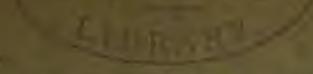


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NORTHERN NOTES & QUERIES

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EDITED BY

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Northern Notes and Queries

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NOTE.—*The Editor does not hold himself responsible for the opinions or statements of Contributors.*

32. FUNERAL OF QUEEN MARY (No. 22).—Some notes on this subject have come to hand:—

1587. '1. Aug. Item the Queene of Scots was most sumptuously buried in the Cathedral Church of Peterburgh the first day of August who was for her deserts beheaded at Fotheringhay about Saint Paules day before. [*In margin.*] The Queen of Scots buried.'—*Registers of St. John's Parish, Peterborough.*

3 Jan. 'Anthony More one of the children of the Queenis Ma^{ties} kitchen w^{ch} followed at the funerall aforesaid of the Q of S was buried the iij day.'—*Ibid.*

'Paid to the ringers on the Daye after the Quen of Scotcs was put to dethe viij^d.'—*Churchwardens' Books, St. Mary Woolchurch Haw, London.*

'At this time (Oct. 1612) the corps of Queene Mary late Queene of Scotland, was translated from Peterborough, unto S Peters Church in Westminster, being thither attended by the Lord Bishop of Coventry & Litchfield. And upon Thursday the 8 of October, the lord Archbishop of Canterbury, the Lord Chancelor, the Lord privy Seale, and the Earle of Worcester and other Noble men, and the Bishop of Rochester, and the Deane of Westminster, mette the corps at Clarken-well, about 6 a clocke in

the evening, and from thence with plentie of Torch-lights, brought the bodie of the saide Qeene unto the chappell royall at Westminster, and on the South side thereof it was there enterred that night, where the King had builded a most royall Tombe for her, where shee now resteth.'—*Stowes Annals, London 1615.*

It was not unusual to bury the corpse and make use of an empty coffin in the funeral solemnities; the custom is common abroad, and we have seen it in use in a Swiss cathedral. When Queen Elizabeth died, her funeral, with empty coffin on a 'hearse,' was solemnised in several of the London churches.

EDITOR.

33. ARMS OF THE SCOTTISH DIOCESES.—Until 1672, none of the Scottish Sees had arms; and therefore the usage, general throughout most of Christendom, of a Bishop impaling (or otherwise marshalling) the arms of his See with his family arms, had no existence in Scotland. In 1672 a statute, framed by the then Lyon King of Arms, Sir Charles Erskine, established the present Lyon Register (see pages 9, 10); and it was in carrying out the provisions of this Act that arms were assigned by Lyon for the first time to the Sees of Scotland. In the beginning of the first volume of the Lyon Register, immediately following the insignia of Charles II. and the Royal family, come the arms of the 'Archbishops, Dukes, Marquesses, Earles, Viscounts, Bishops, and Lords.' A place is reserved for the arms of each spiritual, as well as each temporal lord; and in the arms of the Archbishops and Bishops, the innovation was introduced of a coat being assigned to the See and impaled with the paternal insignia of the Bishop. The intercourse with English prelates, caused by the renewal of the episcopal succession from England, must have familiarised the Scottish Bishops with this usage, which, however, they did not adopt until Lyon's official sanction had been obtained for it. But the arms of all the Sees of Scotland are not to be found in the Lyon Register; and for this reason, that while each prelate has a place assigned him in the pages of the Register, the blason of his arms is only in a limited number of instances filled in. The arms of the Archbishop of St. Andrews are given as azure, a St. Andrew's Cross argent for the See, impaled with argent, a fess azure between two cross crosslets fitchée in chief, and a mullet in base, for Sharp; 'with two crosiers or, suppressed of the field, and crossing each other in the forme of a St. Andrewes Crosse.' Above the shield is a mitre, with the motto 'Ferio sed sano,' but very properly no crest. The arms of Archbishop Sharp are immediately followed by those of Alexander Burnet, Archbishop of Glasgow; but here the dexter side of the shield is left blank from uncertainty about the exact blazon; in the troubled time that followed the gap remained unfilled, and this blank still exists in the record. Turning to the part of the volume appropriated to the Bishops, we have impaled coats for the Bishops of Edinburgh, Galloway, Ross, and Argyle, the arms of these Sees corresponding very nearly with the blasons given by Edmonson in his *Heraldry* and by Bishop Russell in his edition of Keith's *Scottish Bishops*. As in the case of Glasgow, so in that of Dunblane, an unfilled space is left for the coat of the See, the family arms being given. The places where the arms of the remaining Bishops should be are absolute blanks. While therefore Edmonson (and Bishop Russell on his authority) assigns arms to every diocese in Scotland, St. Andrews, Edinburgh, Galloway, Ross, and

Argyle, are really the only Sees which ever had arms sanctioned by competent authority.

In sculptural or pictorial presentations of the arms of Scottish Bishops prior to 1672, we usually find merely the family coat with a mitre above it; but in the case of an Archbishop, the shield is often placed in front of a pastoral staff. Episcopal seals generally present the figure of a Saint or Bishop under a canopy, with or without some other ecclesiastical (but distinctly non-armorial) device or emblem; while a shield in base contains the personal arms of the Bishop. In a few exceptional cases the seal contains an additional coat on a second shield, which, however, can in no instance with any propriety be regarded as the coat of the See. In the seals of Bishops Trail, Kennedy, and Graham, of St. Andrews, the second shield contains the arms of Scotland. The seal of Bishop Pilmore of Moray, who may have had no arms of his own, has in one escutcheon the arms of Scotland, in another, those of the earldom of Moray. Two Bishops of Ross, of unknown surname, have, in each case twice repeated, the arms of the earldom of Ross. Similarly, on the seal of Thomas Fyngask, Bishop of Caithness, who had probably no paternal coat, are shields with the insignia of the two great earldoms in his diocese, Sutherland and Caithness. (This prelate is wrongly called a Murray in Henry Laing's valuable *Catalogue of Scottish Seals*, II. p. 184; cf. *Chartulary of Moray*, p. 368, and *Exchequer Rolls of Scotland*, I. p. 436. Mr. Laing's supposition that he was also Bishop of the Isles originated in a misreading of the legend on his seal, which is

S. THOME . DEI . GRA . EPI . CATHANENSIS . IN . SCOCIA.)

But it was never to the temporal shields alluded to, and generally to the non-armorial elements of the episcopal seals, that Sir Charles Erskine looked for materials for the episcopal coats which he was about to call into existence. From the 13th century onwards a representation of the crucifixion of St. Andrew occurs on the seals of most of the Bishops and Archbishops of St. Andrews; this was armorialised into a St. Andrew's Cross. In the seals of the occupants of the See of Glasgow occur, with like persistency, the figure of St. Kentigern, and the fish with the ring in his mouth, miraculously caught by command of that Saint. It is probable that an armorial adaptation of these elements was intended to fill the blank space in the blason of the arms of Archbishop Burnet; and such we find on the seals of Archbishops Cairncross (1684-7) and Paterson (1687-8), impaled with their paternal arms. The same elements occur in a semi-armorial shape—as far back as the first half of the 16th century—on the common seal of Glasgow, which, it must be remembered, was an episcopal burgh. The recorded coats of Galloway and Ross are heraldic reproductions of the St. Ninian and St. Boniface of the older seals of these Sees. On the other hand, the coat of the See of Argyle (azure, two crosiers saltireways, in chief a mitre or) seems to have been excogitated independently of any such previously existing materials.

The coat ascribed by Edmonson to the See of the Isles (azure, St. Columba in a boat at sea all proper, in chief a blazing star or) though not stamped with Sir Charles Erskine's authority, is a close adaptation of the design on the Seals of two different Bishops of that See, Andrew Knox (1606-22), and Robert Wallace (1661-9). But neither the representation of the Holy Trinity on the Seals of the Bishops of Brechin, nor that of the Virgin and Child on those of the Bishops of Aberdeen, have suggested

the coats which Edmonson is pleased to assign to these two Sees. On the See of Brechin he bestows the three piles of the temporal lordship of Brechin. For the episcopate of Aberdeen he borrows, or travesties, the reverse of the burgh seal of Aberdeen (1430), the subject of which is the miraculous restoration to life, by St. Nicholas, of three murdered children at Myra; only, in perpetuation of what was originally the clerical slip of a copyist, he has transformed the patron Saint of seafaring men into St. Michael.

G. B.

Since writing the above remarks my attention has been directed to an excellent letter on the same subject by a high authority, the Rev. J. Woodward, in the *Scottish Guardian* of Feb. 11, 1881.

34. THE OLD BELLS OF STIRLING.—Little has been written about the old bells of Scotland, but the subject is not without its attractions, and has already begun to excite some interest in the public mind. We therefore propose to give a brief account of the old bells of Stirling.

The oldest bears an inscription from the Angelic Salutation, 'Ave Maria gratia plena [*sic*] dominus tecum benedicta tu immulieribus [for *inter mulieres*] et benedictu' [*sic*], the word 'et' being contracted. There is no date. A mark like a flower is to be seen. As far as can be judged from the style of the letters, the bell dates from the fourteenth century. In the Minutes of the Town Council, Oct. 7, 1702, it is styled the 'old little Kirk bell.' It measures 30 inches in depth, 30 inches in diameter at the mouth, and 54 inches round the upper part.

A tradition concerning it is that it was brought from Cambuskenneth Abbey; another tradition is that a bell (perhaps another) was lost in the river as it was being brought over.

The bell which we have described is now hung in the tower of the High Kirk, Stirling, but is not in harmony with the others, which are of later date. The largest of these, however, has been recast three times and its age cannot now be stated.

J. MURE SMITH.

[We hope some of our subscribers will continue the subject. A note on the old bells of Dunblane would be very acceptable.—ED.]

35. RICHARD BELL'S 'HISTORY OF THE BORDERS.'—A considerable portion of this MS. (the only formal collection of materials for a History of the Western Marches) has been reprinted in the 'Essay on the Ancient State of the Borders' prefixed to Burn and Nicolson's *Westmorland and Cumberland*,—a book which is now rare, besides being, in many things, quite antediluvian in its methods and its conclusions. The MS. was at that time the property of Mr. Joseph Nicolson, and is now in the Cathedral Library of Carlisle. A full list of its contents is given at pp. 123, 124 of the 2d Report of the Historical MSS. Commission. From this it appears that there is much of interest in it that has not been reprinted. May I suggest the great desirability of an annotated edition of this book, with which might conveniently be combined a reprint of the volume in Lord Muncaster's possession, described at pp. 229-273 of Part IV. of the Appendix to the 10th Report of the Commission. These would together give a fairly complete idea of the history of the Cumbrian Border up to 1607. I do not think the Commission has yet made any examination of Sir Wilfred Lawson's MSS., which should contain the most valuable original documents

on the history of both the Border Commissions and the general history, social and religious, of their possessor's native county, in all whose affairs his ancestors and namesakes have taken a prominent and distinguished part. If these could be examined and calendared they would, besides, be a most important aid to the compiler of the sadly needed new 'History of Cumberland.' It is not, however, this matter that I wish to accentuate at present; but only to press for complete editions of Bell's and Pennington's MSS., extracts from which have already been published, and prove their great importance and interest.

Q. V.

36. SCOTTISH TRADE WITH FLANDERS (see Notes 18, 26).—Having given the titles of works most valuable as containing information, it now remains to continue the subject into the fifteenth century. Perhaps the most valuable work for the student to study is the 'Ledger of Andrew Halyburton, 1492-1503,' published by authority of the Lords of Her Majesty's Treasury, 1867, and edited by Professor Cosmo Innes. The Preface of this work (111 pp.) is full of information, and the general reader, dry as he might find the Ledger, will be charmed as well as instructed by the Preface. It may be well to state that this and other works published by the Treasury are to be found in our Public Libraries, and in those of several of our learned Societies, though, to our shame be it spoken, the leaves in several instances are still uncut. Andrew Halyburton was a Scotsman living abroad, chiefly at Middelburg, receiving wool from Scotland on sale, and sending back such commodities as were required by his customers. The Ledger is a full account of these transactions. It will be evident that such a work throws a full light on the nature of our trade with Flanders. Names of men and of their homes are given, together with the quantity, quality, and price of the goods imported and exported. But while we profit by the information contained in the Ledger, other sources of information must not be overlooked. Besides the Exchequer Rolls already mentioned, much may be gathered from the 'Compota Thesaurariorum regum Scotorum' (commencing 1473), especially as to each volume is prefixed a Preface written at much length and in a delightful style. Each volume possessed a full Index, but the student would be wise to go through every page of the Accounts with care, and if he is also at the further trouble to make notes, he will be astonished at the number of transactions in which Flemings were concerned. With so many works to refer to, it is as unnecessary to particularise names as it is impossible to compress into these Notes the history of Trade with Flanders when once the advantages of it were recognised by our countrymen. In the sixteenth century the nature of our business connection with our old allies underwent a change. Instead of importing Flemish goods, we received Flemish workmen, to whom we owe the existence of manufactories at home for articles which before were imported. The history of the origin and growth of Flemish work in Scotland forms a separate chapter in the Domestic History of Scotland.

EDITOR.

'On y lit (dans *L'Histoire Genealogique de la Maison de Bethune*, Paris, 1639, p. 382) que Jaques, de Bethune (Flamand) dit Jacotin, se retira dans le royaume d'Escoce, où il donna commencement a la branche des seigneurs de *Balfour*.'—*Les Ecossais en France*, par Francisque Michel.

'Jacques Lynnies hes lattin his schip callit the Mary commonly to

fraucht to the nicht bouris of the toune for thair guidis to be furit in Flanders, for the fraucht of xv. vj greit, the serpleth of the woll & skyn & clayth efferand thairto . . .’—*Extract from the Records of the Burgh of Edinburgh*, p. 60, annis 1532-33.

‘In presence of the provest baillies & counsall Leonard Cornelius obliesses him to pass with his schip to the Port of Myddilburgh at this voyage and lose (*i.e.* loose) the guddis at the samyn port.’—*Ibid.* pp. 105-6, anno 1541.

(Other Acts relating to this subject will be found in this volume, pp. 21, 57, 61, 66, 96, 108, 125, 152.)

‘Complaint by the Provost and Bailies of Edinburgh, and by Archibald Stewart, Deacon of the Weavers there, against Cornelius Draggie, a Dutchman, pretending to exercise his craft of weaving by licence from the King.’—*Register of Privy Council*, vi. 306 (c. 1600).

‘There are three places, all contiguous to each other, of the name of Flemington, concerning which there is a tradition or conjecture that a colony of Flemish merchants had established themselves here, and imparted their name to their new settlement. As it is well known that the woolmarts of these enterprising people went by the name of Redhalls, the existence of a place of that name in the immediate neighbourhood is corroborative of the tradition. One of these Redhalls likewise stood at the bottom of the street called Woolmarket in Berwick.’—*From the New Statistical Account of Scotland*, Parish of Ayton, Berwickshire.

‘In 1619 the Edinburgh magistrates entered into a contract with William Dickson of Delft, to bring over four Dutch weavers to instruct poor boys and girls in the making of woollen stuffs, “Grograms, Seys and Bays (baize).” It was for this purpose that this dormer-windowed building (Paul’s Wark, in Leith Wynd, Edinburgh) was reconstructed. It was decorated with the Edinburgh City arms, and over the principal door was inscribed

GOD · BLIS · THIS · WARK · 1619.’

From Dunlops’ *Book of Old Edinburgh*, p. 52.

J. W. B.

37. LAWRENCE FLETCHER, ‘INGLISHE PLAYER.’—*To the Editor of Northern Notes and Queries.*—SIR,—Lawrence Fletcher, whose name goes with Shakespeare’s, and is first in the licence under Privy Seal for the Globe Playhouse and elsewhere, May 17, 1603, must be, I should think, as interesting to your readers in Scotland as to us in Southwark, and therefore I beg to offer for your acceptance a paper concerning him for your *Notes and Queries*.

The first mention of him that I know of is from the North. The State Papers, Scotland, March 22, 1595, in a letter, George Nicholson to Bowes, shows him as in some favour with the King, James vi. The letter relates how ‘the King heard that Fletcher the player was hanged, and told Nicholson and Roger Aston so in merry words, not believing it, saying very pleasantly that if it were true he would hang them also.’

After that, in 1599, the King having authorised Fletcher and his fellows, the Inglish Players, to play, brings out much more strongly this regard of the King’s. This is the more remarkable, when we consider the strong

feeling of the Scotch people against stage-plays. Let me give this remarkable episode in the words of the State Paper of Scotland, vol. xv. No. 64 :—

‘The 4 Sessions of this Towne’ (Edinburgh), ‘without touche by name of o’ Inglishe Players, Fletcher Merton and company, not knowing of the kings ordinance authorizing them to play, moved the ministers to preach against profane games, sports, and plays, and to warn their flocks to have recourse rather by prayers and fastings to avert God’s displeasure.

‘We, James and our Council, blame the fourth sessions for countermanding our order on behalf of the comedians to play in the said Borough.’

The Ministers were called before the King and threatened, and ordered to countermand their said doings. This the Ministers would not do, but they would be silent and not warn further their flocks against the Comedies.

The King was angry that they had not given any account of, and had not acquainted him, why they were so moved against his warrant.

‘Our will is that the Comedians shall have liberty to play, and that within 3 hours the sessions convene a meeting at the market cross of Edinburgh, and there by special act annul this charge against the Comedians, and give directions to Ministers that they, after sermon next Sunday, admonish their flocks to give especial reverence to us, our ordinance and directions, and pay attention to our warrants, and not to censure any of their flocks who repair to the Comedians, and in this we have no leaning toward profanity or offence or slander. Given at Holyrood House, 8 November 1599.’

This was indorsed, ‘King’s Proclamation for Plays.’

Being so much in favour of the King, now (1603) James the First of England, probably accounts for the name of Lawrence Fletcher standing first in this list of the Globe licensees, indorsed the Players Privilege of 17th May 1603 :—

‘Lawrence Fletcher, William Shakespeare, Richard Burbage, Augustine Phillippes, John Henniges, Henry Condell, William Sly, Robert Armin, Richard Cowlye and the rest of their associates freely to use and exercise the arte and facultie of playing comedies, tragedies, histories, enterludes etc. etc., within their house called the Globe, in the County of Surrey, or other convenient places.’*

The same men, in somewhat different order, have each their four and a half yards of red cloth, and appear in the procession of the Royal entry of the King into London, 15th March 1603.

The name of Lawrence Fletcher appears in the Token-books; † in 1605 and 1606 in Hunt’s Rents between the Globe and the Rose playhouses; in 1607 in Brand’s Rents, afterwards Globe Alley, and close to the Globe itself. This is the last entry of the kind, as his death occurs shortly after,

* *Illustrations*, J. O. Halliwell, 1st edition, p. 83.

† These are annual books of leaves coarsely put together, in which the wardens inserted lists of streets, alleys, etc., of houses, and of occupants over the age of sixteen. To each name was placed the number of tokens taken by his household, which were to be delivered up by each communicant at the Sacramental table, at St. Saviour’s Church, with usually a contribution of 2d. or 3d. for the poor. [*Query*, for bread.—Ed.] These books range from say 1578 to 1640, but so many having disappeared, it is not possible to be exact.

entered in the Registers of St. Saviour's parish thus, 'Lawrence Fletcher, a man, in the church, September 12, 1608;' and in another book, 'Lawrence Fletcher, a player, the King's servant, buried in the church with an afternoon knell of the great bell, xx^s,' implying that he was a man of respectable position, and that he was a parishioner of St. Saviour's.

I may add by way of notes additional that the George Nicholson was English political agent in Edinburgh;

That it was reported about that these English players were sent by England to sow dissensions between the King and the Kirk;

That the Comedians had sent their drums and trumpets about the town to advertise their entertainments.

The clergy urged before the King that these Comedians had in their plays slighted the Royal person, and that no man of honour in England would give such fellows so much of their countenance; and further, it was even possible that Shakespeare himself was one of the Fletcher company. But see Spotswoode's *History*.

WILLIAM RENDLE.

TREVERBYN, FOREST HILL, S.E.

38. BURNS AS A SURNAME.—In the Burgh Court Book of Dumfries, under date 3d October 1520, one 'Will Burns' was created a burgess of the burgh. Considerably upwards of a century later the Town Council of Dumfries were concerned about a member of the sept in a very different relation. The following is extracted from the Council's Minute of the 14th November 1664:—

'The Counsell being informit that Janet Burnes commonly reputed a Witche, and who hath been banished oute of severall other Burghs, and particularly oute of *this* Burgh in the moneth of August last, for cheating the people upon a pretence of knowledge of alle thingis done by thaim in tymes past, or that may fall oute in tyme coming. With Certificatione that shee is to be scurgit, if ever shee be seene within this Burgh thairestir. And being so informyed that shee was seene within the Toun on Saturday they have ordained that intimatione be made by tuck of Drum that none of the inhabitants resett or give meit and drinke unto the said Janet Burnes under the pane of £20 Scots *toties quoties*. And also ordains that if evir shee can be apprehendit within the Burgh that shee be scourgit throw and also banished (from) the Toun by the hand of the Hangman.'

CHARLES ROGERS.

EDINBURGH.

39. HAY OF ERROL.—Admiral Sir John Dalrymple Hay has kindly permitted us to print the following account of the origin of the family of Hay, the result of much close research on his part:—

Two stories are related of the origin of this family. One states that the Scottish army, under Kenneth III., having been defeated by the Danes at Luncarty in 980, was rallied by a countryman named Hay and his two sons, who were ennobled in consequence, and received a grant of land at Errol, in the Carse of Gowrie, near the scene of their success.*

The other represents the family as derived from a knight who accompanied William the Conqueror to Hastings in 1066, and received grants of land for his services in England, and that the descendant of this Norman

* See Debrett.

knight eventually emigrated to Scotland in 1154, and received a grant of land from William the Lion in 1166.*

In proof of the first story there has hitherto been available, (1) the belief of the family in the legend; (2) the existence of the Falconstone, formerly the landmark of the estate of Errol, and still the parish boundary of St. Madoc's, with the universal local belief that it was erected to mark the battle with the Danes in 980; (3) the preservation at Slains Castle of the stone on which Hay is said to have rested after the battle, to receive the thanks of his king and countrymen; (4) the *Tabill at Slains*, composed in 1346 by Sir David Hay of Errol, who was killed at Nevill's Cross in that year, and which derives his family from the ancestors '*qui deviciit Danaos*' in 980. The proof of the second story has hitherto been more meagre. The name of Haie undoubtedly appears in Domesday book, but whence derived is not related. In fact the first story is history, the second is conjecture.

The calendar of documents recently published relating to England, Scotland, and Ireland, separately affords a proof that William de la Haya, who was appointed in 1154 Pincernis Domini, by Malcolm the Maiden, and who died in 1170, was William de la Haya of Errol in Scotland, owner of land in Suffolk and in Hereford as William de Scocias, and Keeper of Caerlion Castle as Warden of the Marches of South Wales.†

Perhaps the most notorious of the evil deeds of King John was his persecution of William de Braos, and his starvation of his wife, his son William, and his son's wife, and their two children in the dungeon of Windsor Castle in 1210.

William de la Haya Pincernis Domini had two sons, William who succeeded him in Errol in 1170, Robert who succeeded him in his land in the Lothians, and a daughter, Matilda, married to William de Braos. William de la Haya appears to have had his office of Pincernis Domini conferred on his nephew Ranulph de Soulis, and his Welsh and Hereford estates and duties conveyed to his son-in-law William de Braos. Matilda de Braos must have been born about 1150, and married about 1168. In 1170 Thomas á Becket was murdered, and in 1171 Caerlion Castle was besieged by the Welsh and relieved by Henry II., then on his way for the conquest of Ireland; he defeated the Welsh and carried on with him to assist him in his Irish campaign William de Braos, Warden of the South Wales march, and Hugh de Lacy, Warden of the North Wales march. To both large grants were given in Ireland. William de Braos and Hugo de Lacy both were in high favour with Richard I., and one of the last acts of that sovereign seems to have been to recommend Giles de Braos for the See of Hereford in 1199-1200. King John, however, was no friend to William de Braos, or to the knights who had befriended King Richard. Constant prosecutions are noted in the State Papers of England, Scotland, and Ireland. Fines are imposed on him, and he is finally outlawed, and dies in France. His wife, Matilda Hay, daughter of William de Scocias, is also constantly mentioned, and the king excuses himself in a justification which he publishes for his persecution of the family, by saying, like a pettifogging attorney, that William de Braos is not worth powder and shot, and that he must make his wife pay for her husband's default. The king takes possession of Matilda Hay's castles of Hay, Brecon, and Radnor in security for her husband William de Braos's debt.

* See *Douglas Baronage*.

† Pipe Roll.

Now these lands are the same lands as are shown in Domesday Book to have been granted to William de Scoties by William the Conqueror. We therefore have proof that William de Scoties was the father of Matilda Hay, Countess de Braos, that he was Pincernis Domini to Malcolm the Maiden and William the Lion, and that he left Errol to his eldest son, who was always known as William de la Haya, and that he left his new grant of land in the Lothians to his second son Robert.

If further proof were needed, it is to be found in the fact that there is no record of a time in which the shield argent, with the three shields gules with the yoke has not been the armorial bearings of the family. The motto, 'Serva jugum,' the falcon crest, the mistletoe badge, all relate to the brave deed performed by Hay at Luncarty, and are strong corroborative evidence of the truth of the story of the defeat of the Danes.

It seems clear that William de la Haya or William de Scocie, Scotch William as we should say, would not have given William the Lion's grant of lands in the Lothians to his second son Robert if his eldest son had not already been amply provided for, nor would he have given his office of cupbearer to his nephew, nor his wardenship and Welsh estates to his daughter, if his eldest son had required the offices to maintain his rank. We find that his eldest son, who succeeded him in Errol in 1170, was of sufficient importance to be a hostage for William the Lion in 1174, and that he or his father signed the deed which conveyed Lochmaben Castle and Annandale to Robert Brus in 1166. Errol, therefore, must have descended in the right line from the date of Kenneth's grant in 980, and the knight who fought at Hastings for the Conqueror was William de Scocie, or Scotch William, whom he endowed as recorded in Domesday Book.

Thanks are due to the Countess of Errol for the *Tabill*, and to the *Book of Buchan*, charmingly written by the late Rev. Dr. John B. Pratt of Cruden. The various Domesday Books, Walter de Coventry, William de Norburgo, Capgrave, *Chronica Majora* of Matthew Paris, Hector Boece, Calendar of Documents relating to Scotland, Calendar of Documents, Irish Series, have been carefully examined, and each of these confirm in some particular the view here adopted. It must be remembered that the monastic records, and especially the records of the Hays of Errol kept at the Abbey of Cupar, were accessible to Sir David Hay in 1346, and to Hector Boece in 1500. These records, and others equally valuable, are the foundation of the *Tabill at Stains* and of Hector Boece's history. They perished at the Reformation, but the fact that two such independent witnesses testify to a fact of family history, at an interval of 150 years, when it is almost certain Hector Boece had never seen the *Tabill*, makes it valuable historical evidence.

It is proposed to give a short sketch of the political situation in the British Islands at the time of the battle of Luncarty, and then to trace the family of Hay from that date to the time at which their historical record is as full and complete as that of any other family.

In the year 974 King Edgar proceeded to Chester.* He there met by appointment eight kings of the British Isles, who, under the fear of a Danish invasion, were prepared to unite for defence of the common weal under a prince so wise, so brave, and so renowned as King Edgar. Kenneth III., King of Scotland; Malcolm, King of Cumbria; Macon, King of Man and the Isles; Dufual, King of Demetra; Sufirth and

* Matthew Paris's *Chronica Majora*.

Howel, Kings of Wales; James, King of Galloway; and Luhel, King of Westmari; these formed a Naval League for the defence of these islands against the Danes. It is related that after the treaty of alliance was signed, the eight kings, so enthusiastic were they, manned a barge and rowed King Edgar off to his ship in the Dee. In the following year King Edgar had assembled, with the assistance of his colleagues, a fleet of 3600 vessels. These were thus stationed, 1000 on the east coast, 1200 on the west coast, and 1200 in the North Sea.

King Edgar having thus provided for the national defence, busied himself with internal reforms. We are indebted to him for a new coinage and the recall of the old. Towards the end of 975 Kenneth visited him. He was received cordially, and King Edgar, anxious to provide for the defence of the island against the common enemy, made over the Lothians to the Scotch king. At the end of the year this able and patriotic sovereign died in his 32d year, universally regretted, not only in his own country and by his allies, but throughout Europe. A terrible earthquake which occurred at the time was supposed to express the loss which the world had sustained by his death. He was buried at Glastonbury, and succeeded by his eldest son, Edward, who was then only fifteen. His step-mother, Elfrida, caused Edward to be murdered while he was hunting near Corfe Castle in 978 when he was only eighteen years of age, and Elfrida's son Ethelred, then ten years old, became King of England.

Peace at any price became the order of the day. Instead of a fleet Danegelt was paid in A.D. 978, £8000; A.D. 979, £16,000; A.D. 980, £40,000.

Thus, during a most critical period, the English government was in the hands of minors or their weak advisers. The personal influence of the sovereign was absent, and the Danes prepared at once for the invasion.

Kenneth, on whom the first brunt of the storm was to burst, was not wanting in the crisis. He assembled his army in the central position of Stirling to prepare for resistance, but he no longer had the loyal support of Edgar to rely upon.

The Danes, commanded by Sweyn and Haco, landed near Montrose. They laid siege to that town, and at the end of four days summoned the place. They offered, if the town were yielded, to spare the lives and property of the townsmen.

The inhabitants, unfortunately, believed them, and every person was slaughtered, and the town razed.

The Danes then laid siege to Perth; meantime Kenneth advanced from Stirling, and took up a position at Luncarty, where he might hope to cut off the Danish communications with their ships. He thus caused the Danes to raise the siege of Perth and advance to give him battle.

The Scotch army was stationed on level ground on the right bank of the Tay, with its left on the river and its right towards the rising ground beyond the haugh which borders the river. Its right was commanded by Malcolm Duff, Prince of Cumbria, its left by Duncan, Lord of Athole, and the centre by the king in person. The Danes, advancing from the south, occupied the high ground overlooking the Scotch army. Kenneth addressed his troops, and promised a large reward to each man who brought him the head of a Dane. The Danes, being in a strong position, the king desired them to be attacked by volleys of arrows.

This galling fire dislodged them, and they charged down on the right

flank of the Scotch army. At first the Scotch were victorious, but, elated by their success, and tempted by the king's promised reward, they broke and scattered over the field, decapitating their dead and wounded enemies. The Danes rallied and renewed the fight, and the Scotch army was soon in flight towards the westward, pursued by the victorious Danes. As the flying Scotch and following Danes, in great disorder, were rushing in a mass of disbanded fugitives and disorderly pursuers, both breathless and uncontrollable, they came upon a narrow pass between a high wall and a deep ditch, through which they were streaming in confusion. At the further end stood a stout yeoman named Hay, and his two sons, who were dismayed at the defeat of their countrymen and determined to do what they could to avert the national disgrace. In the narrow pass, and armed only with the implements of husbandry, they opposed the foremost fugitives. They attacked both friend and foe, till the narrow pass was choked with the dead and dying. The Danes, checked by their action, and the Scotch, inspired by their courage, halted. Both believed that a fresh Scotch army had come to join in the fray. The king meantime had rallied some of the centre on the field of Luncarty, and the Danes, thus disordered and placed between two victorious bodies, were completely defeated. They fled to their ships at Dundee, leaving all their plunder, and embarked with the loss of three-fourths of the numbers which had landed a month before at Montrose.

Thence they proceeded south, and after ravaging the Isle of Thanet and the south coast, attacked Chester in 931.

The old chronicler thus relates Hay's action *—

' With ane loud voice he cryit mony fy.
Cheis you (he said) sen force it is sic thing.
With new power, he's comit to oure King,
Now cowardlie he is with them to be slane,
No man fallis now for to turn agane,
And victorie till haf of your foe.'

and further says—

' Hay with his yoke full many Danes he slew.'

King Kenneth at once recognised the courage and conduct of Hay. The Scotch army presented him with the baggage, arms, stores, and plunder of the discomfited Danes.

At Perth he was publicly thanked, and King Kenneth at Scone knighted him, and ennobled his family. The Carse of Gowrie, then and now some of the most fertile land in Scotland, was that over which the Danish army had fled. Of this a large grant was made to Hay in reward for the great service he had rendered to his country.

In the record of the house of Gournay we read that—'The Saxum Falconis or Hawkstone, at St. Madoc's, Perthshire, which stands on the marches of what is known to have been the ancient possessions of the Hays of Erroll, and still bounds the parish of St. Madoc, is referred to by Boece as existing in his day (A.D. 1500), and as having been set up immediately after the defeat of the Danes in the battle of Luncarty.

'This victory is ascribed, according to a well-known tradition still commemorated in the armorial bearings of the Hays, to the timely interference of a Scottish peasant and his two sons.'

* Turnbull's *Hector Boece*, vol. ii. p. 545.

Says Boece—

'Sone efter ane counsal was set at Scone in the whilk Hay and his sonniss war maid nobil and dotad for thair singular virtew, provin in this feild, with sindry landis till sustene thair estait. It is said that he askit fra the King certane landis lyant betwixt Tay and Aroll, and gat as mekil thairof, as ane falcon flew af ane mannis hand or she lightit. The falcon flew to ane toun four miles frae Dundee, callit Rope, and lightit on ane stane, and sa he gat all the lands betwixt Tay and Aroll, six miles of lenth and four of breid, whilk landis ar yet inhabit be his posteritie.'—*Bellenden's Boece*.*

Nor is the tradition an invention of later days. Lord Lindsay, in the *Lives of the Lindsays*, says: 'It would be endless to enumerate all the fictions with which Vanity and Flattery peopled the blank time; they are now forgotten, all save the beautiful legend of the patriarch Hay of Luncarty, on which Milton in his youth proposed to found a drama, and which has been immortalised by Shakespeare in the plot of Cymbeline.

ACT V., Scene 3.

Lord. Cam'st thou from where they made the stand?

Post. I did;

Though you, it seems, come from the fiers.

Lord. I did.

Post. No blame be to you, sir; for all was lost,
But that the Heavens fought: The King himself
Of his wings destitute, the army broken,
And but the backs of Britons seen, all flying
Through a strait lane; the enemy full-hearted,
Lolling the tongue with slaughtering, having work
More plentiful than tools to do't, struck down
Some mortally, some slightly touch'd, some falling
Merely through fear; that the strait pass was damm'd
With dead men, hurt behind, and cowards living
To die with lengthen'd shame.

Lord. Where was this lane?

Post. Close by the battle, ditch'd and wall'd with turf;
Which gave advantage to an ancient soldier,—
An honest one, I warrant; who deserv'd
So long a breeding as his white beard came to.
In doing this for his country;—athwart the lane,
He, with two striplings, (lads more like to run
The country base, than to commit such slaughter;
With faces fit for masks, or rather fairer
Than those for preservation cas'd, or shame,)
Made good the passage; cried to those that fled,
'Our Britain's harts die flying, not our men:
To darkness fleet, souls that fly backwards! Stand;
Or we are Romans, and will give you that
Like beasts, which you shun beastly; and may save,
But to look back in frown: stand, stand.'—These three,
Three thousand confident, in act as many,
(For three performers are the file when all
The rest do nothing,) with this word, 'stand, stand,'
Accommodated by the place, more charming
With their own nobleness, (which could have turn'd
A distaff to a lance,) gilded pale looks,
Part shame, part spirit renew'd; that some, turn'd coward
But by example (O, a sin in war,
Damn'd in the first beginners!) 'gan to look
The way that they did, and to grin like lions

* *Archæology of Scotland*, p. 94.

Upon the pikes o' the hunters. Then began
 A stop i' the chaser, a retire ; anon,
 A rout, confusion thick : forthwith, they fly
 Chickens, the way which they stoop'd eagles ; slaves,
 The strides they victors made : And now our cowards
 (Like fragments in hard voyages became
 The life o' the need), having found the back-door open
 Of the unguarded hearts : Heavens, how they wound !
 Some slain before ; some dying ; some their friends
 O'er-borne i' the former wave ; ten, chas'd by one,
 Are now each one the slaughter-man of twenty :
 Those that would die or ere resist are grown
 The mortal bugs o' the field.

Lord. This was strange chance :

A narrow lane ! an old man, and two boys !

Post. Nay, do not wonder at it : You are made
 Rather to wonder at the things you hear
 Than to work any. Will you rhyme upon 't,
 And vent it for a mockery ? Here is one :
 'Two boys, an old man twice a boy, a lane,
 Preserved the Britons, was the Romans' bane.'

'Cymbeline,' like 'Macbeth,' was written by Shakespeare while the historical records were fresh in the memory of the people ; and though he may have taken the tales from Boece, he evidently believed the fountain from which he drew his inspiration to be worthy of belief, and there seems no more reason to doubt the Hay episode at Luncarty, than to doubt that Duncan was murdered by Macbeth.

(To be continued.)

40. OLD LINEN (No. 29).—I believe that linen of about the year 1700 is not at all uncommon in Scottish houses, and that some exists bearing witness to the Jacobite opinions of its early owners. There is at present in the Edinburgh Exhibition a little tablecloth, one of a set which has been in Scottish hands at least since 1705. This linen has always been called 'the Dutch linen,' and vague tradition says that it was presented to one of Marlborough's generals by a foreign Court. It would seem to have been woven in commemoration of the victories of the Imperialists over the Turks in the campaigns on the Danube towards the close of the seventeenth century, in which Prince Eugene took part ; and there was certainly a great interchange of courtesies between the Austrians under Eugene and the British under Marlborough, after Blenheim had saved the Empire. The smaller pieces of the set have a border consisting of alternate trophies of crossed guns, crossed pikes, flags, drums, etc., and in the corners are shields with the two-headed eagle. The same arms occupy the centre of the cloth ; above are representations of foot-soldiers, and below of horsemen, while lower still is depicted a town with a river running through it, and the word 'Buda' woven into the cloth. 'Pest,' 'Srar,' and 'hie' are also represented, and the rest of the cloth is filled with cannon, and on either side of the centre shield flying boys blowing trumpets, and carrying branches of laurel in the other hand. The larger pieces show the same pattern repeated, and the Danube flowing along the whole length of the cloth, with Buda and Pest alternately on the north and south of the river. This linen was brought home by Major-General Ferguson of Balmakelly, who 'led up the first line of foot' at the Schellenberg, and commanded one of the brigades that assaulted the village of

Blenheim. It now belongs to his descendant Mr. Ferguson of Kinmundy, Aberdeenshire.

J. F.

Oct. 13th, 1886.

1. I have a set of table-napkins, into the pattern of which are woven the full names of my great-great-great-grandfather and mother, with the date 1700. They are in perfect preservation and in frequent use, with due care.

2. I have also among a great deal more old family 'napery' a set of tablecloths and napkins of which the pattern represents the Scottish royal arms, with motto 'Nemo me impune,' etc., and also the words 'C'est [sic] les armes d'Ecosse.' Why this is in French I cannot say. As in an instance given in *Northern Notes and Queries* the design is reversed on one-half of the tablecloth.

I believe the spinning of the thread was always part of the household duty, and looking to the position of the family property to which I refer (in Midlothian), it is not at all improbable the weaving was done at the Drumsheugh works.

The family linen which I possess all came to me with carefully made out lists, in which each pattern is specified; one simple little pattern formed of small triangles touching at the points, is called the 'Duke's Knot,' why, or wherefore, I cannot say.

S. C. T. B.

[For notes on this subject see *Notes and Queries*, Ser. IV., Dec. 12, 1863 (p. 473), and Dec. 26 (p. 528).—ED.]

41. LISLEBOURG.—Mr. J. Gairdner, in a notice of the 'Correspondence Politique de MM. de Castillon et de Marillac, 1537-42,' communicated to the *English Historical Review* in January last, observes that 'the name Lislebourg, being marked with a query in the index, was evidently unknown to the editor as the French name of Edinburgh.' In Chambers's *Domestic Annals* mention is made of a specimen of Esther Inglis's penmanship, now in the Bodleian, with the title 'Les Proverbs de Salomon . . . par Esther Anglois Françoise. *A Listlesbourg en Ecosse, 1599.*' The Island City is an appropriate enough name for the old town surrounded with lochs. Perhaps some of our readers will give the history of the name, and say how long it was in use.—ANGLUS.

42. SCOTTISH HISTORY SOCIETY.—At a meeting of the Council of the Scottish History Society, on October 26th, it was announced that good progress was being made with Bishop Pococke's Tour and the Renfrewshire Diary, which will be the Society's two publications for the first year ending with October 1887. The *Gramiad*, to be edited by Canon Murdoch, is also in preparation for the second year. Mr. Alexander Frew of Glasgow has offered to the Society a brief ms. narrative of the '45, written by his grandfather, Mr. John Scott, in 1750; and the Council expects to present to members at an early date a volume of papers concerning the Rebellion, of which Mr. Frew's ms. may form a part. It may be mentioned that although the list of 400 members is for the present filled up, Public Libraries and Institutions are still at liberty to become subscribers for the Society's publications.

EDITOR.

QUERIES.

- XVI. GASCOIGNE THE POET.—*Was George Gascoigne the Poet a Westmoreland man?*—In his address to the Queen, at fol. 6 of *The Tale of Hemetes*, he says, 'But yet such Itallyan as I haue learned in London, . . . and such Englyshe as I stale in Westmerland, even such and no better (my worthy soueraigne) haue I poured forth before you,' etc. (*Steele Glas*, ed. Arber, Introd. p. 7), 'from which,' says the editor, 'it is inferred that he either was born or bred in that county.' I have collected one or two other facts bearing on my question more or less, but not in any way deciding it. Longstaffe's *Darlington* (to which I owe most of these facts) gives (p. 120) a copy of the inventory of the goods of Margaret Gascoigne, stepdaughter of the fifth Earl of Westmoreland, and daughter of Sir Henry Gascoigne of Sedbury in Richmondshire. This is dated March 24th, 1567. Would Margaret be a cousin of the poet? His father's name was John. The Gascoignes were certainly closely connected with the Neville family, and probably had some estates in Westmoreland, as witness the following letter from Surrey to Wolsey, dated Newcastle, 3d Oct. 1523 (*State Papers*, iv. 43): 'I am informed the said Sir William Gascoigne doth intend to bear my lord of Westmerlande's armys, pretending title to the earldom of Westmerland. If he so do, it will turn to great business amongst ourselves; for the other will not suffer him so to do; nor no more will none other do, that were able to resist the same; nor, as I believe, he ought not to bear them, considering that my lord of Westmerland and his father, grant father, and many others, hath enjoyed the land without interruption; and no man may bear the armys of his antecessors without difference, unless he be possessed of the inheritance. I beseech your grace to speak with the heralds in this matter, and to write unto Sir William Gascoigne for the reformation therein; that I have no business to do therein, when it shall be time to look upon our enemies. He hath, or now, attempted to have borne the armys; but the earl of Westmerlande's father not being content with the same, he hath laid down the same.' On the death of the second Earl of Westmoreland, who (in Leland's words) 'lakkid heires male, . . . a great concertation rose betwixt the next heire male and one of the Gascoignes'; and in the Gascoigne memorials at Harewood, the bearing of Neville is given by Whitaker as undifferenced.
- Q. V.
- XVII. LUMMISDANES OF CLOVA.—What were the armorial bearings of the Lummisdanes of Clova, in Aberdeenshire, in or about the year 1560?
K.
- XVIII. BARCLAY OF TOWIE.—Pont, in his *Heraldic ms.*, gives the armorial bearings of this family as 'Azure; a cheveron or, between 2 crosses patté and a loszen voyded.' What was the reason of their differing their ancient coat with the *losenge voided*, or *mascle*? Had they married with the Wenpontos, or Viponts (de

Veteriponts), who bare six mascles, 3, 2, and 1? The English family of Vipont bore six *annulets* 3, 2, 1.

According to Wyntoun's *Croniky!*, the first of the Towie branch of the Barclays bore—a chevron or, with *two crosses patté* in chief; but on the marriage of Patrick Barclay of Towie with 'ane dochter of Barclay of Gartly,' the Barclays of Towie added a third cross patté, in the base. E.

- XIX. 'CRUSIE.'—I am desirous to gather information as to the use of the old Scottish *Crusie*, or oil-lamp made of iron or copper. If any subscriber to *Northern Notes and Queries* acquainted with the *Crusie*, or having any information as to its use, or its disappearance from use, in his district, would kindly give particulars in this column, or directly to myself, a favour would be conferred. G. G.
- XX. MURDER OF REV. HUGH MITCHELL.—The Rev. Murdo Macdonald notes in his Diary, under date 8th Nov. 1738: 'I read in the Prints of yesterday the melancholly account of a Minister's Death in the South, who was found murder'd about his own house by hands yet unknown to men. The Minister viz:—Mr Hugh Mitchell was my Comerad at College.' Where was Mr. Mitchell minister? and what were the circumstances under which he came by his death? HEW MORRISON.
- XXI. ARMS OF INVERNESS.—Information requested as to the origin and signification of the bearings on the seal used by the Corporation of the Royal Burgh of Inverness. The arms: gu. a crucifix proper; supporters, a camel and an elephant; crest, a cornucopia. A. G. Y.
- XXII. ROBERTSON OF MUIRTOWN.—Can any correspondent direct me to information as to members of this family of a century ago, and their descendants? Had Dr. Wm. Robertson the historian any brothers? and were two of them as follows?—
- I. Wm. Robertson, Esq., of Richmond, Surrey, surgeon, who is said to have sold the Muirtown property, and died about 1792. His eldest son George, Captain R.N., was father of Anne Robertson, who married, 19th June 1808, Sir James Wellwood Moncreiff, Bart., and died 18th May 1843. Another son, William, who died in 1831, aged 83, was father of Mrs. Smith of Eaton Place, the mother of the late Mr. W. J. Bernhard Smith, a well-known antiquary. A daughter, Isabella, married Sir David Dundas, Bart., and died about 1829, having had three sons, successive baronets, viz.,—Sir William, Sir James Fullarton, and Sir John Burnett Dundas, with whom the title expired, and a daughter Isabella. These three children of Wm. Robertson of Richmond were certainly cousins of George Robertson, mentioned presently. Had Principal Robertson therefore another brother,
- II. — Robertson? His son, George Robertson of Frith St., Soho, married Elizabeth Love of Ormesby, Norfolk, and had by her (1) the Rev. Love Robertson, prebendary of Hereford, rector of Bridston, who married Miss Lens of Norwich in 1792, and died *s.p.* in 1841; (2) George, born 1762; (3) the Rev. Barry

Robertson, rector of Postwick, Norfolk, born in 1763, and died about 1799; (4) a daughter, Vertue, born 1759; (5) Lilius, born 1767, died unmarried 1858; (6) Elizabeth (my grandmother), wife of the Rev. Wm. Sayer Donne, rector of Colton, Norfolk, cousin of Cowper the poet. Another son of the above — Robertson appears to have had three sons and a daughter, viz., (1) James, who assumed the name of Robertson-Barclay, and was father of David Robertson-Barclay; (2) Captain Thomas Robertson, R.N., of Edinburgh, of whom I have a miniature, father, I believe, of Marianne, the wife of John Bird Sumner, D.D., Bishop of Chester, afterwards Archbishop of Canterbury, and of another daughter, the wife of Dr. Turner, Bishop of Calcutta, and of a son, Campbell Robertson, H.E.I.C.S., Governor of Agra; (3) Wm. Robertson, Writer to the Signet; (4) a daughter, wife of the Rev. Sir Henry Wellwood Moncreiff.

I shall be much obliged by any corrections of these particulars, and any additional marriages.—C. ROBERTSON MANNING, F.S.A., Diss Rectory, Norfolk.

XXIII. SINCLAIR FAMILY.—What relation was Captain Patrick Sinclair, of Duren, Caithness, to the main line of the Earls of Caithness? His wife was a Dunbar of Hempriggs, probably daughter of Sir Robert. He had two sons, who died young, and an only daughter, Catharine, who married Captain John Worth, R.N., of Oakley, Suffolk, died 1835. Their only child Mary Catharine Sinclair Worth, married the late Admiral Sir Baldwin Wake Walker, Bart., K.C.B., and has issue. Captain Worth's book-plate has Sinclair *in pretence*. Are the descendants also entitled to quarter Dunbar?—C. ROBERTSON MANNING, F.S.A., Diss Rectory, Norfolk.

XXIV. ST. BLANE AND ST. DROSTANE.—Will any subscriber favour me with some account of St. Blane and St. Drostan? The names occur in connection with a ruined church, and (possibly) that of a farm in my neighbourhood; and I have no book of reference.

D. L. E.

[For an account of these saints see *Kalendars of Scottish Saints*, by A. P. Forbes. Edinburgh: Edmonston and Douglas, 1872.—ED.]

XXV. FAMILY OF BISHOP ROSS.—Mr. Alexander Ross, ordained minister at Perth, with Mr. William Lindsay, Nov. 14th, 1672. Resigned his charge at Perth, May 7th, 1683, on being appointed Professor of Divinity in the College of Glasgow. In 1686 he was appointed Principal of St. Mary's College in St. Andrews, and the same year was made Bishop of Murray [*sic*]. Made Bishop of Edinburgh 1687, but was deprived of his bishopric by the Act of Parliament abolishing Prelacy, July 22d, 1689. Died at Edinburgh, March 20th, 1720. Who was this Alexander Ross, and of what family?

R. P. H.

XXVI. CLUNY.—In his notes to *Waverley* Sir Walter Scott mentions at one place that he had seen memoirs of Evan Macpherson of Cluny, and again he quotes a description of the skirmish at Clifton from the memoirs of the Macpherson of Cluny who was

out in the '45,' written during his exile in France. Who was the author of these memoirs? Where were they published, and are they now accessible in convenient form? Are there any reliable authorities for the incidents which made the Cluny of the '45' famous?
'ANNO DOM.'

XXVII. OLD BALLAD.—Where are the words and the music of the old ballad with the refrain,

'Ye'll tak the high road, and I'll tak the low road,
And I'll be in Scotland before you,'

to be found?

J. A.

XXVIII. THE BURNING BUSH BADGE.—When was the burning bush adopted as the emblem of the Church of Scotland? Is it to be considered as a device, a crest, or an heraldic charge? and if as the last, then why does it never appear upon an escutcheon? Are churches using it liable to an action on the part of Lyon King, or is the device, like those of the burghs' and trades' corporations, duly registered in the books of the College of Arms? Are ministers of the Presbyterian Church entitled to impale the burning bush with their paternal arms? and is any instance known of this having been done?

J. W. B.

XXIX. GRAHAMS OF GARTUR.—Where can I find a pedigree of the Grahams of Gartur and their cadets?

J. W. B.

REPLY TO QUERY.

VII. For an account of Michael Jansen Mirevelt, see Bryan's *Dictionary of Painters*, vol. ii. p. 74. Peter Mirevelt 'was the son of the preceding artist, born at Delft in 1596, and practised portrait-painting in the style of his father, with considerable reputation. One of his most esteemed works is a large picture in the Hall of the Surgeons at Delft, representing the portraits of the principal members of that Society at that time. He died young, in 1632.'

A. G. Y.

See also Stanley (*Painters of the Dutch and Flemish Schools*, Bohn, 1855).

[Contributors are requested to reply to Queries.—Ed.]

NOTICES OF BOOKS.

The History of Selkirkshire; or, Chronicles of Ettrick Forest. By T. CRAIG-BROWN. 2 vols. 4to. Edinburgh: David Douglas, 1886.

EVERY Scottish antiquary will welcome these handsome volumes. Following or accompanying, as they do, Mr. Armstrong's excellent work upon Eskdale and the Western Border Land, and the valuable series issued by the Ayrshire Archæological Society, Mr. Craig-Brown's quartos point to a promising revival in the study of Scottish local history. The author has done a solid and enduring piece of work, and while he has thoroughly

expiscated the sources of his history in burgh records, family charter-chests, and all accessible materials, printed and ms., he has so digested these materials and interwoven statistics and narrative, criticism and poetry, as to produce an unusually readable and entertaining work of its kind. Mr. Craig-Brown has given particular attention to all that concerns the land and its cultivation, and the social condition of the labourer as well as of the laird; and these are subjects upon which the history of the Ettrick Forest yields information of special interest. The volumes are beautifully printed, and well furnished with maps, plans, and illustrations. But there is one unpardonable fault, and this, as usual, lies in the Index. There are four pages of Index in one volume and two in the other, giving little more than the table of contents in an alphabetical arrangement. How is it that authors, who otherwise give unmistakable proofs of industry and of intelligent appreciation of the value of details, so frequently fail in this very necessary completion of their labours. A few weeks more of work would have given to the readers of the *History of Selkirkshire*, what no county history should be without, an absolutely complete index to every name of person or place occurring in either text, notes, or appendices in the two volumes.

The Literature of Local Institutions. By GEO. LAURENCE GOMME, F.S.A.
London: Elliot Stock, 1886.

This is a valuable addition to the 'Book Lover's Library,' containing not only a concise account of the various forms of local government existing in England, but also a valuable list of works in which the student may find full information. In the list of printed town records the Scottish Burghs are included.

How to form a Library. By H. B. WHEATLEY, F.S.A.
London: Elliot Stock, 1886. 2d edition.

We believe this is the first of the interesting volumes forming the 'Book Lover's Library.' Its reception has been most cordial. It is astonishing how much valuable matter Mr. Wheatley has compressed into 250 pages. It will prove most useful to those who wish to be guided how to form the basis of a good library. The general reader will also find directions as to the standard works on various subjects. Chapter vii. treats of publishing Societies, and gives a full list and description of such.

BOOKS RECEIVED.

The Church and Churchyard of Boyndie. By WM. CRAMOND, A.M.,
Schoolmaster of Cullen. Banff: *Journal Office.*

Robert Burns. By a SCOTCHWOMAN. London: Elliot Stock, 1886.
Lays of the Colleges. Edinburgh: Maclachlan & Stewart.

CORRECTION.

Page 23, note 25, line 4, *for* 'the late Mrs. Erskine, the daughter of Bishop Walker,' *read* 'Mrs. Erskine, the daughter of the late Bishop Walker.'