir, son of Wm. coir and Marione Ra. W. Andro  
lowrie, George lapslie, Jone Mwresone, Rob. Colvill.

(*To be continued.*)

493. JANET BARCLAY.—Mr. J. H. Round, in the January number of the *Genealogist*, has criticised my paper (*Scot. Antiq.* vii. p. 82, and *Genealogist*, vol. ix. p. 4) on the paternity of Janet, wife of Sir Thomas Erskine. His paper is too long for production here, and it contains much that is irrelevant. The consideration of it has convinced me of the strength of my position, and has led me to search for fresh matter to corroborate what I have asserted. As regards the use by females of the paternal name, I am assured by the most eminent living Scottish authorities that, save incidentally, and apparently accidentally, women in Scotland retained, in all official documents, their father's name during maidenhood, marriage (one or more), and widowhood (one or more). This was Riddel's view, and it is held as strongly by David Masson, Esq., LL.D., Historiographer-Royal for Scotland, and by 'I. Dickson, Esq., LL.D., Curator of Historical Documents, Register House, Edinburgh. Though a record of the marriage of Christian Monteith, the widow of Sir Edward Keith, to Sir David Barclay, has not yet been found, it may be held as certain that she had a husband named Barclay, and that by him she had a daughter Janet. Janet is persistently, both as wife and widow, styled in official documents Barclay, never Keith. The onus of proving that she used, and was officially designated till her death by a former husband's name, rests with those who accept a story founded on ignorance or carelessness of national customs. Scottish experts will not accept a fancy pedigree disfigured by such manifest incongruities.

The late Mr. Sinclair maintained that sometimes a widow even after her second marriage retained her first husband's name. The instance he gave is unfortunate for his view. Peerage compilers, from Douglas onwards, have stated that Sir Robert Erskine married Christian Keith, *widow* of Sir Edward Keith, and *daughter* of Elyne of Mar. No proof has been produced for this description of her; but Sinclair uses her case in support of his view. This is truly unfortunate for his view. Sir Robert Erskine did marry Christian Keith, who, in a charter dated 1361, printed in the *Chartulary of Cambuskenneth* (p. 255), is styled 'consanguinea' by Janet, Countess of Strathearn. This Countess was a younger sister of Christian, the wife of Sir Edward Keith. Had the charter been granted to her, the word *soror* would undoubtedly have been used, but being granted to her daughter, the niece of the Countess, the word *consanguinea* is appropriate. As the dispensation for Sir Robert's marriage with Christian is in existence, it is to be hoped that it will be examined, as it probably would put an end to further controversy about that marriage at least.

It may be well to show that the myth of Janet's marriage with a Barclay is most improbable. There were in the fourteenth century two distinguished knights, Sir David Barclay, the elder, and Sir David Barclay, the younger,

his son. Janet Barclay was married to Sir Thomas Erskine before 1369 (*Reg. Mag. Sig.*, p. 64). Sir David, the younger, was alive 1371, so he may be put aside. Sir David, the elder (who was probably her father), died in 1351. If she was his widow, she must have remained unmarried for seventeen years, though young in years and a most tempting match in many ways,—that is not very likely. Next, if she was left a widow in 1351, her grandmother, Elyne of Mar, who would then be only fifty-four years old, would boast a *widowed granddaughter*!—that is not very likely. Lastly, if she was only twenty in 1351, she must have been eighty-five when she died in 1416. She must also have been considerably older than her husband, Sir Thomas Erskine,—that is not very likely.

To me it is quite clear how the names Janet *Keith* crept into the pedigree, causing genealogists, especially in England, perplexity, as to why late writers call her Keith, while contemporary and official writers style her Barclay. Peerage compilers, as early as Douglas, were aware that the Erskines had a retour as heirs of the old Mars through Janet, Christian, and Elyne. As Christian was known to be the wife of Sir Edward Keith, they jumped at the conclusion that Janet was the daughter of this marriage. They never seemed to have had a suspicion that she may have married after Sir Edward's death. It is now clear that she must have done so, and the proof positive may yet be discovered amongst the Papal dispensations or elsewhere. If it be objected that this second marriage is a mere conjecture, I reply it is a more reasonable and satisfactory conjecture than any of those which appear in recent peerages to explain the position of Janet Barclay. If conjectures are not to be received, well and good, then let only what is proved be printed, viz. 'that Sir Thomas Erskine married Janet Barclay, who was a daughter of Christian, the eldest daughter of Elyne of Mar, and that through this marriage his son became heir of the Earls of Mar. The name of Janet's father, and the date of his marriage with her mother Christian, have not yet been ascertained.' This would leave the matter open, and would not pledge any writer to statements in themselves improbable, and open at any time to be rudely demolished. It will be something worth living for if the stereotyped 'Peerage' myth of a 'Janet Keith, etc. etc.' should give place to something more in accordance with known facts and national usages.

A. W. CORNELIUS HALLEN.

494. OLD BELLS OF SCOTLAND (vols. i.-ii. comb., 36, 60, 164, iii. 129, iv. 85, 134, vii. 129).—The bell which for about 200 years hung in the belfry of the original Parish Church of Greenock was, about sixty years ago, removed when the church was condemned as unfit for occupancy as a place of public worship, and suspended in the spire of the new West Parish Church, in which it serves as a chime. Its dimensions are 18 inches in length, 12 inches in circumference at the apex, and 4 feet 6 inches at the mouth. It has a sharp, clear sound, but its tongue is now silent, the chime being produced by the back stroke of the hammer attached to the large bell which is rung for public worship. The old bell bears the following inscription: FOR THE CHVRCH OF GRINOK, the date 1677, and the letters R. P. Between these two letters are figures or emblems representing three small bells placed in triangular form \* \* \* apparently the motto, crest, or trade-mark of the maker—and further down the mediæval words—VIVOS VOCO MORTUOS PLANGO FULGURA FRANGO. It has been suggested that the letters R. P. are the initials of *Richard* or

*Robert Purdue*, famous bell-founders in Wiltshire. The word *CHVRCH* employed instead of *KIRK* would seem to indicate that the bell had been cast in England, not in Scotland, as the latter country appears not to have had in it, at that period, any persons capable of casting such a bell. There may not be much in the conjecture, seeing that both *CHVRCH* and *KIRK* have, according to Sir George M'Kenzie and other antiquaries, a common Greek root, *Κύριον οἶκος*, 'the Lord's house.' The old bell which for so long a period served for the *whole town* of Greenock was evidently not the original one, for we find an entry in the Records of the Presbytery of Paisley, in which Greenock was then included, bearing that about the time of the new bell being procured the old one had been *riven*. We are of opinion that it cannot admit of doubt that the church which was erected by John Schaw, the laird of Greenock (called by George Crawford, 'Greenock's ancestor'—by way of distinction from the numerous *Johns* who succeeded), under letter of licence from King James VI.—'for a consideration,' no doubt, as was usual—must have had a bell as ordained by the Book of Discipline. This was, we believe, one of the first, if not the first, Protestant place of worship built in Scotland after the Reformation, and was not, like most of the others in the county and throughout Scotland, *transformed* out of a Roman Catholic church or chapel.

When the New or Middle Parish of Greenock was disjoined from the Old in 1741, public worship was conducted for about twenty years in a building belonging to the community, in which a loft was fitted with pulpit and pews. In 1760 the new church was occupied, but had not originally any spire or steeple. The desirableness of being provided with both steeple, clock, and bell having been agitated, a subscription was raised among the inhabitants to provide the necessary funds, with the aid of a balance which remained of a subscription raised to oppose the Popish claims in which Lord George Gordon fared so disastrously; the Town Council agreeing to make up any deficit. It was not till 1787 that these desiderata were supplied. The clock had *three* copper dials, and on each Dial appeared in large letters the year 1787, the first two figures on the upper corners, the last on the lower. The bell ordered was not to exceed 1000 lbs. weight, and was procured from London, as appears by the following quaint inscription:—

'Ye ringers who would happy be,  
In concord live, and unity.'

W. & F. Mears (late Lester, Pack & Company, London), fecit 1787.'

We say the bell *had* the above inscription, but it is no longer to be read—the bell having been 'broken by the hand of inconsiderate unskilful men,' as was the case with the Glasgow Cathedral bell noticed in *The Scottish Antiquary*, vol. iv. p. 131, and replaced twice over by bells of native manufacture, neither of which gave out the sweet tone of the original, one of the finest in the west of Scotland. It will be noticed that the Glasgow bell bears the date 1790, and the founder's name, *Thomas Mears*, who in all probability was related to one of the partners who cast the Greenock bell.

G. WILLIAMSON.

GREENOCK.

495. ORKNEY FOLK-LORE.—II. *Selkie Folk*.—In the superstitious faith of many nations, the belief has been entertained that certain

of the lower animals could transform themselves into the human shape, and assume the faculties of man. And this belief was strongly cherished by the Norsemen, in common with their cousins of the Teutonic race. Man, in ignorance and pride, raised a huge barrier between the instinct of the lower animals and his own more God-like reason. And the slight attempt on the part of an inferior creature to cross this imaginary barrier was regarded as a proof of human intelligence. The possession of human intelligence by a lower animal could only be accounted for by assuming that such an animal was a human being in disguise. Many wild notions were held as to the origin of animals having this power; but all of them with which I am acquainted, must have originated since the introduction of Christianity. Suffice it to say that nowhere was the mythical doctrine of the metamorphosis of animals more firmly believed in than among the Orkney peasantry.

In Orkney, selkie was the popular name for seal. Seals were popularly divided into two classes; namely, first, the common seal, here called tang fish, which had no power to assume the human form. These, like other inhabitants of the sea, were called fish. To the other class belonged all seals larger in size than the *Phoca vitulina*; such as the great seal, rough seal, Greenland seal, crested seal, and gray seal,—all of which have been seen in Orkney waters. And it was this class of larger seals that were called 'selkie folk,' because they had the power of assuming the human form. The believers in this myth were never at a loss to account for its existence; but the causes assigned for the origin of this amphibious human race, so far as known to me, must have been imagined since the introduction of Christianity. Some say the selkie folk were fallen angels, who, for a more trivial fault than that of those consigned to the infernal regions, were condemned to their present state. Others held that the selkie folk were human beings, who, for some grave misdemeanour were condemned to assume the seal's form, and to live in the sea, and were yet allowed to take human form and shape when on dry land. 'And who kens,' said one of my old gossips, 'but they'll maybe some day get leave to come back tae their auld state?'

It was believed that males among the selkie folk sometimes held secret and illicit intercourse with females of the human race. Sometimes these marine gallants became the paramours of married women. The ballad which I hope later on to give is an instance of such connection. And however ungainly the appearance of these gentlemen when in the sea, on assuming human shape they became in form fair, attractive, and in manner winning; and by their seductive powers the female heart seems to have been easily conquered. And if the selkie gentlemen were attractive in the eyes of earth-born women, the selkie females were no less charming in the estimation of men.

Indeed, to see a bevy of these lovely creatures, their seal skins doffed, disporting themselves on a sea-side rock, was enough to fire with admiration the coldest heart.

Let it be noted that the selkie nymphs always appear in groups; they never sit alone combing their hair like the mermaid; and, unlike her, are not represented as wearing long golden hair. And, unlike the mermaid, the selkie folk were never represented as dwelling in 'Finfolk-a-heem.'

The only home of the selkie folk was some far outlying skerry, or sea-

surrounded rock. Indeed, my old informants regarded the selkie folk as a wholly different race of beings from the Finfolk.

Writers on the subject, trusting to incorrect versions of old stories, have often confounded mermaids and seals together, and have treated the two as identical.

Hibbert in his valuable work on Shetland has fallen into this error, and has been followed by most others whose writings on the subject I have seen. This error is easily accounted for. Most of those writers were unfamiliar with, and had not from childhood lived among the peasantry; had not sat for long winter evenings by the cottage fireside listening to the often tedious and long-winded, but spontaneous flow of old tales, from the lips of men and women who believed in the truth of what they told; and, more essential still, those narrators had not a doubt but that their fireside hearers believed in what they heard.

No Orcadian peasant would lay bare the treasures of his wild lore before the eyes of a stranger. The peasant believed, often correctly, that educated people held his lore in contempt. When they asked questions on old subjects, he suspected their only object was to make him and his stories objects for amusement. In asking for old lore among the Orkney peasantry, I suspect the proverb must be read, 'Seek, and ye shall not find it.'

But to return, the seals when in human shape were generally seen on a dry, but sea-surrounded, rock, where in groups they lay basking in the sunshine, or gambolling about in the sunny atmosphere, with their seal skins lying beside them on the rock. The moment that any disturbance arose, or alarm was given, the whole flock flung their sea garments on, and leaped into the sea.

It was only at certain periods and conditions of the tide in which the seals had power to assume the human shape. But these periods were a subject of dispute among my oral authorities.

Versions of the story I am now to tell were at one time rife in every Orkney island; and some of them have already appeared in print. The man who told me this tale was a native of North Ronaldshay, was well read in English literature, and so familiar with Shakespeare that any six lines of that author you quoted he would tell you from what play your quotation was taken. Though above superstitious belief in, he possessed an inexhaustible store of old-world tales. He often assisted me in clearing up some difficulty in Orkney folk-lore.

The goodman of Wastness was well-to-do, had his farm well stocked, and was a good-looking and well-favoured man. And though many braw lasses in the island had set their caps at him, he was not to be caught. So the young lasses began to treat him with contempt, regarding him as an old young man who was deliberately committing the unpardonable sin of celibacy. He did not trouble his head much about the lasses, and when urged by his friends to take a wife, he said, 'Women were like many another thing in this weary world, only sent for a trial to man; and I have trials enough without being tried by a wife.' 'If that ould fool Adam had not been bewitched by his wife, he might have been a happy man in the yard of Edin to this day.' The old wife of Longer, who heard him make this speech, said to him, 'Take doo heed de sell, doo'll may be de sell bewitched some day.' 'Ay,' quoth he, 'that will be when doo walks dry shod frae the Alters o' Seenie to dae Boar of Papa.'

Well, it happened one day that the goodman of Wastness was down on the ebb (that portion of the shore left dry at low water), when he saw at a little distance a number of selkie folk on a flat rock. Some were lying sunning themselves, while others jumped and played about in great glee. They were all naked, and had skins as white as his own. The rock on which they sported had deep water on its seaward side, and on its shore side a shallow pool. The goodman of Wastness crept unseen till he got to the edge of the shallow pool ; he then rose and dashed through the pool to the rock on its other side. The alarmed selkie folk seized their seal skins, and, in mad haste, jumped into the sea. Quick as they were, the goodman was also quick, and he seized one of the skins belonging to an unfortunate damsel, who in terror of flight neglected to clutch it as she sprang into the water.

The selkie folk swam out a little distance, then turning, set up their heads and gazed at the goodman. He noticed that one of them had not the appearance of seals like the rest. He then took the captured skin under his arm, and made for home, but before he got out of the ebb, he heard a most doleful sound of weeping and lamentation behind him. He turned to see a fair woman following him. It was that one of the selkie folk whose seal skin he had taken. She was a pitiful sight ; sobbing in bitter grief, holding out both hands in eager supplication, while the big tears followed each other down her fair face. And ever and anon she cried out, 'O bonnie man ! if there's onie mercy i' thee human breast, gae back me skin ! I cinno', cinno', cinno' live i' the sea without it. I cinno', cinno', cinno' bide among me ain folk without my ain seal skin. Oh, pity a peur distressed, forlorn lass, gin doo wad ever hope for mercy thee-sel !' The goodman was not too soft-hearted, yet he could not help pitying her in her doleful plight. And with his pity came the softer passion of love. His heart that never loved women before was conquered by the sea-nymph's beauty. So, after a great deal of higgling and plenty of love-making, he wrung from the sea-lass a reluctant consent to live with him as his wife. She chose this as the least of two evils. Without the skin she could not live in the sea, and he absolutely refused to give up the skin.

So the sea-lass went with the goodman and stayed with him for many days, being a thrifty, frugal, and kindly goodwife.

She bore her goodman seven children, four boys and three lasses, and there were not bonnier lasses or statelier boys in all the isle. And though the goodwife of Wastness appeared happy, and was sometimes merry, yet there seemed at times to be a weight on her heart ; and many a long longing look did she fix on the sea. She taught her bairns many a strange song, that nobody on earth ever heard before. Albeit she was a thing of the sea, yet the goodman led a happy life with her.

Now it chanced, one fine day, that the goodman of Wastness and his three eldest sons were off in his boat to the fishing. Then the goodwife sent three of the other children to the ebb to gather limpits and wilks. The youngest lass had to stay at home, for she had a beelan (suppurating) foot. The goodwife then began, under the pretence of house-cleaning, a determined search for her long-lost skin. She searched up, and she search down ; she searched but, and she searched ben ; she searched out, and she searched in, but never a skin could she find, while the sun wore to the west. The youngest lass sat in a stool with her sore foot on a

cringlo (a low straw stool). Says she to her mother, 'Mam, what are doo leukan for?' 'O bairn, deu no tell,' said her mother, 'but I'm leukan for a bonnie skin, tae mak a rivlin (shoe or sandal) that wad ceur thee sare fit.' Says the lass, 'May be I ken whar hid is. Ae day, whin ye war a' oot, an' ded tought I war sleepan i' the bed, he teuk a bonnie skin doon; he gloured at it a peerie minute, dan folded hid and led hid up under dae aisins abeun dae bed.' (Under the aisins—space left by slope of roof over wall-head when not beam-filled.)

When her mother heard this she rushed to the place, and pulled out her long-concealed skin. 'Fareweel, peerie buddo!' (a term of endearment), said she to the child, and ran out. She rushed to the shore, flung on her skin, and plunged into the sea with a wild cry of joy. A male of the selkie folk there met and greeted her with every token of delight. The goodman was rowing home, and saw them both from his boat. His lost wife uncovered her face, and thus she cried to him: 'Goodman o' Wastness, fareweel tae thee! I liked dee weel, doo war geud tae me; bit I lo'e better me man o' the sea!' And that was the last he ever saw or heard of his bonnie wife. Often did he wander on the sea-shore, hoping to meet his lost love, but never more saw he her fair face.

Not only did females of the finfolk sometimes become the temporary wives of men, but males of the watery race frequently formed illicit connection with fair ladies on land. These gentlemen never abode for any length of time on shore. They only came on land to indulge unlawful love. And as when divested of their sea skins they were handsome in form and attractive in manners, they often made havoc among thoughtless girls, and sometimes intruded into the sanctity of married life.

Many wild tales were told of the amorous connection between fair women of earth and those amphibious gentlemen. If a young and fair girl was lost at sea, she was not drowned, but taken captive by selkie folk or finfolk. And in olden times mothers used to sin, that is, to paint the sign of the cross on the breasts of their fair daughters before going by sea to the Lammas Fair. If a beautiful girl grew up to womanhood without the enjoyment of matrimonial bliss, she sometimes indulged in illicit amours with one of the selkie folk. Again, if a married woman found her husband unfaithful to her, she would revenge herself by secret intercourse with a marine lover.

Among many wild tales of the kind, I give one said to have happened in the last bygone century. The name only of our heroine is changed, because her descendants are still among us; and if any of them should read these lines, let them not think that aught offensive is intended. If the lady was their ancestor, she was also a near relative of ancestors of mine.

Ursilla was the daughter of a laird belonging to one of the oldest families in Orkney. She was handsome and pretty, but had a sternness of manner, and that firmness of features which often presents a masculine exterior in females of Norse blood, and often hides, as with a film of ice, a loving heart within.

Ursilla was not one to wait patiently till some one turned up to offer himself as her husband. Indeed, had any one presumed to approach her as a lover, she would have treated him with haughty disdain, regarding his bold presumption as sufficient ground for his rejection. She determined not to be chosen, but to choose for herself. Her choice fell on a young



handsome fellow, who acted as her father's barn-man. But she knew that any disclosure of her passion would mortally offend her old father and bitterly mortify his family pride, and might lead him to disinherit her. So she locked up her love in her own breast; kept watchful eye on the object of her love, and treated him to a full share of the scoldings she daily bestowed on the servants.

When, however, her father died, and her tocher was safe, she disclosed her passion to the young man, and commanded him to marry her—a command which he was too gallant to disobey. Her marriage excited among the gentry great indignation: to think that one of their class should marry a farm-servant! Ursilla treated their contempt with indifference; she made a good housewife, managed her house well, and also, it was said, managed her husband and the farm.

So far I have given what I believe to be a true account of Ursilla, having had it from descendants of her relatives. What follows I believe to be an imaginary tale, invented by gossips, in order to account for a strange phenomenon visibly seen on her descendants: and it is only given to illustrate one of the popular beliefs.

Yes, Ursilla was married, and all went well and happy, so far as outward appearances showed; yet Ursilla was not happy. If disappointed in her husband, she was far too proud to acknowledge it, knowing that the gentry would only say in derision, 'She shaped her own cloth, let her wear her ill-fitting dress.' Whatever the cause might be, there was a terrible want—a want that Ursilla felt bitterly. And she was not the woman to sit down and cry over sorrow; she determined to console herself by having intercourse with one of the selkie folk.

She went at early morning and sat on a rock at high-tide mark, and when it was high tide she shed seven tears in the sea. People said they were the only tears she ever shed. But you know this is what one must do if she wants speech with the selkie folk. Well, as the first glimpse of dawn made the waters gray, she saw a big selkie swimming for the rock. He raised his head, and says he to her, 'What's your will with me, fair lady?' She likely told him what was in her mind; and he told her he would visit her at the seventh stream (spring tide), for that was the time he could come in human form. So, when the time was come, he came; and they met over and over again. And, doubtless, it was not for good that they met so often. Any way, when Ursilla's bairns were born, every one of them had web hands and webbed feet, like the paws of a selkie. And did not that tell a tale? The midwife clipped the webs between every finger, and between every toe of each bairn. 'She showed the shears that she used to my grandmother.' So said the narrator. And many a clipping Ursilla clipped, to keep the fins from growing together again; and the fins not being allowed to grow in their natural way, grew into a horny crust in the palms of the hands and soles of the feet. And this horny substance is seen in many of Ursilla's descendants to this day.

Whatever may be thought of this tale, its last sentence is quite true. The horn still appears in feet and hands of some of the lady's descendants. One, two, or three in a family may show the abnormal horny substance; while brothers and sisters are entirely free from the troublesome horn.

Some ten years ago, while engaging a harvest hand, I said to one of these men, 'Of course, you can do all kinds of harvest work?' 'Oh na, sir,' said he, 'hid's nae use tae tell a lee aboot hid; but I cinno' bind a

sheaf wi' this plaguid horn in me livs' (palms of the hands). Another of the same family told me that when, through the growth of the horn, he was unable to walk or work, he would, with hammer and chisel, cut off large slices of horn from the soles of his feet. This growth is by no means confined to those engaged in manual labour. I have felt it on the hands of one of the same race who followed a profession where manual labour was not required.

This curious phenomenon seems well worthy of careful investigation by the physiologist. Pity it could not be traced to the seal; we might then be in sight of the missing link.

Many wild tales were told of the offspring of such strange parentage who had webbed hands and feet; but the foregoing will serve to illustrate a once popular belief.

W. TRAILL DENNISON.

496. 'BUT AND BEN.'—It is perhaps not generally known that these words, so much associated with Scotland, constitute one of the many links uniting Lowland Scotland and the Netherlands. The great number of words which are common to 'broad Scotch' and to Dutch can be realised by merely glancing at a Dutch dictionary; and I have heard a Leyden professor say that, although he could read without much difficulty the ordinary text of any of the Waverley Novels, he had no difficulty whatever when he came to the Scotch dialogues. 'It isn't Scotch at all,' he would say; 'it is Dutch.'

With this in view, one is not surprised to read that in the course of the Shrovetide (Fastern's E'en) festivities at Dunkerque, where Flemish (*i.e.* Dutch) is still the language of the people, the maskers are invited to *kom beine*, a phrase rendered *entrez chez nous* by the French narrator,<sup>1</sup> but which we in Scotland would translate (if 'translate' be the word) by the familiar 'come ben.' The more correct Dutch form appears to be *kom binnen*, which the dictionary renders 'walk in.' In *binnenland* and its antithesis *buitenland*, the Dutch equivalents of our 'British and foreign,' or 'at home and abroad,' we see the 'but and ben' of Scotland very clearly. Their connection with 'in-by' and 'out-by' is also apparent, and their affinity with 'within' and 'without.' In its sense of 'without' or 'except,' 'but' is still used in Scotland and England; in the Clan Chattan motto, 'Touch not the cat *but* a glove,' and in the everyday proverb, 'It never rains *but* it pours.'

DAVID MACRITCHIE.

EDINBURGH.

497. SHOOLBRED (vol. vi. p. 40).—The following extract from Skene's *Celtic Scotland*, ii. 446, will throw some light on the derivation of the name: 'These scholars seem to have been the lowest order of the ecclesiastical ministry, and to have been clerics who were undergoing a course of training and instruction to fit them for performing the service of the church. . . . We find them under the name of Scolocs in three of the churches belonging to St. Andrews. . . . In 1387 the church lands of Ellon are called the Scoloc lands, and were hereditary in the family of the Scolocs who possessed them. . . . These Scolocs were finally ejected altogether from the lands which they appear to have tilled.'

In the Indexes to the *Inquis. Retor.* we find—

In co. Dumfries, 'Scolilands.' In co. Fife, 'Scollowland' and 'Shulbraids,' which is elsewhere written 'Schuilbraids.'

<sup>1</sup> M. Desrousseaux, *Revue des Traditions Populaires*, Feb. 1893, p. 79.  
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R. Scott Fittis, in his *Ecclesiastical Annals of Perth* (p. 20), shows that the Scolocs had been in possession of the Kirktown of Arbuthnot, and were expelled from them, and that amongst the bondmen of Dunfermline Abbey in the fourteenth century were several who were called 'Scolocs,' and had children. ED.

498. COMMUNION TOKENS.—During the past few years a good deal of interest has been taken in the old Communion tokens used in the various Scotch Churches.

My own exhibit of tokens in the Bishop's Palace of the Glasgow Exhibition attracted a good deal of attention, very many people then, for the first time, having an opportunity of seeing a fairly representative collection.

Thinking this subject may interest others, I herewith send you copies of a few tokens for illustration, which on account of their dates, shape, or connection with some of the older parishes, may be the more acceptable.<sup>1</sup>

Many of the earlier tokens are not dated, having only the initials of the ministers or church, making it difficult, in some cases, to correctly locate them. The earliest dated piece yet met with appears to be one of Carmichael, '1648.'

The metal ticket, or token, may have come into use at the time of the Reformation: there appears to be no authentic information that it was used prior to that period. In the old Kirk Records of some parishes are to be found interesting particulars in connection with the use of the token, notably of Glasgow, St. Andrews, Perth, and Stirling, dating from about 1560 to 1590.

It may perhaps be a surprise to many to learn that the token was used in some of the Scottish *Episcopal* churches, in the northern districts, during the past, and early years of the present, century. Of course they are now out of use; but few Episcopal tokens are now met with, all very similar in character to Monymusk, Old Deer, Forgue, and Methlick. The one of Dundee, 1782, may be almost unique in having a bishop's mitre on obverse. In many churches the token has now given place to the *card*, possibly found more convenient.

If any readers of the *Scottish Antiquary* have specimens of tokens, and will favour me with particulars, I shall be very glad, for I am very desirous of gaining further information, and increasing my collection, particularly of the Episcopal and old parishes.

J. H. PRATT.

GLASGOW.

499. 'VIRGÆ AARONIS.'—(Query, relics?) In Robertson's *Index to Charters* (pp. xi, xii) is a list of charters and goods removed by order of King Edward I. in 1292 from Scotland to Berwick-upon-Tweed. Among the various articles are—

'Duo godeta vitrea.  
Virgæ Aaronis.  
Tria cornua eburnea.'

The last, doubtless 'unicorns' horns,' which were supposed to possess healing powers, and were counted among royal jewels (see *Scot. Antiq.*,

<sup>1</sup> The plate had to be slightly reduced in size; the specimens are therefore not quite so large as the originals.—ED.



or, Northern Notes and Queries.

(M.P.)

vols. i. and ii. comb. p. 92). What were 'virgæ Aaronis'? Had the first word been in the singular we might have conjectured it was a special relic. Hone, in his *Ancient Mysteries* (p. 115), in a list of relics preserved at Hanover, mentions 'two pieces of Aaron's rod.' The rod of Moses is found as a relic (*N. & Q.*, 8th S. iii. p. 169): 'There is preserved in the Chetham Library, Manchester, a holograph letter from Lawrence Vaux, the ejected warden of Manchester Collegiate Church, asking for admission among the Canons Regular at Louvain in 1572. At the foot of the ms. there is scribbled in another contemporary hand the following words:—

' O Vesania' Anglicam, que ho'inem [?] seduxit et abduxit, atque utina' no' cu' da'no et jactura n'ra, qui sacrilegio abstulit sanctas reliquias Capilloru' dn'i, et parte' ex virga Moysis ad longitudine' digiti humani in argento conclusas pulchri, etc.'

Is there any record of the above-mentioned relics—the hairs of our Lord, or a piece of the rod of Moses—having been in possession of the church at Manchester or of any other church in England? Vaux carried away with him to Louvain a quantity of church plate and vestments, a list of which is given in his will (dated May 4, 1573), printed with other documents in the introduction to the edition of his *Catechism*, published in 1885 by the Chetham Society. It is suggested that Vaux may have complained to his brethren of his inability to save the relics in question, and hence this curious note.—T. G. L.' It is just possible that the early 'virgæ Aaronis' do not refer to 'rods of Aaron' or 'pieces of the rod of Aaron,' but to some implement or ornament known by that name. If the words are found in any other mediæval inventories, we should be glad to be informed.

A. W. CORNELIUS HALLEN.

500. THE NISBET FAMILY—M'DOUALL OF LOGAN.—The charter following, in possession of the Right Honourable Lord Sinclair, Nisbet House, Berwickshire, is of extreme interest as the earliest writ known to be in existence relating to the lands in that county, for so many centuries the patrimony of the Nisbets of that ilk. Raechluch continued in possession of the family until the disasters of the Civil War compelled Sir Alexander Nisbet of that ilk (the grandfather of the great herald) to part with the lands. Additional interest attaches to the deed in respect that it is probably the oldest writ extant relating to the ancient family of M'Doualls of Logan, and reveals them as landowners in Berwickshire in the fifteenth century. The seal of Patrick attached to the charter, showing the lion rampant, is in good preservation.

MARCHMONT HERALD.

'Omnibus hanc cartam visuris vel auditoris Patricius Macdowale de Logane Salutem in domino sempiternam Sciatis me concessisse vendidisse titulo vendicionis tradidisse et hac presenti carta mea confirmasse provido viro Philippo de Nesbyt filio Ade de Nesbyt de West Nesbyt omnes terras meas de Reycluch cum pertinenciis jacentes in Lammemor infra vice comitatum Berwici pro quadam certa summa pecunie michi per predictum Philippum in mea magna vrgente necessitate granter pre manibus persoluta. Tenendas et habendas predictas terras cum pertinenciis predicto Philippo heredibus et assignatis suis de domino de Drylton in feodo et hereditate imperpetuum per omnes rectas metas et diusas suas antiquas in viis semitis aquis stagnis riulis boscis planis pratis pascuis et pasturis cum moris marresiis petariis, turbariis aucupacionibus venacionibus et

piscacionibus pomeriis columbariis fabrinis brasinis lapide et calce cum curiis et curiarum exitibus eschaetis heryheldis bludwetiis et marchetis mulierum cum libero introitu et exitu et communi pastura Ac etiam cum omnibus aliis et singulis libertatibus commoditatibus et aysiamentis ac justiiis pertinentiis suis quibuscunque tam non nominatis quam nominatis sub terra quam supra terram prope et procul ad predictas terras spectantibus seu quomodolibet spectare valentibus in futurum adeo libere quiete plenarie integre honorifice bene et in pace sicut ego vel predecessores mei dictas terras cum pertinentiis liberius quietius plenarius integrius honorificentius melius seu pacificentius tenui seu possedi tenuerunt seu possederunt aliquo tempore retroacto ; Reddendo inde annuatim dictus Philippus heredes et assignati sui domino Waltero de Haliburton domino de Drilton heredibus et successoribus suis dimidietatem unius panis cyrothecarum precii duorum denariorum supra solum dictarum terrarum ad festum natiuitatis Sancti Johannis Baptiste nomine albe firme si petatur tantum pro omnibus aliis seruitiis secularibus exacionibus et demandis que de dictis terris cum pertinentiis exigi poterunt quomodolibet vel requiri. Et ego vero dictus Patricius heredes et assignati mei omnes et singulas predictas terras cum pertinentiis predicto Philippo heredibus et assignatis suis in omnibus et per omnia ut predictum est contra omnes mortales warantizabimus acquietabimus et imperpetuum defendemus : In cujus rei testimonium sigillum meum huic presenti carte mee est appensum apud Hadyngtoun primo die mensis Julii anno domini millesimo quadringentesimo quadagesimo secundo hiis testibus Roberto de Ingaldiston balliuo dicti burgi Willielmo Harpar clerico Ricardo Lamb notarius publicis Domino Thoma Dauison capellano et Alexandro clerico cum multis aliis.’ (L. S.)

‘To all who shall see or hear this charter, Patrick Macdowale of Logane, greeting in God everlasting:—Know ye me to have granted, sold, and in virtue of sale conveyed, and by this my present charter, confirmed to a prudent man, Philip of Nesbyt, son of Adam of Nesbyt, of West Nesbyt, all my lands of Reycluch, with the pertinents lying in Lammermor, within the county of Berwick, for a certain sum of money thankfully paid to me beforehand by the hands of the foresaid Philip in my great and urgent necessity: To hold and to have the said lands, with their pertinents, by the said Philip, his heirs and assignees, of the Lord of Drylton in fee and heritage for ever, by all their ancient and righteous meiths and marches in roads, footpaths, waters, ponds, streams, woods, plains, meadows, grazings, and pastures, with muirs, marshes, mosses, turfs, hawking, hunting and fishing, orchards, dove-cots, workshops, brew-houses, stone and limestone, with courts and their issues, herezelds, bludwitiis and marriage tax, with free ish and entry and common pasturage, and also with all and sundry liberties, commodities, and easements, with their proper pertinents whatsoever, as well not named as named, as well under the earth as above the earth, near and far, to the said lands belonging or that may belong in any manner of way in time coming, as freely, quietly, fully, completely, honourably, well, and in peace, as I or my predecessors held or possessed the same most freely, quietly, fully, completely, honourably, well, and in peace at any time past : Giving therefor yearly the said Philip, his heirs and assignees, to Walter of Haliburton, Lord of Drilton (Dirleton), and his heirs and successors, one-half of a pair of gloves of the

value of two pennies, upon the ground of the said lands, at the feast of the Nativity of St. John the Baptist, in name of blench farm, if asked only, for all services, exactions, and demands which might be asked or required out of the said lands, with their pertinents, in any manner of way ; And I, the said Patrick, my heirs and assignees, will warrant, acquit, and perpetually defend in all and by all, as said is, the foresaid lands, with their pertinents, to the foresaid Philip, his heirs and assignees. In witness whereof, my seal is annexed to this my present charter, at Haddington the first day of the month of July in the year of our Lord One thousand four hundred and forty-two, before these witnesses, Robert of Ingaldiston, baillie of the said burgh ; William Harper, cleric ; Richard Lamb, notaries public ; Sir Thomas Davidson, chaplain ; and Alexander, clerk, with many others.' (L. S.)

501. THE ROSS FAMILY (*continued from Vol. vii. p. 127*).—

#### APPENDIX G.

GRAY OF SKIBO AND OVER SKIBO, IN THE PARISH OF CREICH, SUTHERLANDSHIRE (*see* Ross of Pitkerie and Cromarty, *ante*).—The family of Gray of Skibo is stated by Sir Robert Gordon, *History of Sutherland*, to descend from Lord Gray 'of Foulls.' The second son of Lord Gray, having slain the Constable of Dundee, fled to Ross, where he acquired lands *circa* 1456. His descendant, John Gray, in the time of Adam Gordon, fourteenth Earl of Sutherland, 1514-37, settled in Sutherland, entering the service first of Robert Stewart, and then of Andrew Stewart, bishops of Caithness. From Bishop Andrew, John Gray obtained, as a reward for the many services rendered to the bishops, the feu of the lands of Culmaly, Kirkton, Rogart and Cuttle. He afterwards exchanged Culmaly and Rogart with the Earl of Sutherland for Sordell or Swordell, Creich, and the rest of the church lands in that parish. The Earl afterwards named him heritable Constable of the Castle of Skibo, and gave him the feu of the lands of Nether Skibo and others.

In 1529, in a feud between the bishop and — Sutherland, laird of Duffus, the latter was slain at Thurso, by one of the clan Gun, a retainer of Bishop Andrew Stewart. The heritable Constabulary of Skibo Castle, the heritable Bailliary of the bishopric of Caithness, and a feu of lands were offered to the young Laird of Duffus, in compensation for his father's murder, but he refused the offer, and summoned the bishop to compare in Edinburgh. Protected by his many powerful relatives, the bishop paid no attention to the citation.

The young laird then seized on Alexander Gray, Vicar of Far, who was in the bishop's service, and carried him off to Duffus House. On hearing of this, the bishop sent John Gray of Culmaly to Edinburgh to cite the Laird of Duffus and his uncle, the Dean of Caithness, to compare before the Council. On presenting themselves, they were placed in ward, and as the only hope of regaining their liberty, and avoiding severe penalties, they agreed with the bishop to discharge him and his servants of the slaughter of the late Laird of Duffus, without obtaining any compensation, and to set free Alexander Gray.

The above-named Lord Gray 'of Foulls' was Andrew Gray, Lord Gray, only son and heir of Sir Patrick, Master of Gray. He died — February 1513-14, having married, as second wife, Elizabeth, daughter of John

Stewart, Earl of Athole. Their second son appears to have been Andrew, the slayer of the Constable of Dundee; he married — —, and had two sons, Andrew and Alexander, Vicar of Far, who had a son, James, living 1544. Andrew is said to have been twice married, to have had by his first wife, — —, John Gray of Culmaly, by his second wife, — —, Patrick Gray.

Alexander Gray was chaplain of the chaplainry of Kinnald, in the cathedral church of Caithness in 1544, and from 1529-59, Vicar of Far. In 1544 he settled his lands of Auchinlony, in the diocese of Caithness, on John Gray of Culmaly (see *below*) and his male issue, by his then wife, Jonet Mathesoun, sister to the Chancellor of Caithness, with remainder to Patrick, brother of John, and his male issue, whom failing to their cousin, James, etc., etc. (*Orig. Par. Scot.* vol. ii., part 2). In the settlement Sir Alexander Gray does not state his relationship to these three persons. It would seem that Jonet Mathesoun left no issue.

I. John Gray of Culmaly, Kirkton, Rogart, Cuttle, of Nether Skibo, and heritable Constable of the Castle of Skibo, as previously stated, in 1544 exchanged Culmaly and Rogart with John, Earl of Sutherland, for Sordell and Creich, and was thereafter designated 'of Swordell.' He died at Skibo — 1586, and was buried at Dornoch, having married before 1567, as second wife, Elizabeth Barclay of Culerne and Pitcorthy, by whom he had, with Mr. William of Dornoch,

II. Gilbert Gray, second of Skibo and Swordell, Chanter of Caithness 1554-83, when he resigned the office. He was served heir of John, his father, 23rd June 1597, in the lands of Hospittill (*Sutherland Retours*). John, Earl of Sutherland was served heir to his father, 22nd July 1605, when the lands of Skibo Mains were reserved to Gilbert Gray of Swordell (*Retours*). He married, first, Christian, daughter of Robert Munro, fifteenth of Foulis, and had,

3. George. (See *below*, No. III.)

4. Robert, 'of Ospisdale' 1606, 'of Creich' also. He married — —, the eldest daughter of the second marriage of Alexander Gordon of Sidderay, by whom he had,

1. Alexander, married — —, daughter of Alexander Mackenzie of Gairloch.

2. Robert, of Balator (*M.S. M.K. pedigree*).

5. Mr. John, Dean of Caithness, appointed to the Deanery by James VI., 5th January 1608. He married — —, and had, with other children, 'Master' Robert, provost of Dornoch, served heir to his father, the Dean, 13th June 1656 (*Retours Ross et Crom.*).

[1.] Bessie, married — Robert Murray of Pulrossie.

[2.] Jane, married — William Cuthbert of Castle Hill or Drakies.

Gilbert Gray died at Skibo, 3rd October 1624, having married, secondly, Christian, widow of Andrew Munro, tutor of Foulis, and daughter of Mr. William Munro of Cullicudden, and had,

1. Robert.

2. Andrew.

3. Alexander.

4. John.

5. Gilbert.



Another account makes Robert the youngest, and Gilbert the eldest.

III. George Gray, third of Skibo, married, as first wife, Jane, daughter of John Gordon of Embo, by whom he had,

1. Robert. (See *below*, No. IV.)
2. Alexander. (See *post*.)
- [1.] Bessie, future spouse to Hector Douglas, apparent of Muldarg (*Inverness Sasines*, 12th August 1630), liferentrix of Muldarg, 4th March 1670. She married, secondly, Andrew Ross, Provost of Tain. Sasine on disposition by John Gray of Arboll to Bessie Gray, then relic of the Provost, of certain lands in Dornoch, 8th August 1668.
- [2.] Janet, married — John Munro of Leclair.
- [3.] Christian, married — H. Munro.

George Gray died at Skibo, 11th July 1629, having married, secondly, Isabel, daughter of John Dunbar of Moyness (she married, secondly, Kenneth Mackenzie of Kilchrist), and had, with other children, 3 John Gray.

IV. Robert Gray, fourth of Skibo, died 1693. It has been impossible to obtain any information about the family of this Robert, except that he left,

1. Robert. (See *below*, No. V.)
2. Alexander.

V. Robert Gray, fifth of Skibo, heir to Robert Gray of Skibo, his father (*Gen. Retours*, 26th February 1693, Bundle 9, No. 165), of Skibo (*Inv. Sas.* 17th October 1698). He died *circa* 1714, having married Isobell, third daughter of Sir George Munro of Newmore. He disposed and alienated to Robert, Gilbert, Anna, and Lucy, his lawful children by Isobell Munro, 14,500 merks to be divided among them in different proportions, and the town and lands of Migdale, redeemable by his eldest son George. (Disposition dated 31st August 1711, Sasine on it 1st October.) Then he made a disposition of wadsett and fee to George, his eldest son, to Robert and Gilbert, his second and third sons, to Anna and Lucia, his third and fourth daughters, of the town and lands of Nether Skibo as security for their portions of 12,500 merks (Sasine 24th February 1713). He disposed the fee of the said lands of Nether Skibo to the issue male of his sons George, Robert, and Gilbert, whom failing to the heirs-male of Christian Gray, his eldest daughter, wife of John Gordon of Gavitie, that heir-male to bear the name and arms of Gray of Skibo, whom failing to the heirs-male of each daughter in succession, with the same conditions. At Skibo, 14th January 1713. Alexander Gray in Skibo is a witness.

1. George. (See *below*, No. VI.)
2. Robert.
3. Gilbert. He received a bond from his father for 2500 merks on the town and lands of Mekill and Little Swardells, Tulloch, Bellacherrie, Little Creich and Migdaill. Bond written by Mr. George Gray of Creich, 26th May 1707. William Gray in Spainzedale, Robert Gray, son to Robert Gray of Skibo, and Walter Ross in Dornoch, witnesses.

- [1.] Christian, married — John Gordon of Gavitie.
- [2.] Helen.
- [3.] Anna, married Robert Gordon, brother to Sir John Gordon

of Embo. Contract dated at Balchroggan 14th July 1716. She is described as daughter of the deceased Robert Gray of Skibo, and sister of George Gray now of Skibo. By a discharge dated at Dornoch 20th May 1724, Sir George Gordon received from George Gray 2500 merks tocher of Mrs. Anna. (*Register of Deeds, Dalrymple Office*, vol. cxvi. p. 1.)

- [4.] Lucia, married — Robert, son of John Gray of Newmore. His relict, 1742. Sasine 29th June on heritable bond by Robert Gray, Writer, Edinburgh, in favour of Lucia Gray and Issobell and Lucia Gray, children of her and her deceased husband, of an annual rent of £50 out of the lands of Ardinch, in the parish of Creich.

VI. George Gray, sixth of Skibo, married Elizabeth Dalrymple, whose paternity is not stated. (Marriage contract dated at Edinburgh 8th January 1719, Sasine on it 2nd March 1720.) Her husband settles on her a life-rent of 1000 merks 'furth of the lands of Allonsty, Ardullie, Hiltoun, Balblair, etc., in the parish of Dornoch. The contract was written by Robert Dalrymple, Writer in Edinburgh. Among the numerous witnesses were John, Earl of Sutherland, David, Earl of Glasgow, William, Lord of Strathnaver, John, Lord Boyle, Sir Hugh Dalrymple, Lord President, Robert Dundas of Arniston, etc. They had issue.

1. Robert. (See *below*, No. VII.)

2. George.

- [1.] Isabel, co-heir of provision general to her father, 29th November 1739 (*Service in Chancery*).

- [2.] Jean, also co-heir, married — George Sutherland. (*MS. pedigree*.)

VII. Robert Gray, sixth of Skibo, baptized at Dornoch — 1731 (*Parish Register*), served heir-male special to his grandfather, Robert Gray of Skibo in Skibo Castle and Mains, in the office of Constable of the Castle in 'Swardells,' etc. (*Service in Chancery*, registered 24th May 1737.)

To return to (i.) Alexander, second son of George Gray (III.) of Skibo by Jane Gordon of Embo. By a disposition dated at Skibo 15th June 1694, Sasine on it 7th January 1695, George Gray, Writer in Edinburgh, heritable proprietor of the lands of Over Skibo, disposed them to Alexander Gray (brother to Robert Gray of Skibo) and Anna Munro his spouse, and the survivor of them, in conjunct fee, and to their heirs in fee, whom failing to Alexander's heirs-male, etc. Witnesses, Robert Gray of Skibo, James Gray in Pitachgussie, Mr. Robert Gray, Commissary of Sutherland, who died before June 1724, leaving an only son, Hugh, whose wife was Jean Crawford (Sasine), and William Gray, son of the above Master George. Anna Munro, wife of Alexander Gray, was probably of the family of Teaninch. They had

1. John. (See *below*, No. ii.)

- [1.] Jean, in all probability sister to the above John, who acted as attorney for her (Sasine 26th January 1725) in a life-rent right and disposition, granted by John Murray of Pulrossy, in favour of Jean Gray, his spouse, of the town and lands of Fload, parish of Creich.

ii. John Gray, second of Over Skibo, served heir-general to his father,

Alexander Gray of Over Skibo, 20th October 1741 (*Service in Chancery*), having married Katherine, daughter of Duncan Fraser of Achmagairn and widow of Andrew Ross of Pitkerie, by whom he had,

I. Alexander. (See *below*, No. iii.)

[1.] Christian, married — as second wife, Thomas Houston. P.

[2.] Katherine, married, 5th November 1758 (*Dornoch Register*), Hugh Houston, 'soldier in Lord Lovat's Company,' and had with other children a daughter, Anna, who married — Hugh Houston of Creich; their eldest daughter, Katherine, married Charles Munro of Allan, whose son is David Munro, now of Allan.

iii. Alexander Gray, third of Over Skibo, served heir-general to his father 22nd December 1775 (*Service in Chancery*). There is a Sasine dated 8th October 1764, on precept of *Clare Constat* by Alexander Gray in favour of Hugh Munro of Teaninich, nearest heir-male to his great-grandfather, Hugh Munro, of the town and lands of Milntoun of Coulmalachie, otherwise called the Milntoun of Alness. Another Sasine, on Charter under the Great Seal, 6th August 1776, Sasine 20th September, in favour of George Ross of Pitkerie, and also on disposition by him to Alexander Gray of Skibo (*sic*) in fee of the davoch lands of Tarness and Peddiestoun, parts of the barony of Cromarty. He was Depute-Clerk of Session, who died — May 1767, having married — Rebekah Macdonald (*Bible at Dunnikier*), by whom he had

I. Alexander. (See *below*, No. IV.)

[1.] Janet, only daughter, born — 1746, married — 1769, James Townshend Oswald of Dunnikier. P.

iv. Alexander Gray, fourth of Over Skibo, served heir-special to his father in Milntoun of Culmalachie and Over Culmalachie, now called Teaninich, Ross-shire, 1st February 1779 (*Service in Chancery*). There is also a Sasine 18th May, same year, on Precept from Chancery to the same effect (*Inverness Sasines*, vol. xiii. fol. 433). He was head of the firm of Gray & Ogilvy, Army Agents, London, and resided at Springwell Place, Herts. He inherited the estate of Cromarty from his half-uncle, George Ross, and immediately after his death assumed the name of Ross. He married — Mary Susanna, only daughter of Richard Wainhouse, who had taken the name of Emmott, and had by her, who died 1st April 1829 (*Gent's Mag.*),

[1.] Ellen, who married — 1805, her first cousin, Alexander Oswald.

[2.] Caroline, married — Edward Parkins, *d.s.p.*

[3.] Harriet Susanna, married, 13th April 1811, George Green, who died 10th August 1839. Their grandson is the present Walter Green Emmott.

Alexander Gray Ross dying without legitimate male issue, the estate of Cromarty, in virtue of the settlement made by the above-named George Ross, devolved upon Katherine Munro, daughter and heiress of Duncan Munro, third of Culcairn, and second wife of Hugh Rose of Glastullich, she being grandchild of Jean Ross (sister of George), by her husband, Mr. Robert Kirke of Dornoch. There was much litigation before Mrs. Ross entered into possession, the opposer to her claim being an illegitimate son of George Ross.

NOTE.—The Gray family spread rapidly, and obtained much church preferment:—

Sir Thomas Gray was Vicar of Rosmarkie, 1546.

William Gray, minister of Assynt, 1576.

William Gray, treasurer of Caithness, 1577, 1602.

Master James Gray, preacher at Lairge, 1649, and William, his son, at Clyne; he was admitted prior to 21st November 1638, when he was a member of Assembly, continued in 1664 (*Fasti Ecc. Scot.*).

The Grays of Arboll and Newtown, and various other families, derive their origin from Gray of Skibo.

502. SCOTTISH COMMISSIONERS IN LONDON.—The parish register of S. Christopher-le-Stocks, in the city of London, records the burials, in the same year, of two gentlemen who are described as 'Scotch Commissioners.' With regard to one of them, Mr. Patrick Bell, his name is well-known, and appears in the documents of the period. He was buried at the expense of the parish, which was then, I believe, intended as a compliment. The second, 'Eliazer Burthicke,' although described as a Scotch Commissioner, must have been in a different position to Mr. Patrick Bell, inasmuch as his name is not included in the list of those sent from Scotland. Possibly he may have occupied some less important position, and this is borne out by the fact that he did not in his burial receive a like honour to that conferred on Mr. Bell. The entries run:—

'Anno 1642. Patricke Bell, one of the Comrs. of Scotland, 15th Aug. 1642, was buried. Eliazer Burthicke, one of the Comissioners of Scotland the 8th Decem. 1642, was buried.'

DANIEL HIPWELL.

17 HILLDROP CRESCENT, LONDON, N.

503. ARCHIBALD, EARL OF DOUGLAS.—Note respecting Archibald the Grim, third Earl of Douglas, by the Rev. W. M'Gregor, Stirling (inserted in Wood's *Douglas' Peerage* in Free Library, Edinburgh, in manuscript).

J. F.

'The editor of the new edition of the *Peerage of Scotland* seems to have committed a mistake in stating (pp. 425-6.) Archd. third Earl of Douglas, and Lord of Galloway, called the Grim, as being a natural son of the good Sir James Douglas, in place of being the son of William, first Earl of Douglas by Lady Margaret Dunbar, and succeeded James, second Earl of Douglas, in preference to George, Earl of Angus.

'In support of this statement the editor quotes a charter of Robert II. dated 2nd June 1372, confirming a charter of Archd. de Douglas, Lord of Galloway, founding an hospital at Hollywood, for the souls of Robert and Edward Bruce, and also "Domini Charissimae memoriae progenitoris nostri domini Jacobi de Douglas," from thence assuming that the founder was the son of the Good Sir James Douglas. This quotation however is completely fatal to the hypothesis, as progenitor does not imply father, but ancestor, and that not nearer than grandfather, and of course ascertains that Archd. the Grim was not the son of the Good Sir James. What has tended to mislead the editor is a dissertation by Lord Hailes on the same subject, who was probably himself misled by Froissart, who had (*Remarks on History of Scotland*, chap. vi.) mistaken Douglas, Lord of Dalkeith, for the Earl of Douglas.

‘But this error that learned Lord acknowledges in an after publication, which the editor of the *Peerage* had not observed. It is true, and in this it is believed the mistake originated, that Good Sir James had a natural son Archibald, but who never was Lord of Galloway, who was taken prisoner at Halidon Hill, 1333, and also at the battle of Poitiers, 1356, and appears to have been confounded with Archd. the Grim, who, it is said, was also taken prisoner at Poitiers.

‘Now if Archd. the Grim was the son of the Good Sir James, and at Halidon, he must have been born about 1315, have survived his father also seventy years, and been about eighty-six at the time of his death in 1401, which is not at all probable, as it appears from history that, ten years preceding that event, he was always employed in active service.’

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## QUERIES.

CCXXV. SIR WILLIAM WALLACE.—Is the marriage of Sir William Wallace to Marion Braidfoot, heiress of Lamington, and of their daughter and heiress to Sir William Bailie of Hoprig, a myth?

There are many families who believe themselves to be descended through this marriage from Scotland’s renowned hero, to whom the answer to this question is of interest.

In *Lives of the Bailies* (Edinburgh, 1872), it is recounted how Lamington was possessed by the Braidfoots, who, father and son, were killed in a siege of Lamington Tower by the English, and whose daughter was taken prisoner and carried to Lanark Castle, and brought up as a ward of the Crown by Lady Hazelrig, wife of Sir William Hazelrig, the English Governor of Lanark.

‘Hazelrig designed Marion as wife for his son Arthur, but she escaped, and is said to have been married at Lanark Church to the celebrated Sir William Wallace. . . . Of this marriage Crawford, the author of the *History of Renfrewshire*, says there was only one daughter, who became wife of Sir William Bailie, and so brought the lands of Lamington into the family.’

This is hardly a correct quotation, as Crawford does not allude to whom Sir William Wallace married, but says: ‘He left only one daughter, who was married to Sir William Bailie of Hoprig.’ In *The Career of Major Broadfoot*, published 1888, a footnote at p. 2 says: ‘Sir Hugo de Bradfute of Lamington was the head of this branch (which had settled in Galloway and Lanarkshire). His only daughter, Marion, married Sir William Wallace, the Scottish hero—their daughter married “Captain Bailie.”’

On the other hand, the Reverend Charles Rogers, D.D., in *The Book of Wallace*, p. 21, says: ‘According to Henry the Minstrel, he wedded Marion Braidfoot of Lanark, a damsel who is credited with providing him with shelter subsequent to his conflict at Lanark, and to avenge whose death he slew the English Sheriff. The marriage, which is evidently devised by

the Minstrel to follow up the tradition poetically embodied by Wyntoun as to the patriot's rescue by a gentlewoman in the place when pressed by conflict, is by the same hand described as attended with the birth of an heir, and the preservation of the patriot's line in connection with a Lanarkshire estate. Thus, after alleging that his "auctor," John Blair, had described Marion as the patriot's "Rychtwyss wyff," he proceeds :—

"A child was chewyt thir twa luffaris betuene,  
 Quhilk gudly was, a maydyn brycht and schene;  
 So forthyr furth, by avyn tyme off hyr age  
 A Squier Schaw, as that full weyll was seyne  
 This lyflat man hyr gat in mariage."

Footnote to this says, 'Henry's *Wallace*, B. vi. 11, 66, 72.'

'In his next line, the Minstrel proceeds—

"Rycht gudly men come off this lady ying ;"

'And in the edition of Henry's poem, issued in 1594, follow these lines—

"This vthir maid wedded ane Squyar wicht  
 Quhilk was weill knawin as cummin of Baliol's blude,  
 And thair airis be lyne succeded richt  
 To Lammintoun and wther landis gude,  
 Of this mater the richt quha vnderstude,  
 Heirof as now I will na mair proceid ;  
 Of my sentence schortlie to conclude,  
 Of vthir thing my purpois is to reid."

'Not finding these eight lines in the old mss. of the poem, Dr. Jamieson rejects them, but with some hesitation.

'The lines were certainly not in the original poem. Since they give forth a statement as to a second daughter, which is in direct antagonism to the Minstrel's narrative, that of the patriot's marriage there was born one child only.

'Yet, on this interpolation, wholly unsupported as it is, George Chalmers has, in his *Caledonia*, ventured to set forth that Sir William Wallace "left no legitimate issue, but had a natural daughter who married Sir William Baillie of Hoprig, progenitor of the Baillies of Lamington."

'And in his *History of Renfrewshire*, George Crawford proceeds a step further, by ignoring the illegitimacy, and asserting that the patriot left an only daughter who was married to Sir William Baillie of Hoprig. 'The entire narrative is baseless ; the patriot died unmarried. Nor does he seem to have had any illegitimate offspring.'

Perhaps some of your readers may be able to clear up this question.

One would think the Lamington charter-chest must contain something in proof or disproof one way or other. J. F.

CCXXVI. OWNER OF ARMS WANTED.—I should like to know if any of your readers can tell me to what name the following arms be-

long :—‘per pale indented *ar.* and *vert,* 3 demi lions, ramp. *gu.*’  
I do not *know* the crest if there *be* any, as I have only seen this  
quartered with ‘Thomson.’ ‘GREEN AND SILVER.’

CCXXVII. ABBOT OF MELROSE.—In the *Annals of Teviotdale*, by the  
Rev. Jas. Morton, under the head of Melros Abbey, p. 239, I  
find the following :—

‘Some years after this (1510) there is reason to think that  
a nephew of James Beaton, Archbishop of St. Andrews, was  
Abbot. Pitscottie states that the abbacy of Melros, with  
many other benefices, was given to James Beaton who was  
Bishop of Glasgow till 1522, when he removed to St. Andrews.  
This probably means that he had the disposal of them, and Dr.  
Magus in a letter informs Cardinal Wolsey that the abbots of  
Melros and Dunfermline, both brethren and nephews to the  
Archbishop, be slain.’

Can any one give me the name and date of this abbot of  
Melros? HENRY A. RYE.

CCXXVIII. SIR WM. COCKBURN, BART.—Wanted the parentage of Sir  
W. James Cockburn, Bart., ensign in the 26th Regiment in 1780,  
died at Athlone, Ireland, in 1800, a major in the 1st Regiment,  
leaving his Nova Scotia Badge to his brother James in the 60th  
Regiment; another brother George was in the Guards at the  
time. C

CCXXIX. MATTHEW WILLIAM MILLER OF LANARK.—Can any of your  
readers give me information relating to the family of this name  
who lived in Lanark in the early part of this century, and also  
from whom they were descended? The person named above  
became, it is believed, a cabinetmaker and upholsterer in South  
Audley Street, London, and had a brother Robert, who kept a  
private hotel in Jermyn Street, London. Were they descend-  
ants of the Millers of Glenlee, Ayrshire? J.

CCXXX. THOMAS C. LATTO (author of *The Kiss ahint the Door*), is said  
to have been the son of the parish schoolmaster of Kingsbarns,  
co. Fife, and to have been born in 1818. Information is re-  
quested concerning his father (dates of birth, marriage, and  
death, names of wife, children, and descendants), and also  
similar information concerning *his* father. G. L.

CCXXXI. LOWSON, SURNAME OF.—Information is requested about the  
name of Lowson (Louson, Loweson). Is the name restricted in  
its origin to Forfarshire and Eastern Perthshire, or does it occur  
in any other part of Scotland or in England? Any references  
to early occurrences of the name which your readers may chance  
to notice in their reading will be welcomed. G. L.

REPLIES TO QUERIES.

CC1. FAMILY OF BISSET.—In a set of old Court of Session papers I find a State of the Process of proving the tenor Mrs. Mary Robertson lawful daughter to the deceased Eugene Macdonald of Gleneltane against the Officers of State on behalf of His Majesty as come in place of Alexander Robertson, late of Strowan, etc. This document seems to have been printed for an action in 1758. The first witness whose deposition is annexed is Thomas Bisset of Glenelbert. The second is James Bisset, Commissary of Dunkeld, son to Thomas Bisset of Glenelbert. J. M'G.

CCX. (a) FRENCH PRISONERS OF WAR IN SCOTLAND (1803-1814).—A party of French officers and their servants was stationed in Sanquhar (Dumfriesshire) for several years. The last of them left early in 1815. See *History of Sanquhar*, by James Brown, page 269. J. M. H.

(b) Some of these were stationed at Selkirk, and also at Hawick. At the latter place, in the year 1812, upwards of 100 officers, prisoners of war taken in the French ranks, arrived, and remained till 1814. When they came the rules were that they must be in the houses where they were billeted by 8 P.M., and they must not stroll further than a mile from the town. By degrees this rule was relaxed, and the Hawick prisoners met those of Selkirk at the hamlet of Ashkirk, half-way between the two towns. Many of the prisoners were exceptionally neat handed, and employed their time in bone and wood carving. A friend of mine has a beautiful model of an old three-decker man-of-war, with port-holes, guns, spars, rigging, etc., all executed with much neatness. They were also clever at cutting out silhouette portraits, and I have a silhouette of a relative which was done by one of them. They were very fond of thrush-pie, and nearly cleared the districts of that bird, so many did they shoot. The prisoners made many acquaintances in the town, and grew to be much liked by the inhabitants. Some never returned to their native land, and their descendants live in Hawick to this day; while those who did go back to France kept up the friendships they had made, and revisited the place of their exile in more peaceful times. At the period in question the farm of Goldilands, two miles from Hawick, was tenanted by a fine old Scottish gentleman, Mr. James Elliot. He became very intimate with several of the prisoners, and one of them, after his return to France, sent his portrait with 'Hurrah for Goldilands' written underneath. W. E. WILSON.

(c) French Prisoners of War are said to have been located at Peebles, and afterwards at Sanquhar. See *Chambers's History of Peeblesshire*, p. 277.

CCXVII. KILPECK.—According to a local antiquary, Kil, cell of; Pec(k), Pedec. Some think this a corruption of Patrick, but others of



another early saint whose memorial is lost in the mist of traditional past. 'Pedec,' old British saint—we know no more. In Domesday Book the name is spelt 'Chipcite.' This proves nothing, as the half Norman half Anglo-Saxon spelling was, of course, peculiar.

ST. DEVEREUX is really a Norman way of writing 'St. Dubricius,' and has nothing to do with the family of Devereux, Viscount Hereford, of this and Radnor County. Dubricius preceded St. David as Prince and Archbishop of Menevia, comprising Hereford, Monmouth, and South Wales generally. Dubricius was for many years head of a religious house at Hentland, near Ross, and spent much of his time between Madley and Hentland. He was, next perhaps to St. David, the greatest of the Welsh saints. The fifth and early sixth centuries were the times in which he lived.

KENDERCHURCH, I think, is a corruption of Gwent(er) Church, *i.e.* church on the borders of Gwent, a large early British district, *Kentchurch* being named from the same cause. The present dedications of Kilpeck are St. David and St. Mary, who was 'our Lady of the chapel of Kilpeck Castle'; and St. Mary the Virgin also is patron saint of Kenderchurch. E. R. F.

CCXIX. ARMS WANTED.—It is possible that R. P. H. may find some information of value if he applies to Sir Matthew Dodsworth (Smith Dodsworth), Thornton Hall, Bedale. There are many representations of arms at Thornton Hall. J. C. C.

CCXX. MACKAY'S REGIMENT.—It is possible that the Records of the Royal Scots Regiment, raised by Lord Reay during the Thirty Years' War, may have some reference to the Regiment referred to. The First Battalion of the Regiment (Royal Scots), is at York (1892). J. C. C.

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## NOTICES OF BOOKS.

[Several books have been sent to us for review, but in some cases too late for this issue. We have been obliged to defer our literary notices to the July number. We believe that authors will prefer a careful opinion deferred to a hasty notice rushed through the Press.—ED.]

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