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The Bronze Pot.

J.M.

SCOTTISH
NOTES AND QUERIES

VOL. II.

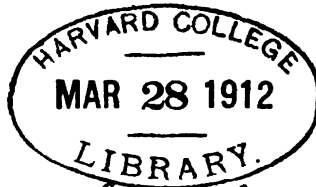
JUNE, 1888, TO MAY, 1889

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SCOTTISH NOTES AND QUERIES

VOL. II.] No. I.

JUNE, 1888.

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ABERDEEN, JUNE, 1888.

THE BRONZE POT, WITH LIST OF COINS FOUND THEREIN.

ONLY once before in Scotland, at Montraive in Fifeshire, has there been got a find anything like in numbers to the Upperkirkgate find. The coins in the Fifeshire hoard numbered 9615, and consisted of groats, half-groats and pennies. It was contained in a bronze pot with three legs and two "lugs," very much like the Aberdeen article, a drawing of which accompanies this paper. Our pot had in it, when it reached the hands of the Queen's Remembrancer, 12,267 Silver Pennies, or Sterlings, as they were called. 11,767 of them are of the issue of the mints of Edwards I., II. and III., 132 are Scotch pennies, 140 of foreign mintage, 208 are illegible, and about 20 are broken. The reader is referred to the detailed list, which is condensed from the carefully prepared report of the late Mr. Sim, who, to the regret of a large circle, died before the results of the examination of the hoard had been made public:—

*Contents of Bronze Pot found in the Upperkirkgate,
Aberdeen, 31st May, 1886.*

ENGLISH.

From A. D. 1270 to 1330. Edwards I., II., III. :-	
Berwick, MINT.....	220
Bristol.....	275
Bury S. Edmonds.....	408
Canterbury.....	3179
Chester.....	21
Durham.....	1115
Exeter.....	15
Kingston-on-Hull.....	16
Lincoln.....	106
London.....	5883
Newcastle.....	153
York.....	272
Robert de Hadelin, Manyst.....	20
Dublin, (3 without Triangle).....	59
Waterford, (2 without Triangle).....	21
Aquitane Edw. III. Deniers.....	4

SCOTCH.

From 1280 to 1314.	
Alexander III.....	113
Robert the Bruce.....	8
John Balliol.....	11

FOREIGN STERLINGS.

From 1305 to 1322.—Robert III. de Bethune, Count of Flanders—Alast.....	12
Do. Ghent.....	1
1280 to 1323.—Arnold, Count of Loor.....	3
Do. Ferri, IVth of Lorraine.....	2
1312 to 1328.—Edward, Count of Bar.....	3
1311 to 1346.—John Count of Luxemburg, as King of Bohemia and Poland.....	7
1314 to 1328.—Garraher II. de Chittalon, struck at Yon.....	55
1280 to 1304.—John d'Ansnar, Count of Hainault and Holland, struck at Mons	7
1304 to 1353.—William II. de Luxemburg, Lord of Ligny.....	8
1314 to 1347.—Louis IV. Count of Flanders struck at Aix-la-Chapelle.....	5
1280 to 1305.—Gui de Dompierre, Marquis of Namur, and Count of Flanders.....	3
1292 to 1295.—William of Arcones, Bishop of Cambay.....	1
1312 to 1355.—John III., Duke of Brabant Not yet deciphered.....	6
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In all, 12,267

The rarest of the whole hoard are those five
Edwards minted in Ireland. The ordinary mint-

ages of all the Edwards shew the head of the monarch in a triangle; these are without it. Three of them were struck in Dublin and two at Waterford. These, and the four deniers of Edward III. as Duke of Aquitaine, have, with some 390 others, been added to the National collection in the Antiquarian Museum. Some Edinburgh writers have attempted to fix on "Granite Citizens" an assertion that they were convinced, and had declared that this pot and coins are proven to have been won at the "Harryin' o' Buchan," when the good burghers, who fought so doughtily for Bruce at Inverurie, drove the English garrison from the Castle, and got from King Robert, as the City's motto, the watchword of the night, "Bon-Accord." The writer is unaware of any such claim having been set up by Aberdonians. They do claim, and with a show of reason, too, that the buried treasure was part of our English invaders' money which the fortune of war left here about 1346; but they have not yet seen any good reason for this "Harryin'" of Aberdeen, which the "Southrons" have practised on the City. Of the money they took, by the hands of the Queen's Remembrancer, just one coin out of every hundred has been returned to Aberdeen.

"O Pot, if you'd known
How greedy they've grown,
These Lords of Exchequer,
For treasure,
You'd remained underground
In your rest, I'd be bound,
For a century longer
With pleasure.

A. W.

64 Hamilton Place.

KING'S PAMPHLET LIBRARY, ABERDEEN.

KING'S Pamphlet Library forms, perhaps, the most remarkable local collection of pamphlets; but, like too many other literary storehouses, which, for various reasons, different in different cases, might as well be non-existent for all that is known and used of them. It is absolutely unknown, except to a very limited circle. Hence the present article.

This collection was bequeathed to Belmont Congregational Church, where it is now housed, by the late George King, bookseller in Aberdeen, brother of the late Robert King, author of *Covenanters in the North*, and uncle of Surgeon-Major George King, the well-known botanist, Director of the Royal Botanical Gardens at Calcutta. In the course of a long life and connection with books, Mr. King, who was one of that type of men, fast dying out, who destroy nothing, had made a large collection of pamphlets, and other prints, to be classed under that name.

These he had bound together, and intended to present to the library of the Free Church College, Aberdeen, but the bequest of a similar collection to that library, by the late Alexander Thomson of Banchory, forestalled his intention, and so he left his collection in 1872 to his own church, Belmont Congregational, along with a great number of other books, and a fine set of the early volumes of the Aberdeen *Free Press*. By the conditions of his will, the pamphlets are not to be taken out of the place, and save for dust, which is their only companion, they stand in their shelves, untouched by any one, and in good condition.

The collection consists of four hundred volumes and five cancelled ones, in all four hundred and five volumes, which include very nearly 4150 pamphlets. The volumes, which contain from two to fifty-two separate pamphlets each, are of all sizes, from large 4to to 18mo, and they are arranged and numbered according to their size. The collection has some distinguishing features worthy of notice. Unlike most similar collections, for example, the volumes are all uniformly bound (in half calf), and uniformly labelled (*Pamphlets: King's Collection, 1860.*) Each volume has a printed title page—"Pamphlets: Collected by George King, Carden Place, Aberdeen, MDCCCLX—LXIV. Aberdeen: George & Robert King, 28 St. Nicholas Street—while a number of blank leaves have been bound along with each for future annotations. Unlike many other pamphlet collections, too, which often are very one-sided, representing only the peculiar tastes and pursuits of the collector, King's collection has no limit as to subject. Every sphere of thought, literature, science and art, is well represented. Two of the strongest features are, as might be expected, local literature, and religious or theological literature—the first from the collector's hunting grounds, and the second as naturally contributing more pamphlets to the world of books than any other kind of literature.

In its local literature, we have all that kind of stray odds and ends which in most cases find their way to the paper-maker. There are, for example, sermons by local divines, galore, reports of societies and institutions, municipal and other squabbles, poems and essays by local authors, booksellers' and sale catalogues, stray numbers of magazines and newspapers, university matters, and locally printed works. Among the latter are four Rabans, considered by Mr. J. P. Edmond (*Aberdeen Printers*, pp. 75 and 77) to be unique. They are the *Solemn League and Covenant*, 1643, and three *Proclamations of 1644*, and occur in a volume of fifty pamphlets of nothing but prints from 1634-44, which had been undoubtedly bound together before coming into Mr. King's

possession. Sermons on all subjects, theological controversies from all points of view, missions, temperance, and slavery, all fully represented, need not be detailed, most of them being of little value, except the older ones. Politics and Parliamentary affairs, acts, law, and political economy figure conspicuously, while scientific subjects from very early dates find a good place. As for antiquities, in Scotch and English history, or rather historical contributions, biography, and all that quaint type of pamphlets which booksellers are wont to catalogue as "curious," the collection is unusually strong. There is, in fact, a fine collection of those waifs and strays of pamphlets which distinguished the latter half of last, and the beginning of the present, century, and which form an inextricable web to the bibliographer or researcher. Such, in a desultory way, are the chief features of King's pamphlets. A printed catalogue was made, but comprising the contents of every volume separately, it is extremely awkward for use, while the library copy is the only one I know of.

J. MALCOLM BULLOCH.

A FORGOTTEN UNIVERSITIES BILL.

ATTENTION has been recently directed, in discussions on the Universities Bill now before Parliament, to a pecuniary disadvantage under which Aberdeen has laboured for half-a-century, as compared with the other Scottish Universities. When, by the Act of 1836 (6 and 7 Will IV., Cap 110), annual compensation grants were assigned to certain libraries in lieu of their ancient rights to get copies of all books entered at Stationers Hall, the amounts allotted to Aberdeen, Edinburgh, St. Andrews and Glasgow, were respectively £320, £575, £630, £707. It follows that Aberdeen has received, during 1837-87, some £16,000 less of public money than the average paid to the other three Universities; and her claim to a more liberal grant in future has been fully set forth in a Memorandum, drawn up by the present librarian, Mr. Robert Walker.

It is not, however, generally known, that four years before the Act referred to became law, a Bill of a like character, but restricted in its application to Aberdeen alone, and much more favourable to her interests, not merely was introduced into Parliament by Government, but met with the approval of both Houses.

On July 23rd, 1832, a letter in the following terms was received by the Principals of King's and Marischal Colleges:—

"TREASURY CHAMBERS,
20th July, 1832.

Gentlemen,—The Lords Commissioners of His Majesty's Treasury, being desirous of ascertaining

whether the Learned Bodies over which you preside would be disposed to surrender to the Crown the right which they possess to certain Printed Books, under the Act of Her late Majesty Queen Anne, upon condition of receiving in lieu thereof an annual sum of £400, together with a salary of £50 for a Librarian; I am commanded by their Lordships to request that you will lay this proposition before King's College and Marischal College, and communicate to My Lords their determination thereon.

I am, Gentlemen,
Your obed. Servant,
T. SPRING RICE.

The Rev^d the Principals of
King's College and Marischal College,
Aberdeen."

The Senatus of King's College at once agreed to accept the terms proposed, on the understanding that all the books to be purchased with the money should be lodged in their library. The Senatus of Marischal College came to the same decision, but "on the express condition of reserving the equality of right belonging to this University under the decision of the Court of Session."¹

Mr. Spring Rice lost no time in acting upon the replies received, for on Saturday, June 28th, he made a statement on the subject in the House of Commons, and moved for a Committee to sit on Monday.² On the 31st the Committee's report was brought up and leave given to introduce the Bill. Next day it was read a first time and ordered to be printed.

The principal provisions are given below. The preamble is curious, and seemingly irrelevant.

"A Bill to authorize the Purchase of the Rights of Literary Property enjoyed by the King's and Marischal Colleges in Aberdeen.

Whereas the interchange of Literary Property between the United Kingdom and France would promote the Interests of Literature and Science, and a cordial Intercourse between the two Countries; and it is expedient, for removing impediments to and thereby facilitating such interchange, that the Rights

¹ "Edinburgh, 1 July, 1738.

The Lords having advyced this Bill and Answers, Find yt the King's College of Aberdeen have right to the custody of such Books as have been or shall be lodged in Stationers Hall for the University of Aberdeen, conform to the grant in the Act of Parliament the eight of Queen Anne lybelled on; And yt the sd Books ought to be lodged in the publick Library of the sd King's College for the use of both Colleges.

DUNCAN FORBES, I[n] P [resentia] D [ominorum]."

This decision by the Court was given on a reclaiming petition by Marischal College from an interlocutor pronounced by Lord Ordinary Murkle in an action of Declarator raised in 1736 by Kings College. The pleadings are of much interest in connection with the claim of Marischal College to be considered a separate University, a claim admitted by the subsequent decision of the Court in the Catanach case (*S. N. & Q.*, Vol. 1, p. 129). All the printed papers in the case are stated by Professor Knight (*MS. Collections*) and by Professor Clark (*The Right of Marischal College to confer Degrees &c.*), to be "in the Townhouse;" but I have failed to find them there.

² *Hansard*, 3, XIV, 896.

and Privileges in relation to Literary Property now enjoyed by King's College and Marischal College, in Aberdeen, under several Acts passed in the Eighth year of the reign of her Majesty Queen Anne, the Forty-first and Fifty-fourth years of the reign of his Majesty King George the Third respectively, should be purchased, and the same vested in His Majesty, His Heirs and Successors; Be it enacted that the Lord High Treasurer, or Commissioners of the Treasury of the United Kingdom of Great Britain and Ireland, or any Three or more of them for the time being, and the respective Principals of King's College and the Marischal College, in Aberdeen, may and they are hereby respectively empowered to agree for the payment of a Sum not exceeding in the whole the Annual Sum of *Five Hundred Pounds*, to be paid out of the Consolidated Fund of the United Kingdom of Great Britain and Ireland, for the Purchase and Sale of all Rights and Privileges in relation to Literary Property now enjoyed by the said King's College and Marischal College, at Aberdeen; and immediately upon the execution of such Agreement as aforesaid, all the Rights and Privileges in relation to Literary Property now enjoyed by the said Colleges respectively, under the said several Acts of Parliament or any or either of them, shall cease and determine, and become vested in His Majesty, His Heirs and Successors, for the purposes of this Act; any thing in the said several Acts or either of them to the contrary notwithstanding.

Provided always, and it is hereby enacted, that the Money which under the authority of this Act will become payable to the King's College and Marischal College of Aberdeen, shall not be applied to pay any Salary but that of the Librarian, in such proportion as may be fixed in the Agreement to be made by the said Colleges with the Commissioners of the Treasury for the time being; and that the remainder, after paying that Salary, shall be applicable, and shall be wholly applied in the purchase of Literary Works for the use of the Library of the two Colleges.¹

Aug. 2. The London booksellers and publishers petition against the Bill. The petition concealed the true motive of the opposition, which was that the petitioners knew Government would collect the Books strictly, while the Aberdeen Colleges could not do so for want of funds.

Aug. 3. Bill is read a second time.

Aug. 4. Passes through Committee.

Aug. 7. Is read a third time in the Commons, and a first time in the Lords.

Aug. 8. Is read a second time, and passes through Committee in the Lords.

Aug. 9. The publishers' petition is laid on the table of the House of Lords.¹

Aug. 16. Parliament is prorogued.

Aug. 23. The Treasury sends a letter to the Colleges intimating that "the Legislature has not sanctioned the agreement proposed to you by this board." The subject then slept for 4 years.

P. J. ANDERSON.

¹ *Hansard*, 3, xiv., 1304.

THE ABERDEEN PRINTERS.

EDWARD RABAN TO JAMES NICOL.

1620-1736.

(Concluded from p. 191, vol. I.)

SUCCESSORS OF JOHN FORBES.

1706.

ALMANAC. An imperfect copy of the Almanac for 1706. Octavo. The first four leaves are wanting. Leaves 5-6, Notes on the months July-December. Leaves 7-8^a, Annual Rents, and Advertisements of Fairs, 1706, &c. Leaf 8^b, "A Rule to know by Heart what part of Man's Body is subject to any of the Twelve Signs of the Zodiack" in verse.

One of the advertisements on the recto of the last leaf is worth transcribing:—"These are to give notice to al Persons, and to all brave Chapmen, that there are lately Printed upon fine large Crown Paper the Ten Commandments in a large and great Letter, with the Belief and Lords Prayer, and the Effigies of Moses and Aaron to be sold at an easie and reasonable Rate. Together with the Prick Song Book with the Letter, bound in Leather, at 30s. per Book. Also the twelve Musick Church Tunes for the Church of Scotland, in four parts, *Vis.* Treble, Counter, Tenor and Bassus, with the line of the Psalm, and designation of the Musick Note sold for 7s. Scots. All printed and sold by the Successors of Iohn Forbes."

P. H. Chalmers, Esq.

FRASER, George. Theses Philosophicæ, | Quas auspice & propitio | D. O. M. | Adolentescentes Laureæ Magisterialis Candi- | dati, in celeberrimo Collegio Regio | Aberdonensi, ad diem 2 Majj, publicè | propugnabit, horis & loco solitis, | Præsiede Georgio Fraser. | [Woodcut Book-plate of King's College Library.]

Abrudeis, Excudebant Successores Joannis Forbestii | Urbis & Universitatis Typographi, 1706. |

4^a. 6 ll. 1, Title with dedication to Charles, Earl of Erroll, on verso, signed by Fraser and 25 Candidates; 2-6, paged 3-12, "Theses Philosophicæ." Leaves 2 and 3 are signed respectively A, and A2.

See *A. P.* p. 233.

The copy examined is in the library at Slains Castle, and is in contemporary Aberdeen binding, richly gilt. It is doubtless the presentation copy.

Earl of Erroll,

Slains Castle.

1707.

ALMANAC. Gloria Deo in Excelsis. | Good News from the Stars 1707. | Or, Aberdeen's New | Prognostication. | For the Year of Our Lord 1707. | Being the Third after Bissextile or Leap Year. | Calculated for the Latitude of the famous City of | Aberdeen, having exactly 57 deg. 10 min. | and may very well serve for all Scotland, | without any great or apparent Error. | By a Well-wisher of the Mathematicks. | [Woodcut of the Arms of the City of Aberdeen.]

Aberdeen, Printed by the Successor[s] of Iohn | Forbes Printer to the City and U[n]iversity. |]

Octavo, eight leaves. 1^a Title; 1^b Computation of Time; 2^a Eclipses, &c.; 2^b Tide Table; leaf 3 is wanting; 4-6 Notes on the Months; 7-8^a Advertise-

ments of Fairs, &c. 8^b Poetical Conclusion, and woodcut of "Time" standing on a wheel, having a shearing hook in his right hand and a serpent in his left.

P. H. Chalmers, Esq.

1707.

BURGER'S OATH. Ordered to be printed, 2nd October, 1707.

Aberdeen Council Register, vol. lvi. p. 76.

See *A. P.* p. 152.

1707.

URQUHART, *James*. Principia Medicinæ, | tum Theoreticæ tum Practicæ, | Quæ Favente Deo Opt. Max. | In Collegio Regali Aberdo—nensi ad doctoratus gradum & summa pri—velegia in facultate medicâ obtinenda, Præside D. | Patricio Urquhart Medicinæ Doctore & Pro—fessore ibidem, in Publico Auditorio dicti Colle—gii Medicorum atque Eruditorum Examinari subjiçiet. | Iacobus Urquhart. | Ad diem 20 Novembris Anno 1707. ab Hora | Decima Matutina ad Vesperam. | [Quotations from Homer, Hesiod, and Ovid.]

Abredeis excudebant Successores Ioannis Forbesii | Urbis & Universitatis Typographi, | Anno Domini 1707. |

4^o A—G, two leaves each. [A1^a] Title within border, [A1^b] Woodcut of King's Col. Book-plate, A2, pp. 3-4, Dedication "Universitatis Abredonensis Cancellario Amplissimo Comiti ab Errol, Domino Hay & Slains, . . . D. Davidi Forbes à Lesly, Rectori Magnifico, . . . D. Georgio Middletono, S.S. Theol. Doctore & Professore &c." (at top of p. 3 is "angel and trees" cut,) B—[G2^a] pp. 5-27 "Principia Medicinæ," (on lower half of G2^a, is large "fox" woodcut), G2^b blank. With catchwords, paging, and signatures, Roman type.

Earl of Erroll,

Slains Castle.

This copy, the only one I have met with, was discovered by my friend, Mr. W. L. Taylor. It is in the original Aberdeen binding, richly gilt; no doubt the dedication copy. It contains two MS. copies of the following letter from the celebrated Dr. Robert Pitcairn, author of "The Assembly," addressed to Dr. Patrick Urquhart, the president at the disputation and father of the candidate for the degree:—

"Honoured Doctor,

"I have the great favour of your sone's principia medica, which I approve of highlie, and dare boldly say It is the first well written dissertation pro gradu Doctoratus ever was published in Scotland. I shall write in a post or two something about the dissertation of your sones in relation to some papers I have seen latelie from abroad, which your sone has, without seeing them, refuted handsomely.

I am Your most oblidged and most sincere humble servant
sic sub^{scr} R. Pitcairne.

Ed^r 18 Nov^r 1707 "

It is endorsed

"for the much Honored

Doctor Urquhart

regius professor of medicin
Aberdene."

1708.

ALMANAC. Gloria Deo in Excelsis. | Good News from the Stars 1708. | Or, Aberdeen's New | Prognostication. | For the Year of Our Lord 1708. | Being Bissextile or Leap Year. | Calculated for the Latitude of the Famous City of | Aberdeen, having exactly 57 deg. 10 min. | and may very wel serve for al the North part of Great | Brittain, without any great or apparent Errour. | By a Well wisher of the Mathematicks. [Aberdeen Arms.]

Aberdeen, Printed by the Successors of Iohn | Forbes Printer to the City and University. |

Octavo, eight leaves. 1^a Title; 1^b Computation of Time; 2^a Eclipses, &c.; 2^b Tide Table; 3-6 Notes on the Months; 7-8 Advertisements of Fairs, and "A Few Lines concerning the Times" in verse.

P. H. Chalmers, Esq.

1709.

ALMANAC. Gloria Deo in Excelsis. | Good News from the Stars 1709. | Or, Aberdeen's New | Prognostication. | For the Year of Our Lord 1709. | Being the first after Bissextile or Leap Year. | Calculated for the Latitude of the Famous City of | Aberdeen, having exactly 57 deg. 10 min. | and may very wel serve for al the North part of Great | Brittain, without any great or apparent Errour. | By a Well wisher of the Mathematicks. | [Aberdeen Arms.]

Aberdeen, Printed by the Successors of Iohn | Forbes Printer to the City and University. |

Octavo, eight leaves. 1^a Title; 1^b Computation of Time; 2^a Eclipses, &c.; 2^b Tide Table; 3-6 Notes on the Months; 7-8 Advertisements of Fairs, and Poetical Conclusion.

P. H. Chalmers, Esq.

1711.

BLACK, *William*. Theses | Quas, A. P. Q. D. O. M. publicè propugnabunt | Juvenes aliquot Laureâ Magisteriali in Col- | legio Regio Universitatis Aberdo- | nensis hac vice condecorandi, ad diem | 2. Maii. A. Æ. C. 1711. H. L. Q. S. | Præside Gulielmo Blak P. P. | [Woodcut of King's College Book-plate with four lines of Greek underneath.]

Abredeis Excudebant Successores Ioannis Forbesii | Urbis & Universitatis Typographi, Anno 1711. |

4^o. 11. + B, C 2 leaves ea. + 11. Title within border. Dedication to Charles, Earl of Erroll, on verso. B—C pp. 3-10 Theses, followed by one leaf without paging or signature, having names of Candidates on recto, verso blank. See *A. P.* p. 237.

Earl of Erroll,

Slains Castle.

The dedication copy; bound with Ker's "Donades," and "Fraserfeldes," in smooth red morocco, richly gilt.

1711.

DISCHARGES for Supply Assessment. Five of these receipts, dated respectively 20th March, 27th July, 1711, 31st Jan., 22nd July, and 5th Nov., 1712, have recently turned up, but there can be little doubt but that they must have been printed very frequently both prior and posterior to these dates. They vary considerably in size, the largest being about 23 x 8 in. oblong. Although the dates are blank yet all five

have been printed at different times. The form runs thus:—"At Aberdeen the day of 17 Years, Received from as the proportion of Supply (including Collector and Clerk Fies) payable at last, for Lands in the Parioch of imposed by an Act of the Parliament of Great-Britain, in Anno 17 I say, Received by Me "

J. C. Ogilvie Forbes, Esq.,
of Boynalvie.

1713.

PROGRAM. "Programs for a Master to the Grammar Scholl." Ordered to be printed.

Aberdeen Council Register, vol. lviii., p. 320.
See *A. P.* p. 238.

1714.

PROGRAM for Grammar School. Ordered to be printed, 16th July, 1714.

Aberdeen Council Register, vol. lviii., p. 365.

TWELVE TUNES. The *Twelve Tunes*, For The Church Of, Scotland, Composed in Four Parts. (Viz.) *Tribble, Contra, Tenor, And Bassus.* In a more Plain and Usefull Method, than have been ever formerly Published. The Fourth Edition, with the Addition of the Hand, Scale of the Gam, An Easy Method in Naming the Notes upon the Rules and Spaces conform to their several Clefs, Flat and Sharp, with *Bon-Accord* Tune, Carefully Corrected, according as they are Taught by the Master of the *Musick School of Aberdeen.* | *Psalm cxxx., i. and ii. Verses.*

Praise ye the Lord : unto him sing
a new Song, and his Praises,
in the Assembly of his Saints
in sweet Psalms do ye raise.

Let Israel in his Maker joy :
and to him Praises sing :
Let all that Zions Children are,
be Joyfull in their King.

Aberdeen, Printed by James Nicoll, Printer to the City & University | and are to be Sold at his Printing House above the Meal Mercat, at the Sign of the *Towns Arms*, and the Sign in the End of the Broad-gate, An. Dom. 1714. | [Words in italic printed in red.]

Ob. 4^o. 4ll. + ABC^a + 1l. 1^a Title, 1^b blank, 2^{a-b} Dedication, 3^{a-b} An Easie Method, 4^a Woodcut of the Hand, 4^b The Scale of the Gam, A^a—C^b the twelve Tunes, 1^a Bon-Accord Tune, 1^b Woodcut of Arms of the City of Aberdeen, with the following lines underneath:—

Unto My Noble PATRONS then,
These *Tunes* I do present;
With *Psalms* of Praise and Harmony
To God Omnipotent.

For *Divine Praise* in *BON-ACCORD*
Was ever found to be;
And by God's Blessing hopes it shall,
Remain continually.

The dedication is "To the right honourable, Iohn Allardes Lord Provost.

Robert Stewart,
William Cruden,
James Moorison,
James Robertson,
James Black Dean of Gild.
Patrick Gellie Treasurer.

And to the Rest of the Honourable Council of the Famous City of Aberdeen," and is signed by the printer "James Nicoll." The Tunes are the same as

in Psalm Tunes of 1666 but arranged in a slightly different order. See *A. P.* pp. 163-4, 239.

Advocates' Library, Edinburgh.

1715.

TABLE. A Table of the Service and Work to be performed . . . by the Church Warden, Under Wardens and Belman . . . Ordered to be printed 26th Jan., 1715.

Aberdeen Council Register, vol. lviii., p. 388.
See *A. P.* p. 165.

1717.

ADVERTISEMENT [Program] for a master in the Grammar School. Ordered to be printed 1st May, 1717. Aberdeen Council Register, vol. lviii., p. 530.
See *A. P.* pp. 168-169.

PROGRAM for Grammar School. Ordered to be printed 23rd Oct., 1717.

Aberdeen Council Register, vol. lviii., p. 564.

1717.

PROGRAM for a Professor of Mathematics. Ordered to be printed 1st May, 1717.

Aberdeen Council Register, vol. lviii., p. 530.
See *A. P.* p. 241.

1724.

PROGRAMS for a master in the Grammar School. Ordered to be printed 4th Jan., 1724.

Aberdeen Council Register, vol. lix., p. 154.

1729.

ALMANAC. An Almanack, 'Or, Aberdeen's New Prognostication | for the Year of our Lord 1729, Being the first after Bissextile or Leap Year. | Calculated for the Latitude of the Famous City of Aberdeen, having exactly 57 deg. 10 min. and may very | well serve for all the North Part of Great Britain, without any great or apparent Error. | By a Well Wisher of the Mathematicks. |

[End] Aberdeen, Printed and sold by James Nicol, Printer to the Town and University, and in Edinburgh by John Paton, Book-seller in the Parliament Closs 1729, Price Two pence. |

Broadsheet.

A. D. Morice, Esq.

1734.

COBLER OF CANTERBURY. A chap book. No. 1517 of the Whitefoorde Mackenzie sale. Printed in Aberdeen 1734. No printer's name.

1736.

ADVERTISEMENT on Cloth and Stockings Manufactures. Ordered to be printed 17th March, 1736.

Aberdeen Council Register, vol. lx., p. 419.
See *A. P.* p. 255.

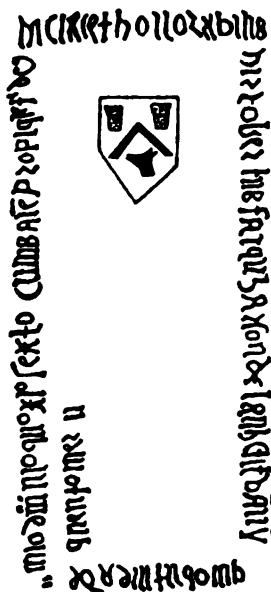
J. P. EDMOND.

62 Bon-Accord Street, Aberdeen.

GRAVESTONE IN MORTLACH CHURCHYARD.

SEEING some descriptions of old tombstones in *S. N. & Q.*, it occurs to me that the accompanying photograph of a rubbing of an inscription on a stone in Mortlach Churchyard may have

some interest, from the antiquity of its lettering, and some of your correspondents may correct or confirm my reading.



My reading is—

“Hic jacet honorabilis vir Robertus Farquharson de Lauhctivāny (?) qui obiit in ea dē quento Mer ii anno dni. mo^o qu^o xi^o sexto. cujus aīē propiciat.”

[Here lies an honorable man, Robert Farquharson of Lauhctivany, who died there on the 5th day of March, in the year of the Lord 1446 (or 1546). To whose soul may God be propitious.]

The sculptor evidently was a rude performer, and, towards the close, finding he had not room to finish, has abbreviated, misplaced, and crowded unmercifully. The stone was originally upright in the Church, but now lies horizontal outside exposed to be trod upon and covered with earth, and some letters, being in relief, in a groove, are broken. The arms are clearly one of the Gordon *boars' heads* combined with the Cuming *garbs*, party per chevron coupé.

Robert was son of Farquhar Cuming, but renounced his proper patronymic, and called himself after his father's Christian name, and having married a Miss Gordon, the arms seem to be what he would properly carry.

Rattray.

J. CUMINE.

ERRATA.—Vol. I., p. 188—
Line 4, after “a rather unusual thing,” add “then”
,, 18, after “shires of Aberdeen,” add “and Banff.”

EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCH AND CHURCHYARD.

DRUM'S AISLE

Continued from Vol. I., p. 197.

THE last stone is in the form of a marble tablet with this inscription :—

[IN . HOC . TVMVLO . CONDITVR .] | CORP[VS . EFFE] MEE . SCHEVES : PIE : ET . | HONESTE . MOLIERIS . E . REGIONIE : | FIFENSI . ORIVNDE . QVE . QVO-DAMERAT . | VXOR . MORIGERA . M . A HERIOT . PRE-CONIS . | VIRTVTVM . IESV . CHRISTI . CAPVD . ABER | DONENSES . CVIVS . EFFEMIE . ANIMA . IN | CELVM . FVERAT . SVSCEPTA . VIRTUTE . | SANGVINIS . IESV . CHRISTI . ABERDO | NIIS . 3 . NONAS . FEBRVARII . ANNO . | DOMINI . I . 5 . 6 . 8 . CIRCITER . OCTA | VAM . HORAM . VESPERTINAM . BE | ATI . QVI . MORIVTVK . IN DOMINO .

[In this grave is interred the body of Effemia Scheves, a devout and upright woman, born in the kingdom of Fife, who was sometime the obedient wife of Mr. A. Heriot, preacher of the merits of Jesus Christ at Aberdeen. The soul of this Effemia was received into heaven by virtue of the blood of Jesus Christ at Aberdeen, 3rd February, 1568, about 8 o'clock in the evening. Blessed are they who die in the Lord.]

The original position of the tablet was on one of the walls of the Choir, above a large blue pavement stone which recorded the merits of Adam Heriot, her husband. The inscription on the latter stone had become entirely obliterated more than half a century ago, and amid the many changes which have occurred about the building since that time, the stone itself has disappeared. Adam Heriot¹ was born in 1514, but nothing is known of his parentage or early training until he began to draw attention towards himself, while a canon regular of the Augustine Order in the Abbey of St. Andrews, as a distinguished student of scholastic theology. In the movement of the Reformation, he took great interest, and although for a time he appears to have wavered in his decision to renounce the old religion, he took the decisive step in 1559, and made a public confession of his belief and trust in the new faith. In the distribution by the General Assembly of preachers to the various centres, Aberdeen was fortunate in obtaining the services of such an able and enlightened pastor as Adam Heriot, who, through the fourteen years of his ministry, lived an unblemished life and gave great satisfaction in the discharge of his onerous duties.

This appreciation of Heriot's qualities was manifested in the liberality of the settlement made to him, viz.,² Two hundred pounds, a black

¹ History of the Reformation in Aberdeen, p. 44. Kennedy's Annals, vol. I., p. 114.

² Council Register, Vol. XXIV., p. 10.

doublet bonnet and hose, with allowance of £10 for house mail. Failing health compelled him to resign his charge in 1573, and, about a year later, the end came; for, in the Register of Burials, there occurs the following entry:—
 “Maister Adem Heriott, fyrst minister of the trew word of God in Aberdene, departtit the xxviii day of agust the yeir of God 1574 yeiris.”
 Heriot was in his 60th year, and the cause of death is stated to have been apoplexy.

Of his wife, all that can be learned regarding her is contained on the tablet erected to her memory, the inscription on which, we may safely assume, was composed by her sorrowing husband.

The only other member of the family, whose name appears in the Records,¹ is a sister of Heriot's, called Margaret, whose connivance in a grave scandal, committed in her brother's bedroom during his absence at Edinburgh, in November, 1568, warranted the Kirk Session in remitting her to the Magistrates for punishment.

ST. MARY'S CHAPEL.

Built along with the Quire during the latter quarter of the fifteenth century, the chapel was originally dedicated to Mary, our Lady of Pity, and was, in consequence, at one period, known as the Pity vault, although, for a long time past, it has been known simply as St. Mary's.

In the matter of inscriptions there is little in the original work of the chapel which would call for mention here, excepting the three flat bosses in the crowns of the groined roof. On the first of these there are the letters *St. N.*, evidently referring to the dedication of the chapel; while, in the second, there is cut a representation of the patron saint, St. Nicholas. The third boss is on the roof of the vestry, and consists of three shields with an angelic figure above, but, unfortunately, the charging in the middle shield, which is the largest, is only discernible, viz., that of Chalmers, a fess with a demi lion rampant issuing from it in chief, and a fleur-de-lis in base. The explanation why these arms are in the position they occupy is to be found in the minute of Council, dated 18th September, 1477,² where it “was consentit and ordanit that Alexander of Chavmyr, alderman, be continevit vpper and principale maister of wark of ye biging of Sanct Nicholace qveyr for twa yeris to cum.” Doubtless, the two side shields contained the arms of the under masters of work who had been associated with the alderman in the undertaking.

Our chief interest meanwhile, however, is in the beautifully carved stalls with which the

chapel is seated, part of the furnishings of the old West and East churches, removed from the former in 1732, when the church fell into a ruinous condition, and placed in the latter for preservation, and again removed from the latter church to their present position when the Quire was demolished in 1836. Another part of the carved stalls was fitted up in the lofts of Greyfriars Church, where they still are; while a further instalment, and, I fear, a large one, fell into private hands, and in the form of antique chairs and other pieces of furniture adorn not a few houses within the city and county.

This is to be regretted, as at this late period it makes the recovery of the missing panels almost impossible, although I understand that Mr. Cooper, the present incumbent of the East Church, has been successful in recovering one or two of them, and it is to be hoped his labours in this direction may be yet more fruitful. Much of the beauty of these stalls preserved in St. Mary's is marred by the cramped space in which they are displayed, and by the misplaced utilitarianism that has nailed the horizontal seat across the centre of some of the finest panels. There are at present in the chapel and vestry one hundred and fifty-five carved panels, and, as no detailed list of these exists, the following summary may prove of interest:—

- 1-74. These panels are more or less ornamented, but are devoid of any mark which would give them a particular interest, and appear to have been used for sides of seats and part of the wall panelling.
- 75-78. In addition to the usual ornamentation, these bear the dates 1613, 1677, 1677, and 1706, respectively.
- 79-102. This series of panels have the initials only of the parties carved on some part of the panel, and these are as follows:—T.M.; T.G.-A.B.; A.C.-I.M.; G.O.-I.K.; G.R.; G.M.; C.I.; P.I.; G.C.; I.B.-I.A.-A.A.; A.A.; F.A.; B.—; C.C.; I.A.; D.T.; A.I.; R.T.; R.R. P.M.; W.I.; I.A.;—M.; G.C.

The next set have the names of the owners carved in full and may be stated separately.

103. John Leslie, with elaborate monogram.
104. John Walker and initials I. W.
105. Under a porch, with two stars above, the name William Rickart twice.
106. Under a rose, Will: Watstone. John. Wobster. Will: Scrimgeour. Patrick Walker.
107. Same as last panel, Will: Donkcan. George. Gray. Thomas Walker. James Kinge.
108. Alexr. Andersone with initials A. A. and date 1679.
109. John Gordon.
110. Alex. Cuming and monogram.
111. John Watson do.
112. James Moir.
113. Wa. Robertstone and monogram.

¹ Extracts from Session Records, p. 16.

² Council Register, vol. vi., p. 548.

114. Alexr. Gordon do.
 115. Alexr. Galaway, monogram and initials.
 116. James Gilreith with initials I.G.
 117. John Ferguson and monogram.
 118. Alexander Gilreith and initials A. G.
 119. John Nicoll (?) and initials I. N.
 120. William : Coots. James Peire.
 121. George Sime. James Morisone.
 122. Alex. Anderson, Maltman.
 123. Ja. Anderson, Glassier.
 124. Ja. Broun, Merchand.
- The remaining panels I have separated from the others for the reason that they have arms or devices, which give them a greater interest.
125. A poppy between two mullets, and the date 1677.
 126. G. L. (Leslie), on a bend, three buckles with a martlet in chief, DOMINUS PROUIDEBIT. [The Lord will provide].
 127. A. M., Andrew Mitchell, a fess wavy between three torteaux, SINCERA FRUGALITAS. [With true temperance].
 128. A shield with a stag's head erased in chief and an escalop in base.
 129. R. G. (Gordon), three boars' heads, PER ARDUA BONUM. [Good through trials].
 130. M., T. M. Quarterly 1st and 4th, two cross crosslets, fitchee in chief and a stag's antlers in base; 2nd and 3rd a chief, checky.
 131. G. N. A dog's head between three eagles' heads erased. (Nicolson).
 132. An imitation evidently of the arms of the Wright and Cooper Trade, except that the 2nd and 4th are transposed. Quarterly 1st, a wright's compass; 2nd, a cooper's compass; 3rd, a square, and 4th, a cooper's axe, with a tower of Aberdeen in the middle chief, and below John Scott,¹ Fecit., James Shand, conr.,² Alex. Etershank, Will : Gray.
 133. A. B. (Bruce), a saltier, on a chief a mullet and quill pen, CALCARE ET CALAMO. (With spur and pen).
 134. T. S. (Shand), a fess charged with three mullets, and a boar's head in chief, crest, dove with branch in beak, WIRTVTE . DUC . COMITE . FORTUNA. [When virtue guides good fortune attends].
 135. W. L., a shield charged with two poppies over an escalop, crest, boar's head with scales in mouth, FORTIS ET ÆQUUS. [Brave and just].
 136. T. C., a chevron indented between two mullets in chief, and a crescent in base, SPES MEUM SOLATIUM. [Hope is my comfort].
 137. A shield charged with a boar's head and flanked by the initials T. G., and, below, Thos : Garden, deaken and deaken conveyner, anno 1627.
 138. Rough outline of a shield charged with a pair of scissors open, and flanked by initials T. G.³ This deak bildet be the Tailzors 1627.

¹ 31st December, 1702. The said day, the traid by voyce of Court statute and ordained that John Scott, plumer, have no voyce, air nor pairt among the wright and coupar traid . . . until he give satisfaction for taking brybe, &c.

—*Bain's Seven Incorporated Trades*, p. 247.

² Deacon Conveiner in 1677, 1678, 1683, and 1686.

³ Thomas Gardyne, tailzour, deacon conveyner in 1627, 1628, and 1631.—*Bain's Incorporated Trades*, p. 44.

139. Three holly leaves in chief, and hunting horn in base (Burnett), motto on ribbon above—NĒC . FLUCTU . NĒC . FLATU. [Neither by wave nor by wind].
 140. Three boars' heads erased with a crescent for difference (Gordon), crest, hand holding an open book, motto—VIVITUR INGENIO. [Men live by learning].
 141. T. I. (Johnston), a bend between a deer's head erased, and three cross crosslets, fitchee on a chief three cushions.
 142. M., W. M., three negroes' heads caboshed (Moir).
 143. W. R., a chevron between three seals.
 144. G. C. (Cruickshank), a chevron between two boars' heads erased in chief, and a crescent in base.
 145. R. I., lion rampant with three mullets in chief.
 146. G. R. (Robertson), a chevron between three wolves' heads erased.
 147. N. I. (Innes), a shield charged with three mullets.
 148. A. C., M. C. (Cruickshank), two boars' heads erased over a rose in base.
 149. G. G., G. G., W. W., a lion rampant.
 150-2. A. M. (Murray), shields charged with three mullets, one over two.
 153-4. I. M. (Murray), shields charged with three mullets, one over two.
 155. I. K., T. K., I. K. (King), 1601, fess charged with two buckles, with a lion's head erased in chief, and a mullet in base.

In the vestry there stands two large oak wardrobes, which are of special interest—the first, from its connection with the history of the City Arms; and the second, from the exquisite carving of the coats of arms depicted upon it. The door of the first wardrobe consists of two large panels one above the other, the upper one bearing a representation of the City Arms and the date 1606. This is the earliest representation which is known to exist of the City Arms, apart from the seals, and it is interesting to note that both the supporters are here represented as gardant. The blazon obtained from the Lyon office, along with the New Patent in 1674, represents one leopard as in profile, and the other gardant, which was evidently wrong; and now, in the new blazon obtained in 1883, through the exertions of the late Mr. Cruickshank, the supporters are both represented in profile, notwithstanding the evidence of the earlier practice as furnished by two lead shields from the roof of St. Nicholas Church, dated 1635 and 1639, and this spirited carving of 1606. The lower panel is occupied with the arms of Rutherford—three martlets in chief within a bordure, below which is ALEXANDER RVTHERFORD, PROVOST.

Alexander Rutherford, of Rubislaw, who is here referred to, was elected chief magistrate on

twelve different occasions between 1591 and 1614.

The second wardrobe is larger, and there are four panels, three of which are filled with the arms of Forbes, and the fourth with those of Cruickshank. (?)

1. Between the initials A. F., a shield, quarterly 1st and 4th, Forbes, three bears' heads coupéd, muzzled; 2nd and 3rd, Fraser, three cinque foils with a mullet for difference. A knight's helmet with crest, a tree, and the motto, LABORANDO CRESCO. [I grow by toil]. Under the shield there is ALEXR. FORBES, OF LUDQUH^{EN}.
2. Ashield; quarterly 1st and 4th, Forbes; 2nd and 3rd, Preston, three unicorns' heads erased. On a knight's helmet, for crest, a stag's head; motto, PER CHRISTUM SALVO. [I save through Christ]. At the side the initials A. F., and below, ALEXANDER FORBES, CRAGIE.
3. Arms, quarterly as above (No. 2), flanked by initials T. F., but without name at base of shield. On a knight's helmet, for crest, a horse's head; motto—SALUS PER CHRISTUM. [Salvation through Christ].
4. Arms an inescutcheon within a bordure. On a knight's helmet for crest, an inescutcheon inverted, and, below, GEORG. CRUICKSHANK, MERCHANT.

The only remaining piece of carved work in the vestry consists of an ambry over the fireplace, the door of which is composed of four panels, the upper two containing female figures representing Prudence and Fortitude. The figure on the left holds a serpent in her right hand and a mirror and compass in her left, and, on a scroll beneath, there is carved the word PRUDENTIA; that on the right has one arm encircling a pillar, and is designated FORTITUDO. On the lower panels are carved the Menzies' arms—ermine, a chief with a rose thereon for difference, and the initials V. M.; and, the last panel, within a circle supported by two unicorns, the monogram E. V. M.

ALEX. M. MUNRO.

(To be continued.)

BIBLIOGRAPHY OF INVERNESS NEWSPAPERS AND PERIODICALS.

(Continued from Vol. I., page 103.)

1857-58. *The Institutional Gazette*. A Monthly Sheet of 8 pages, foolscap 4to, price 1d. Printed at the *Courier Office*, Bank Lane, by Robert Carruthers. This small sheet, consisting of short essays, papers on education, poetical pieces, etc., was got up by the senior pupils and a few of the pupil teachers of the Free Church Institution—an educational seminary started by the Free Church party a few years after the Disruption—and ultimately merged in what is now called the High School, Inverness. The Institution had at

this time as rector Thomas Morrison, now Principal of the Free Church Training College, Glasgow. Many of the pupils attending the Institution at Inverness had imparted to them much of the energy and literary taste of their rector, and in the *Gazette* found a small field for exercising their acquirements and youthful exuberance. Some of the contributors to this small *brochure* were very successful, and came well to the front in their varied careers in after life. It was an open secret at the time of the appearance of this publication that the chief contributors and conductors of the *Gazette* were the present Dean of Faculty and Queen's Counsel, Wm. Mackintosh of Kyllachy, and "Alic" Fraser, (so familiarly known to his old school fellows,) now a Lieutenant-Colonel of the Royal Engineers, stationed in India, and eldest son of Captain E. B. Fraser of Redburn, Inverness. The *Gazette* extended to about 8 numbers.

1861-63. *The Highland Sentinel*—with Gaelic motto following the general title—"Tir nam Beann nan Gleann's nan Gaisgeach"—The Land of the Bens, the Glens, and Heroes—the well known motto surrounding the bank note of the Caledonian Bank. A weekly newspaper of 8 pages, demy folio, price, unstamped, 2d. It was started in July, 1861, by Robert Maclean, a jobbing printer in the Athenæum Buildings, 3 High Street, Inverness. It was only partly printed here, 6 pages coming from publishers in London, as did its predecessors, the *Reformer* and the *Times*. Indeed, the material from which the pages were printed locally, came from the office of the latter, Maclean having purchased the chief part of the types, etc., at the dispersion of the *Times'* plant; and in the year after it began, the *Sentinel* occupied the same office, at 45 High Street. In the end of 1861 Maclean was joined in partnership by a relative, and the firm became Maclean & Paterson. On the removal of the office a change was made on the *Sentinel*. It then appeared as a four page, double crown size, all printed locally, and the price was reduced to a penny. The *Sentinel* had no responsible editor—the local paragraphs, and the usual scissors and paste was done for a tune by Maclean, with the occasional aid of any outsider who could be obtained for an original article. Mr. Angus Macdonald, the first bard of the Gaelic Society of Inverness—a Gaelic poet and scholar of some note, worked for a time on the *Sentinel*. I can also discover in looking over some of the numbers in its latter days, the hand of Kennedy Macnab, the whilom editor of the deceased *Reformer*, but robbed of much of the seasoning that gave his paragraphs a zest in his own publication. The *Sentinel* was not a financial success, and after an existence of two years it stopped.

1872-88. *Transactions of the Gaelic Society of Inverness*. Vol. I.—year 1871-72.—"Clann nan Gaidheal ri Guaillean a Cheile." 8vo. Inverness: printed for the Society by William Mackay, 14

High Street, 1872. Thirteen volumes of the Society's Transactions have been issued up to date (1888). These vols. were printed at offices in Aberdeen and Inverness, and bear various imprints. They vary in quantity of matter, the tendency of later volumes being to double the quantity of the pages of Vol. I. The contents contain full reports of the annual meetings, also of the papers read before the Society. These papers are valuable, and bear on the furtherance of the objects for which the Gaelic Society was founded, viz., the use of the Gaelic; the cultivation of the language; poetry and music of the Scottish Highlands; the rescuing from oblivion of Celtic poetry, traditions, legends, etc. There is a publication committee to aid in getting up the Transactions, but the burden has pretty well lain on the shoulders of the Secretary for the time being. William Mackay, Solicitor, Inverness, and editor of Captain Simon Fraser's *Collection of Airs and Melodies of the Highlands and Isles*, as secretary, had charge of the first volume. In vols. 3 and 4, published in one volume, appeared as introduction, a *History of the Origin and Aims of the Gaelic Society*. This double volume was edited by Alexander Mackenzie, now editor of the *Scottish Highlander*, and William Mackenzie, then Secretary, and now First Clerk to the Crofters Commission. This latter gentleman continued as Secretary to the Gaelic Society from 1875 to 1886, and edited the various volumes of the Transactions published in this interval,—viz., volumes 5 to 12 inclusive, as well as vol. 2. Vol. 13, the last issued, is edited jointly by the present Secretary, Mr. D. Mackintosh, and Mr. Alex. Macbain, M. A., Raining School, Inverness.

1873-82. *The Highlander*. A weekly newspaper of 16 pages, crown folio, price 2d. Printed for the Highlander Newspaper and Printing and Publishing Company, Limited, by Alex. Macbean, at the office, 42 Church Street, and published at the office, Exchange, Inverness. The name of Alex. Macbean, as printer, it may be noted, only appeared on Number 1, issued on the 16th May, 1873. He was really only the manager of the printing department of the Coy. The *Highlander* was started by the limited company as already noted with Mr. John Murdoch, a retired supervisor of Inland Revenue, as editor, a post which he continued to fill during the existence of the newspaper. Mr. Murdoch was well known in the north as holding advanced views on the Land Question, which he had promulgated by lectures and newspaper contributions. The chief objects of the promoters of the paper were, to quote their original prospectus, "To foster enterprise and public opinion in the Highlands and Islands of Scotland; to advocate, independently of party considerations, those political, social, and economic measures which appear best calculated to advance the wellbeing of the people at large; and to provide Highlanders at home and abroad with a record and review of events in which due prominence should be given to Highland affairs."

A prominent feature of the *Highlander*, and one which excited interest among the Highland people, was that a large portion of its pages was devoted to articles of an interesting character in the Gaelic language, as well as a profusion of Notes and Queries on the lines of *Scottish Notes and Queries*, bearing upon Celtic and Highland matters. There also appeared, from time to time, Gaelic songs and poems, the former with music in the Sol-fa Notation. This department was one of peculiar interest, and makes the file of the *Highlander* a repertory for future compilers of song and lore. Early in its career the *Highlander* experienced some of the vicissitudes attendant on newspaper criticism. An action was raised against it for libel, and damages were awarded in the case, which proved a staggering blow to its prosperity. Friends, however, came forward, and the *Highlander* was enabled to tide over its difficulties for a time, but the Limited Company found it necessary ultimately to wind up its affairs, and in November, 1878, the whole concern passed into the hands of Mr. Murdoch. The number of the *Highlander* for 23rd November bears the imprint as printed for John Murdoch, at the office, 87 Church Street, and was continued by him till the end of January, 1882, when it ceased to be issued. The original size of issue underwent various changes throughout its chequered career. Starting as a 16 page crown folio, it changed, on 30th May, 1874, to an 8 page double crown folio, giving it more of the form of the ordinary newspaper. In 1877 it was again changed and enlarged, and later, underwent one or two more alterations of form and size, till in the end of May, 1881, it was converted into a Magazine of 40 pages, demy 8vo, with cover, and published monthly. The contents of the monthly *Highlander* were now more of the literary Magazine but still bearing entirely on Celtic subjects. It was numbered anew—Vol. I., New Series—Nos. 1. to 6. This was the last part issued, and is dated December-January, 1881-82. It may be mentioned as of some interest, that the only known complete set of the *Highlander* is in the Library of the Gaelic Society, Inverness.

1874. *The Auctioneer*: price NOT ONE HALF-PENNY. A post 4to of 4 pages, printed at the *Highlander* office, Inverness, for A. & W. Mackenzie, Auctioneers. Only three numbers were issued, October and November, the last number issued being No. 3, dated 16th November, 1874. It was intended as a bi-monthly publication, the object contemplated being a furtherance of the business of the firm, advertising their sales by auction, and articles for sale by private bargain. It, however, contained, throughout all its issue, critical articles upon local Municipal matters, the Elections to Town Council, Burgh Accounts, etc. This was the first news publication of the now Editor of *The Scottish Highlander*, and late Editor of the *Celtic Magazine*. JOHN NOBLE.

(To be continued.)

SOME NOTES ON THE HISTORY OF KEMNAY.

THE present parish church was built in 1844. The former structure was an old building with very thick walls and small windows. The floor was between two and three feet below the level of the ground and entered by a slope at the door. It was earthen, dusty in summer, and, in winter and wet weather, the worshippers who occupied pews in the "body o' the Kirk," had to pick their way to their seats through pools of water. In severe weather, these pools got frozen, which increased the difficulties of locomotion.

An amusing story is told in connection with this. An old beadle, who does not appear to have had much of the milk of human kindness, fell heavily on the ice as he entered the church one Sunday morning. A number of the worshippers came to grief in the same fashion, one after the other. When asked why he had not scattered ashes or something of that sort on the doorway to render it safer walking, the hard-hearted old veteran cynically retorted—"I got a guid sclype mysel', an' I wantit them tae get as mickle ; they can jist tak' on."

When the old church was demolished to make room for the new building, the remains of a high altar were, it is said, discovered in the east wall. The old church stood east and west: the present, nearly north and south, which led some of the old folks to say that it "was wrang set"—a remnant of the old belief that churches ought to stand east and west, as also that the dead should be buried facing the east to await the coming of Christ from that direction "in the resurrection at the last day."

The vault of the Kemnay House family, now outside the church, was formerly below the Laird's Loft, at the east end of the church. In front of the Laird's Loft was a canopy of carved wood, marbled in white and red paint. It was supported by four pillars, and was adorned with the Kemnay coat of arms. The front seat was occupied by the family, and a seat behind was appropriated to the servants.

Opposite the pulpit was the "Singer's Loft." An old resident, who has long passed the allotted span, occupied a place in that gallery, and, when indulging in musical criticism, sometimes remarks—"I sat twenty years in a basser's seat, and I sud ken." Below this loft, attached to the church wall, were the *jougs*, still in the possession of the present respected incumbent of Kemnay. Some of the old inhabitants yet relate the fear and trembling with which they sat in church in presence of the *jougs*; for, were they not solemnly assured by their seniors that, if they perpetrated the slightest misdemeanour, the terrible instrument of torture would be forth-

with put round their necks? It was not, however, for children that the *jougs* were used, but for scolds and gossips—plagues still rampant in our midst. There are in the Session Records a large number of entries anent persons who suffered the punishment of the *jougs*.

There were three galleries in the old church. They were entered from the outside by two doors, and were approached, not by stairs, but by a grassy sloping bank. The chandelier of the old building is in the present church. The door of the pulpit was of roughly hewn wood, and, by reason of age, the floor was higher at the back than at the front. A corner containing the pews of Glenhead and Bogfur was known as the "Believers' Neuk."

When the church was being demolished, such parts of it as were not suitable for the new erection were dispersed throughout the district. Some timbers, &c., found their way to Auguthie, the old lands of the Knight Templars of the 12th and 13th centuries—a very appropriate destination. The canopy over the Laird's Loft was lately in the possession of a farmer in a neighbouring parish; and the belfry, with date 1632, may still be seen in the gardens of Kemnay House.

It is conjectured that the church must have been very old, since the walls in some places, although cased in stone and lime, appeared to have been originally built of clay. The fact of an altar having been discovered, shows that the church must have had its origin in Roman Catholic times, the date on the belfry notwithstanding. A Session Record of 1679 refers to the mending of the "kirk bell":—"Kemnay, Sepr. 7th. The bell being found to want bands, the old bands being worn are in danger to fall, Wm. Gardyne, Smith, was employit to repair the same, and received by iron and workmanship, by consent of the Session, out of John Rotson's penaltie, 3 lbs. to be repayit by the Laird."

The afore-mentioned old beadle used to announce roups, raffles, &c., at the church door after service. He could neither read nor write, but always held a bit of paper before him as if he were reading. This performance was known as "crying the *scries*."

JEANIE M. LAING.

(To be continued.)

WRECKS OF VESSELS BELONGING TO THE ARMADA.—Mr Anderson, Porchester Terrace, W. (Vol. I., p. 158) says the story of the wreck of the St. Catharine on the coast of Slains in 1588 seems to be somewhat mythical. St. Catharine's Dub has been known by the name of the ship from time immemorial. We have it from one who was intimately acquainted with a man born about 1720, an intelligent and trustworthy person,

able to give an accurate description of the leading events of the Rebellion, locally at least, that there was no other ship bearing guns of any kind driven ashore near this place at that time; and at that time, in the days prior to the Rebellion, the tradition was that a ship belonging to the Armada was lost at St. Catharine's Dub. Since the year 1840, six guns have been raised from the site, four of which were much wasted. The one got in 1855, in possession of the Earl of Aberdeen, is malleable iron. The writer was present when the last piece of fine ordnance was fished up in August, 1880. It is of malleable iron, is complete in every respect, and not even corroded. The extreme length of it is eight feet; from the muzzle to the touch-hole seven feet three inches, and the diameter of the bore is four inches; the ball and wadding took up the space of thirteen inches. An Admiral who was then in the locality doubted whether the guns in question belonged to the Armada, as he said the guns of that period were generally made of brass. A letter, however, was sent to the Spanish Ambassador at London, who wrote to the Armoury in Spain to get the matter solved. Information was received stating that the ill-fated St. Catharine was partly armed with brass, and partly with iron guns, and that one of the ships of the Armada was driven ashore on the East Coast of Scotland. This fine gun was acquired by a gentleman in London.

J. DALGARNO.

THE RIVER DEE IN WALES—ETYMOLOGY.—Extract from *Lectures on Welsh Philology*, by John Rhys, M.A., Professor of Celtic at Oxford; 2nd Edition, 1879, page 307:—"The *Dee*, *Deva* probably means the *divinity*, and the river is still called in Welsh *Dyfrdwy* or *Dyfrdwyf*, the *water of the divinity*. Giraldus, an ecclesiastic and historian of the twelfth and thirteenth centuries, says that the natives of his time knew the river by the name of *Deverdoeu*, the full spelling of which would now be *Dyfrdwyw* or *Dyfrdwyf*; and thereby he upsets the popular and impossible etymology, which explains the word as meaning the *water of two (rivers)*. On names of this class see M. Pictat's paper in the *Revue Celtique*, II. 1—9."

A. C.

Queries.

NOTE.—Each paragraph, containing one or more Queries, will receive a consecutive number, to which Correspondents may conveniently refer.

116. THE BREW CROFT OF MILTOUN IN THE GARIOCH.—Marischal College, founded in 1593, was endowed by George, fifth Earl Marischal, with the properties of the Black and the White Friars of Aberdeen, and by the Burgh with those of the Gray Friars.

For three years thereafter no further mortification to the College is on record. But on October 9th, 1596, James Leslie of Durno, with consent of his father, William Leslie of Wardess, and of his spouse, Magdalene Erskine, conveyed to Principal Robert Howie and his successors, for behoof of the College, "totas et integras quatuor terre acras (vulgo four riggis of land commonlie callit the Brew Croft of the Miltoun) . . . occupatas jampridem per Alexandrum Anderson in Brigend nunc vero per meipsum, jacentes infra regalitatem de Garioch et vicecomitatum de Abirdein." (*Charter in Mar. Coll. Charter Room, Mass X., No. 10*). The cause of the gift is quaintly set forth in the inductive clause. "Ne ego pro exiguis meis facultatibus tanto reipublice seminario deessem, cum memorata illa in sacris literis vidua obulum meum offerre constitui." In certain circumstances the rental was to be applied towards the support of bursars. "Prouiso etiam si qui sint temporibus futuris dicti collegij alumni vulgo bursarij, et si qui ingenui adolentes de familia mea oriundi, et ea deficiente de familia de Wardess, et ea deficiente de nomine Leslie, qui sese cum consensu meo et heredum meorum presentauerunt vt admittantur ad bursum in dicto collegio, quod sicut quibus alius alumnus vel bursarius qui in eodem collegio fuerit, admittantur." Principal Howie was duly inest on 13th April, 1597. (*Instrument of Sasine in Mar. Coll. Charter Room, Mass X., No. 29*).

The late Mr. Collie Smith informed me that the University authorities were unaware of the existence of this mortification. But the Universities Commissioners of 1826-30, when reporting on the property of the College, refer to the Brew Croft, adding:—"the situation has not been at present clearly ascertained." (*Evidence, &c., 1837, Vol. IV., p. 255*). Can any reader of *S. N. & Q.*, answer these queries:—

1. Where is the Brew Croft of Miltoun in the Garioch situated?
2. Who is the present holder?
3. What is the nature of his title?

P. J. ANDERSON.

117. COWIE CHAPEL, NEAR STONEHAVEN.—Few objects are to be met with so picturesquely situated as the little old ruined Chapel of Cowie, on the cliffs to the northward of Stonehaven. Its walls could narrate many a curious story of scenes and men that they have become acquainted with since they were consecrated in the month of May, by the Bishop of St. Andrews, upwards of six hundred years ago. They were never the centre of a dense population, yet we have every evidence of the place being of considerable importance, with its thanage and forest stretching miles away to the south, and a castle dominating and protecting the village and House of God. The village of Cowie was upon the King's road from Aberdeen to the south, and had Hostilages of both the Lord Steward of Scotland and the Lord Constable. In the spring of 1541 it was made a free burgh, with the power "*pak, peill*" (what are these?) of buying and selling, of electing bailies and burgesses, of having a town's cross and a weekly market on Saturday (*die Sabbati*), and an annual free fair at the feast of S. Nathalan (Jan. 8). (*Reg. Mag. Sig. iii., No. 2299*). Does

any old Stonehaven market synchronize with this? In a sixteenth century charter there is mention of "le lang-croft alias Brounisland, le Batehalch, Maldiscroft, le Smiddycroft et le Abbottis-croft," also, in the same charter, the "crofta vocata le Tempil croft propre villam de Cowy." (*Reg. Mag. Sig.* ii., No. 2681). Again, in a later note we have the names of the Stable croft, Steward croft, Cook's croft, and Porter croft. (*Spald. Club Misc.*, ii. Ed. Pref. p. xc. n.). Do these names in any form survive, or can the places be identified? The chapel had then its dues from these crofts at Cowie, forty shillings of rent from the townlands of Magra, and the Temple-croft itself beside Cowie. The patron of the church was S. Nathalan (but he had many *aliases*). He was of great repute in Aberdeenshire for sanctity and concomitant miracles, and a safe passage for the lieges at the ford across the Cowie-burn was only by his favour. Is it known where the ford was? S. Mary the Virgin, not to mention "Sancta Maria de Rupibus," has been assigned the dedication, but in a way that deserves our closest attention, because it is useful for consideration in similar studies. The style in charters of that date, and no doubt in deeds also of dedication, was uniformly "deo et beate Marie et beato —." Thus, in Aberdeen Cathedral charters we have grants made "deo et beate Marie et beato Machorio," St. Machorius or Machar being patron. We similarly have endowments for the support of a perpetual chaplain at Cowie "in capella virginis Marie et S. Nauthlani," and the patron, as before, was S. Nauthlan or Nathalan. As to whether it would be necessary to have in the chapel a special altar of S. Mary I am unable to say, and shall be much obliged for information upon the point. But my impression is that the phrase "beate Marie" was only a matter of ecclesiastical style like the legal "soc et sac, thol et them et infangandthef," and other equally lucid legal terms of contemporary charters on heronial tenures.

Aberdeen.

JAMES GAMMACK, LL.D.

118. DOUBLE NAMES.—It has already been asked and answered in *S. N. & Q.*, when surnames were first introduced. When were double names, as James Fitzroy Yellowplush, first used? and when did hyphenating names first make its appearance, as Leveson-Gower, or Gordon-Lennox, or Kinglake-Harman? NO NAME.

119. WILLIAM BULLOK, CHAMBERLAIN OF SCOTLAND, 1342.—What is known of this ecclesiastic, who took such a prominent part in the history of his time? Are there any ancient instances of the name in the north of Scotland? B.

120. AN UNKNOWN ABERDEEN BAILIE.—In Lockhart's *Life of Sir Walter Scott*, chap. xii., (in vol. ii. of the edition just published by Messrs. A. & C. Black), in the account of George IV.'s visit to Scotland in August, 1822, there is an amusing story of Sir William Curtis, a London alderman, donning the kilt in honour of his Majesty, and a no less amusing reference to an Aberdeen magistrate. "A sharp little bailie from Aberdeen," (writes Lockhart,) "tortured Sir William Curtis, as he sailed down the long gallery of Holyrood, by suggesting that, after all, his costume

was not perfect. Sir William, who had been rigged out, as the auctioneers' advertisements say, 'regardless of expense,' exclaimed that he must be mistaken—begged he would explain his criticism—and, as he spoke, threw a glance of admiration on a skene-dhu, which, like a true 'warrior and hunter of deer,' he wore stuck into one of his garters. 'Oo ay—oo ay,' quoth the Aberdonian; 'the knife's a' right, mon; but faar's your speen?' Who was "the sharp little bailie" in question? Or is the story apocryphal?

R. A.

121. POEMS BY D. P. CAMPBELL, 1811.—I have just seen a volume of Poems by D. P. Campbell, published by J. Young, Inverness, 1811. They are about forty in number, and many of them relate to the Shetland Islands, of which the young authoress, a girl of "sweet seventeen," was a native. Is the volume still accessible? J. M. L.

122. EDINBURGH ENCYCLOPÆDIA, 1814.—Was the *Edinburgh Encyclopædia* of 1814 ever completed? and is it of any value in the present day? W. R.

123. CHASE OF DALLIEVAR.—Can you give me any information concerning the above? Who was the author of it. when and where was it first published, and where can it now be got? W. D. C.

124. NAME OF MAGAZINE WANTED.—In a volume of cuttings, etc., I came across the following piece of poetry, signed by A. Wilson:—

"Verses in the vulgar Scottish Dialect.

(Occasioned by seeing two men sawing timber in the open fields in defiance of a furious storm.)

My frien's, for gudesake quat your wark!
Nor think to stan' a wind sae stark.
Your sawpit stoops like wauns are shakin';
The vera planks and dales are quakin':
Ye're tempin' providence, I swear,
To raise your graith sae madly here.
Now! now ye're gone!—Anither blast
Like that, and a' your sawing's past.
Come doun, ye sinners! grip the saw
Like death, or troth ye'll be awa';
Na, na, ye'll saw, tho' hail and sleet
Wreathie o'er your breasts, and freeze your feet.
Hear how it roars! and rings the bells;
The carts are tum'lin' roun' themsel's,
The tyle, and thack, and turf up whirles;
See you brick lum! doun, doun it hurls!
But wha's you staggerin' o'er the brae,
Beneath a lade o' bottli' strae?
Be wha he will, poor luckless wretch!
His strae and him's baith in the ditch!
The sclates are hurlin' doun in hun'ers,
The daudin' door and winnock thun'ers,
But ho! my hat! my hat's awa'!
Lo'd help's! the sawpit's doun an' a'!
Rax me your haun;—hech, how he granes!
I fear your legs are broken banes;
I tell't ye this; but deil mak matter,
Ye thought it a' but idle clatter;
Now see, ye misbelievin' sinners,
Your bloody shins, your saw in flin'ers,
And roun' about your lugs, the ruin
That your demented folly drew on.

MORAL.

Experience ne'er sœe sicker tells us
As when she lifts her rung, and fells us."

The cutting was culled presumably from a magazine of the beginning of the century. Can any of your readers give the name of the magazine?

35 Buccleuch Place, Edinburgh.

125. THE PRONUNCIATION OF COWPER'S NAME.

—I have heard it said that the poet Cowper made his name rhyme with "trooper." Dean Alford supports the statement. Can anyone furnish me with the verse? Edinburgh. W. J. CALDER ROSS.

126. THE "GODENDIAC."—Can any of your correspondents tell me what kind of weapon the "Godendiac" was, and at what period it was in use?

R. S.

127. MART.—What is the derivation of this word? The connecting, as in Jamieson, of *Mart* with *Martinus* is as probable as the attachment of *lum-fain'-in* to *Lumphanan*!

JAMES GAMMACK, LL.D.

Answers.

27. ADDRESSES BY LORD RECTORS.—To the lists already given must be added, one since published—*Intellectual Interest*.—An Address delivered at Aberdeen University, January 31st, 1888, by George Joachin Goschen, Lord Rector. N.P., N.D. 8vo, 69 pp. J. M. B.

36. OGILVIES OF CULVIE.—The following may still be of interest to your correspondent:—"Alexander Ogilvie of Culvie was alive from 1712, and now in his life 1st Jan., 1805, and I knew his two sons. They were the proprietors of the lands of Baldavie, but the superior was Ogilvie of Rothiemay, which as freehold is £4 of old extent, and this Ogilvie of Culvie and his father was feuar of Baldavie and sold to Lord Findlater about 1762 or 1763," (W. Rose's MS.). The connection of the Ogilvies with Culphin, in Boyndie, dates from the time of Walter Ogilvie of Auchleven, 1484. In 1720 James Ogilvie of Culphin dedicated two silver cups to the church of Boyndie. In 1614 reference is made to William Ogilvie of Baldavie, father of Walter Ogilvie in Culphin. In 1559 Walter Ogilvie, second son of Walter Ogilvie of Boyne, had a charter of the lands of Baldavie. Cullen. C.

43. DRUIDIC CIRCLE AT STONEHAVEN.—A paper was read on this subject by the late Alexander Thomson of Banchory, before the Society of Antiquaries of Scotland, about 1864, and is to be found in their Proceedings. R. A. L.

72. ABERDEEN EDITION OF MARLOW'S FAUST.—A local edition of Marlow's Faust was published by James Strachan, nearly fifty, (not forty), years ago, by James Bruce. It was entitled "*The Tragedy of Doctor Faustus*," by Christopher Marlow, with an introduction, containing a Memoir of Christopher Marlow, criticism of his *Doctor Faustus*, and an account of that illustrious Magician," price sixpence. I should

imagine any second-hand bookseller should be able to supply a copy FAUST.

94. SURNAMES.—In this very interesting note mention is made of Lower's *Patronymica Britannica*. I would suggest also, *Essays on English Surnames*, an earlier work by the same author, (4th Edition, 1875.—J. Russell Smith, 36 Soho Square, 2 vols., price 7s. 6d.), which gives the whole history of surnames, the different sources from which they were derived, and the mode and system of their assumption, in a very thorough and pleasant way. Mr. Lower was not so strong in Scottish as in English nomenclature, but some of the few errors into which he fell in his Essays are corrected in the *Patronymica Britannica*. As respects Professor Cosmo Innes's lecture, which, as he tells us, was thrown off *currente calamo*, at the request of a friend,—I cannot help thinking that, charming and instructive as it is, it bears some marks of the haste with which it was written, and contains some few things that, had the writer given himself more time, would have been different. But had he ever really gone into the study of names, we cannot doubt that Professor Innes would have produced a work "*facile princeps*" as respects those of Scotland. His *Origines Parochiales*, by the way, contains a vast number of curious and interesting names, taken from our earliest charters. It is on every account a national misfortune that that great work could not be carried on. C. E. D.

107. ANCIENT BAPTISMAL FONTS.—In answer to C. S. L., there is a very interesting old font standing in the Parish Churchyard of Aberlour. It consists of one round boulder, slightly flattened on the top, where it is hollowed out to hold the water. Apparently the stone has had no dressing. It had very likely been taken from the bed of the burn that runs close past the churchyard, where similar stones abound. Before the churchyard was enlarged, it stood beside the gate of the old churchyard. Every boy in the village was familiar with it and its history. On a recent visit to the parish, I missed the old font and made enquiries about it. After some searching in a forest of nettles, in a corner of the graveyard, we unearthed it. Since then it has been an object of interest, and is now, I hear, set upon a sort of pedestal in the graveyard. Tradition says the font was removed from the old kirk, owing to a tragical incident. A woman had attempted to drown herself in the Spey. Being prevented from committing the rash act, she was locked into the church until her friends could be communicated with. When they came to take charge of her, they found her drowned in the font. Being thus desecrated, it was removed from the sacred edifice. The probable reason of its removal was the Reformation. However that may be, it is certainly the oldest relic in the parish, now that the old Cross of Skirdustan has disappeared. There are other incidents connected with the old font that may be communicated by some local antiquary. Alnwick. J. THOMSON.

109. SKELETON AT KING'S COLLEGE.—I understand that there once was a skeleton at King's College, the property of the late Dr. Irvine, but many years ago it was removed to Marischal College. I need

scarcely say that she—it was a skeleton of a woman—never seized “the arm of the uninitiated,” who opened the door. “A popular” account of Aberdeen University has yet to be written, but a fairly good account will be found in Orem’s *Old Aberdeen*, the *New Statistical Account*, and sundry guide books. Of course the great storehouse, so far at any rate as King’s College is concerned, is the Spalding’s Club’s *Fasts Aberdonensis*, 1854. Mr. P. J. Anderson is preparing a similar *Fasts* for Marischal College, which will be published by the New Spalding Club.

J. M. B.

III. REEK HENS.—This phrase, according to Jamieson, has two meanings,—(1) a hen reared in a house; (2) a kind of rent which was paid by giving a hen for each house that had a fire in it—a “reeking” house. The origin is said to have been this, that when rent was paid in early time in *kains*, many of the payers had no live stock but hens, and these animals actually stayed in the same building as their keepers.

M. A.

III. “THE DEIL’S CAM O’ER JOCK WEBSTER.”—This phrase seems to have had a wide circulation, from the frequency with which it occurs. Dean Ramsay (1793—1872) says that it is “a saying which I have been accustomed to, in my part of the country, from early years.” There can be no doubt as to its meaning. Allan Ramsay’s lines (two of which are quoted by his namesake) will be sufficient to point out that the idea is that everything has been given over to confusion. “Gentle Allan” makes Jenny thus discourse on the miseries of married life:—

“Synne whinging geets about your ingle-side,
Yelping for this or that wi’ fashious din:
To mak’ them brats then ye maun toil and spin.
As wean fa’s sick, ane scads itsel’ wi’ broe,
Ane breaks his shin, anither tines his shoe;
The Deil gaes o’er Jock Webster, hame grows hell,
An’ Pate misca’s ye waur than tongue can tell.”

It will be observed that there are slight alterations in the form of the phrase. But who was Jock Webster? and how did it come to pass that the Satanic influence was so potent in his affairs?

Edinburgh.

W. J. CALDER ROSS.

BATTLE OF ALFORD, p. 184.—An account of this will be found in *History of the Highlands and Highland Clans*, by James Browne, LL.D. Vol. I., pp. 389-393. Fullerton, Glasgow, 1838.

JEANNIE M. LAING.

III. OLD NAMES FOR DRUGS.—As a fifty years’ Member of the Drug Trade, I cannot find any account of *Lapis Contia* or Perrosen, unless the first is *Lapis Futiä*, say Futti Powder, which is an impure oxide of zinc, the other may have been intended for pure rozin. Burgunder Pic is Burgundy pitch, a resinous exudation from the stem of the Spruce Fir, *Abies Excelsa*, imported from France. Oxycretion is Oxy-croceum, a preparation which we made by the hundred weight forty to fifty years ago, composed of bees wax, black pitch, myrrh and olibanum, now, like many things of the kind, out of date. They could only be of use to cure a cold by being spread on leather and used as a plaster for the chest.

76 King Street, Aberdeen.

W. G.

Literature.

Egypt and the Wonders of the Land of the Pharaohs.

By WILLIAM OXLEY, Author of *The Philosophy of Spirit*. London: Trübner and Co., 1884.

[Pp. 293; Addendum pp. 32. 7ins. × 4½ins.]

ANY work on Egyptology reveals a field of unequalled interest to the archaeologist and greatly belittles the antiquarianism of our own country. The author of this work turns to Egypt as to “the birthplace of the British nation, and consequently its inheritance,” and he declares that his chief object is “to direct attention to this part of the social, political, and, especially, religious economy of Egypt, the elements of which, in past centuries, have been so deeply entwined in our own history.” If being profoundly read on the subject, and having personally visited Egypt and studied its monuments and inscriptions, give Mr. Oxley a right to speak and a claim to be heard, he has both. At the same time, the subject is so vast and so recondite (indeed, *esoteric* is the word most frequently on the author’s lips) that, whilst readers will be very thankful for all the facts that can be served up as reliable, they will be somewhat chary in accepting the conclusions of either the author, or Professor Piazzi Smyth, or Mr. Proctor, however plausible. The earlier chapters on Monumental and Historical Egypt, embracing much interesting information regarding the country, the Pyramids, sculptures, and the various dynasties, we read with pleasure and profit. The later chapters, which take up less certain ground, impinge too closely on purely religious opinions for handling here. As a contribution to the subject of comparative religion, Mr. Oxley’s book will, no doubt, be received in the proper quarter with a respectful reading. Mr. Oxley is deeply versed in spiritism, psychology, symbolism, and so forth, and is often ingeniously eloquent on his favourite lines, but he surely permits his transcendentalism to run away with him, when among other conclusions, he reaches this, that “the supposed Founder of Christianity is not an historical personage.” The addendum consists of an instructive chapter on the architecture of Egypt by another hand, showing its historical development from the simple pyramid (a huge cairn) to the more elaborated structures of the Ptolemaic Period. Many illustrations add to the interest of this suggestive book.

EDITOR.

Several articles in type are unavoidably postponed till our next.



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SCOTTISH NOTES AND QUERIES

VOL. II.] No. 2.

JULY, 1888.

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GARDEN WALL AT EDZELL CASTLE.

(Continued from Vol. I., p. 151.)

II. SOUTH WALL.

THE Sculptures on this wall, which is shorter than the last, had formed a series representing the Sciences, but in the process of effecting some repairs upon the wall a good many years ago, *Caritas* was taken from its place among the Virtues on the west wall, and given a niche at the east end of the south wall. Its original niche is now empty, and stands above the door that led to the bath room, &c.: this door corresponds to that in the summer house, and is exactly opposite to it. Lying on the ground in front of where *Caritas* now is, there is the figure that previously had filled the recess. It was intended to represent Education, but the inscription *Educator*, engraved upon the left side, is probably modern: the figure, now headless, seems to be teaching a boy. The Sciences show the finest carvings and designs in the garden: they are in bolder relief, and frequently have objects introduced in the background. They are on square panels having semicircular tops, and on the semicircular band the name of the sculpture stands in bold plain characters, which, however, are considerably wasted. Underneath there is the large square recess mentioned before,

and on the top above each compartment there is found the small pedimented niche.

a. *CARITAS*, a female, erect and vested in long robes, but with head bare. She has a child in each arm, and one standing at each knee.

b. *RHETORICA*, a female seated and fully vested, except for the arms which are bare from the elbows, and one leg bare from the knee. On the head is a close cap, and the hair hangs down in a long plait tied with a ribbon. In her right hand there is the winged Caduceus, and in the left a scroll: at her feet are several volumes. She is seated on a massive bench.

c. *DIALECTICA*, a female seated on a bench and in the act of reasoning, is in massive drapery, and the right arm, which is extended to the left, is bare from the elbow. Two frogs are crouching at her feet on the right, a dove is on her head, and a serpent twists round her right arm. In the right upper corner, but apparently in the back ground, there is a figure in the act of declaiming, said by some to represent Socrates, and in the left lower corner there is a building like the temple of knowledge; the panels on the front of this temple seem to represent a key.

d. *ARITHMETICA*, a female seated as before, "with a shadow of the peculiar grace given her in most of the old frescoes and sculptures."¹ Her right arm is bare from the elbow, and her left supports a tablet on which she is writing with a stylus in her right hand. Two figures were in the back ground, had staves, and were carrying burdens on their back, but one is broken off. The bench has a support of a rather noticeable form.

e. *MUSICA*, female seated and vested as before, plays on a guitar, while a violin, harp, horn and other musical instruments lie beside her on her right. Her foot rests on books; her head and neck are broken off. The bench on which she sits appears with its curved support at her left.

f. *GEOMETRIA*, a female with full breasts, wears a castellated crown, and has full flowing robes, which are gathered up, however, upon the right knee and leave the leg bare to the foot: the front part of the left foot is seen from beneath the robes, and the right rests on books. The arms are bare below the elbow. At her right

¹ *Lives of the Lindsays*, i., p. 346 n. Digitized by Google

side there is a globe on which she seems to be measuring with a compass: other instruments, such as a square, compass and bevel-stock, are strewn around. The left hand appears to be used for steadying the globe, which had been encircled by a serpent, but little of the serpent, save the head and tail, are left on the globe. The carving at the back represents clustered shafts, a niche and buttresses. It is suggested that the intimate connection between Geometry and Architecture is indicated by this back ground and the mural or castellated crown.¹

III. WEST WALL.

The sculptures on this wall represent the Theological and Cardinal Virtues, and are about the same size as the Sciences, but the panels are square headed, and both execution and design are much inferior. The plan of decoration is otherwise the same as shown on the south wall, and the names on the panels are quite distinct. This wall is the shortest of the three on account of the projection of the Stirling Tower into the area of the garden at the north-west corner.

a. SPES, female, erect and fully draped, has her right hand stretched out, and the left hand drawn over her breast. The whole figure is somewhat clumsy. An anchor and antique spade lie on the ground at her feet, and may refer to the resurrection in which we hope.

b. IUSTITIA, female vested, but with arms partly bare, has sword, balance, and scales. The execution is heavy.

c. FIDES, female wrapt in flowing massive dress and with her arms bare as usual, has a cup in her right hand and the remains of a cross in her left. Her right foot rests on a serpent's head.

d. PRUDENTIA, female vested in massive robe and with arms bare as before, is examining her face in a mirror, and has a serpent coiled round her left hand. As this cannot be connected with self-approving vanity, it must betoken careful and internal self-examination, or even the desire "to see ourselves as others see us."

e. FORTITUDO, female vested in full flowing robes but with arms bare in the usual form, is pulling down, or rather, perhaps, trying to prevent the fall of an ornamental column, of which the capital is lying at her feet. Her hair is put up in a sort of net. Can this panel be a sad allusion to the waning fortunes of the House of Edzell?

f. TEMPERANTIA, female again in full robes and bare arms, is pouring from a vase into a cup. An antique jar stands on either side of the figure.

¹ For ink-photo illustration of a similar figure panel, "Geometry," in an Elizabethan chimney-piece, at Wrexall Mansion House, see *Builder*, August 20, 1887.

In seeking once more to trace these sculptures to their formative idea in the mind of Lord Edzell, we see at a glance that they belong to the Renaissance period, and that they are probably due to some wave of the Cinque-centisti, which had passed from Rome, Florence, and Milan through Paris onwards to Scotland. The conception is French or Italian, but the designs are meagre, and the workmanship poor as compared with the glorious work of the great masters.¹ There is little, if any, attempt to decorate with the rich designs of Donatello of Florence, or of even the less refined Ghiberti, of the school or of the Lombardi or Fiesolani. We may, perhaps, be surest on our path if we refer them to a very hazy and distant recollection of the monument of Louis XII., now at S. Denis near Paris, and one of the richest of the 16th century, which was executed by Jean Juste of Tours by the orders of Francis I. There, at least, we have the statues of Justice, Strength, Prudence, and Wisdom, with the bas-reliefs representing the king's triumphal entry into Genoa. But they still more resemble, though at an almost unspeakable distance, the work on the exceedingly rich tomb of Francis II., Duke of Brittany, and his wife Marguerite de Foix, erected in 1507 by Anne of Brittany, in the Carmelite Church at Nantes, and executed by Michael Colombe. There we find the same rather low semicircular headed niches, with massive vested figures in each; but we want the richness of design and decoration that characterises the work on that tomb. Yet, even though at such a distance, it is highly honourable to the laird of Edzell—alone in all Scotland—to have projected and carried out such a monument of fine taste and artistic beauty. It is worthy of notice that, in the whole series, there is nothing of the grotesque in any detail of the treatment, but a sober dignity characterises them all.

The author's best thanks are due to the Rev. D. S. Ross, M.A., The Manse, Edzell, for his kind assistance in the drawing up of this paper. Aberdeen. JAMES GAMMACK, LL.D.

REMARKABLE CASES OF LONGEVITY IN LAST CENTURY.

THE following 72 instances of extreme longevity, belonging mainly to the North-Eastern counties of Scotland, are taken from the *Aberdeen Journal* of the latter half of the last century:—

7th March, 1749.—Andrew Cumming, Peterculter, aged 102. He had the use of all his senses till within two or three days of his death.

¹ For the presence of French masons in Scotland, see Francisque Michel, *Critical Inquiry*, p. 27.

- 30th October, 1750.—John Smith, Esq., of Inveramsay, nearly 100.
- 16th March, 1751.—John Jeans, near Old Aberdeen, aged 104. He retained his senses to the last.
- 18th December, 1751.—Alexander Gray, Turriff, tailor, aged 107.
- 28th December, 1752.—William Reid, mason, upwards of 100. He maintained vigour and strength till within a few days of his death.
- 15th February, 1753.—Janet Gordon, Aberdeen, 101. She was the daughter of James Gordon of Seaton, and widow of Dr. George Middleton, Principal of King's College, and the mother of fourteen sons and four daughters.
- 20th March, 1754.—Rebecca Tulloch, Aberdeen, aged 105. She was able to read without spectacles and write till within two days of her decease.
- 16th February, 1755.—John Craich, Fraserburgh, aged 105.
- 5th March, 1755.—Walter Duncan, farmer, Turriff, aged 103. He retained the use of his senses and memory to the last.
- 27th February, 1758.—Alexander Craig, farmer, Newhills, 108.
- 2nd January, 1759.—Janet Blair, Monymusk, 112.
- 23rd January, 1759.—William Barns, Brodie House, upwards of 100. He was servant to the Brodie family for 70 years, and retained his faculties to such an extent that less than a month before his death he enjoyed a game at fencing.
- 6th February, 1759.—Gavin Argo, blacksmith in Udney, about 100 years. A powerful man, and retained his strength so long that he was able to work at his forge till a few days before his death.
- 5th December, 1759.—Helen Collie, Peterculter, 104.
- 27th February, 1760.—Andrew Kinloch, Old Deer, aged 105.
- 16th February, 1761.—George Forbes, farmer, Maryculter, aged 106.
- 17th February, 1761.—John Crawford, farmer, Rubislaw, aged 104.
- 13th July, 1761.—James Carle, white fisher, Cairnbulg, 111.
- 1st February, 1762.—Catherine Brebner, Cairnie, 123. She retained her senses to the last, and during the winter was able to engage in spinning.
- 22nd February, 1762.—Alexander Anderson, gardener, Abbey of Deer, 102 years. He had a vigorous frame and constitution, and till about 2 months before his death never knew what it was to suffer from sickness or disheath.
- 3rd May, 1762.—Agnes Christie, Midmar, 104 years. She was hale and vigorous to the last, as evidenced by her walking 16 miles in one day about 2 months before her death.
- 27th December, 1762.—James Robertson, farmer, Mill of Drumnahoy, Cluny, aged upwards of 100.
- 7th March, 1763.—John Connon, labourer, Quin, 105. He retained all his faculties and was quite able to walk about till within 48 hours of his decease.
- 25th April, 1764.—Margaret Cooper, Deshir, in the Parish of Auchindoir, 105.
- 30th April, 1764.—Robert Williamson, Wardhead of Countesswells, 98. He was married 74 years ago to Isobel Watt, who is now left a widow in the 100th year of her age. This remarkable woman was in such excellent health at the time as to be able to attend the Market in Aberdeen selling her poultry and eggs.
- 2nd November, 1767.—Isobel Watt, Belhelvie, 105.
- 22nd February, 1768.—Alexander Barron, slater, Aberdeen, 102 years. He wrought at his business till within a few months of his death.
- 1st December, 1770.—Margaret Morice, Cove, 105.
- 24th December, 1770.—John Dinnes, Mains of Crimond, 102. He was present at the battle of Killiecrankie in 1689, and was able to do manual labour till within 14 days of his death.
- 11th March, 1771.—James Frost, Newhills, 104. He retained all his faculties and health till within a few weeks of his death.
- 1st April, 1771.—George Keith, Banchory-Devenick, 100. 38 of his children and grand-children, and 15 great-grand-children followed his remains to the grave.
- 8th April, 1771.—James Dickie, Slains Castle, 109.
- 29th April, 1780.—Janet Kynoch, Aberdeen, 105.
- 7th October, 1782.—Charles Leslie, hawker, Old Rain, aged 105. He was well known as a ballad singer and frequenter of fairs and markets, and was able to prosecute his calling till within a week or two of his death.
- 14th April, 1783.—Jean Will, Saint Fergus, 101.
- 3rd November, 1783.—Elizabeth Clark, Troup, 104. She resided in the Parish of Slains 101 years, and did not give over working till she had passed her hundredth year.
- 15th March, 1784.—Jean Craig, widow, 103.
- 28th July, 1784.—John Thomson, labourer, Mundale, near Forres, 107, and was father to 45 children, grandfather to 86. He retained his senses, and was able to follow his usual employment till two days before his death. He was twice married, great-grandfather to 97, and great-great-grandfather to 23, making the magnificent total of 251.
- 17th January, 1785.—John Drum, Aberdeen, besom maker, aged 103.
- 15th February, 1785.—Christian Gavin, about 103.
- 17th October, 1785.—William Auld, Huckster, Aberdeen, 101.
- 8th March, 1787.—John Greig, Cotbank, Glenbirnie, 102.
- 9th February, 1789.—John Bruce, beggar, Aberdeen, aged 102.
- 13th December, 1790.—Anne Bannerman, Aberdeen, aged, 105.
- 18th August, 1771.—Elizabeth Gordon, Lady Leuchars, Glasgow, 111. She was a relation of the Duke of Gordon, and grand aunt to the Earl of Fife.
- 15th January 1772.—Peter Hay, weaver, Old Aberdeen, 100.
- 2nd March, 1772.—Michael Yule, Skelmuir, Old Deer, aged 105.
- 17th June, 1772.—Alexander Gordon, Invertrummie in Badenoch, aged 108. He did not know what it was to be ill or sick till within a month of his death.

- 23rd November, 1772.—Isobel King, widow, Fochabers, 108. Her husband who predeceased her reached the age of 98 years. They had lived together, in the married state upwards of 66 years.
- 11th February, 1773.—Mrs. Cadenhead, Aberdeen, aged 103.
- 24th May, 1773.—Robert Guthrie, Drumoak, 103.
- 2nd November, 1774.—Isobel Walker, Daviot, 110.
- 12th January, 1775.—Peter Garden, Auchterless, at the extraordinary age of 131. He retained his memory and senses till within a short time of his death. He lived under 10 rulers and sovereigns, viz., Charles I., Oliver Cromwell, Richard Cromwell, Charles II., James II., William and Mary, Anne and George I., George II. and George III.¹
- 19th April, 1777.—Grisel Strath, Fyvie, 102. During her whole life she had enjoyed excellent health, she was most regular in her habits.
- 19th May, 1777.—Louisa Begg, widow of Alexander Mollison, maltman, Aberdeen, 101. She retained her faculties till near the last, and her eyesight was so good that a week before her death she was able to read her Bible without the aid of spectacles.
- 14th January, 1778.—George Symon, Wester Micras, in the Parish of Tullich, aged 109.
- 23rd January, 1778.—Janet Craig, Rothiemay, 110. She was never beyond the bounds of her native Parish, and during her whole life enjoyed the best of health.
- 4th May, 1778.—William Volum, mason, aged 100.
- 17th June, 1778.—James May, elder, near Turriff, aged 103.
- 25th October, 1778.—William Duncan, Aberdeen, aged 108.
- 3rd May, 1779.—Alexander Forsyth, shoemaker, Keith, aged 109. He retained his vigour and health till within a few days of his death.
- 3rd January, 1791.—Margaret Cormack, Oldmeldrum, aged 108.
- 17th December, 1791.—Alexander Dickie, Auchleuchries, Cruden, 101. His first wife Christian Boghouse, died about 15 years ago in the 105th year of her age. When he married his second wife he was in his 85th year, but was hale and active till the last.
- 23rd September, 1794.—Agnes Melvin, New Machar, aged 104.
- 11th November, 1794.—Jean Fyfe, Auchindoir, 101.
- 15th February, 1796.—Donald Cameron, Abernethy, Strathspey, 102.
- 6th March, 1797.—Catherine Ogston, Old Deer, 102.
- 23rd March, 1797.—Janet Stronach, Mill of Birnie, near Elgin, 101. She was mother to 5 children, grandmother to 24, and great-grand-mother to 28.
- 6th February, 1798.—George Angus, labourer, Aberdeen, 106. He was able to work till within a brief period of his decease.
- 7th June, 1798.—Jean Petrie, Peterhead, 113. This remarkable woman followed the calling of a beggar, and was able to wander through, the country, till within a few days of her death. Her father was believed to have died at the age of 114.

¹ See S. N. & Q. for August, 1887, pp. 37 and 38.

- 6th April, 1799.—James Dyce, Kirktown of Daviot, 107. He retained his senses to the last, and was ill only for 3 days before his death. His mother died at the age of 112.
- 10th June, 1799.—Agnes Boyne, Bailliesward, near Huntly, 106.

J. A. H.

CATALOGUE OF THE ABBOTS
OF THE

SCOTTISH MONASTERY AT WURZBURG.

THE following catalogue of the Abbots of the Scottish Monastery at Wurzburg was copied by me, on the 21st March, 1877, from a MS. preserved in the Burgundian Library at Brussels. It covers a page in folio. It is bound up with many other papers. The writing is very legible.

CATALOGUS ABBATUM MONASTERII S. JACOBI
SCOTORUM

EXTRA MUROS HERBIP:

Anno Domini 1134, vel ut Jo: Trithemius observat 1138, Reverendissimus et Illustrissimus Princeps Embricho, Episcopus Herbipolensis et Franciæ Orientalis Dux, ob gratam memoriam pretiosis Martyris et Apostoli Franconiæ S. Kiliani natione Scoti, Monasterium Ordinis S. Benedicti in honorem Dei et S. Jacobi Majoris Apostoli extra Muros Herbipolenses pro solis Scotis Monachis fundavit.

Cujus primus Abbas:—

1. S. Macharius, (antea Monasterii Scotorum Ratisbonæ Prior Claustralis) institutus est anno 1139, qui præfuit annis 14, mensibus 4, diebus 20.
2. B. Christianus institutus est anno 1153, præfuit annis 26.
3. B. Eugenius institutus est anno 1179, præfuit annis 18.
4. Gregorius eligitur anno 1197, præfuit annis 10.
5. Matthæus eligitur anno 1207 præfuit annis 8.
6. Teclanus ordinatur anno 1215, præfuit annis 2, mensibus 4.
7. Elias I. eligitur anno 1217, præfuit annis 6.
8. Celestinus instituitur anno 1223 præfuit annis 11.
9. Gerhardus ordinatur anno 1234, præfuit annis 8, mensibus 4.
10. Joannes I. institutus est anno 1242, præfuit annis 10, mensibus 8.
11. Joannes II. instituitur anno 1253, præfuit annis 21, mensibus 5.
12. Mauritius I., ordinatur anno 1274, præfuit annis 24.
13. Joel instituitur anno 1298, præfuit annis 8.
14. Elias II. successit anno 1306, præfuit annis 12.
15. Joannes III. successit anno 1318, præfuit annis 17.
16. Michæus instituitur anno 1335, præfuit annis 6.
17. Philippus I. instituitur anno 1341, præfuit annis 21.
18. Donaldus eligitur anno 1362, præfuit annis 23.
19. Timotheus ordinatur anno 1385, præfuit annis 14.
20. Aymarus ordinatur anno 1399, præfuit annis 8, mensibus 5.
21. Rutgerus ordinatur anno 1407, præfuit annis 10, mensibus 11.
22. Thomas I. eligitur anno 1417, præfuit annis 20.

23. Roricus instituitur anno 1437, præfuit annis 10.
 24. Alanus ordinatur anno 1447, præfuit annis 8.
 25. Mauritius II. ordinatur anno 1455, præfuit annis 6.
 26. Joannes IV. eligitur anno 1461, præfuit annis 2.
 27. Otto eligitur anno 1463, præfuit anno vno et mensibus 10.
 28. Thadæus ordinatur anno 1465, præfuit annis 10.
 29. David constituitur anno 1475, præfuit annis 8.
 30. Thomas II. ordinatur anno 1483, præfuit annis 11.
 31. Edmundus eligitur anno 1494, præfuit annis 2.
 32. Philippus II instituitur anno 1496, præfuitque mensibus sex et diebus 20, obiitque anno 1497, nullum relinquens post se Monachum. Atqui hi omnes erant Scoti, nec ullus alius huc usquam nisi ex Scotia oriundus vel in Abbatem vel in Monachum hic admissus unquam fuit. Verum hoc Moñrium et Pastore et ovibus brevi temporis spatio cum vacuuo factum esset, Laurentius Episcopus Herbipolensis contra tenorem foundationis statim intrusit Germanos, muttis reclamantibus licet Monachis Scoticæ Nationis per Germaniam, atque primus Abbas Germanus factus est :—
 33. Kilianus anno 1504, præfuit annis 2, mensibus 2.
 34. Jo : Trithemius factus est anno 1506, præfuit annis 10. Vir doctissimus et pius ; optimus etiam oconomus erat.
 35. Malthias postulatur anno 1516, præfuitque annis 7.
 36. Erhardus postulatur anno 1535, præfuitque annis 7.
 37. Michael postulatur anno 1542, præfuitque solus sine ullo Monacho aut fratre annis 5. Quo defuncto Episcopus Herbipolensis hoc moñrium Suffraganeis suis possidendum tradidit, donec tandem anno 1595 Reverendissimus et Illustrissimus Princeps Julius ad instantiam Summi Pontificis et Scotorum Ratisbonæ Abbatis illud ad primæ foundationis normam reduxit, Monachisque solius Scoticæ Nationis perpetuo incolendum restituit, quorum primus ab hac restitutione Abbas :—
 38. Richardus factus est anno 1595, præfuit annis 3.
 39. Franciscus eligitur anno 1599, præfuit annis 3— Post hunc administratum est hoc Monasterium per Abbatem Ratisbonensem et alios ad annos circiter decem : tandem Abbas :—
 40. Gulielmus institutus est anno 1615, præfuit annis 16 et adhuc præest.

The central letters of Thomas I. are scratched or rubbed out in the MS. The name stands thus—T as I. Under No. 2, *instituitur*, seems a blunder, but I give it as it is in the MS. Gulielmus—No. 40—is said in the MS. to have received institution in 1515, but the mistake deranges the dates so much that I thought it better to alter the text. The concluding word of the catalogue might very *improbably* be præsit. The compiler clearly indicates the date of his compilation—1631 or 1632. The completeness of the list, and the precision of the dates, seem to shew that the person who drew it up was not embarrassed by any want of authentic documents. It is to be regretted that the routine of monastic usage has prevented the writer from giving each

abbot's birthplace and family name. This defect, however, may be remedied by the progress of research. Meanwhile, as it stands, the paper is of some value as affording a distinct and ample clue for further investigation in a department of Scottish history too long neglected.

Paris.

H. G.

WRECKS OF VESSELS BELONGING TO THE SPANISH ARMADA.

WITH reference to the note on this subject (Vol. II., p. 12), after an event of such moment as the destruction of the Armada, many legends and traditions concerning the wrecks of the ships would naturally grow up. But when they are not supported by some evidence of a credible nature ; and if trustworthy records exist which show the improbability, if not the impossibility, of any of these wrecks having occurred on the east coast of Scotland, there appears to be good reason for regarding traditions to the contrary somewhat mythical. These records are contained in the Calendar of English State Papers (Domestic Series), 1581-1592, where we find the reports and other communications from the Lord High Admiral of England, Sir Francis Drake, Sir John Hawkins, and others. They are all to the effect that when the Spaniards took their departure northward from the coast of Flanders on the 31st July, 1588, the English fleet, under the command of the Lord Admiral, who had divined their intention to return to Spain north about Scotland, followed their fleet in order to see them clear of the coasts of England and Scotland. When, after sailing down the middle of the North Sea to about the latitude of the borders of Scotland until the 4th August, the Lord Admiral, seeing that the Spanish vessels were shaping a course to go round Scotland to the westward, and that a storm was coming from the south-west, he ceased his pursuit, believing that the Spanish ships could not then recover the east coasts of England or Scotland. A violent storm then arose, and the English fleet regained the English coast with difficulty ; but the Spanish ships, being exposed to the full force of the tempest, were dispersed. Some were sunk in mid ocean, others were driven on the coast of Norway, where several of the ships are said to have been dashed to pieces on the rocks. The rest, however, managed to hold a course which enabled them to pass to the westward, between the Orkney and Shetland Islands, about the 8th of August.

The commanders of the English fleet, after their arrival at Harwich, Dover, Margate, &c., all expressed their conviction that the Spanish

fleet must have been driven by the storm to the coast of Norway or Denmark.

The King of Scotland, at an early period, issued strict orders to all the authorities and lieges throughout the kingdom to maintain a careful watch on the coast, and to take all possible means to prevent any of the Spanish vessels approaching them.

In these circumstances, it seems strange that, if any of the Spanish ships were wrecked on the east coast, no record of such occurrences should be in existence among the State papers of that period.

The remainder of the fleet, which had been driven upon the coast of Norway, eventually reached the Orkneys in September, and one of them was wrecked on Fair Isle, between Orkney and Shetland, on the 17th September, and there is reason to believe that another one was cast away on one of the neighbouring islands at the same time. It would be interesting if the letter referred to as having been written by the Spanish ambassador in London were published.

In the official list of the ships composing the Armada, published in Spain before it left, the names of a St. Catalina, and a St. Cathalina appear, one of which had, no doubt, been the St. Katherine mentioned as being greatly damaged in the first day's fight. The circumstance is related in *Camden's Annals*, and had been copied from them by Samuel Clarke, not Walker, as I wrote in error in my note on this subject, (Vol. I., p. 158.)

The same list gives the number of pieces of artillery in the Armada as 2431, of which 1497 were of brass, and 934 of iron.

London.

JOHN ANDERSON.

"NOTHING LIKE LEATHER."—A note on the origin of the above phrase appeared in *S. N. & Q.* (Vol. I., p. 107), the writer stating that it originated from a saying made by a shoemaker in Aberdeen, who was well known in the city some forty years ago. In reference to this well known phrase, which we often see quoted, and is widely known, I may here state that in an *old book* of anecdotes which I came across some fifty years ago, the origin of the phrase was stated as being due to a tanner, one of the corporation of a beleaguered city, who had met to discuss the best method of defensive construction. The tanner having a considerable quantity of leather on hand, with little prospect of a market, gave as his opinion, that there was "Nothing like leather" for the purpose. The phrase is said to be common in all European languages.

MORMOND.

EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCH AND CHURCHYARD.

(Continued from page 10, Vol. II.)

PAVEMENT BEFORE WEST CHURCH.

BEFORE noting some of the more important inscriptions in the Churchyard, we may direct attention to the series of stones which lie immediately in front of the West Church. The original position of all, or at least the majority of these stones, was on the floors of the old East and West Churches, from which they had been removed during the rebuilding. Their present position has not tended to preserve them, and in some cases the inscriptions have been entirely obliterated.

Immediately in front of the side door of Drum's Aisle there is a small stone, round the margin of which runs—

Tumulus ornati viri Alexandri lister olim burgen de Abirden qui obiit 2 Februarii 1506. A. E. A. B.

[The tomb of a cultured man, Alexander Lister, once burges of Aberdeen, who died 2d February, 1506.]

In the centre there is cut—

SUB HOC ANTIQVO MAJORVM | MARMORE, IN CHRISTO DOR | MIT MR. ALEXR. LISTER, IN ACA | DEMIA MARISCHAL : P.P. ERU | DITUS FACUNDUS ASSIDUUS THEO | LOGIAS ET ANTIQVITATIS | PERITIA ERGA DEVM PIE | TATE, REGEM FIDE PROXIMVM CHARITATE, ILLIBATA | VITÆ CONSTANTIA INSIGNIS | 47 ANNOS NATVS, 14 NOV^{RIS} | 1699 FATIS CONCESSIT. HIC ETIAM JACET MULIER | HONESTA, ISABELLA MELVILL | FRANCISCI LISTER BURGEN | ABERDONENSIS DICTI MR^I ALEX^RI PATRIS UXOR ; QUÆ 7 | IAN A.D. 1701 ÆTATIS 86 OBIIT.

[Under this, the ancient gravestone of his forefathers, sleeps in Christ Mr. Alexander Lister,¹ professor of philosophy in Marischal College, learned, eloquent, industrious, distinguished for his knowledge of theology and antiquities, his piety, his loyalty, his charity to his neighbour, his undeviating rectitude. He died, aged 47, 14th November, 1699. Here also lies an upright woman, Isabella Melvill, wife of Francis Lister, burges of Aberdeen, father of the said Mr. Alexander, who died 7th January, 1701, aged 86.]

The Latin inscription is here and there contracted, but it has been given in full above. The Register of Presentationis at Marischal College gives Alexander Lister, student of divinity, appointed Regent 3rd October, 1682, in room of John Patton resigned, and again, under date 5th December, 1693, William Smith appointed Regent in room of Alex. Lister, demitted.

HERE LY . . . OF A BLISSED RESURRECTION IANET MIDLETOUN,² SPOUSE TO JAMES BYRES,

¹ 1699 Novr. 17, Mr. All. Lister ane oaken coffin in the Church.—*Kirk and Bridge Work Accounts.*

² 1695, Nov. Item, the corps of Janet Midletoune oaken coffin at the west dyke.—*Kirk and Bridge Work Accounts.*

MERCHANT IN . . . DEPARTED THIS LIFE THE 26 OF NOVEMBER, 1695, AND OF HER AGE 58.

This is, doubtless, the same worthy pair, although the name is given as Isobel Middleton in the Mortification Book, who bequeathed one thousand merks. Scots money, to the Guild Box, for the maintenance of "Burgers of Gild, their wives and children."

HERE RESTS IN THE LORD GEORGE LINDSAY MERCHANT BURGES OF ABD. WHO DEPARTED THE 17 OF MARCH 1696 AND HELEN COHEN HIS SPOUSE WHO DEPARTED THIS LIFE THE 10 OF MARCH 1673 | AND ALSO IEAN GORDON SECOND | SPOUS TO GEORGE LINDSAY MER | CHANT BURGES OF ABD. WHO | DEPARTED THIS LIFE THE 26 OF | JULY 1682 | ALSO IEAN LINDSAY WHO DE | PARTED THE 3 OF MAY 1725 | ALSO ROBERT LINDSAY WHO | DEPARTED THE 5 OF MAY 1734 | BOTH CHILDREN OF THE THIRD | MARRIAGE WITH . . .

The remaining portion of the inscription is now entirely obliterated.

HERE LYES UNDER THE HOPE OF A BLESSED RESURRECTION PETER CHRYSSTIE MERCHANT IN ABD. WHO DEPARTED THIS LIFE THE 19 OF SEPT 1686 AND OF HIS AGE 91 YEAR | AND IANET MILNE HIS SPOUSE | WHO DEPARTED THIS LIFE THE | 14 OF MARCH 1685 AND OF HER | AGE 60 YEAR | AS ALSO MARY CHRYSSTIE THEIR | DAUGHTER WHO DEPARTED THIS | LIFE THE 1 OF MAY 1679 AND | OF HER AGE 20 YEAR.

The next stone has a well preserved shield with the usual mantelling, the arms being those of Burnett, differenced by a billet below the holly leaves, impaled with that of Gray, a lion rampant, with the initials R. B. M. G. and the motto VIRESKIT VULNERE VIRTUS [Valour increases by wounds]. Round the margin there is—HERE LYES ROBERT BVNET MERCHANT BURG OF ABD. WHO DEPARTED THE 23 OF MARCH 1674, while below the shield bearing the arms there is, ALSO ALEXA . . . HIS SON | . . . DEPARTED THE [7] DAY OF APR. 1679.

On a large slab there is cut the arms of Skene impaled with those of Forbes of Tolquhon, the shield being flanked by the initials R. S. and M. F. The arms are depicted in the *Memorials of the Family of Skene*, p. 81. The inscription is as follows:—

HEIR LYES VNDER THE HOIP OF A BLISSED RESURRECTION ROBERT SKENE MERCHAND BVRGES OF ABD WHO DEPARTED THIS LYFE THE 14 OF No. 1643 ALSO MARJORIE FORBES HIS SP | OVS WHO DEPARTED THE 10 OF SEPT . . . 1650 | AS ALSO IAMES SKENE WHO DEPARTED | THE 8 DAY OF AUGUST 1694 AND OF | AGE 63 YEARS.

Below the shield, which occupies the centre of the stone, there is cut—

I SHALL BE SATISFIED | WITH THY LIKENESS
PSAL 17. 15.

Robert Skene¹ was the elder son of Robert

Skene at Mill of Commeris and Janet Forbes, who were married 29th June, 1589. He was admitted, on 21st September, 1615, a Guild Brother at the request of Sir James Skene of Curriehill, and three years later he married Marjorie Forbes, and had issue three sons and two daughters. His eldest son was the well-known Baillie Alexander Skene of Newtyle, author of the *Memorials for the Government of the Royall Burghs in Scotland*, and *A Succinct Survey of the famous City of Aberdeen*. In 1633, he was elected Treasurer of the Burgh. Beside the sum of one thousand merks left by his will, dated 9th Nov., 1643, for "the Box of the Gild Brethren of this burgh of Abirdeine," he gave, on the 17th September, 1628,¹ the sum of one hundred merks in ready money "for the benefite and use of poor decayed gild brethren of this burgh, ther wyiffes and bairnes in all tyme cumeing." His name likewise appears in the list of contributors² for supporting a minister to serve the Cure at the kirk of Futtie in 1632, and his contribution of £66 13s. 4d. Scots for this purpose, together with his other donations, are duly chronicled on the Mortification "brods."

James Skene, whose name also appears on the stone, was the youngest son of Robert and Marjorie Forbes, having been born on 14th February, 1631. He was known under the sobriquet of White James, to distinguish him from a namesake, James Skene, son of Robert Skene, glazier, who was known as Black James. He, like his father, is also known to literature as "ane excellent poet in the Scottish language," having written the Decalogue, the Lord's Prayer, and the Creed in metre, printed by John Forbes. In 1666, he is found occupying the position of Lyon Depute. By his wife, Jean Hay, he had nine sons and four daughters.

On the next stone, which has been, unfortunately, broken through the middle, there is—

HEIR LYSIS WILLIAM SCHAND BVRGES OF ABD. WHO DEPARTIT THIS LYF 24 SEPT. 1660 AND ISSOBIL HOVISON HIS SPOVS DEPARTED | THIS LYF THE 19 OF | SEPTEMBER 1681 | AS ALSO THOMAS SHAND OF CRAIGE | WHO DEPARTED THIS | LIFE THE 3 OF MAY | 1678. HERE LYES IANET SHAND | SPOUSE TO THOMAS BURNET MERT. IN | ABD. WHO DEPARTED THIS LIFE | THE 27 OF MAY 1711 AND OF | HER AGE 62 YEARS | AS ALSO WILLIAM SHAND | OF CRAIG WHO DEP | THE 18 OF JUNE 1697 AND | OF HIS AGE 21.

The original position of this stone was above the burying place of the Shands of Craig, now Caskieben, on the floor of the East Church, as the entry in the Kirk Work Accounts proves:—"1660 27 Septr. William Shand in the kirk £20."

¹ Council Register, Vol. LI., p. 447.

² Ibid., LI., p. 1.

¹ *Memorials of the Family of Skene*, p. 75.

In the centre of the stone, there is a shield with the arms of Shand—a boar's head couped and a chief charged with three mullets—impaled with that of Howison—a man's heart, and, in chief, a fleur-de-lis, and the following initials—W. S. I. H. T. S.

William Shand,¹ whose name appears first on the stone, was the elder son of Thomas Shand, burgess of Aberdeen, and his wife Margaret Jamieson. His younger brother was called John, and appears to have carried on business as a merchant in Rotterdam. He died in 1657, and William was served as his heir, there being no other brothers or sisters then alive, and, in the following year, he paid over, as executor, the sum of 500 merks bequeathed by his brother to the use of the Kirkwork of Aberdeen. From various circumstances, I am led to believe that William's wife was a daughter of Alexander Howison, at one time Dean of Guild. Thomas Shand, who at one time held the office of Treasurer of the Burgh, registered the arms above described between 1672-8, and on the 22nd October, 1697,² Thomas Shand was served nearest heir to his brother William in the lands of Craig.

These lands were formerly in the possession of the burgess family of Dunn. Charles Dunn, burgess, was, in 1673, served heir to his father, Charles Dunn, merchant of Aberdeen, "in the towns and lands of Craige, Pleyhaugh and Woodland, with their pendicles called Boginoyis and multures thereof."³

With reference to Thomas Burnet, who had married into the family, the following extract from the Register of Propinquities is given as showing more particularly how the various families of Burnett, Shand, and Howison, were connected.

"At Aberdein, the penult day of May, 1684, In the presence of Alexander Gordone ane of the Baillies of the sd. Brugh It wes Iudiciallie verified and proven by the depositions of Alexander Howison late Dean of gild of the sd Brugh Andrew Reid late thes' of the same and John Stephinsons mert yr That Thomas Burnet is the laull. sone of Alexander Burnet Late dean of gild of the sd Brugh procreat betuixt him & the deceist Ianet Howison his Spous in the Band of laull. matrimony. And that the sd. Alexander Burnet is the laull. sone of James Burnet in Grange within the parochine of Peterheid and shirreffdome of Aberdeen procreat Betuixt him and Ieallis Smith his spous in the laull. band of matrimonie which Ieallis Smith is the laull. daughter of the deceist

William Smith in Barrhill in the parochine of Saint fergus and that the sd. deceist Janet Howison mother to the sd. Thomas Burnet is the laull. daughter of the deceist Andrew howison mert' in Abd. procreat betuixt him and the deceist Elizabeth Schand his spous in the band of laull. matrimonie which Elizabeth Schand is the laull. daur. of Alexander Schand merchand in the sd. Bru' all which they deponit to be of veritie be veritue of ther great oathes suorne Wherupon the sd. Baillie ordained ane Testimoniall to be extendit in ample forme."

ALEX. M. MUNRO.

(To be continued.)

BIBLIOGRAPHY OF INVERNESS NEWSPAPERS AND PERIODICALS.

(Continued from Vol. II., page 11.)

1875-88. *The Celtic Magazine: a Monthly Periodical, devoted to the Literature, History, Antiquities, Folk-Lore, Traditions, and the Social and material interests of the Celt at Home and Abroad.* Conducted by Alexander Mackenzie, and the Rev. Alexander Macgregor. Inverness: A. & W. Mackenzie, 2 Hamilton Place. Beginning as a 32 page demy 8vo, price 6d., it has been enlarged from time to time to 40, and latterly to 48 pages, besides the printed cover and advertising sheet. The purpose for which the Magazine was started is very fully set forth in the general title. In the original prospectus, as also on the title page of Vol. I. of the magazine, it is stated as conducted by Alex. Mackenzie and the Rev. Alex. Macgregor, M.A., Inverness; but I understand that the Rev. gentleman had nothing whatever to do with the editing, although he contributed several papers to the earlier volumes, in his own name, as also under the nom de plume "Sgiathanach." In the *Celtic Magazine* appeared Mr. Macgregor's *Life of Flora Macdonald, and her adventures with Prince Charles*—the first authentic narrative of this famous highland heroine that has appeared. On the author's death it was reprinted from the pages of the *Celtic Magazine*, with memoir of Mr. Macgregor in a cr. 8vo volume (1882.) The sole editing of the *Celtic* was done by Mr Mackenzie, the proprietor, to the close of Vol. XI., when the editorship was taken over by Mr. Alex. Macbain, M.A., a well known member of the Gaelic Society of Inverness, and a contributor of most valuable papers on Celtic Philology to the Society's Transactions. The *Celtic Magazine*, it may be stated, is the most successful effort made in Highland periodical literature. At no previous time has any Magazine connected with the Highlands, on the furtherance of Highland interests, continued to exist for half the period this one has done, and it still pursues its prosperous career. The following bibliographical facts may be given as of interest in connection with this publication:—In its pages first ap-

¹ Reg. of Propinquities—9 April, 1657.

² *Antiquities of Aberdeen, &c.*, Vol. III., p. 225.

³ *Antiquities of Aberdeen, &c.*, Vol. III., p. 225.

peared the several works on Highland Family History, etc., as follows—they having been reprinted with some additions, viz., *The Prophecies of the Brahan Seer* (1877), several editions of which have been issued; *History of the Clan Mackenzie* (1879); *History of the Clan Macdonald* (1881); *History of Clan Matheson* (1882); *History of the Clan Cameron* (1884.) In the current volume (14), now issuing, the *History of the Clan Macleod* is appearing, and on completion will appear as a large volume similar to the others.

1876 (?) *Fraser's Illustrated Monthly Magazine*. 8 pages, royal 8vo, price 1d. Published by Donald Fraser, 15 Union Street, Inverness. About this date a periodical with this title was issued. Not more than three numbers were published. It excited no interest, and as a periodical under its Inverness title, it may be reckoned among the "lost books." I have failed to find a single number¹ among those who usually set aside local efforts of this class, and my application to the publisher has been as fruitless. In fact, Mr. F., when applied to first, had no recollection of having ever issued such a journal. After giving him sundry pieces of information in regard to it, stored in my own memory, he at length recollected something of it. The most palpable fact, however, in his mind regarding it was, to use his own words, "The affair did not pay." How much infliction the world would be spared if only that which "paid" was alone printed. The life of newspapers and periodicals would then, as in the doctrine held by some in reference to the natural world, be that of the survival of the fittest. Only one page of *Fraser's Magazine* was printed locally, the other seven pages in this case, as in the other local ventures of a like character, being supplied by Messrs. Cassell of London.

1879. *Two Stories: "Schoolmaster's Abroad,"* and "*In the Way of Business*" (Chap. i., ii., iii.) No. 1.—September, 1879. London and Edinburgh. Aberdeen: W. & W. Lindsay. Inverness: W. Mackay. 112 pages post 16mo, price 6d. This small serial was issued from a private press in Beech-Tree House, Drummond,—a suburb of Inverness. The Rev. Mr. Parminster, Incumbent of St. John's Episcopal Church, Inverness, had a press, from which he issued several small educational books, based on a scheme which has been largely adopted by school book publishers since, that is of issuing Classics, arithmetical works, &c., in small sections or portions suitable to the progress or standards of the pupils. The *Two Stories* were intended as a serial, if successful. The authorship of the stories, the printing, &c., were all done by Mr. P., following the noted example of Samuel Richardson, the author of *Clarissa Harlowe*, who set his own type and composed his novel at same time I do not know if any more of the *Two Stories* was issued, as shortly after No. 1 was presented

to me by the Author, he removed from the North. The rev. gentleman had been, previous to his incumbency at Inverness, in South Africa, and had contributed to the press there. If I mistake not, several articles of his appeared in the *Cape Monthly Magazine*, then under the Editorship of Professor Roderick Noble, an old Clachnacuddin boy, and a Gold Medallist of the Royal Academy, Inverness. While noting the issue of above, it may also be here mentioned, that about this date, or a year or two earlier, there was another privately printed periodical issued in the neighbourhood of Inverness. At Gollanfield House, near Fort George Station, occupied then by Hector Mackenzie, Esq., his daughter, Miss Isobel Mackenzie, issued for some time a monthly magazine, the editing, printing and publishing of which was done in this mansion house. I expect to be able to supply the exact title, date, and extent of issue, in my concluding article of this bibliography. It may be here, however, said of the editress, Miss Mackenzie, who died young, that she possessed considerable hereditary claims as a writer, as niece of the world-wide boys' author, R. M. Ballantyne, and granddaughter of James Ballantyne, the friend and publisher of Sir Walter Scott.

1880-81. *The Invernessian*: An Independent Journal, published on the last Saturday of every month, conducted by Alexr. Mackenzie, F. S. A. Scot, price one penny. A foolscap folio of 8 pages, printed by James Black, Elgin, for the proprietors, and published by A. W. Mackenzie, *Celtic Magazine* Office, 2 Ness Bank, Inverness. This journal was not so much a newspaper as a critical comment on passing events in the Burgh of Inverness and the adjoining county, on the lines of the Society Journals. In the "Random Notes," and the "Local Notes," the editor, as a "Free Lance," delivered his blows right and left on municipal matters, &c., irrespective of politics. The first number of this journal was issued on 30th October, 1880, and the last in August, 1881—there were thus ten numbers published. At number 5 of the issue, the size was altered to a demy 4to of 16 pages, with some woodcuts thereafter embodied in the text. The title was changed as follows:—*The Invernessian*: An Independent Monthly Illustrated Journal, Critical and Instructive. This number 5 bears no imprint, but numbers 6 to 10 have the imprint—"Published by A. & W. Mackenzie, 2 Ness Bank, Inverness. The greater portion of the pages of Nos. 5 to 10 were sent from London and only pages 1, 8, 9, and 16, were printed locally with northern articles and notes.

1881-88. *The Northern Chronicle and General Advertiser for the North of Scotland*. 8 pages double roy. folio; price 1d. Inverness: printed and published by the Northern Counties Newspaper and Printing and Publishing Co. (Limited), at their office situated in Margaret Street, Inverness. This weekly newspaper was begun on the

¹ The Author of this Bibliography would be much gratified if any of his readers could procure him a sight of even a single number of it.

5th of January, 1881, in the interests of the Conservative party in the northern counties. The *Chronicle* has been edited by Mr. D. Campbell since its commencement. The principles by which the *Chronicle* seeks to obtain the object for which it was started are set forth in its first number as follows:—"The *Northern Chronicle* will discuss ministerial home policy, and bills by whomsoever laid before Parliament. . . . It will aim at creating good feeling between class and class, promoting those just relations between man and man which lie at the foundation of commercial prosperity, and uphold patriotic and constitutional views as the soundest guarantee for maintaining the integrity and developing the resources of the Empire. The *N.C.* will oppose disestablishment. . . . In its columns prominence will be given to all matters affecting the interests of farmers, the class upon whose welfare all other classes in the northern counties mainly depend."

1881-83. *The General Machinery Register, and Architectural Engineers' and Iron Merchants' Museum Circular*: A monthly periodical, 10 pages, roy. 4to, with cover; price 2d. Inverness: printed at the *Courier Office* for Messrs. William Smith & Sons. The first number was issued on the 21st November, 1881, and the last number (19) is dated 26th May, 1883. It was issued by a local firm of tradesmen as a means of forwarding their business and disposing of many articles, machinery, etc., consigned to them for sale. It contained throughout all its numbers many articles on agriculture; criticisms practical and suggestive, on new patents; trade news; contracts taken in the district for buildings, etc., with results of the tenders and their amounts by the various tradesmen offering. The first seven numbers were printed at the *Courier Office*, and bear imprint as above. From No. 8 to 19 they bear as printed and published by George Wood, Museum Buildings, Dempster Gardens, Inverness.

JOHN NOBLE.

(To be continued.)

"PITNYCALDER" OR "PITNEY."

SUCH was the name by which the late Rev. John Forbes, minister of Deer, was locally designated. He was descended from Forbes of Tolquhon, and also by a female branch from Lord Forbes, who married Elizabeth, second daughter of Sir Wm. Keith of Invergie, and sister of the Countess Marischal, a daughter of whom married Johnston of Caskieben, and were the parents of Arthur Johnston, the Latin poet. The Forbeses of Pitnycalder were descended from a sister of the poet. He was a son of James Forbes of Pitnycalder, and after his education in 1707, became schoolmaster of Alvah. He was licensed by the Presbytery on 20th March, 1716, his trial sermon having been delayed in consequence of a warrant from the Rebels to

apprehend him. He was ordained in February following, and translated to Old Deer 24th Dec., 1718, and died 29th April, 1769, in the 81st year of his age and 52nd of his ministry. He took an active part in the business of the church, and was a fearless and uncompromising character, viewing matters generally with an eye to popularity. He was buried in the churchyard of Old Deer, and his widow, Mrs. Margaret Hay or Forbes, dedicated a tombstone to his memory with the following inscription:—"To the memory of John Forbes, of Pitnycalder, M.A., minister of Deer, who died anno 1769, in the 81st year of his age and the 52nd of his ministry. With a manly figure, he possessed the literature of the scholar, the elocution of the preacher, and the accomplishment of the gentleman. As a pastor, his character was distinguished by piety, virtue, and entire devotion to the cause of Christ. Beloved by his relations, respected by his acquaintances, venerated by the body of his people, his life was useful and his end was peace."

Two sermons preached by him were published:—"The Eminent Character of a Judge or Counsellor and the exemplary conduct of a Christian, illustrated in a sermon preached at Aberdeen while the Provincial Synod was there met, April 8th, 1731, by John Forbes, Minister of the Gospel at Deer. Luke 23 chap., v. 50, 51, 54." "The Lawful use of the Law—a sermon on 1st Timothy, ch. 1, v. 8, preached at Aberdeen on the 3rd day of April, 1735, that week in which the Provincial Synod sat, by John Forbes, Minister of the Gospel at Deer. Published at the desire of ministers of great value and esteem who heard it. Edinburgh: printed by Thos. Lumsden and Jo. Robertson, MDCXXXV."

He was also the author of a small volume of Hymns, long known in the district as "Pitnycadell's Psalms." After years of hunting, a copy is now before me, entitled "Some Scriptural Hymns selected from sundry passages of Holy writ, intended for the service of the Church in Secret or Society, as may be thought agreeable, by a Minister of the Church of Scotland. (Psalm cxlviii., v. 11, 12, 13, quoted.) Aberdeen: Printed in the year 1757, and sold by John Mitchell and George Laurance, Merchants in Old Deer."

At the end of the hymns is a *curious* essay—"Wherein the late innovation in Church Music is particularly considered."

As my object is bibliographical, not critical, I with reverence refrain, but quote a verse from the paraphrase on Revelation, chap. xxii., v. 17—

"Come, say the Spirit and the Bride;
Come, let the hearer say;
Let all who thirsty are, come drink,
And slockened be for ay."

The copies I have seen are bound up with a reprint of "Spiritual Songs or Holy Poems, a garden of true delight, containing many scripture songs that are not in the Buke of Psalms, together with several sweet prophetic and evangelical scriptures meet to be composed into songs. Translated into English Meeter, and fitted to be sung with any of the Common Tunes of the Psalms. (Ephes. chap. i., v. 19 quoted). Edinburgh: Printed Anno 1685, and reprinted, Aberdeen, 1757." The original was printed by the heirs of Andro Hart, and the *Spiritual Songs* by Patrick Simpson, minister of Renfrew. They were the first attempt by the General Assembly of the Church of Scotland to introduce in the service an adjunct to the version of the metrical psalms adopted by them in 1650, and 40 years before the publication of the first issue of the Paraphrases.

I find in reference to the Acts of Assembly of the Church of Scotland, 1706, that an overture was transmitted recommending presbyteries to buy up copies and use them, and again, in 1707, an overture complains that many presbyteries had not taken an interest in the book as recommended by the General Assembly of 1706, and again called attention to the subject. In 1708, the General Assembly "authorised and empowered Presbyteries to use the Buke," and urged, "seeing there are so many copies of the Buke on the author's hands, that ministers and others should buy the same for present use."

It would appear at that date (1708) the book had not been generally adopted, but it is to be presumed the request of the General Assembly had been complied with, when we find this reprint of 1757 printed and bound up with the Scriptural Hymns by the Rev. John Forbes of Deer.

He was also the subject of the Rev. John Skinner's song—"By the side of a Country Kirk Wall," in which the author of "Tullochgorum," with keen sarcasm, describes "Pitney" in his pulpit. The humour of the piece barely atones for the asperity with which it is instinct. Nothing could indicate better the strained political relations of those times, even between clergymen.

There are many incidents still told of this eccentric parson and the part he played in 1745, but I refrain from repeating them here, as I cannot divest my mind of the conviction that some of them are more legendary than historical.

I hope my notice may lead to the recovery and preservation of copies of these writings by the Rev. John Forbes, of Pitnycaldar, who was, for over 50 years minister of Deer.

Peterhead.

W. L. TAYLOR.

CURIOUS TRIALS.

ON a second dip into these "Ancient Records of Justiciary," &c. (see *S. N. & Q.*, page 106), we transcribe the following short records, which may be new to the reader:—

July 17, 1537. John, Master of Glamis, son of Janet, Lady of Glamis, is found guilty and condemned as a Trayter to be hangit, drawn, and demaymit; and to forfeit his lands and goods, for concealing and not revealing of the Treasonable Conspiracy to destroy the King by poison, conspired by umq^e Janet Douglas, his mother.

Nov. 3, 1551. Thomas Littlejohn, convict of the murder of a French man who was carrying money to pay the garrison of Leuchars, and taking from him a hundred pounds Scots in the Clato Den in Fife. Sentence to be hangit and his head chopt off and put our one of the Gates of Coupar.

April 30, 1591. John Dickson, son and apparet heir to John Dickson of Ballchister, convict of the slaughter of his said Fadder, for whilk he was doomed to be broken upon Row or wheel at the Cross of Edinburgh.

June 9, 1596. John Wilson and Barnard Stewart indyted for forestalling of victuale and convict of the same, and James Young also found guiltie of forestalling victuale and keeping it up to a darth.

June 13, 1600. George Dempstar in Auchterless convict of hurting an ox when gangand in a plough, for which he was imprisoned till his Majesties pleasure was known, who by his warrant, 4th July, ordained the Justices to banish him the realm, never to return, under the pain of death.
J. FULLERTON.

A RAMBLE ON THE EAST COAST OF BUCHAN.

(Continued from Vol. I., page 199.)

THE "Lum Cave" can be reached by a five minutes walk from the "Fairy Knolls" of Old Clochtow. On the way to explore its chambers, we pass over—

The footprints on the rocky shore,
Which elfins trod in days of yore.

It is accessible from end to end at low water. The entrance has the appearance of a broken-down gothic arch, and is about twenty feet high. A copious spring casts itself on the rocky floor at the entrance, and the limey incrustation on the jointed walls gives the interior the appearance of primitive mason work. To the left there is a high but narrow chasm, extending to about forty yards, which terminates in darkness, and, to be seen, has to be lighted up by torch or candle. The first compartment of the cave terminates at about forty yards from the entrance, and the large blocks of tabulated rock—gneiss—which we have to pass over, indicate the action of water for ages. High above us the rock pigeons and martins have their coverts, where they hatch from year to year unmolested. The second compartment is more romantic, and is about seventy yards long, varying from fifty to sixty feet high. In passing through the tunnel-shaped

chambers, we have to hold on to the walls till we get a proper footing among the large boulders embedded by the lashing of the waves during heavy sea storms.

Resting for a time, we climb the jutting rocky shelves to have a look at the exterior of this romantic cave, which has been visited by many scientific gentlemen. Among the visitors of the past was the late Dr. Longmuir, who wrote some notes partly in verse, lauding the beautiful "Grass of Parnassus," of which he says:—"Nowhere have I seen it in the same perfection." We give the passage in full:—"When recently taking a stroll along the tops of the Buchan Cliffs, in the parish of Slains, we came upon a brae above the 'Lum Cave' that produced an abundance of parnassia, one of the most elegant of our native plants. To those of our readers who are not acquainted with that beautiful flower, we may state that at a distance it would remind them of the graceful snowdrop, but on a nearer inspection they would find its heart-shaped leaves close to the ground, and its elegant flowers on stalks about six inches high, consisting of five milk-white petals, finely veined with greenish pellucid lines. Inside the flower, they would find five heart-shaped nectaries fringed with yellow bristles, from three to thirteen in number, and terminated by transparent globules—a structure, says Sir James Smith, more elaborate than of any British plant."

On examining the Lum from the exterior, we find that it is nearly enclosed by a wedge-shaped stone to prevent any wayfarer from meeting with an untimely end. Here Mr. Philips said—"You see our coasts and caves in calm waters and beautiful sunshine, but you should see the same when 'Neptune is angry.' I have been living here well nigh to seventy years, and at no period of my life do I remember such a severe storm from the east as we had in December, 1875. About twelve hours before the storm the horizon began to assume a dark hue, which, to the eye of an experienced seaman, foretells an approaching storm. That morning, I remember well, the wind began to whistle in short and in constant gusts as the first fore-runner, and I said to our lads—'mark what I tell you, many a fine vessel will get a rough ride to day, and many a fine fellow will meet with a watery grave.' The wind became louder and more steady, then a perfect hurricane, the breakers raging, foaming, and dashing in their fury and madness. It was nothing uncommon during the tempest to see small crafts battling with the waves, others being tossed about with their keels uppermost. I remember on the fourth day seeing, by the aid of my glass, a large ship in distress. The sky at the time was dark and lowering, dense clouds obscured the sun, and poured out deluges of rain. The ship laboured so much, and the gale was so strong, that no one on board could keep his feet, the crew were lashed to different parts of the vessel to prevent their being washed overboard by the waves, which were every now and again making a complete breach over her. Opposite to the 'Blin-man'¹ a tremendous sea struck her forward, when she heeled so far over that a second wave laid her upon her beam

ends. This ironbound rugged coast is surrounded on all sides by large masses of hidden rocks, and the breakers occasioned by these masses rage with such fury that it is a miracle if any craft escape within half a mile of our shores. Day by day the wreck was floating on the surges, seamen's chests and wardrobes broken up and clothes strewn along the coast from the mouth of the river Ythan to Bo'ness." Here our good friend made a pause, and was much affected at his own narration.

J. DALGARNO.

LEGENDS AND RHYMES CONNECTED WITH TRAVELLED BOULDERS.—Many of the large boulders which lie in the glens, on the hill sides and shores of Scotland, although not so generally interesting to the archæologist as the sculptured stones, have another attraction to many in the form of legendary lore connected with not a few. Taking this view of the subject, without reference to the geological claim, which has to be noticed, it will be found that the legends and rhymes connected with the *muckle stanes* are well deserving of being collected; and, as something of this kind is to be found in almost every parish in the north-eastern counties, no time should be lost in securing those which are still known before such matter has become altogether lost. The claim of the sculptured stones for notice has been justly recognised and the interesting character of their literature fully given and ably criticised, while, so far as is known to your correspondent, that of the less valuable, although specially interesting, legendary lore of the travelled boulder has been rather neglected. As yet, I am able to refer only to a few of the legends and rhymes connected with the more remarkable in the Buchan district. Only a few individuals known to me interest themselves in this study, and are able to give a good version of the legends and rhymes, which, at one time probably, had historical and mythical associations connected with them which are now only dimly reflected. In the parish of New Deer, and in a field near the Old Castle of Fedderat, there is a large boulder of ten or twelve tons known as the *Crawey Stane*. I am unable to say if it still occupies its old site, or if it has been broken up for building purposes. The legend connected with this stone used to be well known in the parish, and a version of it appeared in *The Aberdeen Magazine* some 70 or 80 years ago. This version is substantially the same as the legend known in the district, and relates how a Crawford, the lord of the castle and lands, one day "as he looked o'er his castle wa"¹—a phrase which often occurs in old ballads—observed a *crunkled carl* inspecting the stone and afterwards successfully lifting up one end clear of the ground. Not to be conquered by such a

¹ A huge rock opposite the tower of old Slains Castle.

shabby looking stranger, the laird, who was famed for his athletic powers, went out and challenged the carl; but on attempting to lift the boulder, burst a blood vessel; and the carl, who stood by watching him, suddenly disappeared in a flash of fire taking the remains of the laird along with him. The tradition is that the laird was not mourned for in the district, and the moral drawn was "He couldna hae expected ony ither en." When passing the boulder going to school, the legend was often referred to, and some indentations on it pointed out as the marks of the *ill man's* fingers made at the time the superhuman feat was accomplished. *Crawey* is the Buchan vernacular for *Crawford*. On the farm of Shevado, near the same place, there used to be a large tree named the *Crawey Tree*. On the farm of Corticram, parish of Strichen, there is another remarkable stone known as the *Stane o' Corticram* to which the following strange rhyme belongs :—

The man wha never has been born,
But frae his mither's side been shorn,
Sall fynd th' plate an' gowden horn
An' aith the stane o' Corticram.

I have never seen the above noticed. I had it from a friend who is fond of *auld waird* rhymes. He picked it up in the locality referred to, some 60 years ago. In the same locality is another remarkable stone of which I have not yet learned the particulars. MORMOND.

OLD RHYMES HAVING REFERENCE TO PARTICULAR LOCALITIES.—Some of the points of old ballad literature, and that of many old and still well-known rhymes, are of a topographical kind, and convey, in their own way, descriptions of localities now much changed; and yet, not a few of such references are applicable to the present condition of things in some localities. Such references, wherever they are to be found, are worth preserving, as they convey interesting information of a kind not otherwise available, and which may be taken as the popular expression of public opinion in past times, although in some cases only the opinion or statement of the local rhymster or bard of the parish may be substituted. The first line of an old song, which few will dispute the truth of at the present time who know the locality, is well known :—

The howes o' Buchan are bonnie an' braw,

and the following in reference to the lands o' Fyvie must likewise be accepted :—

Fyvie's lands are braid an' wide,
And Fyvie's lands are bonnie.

Many years ago, while residing in Banffshire, I have heard the following in praise of the Buchan district :—

Buchan for nowt, milk an' meal,
Weel faured lass an' swanky chiel.

There are numerous allusions to the Bogie and its strath in song and ballad of the olden times which point out localities and refer to the manners and customs of the times in which they were composed, in graphic and amusing language. In the pithy old song—"The Three Gird Cog"—the difference of fare in town and country in past times is amusingly contrasted—"Cauld kale in Aberdeen an' custocks in Strath-bogie." The number of lirts and songs connected with this district of the county in reference to the Bogie and its strath, are proofs of the bardic element existing there at one time in a well cultivated condition. The following is from an old song which I have never found in any collection. I can only remember one of the verses, but my impression of it is that the whole of it is worth preserving if still to be found :—

The Bogie it is unco weat,
Gin ye fa' in ye'll weat yer feet;
So, bonnie lassie, come my road
An' gang nae through the Bogie.

Many of the old songs, in praise of the Bogie and its strath had, no doubt, been often sung at the cotter's ingle nuik, when "the Gordons had th' guidin' o't." MORMOND.

THE SOUTARS O' TURRA.—The soutars o' Turra, like those of Selkirk, although not so widely known, were men of marked characteristics. Of them many curious stories used to be told upwards of half a century ago, some of which are highly illustrative of the men of "the craft" in the days of our grandfathers, and worthy of preservation, as giving a glimpse of customs and manners unlike what is now known. Some of your correspondents may be able to send you notes in reference to the soutars o' Turra of last century. Any scrap of a historical kind bearing on this subject would, I think, be found interesting. I can remember one of the last of the old race, named Joseph Luke, who was said to have been one of the company—all of the craft, who, on returning home from Aiky Fair on a summer night, all in a very jovial condition, performed the extraordinary feat of shouldering the Kirk o' Turra westward a bittock, being of opinion that it did not stand due east and west, and that they successfully accomplished their undertaking.

The *brogue maker* and the maker of *single-soled sheen* were a distinct class from the shoemaker proper, who took a higher stand, and boasted of being able to produce an article more suitable to the tastes of customers, and the advanced progress of civilization. We can easily imagine a time when even brogan making was not known as a trade or profession in country districts, and that not many centuries ago the great majority of the inhabitants of North Britain made their own foot coverings, as some of the Shetlanders do yet.

Queries.

NOTE.—Each paragraph, containing one or more Queries, will receive a consecutive number, to which Correspondents may conveniently refer.

128. INVERNESS PERIODICAL.—Did not a periodical, entitled *Chronicles of the City of the Sea*, not mentioned in Mr. Noble's list, appear in Inverness some twenty years ago? A.

129. PETERHEAD PERIODICALS.—In working up a Bibliography of Peterhead Periodical Literature for *S. N. & Q.*, I find myself at a loss regarding the *Peterhead Register* and the *Peterhead Advertiser*. Copies of these publications, or any information regarding them, I shall be very grateful for.

Broad Street, Peterhead. W. L. TAYLOR.

130. OLD WELL IN ABERDEEN.—Many years ago there was a well in West North Street which was supposed to have some curative property in its waters for sore eyes. What is known of it? J. A. D.

131. "KICK THE BUCKET."—Can any of the readers of *S. N. & Q.* explain the origin of the apparently slang expression "kick the bucket." During the illness of an aged clergyman, his son, who longed to fill his shoes, was making some arrangements with an elder with that view, when he received the cautious admonition, "Heely, heely, laddie, ye may na' get the kirk though the auld man kick the bucket." The expression, of which this anecdote shows the bearing, is not local merely. It is common enough beyond Scotland, and even in the Colonies. Z.

132. ABERDEENSHIRE SAINTS.—I shall be glad to have a complete list of the names of Saints connected with Aberdeenshire, and references to sources of information in regard to them? W. W. T.

133. TWELVE MUSICK CHURCH TUNES FOR THE CHURCH OF SCOTLAND.—What were "The Twelve Musick Church Tunes for the Church of Scotland" referred to in *S. N. & Q.* vol. II. p. 43. Are many of these Twelve Tunes in use at the present day? The work is also mentioned in Lowndes' *Bibliographers' Manual*.

Edinburgh. J. W. SCOTT.

134. DUELLING.—When was a duel last fought in this country? Were any acts of Parliament passed within the present century anent the custom? What are the best books on the subject? A. K.

135. AUTHOR WANTED.—Who is the Author of "The Hermit," of which the following are four lines?

Dark was the night and wild the storm,
Loud did the torrents roar,
And loud the sea was heard to dash
Against the distant shore.

Where can it be found? Of course it is not Goldsmith's. A. W. J.

Answers.

65. KANT.—The Cants originally came from Deeside—although there were also Cants in Morayshire—and they were saddlers or belt-makers by trade. But beyond these facts Kant's pedigree is very obscure. Professor Fyfe, of Aberdeen, who is a relation of the great German thinker, informs me that his uncle, many years ago, made some investigations into the pedigree of the German branch of the family, but very little information could be gleaned.

J. MALCOLM BULLOCH.

112. THE DEIL DUNG OWRE JOCK WABSTER.—I send you a copy of a poem, entitled "The Deil dung owre Jock Wabster," which appeared in the *Border Treasury*, No. 5, published in Galashiels in 1874 and 1875 by Thomas Frier Brockie. The poem professes to tell who Jock Wabster was, and why he was "dung." There is nothing, however, to indicate whether the poem is original or selected, authentic or fabulous, nor any initials or author's name attached. Ersildoun is the famous Ericdoun of Thomas the Rhymer, and, under its modern name of Earlstoun, was, 40 years ago, famous for the manufacture of "Ginghams," which gave employment to a good many weavers.

Frae Ersildoun a Wabster yince
Was kenn'd owre a' the kintra side
For his uncomon stock o' pride.
Ne'er i' that toun afore or since
Was seen a man mair like a prince;
Full sax feet in his stockin' soles—
Nae cuif to be ca'd owre the coals;
A gallant strappan chiel was he
As ever wuir a smart toupee.
His name was lang Jock Wabster.

When he was gallivantin gaun,
Upon his hands he aye put glivies—
Mittens he left to harder huives;
His ruffles seemed to be of lawn;
Nae merchant struttit hauf sae graun;
A braw brass cheen, wi' seals an' key,
Hung oot frae where a watch sud be;
Nae rig-an-furs for Jock; his hose
Were wurset anes; an' for his nose,
He had a bonny belcher.

He wore a pair o' buckskin breeks,
A ticht fit, buckelt at the knee;
In the wrang place a clue had he.
Fu' aft he'd leave the lume for weeks,
But ne'er stude haddin' ur door cheeks;
Owre great a haste he aye was in
To care for toon gait clash an' din;
On bizness he was always bent,
Yet no the kind that pays the rent,
Or mak's the pot boil faster.

Ye micht hae scentit him a mile,
Wi' rich pomatum in his hair,
Made o' the creesh o' some white bear.
His waistcoat was of velvet pile,
Its cut was in the newest style;

A briest-preen, wi' a motto on't—
 "Dinna forget"—stak oot in front ;
 His coat, brass-buttont, swallow-tailed,
 Was blue. Fowk said, gin a' thing failed,
 He micht turn dancin'-maister.

His shune were weel-tanned sheepskin pumps,
 That never smelt o' rank train oil—
 Things that a shoor o' rain wud spoil—
 Fitter for ball-rooms than for slumps—
 In wather that gies hens the glumps.
 To switch the messan, a rattan
 He carried jaunty in ae haun ;
 An' stak the ither in his pocket ;
 To the tae side his hat was cockit ;
 He wasna like a wabster.

Ae nicht, as he gaed wast the gait
 To see some bonny lass leen drawn,
 Douce Auld John Hislop's mill was gaun.
 It bein' dark, but no that late,
 Like ony magistrate in state,
 On Jock was marchin', stap for stap,
 When, at an ugie antrin gap
 In the yaird dyke, swith oot did spang
 Something black, birsie, lean, an' lang,
 An' knockit owre Jock Wabster.

"O Lord ! the deil ! O mercy on us !"
 Cried Jock clean blindit an' hauf chokit.
 "Sauf us ! O sirs !" and sair he bocket,
 For mouth, an' nose, an' een were fu'
 O' stuff wad mak' a grunter spue ;
 Crawlin' upon his hands an' knees,
 He fand his senses by degrees,
 An' man he grat, like ony bairn,
 For a' his grand claes smeart wi' shairn.
 It was a black disaster !

Auld wife an' lassock, carl an' callan,
 Roos'd by the din, ran oot wi' lichts
 To see ane o' the sorriest sights
 E'er seen in Hiellan toun or hallan :
 The dandy weaver, awalt, sprawlin',
 Lang Jock Wabster's bonny sell,
 Abhorrent baith to sicht and smell,
 Splairgit, ramsheucht, disjaskit, dookit,
 Wi' a' the starch out o' him drookit—
 The deil's dung owre Jock Wabster !

Now, it was auld John's black brood soo
 That Sawtan made his instrument
 To carry oot his vile intent,
 An' dook Jock in the midden broo,
 An' spoil his claes frae hat to shoe.
 He envied the puir lad, indeed,
 Because he held sae heich his hede,
 An' tuk sic pleasure in his togs,
 An' liket pumps better than clogs ;
 An' sae he hung Jock Wabster.

D'ye want the moral o' the tale ?
 It's clear as day. The deil's design
 Oot o' lang Jock to tak' the shine,
 An' gar him stick to warp and waft,
 An' no turn a' the lassies daft,

Was to fulfil the guid auld saw,
 That "a man's pride sall lay him law."
 Say, by the rattlin' o' the mill,
 He scaured the soo oot o' the kill,
 Juist to ding owre Jock Wabster.

Selkirk.

JAMES COCKBURN.

118. SURNAMES.—The Romans bestowed many names upon their children. The first, the *prænomen*, corresponded to our "Christian" name ; the second, termed the *nomen*, was the sept or clan name ; the third, the *cognomen*, indicated the particular branch of the sept or tribe to which the bearer belonged. Other names were frequently added to these. It will thus be seen that the custom of receiving names in addition to the baptismal name and the surname is of old date. It would be difficult, if not impossible, to assign an exact date for their appearance in British nomenclature. The fancy of the parents, and the supposed distinction conferred by receiving many personal epithets, were the prime cause of their introduction. Such names as Thomas, Henson, Magot, and Willielmus, Adamson, Magotson, existed in the fifteenth century ; although, at that period and onwards to a much later date, the practice of adopting surnames differed much, the same person styling himself differently at various periods of his life. Of late years, "a new departure" is observable, not so much in name giving as in name writing and speaking. The custom at present is to give a child a double name, the second generally being a surname. There is nothing new in this, but it is the custom of the child being afterwards called by the *second* font name in conjunction with his surname to which we call attention, *e.g.*, J. Fitzroy Somerset, E. Paxton Hood, or (a familiar name in these pages) W. J. Calder Ross. This practice is of recent introduction. We never hear of T. Babington Macaulay, or of W. Ewart Gladstone. Hyphenated names sometimes denote that a new surname has been adopted in compliance with the terms of a will, or upon succeeding to a title. I concur with "C. E. D.'s" comment respecting Lower's *Essays on English Surnames*, a copy of which, dated 1842, lies before me as I write. This was, I believe, the first edition, and as "C. E. D." observes, it is a very interesting treatise. This edition also contains much curious information respecting rebuses, canting, arms, puns, anagrams, &c. ; also the scroll of Battle Abbey, and a list of Latinized surnames. The frequent foot-note references to other works on the same subject will be found helpful, and are well worth consulting.

Edinburgh.

J. W. SCOTT.

119. SURNAME OF BULLOCK IN THE NORTH.—This surname was very uncommon in Aberdeen, but the following notes of two members of the family may prove of interest. Among the three customars who rendered an account of the king's custom at the port of Aberdeen for 1358 appears the name of Robert Bullock, and this post he held till his death in 1370. In 1360 he accounts for the burgh rent or maill, and is then described as a Baillie of the burgh, and, four years later, in his former capacity of customar, he is declared contumacious for his absence from the audit

of his account held at Stirling, and that, more especially, as he had neglected to give his co-custumar, Ade Pingle, a mandate to appear for him. He died intestate in 1370, and it would appear that it took some time to clear up his affairs, as seven years later the Lords of Exchequer remitted his widow the sum of £26, presumably the amount of custom for which he had been found liable. The next reference to the surname in the north, that I am aware of, occurs in 1441, when John Bullok, then described as late Bishop of Ross, appears as negotiating certain matters between the Lords of Council in Edinburgh and the Earl of Ross. In 1446, John Bullok is admitted a Burgess of Guild of Aberdeen, and that at the instance of the Bishop of Ross. This John Bullok appears to have carried on a large business with England, and, in consequence, we find on 6th December, 1446, that a warrant was issued to the English Chancellor to grant him and one servant a safe conduct for two years to trade between England and Scotland. This English trade, though doubtless profitable, had its drawbacks, and one of these was the frequent seizure of Scotch trading vessels and their goods by English seamen. Such a fate overtook the Nicholas of Aberdeen in January, 1453-4, while freighted by Bullok and three other merchants. He succeeded, however, in obtaining a recognisance from the Bailiff of Harwich in his favour as master, for the sum of £100, payable at Easter, the obligation to be void only on his appearing and declaring that "they have been restored of their ship and goods."—*Exchequer Rolls, Calendar of Documents relating to Scotland, Council Registers.*

ALEX. M. MUNRO.

119. WILLIAM BULLOK, CHAMBERLAIN OF SCOTLAND.—A very good account of this ecclesiastic will be found in the *Register of the Privy Council*. A man of obscure birth, but of great military talent, he rose step after step until he became Baliol's chamberlain. He was greatly trusted by the English, but was induced to sell himself to the Scots and deliver up the Castle of Cupar which he commanded. Edinburgh Castle was won by a clever stratagem of his planning. In 1342, he was made Chamberlain of Scotland, but was deposed, and ultimately starved to death in Lochindarb Castle sometime before August, 1346. As to the references to the name Bullok (or Bulloc, Bullock, Bulloch, as it appears) there are not many. The name is rare in the north of Scotland, but fairly common in the south of the country, in Peebles, Haddington, Linlithgow, Dumbarton.

J. MALCOLM BULLOCH.

124. NAME OF MAGAZINE WANTED.—The name of the magazine wanted is *Miscellany of Popular Scottish Poems*, published by William and Robert Chambers, Edinburgh, in 1841. It contains the following information about the author:—"Alexander Wilson was born in Paisley in 1766, and reared to the business of a weaver. In early youth, he travelled for three years throughout Scotland as a pedlar; after which he resumed the loom, and continued to work in his native town till 1794, when he removed to the

United States. There he applied himself to the compilation of a work on the ornithology of America, which, amidst privations and difficulties unspeakable, and by the exertion of a degree of arduous and perseverance far beyond the common measure, he brought near to completion, when (August 23, 1813) he was carried off by dysentery, the result of extreme exposure and exhaustion. In his youth, while wandering with his pack of goods, or working at the loom, he had cultivated an acquaintance with the Doric muse of Scotland, and the result was the production of a number of poems which may be ranked with the works of the best writers after Burns. A volume of his pieces was published about 1789, but attracted little attention. Afterwards (1792) he printed anonymously his tale of "Watty and Meg," which was so much admired as to be generally ascribed to Burns, who paid it the compliment of saying that he wished he could have claimed it." M. T.

126. THE "GODENDAC."—This was a name applied to the Halberd by the Flemings; and was in use among that people, both in this country and on the Continent, about the end of the 13th, and for the greater part of the 14th centuries; but never became general. Hewitt, quoting Guiart's description of the battle of Courtrai in 1302, has the following lines, which I give as explaining the derivation of the above term:—

"A grans batons pesans ferrés
Avec leur fer agu devant
Vont ceux de France recevant
Tiex baton qu'il portent en guerre
Ont nom "Godendac" en la terre.
Goden dac c'est *Bon jour* à dire
Qui en François le veut décrire.
Cil baton sont long e traits
Pour férir a deux mains faitis," &c.

This weapon is also named in an ordinance by King John of France for the defence of the city of Poitiers in 1355.

W. R. K.

127. MART.—This is generally regarded as a contracted form of the word "market." Skeat, in his *Etymological Dictionary*, says—"Mart, contracted form of market, q.v. In Hamlet i., 1, 74.—M.E., market; O.F., market, also markiet, marchet; Mod. F., marché; Lat., mercatus—traffic, trade, also a market, (whence also Ger. markt; Du. markt)." The two last forms closely resemble "mart." "Where has commerce such a *mart* as London?" (Cowper).

Brighton.

J. SCOTT SAWYER.

139. OY.—I came across the following curious note in my reading the other day, which supplements the replies already given to this query:—"It is related in the *Encyclopædia Perthensis* that an antiquated Scottish dame used to make it a matter of boasting that she had trod the world's stage long enough to possess *one hundred eyes!*"

Edinburgh.

J. W. SCOTT.

SCOTTISH NOTES AND QUERIES

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ABERDEEN, AUGUST, 1888.

NOTES ON THE HISTORY OF COPYRIGHT IN SCOTLAND.

COPYRIGHT is defined as "the sole and exclusive liberty of multiplying copies of an original work or composition." In this country, where slave-labour never was applied for this purpose, the multiplying of copies of a book, to any but the slightest extent, was left a secret until the invention and use of printing; and in Scotland that leads us no farther back than the year 1507, when James V. granted a printing-licence to Chepman & Myllar. Thus before that date no such thing as copyright could have existed, and indeed it was not till 1551 that any real legislation on the subject was made.

The press, as everyone knows, was under the strictest government supervision, and in 1551 an Act of Parliament was passed (most rigidly enforced in 1583) "chargeing all and sindrie prentaris within this realme that nane of thame tak upon hand to prent ony buikis, ballettis, sangis, rymes, or tragedeis in ony language in tyme cumming quhill the same be sene, vewit and

examinat be wyse and discreit personis to be depute by his Hienes thairto." The penalty attaching was the confiscation of moveables and perpetual banishment. Several other special acts followed during a long period of years. But the curious thing is this, that the position of author and printer were entirely reversed from their present standing. The author seems to have been considered the servant of the printer, and not, as at present, the printer the servant of the author. In the lawsuits that now and again occurred we never hear of the author at all. It is always the printer. In short, at law the author was at a minimum; the printer at a maximum. The printer, however, was not absolute. After all, the Crown seems to have been the real holder of copyright. If a printer wished to print any book, whether it was new, or merely a reprint, he had to apply for a licence to do so. The system was one of monopoly, one man holding the exclusive privilege of printing certain books, for periods of six, twenty, and even forty-one years, as law thought fit. In 1574 we hear of an office which was made a kind of Stationers' Hall for Scotland. The Privy Council, in that year, ordained "that thair be a Register¹ keippet be the Secretar or his deput of the licences and privilegis to be grantit for eschewing of confusion, and that the libertie of the prenting of ane thing be not gevin to twa personis att anis." Here we have the germ, of the principle of registration of copyright now in use.

Law, however, went even further than this, sometimes regulating the price of a book, and even the "fyness and sufficiency of the paper and types to be made use of and employed." In 1684, in connection with the lawsuit for the infringement of copyright of the famous *Aberdeen Almanack*, the Lords of Session laid down who should be the arbiters of licence-granting. For divinity, it was to be the Bishop of the Diocese; for law, the Dean of Faculty; for medicine, the President of the College of Surgeons; and for everything else, the Clerk of Council. No class of books was under stricter supervision than works of a political or religious character, especially the latter. That they should be "fully orthodox" was all-important, and even as late as 1700, when an application was made by George

¹ What has become of this book?—J. M. B.

Keith and Robert Sandilands of Aberdeen, "late Quakers, now turned protestants," for a licence to print a certain religious pamphlet¹, the Privy Council appointed the Principal of Marischal College to examine it, and see whether it came up to the standard of orthodoxy of the day. As always happens under a system of monopoly, the privilege-holders became almost as powerful as the privilege-granters, and the printers were sometimes clamorous in their demands. In 1701, Agnes Campbell, widow of Andrew Anderson, printer to his Majesty, made an appeal to the Council for what she "humbly conceived is her right," in a very amusing document. It appeared that a monopoly had been granted to her husband, his heirs and successors, to print and import any books in "whatever airt flaculty or language." She put forward as her claim that "upon the faith and encouragement" of this had "so far advanced the art of printing, that altho in our neighbour nation the printers upon the very designing of any extraordinary and expensive work use not only to join together in the expenses but also to get considerable encouragement and gratuities from the publick." Further, in support of her "right," she says that she "hes so farr improven the art of printing in this kingdom that her printing house is equall and perhaps exceeds any printing house in England, and," with a deft appeal to their Lordships' bias for national prosperity, "the encouragement of her work tends very much towards the maintenance of a great many families." She therefore boldly asked the Council to grant her a "warrant to seaze any books imported, printed or reprinted contrary to the said prohibition, as also to discharge all tacksmen of the customs, collectors, waiters, surveyors to suffer or connive at the importation of the said books." The Council succumbed. History repeats itself, for at the present moment the loudest clamour in the new Copyright Bill comes now as much from the authors as from the printers.

Lawsuits for infringement of copyright were not common; but one typical Aberdeen case may be mentioned. The Almanacs by which Forbes, the Aberdeen printer, became famous, were ruthlessly pirated by printers in the south, and in 1684 he raised an action against Agnes Campbell, her husband, Patrick Tailzie, and Robert Sanders, printer in Glasgow. The defenders had reprinted the Aberdeen Almanac, and actually gone the length of "counterfeiting and affixing the Arms of Aberdeen thereto." The Privy Council granted a perpetual injunction against the defenders, finding that the plaintiff had been "in use and possession of printing yearly an Almanack, . . . and

therefore allows and authorises him to continue to print the said Aberdeen Almanack as he hath formerly been in use to do; and discharges the said Agnes Campbell, Robert Sanders, or any other printers in this kingdom, to reprint the same at any time, or to affix the Town of Aberdeen's Arms thereto, in all time coming, as they will be answerable."

International copyright, it need hardly be said, was never dreamt of. Scotch printers, like Scotch caterans, ruthlessly availed themselves of the resources of England with impunity. But the curious thing is this, that even here monopoly prevailed, and the first-comer got the exclusive right of printing books by English authors, just as if he had been the proprietor of their copyright, or the proprietor's authorised representative. Further still, an English author's own editions of his books were not admitted into Scotland, or only after paying duty. The Copyright Act, which was passed in 1709, (8 Anne, c. 19,) put an end to all that, and thereby the Scotch were really losers. Thus in 1709 the history of Scotch copyright law really comes to an end. A curious opinion as to copyright law in Scotland, however, is quoted by Mr. R. A. Macfie of Dreghorn, from "an eminent judge who at the present day [1876] adorns the Scottish bench." "In strictness," says this judge, "there is no copyright at *common law* in published works; that is, in works the *author himself* has given to the public by publication proper. I am speaking of the law of Scotland. . . . Although copyright strictly so-called is created by statute alone in Scotland, the common law seems to have been sufficiently strong to protect an author's rights in every case when he had not openly published his work by printing it for common and public sale, and the remedy seems to have been given by interdict against third parties who threatened publication. In short, until an author actually *prints his words for the public* the *common law* would prevent any one else from doing so." If this is so, Scotland has benefited not a whit by that series of copyright laws which began with Anne and rages on to the reign of Victoria.

J. MALCOLM BULLOCH.

EARLY MARISCHAL COLLEGE REGENTS.

THE manuscript *Register of Presentationes and Admissiones of all Principalles and Masters of the Colledge Marischall in tyme comeing* opens with the admission, on 20th November, 1678, of Regent Robert Paterson as Principal of the College. For the period 1593 to 1678, there is

¹ For its title see Edmond's *Aberdeen Printers*, p. 148.

¹ *Copyrights and Patents for Inventions*, by R. A. Macfie, Vol. I. Edin., 1879.

no authentic record of the appointment of Masters, but Kennedy (*Annals of Aberdeen*, II., 118) gives "a chronological list of the . . . regents . . . from the original institution to the present time, with the dates of their several admissions, as far as we have been able to collect from records." No authorities are quoted. From 1593 to 1676 his list includes 29 names, but it is undoubtedly very defective, while at least 20 of his 29 dates of admission are inaccurate! From an examination of the Town Council Register, and of sundry chartularies and other manuscripts in the University archives, I have been to some extent enabled to correct and supplement Kennedy's list of Regents, but my information is still incomplete, and I shall be grateful to any reader of *S. N. & Q.* who can direct my attention to sources that I have overlooked.

I append the results of my investigation. When a name is stated to appear anywhere, what is implied is that it is mentioned as being that of a Regent.

ANDREW YOUNG.—Not found in Kennedy's list. "Young, having graduated in Edinburgh, had gone to serve as regent in Marischal College, which was always a good School of Mathematics. . . . He came back to Edinburgh as regent in 1601." Sir Alexander Grant (*Story of the University of Edinburgh*, II., 293), quoting from Professor Chrystal's Inaugural Address. Dr. Chrystal writes to me that he cannot recall his authority for this statement. I suspect that "Marischal" is a slip for "King's."

PATRICK GRAY.—Not in Kennedy's list. Signs assedations to James Menzies, 4th Sept., 1601; and to Alexander Molleson, 14th September, 1601. (*Buik of Register*.)

THOMAS REID.—Not in Kennedy's list. Demits office of teacher in Grammar School on appointment as Regent, 12th October, 1603. (*Council Register*, XLI., 415). Afterwards Secretary "for the Latine tongue" to James VI., and a benefactor to the College Library. A portrait of Reid hangs in the Hall at Marischal College.

WILLIAM FORBES.—Not in Kennedy's list. Mentioned in Aberdeen Presbytery Records, 1st November, 1605; and in Principal Gilbert Gray's Rental of 1606. (*Buik of Register*). Stated by Irving (*Lives of Scottish Writers*, II., 5) to have been appointed Professor of Logic¹ soon after his graduation in 1601.

¹ There can be no doubt that for about half-a-century the provisions of the Foundation Charter were complied with, and that the Regents were really specialist professors, and did not conduct their students through all the classes of the curriculum. "Nolumus autem Academiae nostrae Praeceptores ad novas professiones transilire sed ut in eadem professione se exercent ut adolescentes qui gradatim ascendunt dignum suis studiis et ingenii nanciscantur praecceptorem."—*Mar. Coll. Charter*. Compare the *First Book of Discipline*, "Of the Erection of Universities," and the terms of the other post-Reformation foundations; "Buchanan's Reformation" of the University of St. Andrews, 1579 (printed in the *Evidence of the 1826-30 Commission*, Vol. III., p. 183); the "Erectio Regia" of the University of Glasgow, 1577 (*Evidence*, Vol. II., p. 239; *Munimenta Universitatis Glasgouensis*, Vol. I., p. 103); the Charter of the University of Edinburgh, 1582 (*Evidence*, Vol. I., App. 5; Crau-

Became fourth Principal of the College in 1620 (1618 in Kennedy's list of Principals, but see *Council Register*, XLIX., 522). First Bishop of Edinburgh, 1634. A portrait by Jamesone is preserved at Marischal College.

ANDREW KEITH.—Not in Kennedy's list. Mentioned in the *Register of the Privy Council*, Vol. VII., p. 677, 10th June, 1607.

PATRICK DUN.—Not in Kennedy's list. Mentioned, 1610, as Professor of Logic in MS. C² 3, 70, Aberdeen University Library. Probably succeeded Forbes in this chair, as he afterwards (1621) did in the Principalship. He was the first lay Principal. His portrait by Jamesone hangs in the Grammar School.

WILLIAM GRAY.—Not in Kennedy's list. Signs assedation to John Leslie, 13th November, 1613. (*Buik of Register*.)

PETER BLACKBURN.—Mentioned in the *Town Council Register*, XLVII., 487, 15th March, 1616, together with John Ross and Adam Reid. Kennedy gives Peter Blackburn, John Row and David Reid as regents in 1593. This is manifestly a group of blunders (Cf. Kennedy's MS. Index to the *Council Register*, s.v. "College.") Peter Blackburn, afterwards Bishop of Aberdeen, signs the Foundation Charter as a witness, in 1593, but I have found no proof that he acted as Regent. He died 14th June, 1616. The Regent of 1616 seems to have been his son, (Spalding Club *Miscellany*, Vol. V., p. 140; and *Retours of Services of Heirs*, 17th July, 1616,) who appears as a Semi of 1605 in the Mar. Coll. Records, and died in 1619. (*Retours*, 30th November, 1619.)

ADAM REID, *ut supra*. Given by Kennedy under 1619, in which year he was promoted from a regency to be Minister of Methlic. (Scott's *Fasts*, III., 611.) He was younger brother of Secretary Reid.

JOHN ROSS, *ut supra*; and signs appointment of a Liddell Bursar, 3d June, 1616. (*Buik of Register*.)

JOHN GORDON.—Not in Kennedy's list. Must have succeeded Blackburn, as (together with John Ross and Adam Reid), he signs assedation to Patrick Symmers, December, 1616. See also letter from Laird of Drum. (Mar. Coll. Charter Chest, "Bursaries," XXIII., 1). Mentioned (with Reid) in Precept of Warning against Menzies, 3rd April, 1617; and (with Reid and Massie) in decret against Menzies, 29th June, 1619. (Mar. Coll. Ch. Ch. Mass II., Nos. 42, 47).

GEORGE CHALMERS.—"Mr. George Chalmers, Minister at Dumbennan, burges of this burght, and sumtyme one of the Ministers thairof and regent in the said College." *Council Register*, XLIX., 418, 27th October, 1619. Kennedy, misinterpreting this entry, gives George Chalmers as regent in 1619. It is remarkable that no such name occurs in the list of incumbents of Aberdeen charges given in Scott's *Fasts*.

WILLIAM OGSTON.—Not in Kennedy's list. Appointed in 1619, as in 1626, when he is transferred to the Semi class, it is stated that he has taught the Tertiars "thir sewin yeeris bygone." In the latter year, (apparently succeeding Andrew Massie), he received a

furd's *History*, p. 1; Bower's *History*, Vol. I., p. 389; and the "Nova Fundatio" of the University and King's College of Old Aberdeen (not hitherto printed, but to be given in the *Fasts Academiæ Mariscallanæ*).

presentation to the Logic professorship "the key of the whole College and the cours yrof verie long and thairfoir requyring ane learned diligeant and cairfull maister to teach the same . . . quhairin if he should be found to be deficient and after due admonis not amending then and in that caice the said Mr. William to be bound . . . to demit the said second class absolutelie and to tak him to the third class." (Minute of Admission, 25th October, 1626. Mar. Coll. Ch. Ch. "Professorships," No. 1.)¹ Designated "Philosophiae Moralis Professor (i.e. teacher of the Tertian class) on the titlepage of his *Oratio Funerbris in Obitum Georgii Mariscalli Comitis*, printed by Raban in 1623; and 6th April, 1626, signs (together with Massie, Sibbald, and Wedderburn) assedation to David Anderson. (*Buik of Register*.)

ANDREW MASSIE.—Given by Kennedy as admitted in 1623, but is mentioned in decret against Menzies, 1619. Signs as "Logicae Professor," (i.e. teacher of the Semi class), two Epitaphs in the *Lachrymae sub Obitum Georgii Comitis Mariscalli*, printed by Raban in 1623; and in 1626 the assedation to David Anderson. Andrew Massie is named as Oeconomus in a Burgh Court Decree of 19th February, 1622. By the Foundation Charter the Oeconomus was an official distinct from the Regents. James Forbes of Tulliboy was appointed first Oeconomus, 18th June, 1593. (*Coun. Reg.*, XXXIV., 854.)

JAMES SIBBALD.—Signs as "Philosophiae Naturalis Professor," an Epitaph in the *Lachrymae*, also the

assedation to David Anderson, 1626. The Professor of Natural Philosophy taught the Magistrand class, and Sibbald was the first holder of the office of fourth regent, instituted 1st March, 1620, when the newly appointed Principal, William Forbes, was relieved from the duty of teaching. (*Coun. Reg.*, LXIX., 522.) Kennedy gives 1619 as the date of Sibbald's appointment, but this is certainly wrong. Graduation theses maintained under his presidency are extant for the years 1623, 1625, 1626. (Edmond's *Aberdeen Printers*.) In the last of these years he was appointed one of the Ministers of Aberdeen. (Scott's *Fasti*, III., 462.) Sibbald was one of the "Aberdeen Doctors." See a biographical notice in the Spottiswoode Society's edition of Forbes' *Funerals*, p. 119.

WILLIAM WEDDERBURN.—Signs as "Graecarum Literarum Professor," (i.e. teacher of the Bajan class) an Epitaph in the *Lachrymae*; also the assedation to David Anderson, 1626. Promoted from a regency to be Minister of Bethelny, not later than 1637. (Scott's *Fasti*, III., 592.) He was brother to David Wedderburn, the Rector of the Grammar School.

P. J. ANDERSON.

EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCH AND CHURCHYARD.

PAVEMENT BEFORE WEST CHURCH.

(Continued from page 24, Vol. II.)

Heir lyes Thomas and Andrew Bvnet brothers
bvrgees of Abd. Qvho departed this lyf 13 Sepr 1644
Alexander Bvnet | Baillie of Abd. son to | Thomas
died the 29 of | April 1685 sicklye | Agnes Moir
his spous | dyed the 18 of June 1686.

On the lower panel there is cut A. G. B. 1680.

This stone is particularly well cut, and has a finely carved coat of arms with the usual helmet and mantelling, with the initials T. B. A. B. Alexander Burnet was elected a Baillie in 1676, '77, and '79. The initials and date on the lower panel are evidently those of his daughter Agnes, who was buried in the Kirk on the 12th January, 1680. Although he had a large family, they appear to have mostly died when young.

Heir restis the bodie of | Mariorie Bvnet¹ the |
loving wyf of Alexan | der Toasch departed | [M] aii
9th 1663 and of | her age the 24th year.

The righteous shall | be in everlasting re | mem-
brance Psal. 112th ver. 6th

The margin of this large stone is left blank, evidently for the purpose of recording the death of the husband, which has, however, never been done. In the centre of the stone there is a finely preserved shield, having the arms of Toash impaled with those of Burnet, and the initials A. T. M. B. The former arms are a galley, and on a canton, an arm with the hand grasping a heart with an annulet above, the latter arms are

¹ 1663 May 11 Mariorie burnet spous to Alex. Toash, merchant in the kerke is £20. 00.—*Kirk & Bridge Work Accounts*.

¹ A blank form of presentation, dated 1626 and preserved with the minute quoted from, is interesting as shewing the strict celibacy enforced on the regents.

"WILLIAM ERLE MARSHALL Lord Keith and Altrie, &c, Vndoubt Patrone of ye colledge Marshall within ye burgh of Aberdeen, fundat be vmqll George Erle Marshall our dearest father of most nobill memorie To our lowtis the rector deane of facultie and principall of our said colledge and wtheris haw- and wot in the tryall and admisionne of the regentis thairof greting in god ewrlasting. Forsameikill as the office of ane of the regentis of ye said colledge is now wacand in our hands as patrone forsaid be admisionne of . . . who hes dimittit his place of regentship in respect he is callit to ane wther functione, and we being informed of ye literatur qualificatione and conversatione of . . . and of his habitlie and graces to discharge the office and dewtie of ane regent in the said colledge: Thairfoir we have nominat and presentit, and be thir presentis (wponne conditione alwayes as is wnderwrytten) nominats and presents the said . . . to the said wacant plaice and office of ane of the regentis of our said colledge, and to the provisione stipend and whole casualties belonging thairto; Requyring yow heirfor to try and examin the literatur qualificatione and conversatione of the said . . . and he being found apt and qualified to discharge the office of ane regent within our said colledge that ye admit him thairto and to the provisione stipend and whole casualties dew to his plaice, and that ye authorize him with yor testimoniall of admisionne thirwponne in dewe forme as effeirs with this alwayes conditione that ye said . . . remaine a single persone and nowayes marie nor tak ane wyff so long as he remains in the said office of ane regent qrin if he sall happin to failzie in marriaing a wyff, in that case ipso facto immediatlie eftir his marriaige he sall tyme and amit his said office of regentship and whole benefit thairof; Lyk as it sal be lesum to ws in case of his marriaige to present ane wther immediatlie yaireftir to occupie his place without any citatione proses or declarator to be wsed against him for his depravatione. Qrvnto ye said . . . consentis and agreis and accepts this presentatione with that conditione and qualitie and no wtherwayes. In witness quhairof &c."

The provisions of the foundation charter were not so stringent: A Quod si quem fundatarum personarum uxorem ducere "ontigerit, cavemus ne uxor ejus, filiae, aut famula, intra septa academiz versentur, nedum ullo modo habitent aut pernococt."

differenced, with an annulet on the middle holly leaf. I do not know what authority Alexander Toash had for assuming the above arms, but they are certainly very different from that of Toash of Monivaird,¹ who carried gules, two pole axes in pale, argent; over all a fess cheque of the second.

Here lyes under the hope of a blessed resurrection John Davidson, Merchant | burges in Abd. who departed this life | the 20 of March 1710 years and of | his age 84 years | as also Margrat Fillan his spous | who departed this life 17 of July 1679 | and Margrat Howison his second spous | who departed the 16 of September 1698. | Margrat Elisabeth Christian | and John Davidsons his children.

The next inscription is in memory of a member of one of the old Aberdeen families, whose descendants in the male line have died out several generations ago.

Here lyes James Chirnsyd, Merchant Burges Abd-who departed this life the 17 Feb^r. 1692.

He mortified at his death the sum of five hundred merks to the Kirk Session for behoof of the poor.

Here lyes under the hope of a | blessed resurrection Abraham | Thomson elder merchant burges | in Abd. who departed this life | the 21 day of June 1694 as also | Anna Anderson his spouse who | departed this life the 17 day of July 1708 and of age 71.

Here lyes George Sinklair mer | chant in Abd. who departed March | 5th 1742 aged 70 also George Sinklair | his son who departed December 30th | 1721 of his age nine | also Marjorie . . . his spouse who died December 15th 1757 (?) aged 78 | also Mary Sinklair their daughter | died the 21st May 1769 aged 60 | years.

The next inscription as it now exists can only be partially deciphered, but thanks to the industry of a fellow labourer who had the advantage of working in the same field more than fifty years ago, this inscription, as well as portions of many others, can be given complete. Mr. A. Dingwall Fordyce, Fergus, Ontario, Canada, has lately presented to the New Spalding Club a small volume containing 249 inscriptions in St. Nicholas churchyard, copied before 31st March, 1835, and the portions of inscriptions quoted within brackets have been supplied from that volume, which will be of great value in completing inscriptions, part of which have become effaced or been built over by the supports for table stones on older gravestones.

Here lyes James Lorimer Merchant | burges of Aberdeen departed this | [life the 3] day of February 1675 | [and Iean Troup² his spouse departed in] July 1677.

In front of the wedding, or south door of the Church, there is the following :—

¹ Nisbet—1722 p. 407.

² 13 July, 1677 Iean Troup relict of James Lorimer at the West Dyck £6—Kirk & Bridge Work Accounts.

Here lyes Alexander Ragg, Merchant | of Abd. who departed this life the | 6 day of April 1718 of age 69 years | as also Margaret Pyper his spouse | who departed this life the 20th of | June 1713 of age 60 years | also [George] Alex^r. and James Raggs | their children.

Baillie Alexander Ragg—1694-1703—by his will, dated at Aberdeen, April 2nd, 1718, ordained his executors to pay to the Kirk Session of Aberdeen the sum of three hundred merks for the use of the Poor "out of the excrescence of his effects above the legacies" particularly mentioned in his last testament. The legacy is directed to be paid within year and day after his decease by his two sons, Alexander, mentioned on the tombstone, and William. The Baillie's wife was a daughter of Alexander Pyper, elder merchant and burges of Aberdeen, whose tombstone lies close by.

Here lyes . . . lord A . . . Pyper merchant burges of Abd. who departed this life the 20 October, 1684, and Helen Ricard, his spous, who departed the 2 of S . . . as also | . . . Stewart his second spous | . . . the 5 | of April 16 . . .

Like many others, the prosperous merchant did not forget the poor at his death, for in the Session Accounts for 1701-2 there is the following entry :—"Item with 300 merks resting be George Thain, sometymerchant in Abdⁿ which was the deceast Alex. Pyper, Elder Merchant in Abdⁿ his mortification £200." "Item with fourteen years annual rent yrof from Whitsunday 1688 to Whitsunday 1702—£157 10s."

Under this stone, | in the place of sepulture appropriated during | two hundred years for her maternal ancestor | and relations of the name of donaldson, the last of Auchmull, | are deposited | the remains of | Janet, wife of Dr. Moir, Physician in Aberdeen, | who died on 17th June, 1818 | aged 37, | also of their son James, who died in April, 1826, | aged 9 years, | and of the above | Dr. James Moir, | who departed this life 4th Nov^r. 1861, | aged 91 years. | Text, Daniel ix. 9.

Dr. Moir was the second son of the Revd. George Moir, and was born at the Manse of Peterhead in 1770. He was educated at Marischal College, and graduated in Edinburgh in 1792. He had a very large practice in the City, from which he retired in 1843. His character, as a professional man, was that "as a practitioner he was esteemed for his accurate knowledge, and the kindness and condensation he showed in his intercourse with his brethren."¹

Here lyes under the hop of a blessed Resurrection William Gray merchant Burges of Abd who departed this lyfe 19 of December 1682 and his spouse Helen | Midelton who departed | this lyfe 8 of Dec^r 1707 | and also Iean Gray his | daughter who departed this | life the 27 of November, 1691 | and of her age 23 years.

¹ Aberdeen Journal, Nov. 13, 1861.

Here lyes the after named . . . | John Moir who departed this life the day . . .

Here lyes Jean Campbell spouse to John Moir late Baillie in | abd. who dyed . . .

The datēs in the above inscription have become wholly obliterated. John Moir was a Baillie from Michaelmas, 1721, to Michaelmas, 1723.

Here lyes under the | hope of a blessed | resurrection T. . . . as | Burnet Litster Burges | of Abd who departed | this life the 14 of Jan | 1722 of age 62 years ; as also Jeals Grub his | spous who departed this | life the 16 Dec. 1732 | of age 66 | Mar^r Alex. Ra Burnets | as also Ann Burnet who | departed this life the 2 | of March 1709 age^d. 15 years | as also Thomas Burnet | who departed this life | the 24 of July 1724 | of age 22 years | as also Jean Burnet who | departed this life the 13 | Sept 1733 of age 31.

[as also Katherine White spouse to James Burnet, who died the 6 day of January 1768 aged 82 years.]

Here ly . . . hope of a blessed Resurrection Alexander Bruce clerk depute of Abd who departed this life the . . . of Ianua . . . 1690 and of his age . . .

As also . . . l . . . Melles | his spouse who departed | this life the 16 of Aprile | 1704 and of her age . . .

Alexander Bruce, servant to James Sandilands, town clerk, was elected one of the depute clerks of the Burgh in 1658, and sixteen years later,¹ we find him petitioning the Council for an increase in his emoluments for the reason that "he hoped his long service equitie and consience wold plead, he being the eldest writer except on bred in the Brughe." He was, on this occasion, re-appointed a depute with an allowance of 400 merks Scots (£22 4s. 5d.). The year previous to his death, he again received a commission as depute along with his eldest son Robert Bruce.

Hic jacet uir nobilissimus Iohannes Jaffray . de dilspro abd. consul qui ob. 10 Iun 1684 Necnon Mr. Thomas Jaffray de dilspro eius filius qui ob. 19 Sept. 1693 [Hic in Chro. requiescit Ioneta Forbes illustrissimi D. Ioannis Jaffræi summi Abredoniarum præfecti conjux pietissima quæ divinis animi virtutis ac gratiæ dotibus supra ætatis sorteni ac sæcoli genivm evecta Molestæ exuviis mortalitatis libera cælvm ac immortalitatem induit 14 : Martii anno domini, 1656. Necnon D. Margareta Gordon a Abirzeldi excultissima ejusdem conjux quæ fato cessit. Octobris 11 An. Dom. 1678.] As Also Janet Jaffray spouse to Robert Skeen late Treasurer of Abd. who departed the 1 day of June : 1714. Hic jacet Mr. Ioannes Milne qui scholæ publici Abd^{nsi} 27. annos summa laude præfuit obiit 21 Sept^{ris} 1744.

[Here lies a most noble man, John Jaffray of Dilspro, chief magistrate of Aberdeen, who died 10th June, 1684 ; also Mr. Thomas Jaffray of Dilspro, his son, who died 19 Sept., 1693. Here rests in Christ, Janet Forbes, most dutiful spouse of the most illustrious John Jaffray, provost of the Aberdeens, who, divinely endowed in mind and virtue and grace beyond the lot

of her age and the spirit of her time, freed from the irksome trammels of mortality, gained Heaven and immortality 14th March, 1656. Also Dame Margaret Gordon of Aberzeldi, the highly cultured spouse of the same, who died 11th Oct., 1678. . . . Here lies Mr. John Milne, who presided over the public school of Aberdeen with great acceptance for 27 years. He died 21st Sept., 1744.]

On the centre of the stone there is cut what must have been at one time a fine shield, containing the arms of Jaffray—on a fess, three mullets, impaled with those of Forbes ; but the whole is now sadly mutilated.

John Jaffray was the second son of Alexander Jaffray, second of Kingswells, and brother of the famous Provost Alexander Jaffray, author of the Diary. He held several civic offices, among others, that of Dean of Guild in 1643, Baillie in 1649, and Provost for three successive years from Michaelmas, 1657. As the inscription records, he was, likewise, laird of Dilspro, now Grandholm. By his two wives, he had a large family, the greater portion of whom died young. A daughter, Janet, married Robert Skene,¹ merchant, and at one time Treasurer of the Burgh.

Patricius Sibbald S.S.T.D | a primis annis deo Religioni | literis consecratus ad animarum | curam hac in urbe natali anno | 1666 et ad S.S.T professionem | in | Acad. Marischal An. 1685 vocatus | vir solide eruditionis sinceræ | pietatis illibati candoris in^o | prædicando et docendo facundus | felix : veritatis ac pacis cultor | assiduus in vita munificus et | pietatem in dictam academiam | templa egenos testatus obiit 14 | Nov. A.D. 1697 ætatis 57 et hic cum | parentibus ac pia conjuge Joanna Scougall R.P. Ep. Abd. filia | mortalitatis exuviis deposuit.

And here lies interred the remains of Jean Moir spouse to William Moir of Invernettie, Esq., and daughter to Colonel Lewis Hay. She died the 25 December, 1770 : in the 50th year of her age.

[Patrick Sibbald, Doctor of Theology, from his earliest years consecrated to God, to religion, to letters, called to the cure of souls in this his native town in the year 1666, and to the Chair of Theology in Marischal College in the year 1685, a man of profound learning, true piety, unquestioned uprightness, eloquent in preaching, successful in teaching, an earnest upholder of truth and peace ; throughout life a liberal benefactor, giving proof of his loyal attachment to the said College and the Church, and of his love for the poor and needy, died 14th November, A.D. 1697, aged 57, and here, with his parents and his loving spouse, Joanna (or Jean?) Scougall, daughter of the Reverend Patrick Bishop of Aberdeen, laid down the spoils of death.]

Patrick Sibbald,² a descendant of the old family of Keir, Kincardineshire, was admitted to be a minister of the first charge of Aberdeen in 1666. Having refused the test, he forfeited his charge in 1681, but in the following year, having

¹ 13 Sept., 1672. *Council Register*, vol. lv., p. 421.

¹ *Book of Skene*.

² *Scott's Fasti Ecclesie*.

conformed, he was again allowed to occupy it. In 1685, he was chosen as Professor of Divinity at Marischal College, from which he was deposed for refusing to take the oath of allegiance to William and Mary. He afterwards retired into private life and died as above.

ALEX. M. MUNRO.

(To be continued.)

BIBLIOGRAPHY OF INVERNESS NEWSPAPERS AND PERIODICALS.

(Continued from Vol. II., page 26.)

1882-83. *The Inverness Frolic: A new Illustrated Journal for Highlanders at Home and Abroad.* 12 pages demy 4to, with printed cover, price 2d. Printed at the Courier Office, Inverness. The first number of the *Frolic*, and the first attempt to establish a comic journal in the Highland capital, was issued on Saturday, the 9th December, 1882. It was intended to be a monthly periodical and to appear on the second Saturday of each month. It, however, only had a life of three months—No. II., dated 13th January, 1883, and the last number published, dated 10th February, 1883. The proprietor of the *Frolic* was Mr. A. H. Cruickshank, a designer and wood engraver, who came from London in 1881-82 with the view of establishing himself in business in Inverness if encouragement was given. Mr. C. had some experience in the metropolis as an illustrator of serial works, having been engaged during his apprenticeship, and after, in designing and cutting for several of the publishers of the weekly penny periodicals. The illustrations of the *Frolic* were all designed and cut by himself, but, as depictions of Highland features and figure, they were not successful. There is a stilted sameness in all the faces, as may be seen in the every week issue of any of the London penny illustrated journals. It required more than the draping of the cockney figures in the tartan, the bonnet, and the sporrans to hit the Celt, and his physiognomy, as is done so successfully by W. Ralston, an "artist to the very manner born," in his illustrations of "Sketches of Highland Character," "The Pugnacious Celt," and the plate "Chentlemen, since it is your pleasure I'll tell you aal apout it," as examples. In the literary department of the *Frolic*, Mr. Cruickshank was aided by several local contributors.

1883-88. *The Highland News: The Organ of the Highland Temperance League.* Underneath the heading were views of Oban and Inverness, these places being the centres of the League's operations. The news was a sheet 4 pages double demy. The first number was issued on 8th Oct., 1883, price one penny. The imprint bore as "Printed every Monday morning, by Lewis Munro, Dingwall, and published by him at 5 Castle Street, Inverness." The *News* was conducted by Mr. Munro, with occasional contri-

butions from friends engaged in the temperance movement. On the 3rd November, 1884, there was a change in imprint to "printed for, and published by, Philip Macleod, at Office of *Highland News*, 11 Castle Wynd Inverness." With this change, a portion of the paper began to be printed in Inverness, viz., the second and third pages, the other two continuing to be printed at Dingwall by Mr. Munro. On the 30th of May, 1885, the *News* ceased to be issued as the special organ of the Highland Temperance League, and its title changed to what it now is, "*The Highland News*, circulating in the Counties of Inverness, Nairn, Moray, Ross, Sutherland, Caithness, Argyle and Perth." It was first printed entirely in Inverness on the 14th June, 1886, as it still continues to be, with imprint as "Printed by the Northern Counties Newspaper and Printing and Publishing Coy., Ltd., and published by the proprietor, Philip Macleod." On the 5th March, 1887, the *News* was enlarged to its present size of 4 pages double royal. The editor is Mr. Philip Macleod. In politics, the paper supports advanced Liberalism, or rather Radical, as the term is now more frequently used, while, at the same time, it continues to make a feature of, as one of the leading objects, as set forth in its opening address in the first number issued, "To supply news gathered from all parts of the Highlands, and a modest endeavour to assist in advancing the moral and social well-being of the people."

1885-88. *The Scottish Highlander:* Edited by Alexander Mackenzie. Price one penny. A weekly newspaper of 16 pages, cr. folio, with imprint—Inverness: printed and published at the *Scottish Highlander* Office, Meal Market Close, High Street, Inverness, every Friday afternoon, by Mackenzie, Thomson & Co. The aims sought by its promoters are set forth in No. 1, issued 17th July, 1885, to be as follows:—"Stated, broadly, the main object of the *Scottish Highlander* will be a temperate, but bold and independent spirit to advocate the rights and promote the interests of the Highland people. It will be impossible to do this effectually without at the same time advocating very great alterations in the existing state of the law: but no changes will be urged except those based on the equitable principle that every man, whatever his position, be he landlord or tenant, employer or labourer, should be secured in the full enjoyment of the fruits of his labour, whether physical or mental." On the 4th March, 1886, the day of publication was changed to Thursday morning, and on the conclusion of the first year of publication, the size was altered to a double crown sheet of 8 pages. On 1st January, 1887, the property was formed into a limited liability company, under the name of *The Scottish Highlander* Printing Co., Ltd. There was a slight change, more recently introduced in the title to that of "*The Scottish Highlander*, and *North of Scotland Advertiser*." Many valuable antiquarian and literary contri-

butions have appeared from time to time in the columns of the *Scottish Highlander*. I may mention a series, entitled "Letters of Two Centuries, being original hitherto unpublished letters of northern celebrities—valuable as affording illustrations of social life and manners, economics, etc., of the seventeenth and eighteenth centuries. They are contributed with comments on, and notices of, the writers, by Charles Fraser Mackintosh, M.P., from his unique collection, formed and collected during the past thirty years. These letters will ultimately, I understand, be issued in a large volume, and will form an authentic picture of past life among the middle and upper classes in the Highlands, no longer existing. Mrs. Mary Mackellar, the Gaelic poetess, has also contributed papers on Highland superstitions and kindred subjects, while the editor's wife, Mrs. Mackenzie, under the *nom de plume* M. A. Rose, has supplied tales and other papers. Of more recent literary papers are the unpublished poems in Gaelic and English of an hitherto unknown Highland poet, D. B. Macleod, a native of Brora, Sutherlandshire. The MSS. of these poems were preserved after the death of the author by Evan McColl, the bard of Lochfyne, who carried them with him to Canada on his emigrating there. The poems are of considerable merit, and worthy of the receptacle they have found in the pages of the *Scottish Highlander*.

1885-88. *Transactions of the Inverness Scientific Society and Field Club.* Vol. I., 1875-1880. Edited by James Barron. 8vo. Inverness, printed at the *Courier* Office, 1885. A second volume, containing the transactions from 1880-1883, was issued this year (1888). No name of editor, or date of publication, appears on this latter title page, the preface alone, dated 1st May, 1888. I understand, however, that Mr. Barron, of *Inverness Courier*, has also edited this, the latest volume of the Club's proceedings issued. Both of these volumes contain the papers read at the monthly meetings, also accounts of the various excursions and scientific expeditions of the Club, account of the annual meetings, etc. The papers contributed by the members contain a great mass of original facts, and information on the archæology, geology, folk-lore, antiquities, etc., of Inverness and the surrounding country. Several of the papers have engraved illustrations accompanying them. In Vol. I., there is a most valuable geological map of the district. It may be mentioned that previous to the Club undertaking the publication of these volumes, printed copies of papers, etc., were supplied to members, done up from the necessarily imperfect reports of local newspapers. These now are embodied and extended by their authors in the published volumes as above.

1887-88. *The Raining School Magazine:* 4 pages, post 4to, price ½d. Printed and published for the proprietors by William Mackay, 27 High Street, Inverness. A bi-monthly periodical, got up by the senior pupils attending the Raining

School, Inverness, under the editorship of Mr. G. A. Wilson. This educational institution, the oldest in Inverness, was founded in 1726 by John Raining, a merchant in Norwich—"a Scotsman, who, from love to his native country, bequeathed funds to plant a school," in the which "fatherless and other poor children would receive instruction in English, Latin, and arithmetic, as the said yearly income will maintain." An interesting account of the founder and the institution is given by Mr. Alexander MacBain, the present Head Master, in the fifth and sixth numbers of the current series of the *School Magazine*. The first number of the *Rainingites'* magazine that honoured the art discovered by Guttenberg is dated 23rd September, 1887. The *Magazine*, however, had a pre-existent state—nay, three—from its first original as a manuscript, "written on 12 sheets of foolscap paper issued every week" (1884). It came to an end in this state at the close of the school session in June of that year, and was not resumed until September, 1886, when it appeared "on a one page sheet of medium, in a *glased* (sic) frame and exhibited in the school. Passing through this *glacial* period, a Cyclostyle Copier was requisitioned, and 11 numbers of 4 pages each, and a Christmas number of 8 pages, post 4to, appeared. "This," says the chronicler, "the third venture, ended 16th February, 1887." The writer possesses a complete set of this Cyclostyle printed periodical, and places it among the curiosities in his collection of local newspapers and magazines. The imprint of this series bears as being "printed at Culcabock, and published at the Raining School, Inverness," most certainly the *first print* dated from this rural village, so well known to school boys of Inverness of a former generation by the more derogatory name of Sräid na' Leòbag—*anglice*, Fluke Street. As I have above mentioned, the aid of the invention of printing was finally called in to help the efforts of the young *Rainingites*, and the result is the 4 page magazine above duly chronicled, which has run, during the session 1887-88, to 18 numbers, the latest, dated 21st June, being a "Special Double Number" of 8 pages, and concluding Vol. I. in its present form. On the fourth number is the Gaelic motto—"Imthigh a Dhuilleachan gu dan"—"Go forth, leaflet, boldly." Kirke, 1684—the minister of Balquidder, I presume, who translated from Irish into Scottish Gaelic the first edition of the Bible. The articles appearing in the *School Magazine* are set forth by the editor as "Literary Matters bearing on Highland History, Tradition, Lore, Gaelic Literature, &c." These, in a small measure, have been attained.

1888. *Inverness Football Times.* Published only during the season. Price ¼d. Inverness: printed for "Athlete," by the *Scottish Highlander* Company, Limited, High Street, Inverness. This publication is a single leaf of demy folio, printed on both sides, and, as its title sets forth, only issued during the season when this

now popular game is in fashion. The first number of the first season on which the *Times* was started is dated Saturday, 14th January, 1888; and it continued to be issued every Saturday afternoon thereafter till the close of the football season on 5th May. In all 17 numbers have appeared, the last with a Supplement containing a portrait and biographical sketch of a well known local player, Dr. John Macdonald. "The undertaking of the *Times* is purely and simply to supply an enthusiastic, interested, and considerable portion of the community with faithful and impartial reports of the matches of the day immediately after these are completed." So states the editor of the *Athlete* (Mr. J. Tulloch), is the purpose of the publication of the *Football Times*.

I have now brought down the Chronicle of Inverness Newspapers and Periodicals to the latest aspirant for public favour. I purpose in the next article (September *S. N. & Q.*) to make up the omission of one or two magazines that I have lately obtained information regarding; also make a few minor corrections on facts formerly stated, and that I have now verified by luckily obtaining copies of the publications since the Bibliography of these latter has been printed. With these few additions this series for the present will conclude.

Inverness.

JOHN NOBLE.

GRAVESTONE IN MORTLACH CHURCHYARD.

THE following is a somewhat amended edition of the reading given by Mr. Cumine in your June No. :—

hic iacet honorabilis vir robertus farquharson de lauhctitvāny qui obiit in eade quento mer(c)iii (a)nno dñi m° qu° xlo sexto cuius aiē propiciet' [sic] deo (= deus).

This varies but slightly from Mr. Cumine's rendering; in meaning it is identical save in one particular. At the end of the third side of the parallelogram there occurs the phrase *in eade(m)* (sc. *domo*), "in the same (house)," *i.e.* lauhctitvany. This is rendered by Mr. Cumine as *in ea d(i)e*, "on the (fifth) day." The improbability of the latter reading is confirmed by the varying genders of *ea* and *quento*, by the non-occurrence of *is* or any case of it in combination with a numeral, save when marked emphasis is to be suggested, and lastly, by the rare appearance of *dies* in such inscriptions in this connexion. Apart from this and such minor discrepancies as *jaet* for *iacet*, *m°* for *m°*, &c., and the insertion of capitals and misleading punctuation, only one other point requires attention. The last word but one is given by Mr. Cumine as *propiciat*. A closer look at the original will doubtless convince him that *propiciet* is a better

reading, besides being better syntax. The recurrence of *i* might have misled him. *deus* is not transcribed by Mr. Cumine.

Without actual scrutiny of the stone one cannot feel perfect confidence in any reading. No rubbing, however perfect, gives a sufficiently faithful copy to insure absolute correctness. An instance in point is the seeming correspondence between the two strokes at the end of the interpolated phrase on the third side and the other two at the beginning of the fourth. As far as the rubbing shows one might have taken these as a clumsy attempt to represent a hyphen; only a close examination of the stone can show whether or not the meaning I have put upon them is the right one.

The clumsiness of the lettering also militates against the transcriber. The sculptor, whoever he was, evidently laboured with an unfamiliar character, and the result is bewildering inconsistency in the representation of the same letter. Probably he endeavoured to copy some ancient runic inscription that lay convenient to his hand.

Aberdeen.

J. FARQUHAR THOMSON.

NOTES ON THE HISTORY OF KEMNAY.

KEMNAY, a subordinate kirk of Kinkell, was left unprovided for at the Reformation. Kinkell had only a reader up to 1580. All the subordinate churches were deprived of their stipends. John Walcar, afterwards minister of Kinkell, served Kemnay two years, before 1602, for nothing. From this time till the end of the century, Scottish history is almost entirely ecclesiastical. The nominal bishops, superadded to the Presbyterian form, were removed in 1592, re-appeared from 1606 till the famous Glasgow Assembly, which met on the 21st of November, 1638, and of which the celebrated Mr. Alexander Henderson was chosen moderator. Unfortunately, the Kemnay Session Records do not reach back to this stirring period of the Church's history.

Kemnay was erected into a parish by the General Assembly in 1632—the date on the belfry may have some connection with this—and Mr. Alexander Sibbald appointed minister. His successor was Mr. John Seaton, regent in Marischal College. He was minister from 1641 to 1649, and was succeeded by Mr. David Leith. In 1653, this David Leith was deprived of his living for deserting his parish, and the same year had the degree of D.D. conferred upon him. He corresponded with Drummond of Hawthornden, and is spoken of by Sir Thomas Urquhart as a most fluent poet in the Latin tongue, an exquisite philosopher, and a profound theologian. He, his wife, and the Laird and Lady of Fetter-

near, seem to have been Roman Catholics at heart.

A Presbytery Record of 13th January, 1653, throws some light on Dr. Leith's desertion of his kirk :—

"At the Commission of Presbytery, appeared the Lairds of Kemnay and Fetternear, and the rest of the elders and parishioners. Kemnay said the minister was at liberty, and living not far from London. He had promised to return before the 1st of November byepast, and had not done so. He and the parishioners wish the church to be declared vacant.

June 2.—Elspey Gordon, minister's wife of Kemnay, requested the Presbytery to appoint Mr. George Melville to catechise the congregation, and the Laird of Kemnay would satisfy him for his trouble. Same day, a letter read from the ministers of Edinburgh, dated 16th May, 1653, that they had learned that Mr. Leith had a church in the country, on the road-way, not far from London, but could not tell whether he had purposed to settle himself there or not.

1654, June 8.—Mr. Alexander Ross and Mr. William Forbes reported that they had gone to the Laird of Fetternear, who refused ane declaration of his relegione, whether he was Papist or not. Also being posed about the lawfulness of Presbyterial government, answered that, in his judgment, it was unlawful. His lady, being posed on her religion, answered that she was ane Roman Catholic, and would continue so."

The church courts of this period, as of the first Reformation of the previous century, appear exercising a rigorous supervision of morals and social habits, and exacting provision for religious ordinances. They were desirous that the children of the poorest should be educated so as to be able to read the Scriptures, and to have the bodily wants of the poor provided for. In the absence of the newspaper press, much valuable light is thrown on the manners and customs of the times, by Synod and Presbytery Records.

"SYNOD OF 1648 ORDAINED :—The heritors in all parishes ordaint to keep the kirk wind and water tight, and glass the same."

The groundless custom of not burying at the back of the kirk is also referred to :—

"PRESBYTERY, 29TH MARCH.—The said day the whole brethren were posed how farr the League and Covenant was advanced within their several congregations. For the most part, they declared it was subscribed by the whole congregation."

"1655, MARCH 1st.—Fetternear, which at the Laird's desire had formerly been annexed to Kemnay, but which the minister of Kemnay has refused to take charge of, is annexed to Chapel."

Dr. Leith was succeeded by James Willox, D.D. He was long minister, having lived till several years after the Revolution, and must have seen many ecclesiastical changes. In his younger days he had fallen into the hands of the Turks, who treated him very harshly, and

put out his eyes. It is said that ever after he prayed earnestly for their downfall.

The Session Records of his day shew him to have been indefatigable in the exercise of his ministerial duties.

"KEMNAY, 1661, AUG.—Ordered that new parishioners present their testimonials, within fifteen days of coming to the parish, and no one to reset those who do not."

"1662, MARCH 26.—The Minister intended beginning of afternoon preaching, but few or none did stay. Among the new appointments made by the Episcopal Synod, October, 1662, it was ordered that morning and evening prayers be said."

"1662, KEMNAY, NOV. 23D.—Said day conform to the Act and ordinance of the provincial assemble. The lord's prayer, the creed, and the ten commandments war rehearsed befor the prayer befor sermon, and, in the prayer after the sermon, the king was prayed for as supream (under God) above all persons; both in causes civil and ecclesiastical within his dominions; also, after the singing of the psalm, when Glore was sung to the persons of the trinite, all did stand."

Thus complaisanty did the minister and people of Kemnay fall in with the new order of things. A further command was given :—

"Lykewayes the said day the Minister did intimate to the people that in tyme of prayer the people should bow their knees, and they that could not conveneentle bow their knees should stand."

Here we have the joughs :—

"1664, KEMNAY, APRIL 12TH.—Jean Hutcheon having been at the Presbyterie, was by them ordered to stand as an adultriss, and did stand at the kirk door betwixt the ringing of the second and third bell, in sackcloth, and thereafter in sackcloth at the pillar fit till the text was read; and thereafter appeared at the public place of repentance, in sackcloth, *pro primo*, the joughs being about her craig all the time she stood at the pillar fit—she being always barefooted."

JEANIE M. LAING.

89 Leslie Terrace.

(To be continued.)

A PICTURE PRESENTED BY A SCOTTISH FAMILY TO THE COLLEGIATE CHURCH OF ST. MICHAEL AND ST. GUDULE, AT BRUSSELS, IN 1604.—The following extract must prove interesting to those who bear the names of Redich, Riddoch or Ruddoch, and Sempie. It may also be of use to such as desire to form some exact idea of the vast emigration of Scotsmen which followed the events of the sixteenth century. While Carte, in his *History of England*, seems to exaggerate the number of our exiled countrymen, many popular histories take no notice whatever of the emigration, and a large proportion of the reading public remain still unconscious of the fact.

"In gloriam et honorem Domini Nostrī
Jesu Christi, Matrisque Ejus
Beatissimæ semper Virginis,
Paulus Redicus Scotus, ac
Maria de Semples, Bruxellensis,
Hanc dedicaverunt tabulam
Anno Domini 1604.

"Il m'a été impossible de découvrir le véritable en
droit où ce Tableau a pendu."—*Bruxelles Illustrée*,
&c., par Rombaut, Vol. II., p. 341.

Translation.

"To the Glory and Honour of our Lord Jesus
Christ and of his Most Blessed Mother ever a Virgin,
Paul Redich, a Scotsman, and Maria de Semples, born
in Brussels, dedicated this picture in the year of our
Lord 1604.

It has been impossible for me to discover the real
place where this picture was hung" [in the Church of
St. Michael and St. Gudule].—*Brussels Illustrated*,
by Rombaut, Vol. II., p. 341.

Maria de Semples probably belonged to one of
those families of Scottish Semples who are found
settled in Spain and the Spanish Netherlands
before the opening of the seventeenth century.
Several Semples held commands in the armies
of his Catholic Majesty, the best known being
the founder of the Scottish College at Madrid.

We are naturally inclined to wonder whether
the picture given to the beautiful collegiate
church at Brussels by Paul Redich was saved
from the pillage of some church or religious
house in Scotland and carried for preservation
to the Low Countries.

Paris.

H. G.

TYR HÆBBE US, YE TYR YE ODIN.—How came
Hawick by this old pagan prayer, to which the
inhabitants cling with such pertinacity, and which
they chant to this day when riding the marches?
In the early years of this century, "The Old
Common-Riding Song" was composed by Arthur
Balbirnie, the chorus of which ran thus:—

Up wi' Hawick, its Rights and Common,
Up wi' a' the Border Bowmen.
Teribus and Teriodin!
We are up to guard the Common.

The "New Common-Riding Song" was written
by James Hogg, *not* the "Ettrick Shepherd,"
but a woollen-yarn knitter. Can any Borderer
give the date of its composition? I subjoin
three verses, in which the heathen element is
very discernible. The introduction of the Drui-
dic prophesy, and attributing the defeat at
Flodden to the wrath of Odin, are rather novel
ideas:—

Scotia felt thine ire, O Odin!
On the bloody field of Flodden;
There our fathers fell with honour
Round their king and country's banner.

Hawick shall triumph 'mid destruction,
Was the Druid's dark prediction;
Strange the issues that unroll it,
Cent'ries after he'd foretold it.

Chorus.

Teribus, ye Teri Odin!
Sons of heroes slain at Flodden,
Imitating Border Bowmen,
Aye defend your Rights and Common.

Hogg also wrote the "Ballad of Flodden
Field," which also refers to the annual "riding,"
and chronicles the exploits of the "border bow-
men":—

Tyr hæbbe us, ye Tyr ye Odin,
Sons of heroes slain at Flodden!
Imitating Border Bowmen,
Still defend your Rights and Common.

Is the survival of this phrase a mere accident,
consequent on its being sung annually as the old
custom it commemorates is observed; or is it a
far-off reminiscence of the stout Saxons who,
centuries before Scott or Douglas held sway in
Teviotdale, raised the mysterious "Moat?" This
mound, which stands adjacent to the town, is a
conical mass of earth, thirty feet in height; and,
despite tradition, was not improbably in exist-
ence prior to the appearance of the Teuton. Is
there any other district in Scotland where a
similar pagan invocation is still to be heard?

Edinburgh.

J. W. SCOTT.

THE MUCKLE STANE O' CORTHIECRAM.—
"Mormond," in referring to the Muckle Stane
o' Corthiecrum, (*S. N. & Q.*, II., p. 28.) places
that farm in the parish of Strichen, which is a
mistake. Corthiecrum was in the parish of Lon-
may, and now forms part of Kininmonth. The
stone in question does not appear to be a chance
boulder, but to have been placed in its present
position by human agency. From the appear-
ance of the site, I am of opinion that it formed
part of a circle, and tradition strengthens that
opinion, by telling that it once stood erect, and
also that buried below was—

A bull's hide wi' a green horn,
Foo o' gowd, but there is nae born
Will get it, but them that's oot at their mither's
side shorn.

Having faith in this rhyming tradition, a certain
man commenced to dig in below the stone, and
so undermined it that it toppled over, striking
him with his own spade and killing him on the
spot. It has been lying in its present position
ever since. No one has ever dared to dig and
search for the hidden treasure. It may have
been a single pillar stone, but as a circular hol-
low can still be traced at the spot where it stands,
it may be the sole remnant of a group.

Atherb, Maud.

JOHN MILNE.

TOWN AND COUNTRY COMPLIMENTS.—There are many old rhymes and quaint sayings expressive of rival claims and descriptive of topographical and other features, peculiar to neighbouring towns and places, which are well deserving of notice. Many of them are intimately connected with the folk-lore of the district to which they refer, and are worth preserving, as showing the style of criticism indulged in between country and town, and town and town, long before the days of newspapers and railway communication. The following is well known in Perthshire, but I have never heard it given farther north :—

“Elgin o’ Moray in the north,
From whence good comes but rare,
And yet the horses are richt fat,
And lasses very fair.”

The Aberdonians name the Peterheadians “The Blue Mogganers,” and the folks of Stonehaven are known to them as “The Red Lichties.” The Glasgow folks still speak about the inhabitants of Paisley as “The Paisley Bodies.” Such are modern appellations, and give proof that the spirit of banter or chaff between towns and cities is not yet extinct.

The term “Blue Mogganer,” as applied to the folks of Peterhead in a general way, has only recently come into use. I can remember the time when it applied only to the seamen of the port, who, being mostly engaged in the whale fishery, used to wear blue moggans over their stockings for warmth.

The fishing villages on Aberdeenshire and Banffshire coasts have all attached to them some descriptive rhyme, which, in some cases, hits rather severely the peculiarities of the inhabitants. I have heard something like the following, but some of your correspondents may be able to give a better version :—

“The dinkinned Culleners,
The knock-kneed Portknockiers,
The flukie-mou’d Slochiers,
A’ ran, tan, tee.”

The older rhymes which have a topographical application are, perhaps, the more interesting. The following is strictly correct, and has an “auld world” ring about it that is charming :—

“Muckle Ugie said to Little Ugie—
Whar sall we meet?
Doon by the haughs o’ Rora
Whan a’ men are asleep.”

The term “*Bonnie Inverugie*” is highly descriptive of the scene about the old castle of Inverugie. It is appropriately used by Carlyle in describing the last resting place of Field-Marshal Keith :—

“And he sleeps far frae Bonnie Inverugie.”

The few and simple words which describe the locality of the Gadie, and the fine music to which they are set, when once heard are never forgotten. They impress the memory, and produce a mental photograph of the scene, which lasts long. Even

those who have never seen the little stream, and only know the words and music, will be able to sketch for themselves the same, as it

“Rins at the back o’ Benachie.”

It is unnecessary for me to refer here to the many well-known Scotch lyrics which have described, in words of truth and beauty, the fairest and grandest scenes of Scotland, and have, as it were, formed a gallery of poetic pictures of equal value with the productions of the artist’s pencil. My object is to help to collect the fragments of the kind which are becoming fewer every year, and the value of which will be better understood when no more are to be found. “The Braes o’ Yarrow,” “The Banks o’ Doon,” “The Broom o’ the Cowden Knowes,” “Logie o’ Buchan,” “Dark Lochnagar,” and hundreds of others may easily be mentioned, the names of which have for ever immortalized the localities to which they refer. **MORMOND.**

SHOEMAKERS.—This useful and honourable craft have been at all times distinguished for their patriotic zeal, love of country, political intelligence, craft clanship, and for being the best of company. Over a cup o’ “reamin’ swats,”

“Tam lo’ed him like a very brither.”

The ballad of “The Soutars o’ Selkirk,” of which there are different readings, is well known to Border men. A verse from one of these was pointed out to me by an old Border veteran whom I met in Canada many years ago. The words having a curious and historical value in reference to the part taken by Peterhead shoemakers with those of Selkirk in the times of long, long ago, are, I think, worth preserving :—

“And soutars cam frae Peterheid,
Wi’ nae a teeth in ony heid
Wi’ raxin’ ill-tanned leather.”

The thoughts which these three lines suggest are highly interesting, apart from their historical value. The idea of the craftsmen from the far North-East being all toothless from the practice of *raxin’* the “ill-tanned leather,” is a fine touch of Border humour. It is said that the corporated body of shoemakers of Aberdeen had to petition for protection from foreign-made boots and shoes, which were being imported at a time long past. The following lines, which I can remember having heard repeated by an old person many years ago, may have been popular at the time referred to, and used as a kind of advertisement to recommend the home-made article :

“There’s as gweed beets an’ sheen
Made in the Aul’ toon o’ Aberdeen
As is in a’ braid Scotland.”

MORMOND.

MEG MOLLOCH.—An old superstition which, at a not very distant time, was known in Morayshire, but which I have never seen noticed, may call forth a better notice than I am able to give,

should the present come under the observation of any of your correspondents acquainted with the same. Many years ago I once listened to a narration of Meg Molloch, given by a relation of my own, who remembered Cumberland's troops passing through Elgin to the fatal field of Culloden, the year before which was given as Meg's last visit to the glens and lonely places of Morayshire. A general belief existed at the time referred to that, before such a national calamity as civil war, the inhabitants of the districts which it would more particularly afflict, received a visit from Meg Molloch, who was represented as a kind of predicting wraith in the character of a wild distracted woman with dishevelled hair and torn garments, who presented herself suddenly to the benighted traveller, and, with a loud and wailing voice, told of the near approach of war and all its horrors, and that the eerie sound of her unwelcome bodings was heard at the fireside of the frightened cottars. May not this superstition have had its origin in a remembrance of the fiery cross, or of the signal fires on the hills, warning the clansmen of approaching danger, Meg Molloch being a dramatic form which the same had taken in the minds of later generations? It would be interesting to know if a like superstition is known in other parts of Scotland. MORMOND.

Queries.

NOTE.—Each paragraph, containing one or more Queries, will receive a consecutive number, to which Correspondents may conveniently refer

136. SHELTON MACKENZIE.—In 1839 the *Aberdeen Constitutional* was under the editorship of Dr. R. Shelton Mackenzie. What became of him? In an article by George Parsons Lathrop, on "A clever town built by Quakers," (*Harper's New Monthly Magazine*, Vol. III., p. 334, 1882,) Dr. Shelton Mackenzie, "the critic," is cited as one of the leading intellectual lights of Philadelphia. Who is the latter? J. M. B.

137. "THE BARON OF LEYS."—In the ballad of "The Baron of Leys," as given in the well known *Deeds Guide* and elsewhere, the hero's name is George Burnett, and the dénouement is not very intelligible. I have understood from some of the generation now passed away, that a somewhat different version of the ballad was current in their youth, in which the Baron's name was "Sandy Burnett." There was, in point of fact, never a George in the direct line of the family. I shall be glad to learn if this probably older version has been preserved anywhere, either by oral tradition or in writing. B.

138. OLD RHYMES.—In my young days I have heard an old woman in the Garioch crooning over the following:—

O'er Urie, o'er Gaudie, through Durno I'll wi' 'im;
I'll breast the braes o' Gartly and hyne to Cushnie wi' 'im.

Also,

It was in Auld Rain whaur I was taen
A prisoner for Lady Jean.

Could any of your readers give any information in connection with the above? Who were the poets, the prisoner, and Lady Jean? The old woman, whose forefathers lived at Durno, Chapel of Garioch, knew nothing of the above rhymes. They were in existence before her day. BUCHAN.

139. DOUGLAS AND THE HARBOUR OF MONTROSE.—Is there any other authority than Froisart for the statement that Montrouse was the port from which Douglas set sail for the Holy Land with the heart of the Bruce? A. G.

140. OLD WORDS.—What would be the occupation or duties of Members of Town Councils in olden times under the designations (temp. 1400):—P. Positus, or Provost; Ballevis, or Baillies; Serchards; Apparitori Salmond; Gustatoris d, Vin; Gustatoris d, Cruifs; Lunatoris or Limatoris; Ffor dm. grund; Inspectoris Leiparis (Inspectors of Lepers); Thesauroris (Treasurers)? A. G.

141. HARBOUR OF STRONNAY.—Where is the Harbour of Stronnay, and what is known about it? Collectors of customs specify ships to have been loaded there. *Jervise Mems.*, p. 61. *Chambers's Rolls*, III., 222. Is it Stonehive, or Stonehaven, Portus de Stronnay or Strunnay of the *Reg. Episc. Brechinensis*? A. G.

142. "VERDIGREASE."—In an account "for making and furnishing a coffin" in 1807, the latter is described as "being covered with superfine black cloth, run with verdigrease and lined with paper in the inside." What is meant by "run with verdigrease"? J. CHRISTIE.

143. GAMMACK FAMILY.—James Bisset, factor to Lord Banff at Inchdrewer Castle in the beginning of last century, had by his first wife three daughters. The eldest was married to Baillie Cassie, and the youngest to Baillie Aven, of Banff. Ann, the second daughter, was married to a Mr. Gammack or Gammock, in Buchan. Can anyone trace her descendants? J. CHRISTIE.

144. AN ABERDEEN SKIT.—About the end of 1884 or 1885 a small pamphlet of local skits in prose, and, if I mistake not, also in verse, was published in Aberdeen. Among other things it contained some university matter. Can anyone give its name, or say where a copy can be found? ST. ANDREWS.

145. THE DESIGNATION OF POLLABLE PERSONS.—What was the position of, or what constituted, a "litle" or "litle man," and a "litle woman," as applied in the old lists of Pollable Persons, to names, in the same manner as "grassman" or "hyrewoman," e.g. "Wm. Murdoch, litle man, fee per ann. £6 10s., fortieth part and general poll, 9s. 4d.;" "Elspet Milne, litle woman, fee £4 yearly, fortieth part and general poll 8s;" with many others. Jamieson does not give either of these, though he gives "grassman," ("a cottar without land.") K.

146. TOWER OF FRENDDRAUGHT.—I would like to know where the Tower or House of Frenddraught stood, wherein John, Viscount of Melgown or Mall-

gown, John Gordon of Rothiemay, and two servants perished, when the Tower was burned, which happened sometime in 1630. F.

Peterhead.

147. THE BODS AND PILLIEWINKES.—One, John Toshoch, servant to James Creighton of Frendraugh, was "indyted for the burning," and twice was put to the torture, first in the Bods and next in the Pilliewinkes or Pinniwickes, and thereafter one, John Meldrum, on 2nd August, 1633, was tried and convicted of said crime, and was sentenced "to be hanged on a gibbet at the Cross till he be dead, his head, legs, and arms to be cutt off, and to be affixed on pricks on the ports of the said town, and his estate, both heritable and moveable, to be forfeaulted." I should like to know what kind of instrument of torture was the *Bods*? I see Froude in his *Studies* (vol. i.) referring to the trial of one Alison Balfour for witchcraft in 1596, describes the pinnwinks or piniwinkes as a kind of thumbscrews. F.

Peterhead.

Answers.

35. CRAWFLOWER.—A local name for the *Crawflower* on the Links of *Monrose* is the "Crawpeep," familiarly known also as the "Crabbie Blossom." The *Crabbie Blossom* and *Bluebell* are both conspicuous at present between the lands of *Charlton*, and the *Diamond Hill*. A. G.

84. WILLIAM DUFF.—The following note from *Rose's MSS.* may prove interesting. A slip it will be observed occurs in the *Christian name*. "Robert Duff, the family of *Cairnwheelp*, born in *Orkney*, was a *Regent* in the *Marischal College* about 1732, wrote a history of *Scotland*, and ingenious about the fortifying the old castles in the country, ill tempered, he quarrelled with the professors. *Auch. MS.* p. 192." It is not easy to say where the "*Auch. MS.*" (*Auchmeddan?*) may now be consulted. C.

108. HAMILTON, MUSIC-SELLER, EDINBURGH, 1814.—Before asking who is the owner of the copyright of *Hamilton's poems*, the querist should have stated when they were published—whether before or after his death. If before the year 1814, there is, of course, no copyright at all, but if published after his death and within forty-two years ago it does belong to somebody, for by 5 and 6 *Vict. c. 45*, "the copyright in every book which shall be published after the death of its author shall endure for the term of forty-two years from the first publication thereof, and shall be the property of the proprietor of the author's manuscript, from which such book shall be first published, and his assigns." A *Copyright Act* was passed in the year of *Hamilton's death* (54 *Geo. III. c. 156*) but it was repealed by the *Victoria Statute* already mentioned.

J. MALCOLM BULLOCH.

112. THE DEIL CAM' O'ER JOCK WABSTER.—I have read, with much interest, Mr. *Cameron's* note in answer to the query, "Who was *Jock Wabster*?" but I am afraid that it brings us no nearer a solution. The poem quoted is manifestly a modern production,

and, before accepting even the *story*, a few points require to be cleared up. The making of *ginghams* was introduced from *India*, and although the first *British factory* was set up at *Surat* in 1612, it was not until 1662 that the *English King* possessed territory there. Accordingly, in settling the claims of this *Earlstone hero* to the notoriety of *Jock Wabster*, the date of the beginning of *gingham making* in *Britain* must be ascertained—it can hardly be earlier than the beginning of the eighteenth century. To this may be added the question, if there was any other kind of manufacture carried on at *Earlstone* prior to that of *gingham-weaving*, for Mr. *Cameron* merely suggests *gingham*. The phrase must be very old. It occurs, as I have already stated, in *Allan Ramsay's* "*Gentle Shepherd*," published in 1725, but, in all likelihood, written a few years earlier. From the use he makes of it, there can be no doubt that it was in common use, and was likely to appeal to the readers as an allusion, the significance of which was well known. We cannot be far wrong, therefore, if we place the date of its origin as far back as the seventeenth century at least. The poem quoted seems to me to be only another example of the story being made to fit, instead of explaining, the circumstances.

W. J. CALDER ROSS.

112. A writer in *Bon-Accord*, an *Aberdeen comic paper*, makes *Dean Ramsay* say that this phrase is an "old *Aberdeenshire saying*," (10th *April, 1880.*) I cannot find where the *Dean* says so, but in his *Reminiscences*, he remarks that it was common in his part of the country, though he is "not quite sure of the exact meaning, or who is represented by *Jock Wabster*." S. S. C.

118. SURNAMES.—May a suggestion from an outsider be acceptable? The cause of the assumption of a second name in olden times seems to have been necessity. Members of the community found a difficulty in differentiating between man and man, when one word was used. Have we not now arrived at the stage in which two names are insufficient and a third is needed? The addition of a second *Christian name* will not meet the case, hence two surnames. From the use of "tee" names, the fishermen on the north-eastern coast seem to believe in a somewhat similar doctrine. CRAGSLEY.

122. "THE EDINBURGH ENCYCLOPÆDIA," 1814.—This *Encyclopædia* was finished in 1830, and, in proof thereof, here is the title, &c., which I copied from the title-page of the last volume:—"The | *Edinburgh Encyclopædia* | conducted by | *David Brewster, LL.D.* | [Here follows a list, of some lines in length, of the honours of the editor] with the assistance of | *Gentlemen eminent in Science and Literature* | In 18 Volumes | Volume XVIII | *Edinburgh* | Printed for *Wm. Blackwood*; | and *John Waugh, Edinburgh*; | *John Murray*; *Baldwin and Cradock*; | *J. M. Richardson, London*; and the other proprietors. | *M.DCCC.XXX.*" | As to its present value, I lately saw it figuring in an *Edinburgh bookseller's catalogue* for twelve shillings and sixpence the set. It was thus described:—"Brewster's *Encyclopædia*, complete in 20 vols., quarto, cloth, vols 19 and 20 filled with

plates and diagrams (published at £30)." One bookseller informed me that copies are occasionally in the market.
W. J. CALDER ROSS.

125. THE PRONUNCIATION OF COWPER'S NAME.— There would seem to be a misunderstanding on this point, at least I cannot by diligent search get any lines where Cowper rhymes his name with trooper. I offer, however, the following as relative to Mr Ross's query. Mr. James Russell Lowell writes:—

"To demonstrate quickly, and easily, how perversely absurd 'tis to sound this name *Cowper*,
As people in general call him named *Souper*,
I remark that he rhymes it himself with horse-trooper."

In Professor Benham's introductory memoirs, prefixed to the Globe edition of *Cowper's Works*, he says, in a foot-note—"Up to this time [about 1609] the name [Cowper] was spelt *Cooper*, and it has never been pronounced otherwise by the family. He [John Cooper] altered it, probably in affectation of the Norman spelling 'Cupere,' or 'Coupre,' as the names appear in the roll of Battle Abbey. Many of the family, however, retained the old spelling for some time after. In Lord Campbell's *Life of Chancellor Cowper*, we have one or two letters signed 'Wm. Cooper.'" Finally, a note of Mr. Benham is to this effect:—"This riddle was sent to several friends, as the letters show, but was first published in the *Gentleman's Magazine* for 1806. In the following number it was answered thus:—

"A riddle by Cooper

Made me swear like a trooper,
But my anger, alas! was in vain;
For remembering the bliss
Of beauty's soft kiss,
I now long for such riddles again."

A. M. W.

127. MART.—Here are two words having the same form but with very different meanings. *Mart* as a centre of commerce, is probably a shortened and softened form of our word Market, or derived at least from the same root. On this there is little room for dispute or even discussion. But *Mart*, *Mairt* or *Mert* has a different and very interesting history: it is a Scotch word and local even in Scotland. The editions of Jamieson's *Dictionary of the Scottish Language* have varied considerably with respect to it, and the latest shows a favour for the Martinmas derivation. But, in spite of all examples and arguments to the contrary, I hope to prove that *Mart* has nothing whatever to do with Martinmas: the resemblance is purely accidental. Our forefathers knew nothing of a *Martinmas Mart* but only of an *Eel* (now Anglicised *Yule Mairt*). This word *Mart* is Gaelic, but with its signification here widened: it is not for me to decide as to whether it is purely Gaelic, or to attempt to trace its history. *Mart* means in Gaelic a cow, but it is to be observed with what restriction this is true. *Mart* is not every cow, but only that cow which has gone out of season, and is therefore fit for nothing but to be fed. It is thus primarily a cow, such as we have described, that has been fed, and hence any animal of the cattle kind that has been fed: more generally still it is any fat

animal that is to be killed for family use. Without seeing the force of their admission, Jamieson and his editors have given the first place to the "cow &c. killed and salted for winter provision." Brand (*Pop. Antiq.* i., 399 sq.) in treating "of Martinmas, Nov. 11," strangely follows in the same groove, and his proofs from the *Old Statistical Account* are truly amazing. But looking at the Gaelic word we see how the *Mart* became so common among farmers in former days, as providing or eking out the winter's supply. It was not the "prime fat" or the most marketable animal that was taken, but the smallest or the one that was least fit for being sold: a fed cow was as good for the household table as the best ox in the byre, and cost less or was less a sacrifice in being consumed. Flesh was not in common use, and therefore the *Mart* was an object of special attention, and every part of it carefully made use of. This view of the derivation receives an unexpected confirmation in ancient charters, and it is all the more valuable as it occurs so incidentally. Chancing to have the first three volumes of the *Register of the Great Seal* (A.D. 1306—1546) before me, I have examined the Charters and found this striking result. It seems that prior to the middle of the 15th century the rents and duties were uniformly paid in money, and that after that date payments in kind became common. Of 284 such payments in kind, the *mart* is 67 times alluded to as forming a portion. Among other items of payment there is often mention of a *mart*, a quarter or even twenty-fourth part of a *mart*, or a stated number of *mart*s, made in the Reddendo clause. Again we read of "lie *ryn mart*" and "lie *ryn wedder*," the "lardnar and landynar" *mart*, "lie *custum mart*," and "unum *lie mart*." Then as if in some districts or at some dates a return was being made to money in place of the kind, we come upon the "*martarum moneta*" and "lie *mart-silver*." But about these entries in the charters there are several points deserving of special attention. The word *Mart* shows its Gaelic origin by being represented by the latinised *Marta* or *Merta*, a noun feminine, and while charters are found belonging to all the counties of Scotland, the *Mart* is confined to writs belonging to Inverness, Perth, Aberdeen, and Bute: "lie *ryn mart*" belongs to Forfar and Kincardine, and is only thrice mentioned: "lie *custum mart*" belongs to Kincardine and Moray, four times in all: and "ly lardnar *mart*" occurs once in a Fife writ, and twice in Bute ones. The allusion to "*Mart money*" or "*Mart silver*" appears pretty frequently, but in Perth charters alone. Thus we see clearly the strictly Gaelic origin and use of the name, as it is wholly unknown in the south and south-east of Scotland, that is, unknown outside the range of the Gaelic. In 1508 the *mart* was valued at Kildrummy at 5 shillings, in 1534 in Bute at 20 shillings, in 1542 in Ross-shire at 2 marks, and in 1544 at Kincardine O'Neil at 24 shillings: about the same date the wedder was valued at 3 shillings, and the Reik-hen at 4 pence.

Aberdeen.

JAMES GANMACK, LL. D.

127. The word *mart* has three meanings:—1, in English, *mart*, a market, as a contracted form of the latter; 2, in Scotch, *mart*, pronounced *mert*, the

winter-mart, or animal—either cow, bullock, or sheep—when killed and salted by householders in former days for their winter supply—a practice universal in the rural districts of Scotland; 3, in Gaelic, *mart*, pronounced as one syllable *mdurst*, which has the same meaning as the Scotch, but in the original a cow. In this sense, it is the origin of the other two. The Gaelic term *mart* readily suggests *mdhair*=mother, and must be allied to the Latin *mater*, *matrix*, the cow being the mother of the herd. Flocks and herds formed the wealth of early races, hence *capital* from cattle; *pecunia* from *pecu*=cattle; and no less truly *mart* and *market*, from the Gaelic *mart*=a cow. This term never applies to the males of the herd.

A. C. CAMERON, LL.D.

128. INVERNESS PERIODICAL.—There was no periodical entitled "Chronicles of the City by the Sea" published in Inverness "some twenty years ago." There was, however, THREE *jeu d'esprits* with this title issued at long intervals, with no intention of a serial or a continuation when the first was printed. The first of these was in 1864, viz., "Chronicles of the City by the Sea," Book I., in four chapters, a post 4to sheet of four printed pages. The second in 1865-66, Book II., in five chapters, uniform in size and pages with the preceding. The third of these, in 1879-80, Book III., in six chapters, printed on five pages, uniform with the other two. None of these sheets were dated, hence the difficulty to fix the exact year; but as they all are the chronicle of events that were well known, the dates I attach may be approximately fixed as now stated. Books I. and II. refer entirely to noted cases that troubled the usually peaceful waters of the local Ecclesiastical Court of the Auld Kirk. Book III. relates to a different atmosphere:—the financial crisis of 1878—the closing of the City of Glasgow Bank—the involvement of the Caledonian Bank, with interests so much intertwined with the prosperity of Inverness and the Highlands, and the successful efforts made for the resuscitation of this the most valued of our local commercial institutions. All of the "Chronicles" are written in imitation of the Biblical writers of the Old Testament, or rather more closely resembles that of the famous Chaldee MSS. of *Blackwood's Magazine*, which created a noise in Edinburgh in the early career of "Ebony." The authorship of Books I. and II. belongs to the late Mr. Ebenezer Forsyth, editor and proprietor of the *Inverness Advertiser*. At the time of publication it was said that he had been aided by a well known town official recently deceased; but Mr. F. was far too clever a man to allow any intermeddling, or call in aid with his compositions. The official's concern with it would have gone no further than being probably its first auditor, and the last verse in Chapter V. of Book II., which may have given rise to the supposition of outsiders as to joint authorship, was likely added to gratify his hearer. The Third Book of the "Chronicle" I believe I am not doing injustice to any one in giving the credit of it to Mr. W. B. Forsyth, his father's successor in the editorship of the *Advertiser*.

Inverness.

JOHN NOBLE.

130. OLD WELI IN ABERDEEN.—The well referred to, which was in existence a quarter of a century ago,

was near the corner of Chronicle Lane and West North Street. It was simply a spring in the gutter, and was so shallow and small that its water could be lifted only with a spoon. To benefit by its curative properties, however, people were content to undertake the tedious process, and the small outflow of water probably added to its fame. JÆRDEE.

131. "KICK THE BUCKET."—"A bucket is a pulley; and, in Norfolk, a beam, called in Lincolnshire a *bucket*. When pigs are killed, they are hung by their hind-legs on a bucket, with their heads downward, and oxen are hauled up by a pulley. To kick the bucket is to be hung on the buck or bucket by the heels."—Dr. Brewer. A. M. W.

134. DUELLING.—The last duel fought in this country is generally supposed to have been one between Lieut. Col. Fawcett, of the 55th, and his brother-in-law, Lieut. Munro, of the Royal Horse Guards, which came off near Camden Town, 1st July, 1843. Fawcett was shot, and the War Office refused his widow a pension and superseded Munro. The seconds were tried but acquitted, and Munro himself, who surrendered four years afterwards, was tried, found guilty, and sentenced to death, this sentence being subsequently commuted to a twelvemonths' imprisonment. This duel led the War Office to issue special articles against duelling (given in *Chambers's Encyclopædia*; Art. "Duel"), and so the practice died out. But the latest duel recorded in Irving's *Annals of our Time* took place on 20th May, 1845, on the shore near Gosport, between Mr. Seaton, late of the 11th Hussars, and Lieut. Hawkey, of the Royal Marines. Mr. Seaton fell, mortally wounded in the abdomen, and Lieut. Hawkey instantly fled with his second. He was subsequently tried for murder, found not guilty (the evidence showing provocation), and restored to his commission. R. A.

135. AUTHOR OF QUOTATION WANTED.—The lines are quoted from the opening stanza of the *Hermist of Warkworth*, written by Bishop Percy of *Reliques* fame. G. BREBNER.

Literature.

Notes on Early Iron-Smelting in Sutherland. By

DANIEL WILLIAM KEMP. Edinburgh: Norman Macleod, 1887. [25 pp. 8½ in. by 5½ in.]

THESE interesting "Notes" were first read before the Royal Scottish Society of Arts, of which the author is the Vice-President. In as far as they relate to a superseded industry in the districts referred to, the interest is more antiquarian than scientific or economic. The author touches on the sources of iron in Sutherland, the probable methods in which it was worked, judging by the remains of slag found freely in certain parts of the country, the articles manufactured, and accounts for the decay of the industry by the fact of the forests becoming used up in the process of smelting. Numerous authorities are quoted on all these points, including the evidence derivable from a map by Timothy Pont, who carefully notes the spots where iron ore was obtained. Mr. Kemp's diligent, and we may add intelligent, research into the subject has given a field sufficiently encouraging for him to pursue the topic. ED.

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became disordered and gave visible signs of corruption and decay. The Abbey of Arbroath shared the fate of the others. Some time after the Reformation, the revenues and unalienated possessions of the Abbey were erected into a temporal Lordship, first in favour of Lord Claud Hamilton, who was created Lord Aberbrothock. After passing through other hands, the revenues and lands were purchased in 1642 by Patrick, first Earl of Panmure, and thereafter by him disposed of to the Barons of the Exchequer. From the time of the Reformation till the early years of the present century, these monastic buildings gradually fell into a state of dilapidation. In 1580 the following grant was, on their application, made to the Magistrates and Council of the Burgh of Arbroath :-

Chalmelain Capitane of the house of Arbroath, and all others our servands. Yis precept from us sall suffice bailzies, consall, and communitie of Arbroath to intromit and tak away all and hail ye stainis, tymmer, and other pertinents of our house, ye dormitory in ye said Abbey, and that ye mak yeis nay impedimen in away takyn and down castin of ye same, but ye may have free passage therewith, because we haiv disponit ye sam to them for biggyn of ane Kirk. And this in nay ways ye leif ondone. Be this our precept writn and subscriuit with our hand at Melgrund, ye xxvi. of June ye year of God 1580.

(Signed) LENNOX.

This permission was duly taken advantage of, and, during the two centuries which followed, the Abbey was used as a quarry. Not a few buildings in Arbroath, both of a public and private nature, were erected, in part or in whole from its stones. In the beginning of the present century the work of demolition ceased, and an era of preservation of what remained commenced. At various periods since the year 1815, relics have been found. Among these, the chief was the discovery in 1816 of what is believed to be the Tomb of the Royal Founder of the Abbey. It was found where Fordun says the King was buried "*ante majus altare*." At the same time, was found a mutilated figure of a crossiered ecclesiastic, supposed by some to be the statue of St. Thomas A'Becket, the patron saint of Arbroath, but of course this is mere conjecture. Since these "finds," now over seventy years ago, large quantities of stones which formed columns and arches have been discovered on the removal

THE EFFIGY RECENTLY FOUND AT ARBROATH.

THE Abbey of Arbroath, one of the largest, the grandest and the most richly endowed ecclesiastical edifices in the Kingdom, was founded in 1178 by King William, surnamed the Lion, and was dedicated to Saint Thomas A'Becket of Canterbury. The time can now be counted by centuries since its glory departed, but, even yet its ruins tell of its former magnificence. Its possessions and revenues were immense, and the part its ecclesiastics played in the affairs of the nation is well known to students of history. When Rome was supreme in religious matters in Scotland, the Lord Abbot of Aberbrothock was a person of great power and dignity. At different periods of its history the buildings suffered from various causes; from storms, from fire, from foreign foes, and from domestic broils. After each of these disasters it was again restored to its pristine grandeur, and, till within a short time of the Reformation, "it maintained its pre-eminence as among the first, if not the greatest of Scottish religious houses." About the close of the fifteenth century the monastic houses in Scotland

of old buildings in different parts of the town. This has been specially the case during the last thirty or forty years, the most notable instances being the mansion house which formerly occupied the site of the British Linen Company Bank, and the old St. Thomas Tavern. But since 1816 nothing of importance equal to the discovery made the other day—a representation of which forms our illustration of this month—has turned up.

The Free Inverbrothock congregation having recently acquired Hopemount House and grounds for the purpose of erecting a new church on the site, the old buildings have just been demolished to make room for the new one. As the property is in close proximity to the Abbey of Arbroath, and the house was ancient, instructions were given to the workmen to keep a careful outlook for relics of the Abbey, which, it was hoped, might be found there. As was expected, a very large quantity of stones which had formed a part of the Abbey was found, but nothing of any importance turned up, till, on lifting the foundation of the washing-house in the rear of the mansion, the men came upon the sculptured block which forms the subject of this notice. The figure has been considerably mutilated, the head and lower extremities being entirely wanting. These parts had evidently been knocked off to make the stone fit into its place in the foundation of this outhouse! The part of the block recovered extends from the shoulders to the waist. The right shoulder is entire, but the left is wanting. The figure is represented as being clad in complete armour. On the right shoulder, the plates, joints, and rivets, are beautifully and carefully cut, and appear nearly as distinct as when the statue came from the chisel of the sculptor. The monument, when entire, must have been a fine work of art. Around the neck, and lying on the breast, is a badge or fringe. The rivets in the shoulder-plates, and the cord that laced the fringe of mail to the gorget through the eye-holes in the plate are very distinctly carved. A pendant of considerable size has evidently been attached to the collar, but it has been obliterated. The badge which hangs around the neck bears an inscription which reads:—

HIC S JACET S ALXR S S GARDI

The figures (s) between the different words are simply ornamental divisions, the dash above the i is a contraction standing for N. The letters representing Alexander are somewhat defaced, but are recognisable. There is a word after it which is almost obliterated, but there is no doubt it must have been DE. The inscription would, therefore, read, "Hic Jacet Alxr de Gardin." [Here lies Alexander of Gardyne.] Considerable difficulty was found in deciphering the in-

scription, from the fact that it is placed upside down, vain efforts at first being made to read it from the right to the left shoulder. The stone is clearly a portion of a recumbent effigy from the Abbey, and a very remarkable one too, from the unusual circumstance of its bearing an inscription. The back of the figure is rough hewn, which shows that it had been fitted into masonry of some kind. It had evidently lain on the top of some altar tomb or sarcophagus, or it may have occupied one of the many side chapels common in abbeys of the magnitude of that of Arbroath. The inscription being placed upside down was no doubt to make it more convenient for passers by to read it. There can be no doubt this effigy marked the tomb of a man of considerable importance. It has the appearance of belonging to the end of the fifteenth or the beginning of the sixteenth century. The name of Gardyne has been known in the locality for centuries, and it frequently occurs in the Chartulary of the Abbey. If our conjecture as to the age of the effigy is correct, the difficulty of arriving at the particular individual so commemorated is considerably lessened. On turning to the *Registrum Nigrum de Aberbrothoc* we find an Alexander de Gardyne mentioned more than once, whose position and connection with the Abbey was such as to warrant us to presume, with a considerable degree of certainty, that he is the person whose tomb the monument covered. In 1457, we find Alexander de Gardyne acting along with fourteen other gentlemen as a jury under a brief of inquest respecting the title to the heirship of the lands of Forglen, in the County of Banff. These briefs proceeded either from the King's chancery or from a jurisdiction having a right of chancery. In this case the jurisdiction was vested in the Abbot of Aberbrothoc. The brief for serving heirs got the special name of the brief of inquest as far back as the reign of Robert III. It contains a command to a judge to whom it is directed, to try the validity of the claimant's title by an inquest. The inquest usually consisted of an odd number, and at first it behoved all of them to be co-vassals of the same rank as the claimant, every person being entitled to the judgment of his peers or equals, and although in course of time this was not adhered to, still, at the period of which we are writing this largely obtained. This inquest, in which we find Alexander de Gardyne serving, was held in the Court House of Aberdeen, in presence of William de Murau de Tulibardin, Sheriff of Banff, on the 3rd Nov., 1457, to find that Alexander de Irwyn was the legitimate heir to his grandfather [ancestor] Lord Alexander de Irwyn de Drum, Knight, to the lands of Forglen. The letter of inquest states,



— EFFIGY —

Found on demolishing an old Building
near Arbroath Abbey

W. J. & S. 1852

inter alia, that these lands "are held immediately from the Abbot of Aberbrothoc for services of Ward and Relief, and of bearing the Flag of Brekbenach in the army of the King." The custody of the Flag, the ancient consecrated banner of St. Columba, was granted by King William. Under this ancient Standard the Abbey tenants were marched to war, and the office of keeper was always held by a family of distinction. Further, we find, under date 1st May, 1483, the Abbot of Aberbrothoc lets to Alexander de Gardyne and his assignees, the lands of Dunberach [Dumbarrow] . . . "for services and gifts manifoldly bestowed, especially for certain sums of money paid to us for the redemption of our Bulls," . . . "and we concede to the said Alexander and his assignees the power of bringing in and expelling the inhabitants of the said lands, . . . and of chastising them, saving always our jurisdiction of regality in our own proper causes."

It is quite evident, from these and other references, that the Alexander de Gardyne mentioned in these different documents is one and the same person; that he was a man of more than local influence, and, as might be expected, his manifold gifts and services to the Church fairly entitled him, at his death, to have such a monument as this erected to his memory.

It is worth noting, also, that some years later, a monk bearing the name of Alexander Gardyne—evidently a younger son of the Gardyne family—was admitted into the brotherhood of Aberbrothock Abbey. This indicates still more strongly the close relationship between the family and the Monastery.

Immediately on its discovery, the writer had the stone photographed by Messrs. William H. Geddes & Son, and it is from this photograph that our illustration is taken.

The stone has been placed in the Sacristy of the Abbey along with other relics.

J. M. McBAIN.

BIBLIOGRAPHY OF INVERNESS
NEWSPAPERS AND PERIODICALS.

(Concluded from Vol. II., page 41.)

THE Editor of *S. N. & Q.*, in a note to the writer, expresses his surprise to find "that nothing of the nature of a periodical was published in Inverness earlier than 1807." This is no cause for wonder if one considers the condition of the country north of the Grampians preceding the rising of "Forty-five," and the opinion held by the mass of the Highlanders in regard to education,—the scorn for those engaged in trade, and the accomplishments that were alone considered essential and worthy of a Highland gentleman.

Sir Walter Scott was well within the mark when he places in the mouth of Rob Roy the contemptuous reply made by that cateran to the worthy Bailie Nicol Jarvie, on the latter's invitation to send his sons, Robert and Hamish, to Glasgow; or even the opinion of one of a later generation of Highlanders as to the acquirement of penmanship, "that he would rather plough a straight furrow for the length of a bow-rig, than draw a line half-an-inch long as he ought with a pen." With such opinions held by the mass literature would make but slow progress. It was not till 1778 that, according to the *Memorabilia of Inverness*, a printing office was established in the town. The first bookseller's shop is said to have been opened in 1775—(*History of Inverness*, 1847)—but this is an error, for Dr. Johnson, on his way to the Hebrides in 1773, purchased a volume here, and was flattered by having an offer of his own *Rambler*, which was for sale in the bookseller's shop. But there is still earlier data: A volume of *Meditations on Several Subjects*, written by the Rev. Hugh Rose of Nairn, bears the imprint—"Edinburgh: printed for William Sharp, Bookseller in Inverness, 1762." The earliest imprint I have seen attached to a local publication occurred in the Catalogue of my former assistant, Mr. D. Macdonald, the publisher of *Reminiscences of a Clachnacuddin Nonagenarian*. It is only a small pamphlet, a "Letter addressed to the Burgesses" of the Burgh, by "Veritas," and bears the imprint of "Inverness, 6th July, 1784." Not, then, till thirty years after the first printing office was set up here is there any trace of a news-sheet or periodical, although many volumes and pamphlets were published in the interval, both in Gaelic and English—original works and reprints. These as specimens of typography would reflect credit on the metropolitan press.

The present effort at a Bibliography of Inverness Newspapers and Periodicals has not been the first attempt in this direction. More than forty years ago the compilation of a list of publications of the Inverness Press was contemplated by Mr. George Cameron, Wholesale Stationer, Glasgow—a native of the town—who, in 1847, published a small 12mo. volume, *History and Description of the Town of Inverness, etc.* In this work he states that it was his intention to have given a Catalogue of all the Books Pamphlets and other prints issued in the town, with the authors' and publishers' names and dates of publication: but having been unable to procure sufficient data for completing the List, he left it out rather than insert it imperfect. It is to be regretted that it was not given even in an imperfect condition, the list of pamphlets with names of authors would of itself have been

of great importance. Many curious things were issued from 1828 to 1846, the very period over which Mr. C.'s knowledge of the subject would have been most accurate, having acquired it while in the service of his relative, Mr. Kenneth Douglas, one of the best known Booksellers in the North during the greater portion of the first half of the present century.

The present Bibliography was not contemplated to extend beyond, as its title embraces, Newspapers and Periodicals, and I believe the List, as it has appeared from time to time in these pages, with the few additions to be given in this present article, will form as complete a Catalogue as is possible to be made, if indeed it does not contain all. When I undertook this compilation a list had been furnished me of the bare titles of eleven Newspapers and Magazines. A look at it satisfied me that I could add 7 or 8 more from memory, but I have now finally extended these to thirty-three. In the furnished list made by Mr. Fraser-Mackintosh there was only one periodical the name of which I had not previously known. In a note to Mr. M., I expressed some doubt if ever such a one had been issued. He wrote me immediately that he would put me right as to its existence on his return to the North, as he had a note with respect to it at Lochardill. Mr. Fraser-Mackintosh has done so, with the usual exactness that characterizes all the data in his published volumes regarding his native town. It here follows:—
“*Excerpts from Papers lent me by Mr. D. A. Nicol* 21st Dec., 1866.”

“1830. *The Northern Mirror: or Inverness Magazine*. A Magazine appeared at Inverness in September, 1830. Size of this sheet, post 8vo. No name of Printer, or Publisher. Called the *Northern Mirror: or Inverness Magazine*. Two articles were contributed, it is believed by Donald Macdonald, afterwards of the *Inverness Journal*,² and two by one Andrew Fraser. These are the most interesting. It is not known if more than one number appeared. The number of pages, 24. Fraser was called Andrew “Goggan”³ as mentioned to me by Mr. James Macpherson⁴. The best

¹ Late of Holm Tweed Mill.

² See *Inverness Journal*—Biblio. ante, page 168, Vol. 1., S. N. & Q. Not a bad guess; but there were more of the same name in Inverness, with even superior abilities to the then future editor of the *Journal*—who were concerned in the *Mirror*.

³ Andrew Fraser, “Goggan,” a native of Inverness, a gardener. A short notice of him appears in the *Recollections of Inverness, by an Invernessian* (Robbie Munro). He was a contributor to newspapers and several periodicals. Some tales of his appeared in *Wilson's Tales of the Borders*. One, “Donald Gorm,” is specially mentioned by Munro. The Writer of these Notes possesses two MSS. volumes of poems, with legendary and other notes, by Fraser. They are beautiful specimens of his calligraphy. The poems are of considerable merit. I purpose, at a future time, in another undertaking, to publish some specimens of his poetical genius.

⁴ James Macpherson here mentioned was a well known Solicitor in Inverness, and senior partner in the legal firm now represented by Sir H. C. Macandrew.

Article is “The Floater”—Case of Simon Henderson, Bought, an old man living 30 years before (1800).¹ Told a story of his coming down the Ness on a Raft with James Urquhart, the Floater, and dashed to pieces on the two Carries nearly opposite to Torvean. Mr. D. A. Nicol has the copy C. F. M. saw. The name as sent to the late Dr. Nicol² is upon it thus, at the top of the outside, ‘Mr. John Nicol.’”

Since I received Mr. Mackintosh's note on the *Mirror* I have happily found one of the original contributors, who still survives, the last most certainly of all connected with this the *first* effort to establish a magazine in Inverness. Fresh from Aberdeen University at this date, he had to do with the publication, and knew who were the contributors. Mr. John Nicol, whose name appears on the copy Mr. Mackintosh took his notes from, was a son of Dr. Nicol, and himself a contributor.

1840-41. *The Clachnacuddin Record*. Under the date 1839 I inserted this periodical. I wrote of it then from recollection, as stated. Since then I have found a number that was really at the time in my possession, but which I had forgotten. I found it in making search for another. The correct title is, *The Inverness Spectator, and Clachnacuddin Record*. It was a monthly of four pages, crown folio, price 2d., and bears the imprint—Inverness, printed and published on the first Friday of every month, by John Maclean, No. 7 High Street. The *Spectator*, while containing some local news paragraphs, is more of a literary journal, containing articles original and selected. I recognise, in one of the articles in the number in my possession, the hand of Finlay Maclean, the son of Old Maclean, the Inverness Centenarian, who, himself a printer, was also author of *Sketches of Highland Families*, Dingwall, 1848. I believe also David (Davie) Macdonald, who published a volume of Poems (English and Gaelic)—“*The Mountain Heath: consisting of Original Poems and Songs*,” Inverness, 1838, was a contributor to the *Spectator*. The No. of the *Spectator* in my possession is the 6th, and dated 5th March, 1841.

1841-42. There was a monthly journal published in connection with the temperance movement about this date. My recollection of it is but little, chiefly in connection with a pamphlet reprinted from its columns of a controversy, in which the editor and printer (Mr. Hutchison) laid a weighty hand on the late Rev. A. Cook of Daviot, at that time the minister of the now Free North Church. Mr. C. had attacked the teetotal party in some address, and in return received a severe handling. The reverend gentleman was no match for the

¹ The correct name was William Henderson. His daughter became the second wife of Sir Hector Mackenzie of Gairloch, and the late Provost John Mackenzie of Kileanach was her son. William Henderson survived till about 1816, and died aged 97.

² Dr. Nicol—the leading man of his day in Inverness—acted as Chief Magistrate for some years—father of D. A. Nicol.

editor. The title of the periodical was *The Northern Temperance Journal*, or somewhat akin thereto—its size a foolscap or pott folio, of 8 pages.

1876. *Gathered Fragments: a Monthly Magazine*, with motto, "That nothing be lost."—*St. John*, vi. 12. 20 pages, crown 8vo. and printed cover. Inverness, 1876. Under date of 1879 I noticed two privately printed magazines that were issued in the neighbourhood of Inverness. My notice of the Rev. Mr. Parminter's little serial, issued of that date, and notice of his printing press, has brought to me a note, for which I am obliged, from Miss Isabel H. Anderson, authoress of the delightfully pleasant reminiscences of old times and characters of her native town, embodied in the volume *Inverness before Railways*, 1885, enclosing the only two numbers published of the other periodical printed at Mr. Parminter's press. *Gathered Leaves* seems, from a notice on the cover, to have been intended for distribution among the Congregation of St. John's Episcopal Chapel, and "for its maintenance," on "voluntary contributions, both literary and pecuniary." While circulating among Members of St. John's, "extra copies may be purchased at the rate of two-and-sixpence for the half year, or sixpence the single number." It seems not to have received the support expected, as only two numbers were issued. The dates on these are—No. I., Jan. 31, and No. II., March 13, 1876. Miss Anderson contributed a poem to the second number. In connection with the other magazine printed at the private press at Gollanfield House, by Miss Isobel Mackenzie, I have only been able to ascertain that the title of it was *The Cabarfeidh*,—from the stag's head in the crest of the Clan Mackenzie. The size was a 16mo; date of publication, circa 1877-78.

Inverness.

JOHN NOBLE.

EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCH AND CHURCHYARD.

CHURCHYARD—SECTIONS A—C.

HAVING noticed the more important inscriptions in and around the Church, I now propose to take those in the Churchyard, according to the various sections into which it is divided. The sections lying at the back of the Church towards Schoolhill are marked A—C, and naturally come first in order.

Forming part of the pavement at the entrance to St. Mary's Chapel there are two stones with the following :—

Hic jacet sub spe beate resurrectionis vii spectatae
 . . . Jan. setatis LXVI. . . . Qui conjuges
 Charles Simæ Mariore Leslie quæ die
 anno dom

The other stone is better preserved, and a

greater part of the inscription on it can be deciphered :—

Here lyes under the | hope of a blessed | resurrection
 Alexr. | Cushnie Maltman bur | ges in Abd who
 departed | this life the¹ [8] day of | June 1720 in the
 . . . year of | his age.

As also Peter Cushnie who | departed this life the
 23 | of May 1702 age 14 years | as also Iean Cushnie
 | his daughter who departed | the 6 of² [December]
 1714 of | age 22 years.

Close beside the entrance gate from Schoolhill on a flat stone there is :—

Here rests in the Hope of a Glorious Resurrection | the Body of *Charles Jeffereys Symes* | Lieutenant and Adjutant of the Seventh Regiment of Foot | Royal Fusileers | who died 26 December 1786 in the Twenty third year of his age | Few were his days but abundant in Distinguished | Excellence as the Applause of the Public the Regrets | of Friendship and the Tears of love indisputably prove. | As a Christian he served God by faithful obedience to | his Laws. In his Military character he was possessed | of Talents that would had he lived longer have intitled | him to the highest Honours of his Profession. | In Social and Domestic life no language can do Justice | to his Worth : nor can his most disconsolate Widow | sufficiently shew all her own and her Infants irreparable loss. | This marble and these few lines are meant | as a Testimony sincere tho' inconsiderable of her | unceasing Greif for that loss and of her unalterable love | and profound Respect to his Dear and Honourable | MEMORY.

Around the person of the "disconsolate widow" of Lieutenant Symes there has gathered an interesting romance. In the *Aberdeen Chronicle* for 12th September, 1807, there appears the following paragraph :—"In the year 1786 Adjutant Symes of the 7th Regiment of Foot, when quartered here, died in consequence of a fall received in skating, leaving a handsome young widow, then about her twentieth year, but whose second husband he had been. In the spring of 1787, Mrs. Symes left this place; and a few years afterwards was at Martinique, living with a Frenchman of the name of Le Grand, who died about twelve years ago. Another, however, soon succeeded, and the quondam Mrs. Symes became the *chere amie* of a Frenchman, who had found it convenient for a time to leave Europe. It would appear, however, that her good behaviour recommended her so strongly to her Protector, that he married her, having first renounced the character of a Catholic Priest, which, although irreconcilable with Matrimony, admits with much liberality of Concubinage. She now shares his honours and immense fortune, for the Frenchman was Talleyrand Peri-

¹ 1720 June 10. Alexander Cushnie, Maltman.
² 1714 December 8. Jean Cushnie, spouse to John Mowat.

gord, and Mrs. Symes is now Princess of Benevento."

Another paragraph to a similar effect occurs in the *Aberdeen Observer* for 1st April, 1831, and the late Mr. John Bulloch critically examined the possibilities of the question in an article contributed to the *Daily Free Press* of 3rd Sept., 1874. The result of his enquiries was to establish a different sequence of events to that given by the writer to the *Chronicle*, for it appears that in 1778, Catherine Noel Worlée was residing in India as the wife of a George Francis Grand, from whom she separated, and from 1780—1796, or from her 18th to 34th year, this remarkable woman disappears, and her whereabouts during this period are only conjectural. About the latter date she became the companion of Talleyrand. The question, which appears to be one not easily solved, is, whether this Catherine Worlée, between her divorce from Grand and her marriage with Talleyrand, actually appeared in Aberdeen as the wife of Lieutenant Symes. Of the latter marriage a posthumous child was born, but it only lived a few months, so that the young widow had no tie to bind her to this locality. As a further corroboration of this strange story, tradition relates that an Old Town Professor was at one time almost married to a lady who afterwards became a French Princess. From the character which is universally attributed to the lady by biographers we should imagine the Professor was to be congratulated on his escape.

Sacred | to the Memory of | Andrew Moir, M.D. | Lecturer on Anatomy | in the King's College Medical School, | who Died on the 6th day of February 1844, | aged 38 years. | And of his son | Alexander Nisbet, | Born 5th day of Jan'y 1842 | Died 9th day of September 1848. | And of his son Andrew, Fellow of Christ's College | Cambridge, who died 22nd May 1870, aged 26 years, | and is buried at Pau, Basses Pyrenees, France. | And of his wife Agnes Fraser, | who died 26th September 1876, aged 55 years.

Dr. Moir's name recalls one stirring episode in the history of the city, which the future chronicler cannot altogether omit, viz., the burning of the Anatomical Theatre in St. Andrew Street on the afternoon of the 19th December, 1831. Moir, who had received his education at the Grammar School and King's College, passed the examination of the Royal College of Surgeons in 1828, and was employed for a few months in a country practice at Kincardine O'Neil. At the request however of some friends he came to town, and announced himself as a private lecturer on anatomy, being shortly afterwards appointed public lecturer at King's College on the same subject. Some weeks previous to December, 1831, he had erected for the convenience of his private classes a building in St.

Andrew Street, which was called the Anatomical Theatre, and in which a course of lectures had been advertised to be delivered during the winter months. Through the negligence of the keeper, or the management, some human remains had been buried in a refuse heap at the back of the building, and in such a careless manner as to court attention. On the afternoon in question, the matter was forced on the notice of several of the citizens passing the place, and, within an hour of the discovery, the building was in possession of a mob variously estimated at 10,000 to double that number. The crimes which had but lately been committed in Edinburgh and London had undoubtedly raised a great prejudice against the Medical School, and explains much that took place on this occasion. Dr. Moir and some students who were in the building at the time had barely time to escape. Indeed, so hard was the chase after Moir that his life was in imminent danger of being sacrificed to the fury of the mob, but passing through his house he gained the back entrance and escaped. Meantime the crowd had surrounded the Theatre, where they found three bodies, which were conveyed to Drum's Aisle, and, having fired the building in several places, they literally did not leave one stone upon another. The Provost and Magistrates were early on the scene, and a detachment of military were held in readiness in the grounds of Gordon's Hospital, but fortunately their services were not called for, and what might have been a serious conflict was averted.

At the Circuit Court in the following April three persons pled guilty to rioting and mobbing, and were sentenced to twelve months' imprisonment. As might be expected, Moir did not advance his wordly position by the turn events had taken, but it is to his credit that he devoted himself with greater energy to his work, and the University, in recognition of his labours, conferred on him the degree of M.D. in 1840. On his death in 1844, his character is thus given in a contemporary print¹:—"Dr Moir possessed a clear and vigorous intellect, was an excellent classical scholar, and remarkable for the extent and variety of his reading, and the accuracy of his information; but the distinguished peculiarity, and that which formed the strength of his character, lay in a passionate and sustained devotion of his mind to one main object, in a temperament singularly sanguine, and an indomitable energy and perseverance."

ERECTED | BY | JOHN ANDERSON, | IN MEMORY OF | HIS BELOVED MOTHER | MARY ROBERTSON, | WHO DIED 8TH JANUARY | 1830, AGED 40.

Yes! She had friends when | fortune smil'd—it

¹ *Aberdeen Journal*, 14th February, 1844.

*frowned | they knew her not ! She died | the Orphans
wept—but lov'd to | mark this Hallow'd Spot.*

John Anderson, better known as the "Wizard of the North," lies also beside the stone he erected to his mother's memory, but no friendly hand has, as yet, carved the fact on the small unpretending headstone. The "Wizard" was born in the parish of Kincardine O' Neil in 1814, and served his apprenticeship to the village blacksmith. His career as a caterer of public amusement was a very great success, and nowhere more than on his visits to the north-east of Scotland. He died at Darlington in 1874.

The next stone commemorates one of those distressing accidents which have, unhappily, not been of unfrequent occurrence at our sea beach. Forbes, who might have saved himself, nobly endeavoured to rescue his comrade, McCracken, but, with an ebb tide and the strong current against him, the effort was too much for his strength.

To the Memory | of Act^{rs} Corp^l John McCracken | Privates | James McBride, Donald McDonald | and | William Forbes 42nd Royal Highlanders | who were drowned when bathing | on the beach at Aberdeen | the 8th day of July 1834 | This stone was erected | by their comrades.

On a white marble tablet affixed to the side wall of Collision's Aisle, there is the following inscription:—

Near this Place are deposited | the remains of | James Mercer, Esquire of Auchnacant, | and of | Katherine Douglas, his wife. | Happy in their union here | they cherished the hopes of happiness hereafter. | James Mercer was born 27th February 1731 O. S. | and died 27th November 1804. | M^{rs}. Mercer was born 8th April 1713 O. S. | and died 3^d January 1802 | they were married 13th September 1763.

In affectionate remembrance of | a much beloved brother and sister | this stone is placed here by | SYLVESTER DOUGLAS, Lord Glenbervie. | 1805.

James Mercer's ¹ father is said to have been an Aberdeenshire laird of small fortune, who took an active part in the '45 rising, and had to take refuge in France, where he was joined by his son after having finished his education at the Grammar School and Marischal College. Young Mercer, after his father's death, entered a British regiment of infantry then serving in Germany, and ultimately got promoted to a lieutenancy in one of the Highland regiments. He returned home in 1763, and, as recorded, married Katherine, a daughter of Mr. Douglas of Fechie. He held a commission as major in the Duke of Gordon's Fencibles, raised during the struggle for American independence, and on the disbanding of the regiment at the close of the war, he settled in Aberdeen with his wife and two daughters. But

Mercer was more than a soldier. He was a poet, and as the friend of Beattie and the author of *Lyric Poems*, published anonymously in 1794, his name will be, doubtless, remembered longer than by any of his military achievements. A second edition of his poems was issued in 1804, and a third, containing a biographical memoir of the author, was edited by his brother-in-law, Lord Glenbervie, and issued in 1806.

HERE LYES IEAN CLERK SPOUSE TO ALEX^R GALLOWAY LATE TREASURER OF ABD WHO DEPARTED THIS LIFE THE 13 OF MARCH 1704 AGED 60 ALSO 8 OF THEIR CHILDREN.

Here lie the Remains of Alexander Forbes | Silversmith and Conveener in Aberdeen | who died the 15th of July 1753 Aged 47 | who was grandchild of Alexander Galloway | who died at Hamburgh about 1702 by | his only child Jean Wife of Alexander | Forbes, Ludquharn also Jean Lesly | Daughter of Mr. James Lesly late | Minister of St. Fergus and Jean Forbes | Grandchild of Alexander Galloway | who died the 13 of May 1753 Aged 20 | Also Jean Forbes Widow of said M^r Lesly | who died the 20th of October 1754 aged 60. | Also Margaret Forbes Daughter of David Forbes of Lesly and wife of M^r Thomas | Forbes of Aberdeen She died the | 8th of April 1765. Also Isobel Douglas Daughter of | Tilwhilly Wife of James M^cKenzie of | Dalmerne Mother of Agnes M^cKenzie | Wife of said M^r Thomas Forbes She | died the 1st of July 1770 Aged 68 | Also the Rev. M. THOMAS FORBES | Minister of St Nicholas Aberd : he died | Jani. 18. 1783 in the 71st year of his age & 49th of his | Ministry. the Righteous shall be in Everlasting | Remembrance | And AGNES M^cKENZIE his 2 Wife | Daughter of Dalmore who died 29 Feb. 1800 | Eminent for Piety & Benevolence.

Alexander Galloway, who is first mentioned on the stone, was the eldest son of John Galloway, merchant in Aberdeen, and followed the trade of a goldsmith, having been admitted a freeman of the Hammermen Trade¹ on 24th May, 1671. Besides holding the public office of City Treasurer, he was elected Deacon Conveener of the Trades in 1675. Specimens of his work as a silversmith are to be seen in five of the medals presented to the Grammar School between 1672-8 by the successful competitors for the silver arrow. His eldest son, Alexander, who followed his father's occupation, was admitted a craftsman¹ 9th April, 1685.

Alexander Forbes, grandson of Alexander Galloway, senr., was the son of Alex. Forbes of Ludquharn, merchant in Aberdeen, and was admitted free of his own craft¹ on 16th August, 1728. The only specimens of his work which I know, are the two fine communion cups presently in use at the parish church of Maryculter. He was elected Conveener of the Trades on two occasions, viz., 1734 and 1735.

¹ Walker's Bards of Bon-Accord, p. 333.

¹ Burgess Register.

Isobel Douglas, mother-in-law to the Revd. Mr. Forbes, was the eldest daughter of John Douglas of Tilwhilly, and Agnes Horn, only daughter of Mr. James Horn of Westhall. She married Mr. McKenzie of Dalmoir in 1728,¹ and her daughter became the 2nd wife of the Revd. Thomas Forbes.

Mr. Forbes² received his education at Marischal College, and, while waiting his ordination, became schoolmaster at Cruden. He was licensed in 1733, and, in the following year, ordained minister of Slains, where, after a ministry of fifteen years, he was presented to be one of the ministers of St. Nicholas in 1749. He married his first wife, Margaret Forbes, on 10th February, 1737, and his second wife, Agnes McKenzie, on 19th August, 1767. He was elected Ninth Patron of the Aberdeen Incorporated Trades in 1776, and his portrait adorns the walls of Trinity Hall.

ALEX. M. MUNRO.

EARLY MARISCHAL COLLEGE REGENTS.

(Concluded from our last.)

JOHN SETON.—Succeeded Sibbald in 1626 (Kennedy says 1636) as Professor of Natural Philosophy. As such signs (together with Gordon, Aidie, and Ray) a minute of a Rectorial Court, 14th April, 1632 (Mar. Coll. Ch. Ch. "Rectors," 2); and (with the same three) is mentioned in a summons raised by Sir A. Irvine of Drum, 1633. Graduation theses maintained under his presidency are extant for the years 1627, 1630, 1631, 1634, 1637. (*Aberdeen Printers*.) Promoted from a regency to be Minister of Kemnay, not later than 1641. (Scott's *Fasti*, III., 587.)

HUGH GORDON.—Not in Kennedy's list. Writes assedation to A. Burnet, 12th July, 1630. (*Buik of Register*.) Signs as Professor of Logic the minute of Rectorial Court, and is mentioned in summons *ut supra*. See also *Diary of Alexander Jaffray*, p. 15.

WILLIAM AIDIE.—Not in Kennedy's list. Succeeded Wedderburn. Signs as Professor of Greek the minute of Rectorial Court; also two Epitaphs in the *Lachrymæ in Obitum Wilhelmi Comitiss Marischalli*, printed by Raban in 1635. Appears as witness to a Sasine in 1644. (*Burgh Reg. of Sasines*.)

JOHN RAY.—Given by Kennedy under year 1641; but signs as Professor of Moral Philosophy the minute of Rectorial Court; also an Epitaph in the second *Lachrymæ*, 1635; and a discharge of College accounts, 1st November, 1648. The Graduation theses of 1643, maintained under his presidency, are extant in the University Library; so that ere then the system of specialist professors must have been abandoned, and that of circulating regents introduced.

WILLIAM BLACKHALL.—Not in Kennedy's list. Signs as Professor of Logic an Epitaph in the second *Lachrymæ*, 1635. Evidently succeeded Hugh Gordon.

JOHN MENZIES.—Promoted from a regency to the chair of Divinity and the second ministerial charge in Aberdeen, 1649, and to the incumbency of Greyfriars Church in the following year. (Scott's *Fasti*, III., 466, 474.) Kennedy gives his name under the year 1633, but this cannot be correct, as in 1635 the four regencies were undoubtedly held by Aidie, Blackhall, Ray, and Seton.

JAMES HAY.—Given by Kennedy under year 1636. If this be correct he must have succeeded Blackhall, as Aidie, Ray, and Seton were then still in office.

ANDREW YOUNGSON.—Given by Kennedy as admitted in 1645, but this is certainly wrong, for on Oct. 4, 1644, "Mr. Andrew Youngson, formerly a Regent in the Mar. Coll.," is elected a Regent at King's College. (Professor Thomas Gordon's MS. *Collections regarding King's College*, p. 79.) He "afterwards became a Papist and Jesuit, and a Professor at Madrid." (Professor William Knight's MS. *Collections regarding Marischal College*, p. 340.) He must have succeeded either Hay or Seton.

PATRICK SANDILANIS.—Given by Kennedy as admitted in 1646, but the date is almost certainly wrong, for on June 24th of that year he is transferred to the Regency in King's College, vacated by Youngson. (Gordon's *Collections*, p. 79.) Afterwards Sub-Principal there.

ROBERT FORBES.—Given by Kennedy as admitted in 1656; but signs discharges of College accounts (together with John Ray, Robert Burnet, and James Chalmers) 1st November, 1648; and is mentioned in *Buik of Register* as having charge of Bajan class of 1648-49. His name appears (with those of Andrew Cant, Alexander Whyte, and George Meldrum) in sundry charters granted by the Caroline University, 1655-58; and (with William Meldrum, George Bannerman, and Thomas Paterson) he signs a tack to Marjory Jameson, 26th June, 1663. (Mar. Coll. Ch. Mass. XII., 69.) He is named (with the same three) in a decret against Mitchell, 2nd Feb., 1664. On 24th October of that year he appears as a Regent at King's College, and is subsequently Canonist there. (Gordon's *Collections*, p. 79.) Graduation theses maintained under his presidency are stated to be extant for the years 1656 and 1660 (*Aberdeen Printers*, pp. 89, 96); and 1680 (*ibid*, p. 126); but the last entry should probably read Robert *Fargshar*: v. *infra*.

ROBERT BURNET.—Not in Kennedy's list. Signs College accounts, 1648, *ut supra*. "Continovit comoun procurator to Lambes 1650."

JAMES CHALMERS.—Not in Kennedy's list. Signs College accounts, 1648, *ut supra*. Is this the James Chalmers stated in Scott's *Fasti* (III., 508) to have been promoted in 1651 from a Regency in King's College to be Minister of New Machar? No such name occurs in the list of Regents of King's College.

ANDREW CANT.—Given by Kennedy as admitted in 1655; but is mentioned in the *Buik of Register* as having charge of the Magstrand Class in 1649-50; and in charters of 1651-58. He is referred to as Regent in Orem's *Old Aberdeen*, 1782, p. 163. Graduation theses maintained under his presidency are extant for the years 1654 and 1658. (*Aberdeen Printers*, pp. 88, 92.) Promoted from a regency to be

¹ Family Record—Dingwall Fordyce.

² Scott's *Fasti*.

Minister of Liberton in 1659 (Scott's *Fasts*, I., 115), and Principal of the University of Edinburgh in 1675 (Grant's *Story*, II., 245). This was the son of the famous Andrew. He matriculated at Marischal College in 1640. Joseph Robertson says of him (*Deliciae Literariae*, p. 25) "He lived to become a nonjuring bishop." But the bishop was a third Andrew, son of the Regent's brother, Alexander. (Grub's *Ecclesiastical History*, III., 387).

ANDREW BIRNIE.—Not in Kennedy's list. Signs feu charter to Walter Robertson, May, 1651; and an entry in the *Council Register*, LII., 372, 2nd February 1653. Named in Accounts of 1652-53.

ALEXANDER WHYTE.—Given by Kennedy as admitted in 1655; but signs Charter to Walter Robertson, 1651, and entry in *Council Register*, 1653; also sundry charters of 1655-58; and a list of books added in 1662, (*Buik of Register*). Graduation theses maintained under his presidency in 1657 are in the Bodleian Library.

GEORGE MELDRUM.—Succeeded Birnie. Signs charters in 1655-58. Graduation theses maintained under his presidency, 1659, are extant in the University Library. In that year he was promoted to be Minister of the second charge in Aberdeen. (Scott's *Fasts*, III., 467.) Professor of Divinity in the University of Edinburgh. (Grant's *Story*, II., 283.)

JOHN WHITE.—Given by Kennedy under year 1660.

WILLIAM MELDRUM.—Appears as Common Procurator in 1660. Signs list of books, 1662, and tack to Marjory Jameson, 1663. Named in decret against Mitchell, 1664. Present at Rectorial Election, March, 1665. Promoted from a regency to be Minister of Auchterless, not later than 1671. (Scott's *Fasts*, III., 550.)

GEORGE BANNERMAN.—Not in Kennedy's list. Signs tack to Marjory Jameson. Named in decret against Mitchell. Present at Rectorial Election, March, 1665.

THOMAS PATERSON.—Not in Kennedy's list. Signs tack to Marjory Jameson. Named in decret against Mitchell.

PATRICK STRACHAN.—Not in Kennedy's list. Presented to a regency in 1663, in succession to Robert Forbes, who nevertheless appears as a regent in 1664. Signs demission of office, 16th November, 1665, all differences between him and Principal Leslie being referred to Archbishop Sharp. (Mar. Coll. Ch. Ch. "Professorships," Nos. 4, 7, 8.) On 1st August of that year he had been condemned at a Rectorial Court for issuing "heterodox and profane theses . . . qlk became no christiane nor civil man to maintaine, they altogether reflecting upon the fame of the Universitie, and being an open floodget to murder, drunkenness and idolatrie." (*Buik of Register*.)

JOHN GORDON.—Not in Kennedy's list. In 1664, Patrick Strachan complains that Gordon, "servant to Sir Robert Farquhar," has been admitted regent "in lew of the petitioner, being neither cited heard nor advertised of there procedour much less sentenced or censured," and is "endeavouring in a most subdalous way to intrude himself in the place whereof the peti-

tioner is yet in possession." (Mar. Coll. Ch. Ch., "Professorships," No. 4.) Present at Rectorial election, March, 1665.

WILLIAM PATERSON.—Not in Kennedy's list. Present at Rectorial election, March, 1665; and (with Alexander, Bennean, and Bruce) at election of bibliothecar, 5th March, 1667.

ALEXANDER ALEXANDER.—Given by Kennedy as admitted in 1668, but present at election of a bibliothecar, 5th March, 1667. (Burgh Charter Chest, "College," C^o 7.) Graduation theses maintained under his presidency in 1669 are extant in the University Library. Present at Rectorial elections in March, 1673, and March, 1674, but not 1675. Became Minister of Glass, 1679. (Scott's *Fasts*, III., 199.)

GEORGE BENNEAN.—Not in Kennedy's list. Present at election of bibliothecar, 1667.

ROBERT BRUCE.—Given by Kennedy as admitted in 1668, but present at election of bibliothecar, 1667; also at Rectorial elections in 1673 and 1674 but not 1675. Promoted from a regency to be Minister of Old Deer not later than 1676 (Scott's *Fasts*, III., 620), probably in 1674, for in July of that year his place as a regent had been taken by John Farquhar (Mar. Coll. Ch. Ch. "Librarian," Cf. Nos. 4 and 6.) He is called "late regent" in an Instrument, Seaton divinity Student agt. the Magistrates, 2nd July, 1674. (Burgh Ch. Ch. "College," C^o 7.)

THOMAS GRAY.—Given by Kennedy as admitted in 1668; but is named as teacher of Bajan Class, 1667, in the *Buik of Register*. Theses maintained under his presidency, in 1673, are extant in the Mar. Coll. Ch. Ch. (He is stated in them to be a grandson of Principal Gilbert Gray). He was present at the Rectorial election of that year, but not in 1674. It would appear from a paper in the Mar. Coll. Ch. Ch. ("Professorships," No. 5) that Gray taught the first class for three successive sessions, and thereafter "ascended" in the usual manner. Query—Was it the same Thomas Gray "son to the deceased Provost Gray", that acted as College Librarian in 1669-73? (*Coun. Reg.* LV., 158, 526).

ROBERT PATERSON.—Given by Kennedy under year 1669. Teacher of Bajan class, 1671. (*Buik of Register*). Present at rectorial elections 1673 and 1674. Promoted to the Principalship, 20th November, 1678, when he was succeeded by James Lorimer. (*Register of Presentationes*). He held office till his death in 1717. From 1675 he drew a salary, under Thomas Reid's endowment, as bibliothecar. He was also Commissary of Aberdeen. Mr. Paterson was a younger son of John, Bishop of Ross. (Nisbet's *Heraldry*, 1722, p. 362). A portrait hangs in Mar. Coll. Hall.

JOHN LORIMER.—Given by Kennedy under year 1672; but this must be a blunder, as Alexander, Bruce, Gray, and R. Paterson were in office during that year.

GEORGE PEACOCK.—Given by Kennedy under year 1673, when he seems to have succeeded Gray. Present at Rectorial election, March, 1674. Teacher of Semi class, 1674-75. (*Buik of Register*). Expelled from office, 1716, when he was succeeded by Patrick Hardie. (*Register of Presentationes*).

JOHN FARQUHAR.—Given by Kennedy under year 1669, but this is manifestly a blunder, as he succeeded Robert Bruce, probably in 1674. Present at Rectorial election, March, 1675, and (with William Seaton) homologates Paterson's election as Librarian, in May of same year. (Mar. Coll. Ch. Ch., "Librarian," No. 9).

WILLIAM SEATON.—Not in Kennedy's list. Succeeded Alexander Alexander, probably in 1674. Named in an Instrument, Magistrates agt. Seaton, 19th January, 1675. (Burgh Ch. Ch. "College," C. 7).

ROBERT FARQUHAR.—Given by Kennedy under year 1676; but signs a feu charter to Burgh of Black Friars' Place, 9th September, 1675. (Burgh Ch. Ch. "Mortifications," M¹, II., 13). Succeeded either John Farquhar or William Seaton. Present at Rectorial elections 1679 and 1680. Promoted from a regency to be Minister of Cullen, 1681, (Scott's *Fasts*, III., 673), when he was succeeded by Thomas Burnett. (*Register of Presentations*).

JOHN PATTON.—Given by Kennedy under year 1676; but signs charter to Burgh, 1675. Succeeded either William Seaton or John Farquhar. Present at Rectorial elections in 1679 and 1680. Promoted from a regency to be Minister of Leochel, 1682, (Scott's *Fasts*, III., 560), when he was succeeded by Alexander Lister. (*Register of Presentations*).

In Sessions 1677-78 the classes seem to have been taught thus:—

- Bajan or Greek Class, by George Peacock;
- Semi or Logic Class, by John Patton;
- Tertian or Moral Philosophy Class, by Robert Paterson;
- Magstrand or Natural Philosophy Class, by Robert Farquhar.

P. J. ANDERSON.

JOHN MOWAT.

(Continued from Vol. I., p. 198.)

6 Novr., 1718.—That Mowat was nominated officer.

7 Apryll, 1719.—There being a complaint given in by George Mackie, Convener, against John Mowat, Blacksmith, for contumacy, and other siklyke, which complaint being read, and the sd. John Mowat being called to answer thereto, desyrt a tyme for that effect, which being considered he was appointed to answer the same in wrytt and give in the same to the Deacon and Alexander Sinclair, that the Court may awarde to determine in the same agst. next court day, and mean tyme recommend to both parties to agree the affair, and to the hail to assist therein, at least so many as shall be willing.

30 May, 1719.—"Petition" by "William King, Blacksmith," "appoynts John Mowat & Duncan Ross essay masters," the essay, "a stock lock, three brigged, with a socket work, the briggs being worked in both sydds."

20th October, 1719.—The said day compeared John Mowat, and gave in a petition agst. William Laing [armourer] for abusing his serveant and trade, which petition being read, and the said William Laing not

being present, he and the witness for proving therof were ordained to be summoned agst. next court day.

24 October, 1719.—The said day compt. Robert Mowat, witness, cited, warned, purged of partiall counsell, and deponed that Wm. Laing came in to John Mowat's shop and gott from Alexr. Riddell ane merk Scots money in name of trade, and told that he should never be called therfore in tyme coming, and this is the truth. Robert Mowat.

Compeared Alexr. Grub, Witness, cited, warned, purged of partiall counsell, solemnly sworne and interrogat, deponed confermit *precedenti in omnibus*, and this is the truth. Grub declairs he cannot syne. And. Cassie, Chr. *pro tempore*.

24 October, 1719.—The Deacon and hail members of the hammermen trade having considered the complaint against Wm. Laing with the witnesses depositions, they fyned and ammerciat him in the sum of Fourty shillings Scots money, and denudes the sd. Wm. Laing of all priviledges untill payt. be made.

21 October, 1721.—"Petition" by "Alex. Calder of Aswanly, Coppersmith," "appoynted Wm. Laing and John Mowat," "essay masters," essay Ane Chappen Copper Tanker, with ane hollowed raised Glob Lidd, Tinned within, and ane White Iron tee pott of ordinary dimensions.

3 August, 1723.—John Mowat's name is, with 27 others, attached to an "act agst. Feasting & Dinners off publick trade money."

26 October, 1724.—The said day John Mowat, Blacksmith, payed in to the Trade all sums of money oweing be him therto for whatsomever cause or occasion preceeding this date, and was discharged theranent. . . . The which day, before the discharging of the box . . . masters' accompts, John Mowat, Blacksmith, presented a resignation from William Smith, Blacksmith, of his office of being master in the said John Mowat's favore, which then was read and no objection made against it by any member of trade. Thereafter the tradec having proceeded to cisting of their masters for election of a new Deacon, Lochlan M'Bean, Skinner, protested that John Mowat might not be cisted, for reasons to be afterwards given in by him, to which it was answered that the like was usuall, and had been formerly done unquarrelled, wherefor the trade put the same to a vote—Whether sustain the forsaid resignation or not; and it was carried in the affirmative by the majority. Thereafter the trade proceeded to the election of a Deacon for the ensuing year, and by plurality of votes the said John Mowat was elected, nominat, and chosen Deacon for the ensuing year, who, being present, accepted of the said office on and upon him, and gave the oath *de fidei* administratione therentill, the hail forsaid votes being only by qualified members.

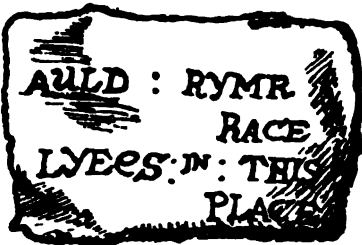
9 October, 1725.—The which day John Mowat Deacon, demitted his office of Deaconry, requesting the trade wold choose another in his roume.

14 September, 1727.—The which day John Michie, with whom the Deacon had left the trades book, being called and desyred to give up the same to this court, and refusing, wherefor the trade appoynts James Michie

their Boxmaster, to secure the said book under form of instrument, and in case of refuseale, to pursue him therefor before the Magistrats, and when gotten up, to deliver the same to James Sherreffs, late Deacon.

19 October, 1727.—The which day the Deacon, Master, and qualified members ordered their Boxmaster to pursue John Mowat for delivery of the books, &c., and John Clerk for the key of the Box, etc., all upon the trades charge, etc. W. A. J.

OLD STONES AT EARLSTON.



THE above are sketches of two old stones "let into" the wall of the Parish Church of Earliston. The first one, of course, refers to Thomas the Rhymer, but I am at a loss for an explanation of the significance of the other. Perhaps some reader may be able to enlighten me.

W. J. CALDER ROSS.

ROBERT GORDON'S HOSPITAL.

BILL OF FARE FOR BOYS AND MASTERS OF OVER A CENTURY AGO.

From an old book, entitled *Foundation, Statutes, and Rules of Robert Gordon's Hospital*, printed by J. Chalmers & Co., and dated 1784, I cull the following "Bill of Fare," which may be of some interest to "Old Boys," as showing the homely fare on which the "Siller-ton Loons" were fed more than a century ago:—

BREAKFAST.

<i>For the Boys.</i>	<i>For the Masters.</i>
Oatmeal Pottage, with either Butter milk or Sweet Milk every day.	Tea, with Wheat Bread.

DINNER.

	<i>For the Boys.</i>	<i>For the Masters.</i>
Monday, .	Barley Broth and a little Beef.	Barley Broth and Beef.
Tuesday, .	Milk and Barley boiled.	Fish, either fresh or dried, and when they cannot be got, Beef and Potatoes.
Wednesday,	Boiled Beef and Turnip or Greens.	Boiled Beef and turnip or greens
Thursday, .	Brose and Kail, boiled with Beef (but the boys to get none of the Beef.)	Brose, Kail, and boiled Beef.
Friday, .	Milk and Barley boiled.	Roast Mutton, or Scots Collops with Potatoes.
Saturday, .	Barley Broth made with Beef, and sheep-heads when they can be got (but the boys to get only the Broth.)	Barley, Broth, and Beef.
Sunday, .	Potatoes boiled with Mutton or Beef (but the boys to get none of the Meat)—Skinks when potatoes cannot be got.	Potatoes boiled with Mutton or Beef — Skinks when Potatoes cannot be got.

AFTERNOON.

<i>For the Boys.</i>	<i>For the Masters.</i>
Bread and Milk one day, and Bread and Butter the next, by turns.	Tea on Sundays, but not on other days, as they get Money for buying tea.

SUPPER.

Barley-meal Pottage, with sweet Milk.	Potatoes, Sowens, Eggs, or Fish, varied as they please, and a Bit of Cheese.
On Sundays, Milk and Barley boiled.	On Sundays, the sheep-heads which were boiled in the Saturday's broth.

The ordinary Drink, both for Masters and Boys, and for Servants, is to be Small Beer, and the ordinary Bread is to be of Oatmeal.

166 Skene St. W.

A. C. ROSS.

TRANSLATIONS OF DRYDEN'S EPIGRAM ON MILTON.—Under date July 11, 1780, Cowper writes thus to his friend William Unwin:—"I have often wondered that Dryden's illustrious epigram on Milton (in my mind the second best that ever was made) has never been translated into Latin for the admiration of the learned in other countries. I have at last presumed to venture upon the task myself. The great closeness of the original, which is equal in that respect to the most compact Latin I ever saw, made it extremely difficult:—"

Tres, tria sed longe distantia saecula, vates
 Ostentant tribus e gentibus eximios.
 Graecia sublimem, cum majestate disertum
 Roma tulit, felix Anglia utrique parem.
 Partubus ex binis Natura exhausta coacta est,
 Tertius ut fieret, consociare duos."

In 1786 Mrs Piozzi published her collection of anecdotes concerning her friend Dr. Johnson. The book was written at Florence a year after the death of Johnson in 1784. Among a number of Latin pieces by the Doctor, she prints a rendering of Dryden's epigram (the "pinchbeck epigram" as Mark Pattison calls it) which she "used to fancy she had to herself." It is as follows:—

"Quos laudet vates, Graius, Romanus, et Anglus,
 Tres tria temporibus secla dedere suis:
 Sublime ingenuum Graius,—Romanus habet
 Carmen grande sonans, Anglus utrumque tulit.
 Nil majus natura capit: clarare priores
 Quae potuere duos, tertius unus habet."

Which version excels in its Latinity is left to the reader's taste. It would, however, be interesting to know if Cowper was right in supposing that he was the first in the field. There is no clue to the date of Johnson's translation in Mrs. Piozzi's "Anecdotes"; nor does Boswell, as far as I can discover, mention it.

Eigg.

W. J. CALDER ROSS.

PLACE NAMES IN NORTH-EAST OF SCOTLAND.—A good many years ago, I sent the following note to *Notes and Queries* (London) with, I am sorry to say, no very definite result. I hope I shall be more successful in my appeal to the readers of *S. N. & Q.*:—

Perhaps some of the readers of *N. & Q.* will be able to throw light on the following curious series of place-names occurring in the north-east of Scotland. I give the various forms in which the names in question are found in old documents, such as charters, and also their present forms. Those marked with an asterisk indicate the local pronunciation.

Tur-ed, -eth, -ech,	-ef, -ä,*	-ay* ; Turreff.
Mur -ith,	-ef, -ä,*	-ay* ; Murray, Moray.
Alv -ath, -ech,	-ä,*	; Alvah (Ava*).
Fol -ath,	-ä,*	; Meiklefolia.
Clov -ethe,	-ä,*	; Clova.
Il (or Hyl)	-ef, -ä,*	; Isla (River).
Rat-r	-ef, -ä,*	-ay* ; Rattray.
Ban-et,	-ef	; Banff (Bamf*).
Ben-et,	-ech, -ef	; Bennet (surname)"

This note was brought to my recollection on the occasion of a visit paid lately by the Buchan Field Club to the Loch of Strathbeg. In the course of some observations made by a gentleman regarding the history of the ancient Rath, on the site of which we stood at the time, and which is now known as the Castle Hill of Rattray, reference was made to the fact that the name is found in the form of Ratref in old charters. He

also informed us that it had been suggested to him by a Celtic scholar that the termination *ef* or *a* is one of the forms of the Gaelic genitive. This notion I find corroborated to some extent by a correspondent who favoured me with a somewhat diffusive reply to my original query. He wrote—"It is well to bear in mind that, in the Gaelic language, *eff, eaid, ec, ed, et, ath, ach, ay, in, inne, &c.*, are sometimes used to express—pertaining to, upon, of, connected with, &c."

P. H. D.

SUPPLEMENTARY NOTES ON THE HISTORY OF COPYRIGHT IN SCOTLAND.—As supplementary to the "Notes on Copyright" (*S. N. & Q.*, vol. ii. p. 33), I may mention that the same Robert Saunders (as Chambers tells us) had printed a large impression of a small book entitled *Merchandising Spiritualised, or the Christian Merchant Trading to Heaven*, written by Mr. James Clark, Minister at Glasgow. In Sanders' opinion it was "calculated to be of excellent use to good people of all rank and degree." For encouragement in the undertaking he petitioned the Privy Council, July 13, 1703, for exclusive right of publishing the book, and was fortified in his claim by a letter from the author, as well as a "testificat" from Mr. James Wodrow, Professor of Divinity at Glasgow, anent the soundness of said book. The Privy Council gave him a licence of copyright for nineteen years. As other instances of this custom of granting monopolies, an Edinburgh stationer in 1684 had renewal of a nineteen years' copyright of Sir George Mackenzie's *Institutes of the Law of Scotland*. In 1699, George Mossman, *Stationer*, (not the author,) "had warrant to print and sell the works of the learned Mr. George Buchanan, in one volume folio, or by parts in lesser volumes; and discharged all others to print, import, or sell the whole or any part of the said Mr. George his works, in any volume or character, for ye space of nineteen years." W. R. K.

STONEHAVEN PERIODICAL.—I recently came across a number of the following periodical, which is an extremely rare one. Notes are apt to go astray, and as *S. N. & Q.* may be considered a safe repository for such matters, I consign it to its pages, for the benefit of the future authors of Kincardineshire bibliography:—

1830. *The Stonehaven Luminary or Literary Miscellany*. Stonehaven, Published by William Booth, 1830, J. Davidson & Co., Aberdeen. No. 1, Thursday, April 15th, 1830. Price 3d. 12 pp., 8vo. It has a yellow outside cover, while the inside one bears the motto—"Sit mihi fas audita loqui."—*Virg.* It was fortnightly, being published on every alternate Thursday morning. The proprietors made no rash promises, but one

aim was to encourage local contributions, "which will be found particularly interesting to the inhabitants of Stonehaven and its neighbourhood, as affording them specimens of *native genius and literature*. By this arrangement we flatter ourselves that we may yet be instrumental in rescuing from oblivion 'many a flower' which otherwise might have been 'born to blush unseen.'" There must either have been no flowers, or else they must have declined to blush in public, for the *Luminary* does not seem to have long afforded specimens of "native genius and literature." Its monotony is partially relieved by the following charmingly frank intimation on the cover:—"N.B.—Those taking one number of the *Luminary* are understood to be bound to take the following one, unless intimation to the contrary is made to the publisher at least within four days after such receipt!" Having seen but the first number, I cannot say whether anyone was put to the necessity of adopting the worthy publisher's advice.

J. MALCOLM BULLOCH.

PRE-HISTORIC DISCOVERIES IN PEAT DEPOSITS.—On the farm of Craighall, parish of Strichen, occupied by William Pirie, while in the course of being brought under cultivation, from a high lying deposit of peat, an interesting discovery was made by the tenant. Mr. Pirie informed me that, after being cropped, the peat deposit decreased about two inches in depth, after each crop, and that, after having been cropped for 20 years, the first discovery of the ruined walls of dwellings was made; and before the expiry of other 20 years, from the gradual decay of the peat, a number of similar primitive habitations were found, the foundations of which, and the entrance to the area of each were made visible. In one case two stones of about five feet in height were then standing on each side of the entrance. Among the ruins was found an urn of baked clay, having some ornamental markings upon it, but which was soon afterwards unfortunately broken and the fragments lost. No other household article nor implement of any kind was found, but in one of the places, covered with stones, a considerable quantity of what seemed to be burned or charred barley—its charred condition having been the means of preserving it. No delineation of the article was made. The foundation plans of the ruins were all alike in form and size, and the entrance to each fronting the east—the whole covering a space of about 20 acres. The Ordnance Survey Corps, when in the district some years after the stones had been removed, had the locality pointed out to them by Mr. Pirie, who described the appearance of the place before it had been cleared of the ruins, and they took notes and measurements from the points shown. The farm here referred to is upon a hillside with a gentle declivity and southern ex-

posure, and the deposit of peat which covered the ruins, was about eight feet in depth. The place, when inhabited, must have had a green turf surrounded by a cultivated soil, as is now to be seen. It would be difficult to form an estimate of the number of years necessary to form a deposit of peat of the depth found in such a locality. In low-lying marshy places, under favourable circumstances, the growth of peat is very rapid. An intelligent farmer friend told me from his own knowledge of the remarkably rapid growth of a peat moss known to him. The moss was about a mile in breadth, on one side of which was a cottar's house, the door of which was visible from the opposite side forty years ago, while now only the roof of the cottage can be seen from the same point of view. In estimating the time required to form a deposit of peat, it will be seen that a distinction must be made between that found in a low-lying locality and a deposit on a hillside or locality where a large extent of marsh could not have been. Under such different conditions, the age of the hillside deposit computed by its depth and slower growth compared with the other, would give a different result; and the age or antiquity of any article found in either deposit would have to be computed by a careful observation of the locality and its surroundings, as well as the depth at which it may have been found.

MORMOND.

Queries.

NOTE.—Each paragraph, containing one or more Queries, will receive a consecutive number, to which Correspondents may conveniently refer

148. ORIGIN OF THE STUARTS.—Can any of your readers refer me to any sources of information relative to the origin and history of the Stuart family before it came to the throne? I should be glad of references to original authorities, not to modern historians.

F. S. A. Scot.

149. "THE CURRENT NEWS."—In Captain Dunbar-Dunbar's *Social Life in Former Days* there is a "Compt of Money dekursit in Scotland and Holland for Colonell Mackay beginning the ij of Januar to the 22 of Marche 1627." One of the items in this account is a sum for "the seing of the Virgenells at Arnhem and for *The Current News*." A volume, in which the above "Compt" is reprinted by permission of Captain Dunbar, was reviewed in a Dutch literary journal (the *Nederlandsche Spectator*, published at the Hague), on the 17th April, 1886, and in that review it is stated that *The Current News* was probably the English Newspaper of the day. I shall be pleased if any of the readers of *S. N. & Q.* can give me information regarding this Newspaper [or Broadside] published 260 years ago.

JOHN MACKAY.

Cambridge, Mass., U.S.A.

150. VIRGINAL'S JACK.—What is "Virginal's Jack," spoken of by writers of the sixteenth and seventeenth centuries? A. K.

151. "MINE UNCLE."—Can any of the readers of *S. N. & Q.* inform me how this term came to be applied to Pawnbrokers? J. G. R.

152. A DUTCH COLONY AT GIRDLNESS.—The other week I heard a story from an old man, who had, in turn, been told by his father, that the Dutch at the end of last, or the beginning of the present century, offered to change the course of the Dee into the Bay of Nigg on condition of their getting a piece of land at Girdleness, where they were to found a fishing colony. I never saw any traces of the story in written history. Can any one vouch for the truth of it, or give some indication as to where the truth is likely to be found? DUTCHMAN.

153. WHIG-SPUNKS.—Can any reader give the origin of the expression "Whig-spunks" in the following line:—

"He stole his *Whig-spunks* tipt wi' branstane."

The line is from a satirical ballad called "Cumberland and Murray's Descent into Hell," preserved in *Remains of Nithsdale and Galloway Song*.

STALLONE.

154. THE PHRASE "HING IN."—Is this phrase an Aberdeenshire one exclusively? A writer in the *Banffshire Journal* (15th October, 1861) speaks of the "Inverury classic phrase 'hing in' to the saddle." Surely this phrase, however classic, is not of Inverury origin. R. M.

155. FAMILY NAME, RANNIE.—From the different spellings of this name on the inscriptions at Old Pitsligo churchyard, we find that Rannie is not the original name. Can any one tell me how many different ways the name is spelt on the tombstones, and whether they are all of one original stock of another name, perhaps Rhynie? RENNIE.

156. GORDON SETTERS.—How did this breed of dog get its name? A writer on Typical dogs (in the *Century Magazine*, Nov., 1885) says that the Gordon Setter "first became prominent as a field dog, 85 years ago or more, at the castle of the Duke of Gordon, from whom he derives his name. But for this nobleman we should probably never have known this *ne plus ultra* of setters." Is this correct? Which Duke is referred to? G. S.

157. DRAINER'S OR DRONNER'S DYKE, MONTROSE.—In Jervise's *Memorials* (p. 61) it is said that "that Dyke was raised with a view to drain and make arable land of about 2000 acres of the Basin, which belonged in property to Erskine of Dun, who disposed of it to certain parties, who formed themselves into a co-partnership of whom the Earl of Kinghorn was one," etc. (1670, extract from the pleadings of J. Erskine of Dun in the stake-net case, in possession of Adam Burness, Esq., writer in Montrose, now deceased). Are there any other printed copies of this document extant, and where can they be referred to?

The disposition above referred to had been registered, where can a copy be obtained? Are there any other accounts regarding the erection of this dyke? References wanted. A. G.

23 High Street, Montrose.

158. THE LOW FAMILY, MONTROSE.—Who were the "five honest men of Montrose" in 17...? what did they do to obtain this name? and where is the above quotation to be found? One of these "five honest men" was supposed to be a

Mr. . . . Low,
from whom, amongst others, came

Robert Low,
Cashier of Bank of Dundee, or
some Bank in Dundee.

John Low,
of Messrs. Low & Millar, flax
Manufacturers, Montrose.

Had two daughters, (no note
of any other children, but
there may have been) one
married a

Mr. Staverf,
lace manufacturer, Glasgow.
The other daughter married
her cousin John.

One daughter married a Mr.
Eglinton.

JOHN, married his cousin, first
merchant in Calcutta, failed,
entered service of King of

Ava, and died therein.
JAMES married Isabella Sarah
Smeaton, from whom several
Lows of present generation,
including Mrs. T. Kinney;
came out to Calcutta as his
brother's partner first, then
went into indigo and various
other things; died about
1852-54.

DAVID, also in Calcutta—
merchant's firm; several
daughters. Vide.

ROBERT, Lieut. Royal Navy,
dead.

CHARLES, Montreal, Canada,
merchant.

WILLIAM, no record.

CHRISTOPHER, Government
Clerk, Hobart Town, Aus-
tralia.

Three other sons—no record.

One of the branches of the Low family is supposed to have migrated from Bourtree Bush, or Kineff, to Montrose. Can any Stonehaven or local antiquary corroborate this point by reference to churchyard inscriptions in that neighbourhood or other notes? Are there now any Lows of this family in Montrose or Dundee?

J. G. L.

159. THE WAVERLEY JOURNAL.—How long did this periodical exist? It was published I believe in Edinburgh, the editress being Eleanor Duckworth. Can any one give particulars, regarding the price, publisher, and dates of issue? J. W. SCOTT.

160. INVERUGIE CASTLE.—When visiting Inverugie Castle, the other day, I was told by an old man that about 80 years ago the castle was used as a brewery. The servants from the adjacent towns used to frequent it, and, he said, "2d. worth of ale was enough to fill a man drunk." The castle was in a good state of preservation. Can any one say if the above statement

* David Low had several daughters. One married a Mr. Allwin, M.P.; one, a Lieut. Gordon; one, a Mr. Nicol, brother of Lady Peirie, whose husband was Lord Mayor of London for some time.

is correct? and how long it is since the castle was allowed to fall into such a state of disrepair? I was also told there were sculptured stones along the wall and over the principal gateway. Where have they gone to?
W. D. C.

161. SURNAME—KYNOCHE.—Can any of your correspondents (familiar with Keltic literature) give the derivation and signification of this surname, which occurs in the Counties of Aberdeen, Elgin, Moray, and Perth? In Buchan the name Coynach (Brae of) appears to be a variation of the spelling. Knock in Ireland, and Cynwch in Wales (name of a Lake or Llyn) are somewhat similar. A marginal reading of the name Enoch (Genesis 4. 17) is given as "Chanoch." Barmouth, Wales.
J. K.

162. LIST OF ABERDEEN BAILLIES.—Can any one kindly inform me if there is any list of Aberdeen Bailties printed? I understand there is no consecutive MSS.
M. GILCHRIST.

163. AUTHOR OF "GOSSIP ABOUT OLD DEER."—In Pratt's *Buchan* extracts are given from "Gossip about Old Deer." Who was the Author of the Gossip referred to? Was it notes in a local newspaper, or was it ever published in book form? This query is often asked in the district. Can any of your readers tell?
Maud.
J. M.

164. SONG—"THINK ON ME."—John Hamilton, named in the last number of *S. N. & Q.*, wrote some verses called "Think on Me," beginning "Go where the water glideth gently ever." They were printed in 1869 in *Warne's Forget me not*, and the Editor does not recollect where they were taken from. Could any one kindly give the date of first publication, or even an earlier one than 1869?
M. GILCHRIST.

165. PORTRAITS OF THE MIDDLETON FAMILY.—Can any one inform me as to the whereabouts of a portrait of Janet Gordon, wife of Dr. George Middleton, Principal of King's College. She died in 1753. It was presented in 1825, by one of her great-granddaughters to Annand of Belmont, Aberdeen. Also as to another of Lady Diana Middleton. It was left by her to Miss Gordon of Abergeldie, who was alive in 1780; or to Miss Gordon's representatives. I do not know whether she was married or died single. Will some one kindly give me a description of the portraits of Principals Alexander and George Middleton which are at King's College?
M. GILCHRIST.

166. ST. MOLIO.—Is St. Molio a *Scottish* Saint? If so, about what period did he (or she?) flourish; and in what part of the Kingdom?
P. G.

167. THE EIGHTH CLIMATE.—Sir Thomas Browne, in his *Religio Medici*, asserts his freedom from conventionalities and national prejudices, and says "I was born in the eighth climate, but seem to be framed and constellated unto all." What is the reference?
W. J. CALDER ROSS.

Answers.

7. BURIAL REGISTERS.—I am told those of Old Machar begin in 1642, but that in Aberdeen generally the Births and Marriages were frequently inserted in the Session Records. I give the information at second hand only.
M. GILCHRIST.

86. MIDDLETON FAMILY.—May I say, in regard to this, that Robert Middleton of Caldham had at least three other sons—Wm., Lieutenant-Colonel; George, a physician; James, a clergyman; and a daughter married to Mr. Ogilvie, Sub-Principal and Minister of Methlick. Douglas does give his wife's name as Catharine, but record shows it to have been Helen. Alexander, the Principal, was grandfather (not great grandfather) of Brigadier General John Middleton of Seaton, whose son George married Lady Diana (not Jane) Grey. There were two George Middletons (at least in Aberdeen at the time "Milton" enquires about), one the third son of John Middleton of Kilhill, by his second wife Katharine Strachan. She died November 30, 1575, and he was step-grand-uncle of Alexander, the Principal, who was the son of the first wife. Another, George, is son and heir of Henry of Clerkhill, which Henry may—I only say may—have been the same as "Henry in Dennis," who also had a son George.
M. GILCHRIST.

112. "THE DEIL CAM' OWRE JOCK WABSTER."—Though I have not been able to discover any facts bearing directly on the early trade of Earlston, I think I can show Mr. Ross, that there is no improbability in the "Claims of this Earlston hero to the notoriety of Jock Wabster." In the Rev. Adam Milne's *Description of the Parish of Melrose*, 1743, there occurs the following passage:—"There is a Corporation of the weavers here within the Regality, established by a Charter, which they call the Seal of Cause, granted by John, Earl of Haddington, anno, 1668. The inhabitants of this Parish, particularly on Tweed, used to reap great benefit from their linen manufacture, Melroseland linen being famous throughout the Kingdom." Now, within my own recollection—about fifty years back—the weavers of Gatonside, Darnick, and other places within a few miles of Earlston, got their work from here, and consisted of ginghams and plain white cottons. Well, suppose in the palmy days of Melrose linen manufactured this process to be reversed, Earlston, instead of supplying work, to be supplied with work from Melrose, there is plenty of room and probability for such an untoward incident as is related in the poem. Further, the expression "Melroseland" would seem to mean a district rather than the town alone. There is another thing bearing upon this:—In the *Rhymes and Popular Sayings of Berwickshire*, collected by Dr. Henderson, of Chirnside, there is part of a rhyme which says—

"The lasses o' Earlston are bonny and braw."

Now, brawness indicates prosperity, and that prosperity would as readily reveal itself in a "dandy" weaver as in a "braw" lass. That the poem is "manifestly a modern production," I am not prepared to dispute, though there are indications in it tending the other

way. "Toupee" is scarcely a modern word." "Awalt," "ramsheucht," may be modern, but they are so little known that I fancy they could hardly occur to any one writing a "modern" poem.

Selkirk.

JAMES COCKBURN.

127. MART.—The English meaning of *Mart* is not a mere "Market": the word is applied in many parts, as for instance at Gainsborough, in Lincolnshire (in contradistinction as it were, of a Market), to a great Annual Fair, with its shows, menageries, and other amusements, as I have myself there witnessed; and "the Mart" is an event looked forward to as an important yearly holiday, by the working-classes, the gifts customary among whom, on such occasions, are called "Martings," just as in other places they are termed "fairings." Your correspondent, who gives the Scottish meaning of *Mart* as "a cow, bullock, or sheep, when Killed and Saled"; and the Gaelic *Mart* as "a cow" only, concludes by saying "*This term never applies to the Males of the Herd.*" I notice, however, that among other crimes for which Janet Wishart was burnt at the stake in Aberdeen, in 1596, was that of having bewitched "Ane Mart Ox," which she wished to buy; (causing it to become furious until she had obtained it at her own price, and thereafter by laying on of her hands, making it quiet as before.) Here is a live male animal so termed.

W. R. K.

131. "KICK THE BUCKET."—Here is another origin which I have heard given, and which has perhaps more of the jocular element in it than is seemly. The saying is said to owe its being to the desire of persons with suicidal tendencies to give effect to these in private. Being without the mechanical contrivance of a trap-door, or of the help of some one to pull the rope, they were under the necessity of standing on the heaviest article—usually a bucket—while adjusting the noose. When everything was ready, the support was removed—in fact "the bucket was kicked."

W. J. CALDER ROSS.

136. DR. SHELTON MACKENZIE.—The writer of "Aberdeen Newspaper Life 50 years ago," which appeared in the *Weekly Aberdeen Free Press* last year, says:—"Dr. Mackenzie, on leaving the *Constitutional*, got some appointment connected with the Court of Bankruptcy in Manchester." R.

137. "THE BARON OF LEYS."—Since the appearance of the August number of *S. N. & Q.*, a version of the Baron o' Leys different from that mentioned by "B." has been published (Aberdeen: Lewis Smith & Son, 1888, 8vo., 12 pp.) "B" says that in the less known version of the ballad the hero is called Sandy Burnett, that there never was a George Burnett, Laird of Leys, and he winds up by remarking that the denouement of the ballad is not very intelligible. Now, I differ with your correspondent entirely. I never saw a version, with "Sandy" in it. As readily would I believe that there was no "Gibby" in that race, as that the old balladist had erred in nomenclature. The rollicking Baron who rode with Earl Moray, and was called by him "Scour the Braes," was, in the Schools of France, known as, "an awkward

fellow," "Curling Buckle," "Clatter the Speens," George Burnett, and the Baron o' Leys. Now, if for more than 300 years the family have accepted all these varied descriptions of their father's ancestor, I would hesitate changing the generally accepted "George," into "Sandy." As to the want of "denouement," let your correspondent read at the bottom of page 11, in the edition already referred to, the two last verses, and I think he will admit that the errant Baron gets a pleasanter termination to his escapade than often happens to those who "go to France, the fashion and tongue to learn." A. W.

140. OLD WORDS.—A. G. will find an answer as to the position and duties of the Prepositus in Vol. I., p. 183. The Baillies are supposed to have been so called from the old crown officers, who collected the Crown rents, since besides the administration of justice they were responsible for the collection of the town's rents and mails. The whole of the other officers mentioned were not generally members of the Town Council, but were appointed by the Head or Guild Court as committees to deal with public business for which they had most likely special knowledge. The duties of the Serchards, or Searchers, would vary probably in different places, but it is suggested that they may have reported the forestallers, or those who "broke" the market by driving private bargains. The Appreciatores Salmond, Appreciatores carniun, Gustatores vini and the Gustatores cervisie were those who examined the quality, and regulated the sale and price of salmon, flesh, wine and ale, important articles of trade and general consumpt. The Lineatores settled all disputes regarding boundaries, and were responsible to the community that no encroachment was made on the public paths and commonities. I am at a loss to know what the next office can be *Ffor dm. gund?* The duties of the overseers of the Leper house, and the Depositores or Treasurers can be easily imagined. Mention of any of these minor offices is rarely met with so early as 1400, in connection with any of the Scotch burghs. ALEX. M. MUNRO.

144. AN ABERDEEN SKIT.—The skit which "St. Andrew" refers to is entitled *Local Humbugs; or Studies in Social Ethics*. By the Baron of Leys. With illustrations by Murillo Major, and Poussin Minimus. N.P. N.D. [1884.] 8vo., 19 pp. There are three university skits—"The Bajan; the Magistrand; the Medical Masher." Two illustrations are signed A. G. [Spark?] J. M. B.

147. BODS AND PILLIEWINKES.—The real significance of these instruments of torture is doubtful, especially that of the former. The latter, which occurs in various forms of spelling—*pinnywinks*, *pinnywinkles*, *pilliewinks*—was undoubtedly a kind of thumbscrew, after the name of the English instrument of torture the *thumbkins*. The author of *News from Scotland* 1591 (quoted in Jamieson's *Dictionary*) speaks of a woman whose master did "torment her with the torture of the pilliewinks upon her fingers, which is a grievous torture." The exact shape of the instrument however is not very clear. Jamieson does not notice the *bods*. L. S. A.

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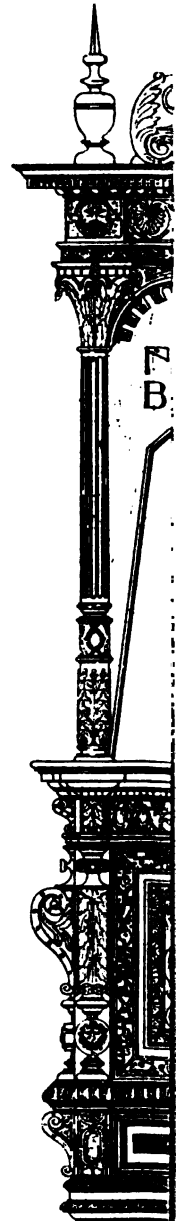
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PITSLIGO PEW.



SCOTTISH NOTES AND QUERIES

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OCTOBER, 1888.

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the carved work and the belfry were brought from Holland, and that Lord Pitsligo was so ill at the time of the arrival of the stones of the belfry that he was unable to leave his room, and that he was so anxious to see them that, according to one version of the tradition, he caused them to be fitted up in the Court-yard in such a position as to be able to see from his room the belfry as it would stand on the Church, and according to another, he caused them to be carried into his room and built up in his presence. A pretty story, and, if not a fact, deserves to be so.

Underneath the aisle is the burying vault of the Lords of Pitsligo.

Mr. Hume, the late Minister of the parish, with the help of Mr. Wm. Troup, now of Bridge of Allan, had the whole of the carved work and panelling cleaned and renewed, for they had been at one time daubed over with white paint.

W. G.

ABERDEEN, OCTOBER, 1888.

CRAWFORD'S STONE.

CARVED SEAT IN PITSLIGO PARISH CHURCH.

THE drawing represents the carved oak work that forms the front of the aisle of the Parish Church of Pitsligo. Pitsligo was the last erected parish in Buchan. It was formed partly from Fraserburgh and Tyrie, but chiefly from Aberdour. It was constituted a parish on the application of Alexander, Lord Pitsligo, in 1630. The Church was built in 1632, and the beautiful belfry is said to have been added in 1635. The aisle besides possessing the carved pews, for there are two of them, has a fine panelled roof adorned with carved pendants. The pews and aisle were for the use of Lord Pitsligo and his servants, and the pews still go by the name of "The Castle Seat." Tradition has it that both

A SHORT note on the Crawley (Crawey) or Manse Crawford's putting-stone at Fedderat, New Deer, appeared in *S. N. & Q.* (Vol. II., p. 28), which has aroused some local interest. A variant tradition, with a few notes on the geological history of the stone, may be worth recording.

It is said that at one time a certain Manse Crawford was Laird of Fedderat, a very wicked and tyrannical man, who was always vaunting of his great strength. Never a man in all the land could match him at putting the stone and other feats of strength. One day a horseman came over the Cunnie Knowe and down the road. When opposite the castle he dismounted, took up a boulder which lay at the side of the road, and flung it a good bit away from the track, mounted his horse, and rode away down in the direction of Fisherford. Manse was looking out of the castle and saw the feat. He immediately sallied out and tried to fling back

the stone. In his desperate efforts to do so he broke his eye-strings and was ever afterwards blind. When the people in the district went to examine the stone they found it covered with the impressions of a man's fingers and thumbs. No doubt then remained that the Devil, for such it must have been, had taken this means to lure the Laird to his ruin.

The stone lay there for ages, no one being ever able to throw it back, though many tried. When land got to be of more value the tenant had it rolled to the road-side, as people going to look at it trampled down his crops. It lay there until it was forgotten by all but a few, and was latterly built into the inside of the dyke along the road leading from Maud to Cumines-town, where it now lies. It is an oblong yellow quartzite boulder, of a few cwts., polished as smooth as glass, and covered on both sides with semicircular indentations, pretty much like the marks of a man's thumb in any soft substance, more especially if the nails be long, "a quality which the Devil's was said to have." Little wonder that, in a superstitious age, when men could not trace out natural causes, these indentations were regarded as finger-marks of supernatural beings.

An examination of the district shows that the boulder in question is not unique. All over the eastern and lower side of the parish, where the old glacial drift attains any depth, they are found by the hundred, varying in size from a few pounds to many cwts., and in colour from a dark red to white. Owing to their texture, when struck the fracture of these quartzite rocks always takes a circular form, sometimes only a crack, but the crack often breaks out deeper at the outside than at the centre—hence the circular depressions so like thumb-marks; but there is no mistaking the way in which they have been formed. They are true erratic boulders, and have been rolled along, for though many of them are polished as smooth as glass, they are never scratched and grooved like the granites, schists, and sandstones of the same formation. They are likewise fossiliferous, at least many of them contain what appears to be plant-like stems, some of the blocks being in a great measure made up of small white rods set in a darker matrix. From this we may doubtless infer that they belong to the old quartzite and fucoid fossiliferous rocks of Ross-shire, which, in their wanderings eastwards, had got bruised, fractured and polished.

It is interesting to speculate how this legend originated. Was there ever such a Laird of Federat as Manse Crawford? Did he lose his eyesight by any such means? or did the legend originate with the markings on the stone

attracting the notice of some romance-inventing genius? Are there more legends of a like nature in the North of Scotland? If so, are such markings on a similar class of boulders? But apart from the legendary origin of the marks, which we know is fable, the stone has an interest to the geologist more than local—a silent but sure witness to what has been—a link in the chain of evidence to the fact of a tremendous denudation and transportation which went on in ages gone by. This boulder, insignificant though it seems, is surely worth a stance on the road-side, rather than lie hidden away at the back and bottom of a dyke.

JOHN MILNE.
Atherb, Maud.

BIBLIOGRAPHY OF ARBROATH NEWSPAPERS AND PERIODICALS.

HISTORIANS are largely indebted to the monastic writings of Arbroath for the ample materials which these supply for the elucidation of the early history of our country. The *Chartulary of Aberbrothock* has proved an invaluable repository of information, extending over a period of from three to four centuries, and referring, as it does, not only to the monastic and parochial economy, but to the educational and agricultural history of the period. It also throws considerable light on the jurisprudence and internal government of the country. But it was not till the close of the last century, so far as we can learn, that Arbroath possessed a printing press of her own.

About the year 1798, John Findlay started business in Arbroath as a printer and publisher. During his residence here, of somewhat less than twenty years, he showed a good deal of mercantile and literary activity. One of his first ventures was the introduction to Arbroath of a periodical magazine.

1799. *The Arbroath Magazine*: October, 1799. Monthly, 48 pp., demy 8vo. Although designed to take its place as a newspaper, it really contained little "news." Beyond the sailings of vessels to and from the port; births, deaths, and marriages; the Arbroath assize of bread; the prices current of grain; a list of local magistrates; and an occasional paragraph recording some passing event; it contained little or nothing of local interest. Portions of a very brief history of Arbroath occupied two or three pages of each of the first three numbers. The rest of the contents was made up of essays and poetry. After lingering for a year, its existence terminated. This was not for want of energy on the part of the publisher, nor yet for want of talent on the part of his contributors. Of those whose names we know as being included in his list of contributors, two of them afterwards became well known as litterateurs.

David Carey, a native of the town, and who is referred to in Vol. I., page 168, in connection with the periodical literature of Inverness, wrote for the *Arbroath Magazine*. As already mentioned, besides editing the *Inverness Journal*, Carey was a versatile author. The other, Alexander Balfour, poet and novelist, was a native of Monikie, in the neighbourhood of Arbroath. In 1793 he obtained a situation as a manufacturer's clerk in Arbroath, and four years thereafter, he commenced business as a canvas manufacturer on his own account. From the time of his coming to Arbroath till the end of his life, he assiduously cultivated literature, latterly as a profession. To the *Aberdeen Magazine* (1796), the *Edinburgh Magazine and Literary Miscellany*, published by Symington, the *Dundee Magazine*, and to other periodicals, he was a frequent contributor. For Dr. Brewster's *Encyclopædia*, he wrote an account of Arbroath, and to the *Northern Minstrel*, published in Newcastle; the *Literary Mirror*, by Murray, Montrose; the *Temple of the Muses*, a London publication, he contributed a large number of songs and poems. Some of his patriotic songs were republished in London, set to music, and, during the French War, were exceedingly popular in this country. Among his permanent works were "Campbell or the Scottish Probationer," "Weeds and Wild Flowers," "Contemplation," "Characters omitted in Crabb's Parish Register," &c. &c. The friendship formed between Balfour and Carey, during the former's Arbroath residence, remained unbroken till the death of the latter in 1824. Notwithstanding the able literary assistance which Findlay got, the pecuniary support was not sufficient to warrant the continuance of the magazine, and it came to an untimely end in 1800. But although unsuccessful in this venture, Findlay's literary and commercial enterprise found other outlets. At that time, the London publishers were largely supplied by provincial printers, Arbroath, Montrose, and Perth taking no mean place in providing this supply. Findlay, from time to time, printed and published a large number of works. One of the largest of these was Hollinshed's *Scottish Chronicle or a complete history and description of Scotland*. The prospectus of the work states (1) that the work will be comprised of 14 numbers, making two handsome volumes, quarto; (2) Each number will contain sixty-four pages letter-press, price one shilling, to be paid on delivery; and (3) that a list of such subscribers as chuse to have their names prefixed to the work shall be printed in the last number. True to promise, the work, remarkably well got up, is now rather interesting, containing, as it does, the names of some well-remembered and notable citizens. In 1803, Findlay printed and published an edition of Burns' *Poems* (now very scarce) and another edition of same in 1812. In 1805, Ossian's *Poems* and a number of other popular works followed. The most of these books, while bearing to be printed

in Arbroath, also bear the London imprint. Many of them bore the name of Lackington, Allan & Co., of London, and other famous metropolitan publishers of the day. Tolland's *History of the Druids*, which Findlay published in 1813, was the cause of a bitter dispute between him and Robert Huddleston, of Lunan, the editor of an edition of *Tolland* then publishing in Montrose. Notwithstanding the enterprise of Findlay, he attempted nothing further in the shape of a newspaper, and Arbroath, for a considerable time, had to depend on the neighbouring towns for its foreign, domestic, and political information. A year after the death of the *Arbroath Magazine* the *Dundee Advertiser* came into existence. The *Montrose Review* followed in 1811, and the *Dundee Courier and Argus* in 1816. For many years these papers, but especially the *Review*, were welcome visitants to Arbroath households. The *Review* was brought from Montrose by the letter-carrier Thomas Alexander, or Tammie Elshender as he was familiarly called. His bag was but a slender one on the other days of the week, but on Fridays it assumed portly dimensions, and at the end of every street could be seen little groups, eagerly on the outlook for the approach of Tammie. If perchance a breakdown took place, preventing the publication of the paper in time for Tammie's departure from Montrose, it was no uncommon thing for some eager Arbroath subscriber, when he found Tammie arriving without his usual Friday's budget, to take his staff in hand and set out for Montrose, a distance of thirteen miles, in order to get his newspaper, or rather the copy of which he was the joint proprietor along with, perhaps, half-a-dozen others. The price being sevenpence, it was not every family who could enjoy the luxury of a paper all to itself, and while the first reader had his paper on the day of publication, it was no unusual thing for the last reader to get it after it was about a week old, but the share of the cost was regulated by the period of the week assigned to each reader, the earlier paying the larger share of the subscription. From the death of the *Arbroath Magazine*, in 1800, till the end of 1835, Arbroathians had to rest contented, as we have said, with getting their news through the press of the neighbouring towns.

1835. *Arbroath Argus*: 1835. Its publisher was John Bremnar, bookseller and printer, the editor being John Sim Sands, an Arbroath lawyer. Bremnar's plant being insufficient to permit of his doing the printing, Peter Brown, an Edinburgh printer, was employed. The *Argus* was published monthly. It was a four page 4to paper, and the selling price was three pence. The articles were of a light jaunty character, nonsense more than sense predominating, and it frequently indulged in scurrilous attacks on prominent citizens. This, in a large measure, was the cause of a disagreement between the publisher and the editor, and, after a partnership of less than a year, the co-partnership came to an end. Sim Sands, however

continued to carry it on on his own account, the printing still being done in Edinburgh. As a commercial speculation, it was fairly successful, its circulation rising to about five hundred copies—a large number for a local paper in those days for a town of the size of Arbroath. It was alleged that not a few became subscribers because they enjoyed the piquancy of the articles when their neighbours' faults or failings, real or supposed, were the subjects, while others considered it to be their interest to support the paper in order to save themselves from the lash. The *Argus* had an existence of fully more than a year, when it became a weekly under a new name. Of its successor we will treat under its own date in our next paper.

Arbroath. J. M. MCBAIN.
(To be continued.)

EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCH AND CHURCHYARD.

CHURCHYARD—SECTIONS A—C.

CLOSE beside the Forbes stone lies a sandstone with elaborate carving, but the inscription on which has been entirely obliterated. At the head of the stone there had evidently been a shield with a charge, supported by two figures, and below which still appear the initials L M. I M. At the foot of the stone, below a skull and crossbones, there appear indications of a ribbon with an inscription.

Immediately in front of the Burial door of the West Church there is a large stone with the following:—

Here lyes under the hope of a blessed resurrection George Pyper, Merchant in Abd. who departed this life the 28 of August 1695 and of his age 77.

As also [E]lspet F[inda]l | ter his spouse who | departed this lyf | the 4 of July¹ 16[5]8 | as also Iannet Burnet | his second spouse | who departed this | lyfe the 10 of Septem | ber 1672 years | As al . . . James Pyper his | son who departed this life | the 28 of June 1700 and | of his age 32 years | Also | William Gordon, Mer in | Abdn who dyed the 15 of | March 1733 aged 65 years | Also Mariory Pyper his | spouse who dyed the 30 Ian | 1735 aged 65 | Also Margaret Gordon daugh | ter to ye above William Gordon | & spouse to Alex Gordon | shipe master in Abd who dyed | 5th Apryl 1732 aged 72 years. | As also Alexander Gordon | Shipmaster in Abdn.

1787

Close beside this stone lies another large slab with this inscription:—

Here lyes . . . hope of a blessed Resurrection Andrew Burnet late Balie of Abd. who departed this life the 15 of Ian. 1692 and of his age 55 years. And Iannet Chrystie his | spouse who departed this

| life the 1 of April 1713 | and of her age 58 years | as als. Peter Alexander | Thomas Isobell and | Christian Burnets his children. | and Robert William and | Katherine Burnets their | children also | Likewise Merchant | in Aberdeen who departed this | life 24 of October 1743 | aged 79 years | Likewise Iannet Burnet his | spouse who departed this life | the 12 day of Febr. 1742 in the | 60 year of her age.

Andrew Burnett, of Kirkhill, was elected a Baillie at Michaelmas, 1689. The name of Janet Burnett's husband has been completely obliterated, and the particular Account of the Mr. of Kirkwork does not throw much light on who he was. Lying immediately in front of the last two stones, and now covered with the gravel of the footpath, there is a very large granite slab bearing the inscription:—

MEMORIÆ SACRUM | ALEXANDRI BANNERMAN | EQUITIS BARONETTI ELSICE SERIE SEPTIMI | OBIIT XXXI DIE MAII | A.D. M.D.CCCXL | ÆTATIS SUÆ LXXI.

[Sacred to the Memory of Alexander Bannerman, seventh Baronet of Elsick, who died 31st May, 1840, aged 71.]

Sir Alexander Bannerman,¹ was the eldest son of Sir Alexander Bannerman, 6th Baronet of Elsick, and Professor of Medicine in King's College and University of Aberdeen, by his wife Mary Buchan, daughter of the Laird of Auchmacoy. The Elsick family took an active part in burgh politics for many centuries. Alexander, a member of this family, was Alderman of the city in 1382, and the first designated of Elsick, having acquired the lands in 1387 from Sir Alexander Fraser of Philorth by charter, dated the 4th October of that year, and confirmed by a Charter under the Great Seal of Robert II., dated 19th October, 1388. The Baronetcy was created in 1682, by Charles II., in the person of Alexander, eldest son of Alexander Bannerman and Margaret Forbes his spouse.

Alexander, the 7th Baronet, married Rachel, daughter of John Irvine of Auchmunziell, a collateral branch of the Drum family, and succeeded to the title on the death of his father in 1814. He was succeeded at his death in 1840 by his brother Charles as eighth Baronet. In the notice of his death in the *Aberdeen Journal*, he is described as "a gentleman of the old school, dignified, intelligent, affable and kind."

Close beside the church wall there is a flat marble stone in the walk bearing the following:

Sacred to the Memory of | George Gordon, Esq. of Spendide, | County of Sutherland, who died | at Aberdeen, the 14th Feb. 1821, Aged 56 | his son, Charles, Assist. Surgn. 92d | Regt. who died 30th June 1831,

¹ Some Account of the Family of Bannerman of Elsick. Aberdeen, 1812.

¹ 4 July 1658. George Pyperis wyff at the wall, £6.

aged 24 | his second son, Adam, Stud: Med: | who died 30th May 1834, aged 19, and | Mrs. Mackay late of Lothbegg | who died 1st Jan. 1824, aged 40.

George Gordon was a Lieutenant of the 100th Regiment of Foot, which was stationed here at the time of his death.

Close beside the last stone there are two large lair stones, but the inscriptions on them are almost entirely obliterated. The substance of them, however, is preserved on a handsome granite tablet, executed by George Russel and affixed to the wall of the church beside the graves:—

IN MEMORY OF | ANDREW THOMSON | of Banchory and Rannieshill | Born 27th Dec. 1774 | Died 13th April 1806 | his wife | HELEN HAMILTON | Born 14th Dec. 1774, Died 19th August 1851 | and their second son | ROBERT THOMSON | Born 18th May 1799, Died 7th May 1801 | also of | Andrew Thomson of Banchory, born 1747, Died 1781 | Mary Skene, his wife, born 1744 died 1800 | Margaret Thomson their daughter born 1770 died 1798 | his sisters | Margaret Thomson who died 1819 | Helen Thomson who died 1810 : | Anne Thomson who died 1836, | and their parents | Andrew Thomson of Crawton, born 1709 died 1766 : And | Margaret Muir his wife, born 1721 died 1788.

Their remains are interred in the two graves | in front of this monument.

Andrew Thomson first mentioned on the stone was the eldest son of Andrew Thomson and Mary Skene, daughter of Dr. Andrew Skene. His wife was a daughter of Dr. Robert Hamilton, Professor of Natural Philosophy in Marischal College, 1779. The estates of Banchory and Rannieshill came to this branch of the family through Alexander Thomson, an Advocate in Aberdeen, and a brother of Andrew of Crawton. He died in 1773, at the advanced age of 81 years. Alexander, the eldest son of Andrew 2nd of Banchory, was born in 1798, and at his death in 1868 he bequeathed to the Free Church College in Aberdeen the valuable library and museum which had been collected at Banchory. One of the most interesting items of the collection was a watch said to have been given by Queen Mary to John Knox at a time when she was anxious to have the countenance of the Reformer to some of her measures. The watch was an heirloom in the family, as the Thomsons claim a direct descent from Knox through the female side of their house. The late Mr. Thomson,¹ in a letter to Dr. M'Crie, traces the descent as follows:—"John Knox, the celebrated Reformer, left three daughters, one of whom was married to a Mr. Baillie of the Jerviswoode family, and by him had a daughter who was married to a Mr. Kirkton of Edinburgh. By

this marriage Mr. Kirkton had a daughter Margaret, who was married to Dr. Andrew Skene of Aberdeen. Dr. Skene left several children, the eldest of whom, Dr. Andrew Skene, had by his wife, Miss (Margaret) Lumsden of Cushnie, several sons and daughters. One of these, Mary, was married to Andrew Thomson of Banchory, who had issue by her Margaret, Andrew, and Alexander. Andrew married Miss Hamilton, daughter of Dr. Hamilton of Marischal College, and by her had issue Alexander, born June 21st, 1798."

On a small piece of granite, which looks as if it had formed the base of a large monument, there is cut:—

Here are interred | the remains of | Peter Kerr | A.D. 1833. Aged 72.

Kerr was Sexton of St. Nicholas Churchyard for a very long period, and was succeeded in his office by his son James, 1833-43.

The next stone has fared badly, from its exposed position on the walk, and the circumstance that at one time it had formed a convenient surface on which to make up cement. The result has been to render the inscription quite illegible, but it has been fortunately preserved, in a more or less imperfect state, in Menteith:—

Hic jacet sub spe beatæ resurrectionis vir spectatæ probitatis Thomas Mitchell prætor Abredonensis qui obiit Anno Dom. M.DC.LXXXVI ætatis LXVI cui tres erant conjuges charissimæ Marjora Lesly quæ die Anno Dom. M.DC. fatis concessit Marjora Moir quæ VII Septembris Anno Dom. M.DC.LXIV vita functa est & Katharina Dun quæ A. D. M.DC.LXXXVI XXII Septembris cum sex liberis subinde decessere * * * Et Joneta Lesly uxor ejus dilectissima 7 mo Septembris Anno Dom. M.DC.XCVIII & sex liberi mortales deposuere exuvias.

[Hic etiam jacet Isabella Paton coniunx eius charissima quæ obiit XXII April A.D. M.DCC.III—XXXIX. Hic etiam Thomas Mitchell de Thainstoun prætor don prædicti consulis filius et heres . obiit 11 Dec. An. Dom. 1721 ætatis 37.]

Expertus mundi various vanosque labores,
Hic tandem jaceo, pulvis & umbra nihil ;
Sed qui de nihilo cœlum terramque creavit,
Me cum carne mea non sinet esse nihil.

[Here lies, in hope of a blessed resurrection, a man of approved goodness, Thomas Mitchell, baillie of Aberdeen, who died in the year of our Lord 1686, of his age 66, who had three most dear wives—Marjory Lesly, who died on the day of 16 ; Marjory Moir, who died on the 7th September, 1664 ; and Katherine Dun, who died on the 22nd September, 1676, with six children all deceased afterwards * * * And Jonet Leslie, his most beloved spouse, on the 7th September, 1698, and their six children laid down the spoils of death. Here also lies his most dear spouse, Isabella Paton, who died 22nd April, 1703, aged 39. Here also Thomas Mitchell of Thain-

¹ *Memoir of Alexander Thomson*, by Smeaton. 1869, p. 3.

stone, Baillie of Aberdeen, son and heir of the foresaid Provost, died 11th December, 1721, aged 37.

“ I try'd world's labours various and vain,
Dust, shadow, nothing, here I am again ;
By him who made the heav'n and earth of nought,
My flesh and I from nothing shall be brought.”]

The portion of the inscription within brackets is supplied from the notes of Mr. A. Dingwall Fordyce, but even with that addition the inscription cannot be looked upon as anything like complete.

Thomas Mitchell, Baillie in 1666-68, had for his first wife Marjory Leslie, who must have died prior to 1655, when he married as his second wife Marjory Moir, one of the old Aberdeen family of that name. Of this marriage there was born Marjorie 1655, Alexander 1656, Janet 1657, (married in 1683 Sir John Johnston¹ of New Place, afterwards Caskieben, Merchant in Aberdeen), Thomas 1659, John 1662, Andrew 1663, William 1664. As recorded, she died on the 7th September of the last mentioned year. The Baillie's third wife was Katherine Dun. The obvious blank in the inscription must have recorded the death of Thomas, the second son of the above marriage, who in 1692, the first year he was elected a Baillie, married Janet, daughter of Provost Patrick Leslie. From 1693 to 1695, and again at Michaelmas, 1697, he was elected one of the Magistrates, and in the following year he was chosen Provost for two years. This honour was again conferred upon him for a similar term at Michaelmas, 1702. His first wife, as mentioned on the stone, died in 1698, and he married as his second, Isabella Paton, a daughter of Provost Alexander Paton. In 1703 he purchased the lands of Easter Beltie and Anslay from Sir Robert Forbes of Learny, and in 1717 those of Thainstone, near Kintore, from the Forbeses of Tolquhon. On the 19th August, 1718, he buried his son Alexander, and he himself died on the 20th December of the same year. About a week before his death his son Thomas paid over in his father's name 1000 merks to the Guild Brethren's Hospital, and 500 merks for behoof of the Poor, and in the following year 500 merks were received by the Kirk Session for a similar purpose, as a bequest from the late Provost Mitchell. The Provost was survived by his third wife, Jean Mercer, who on 16th August, 1725, of her own accord “made over and granted to the Church Session of this Burgh a big silver dish with three lugs holding more as a chappin for gathering up the tokens at the communion table, or for any other use the Session shall think fit ; Together with the sum of five hundred merks Scots, as a free gift and donation for the behoove and charitable relief of

her needful relations and their children, married or unmarried successively, if inhabitants in Aberdeen.”¹ She was interred in St. Nicholas Churchyard on the 3rd July, 1740. The succession estate of Thainstone devolve to the Provost's son Thomas, who was elected a Baillie at Michaelmas, 1717, 1718 and 1720. He married in 1709 Barbara, third daughter of Sir John Forbes, 3rd Baronet of Monymusk, by his second wife Barbara Dalmahoy. His only daughter, Barbara, married Sir Andrew Mitchell, British Minister to Frederick the Great.

ALEX. M. MUNRO.

(To be continued.)

SOME NOTES ON THE HISTORY OF KEMNAY.

THE following minute gives us an interesting glimpse of a Communion Sabbath, two hundred and twenty years ago. Although the Church of Scotland was then Episcopal, “yet no attempt had been made to introduce the English ritual. The liturgy, the surplice, the altar, and the use of the cross in baptism were all unknown to the greater part of the Scottish clergy.”²

Kemnay, 10th April, 1664.—The holy Communion was celebrat with all reverence and humility, and the text, Psalm 22nd, v. 26th, in the forenoon, and in the middle-day, and in the afternoon, a sermon of thanksgiving upon the same text, till five hours in the afternoon.

Regular Church recommended.

11th July.—The Minister regretit that the people resortit not tymouslie to the kirk, notwithstanding of an act made thereanent ; whereupon the former act was renewed, bearing that the first sermon should preciselie begin at ten hours ; and that after the first sermon was endit, there should be reading of the Scriptures, betwixt the second and third bell, before the beginning of the afternoon sermon.

Again.

Synod, October.—That the Lord's day be exactlie kepted, and all attend the reading and hearing of the Word, before sermon, and none depart from Church before pronouncing of the blessing, and that visitors from every part of the parochie be appointed be the Ministers for visiting the taverns and ail houses ; That there be no excessive drinking, nor the people continue tipling in those places ; but that all diligent people resort to ther own houses, for going about ther families duties, suitable to the holiness of the day ; that ther be no bargaining, feeing of Servandis, or other secular exercise gone about on that day ; and that notice be taken of such as travel on the Lord's day.

Sabbath breaking appears to have been a standing grievance in the parish.

¹ *History of Johnstons*, p. 15.

² *M'Crie's Sketches*, Vol. iv.

1666, Kemnay, 25th May.—The Minister publickly out of the pulpit regrated the gros brack of Sabbath in the Summer time, of sundries who are in use of wattering and bleaching ther cloaths on the Sabbath day.

The furniture of the church seems to have been deficient.

1667, Kemnay, 10th May.—Concluded that a new tablecloth be bought for the com. table in respect the kirk had not ane. Also the two old basins that are in the kirk be exchangit for ane good basin, to serve both for baptisms and the table of the Lord.

To return to Dr. Willox. This clergyman is perhaps best remembered as the builder of a manse under circumstances which won for it the sobriquet of "Castle Folly." The following extract will explain those circumstances:—

"The Bishop of Aberdeen and his assessors had, upon Dr. Willox's petition, appointed a new manse at Kemnay, which was built by the heritors, and pronounced sufficient by the Bishop and his presbyters. But Dr. Willox was so much displeas'd with it that he immediately began to build a house for himself, which was finished in 1680, as appears from the inscription over the entry, which contains his own and his wife's names" (James Willox, Anne Lindsay) "and the date of the building. The house built by the heritors was converted into a barn, and continued to be occupied as such till the year 1786, when it made way for a new brew-house, all the offices having been built new in that year. The walls of the manse are built of stone and mortar. They are very thick and plastered on the inside with clay. It was, when it was built and many years after, so much superior in every respect to the other manses in this part of Scotland that, from its singularity, and from the circumstance of the minister having been at the expense of the building, it was long known by the name of Castle Folly. The floors and roof have been occasionally repaired, but no addition to it has been made. And yet, though there is not so much room in it as in modern manses, it is still no uncomfortable house."—*Statist. Account of Scotland, 1794.*

Part of the inscribed stone still remains at Kemnay Manse. Castle Folly was replaced by the present comfortable manse. Dr. Willox died in 1695, the year before the Poll Book of Aberdeenshire was made up. His wife distinguished herself in "the troublous times," by carrying off valuable papers from Dunnottar Castle. So many delays and obstructions presented themselves to the appointment of a successor that it was not till July 19th, 1699, that "Mr. William Lesly, probationer," was ordained and settled at Kemnay. The form of induction that was still in use in Scotland.

All that Mrs. Willox and family received from the new incumbent for the manse her husband had built was a moiety for the fixed furniture. We have already mentioned that Dr. Willox suffered at the hands of the Turks, and we gather

from a Session Record that, even after his death, fellow-sufferers were not forgotten in Kemnay:—

1697, March 28th.—"A collection intimated by order of Council, for the relief of some Grecian priests and John Atchison, Skipper of the Anna of Pittenween, slaves to the Turks."

When we take into consideration their late pastor's sufferings and prayers, we may suppose the appeal was heartily responded to by the parishioners of Kemnay.

J. M. LAING.

89 Leslie Terrace.

(To be continued.)

JOHN MOWAT.

(Concluded from Vol. II., p. 59.)

MOWAT was master from 1730-3 and again from 1744-6, when he was re-elected but was not present to accept office. He was deacon from 1732-3, being re-chosen in 1743 although he did not act; while from 1738-43 he acted as master and boxmaster. He acted as one of the essay-masters in the following cases:—6th March, 1731. Petition by John Lumsden, Blacksmith. Essay, "A Chamber Door Lock of Iron, bordered round with three bridges and two crossworks round the bridges on both edges, and for ane Essay as founder, a brass Candlestick."

16th February, 1732. Petition by "William Forbes, late apprentice to Alexander Calder of Asswanley, Coppersmith and Founder in Old Aberdeen." Essay, a Copper Coffie Stoup raised in the Lid with Two Candlesticks.

7th October, 1732. Petition by "David Wagrills, Blacksmith," essay similar to John Lumsden's "to be wrought in John Mowat's shop."

4th June, 1738. Petition by "William McLellan, Brasier," "Essay ane pair of Candlesticks with ane pair of Snuffers and Snuff box all fashionable work, who wrought in his own shop."

31 January, 174(1). Petition by John Mutch. "Essay Ane Iron Lock for ane entry Door with three Bridges with two crossworks in the key the works surrounding the bridge above and below," to be wrought in John Mowat's shop.

21st May, 1743. Petition by George Tait, Coppersmith, "Essay ane Tea Kettle of Copper and ane Mutchking Copper Tankard, the same to be wrought in his own house in Old Aberdeen." 20th August, 1743. The said John Mowat, present Boxmaster to the trade, in the personale presence of the said George Tait and William Swap, protested that they might be lyable in the sum of Ten pund Scots of penalty for the said George Tait his not making his essay conform to and in terms of his former

enactment dated the twenty first of May last, and thereupon took instruments in the hands of the Clerk of Court. On 22nd October, George presented his essay giving satisfactory explanations to the trade, which was accepted and received.

Then follows a queer story about Mowat's doings as follows :—

7th March, 1744. Lachlan McBean, Deacon presiding. The said day Andrew Smith for himself and in the name of his adherents protested that conform to ane sentence of the Magistrates of Old Aberdeen there should be ane election of Deacons and Masters betwixt and the eight instant, and they being warned to this day for that effect by Lachlan McBean who ordered his officer to warn as above and thereupon took instruments, &c."

There being not a full court the matter was postponed till the 12th March, when it was represented by McBean, who presided, that there was ane Criminale complaint lodged before the Magistrats of this City at the instance of Andrew Smith therein designed present deacon of the hammermen and against John Mowat and anent the validity of their elections. No reason is given for Mowat's unfitness for office, but I think it will be found in a protest lodged on the day of his election, two of the four Masters who were elected along with him having declined to accept office, showing that there was some cause for the objection. "William King (key keeper), Blacksmith in Old Aberdeen, for himself and in name of his adherents, protested that no man that is debited to the trade shall Elect or be elected without finding undoubted security for the sum oweing by them and thereupon took instruments." At the discharge of his accompt at last date he is not shown to be due any money as intromissions, rather after paying what was due, and more for what reasons is not given, it is mentioned, "the balance being five shilling six pennies money forsaied due to the Boxmaster was ordered to be payed in *to him* by his successor in office, but as the protest bears a debtor, "without undoubted security," Mowat must have forwarded some of the Trades money, and given somewhat questionable security. The Magistrates ordered "the Box and books of trade to be lodged in the Town Clerks hands." Thereafter the members present proceeded to the election of Deacons, Masters, and Boxmasters until a new election. Mowat was left out.

7th October, 1747. "The following papers belonging to the trade were delivered up to the" Boxmaster, viz., Bill horning and Captain John Mowat against James Smith, Bond Christian

Chalmers and James Michie to the Hammermen Trade, etc.

19th November, 1748. The meeting considering that John Mowat, Smith, has severalls of the Trades papers in his custody and is due severall years quarters accounts and other sums due the Trades, they appoint the Boxmaster to pursue him before the Magistrates for the same

9th November, 1754. The Deacons and Members of Court Impower the Boxmaster to pursue John Mowat for his quarterly pennies he is due and entry money of servants and oyr sums he may be due the trade at this date before any competent Court.

1st November, 1755. "John Mowat paid up all quarterly pennies before this date."

Mr. Gray, 30 Dee Street, has a Grandfather's Clock in an oak case, similar to Lunan's style, with arched brass dial, finely and artistically engraved, fancy fleur de lys in between the hours, floral scroll on both sides of the month or calender hole, the seconds dial having a pretty engraved star of twelve points. The round name shield on the arch has on it John Mowat, Old Aberdeen, No. 26.

W. A. J.

PETERHEAD BURGH AFFAIRS OF LAST CENTURY.

AFTER THE REBELLION OF 1715.

THE following hitherto unpublished documents give us a vivid outline of the state in which one part of the country was left after the disastrous rebellion of 1715. Sheriffmuir had proved a terrible blow to the Jacobites, eut the crowniug stroke was the craven desertion of the Chevalier, waen he escaped from Montrose on the 3rd of February, 1716. On the 6th the rebels thoroughly crestfallen, entered Aberdeen, where they left their prisoners and the heaviest of their baggage to the enemy. who were on their track. They continued their retreat to Ruthven, "from thence," to quote the words of the afterwards famous Matshal Keith, "every one took the road that pleased him best." Two days later Argyle entered the city, and the following documents are evidences of the strict measures which the government took to stamp out any lingering sparks of the rebellious spirit. Such a stronghold of Jacobite sentiment as Peterhead was under very elose surveillance, and at the time when these documents were written the royalists were masters of the situation in the town. How different from a few weeks before when James landed there to take back "our kingdom."

J. M. B.

Att Peterhead, the thirteenth day of February, One thousand Seven hundred and Sixteen years.

In a meeting of the whole inhabitants of Peterhead, within the Tolbooth therof, by the appointment off

James Whyt and Mr. Thomas Guthrie, Baillies of the said Burgh. The said James Whyt declared that he had received express orders from Major General Evens strictly to prohibit and discharge all the inhabitants of this town from corresponding with or Receipting off any of the Rebels : and further, to command and charge all and evry of the said inhabitants for discovering and apprehending the persons of those whom they had known or suspected to have been in the late rebellion : and also that the said Major General had ordred him to caus inspect the granaries in Peterhead, belonging to the Earle Marischall, and to transmitt to Aberdeen ane accompt of the quantities of victuall therein lodged.

In obedience to which ordrs, the said Baillies doe heirby command and ordain every hous keeper of the said town to give notice of the repue lodgers and other strangers that shall happen to come to their houses to both of the said Baillies befor they suffer them to depart therfrom, and, further, requyrs evry inhabitant to give exact obedience to the Major General's for-said orders in evry point.

And ordains William Thomson, Robert Haldan, and William Straghen, ship: masters, James Don'll, and Andrew Smith, merchants in Peterhead, and Robert Arbuthnot servt. to John Blair, merchant in Edinburgh, now residenter in the said Burgh, imediatly to goe and inspect the said Granaries, and the Earle Marischall, his factor, is ordand to deluer up the keys of the said Granaries, and upon retusall they are hereby authorized to make open and patent doors, and ordains Guards of the Inhabitants to be sett upon the said Granaries to prevent the imbazement of any of the said victuall till such tyme as the pleasure of the Government shall be known theranent or regular forces quartered heir for a guaird to the samen.

JA: WHYT, Bailie.
THOMAS GUTHRIE, Bailie.

The said whole inhabitants unanimously intreated and desyred both the said Baillies, or either of them, as their convenience can allow, imediatly to goe to Aberdeen and wait upon his Grace the Duke of Argyll to recieve his Grace ordrs how far they shall proceed to serve his Majestie in the capacity of Magistrats in Peterhead, or any other ordors and directions his Grace shall think fit to give them anent the affairs of the said town, and that upon the proper charge and expence of the inhabitants therof.

By ordr, and att the desyre of the whole inhabitants, thir presents are subscryed att Peterhead, the thirteenth day of February, Jaj vij and Sixteen years.

THO: FORBES.
THO. ARBUTHNOT.
WM. CLARK, Junior.

Court holden upon the 20th March, 1716—James Whyt and Mr. Thomas Guthrie, Baillies.

The which day anent the Petition and Complaint given in by William Clark, pror. fiscall, agst. several Inhabitants of this Town for buying and receipting plundred goods from the Clans and regular troops, belonging to the neighbouring people of this and the

adjacent parishes. The Judges finds the Lyhell relevant to inferre the Restaurant of the sds. Goods and ane arbitrary punishment.

Compeird James Roberson mer. in Phd. who confest upon oath that he had bought of the sds. plundered goods Tuo peice of hangings stript black and blew, a hand Toull of hardin, Tuo old siord Blad's & Tuo tykes of old Codd's and ane old Cap, Causa Scientie pateat this he Declares to be truth as he shall ansr. to God. JAMES ROBERTSON.

Compeird George Taylor flesher in Peterhd who confeses upon oath that he had bought of the sds. plundered goods, a foot menis Livery coat, and a pair of Blankets Causa Scientie. This he declares to be truth and that he bought nor receipt no mer goods than q^t is @ as he shall ansr. to God.

GEORG TAYLOR.

Alexr Cruikshank caled and not compeird.

Compeird Alexr Grig mert in peterheid, who being ordaned to depon, did hold up his hand But instead of repeating the words of the Oath after the Clark fell a Laughing & repeated oyr words in a Ludicrous maner In consid.atn. grof the Baillies fors^d fine and amertiat him in the Soume off One pound ten shilling Scots, and ordains him to remain Imprison'd untill he pay the same and find Cautn. to ansr. in the @ action for receipting of the plundered goods Lybd.

Compeird William Cheyn yor. Shoemaker in Phd. who confest upon Oath that he had bought of the sds. plundered goods four old table Napkins Causa Scientie. This he declares to be truth as he shall ansr. to God.

WILLIAM CHEYN.

Compeird Andrew Murray mer in Phd who confest upon Oath that he had bought nothing of the sds plcndered goods but ane pair of Blankets, w^t is marked J. R. wherof imediat accompt ues given to James Park upon hearing the proclama'n. Causa Scientie. This he declares to be truth as he shall ansr. to God.

ANDREW MURRAY.

James Dou'll mert in Phd. compeird and confest upon oath that he had bought tuo pair of plaids & tuo pair of Blankets and ane peuther pint stoup & this is all he knows of as he shall ansr. to God.

J. DOU'LL.

Compeird James Straghn Sailer who confest upon Oath that he bought nothing But ane feather bed which he Gave accompt off to James Park upon his hearing the Iutima'n. read. This he declares to be truth as he shall ansr. to God. JAMES STRACHAN.

Compeird Wm. Straghn yor. farmer who confest upon Oath that he Bought Tuo pair of Blankets Tuo waist coats, which the Dragoons call'd their own ane old Shirt of hard'n ane pair of Gloves and ane Loaf of Grain Causa Scientie. This is all he bought and this to be truth as he shall ansr. to God & depones he cannot wryt.

Wm. Noble Called & not compeird.

Compeird John Alexr. Peirwig maker in Phd who confest upon oath that he bought from the Highland men half ane ell of Stript Stuff and ane pair of Blankets got from a Dragoon. This is all he bought or knows of as he must ansr. to God.

JOHN ALEXR.

(To be continued.)

FISHERMEN'S LAND MARKS.—It has been observed by those who have paid any attention to the habits and customs of the fishing population on the Aberdeenshire coast, that, in many things, they are not given to change, or, in other words, do not readily adopt *new fangled* notions and ideas. In many respects, this peculiarity is often against their best interests; but, in one case, it has been the means of preserving notes having some historical value, and which it would be found interesting to collect. The names given by fishermen on the Buchan coast to landmarks which enable them to find the best fishing-ground near the shore, and other marks to steer by when making for harbour, are all names given to places from time beyond record. The fishermen in Boddam name what is known to the now fishing population in Peterhead as the *Skerry Rock*, the *Forelan*—a good old Saxon word, the preservation of which seems to point to their own Saxon origin. Although the greater number of names of places along the coast are of Celtic origin, many of the places more intimately connected with the fisherman's avocation have a pure Saxon derivation. The well-known residence of Mr. Ayton, proprietor of Boddam, situated on the green braes which encircle Sandford Bay, is known to the fisherman as *Ramsay's House*.—the name of the first proprietor, of whom now little is known. Ramsay's House, in line with the Ramblers, gives the point to steer by when making for Burnhaven Harbour. In the bay above mentioned, the word *Ramblers* is given to the eastmost point of a high ridge of land known as the Black Hills, which end in the well-known and picturesque Stirling Hill, the site of the famed red granite quarries.—*The Castle in the Bog* points out good fishing ground between Kirtonhead and the mouth of the Ugie. The name is correctly descriptive of the appearance of the Castle of Inverugie when viewed from the sea at the place best known for success in fishing. The old rhyme—

“Keep Mormond Hill a handspike high,
And Rattray brigs ye sail pass by.”

is well known to all seamen frequenting the Buchan coast, and the value of the warning is appreciated. When north of Rattray Head, the land marks I have heard mentioned are The Castle on the Hill, and The Castle on the Loch—the first referring to the Castle of Cairnbulg, the other to the Castle of Inverallochy—both castles having Mormond Hill for a back ground. It would, I think, be found interesting to readers of *S. N. & Q.* should any of the numerous correspondents supplement the above notes with others of the same kind.—The Old Windmill tower, near the mouth of the Ugie, and in the immediate vicinity of the Railway Station, Peter-

head, is a well known landmark, and is known to only a few of the older fishermen in Roan-heads as the *Freir Hill*, or Monk's Hill, which is corroborative of Dr. Pratt's statement, given in his History of Buchan, “that at one time there was a monk's cell on the same site, under the charge of the Abbot of *Deir* or *Deer*.” After the lapse of centuries it is interesting to know that with a few, to whom the same has no historical association, the old name is still preserved; to other inhabitants of Peterhead the older name is unknown. But, to preserve something of the history of past times, the street lately opened at the foot of Windmill Brae might very properly be named *Grey Friars' Crescent*. Only a few of the street names in the burgh have any historical or interesting lore connected with them,—nothing to indicate that the first ecclesiastical building in the parish was on the Windmill Brae; and in olden times the monks who inhabited it must have been well known to the fishermen.—MORMOND.

BIBLIOGRAPHY OF ABERDEEN PERIODICAL LITERATURE.—*The Castle Spectre*.—It is my duty for the first time to adopt that plan suggested (in *S. N. & Q.*, Vol. I., 149) for the preservation of bibliographical details of periodicals, by intimating the decease of that most extraordinary of local periodicals, *The Castle Spectre*, which closes its work with October 1, 1888, No. 145, page 608. The closing article, entitled “The Vanishing of the Spectre,” is so delightfully ingenuous, and so full of interesting facts about the paper, that I make no apology for reproducing it here:—

On the first of July, 1887, we promised that the *Spectre* should vanish when we had finished our Diatessaron. That is now done, and our promise is redeemed, inasmuch as the present is the last emanation, or exhalation, from the banks of the Denburn. *The Castle Spectre* is in many respects unique. Every type in its 608 pages, with the exception of a few paragraphs in the earlier numbers, which were set up by the junior *Spectres*, has been put into its place by the *Spectre* himself; and yet for twelve years it has not ceased to appear punctually at the beginning of each successive month. Its contributors have also been remarkable. With but few exceptions they have not been out of their teens, their ages ranging generally from twelve to seventeen or eighteen; and nothing surprised us more than the excellence of the matter contributed, the accuracy of the spelling, and the clearness of the handwriting. Their communications have been printed almost as we received them, we having seldom had occasion to make corrections or alterations. There were forty-nine female writers, ten male, and eight anonymous, of whom four appeared to be male and four female. The ladies supplied us with ninety-four stories, four letters, nine descriptive pieces, and thirty-seven poetical. We

accepted from the gentlemen thirteen stories, one letter, three descriptive pieces, and six poetical. Of articles sent us we rejected wonderfully few, and some of these we afterwards regretted having returned to the writers, as we invariably did when we deemed them unsuitable. We are not, of course, an impartial judge, but, in our opinion, the stories in the *Spectre* will compare favourably with those that appear in more pretentious publications.

From 130 to 140 copies of each number of the *Spectre* have been printed. Of these about 120 were issued to the public, the greater part of which have long ago experienced the usual fate of waste paper. But some people may have thought it worth while to have filed their copies, and to wish now to bind them. To such we shall be happy to supply gratis, so far as we can, any missing numbers, as also a title page which we propose to print. There are publishers nowadays, who think it increases the value of a work, generally in itself not worth much, to print a limited number of copies, so that the book, like that piece of charcoal—the diamond, may command a high price in consequence of its rarity. If this is true, *The Castle Spectre* should be “more precious than rubies,” for there cannot be more than a couple of dozen complete copies in existence. One of those copies might start a male baby of to-day in business, or dower a female one, for by the time they are grown up, a gold mine will not purchase it.

J. MALCOLM BULLOCH.

LEGENDS AND RHYMES CONNECTED WITH BOULDERS.—It may not perhaps be too late to supplement “Mormond’s” interesting note on “Legends and Rhymes connected with Boulders” (Vol. II., p. 28) with the following:—Hugh Miller speaks of the “Dogstone” (which is now described in most guide books to Oban and district), and the “Clach Malloch,” in *The Cruise of the Betsy*.¹ In the *Scenes and Legends of the North of Scotland*, he also tells the story of the Lady of Balconie and her connection with a boulder. In the parish of Dunnet, Caithness, there exists a stone (though I know the district fairly well, I have never seen it) which had the reputation of having something to do with the fairies. It is said that it resisted the efforts of men to move it, but was at last overturned by some children who were playing near it, and who were crushed by its fall. In the island of Eigg (Invernesshire), there is another interesting stone, which although it scarcely comes under the category of “Mormond’s” Boulders, yet claims a place. A tradition exists that St. Donan, a disciple of St. Columba, was buried here after having founded some kind of religious house. A stone marks the place where he is supposed to have been buried, and the belief is that if

this stone be turned, it will rain continuously for some days. At present the stone is covered with earth, and a small boulder placed over it as a mark to prevent the ploughs being damaged. The “oldest inhabitant” (in truth) told me that on the occasion of an exceedingly heavy rainfall, a friend of his discovered that the stone had been turned by some tourists, and while replacing it had seen a coffin, but concerning that I could get no further information.

W. J. CALDER ROSS.

Queries.

NOTE.—Each paragraph, containing one or more Queries, will receive a consecutive number, to which Correspondents may conveniently refer.

168. “MUCKLE STEEN O’ AUCHMALEDIE.”—There used to be a great monolith in New Deer, known as the “Muckle Steen o’ Auchmaledie.” If it is still to the fore, a description of it is desired. What is its exact situation? Does any local tradition belong to it?
CURIO.

169. AUTHOR WANTED.—In the memoir of the Rev. Alexander Dyce, by John Forster (prefixed to the Catalogue of the Dyce Collection, presented to the British Museum, 1875) the following couplet about Aberdeen is quoted (Vol. I. p. ix.):—“la bella Aberdona Che del gran fiume Dea in riva é posta.” Who is the author of these lines and where did they originally appear?
H. M. N.

170. TOWN AND COUNTRY COMPLIMENTS.—In “Mormond’s” Note under this heading (*S. N. & Q.*, II., 44) he mentions that the Stonehaven folks get from the Aberdonians the name of “Red Lichties.” I do not know if this is a mistake on “Mormond’s” part, but, if he is correct it is a strange coincidence that the Arbroathians are also nick-named “Red Lichties” by the inhabitants of the neighbouring towns. Mr. J. M. McBain, in the preface to his *Arbroath: Past and Present*, thus explains how the name was acquired:—“Once on a time the Harbour Commissioners had agreed to have coloured lights exhibited on the pier-head at night for the guidance of approaching vessels. In order to economise a bit, a worthy commissioner had the guiding lamp painted red, and on going out in a boat to see the effect, he found to his amazement that the lamp was quite opaque. On the incident becoming known in the neighbouring towns the Arbroath folks were nick-named ‘Red Lichties,’ a name which has stuck to them ever since, and one to which they now take very kindly.” If the name of “Red Lichties” is really applied to the Stonehaven people, can “Mormond” or any of your other readers say how it originated there?
N. MCB.

171. “AS BUSY AS A HATTER.”—Can any of your readers give the origin of this saying?
A. M. M.

¹In the same volume (page 341) Miller writes—“The Highland chieftain of our old Gaelic traditions conversed with a boulder-stone, and told to it the story which he had sworn never to tell to man.” What is this tradition?

172. FAMILIES OF SKENE, ADAM, AND REID.—In Midmar churchyard is a stone inscribed to the memory of George Skene, farmer in Upper Cairndaie, who died in 1828, aged 77 years; to Elizabeth Adam, his wife, who died in 1809; to Peter Skene, their son, farmer in North Slydie, who died in 1850, aged 71 years; and to Helen Reid, wife of Peter Skene, who died in 1854. Can any one give information as to the descent of the said George Skene, Elizabeth Adam, or Helen Reid; or as to any existing family papers of theirs?
W. M.

173. SKYRE-THURSDAY.—In the royal charter of special privileges to the Cathedral and Burgh of Old Aberdeen, of the year 1489, there is leave given to have two annual fairs—one, the present St. Luke's fair, in October, and the other "in cena Domini ante Pascha vulgariter nuncupata *Skyre Thursday*." (*Reg. Mag. Sig.* ii., No. 1910.) In the same charter, renewed in 1498, the same fair is fixed to be upon "*Skyrfurisdai*." (*Ib.* ii., No. 2443.) Can you tell me why Maundy Thursday is called *Skyre-Thursday*, or what is the meaning of the prefix *Skyre*? In his *Auld Kirk o' Turra's Tesment*, Hugh Allan refers to the unfortunate—

"Wha wore *Skyre-Thursday's* sacken gown
Frae fastrens ev'n."

Had the term any special connection with the penitent's garb on the stool of repentance? Neither garb nor stool was of a *Skyran* colour, nor was any observance on the day particularly brilliant.

JAMES GAMMACK, LL.D.

174. LOCAL BIBLIOGRAPHY.—I shall be much obliged for additional information with regard to the authorship of the two following local works:—(1) "An | essay | on the right | of property in land, | with respect to its foundation | in the | law of nature; | its present establishment | by the | municipal laws of Europe; | and | the regulations by which it might be rendered | more beneficial to the lower ranks of mankind | London: | Printed for J. Walter, Charing Cross. | 1782." Pp. xii. + 232. 8½ in. × 5¼ in. In *Halkett and Laing* this is attributed to William Ogilvie, Professor of Humanity in King's College, Aberdeen University, and is stated to be without date, though that of 1781 is hazarded. Watts and Allibone give similar information, but explicitly give the date as 1781. The copy examined by me bears 1782 on its title page, raising a doubt whether the 1781 edition is a myth or not. The work is, anyhow regarded, a remarkable one, and expounds views on the subject of property in land which even in these days would be regarded as of the most advanced order. It is easy understanding why the author, being such as he was, and writing at the time he did, should have sent forth his opinions anonymously; but it is less easy to understand why a book, written in so clear and forcible a style, should have been suffered to fall into oblivion. Did the author publish any other works? If so, I should be glad to be put on the track of them. In the Aberdeen University Library Catalogue there is an entry of a work entitled "Excerpts of Latin Poetry," Aberdeen, 1800, by a William Ogilvie, who is presumably the Professor.

(2) "Things in general; being delineations of persons, places, scenes, circumstances, situations, and occurrences, in the Metropolis, and other parts of Britain, with an autobiographic sketch, in limine, and a notice touching Edinburgh. By Laurence Langshank, Gent. London: Published by Smith, Elder, and Co. Cornhill . . . 1825." Pp. viii. + 294. 7¾ in. × 4¾ in. In Mr. Rettie's *Aberdeen Fifty Years Ago*, this work is said to be written by a Mr. Moody, "who apparently had studied at King's College, and afterwards was a teacher at Inverness. From that he went to London, and ultimately became attached to the 'Press.' The book contains many strange and curious stories about Aberdeen." Can any one corroborate this statement, or give additional information regarding "Mr. Moody?" The volume in question was evidently intended to be continued, for its last page bears to be the "end of a first volume." Was there ever a second?
A. W. ROBERTSON.

Answers.

85. FERGUSON THE ASTRONOMER.—In his *Select Mechanical Exercises*, 1773, Ferguson gives an autobiographical notice of himself. He tells that in his tenth year he went as a shepherd boy to a neighbour, Alexander Middleton, and here it was "I began to study the stars in the night." But his real study of astronomy began in his next place, at the farm of Jas. Glashan at Ardeadlie, a hamlet at the foot of the Caird's Hill, on the lands of Braehead. His astronomical study began in 1727. Speaking of the farmer, he says, "I found him very kind and indulgent; but he soon observed that in the evenings, when my work was over, I went into a field with a blanket about me; lay down on my back, and stretched a thread with small beads upon it at arm's length, between my eye and the stars; sliding the beads upon it till they hid such and such stars from my eye, in order to take their apparent distances from one another; and then, laying the thread down on a paper, I marked the stars thereon by the beads according to their respective positions, having a candle by me. My master at first laughed at me; but when I explained my meaning to him he encouraged me to go on; and that I might make fair copies in the day time of what I had done in the night, he often worked for me himself. I shall always have a respect for the memory of that man." In the rest of his Memoir he gives the details of this crude astronomical education. This Memoir has been reprinted, with good annotations, in *The Book of the Chronicles of Keith, Grange, Ruthven, Cairney, and Botriphnie*, by the Rev. J. F. S. Gordon, D.D. Glasgow, 1880, pp. 334-357.
D. Y.

97. MARY, QUEEN OF SCOTS; AUTHOR WANTED.—In 1826 was published in Glasgow the following anonymous work on Mary Stuart, probably the one to which "C. S. L." refers: "Mary, Queen of Scots: her persecutions, sufferings, and trials, from her birth till her death. With a full exposure of the intrigues of Queen Elizabeth; the conspiracies and perfidies of the protestant Lords; the forgeries of Buchanan, Maitland, and Walsingham; and the columnies, mis-

representations and mistakes of Knox, Randolph, Robertson, Laing, M'Crie and Miss Berger. Glasgow, M. D. CCC. XXVI." Duodecimo. Halkett and Laing (*Dic. of Anonymous and Pseudonymous Literature*) on the authority of an MS. note in J. Hill Burton's copy of the book, gives "Professor Rennie of the London University" as its author.

J. M. B.

112. THE DEIL CAM' OWRE JOCK WABSTER.—I fail to see the necessity for Mr. Cockburn's second communication on this subject. After gravely informing us that, "the weavers of Gattonside, Darnick, and other places, . . . consisted of ginghams and plain white cottons;" he proceeds to assume that although coals are usually exported from Newcastle, still there may have been a time when they were imported!! This is surely a *reductio ad absurdum*. "Suppose," says Mr. Cockburn, "in the palmy days of Melrose linen manufactured (*sic*) this process to be reversed, Earliston, instead of supplying work, to be supplied with work from Melrose, there is plenty of room and probability for such an untoward incident as is related in the poem." In the absence of any proof in support of this theory, we are hardly warranted, I think, in supposing anything of the kind. Again, in the line—

The lassies o' Earliston are bonny and braw.

The brawness may, and most probably does, refer more to comeliness of person than to richness of dress. I am aware that the word is employed in both senses in different parts of the country, but the words of the well-known song—

Braw, braw lads o' Gala Water,

dealing with the same district, although applied to the sterner sex, manifestly refer to physique, and not to personal adornment. Meanwhile, who was Jock Wabster?

J. W. SCOTT.

113. THE CHASE OF CALLIEVAR.—The story of the chase is told in a ballad of thirty-three, four-line verses. It begins with the spectator of the chase—

"The lated traveller toils his way
Up Callivar's high steep,
And gropes through heath and wither'd fern
The trodden path to keep.

No moon with glad'ning silver ray
Shines on the cheerless night,"

and in the glimmering light the traveller hears "the sound of hurried tread," and then "on his aching sight a spectre rushes near."

"Abrupt and quick the spectre cries—
'Oh! is it in my power
To reach Kinernie's churchyard gate
Before the midnight hour!'"

The traveller warns the spirit of the long and weary way, and the spectre, disappointed at the answer, disappears with curses on "the unhappy tongue that has the fatal answer given." No sooner had it fled, however, than the traveller hears the "sounds of huntsman's horn borne on the whistling blast." A description is given of the yelping hounds who follow in the spectre's track. But

"That ghostly huntsman and his hounds
Are not of earthly race,

Nor is this sport the bounding deer
Or timid hare to chase.

But when the unrepenting soul
Forsores its mortal frame,
The huntsman and his staunch grim hounds
Pursue their destined game,

To drag it to the prison dark,
Where sinners fast are bound,
Before it reach the refuge blest
Of churchyard's holy ground."

The ballad goes on to tell of the terrible chase that ensued between the spectre and the hounds:

"Adown the Crossgate wends the chase,
And by the churchyard gate
Of Alford, where the righteous dead
Abide in joyful state."

As the chase goes on the silent occupants of the churchyard rise and

"mount the churchyard wall
That fearful chase to view,
The spectre casts a wistful look
Upon the holy crew."

On they go in their mad career, the spectre anxious to gain "Kinernie's holy churchyard ground, that he may rest obtain," the hounds and their ghastly master at its heels with "many a loud holloo."

"And feebler grow his fainting knees,
While close he hears behind
The huntsman's whoop and staunch hounds' cry
Borne on the rushing wind.

And close and closer still the sound
Approaches in his ear;
The clocks have toll'd the midnight hour,
Nor holy ground is near.

A shriek is heard in that lone hour,
For the staunch hounds seize their prey,
And the huntsman's death-whoop shrilly sounds
Through all th' affrighted sky."

Such is the poem. Can any of the readers of *S. N. & Q.* say where it originally appeared or who wrote it? The transcript of the poem is from a copy in my possession, with the exception of the fifth verse, which is from another copy in the possession of a friend of mine, and which has also a few verbal differences. I am told by old people who have seen the poem in print that it was published in chap-book form, with legends, tales, &c., one of the tales being about "Janet Morrison o' Doulsburn i' the Howe o' Bithnie." I have heard said that Mr. Farquharson, minister of Alford, was the author of it, but I doubt this very much.

W. D. C.

112. I have this day procured a copy of *Leaderside Legends*, by William Brockie, and find among them the poem I copied, and sent to you, from *The Border Treasury*. This, of course, proves Mr. Ross to be right as to the poem being a modern production. Mr. William Brockie is, I believe, editor of a newspaper in Sunderland, and the *Legends* were published by his brother, Thomas Frier Brockie, now of 16 Elswick Row, Newcastle-on-Tyne, from whom the *Legends* may be had. In my copy of *The Gentle Shepherd*—which is without date but looks old, and has the long s throughout the whole text—the phrase is "The Deil gaes o'er John Wobster." I do not know if this reading is common, but it has a decidedly southern look, the pronunciation of web being *wob* among weavers

in the Galashields district, which adjoins Melrose and Earlston, both anciently seats of manufacture.

Pine Grove, Selkirk.

JAS. COCKBURN.

131. "KICK THE BUCKET."—My attention has been accidentally called to the July number of *S. N. & Q.*, through the appearance therein of the Rev Dr. Gammack's clever sketch¹ and most interesting description of some of the curious sculptures in the Garden Wall at Edzell Castle. On another page a correspondent asks the meaning of the above expression. He is perfectly right in assuming that it is not a Scotticism, and that it is a general phrase wherever the English language is used—*vide* Roget's *Thesaurus of English Words and Phrases* (1882) under "360: Death." The meaning of the expression in question seems clear. One of the most primitive ways to commit suicide that suggests itself would be to take a halter and a bucket, and go into the nearest barn. The reversed bucket is then placed on the ground immediately beneath some friendly beam, and mounting thereon, the operator throws one end of the rope over the beam, and makes fast by a running knot. He now affixes the other end of the line around his own neck, "Kicks the bucket" from under him, and dies. "Kicking the bucket" is in such a case analogous to his being "launched into eternity." You "kick the bucket" and are gone!

Exeter.

HARRY HEMS.

133. "TWELVE MUSICK CHURCH TUNES."—*The xii. Common | Tunes to the which all Psalmes | of eight Syllables in the First | Line and Six in the next may bee Sung |* Edinburgh | Printed by Andro Hart 1622 | Old Common Tvne; King's Tvne; Dvke's Tvne; English Tvne; French Tvne; London Tvne; The Stilt; Dvmermeling Tvne; Abbay Tvne; Glasgow Tvne; Martyr's Tvne. This copy has the music, and is printed 84 years before the date of the copy advertised in the Almanack of 1706 to which the question refers. W. L. T.

134. DUELLING.—One of the last fatal duels fought in this country (I take it that England and Scotland are one) occurred near this city, and just within the southern gate of my parish churchyard of St. Gidwells, Exeter, is the tomb of the victim. The inscription thereon runs:—

SACRED TO THE MEMORY OF
PETER HENNIS, M.D.,
WHO DIED ON THE 18TH OF MAY, 1833,
AGED 31 YEARS.

Exeter.

HARRY HEMS.

147. THE BODS.—May not this word, if indeed it did exist at all, be a corruption of the "boots," an instrument of torture known in Scotland as early as 1591, when they were applied to wring out a confession from Doctor Fian, the great sorcerer? But is there really such a word? It most certainly does not occur in the account of the trial of Tosh, which has been carefully reprinted along with the rest of the

¹ We are indebted for these sketches to Mr. William Kelly, Architect, Aberdeen. Dr. Gammack is the author of the letter-press description.—Ed.

evidence of the Fren draught case in the Spalding Club edition of Spalding's *Troubles*, 1850. There we read (Vol. I., p. 387) that Tosh was put "first to the tortour of the *buttis* upone the first day of Apryle 1631, next to the tortour of the pilliewinkis." Is not this F.'s authority for his query? The boot, as used in Scotland in the 17th century, is described as "four pieces of narrow boards, nailed together, of a competent length for the leg, not unlike the short cases we use to guard young trees from the rabbits, which they wedge so tightly on all sides that, not being able to bear pain, they promise confession to get out of." (Morer's *Short Account of Scotland*, pp. 33-4. Edin. 1679, 8vo.) M. A.

148. ORIGIN OF THE STUARTS.—Information relative to the origin and history of the Stuart family will probably be found in the following works:—Duncan Stewart's *Account of the Royal Family of Scotland and of the Surname of Stewart*, sm. 4to. Edinburgh, 1739; Sir George Mackenzie's *Defence of the Antiquity of the Royal Line of Scotland*, 12mo, 1685. N. McB.

148. The following short bibliography, if not too "modern," may be of service to "F. S. A. Scot."

1705. A Chronological, Genealogical, and Historical Dissertation of the Royal Family of the Stuarts, by Matthew Kennedy. In manuscript. "Written in a clear, distinct hand." Small 4to. 1705. [Advertised in an Edinburgh bookseller's catalogue some time ago.]

1710. Genealogical History of the Royal and Illustrious Family of the Stewarts, from the year 1034 to the year 1710, to which are prefixed—*First*, a General Description of the Shire of Renfrew, the peculiar Residence and Ancient Patrimony of the Stewarts; and *Secondly*, A Deduction of the Noble and Ancient Families. Small 4to. Edinburgh, 1710.

1726. A Genealogical and Historical Account of the Illustrious Name of Stewart, from the first original to the Accession to the Imperial Crown of Scotland, being the long expected work of that great Antiquary David Symson, M.A. Historiographer. Post 8vo. Edinburgh, 1726.

1795. An Historical Genealogy of the Royal House of the Stewarts from the Reign of Robert II. to that of King James VI. by Mark Noble. 4to. 1795.

1798. Genealogical History of the Stewarts from the earliest period of their authentic history; with Supplement and an Appendix. By Andrew Stewart. 4to. London, 1798.

J. MALCOLM BULLOCH.

148. "F.S.A. Scot." on referring to the *Genealogical History of the Stewarts*, London, 1798, and Supplement 1799, by Andrew Stuart, M.P., will find the information of which he is in quest, with citation of proofs. *Hailes' Annals*, Vol. I., Appendix 3, Edn. 1819, may also be profitably consulted. S.

149. "THE CURRENT NEWS."—I find no mention of such a paper in either of the two great authorities for the early history of the British newspaper press,

Nichol's *Anecdotes* (Vol. IV., 38-97) or Chalmers's *Life of Ruddiman*. Lowndes is also silent so far as I have examined. But it is questionable if *The Current News* was a newspaper. Such titles were very common, applied to pamphlets (*c. g.*) *Mercurius Caledoniensis*, 1648 (not the newspaper which was published twenty years later) or *News from Edinburgh*, 1641. *The Current News* may have been a pamphlet, one of those anonymous ribald productions so innumerable in the seventeenth century.

J. M. B.

150. VIRGINAL'S JACK.—The Virginal was a kind of spinet. It was a square box-like instrument, like a modern grand piano, (see illustration of it in Emil Nauman's *History of Music*.) The progenitor of the virginal was the psalter, while its successor is the piano. It has been affirmed that it was called virginal in honour of Elizabeth "the virgin" queen, but it was in existence long before, as early as 1519, when it figures in the pages of the musical historian Sebastian Birdung; although in his day, the lute and the virginal were, as Burney says, "the only instruments for which music was expressly composed." Francisque-Michel (*Critical Inquiry into the Scottish Language*, 1882, p. 220) says that Virginal is the Fr. *virginale*—"an instrument à cordes et à clavier." The Virginal's Jack, which is spoken of by Taylor, the Water-poet, was the same as the Virginals.

F. A. G.

150. Though not bearing on the query, it may be noticed that the making of this instrument was so common that even Aberdeen had its "Virginal-maker." In March, 1618, we find in the Council Register of the Burgh of Aberdeen a supplication from John Davidson, who wished to set up on himself as a virginal-maker, having "sen the tyme he come frome the musick schoole bestowit his tyme in service with his maister, Thomas Myne, virginal macker; quhome he hes seruit sein yeiris as prenteis and thrie yeiris sensyne as a feit seruid, as his indenture and discharge thairwpon propertis."

J. M.

151. "MINE UNCLE."—"Uncle," as applied to a pawnbroker, is a play on Latin *uncus*, a hook. At one time a hook was used to lift articles pawned before spouts were adopted.—(Brewer.)

A. M. W.

151. This phrase is discussed in Brewer's *Dictionary of Phrase and Fable*. If readers would consult this work (which is well worth the forty-two pence asked for it), they would in many instances be saved the trouble of appealing to *S. N. & Q.*

J. W. SCOTT.

154. THE PHRASE "HING IN."—In the September number of *S. N. & Q.*, "R. M." asks if "Hing in" is exclusively an Aberdeenshire phrase, seeing that a writer in the *Banffshire Journal*, years ago, speaks of it as an "Inverurie classic"? The answer is in part easy. "Hing in" became a household saying in the north in 1861, when John Ligertwood, and Patrick Cooper, Advocates, fought the fight of Sir Arthur Gordon (Liberal), and Mr. William Leslie of Warthill (Conservative), for the representation of Aberdeenshire. It came to the front this way:—

Feeling ran high during the contest, and at a crowded and excited meeting of the electors, held in Inverurie Town Hall, (worthy Quaker Cruickshank peaceably and wonderingly presiding,) Agent Cooper called for a certain official letter, damaging to the Liberal cause, to be read. Agent Ligertwood sternly declined to this course,—his opponent meanwhile haughtily taunting him with being afraid to let the contents of the dangerous epistle be known to the electors present, mostly Gordonites. The strife waxed furiously warm; blows became imminent; the crowd sided with Ligertwood, and this is how the *Herald* reporter of the time touched in the scene:—

"The audience, who had been creeping closer and closer to the speakers, crushed upon Mr. Cooper, and in spite of his utmost efforts,—and they were not weak ones,—bore him to the door amid shouts of 'Out with him: away with him.' Bravely the foe battled against his opponents, and clutching at a convenient pillar in the hall while a friendly voice shouted in encouraging accents, 'Hing in, Peter,' he for a moment made a stand against all comers. But it was useless, and there seemed every probability that Mr. Leslie's favourite and ablest agent would be unceremoniously pitched out at the door opened for his exit and down the steep flight of stone stairs which leads up [1861] to the Town House, when several gentlemen made a diversion in his favour, and with a bound, and strong in strength and stature, Mr. Cooper clove his way back again towards the Chair, bearing the letter still firmly, but sadly shattered, aloft in his hand."

Thus it was that "Hing in" became, and remains, a playful classic phrase in Aberdeenshire.

SCRIBENDER.

156. GORDON SETTER.—I can give no information about the origin of the Gordon setter, but the Duke referred to must have been Alexander, 4th Duke, who succeeded to the title on the death of his father, in 1752.

G. G.

158. THE LOW FAMILY, MONTROSE.—While regretting that I have no information on the subject of the "five honest men," may I direct "J. G. L.'s" notice to his footnote on David Low's daughters. The third one mentioned, was married not to "a Mr. Nichol, brother of Lady Peirie," but to a Mr. William Nicol, half-brother of Lady Pirie, whose husband was Lord Mayor of London in 1841. Mrs. William Nicol had two children, of whom only one (a daughter) is still living, and now resides in Malta.

N.

160. INVERURIE CASTLE.—The ruins of the Malt Barn are still to be seen on the left of the gateway. Breweries a hundred years ago were not undertakings like the Burton-on-Tweed Brewery. It was not large, extending down the Castle Brae towards the ruins of the old distillery, the remains of which are to be seen covered with dry leaves. But there is certainly no one living who got tipsy on 2d. worth of ale, but the writer has seen many a one in such a state on a Sunday, they having purchased their beverages from a shebeen on the opposite side of the road. The Castle was destroyed by the roof being removed for building purposes. There are some now living who

remember balls being held within the Castle in the large hall, where the "Ha' Hearth Stane" is now to be seen. The chandelier which was used during the balls, is to be seen in the late Malt Barn, which was originally part, and since connected with the main portion of the ruins. Tourists can view the interior only by permission and at their own risk. "Stones curiously and rudely sculptured may be seen on the garden walls." They still exist, and if W. D. C. goes over the wall, he will find them turned to face the building for preservation. Some old sculptured stones have been used by tenants for building purposes. I have my eye on a very valuable piece, and may yet have it and place it alongside a cannon ball found in the ruins, and a beautiful antique stereoscope bought at a bazaar held there. Although the roof of the hall was taken off for building purposes at some farm on the estate, their short-sighted policy is worthy of note. After it was thrown to the ground, it was considered not worth the carting away, and it was left for the good of those who wished fire-wood, etc.

OSYTH.

162. LIST OF ABERDEEN BAILLIES.—There is no list printed, so far as I know, of the Aberdeen Magistrates, but a fairly complete MSS. list, compiled by Kennedy the Annalist, is incorporated in the two volumes of his Index to the Council Register, 1398-1800, kept in the Town House. Its publication, with short notes on the various parties, would be interesting.

A. M. MUNRO.

163. AUTHOR OF "GOSSIP ABOUT OLD DEER."—The above appeared in the Tuesday issue of the *Free Press* at the time being. The late Dean Rankin got the credit of being the writer.

D.

165. PORTRAITS OF MIDDLETON FAMILY.—If it is of any interest to the querist, I have photographs of the miniatures of Alexander Middleton, son of Dr. George of King's College; of Elspet Burnet, wife of the said Alexander; and of their children, Katherine, Alexander, and Helen. The miniatures were executed by James Ferguson, the astronomer.

Edinburgh.

W. MACLEOD.

166. ST. MOLIO.—St. Molio, (who styled himself "the bare-headed servant of Jesus,") was one of the Saints of Scotland. In the *Antiquities of Arran* it is stated that he originally dwelt at Lamlash, in Bute, and subsequently at Shisken, in the same county, where he died at the age of 120. On the stone which covers his grave, in the old churchyard at that place, is sculptured a representation of the saint in the robes of a mitred abbot, with a pastoral staff by his side, and a chalice in his hands. It is recorded in *The Monuments of Scotland* to have been a former custom of females after their confinement to visit St. Molio's grave, and there, in token of gratitude, to deposit a silver coin or other offering.

W. R. K.

166. In Smith's *Dictionary of Christian Biography* it is stated, (over the signature "J. G.,") that St. Molio was "patron of Holy Isle, in Lamlash Bay, Isle of Arran, and is said to have preached both at Lamlash and Shisken in Kilmory, dying at last at the latter, where his grave is still shewn." No date is given, so it is probably doubtful.

N.

166. St. Molio belongs to the Celtic period of the Scottish Church. Dr. Rankin sums up his history thus:—"Molio, Laisren, Molaissi, Abbot, April 18, 639, of Holy Isle, Lamlash = Eilan Molaise. Was nephew of S. Blaine of Bute, and finally Abbot of Leighlin, in Ireland; died aged 120; buried at Shisken, in Arran, where is a stone on his grave. Molio was grandson of that King Aidan of Alban who was consecrated by Columba." A. M. W.

166. St. Molio is the famous hermit of Holy Isle or Lamlash, off the east coast of Arran in the Clyde. His name has assumed a great many forms, but the best known are Molio, Molaise, and Maeliosa: the last name may have been given because it has the meaning "Servant of Jesus." St. Molio was probably an Irish Scot, and some say that he came with St. Columba, but his name does not occur in the well-known list of St. Columba's companions. He was specially a preacher to the Macdonalds, and then became their patron. After for a length of time officiating alternately at Lamlash and Shisken in Kilmory parish, he died at Clachan in Shisken, where his grave is still shown with its monument exhibiting a chalice and crozier. Scooped out of the solid rock, about 25 feet above sea-level, and made a very common place of resort, the cave of St. Molio contains several curiosities connected with the Saint, especially his bed, table, and well: it has also some very curious Runic inscriptions which are supposed to belong to the 12th or 13th century. (*Orig. Par. Scot.* ii., pt. i., pp. 245, 254.)

JAMES GAMMACK, LL.D.

167. THE EIGHTH CLIMATE.—I am not learned in astrology, but I think the reference of Sir Thomas Browne to his being born in the Eighth Climate, means that he was born under certain planetary aspects. The Greeks divided the celestial sphere into "climates" or zones. These (12) were also called "Houses," and at the time of birth the "Nativity" was calculated to discover the "House" that was visible in the heavens at that day and hour, and the Planetary Conjunctions, favourable or otherwise, that were ruling at the time, and which were supposed to influence the future life of the person born under them.

R. P. H.

Brighton.

167. This expression is equivalent to the better known relic of astrological times, which speaks of being born under a lucky or unlucky star as the case may be. The editor of Rivington's school edition of the *Religio Medici*, 1874, says in a note about this phrase (p 117) that "the Greeks divided the celestial sphere into zones parallel to the equator. They then applied this principle to the terrestrial sphere, and when they had determined the boundary lines of the zones they ascertained the situation of cities by their distance from these lines. These zones were called κλίματα and were used for the same purpose as the degrees of latitudes at the present time." When Sir Thomas Browne speaks of being "constellected unto all" the climates, he means that he was "enabled, through the constellation under which he was born, to adapt himself to all countries."

R. T.

SCOTTISH NOTES AND QUERIES

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ABERDEEN, NOVEMBER, 1888.

NOTES ON THE PARISH OF SLAINS AND FORVIE IN THE OLDEN DAYS.

THE Ferny Brae lies near to the centre of the Moss of Lochlundie, from which one can see the whole of the boundaries of the parish of Slains. There is evidence that at one period it was surrounded with water; that the little island had been inhabited; and that the inhabitants traded with their neighbours by means of canoes, one of which was found in pretty good preservation, with broken oars, at a depth of six feet, by a party cutting peat in the moss. There is also evident proof that they were warriors and huntsmen, in the many weapons they have left behind them, in the shape of stone battle-axes and flint

arrow-heads found in the moss and its vicinity. There is abundant proof that they had hunted the deer and wild ox, as many skeletons or separate bones of these animals have been found from time to time embedded to a depth of ten feet in black moss. One can easily imagine the skin-clad savage huntsmen giving chase to the stag, drawing his bow, and with well aimed shaft striking his victim, which on being wounded rushes madly into the loch, where, after struggling for a little, it becomes exhausted and sinks to the bottom. Near one of these skeletons a very large well-formed flint arrow-head was found by John Kennedy, brother of Philip Kennedy, who was killed by an exciseman in a smuggling raid.

From time immemorial the Ferny Brae was known only as a covert to the foxes, badgers, and birds of prey. Some of the older parishioners to this day assert that it was haunted by goblins and spectres—as they say—disturbed by the eerie cries of the foxes, and the screech of the horned owl. An old man, who died in 1875, in his 93rd year, used to tell, that when about eighteen, he and his master's daughter, a little girl, went bird-nesting there one summer Sabbath morning, and when in the act of lifting a prize of moor fowl's eggs, they heard an angry growl, which made the blue "heathen" stones ring. The girl became alarmed, clung to him for protection, and directed his attention to what she thought was a calf. On looking round he saw a large grisly monster finding his way into an opening below a large stone. The eggs were left untouched; and both went home at a much quicker pace than they left it. The story is now seventy-two years old, and many during that period, including the writer, have got the advice never to go bird-nesting on the Sabbath-day.

In the spring of the year 1830, one William Wildgoose became tenant of the Ferny Brae.

He removed the large heathen stones and cairns for building purposes, thus making way for its being trenched and cultivated. It was then that the ferns, foxgloves, and blue-bells, that had grown undisturbed for hundreds of years were uprooted, and the discovery made that the little island had been an ancient burial ground. This was brought to light by removing three moss-clad grey stone circular cairns, which had probably been erected to commemorate three chieftain warriors, if one can judge from the war implements, in the shape of stone celts, of the finest formation and polish, and arrow-heads found in rudely fashioned stone cists. In two of these cists were clay¹ urns containing burnt ashes. There were also human bones much decayed. Unfortunately the urns were destroyed by William's rustic implements. It was reported at the time that William had qualms of conscience about disturbing the repose of the long dead, but became reconciled on reflecting that he would not only preserve all the weapons and stones, but dedicate the ground to their memory as a compensation. This he did as far as was possible, by building his houses on the site, and forming a large kail-yard, the walls of which are entire to this day. William kept the choicest of the weapons under lock and key, and it was only a privileged few who even got a sight of them. He used some of the flint arrow-heads, and perforated flints as charms against witchcraft, by placing them over the doors of his dwelling house and cow byre.²

At his death the whole were left as a legacy to his spouse, and it was with much reluctance that she disposed of two fine polished celts to Lieut. Paterson, R.N., in whose possession they still are.

During the month of June, 1875, the writer came into possession of a horn of the wild ox

¹ They were probably not urns with burnt ashes in them, but the food vessel, or drinking cup of the dead.

² On the 29th January, 1507, a court of Justiciare, be vertew of our soverain lordis commissioun was holden at the Stabillis of Slaines, to sit in judgement on two witches: Ellen Gray and Christian Reid. There were seventeen gentlemen of "Assys admittit and sworn in the action and caus followinge, &c.," among whom were Thomas Wilgus in Furvy, Andrew Wilgus in Furvy, and Thomas Wilgus in Slaines. Two hundred and thirty-three years prior to this, William's ancestors gave their verdict for the burning of witches; but he adopted the more harmless way of warding them off by their own weapons.

(Bos Longifrons) which was embedded to a depth of five and a half feet in moss, not far from the Ferny Brae, also a broken stone celt, which had probably been ten inches long, and was as sharp on the edge as when finished by its maker; a flint spear, about four and a half inches long; two flint arrow heads, myrtle leaf shaped, one of which is of chalcedonic flint, the other red, and as sharp as a lancet. On the 4th November following, the writer also came into possession of a finely polished celt of chalcedonic flint, measuring in length seven inches, which differs from the ordinary type in being strongly ridged, that is, a transverse section shows a triangular shape. It was found over the door of the dwelling house at Ferny Brae, wrapped in flannel as black as the sooty rafters. In all probability it had been concealed there as a charm for fifty years, dating from the time that William Wildgoose commenced life as a farmer.³

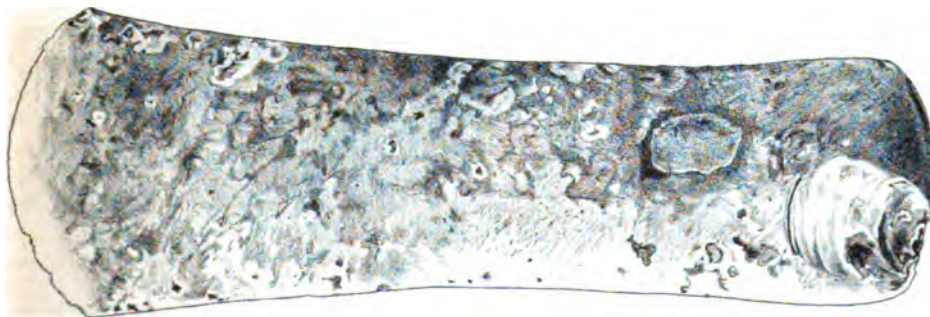
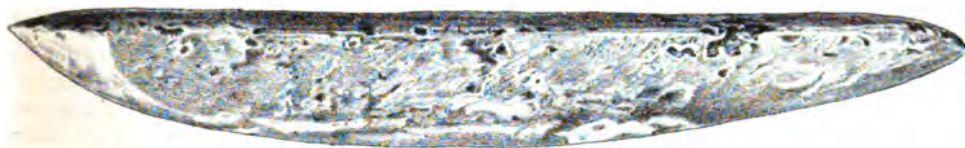
J. DALGARNO.

(To be continued.)

REMAINS OF THE KIRK OF KINKELL.

THE Kirk of Kinkell, the last of whose tabernacles still remains a meagre ruin, sheltering some remarkable sculptures, was a peculiar institution, denominated variously an *ecclesia plebaria* and a mother kirk, probably from having six chaplainries belonging to it, at Kintore, Dyce, Skene, Kinellar, Kemnay, and Drumblade—which became independent parishes by an Act of Parliament, passed in Protestant times. It was one of four churches planted by the Knights Templars within the Diocese of Aberdeen, the other three being Aboyne, Forvie, and Tullenuthlak. The now visible tokens of its history are dated 1411, 1528, and 1592, the first and the last being curiously coupled together upon one tombstone, which exhibits upon its ancient side the record and figure of a Templar, who probably fell in the Battle of Harlaw, and its mediæval face showing the heraldic cognizance and obituary record of a neighbouring laird, brother of a Scottish Episcopal Bishop of Aberdeen. The date 1528 is borne by two fine

³ Our Illustration for the month represents this interesting Celt.—Ed.



— POLISHED FLINT CELT. —
Found at Ferny-brae.

W. J. H. S. S. A. B.

bits of sculpture, an awmbry and a monstrant, both marked with the initials A. C. commemorating the probable builder of the wall of which they form a part. The original rank of Kinkell is now locally kept in evidence only by Michael Fair of Kinkell, held in October, as close as may be to the old ruin, the grand military order of Knights Templars, who first reared the mother kirk, having chosen the warlike archangel to be its patron saint. The Templars had even ceased to have a name and a place except in their remarkable history, a century before the tomb of 1411 received its tenant. The order was instituted in the twelfth century, by Baldwin, King of Jerusalem, to be the guardians of the Temple of Jerusalem. The Hospitallers had been embodied, in the previous century, military representatives of an hospital erected at Jerusalem for the accommodation of pilgrims, which became a refuge afterwards for wounded Crusaders. Both military orders became popular in Europe, and got settlements in every State. In Scotland David I. welcomed both, giving the lands of Temple in Midlothian, which is now a parish of that name, to the Knights Templars, and to the Hospitallers those of Torphichen. That body known in history as Knights of St. John of Jerusalem and monks, Knights of Rhodes, Knights of Malta, became in Scotland very early the Priory of Torphichen, the last Preceptor of which became a Protestant, and got the lands for a certain payment erected into a temporal lordship of Torphichen. The Templars attracted so much of both wealth and rank into their order that they soon aroused the jealousy and cupidity of kings, and under the inveterate instigation of Philip of France the order was, about 1312, under incredible accusations, suppressed by his *protégé* and servant the Pope of the time, and their possessions, or part of them, transferred to the poorer body, the Knights of St. John. In that same century the revenues of Kinkell and its chapels paid 30 merks to Torphichen. The written history of Kinkell still extant begins with the name of the Parson, as the priest of Kinkell was distinctively named, who had received the body of the Templar soldier buried there in 1411. Henry Lichon,

afterwards Bishop of Moray, and then of Aberdeen, was Parson of Kinkell in 1410, and in 1412, as Bishop, he erected it into a prebend of Aberdeen.

The monumental stone of 1411 was long believed to commemorate a person known to have fought at Harlaw, Scrimgeour, Constable of Dundee, but Mr. Jervise (*Epitaphs and Inscriptions*), rightly concluded from the armorial bearings and the fragment of name *Grie* . . . that the record was of Gilbert Greenlaw, the heraldic insignia being those of Greenlaw of that ilk in Berwickshire. Who Gilbert Greenlaw was is unknown. The inscription, *Hic jacet nobilis armiger Gilbertus de Grie* . . . anno om M CCCC. XI., states his social rank as noble. *Armiger* may mean—a man of coat armour—or an armour-bearer. His sword is of the two-handed kind known as in use in the previous century, and his chain armour is the habit of the Templars, and the hood or cowl form of his head armour is the same as appears upon four out of the eight recumbent figures in the Temple Church in London, on the tombs of knights of that order. The stone is exactly like the brasses engraved for intramural mortuary tablets. It has originally been much longer, the basement line of the inscription being absent, and the figure, originally full length, cut short below the knees. The stone must have been broken before it was utilised in 1592, to give John Forbes a borrowed distinction by being commemorated upon the same stone with the Harlaw soldier. The obituary record of the laird is full, and the ribbon containing it is entire all round the stone, which is set in a basement. The inscription is, *Hic jacet honore illustris et sancta morum pietate ornatus Joannis Forbes de Ardmurdo ejus cognominis hæres 4 qui anno ætatis suæ 66 : 8 Julii, A.D. 1592 obiit.* A quaint shield bears the Forbes arms with a difference—a hawk's head between three boars' heads. The laird's brother Alexander was Bishop of Aberdeen immediately before his more famous namesake, Patrick Forbes of Corse, from whom Forbes of Craigievar and Fintray, now Lord Semple, derives. Beneath the shield, in an irregular lozenge, in Greek capitals, is the original of the text, "To me to live is Christ and to die is gain." JOHN DAVIDSON, D.D.

[Dr. Davidson will probably return to the subject next month, and we hope to be able to illustrate his interesting papers.—ED.]

BIBLIOGRAPHY OF ARBROATH
NEWSPAPERS AND PERIODICALS.*(Continued from Page 68, Vol. II.)*

1836. *Arbroath Journal.* The success of the *Argus* proved beyond doubt that there was ample room for a newspaper in Arbroath; so, towards the end of 1836, the monthly became a weekly under the title of the *Arbroath Journal*—a four pp. demy paper, price 4½d. The *Journal* continued with varying fortunes till 1842. When the *Argus* became the *Journal*, the name of the firm who printed and published the paper changed also. The *Argus*, as we have said, although published in Arbroath was printed in Edinburgh, but the new firm of Anderson, Sands & Co.,—the senior partner being Mrs. Ann Orkney or Anderson,—having procured sufficient plant, the *Journal* was printed in Arbroath, the premises being in Horners Wynd, now known as Commerce Street. Its first editor, John Sim Sands, was a clever man, but, as in the *Argus*, so in the *Journal*, many of his articles were of a most caustic and bitterly personal description—a style of writing which, as might be expected, made for him more foes than friends. Not only were individuals assailed, but public institutions came under his lash, and their officials were consequently driven to act on the defensive. Articles and advertisements in contemporary journals bear ample evidence of this, and, in an action for libel, raised by a legal firm in town, the proprietors were mulcted in damages. Notwithstanding the acknowledged ability of the editor, and the ample field for a good paper in Arbroath, the *Journal* did not thrive, and at one time the weekly issue fell below 100, and, if our information is correct, more than once there was a hiatus in its career. In 1841, it passed into other hands, and towards the end of that year a notice appears in various issues intimating that “Mr. John Sim Sands has ceased to have any connection in any way with the *Arbroath Journal.*” But although the *Journal* has long since passed away, the name of John Sim Sands is still remembered in Arbroath. His metrical account of Deacon Elshender’s exploits (the longest piece in his *Poems on various subjects, Satirical and Humourous*, a book now scarce but prized by Arbroathians), in which he gives a humorous and graphic account of the wonderful imaginary adventures of the Arbroath Munchausen, will serve to keep his memory green for many generations. Shortly after Mr. Sands’ connection with the *Journal* ceased, he left Arbroath. He died in Perth on the 31st of August, 1866. Mr. Sands’ interest in the *Journal* was, in 1841, acquired by J. Daniel, an Aberdonian, but his connection with it was of very short duration. During Daniel’s proprietorship of the *Journal*, Mr. Ben. M. Kennedy became its editor. No sooner had Mr. Kennedy entered on its management than a marked change for the better took place in its tone, a feature which remained visible during the latter months

of its existence. The last number of the *Journal* appeared on the 19th March, 1842, the plant and good-will of the concern having become the property of Mr. Kennedy. Of its successor, the *Guide*, of which Mr. Kennedy became proprietor and editor, we shall speak further on.

1837. *A Short Historical Memoranda of the Abbey of Aberbrothock, compiled from History by James Alexander, Keeper of the Abbey Buildings. Arbroath, printed by John Bremnar.* A 10 pp. tract, though not a periodical in the true sense of the term, was published annually for five or six years, “Deacon Elshender,” the keeper, having had it reprinted from time to time for the purpose of selling it to the visitors to the Abbey. Some of the issues were embellished with a fairly good representation of the Abbey. The block was cut in wood with a penknife by John Bremnar.

1838. *The Arbroath Miscellany*, 4 pp., demy, was ushered into existence in March, 1838, but it could scarcely be called a newspaper. It had some interesting papers, chiefly written by its editor, on local traditions, and articles descriptive of local scenes. It was edited, printed, and published by John Bremnar, and appeared monthly. It had an existence of about eighteen months. The year 1838 saw the advent of another paper of much greater importance than the *Miscellany*, and one which, for a time, bade fair to be a most formidable rival to the *Journal*.

1838. *Arbroath Herald.* On the 30th Nov., 1838, the first number of the *Arbroath Herald* appeared. It was an eight page paper, 17 in. × 12 in., price 4½d. It was well printed and excellently conducted, and, in the latter respect, it formed a great contrast to the *Journal*. In politics, it was Liberal, as indeed have been all the newspapers ever published in Arbroath. But the chief ground on which, in its opening number, the *Herald* claimed public support was “the utter absence of all personal abuse, and the strict attention to truth, purity of language, and selection of subjects.” From the first to the last number it adhered to this, and it deserved much better support than it appeared to get. The paper continued only thirteen months, and, in their valedictory address, its proprietors stated that while it was not commenced with very sanguine expectations of making money, they frankly confessed that it not only did not pay its way, but that financially it was a losing concern. It was conducted by Robert W. Anderson, a young Arbroath lawyer, and James Duff. The former acted as editor and the latter as printer and publisher. Mr. Anderson removed many years ago from Arbroath to Forfar, where, in addition to his legal business, he held a number of important public appointments. He died in Forfar on 27th July, 1888. He was the first in Arbroath to obtain leave to give verbatim reports of the Town Council proceedings. James Duff, the printer and publisher, was essentially a newspaper man. He was born in 1797, and died in

1882. In 1811, he was apprenticed to the proprietors of the *Dundee Advertiser*, Mr. Rintoul being then editor. The *Advertiser* was then a weekly with a circulation of 600, the price being 6d. The work was then done by two journeymen and three apprentices, in an old building in New Inn Entry, a mighty contrast to the magnificent premises, splendid appliances, and numerous staff of that journal of to-day. When quite a lad, Duff was intrusted with the most responsible work in the office, and during his service there, he came into contact with many men of note, George Kinloch, and Robert Nicoll, the poet, being among the number. Besides doing his duty at the "case," he did good work with his pen. After twenty-seven years' continuous service there, he came, as we have said, to Arbroath, and established the *Herald*, of which, although he was not the recognised editor, the literary part of the work largely devolved on him, and it was a great disappointment to him when he felt called upon to abandon his Arbroath venture. On the relinquishment of the *Herald*, he returned to Dundee, where he established himself as a general printer, in which business he continued to thrive till his retiral in 1869. On the completion of the seventieth anniversary of his connection with the printing trade, he was presented, by the master-printers of Dundee, with an illuminated address. Even after his retirement from business, he continued his connection with periodical literature, contributing interesting articles on a variety of subjects to the local press.

1841. *The Arbroath Argus Relativous*—a four pp. 4to demy monthly paper, price 1½d.—appeared in December, 1841. It was owned and edited by John Bremnar. From a letter in the first number, in which the writer expresses his regret at the change of tone in the conduct of the *Journal*, which had then just passed into other hands, and, from the drift of leading and other articles in the earlier numbers, it was at once made clear that the citizens, both in their private and public capacity, might expect to "get it hot" if the editor differed from them. Certainly, if for nothing else, the revived *Argus* was distinguished more for plainness than politeness of speech. Its life, however, was a short one.

1842. *The Arbroath Guide*, the lineal descendant of the first *Argus* and of the *Arbroath Journal*, made its bow to the public on 26th March, 1842. It has changed its form more than once, being at first a 4 pp. 24 × 18 inch paper, afterwards 16 pp. 15 × 10¾, and again it was restored to its original size, which has since been increased in breadth. The price has also been on a sliding scale, beginning at 4½d., then 3½d., 2½d., 1½d., to 1d., at which it now sells. The first proprietor and editor, as we have already said, was Ben. M. Kennedy, and under his vigorous manage-

ment the number of its subscribers steadily increased, and its influence in the community soon began to manifest itself. The "Ten Years' Conflict" was raging at the time, and the editor espoused the cause of Moderatism, bitterly attacking the Non-Intrusion Party in the Church, and when the ecclesiastical disputes eventuated in the Disruption, the *Guide* for a time became a bitter opponent of the Free Church. Notwithstanding that the *Guide*, at its commencement, received substantial aid from Lord Panmure and from various gentlemen in the locality, Mr. Kennedy found it up-hill work to get it established on a firm basis, and he was once on the point of abandoning it. Other counsels prevailed, and by "putting a stout heart to a stey brae," he was able ultimately to see the *Guide* a valuable property. A native of Caithness, in early life he spent some years in the Mauritius and in France. On his return home, he became editor of the *John O'Groat Journal*, and he held that appointment when he was offered and accepted the editorship of the *Arbroath Journal*. In 1846, he assumed J. S. Ramsay as partner and joint editor of the *Guide*, but the union was not a happy one, and it came to an end in 1853. In that year, Thomas Bunclie, (who had acted as manager for a number of years,) partnered Kennedy, and, on the death of the latter, in 1861, Mr. Bunclie became sole proprietor, and, to his able and judicious management, the long continued success of the paper is mainly due. Besides his success as a newspaper proprietor Mr. Bunclie has gained more than local distinction as a printer and publisher of beautiful editions of various works. In 1856, Mr. D. M. Luckie, a Montrosean, and then editor of the *John O'Groat Journal*, became editor—a position which he held till 1862, when he left for New Zealand. There he took a good position as a journalist. His success as such led to his appointment as Government Insurance Commissioner—an office which he still holds. He was succeeded as editor of the *Guide* by George Hay, the present holder of that office. Mr. Hay was also previously editor of the *John O'Groat Journal*, from the staff of which paper, as we have shewn, the *Guide* has hitherto drawn all its editors. The *Guide*, as a faithful chronicler of local events, has been a model paper. In its columns, the various local histories—Miller's *Arbroath and its Abbey*, Blair's *Chronicles of Aberbrothock*, Hay's *History of Arbroath*, McBain's *Arbroath Past and Present*, and Carrie's *Ancient Things in Angus*—first appeared in serial form. Its "Poets' Corner" has for many years been a nursery for local verse writers, not a few of whom have taken a respectable place among the minor poets of Scotland. The Meteorological observations of Dr. Alexander Brown, the "Arbroath Astronomer," have regularly appeared in its columns.

Arbroath.

J. M. MCBAIN.

(To be continued.)

EPITAPHS AND INSCRIPTIONS IN
ST. NICHOLAS CHURCH AND
CHURCHYARD.

CHURCHYARD—SECTIONS A—C.

NEAR the North-west corner of the West Church, some six inches below the walk, there lies a large marble stone, on which there is recorded :—

HERE LYES VNDER THE HOPE OF A BLISSSED
RESVRRECTION GILBERT HARVIE
DEPARTED THIS LYFE THE 18TH DECEMBER 1656.

The stone appears to have had a shield with coat of arms and other ornamentation, but the whole has been badly preserved. The arms were in all probability the same as are painted on one of the mortification boards in the Town House, which records his benefactions, viz., "a fess chequy between three cinquefoils in chief, and a mascle in base."

Gilbert Hervie "elder," as he is invariably called to distinguish him from another Gilbert of the same family, was a well-to-do merchant, one of the leading citizens of Bon-Accord during the first half of the 17th century, and a county laird of no small pretensions. In the civil commotions which then disturbed the country we find Hervie taking part with the royalists. In 1640, he and two others proving more than usually obstinate in refusing to sign the Covenant, Spalding¹ tells us that General Middleton "wardis thame in skipper Andersouns hovss, watches thame with ane pairtie of soldiouris, mynding to transport thame south to the Tables. Thay seeing this, yeildis and subscribes." Hervie is best remembered now-a-days by reason of a gift which he made to the Guild Brethren's Hospital in 1631. In the Charter Room in the Town House there is preserved a folio Bible² in black letter, printed by "Robert Barker, Printer to the King's most Excellent Maestie. Anno Dom. 1617," and on the fly-leaf of which is written—"This Book appertains to Gilbert Hervie elder Burgess of Aberdeen bought in London Be David Melvill burges of the said Burgh Anno 1627 And given be the said Gilbert to the Hospital of Aberdeen. May 18. 1631.

EPIGRAM.

My heart, thy Life's a debt, by bond which bears
a secret date, the use is groans and tears :
Plead not Ussurious Nature will have all
alswell the interest as the principall.

G. H."

The formal presentation of the volume was made four months later,³ when the Master of the Hospital was ordained to have the volume

"chengzie to the Latrone of the Oratorie of the said Hospitall."

Throughout the Bible there are pasted three small printed labels, recording that the book was given to the hospital by Hervie, and Mr. Edmond thinks that these labels were printed at Raban's press, so that this volume is interesting from another point of view, inasmuch as it gathers round it associations connected with the first printer and first publisher (David Melvill) in Aberdeen.

When St. Thomas' Hospital¹ was demolished the bible was removed to the Town House, where it remained until 1834, when the then Dean of Guild, Thomas Bannerman, asked and obtained it from the Council as a gift, in recompense of his trouble connected with the preparation of his report on the Guildry. Bannerman, however, got no peace from a section of the local press until he restored the bible, the poetical effusions of the late Dr. Robertson in the *Observer* being the principal cause in making the Dean relinquish the gift (?). Hervie had by his wife, Annas Lawson, a family of sons and daughters, and was survived by his son Thomas and four daughters. On the 18th December, 1657, Thomas was served heir to his father in the lands of Monykebbock and the lands and barony of Elrick, and he in turn appears to have been succeeded in the property by his four sisters.

Close beside the last stone there is a half of a lair stone, the inscription on which is much defaced :—

Heir lyes David Archibald . . . in Abd who
dep . . . Mairt[in]e his spovs . . . of .
. . . 1661.
And Iohn Archibald Merchant | burges in Abd son to
David Archi | bald who dept the 20 April 1692 |
As also Margaret . . . | . . . spous to Iohn
Archibald who depart . . . | . . . the 23 of . .

The centre of the stone had at one time borne a large shield with arms, but only the outline of the former remains, with the initials D. A. I. M.

The adjoining lair has a flat stone with the following :—

Here lyes Iohn Archibald Merchant in Abd who
departed this life the 27 of April 1690 & of his age
34 years.

As also William Archibald | his son who departed
this life the 16 of March 1711 | and of his age 23 year.

The rest of the inscription, which is a long one, has become illegible.

On a small granite slab there is cut—

Under this Stone | are deposited the Remains | of |
ALEXANDER SHAW | of London, Bookseller, | Dealer

¹ *Spalding's Troubles*, I., p. 304.

² The Town's Great Bible. Privately printed 1835.

³ Council Register, vol. 52¹, p. 23.

¹ The Hospital was feued off in 1770 for a feu-duty, which was afterwards redeemed for £354.

in Articles of | Natural History | Founder of the Asylum | FOR | Deserted & Destitute Orphans | of this City | who Died on the 21st Day of July, | 1807 | in the 58th year of his age.

At his death in 1807 Mr. Shaw directed that a considerable part of his means should be invested in certain trustees, until it should accumulate to such a sum as would prove sufficient to endow an Hospital for five boys and five girls, either orphans or deserted and destitute children.

A provision in the settlement was that the age of admission should be between two and four, and that the children admitted were "to take the name of Shaw or Davidson, and to be taught English, and a little French, Writing and Arithmetic." "A house was rented in the Gallowgate, and the Hospital partially opened in 1839." The Hospital is now situated at Rosebank House, Rosemount Place, and is fulfilling the testator's intentions in accommodating the class specially mentioned by him in his settlement.

Æternæ memoriæ Georgii Davidson de | Pettens, viri vitæ integritate, ac profusæ in | egenos largitate & in Deum pietate, vere insignis | de ecclesiâ universaque republica et hac civitate | Abredonensi quam optime meriti. Hic, præter | plurimas donationes in perpetuum pauperum subsidium | ac usus publicos, pontem de Inche reparandum, | pontemque haud ineleganti structura de Buxburne | construendum curavit terras de Pettens & Bogfairlie | cum quibusdam pecuniarum Summis, ecclesiæ Abredonensi donavit, in perpetuum usum divini ibidem | verbi præconis; templum etiam de Newhills ædificari | fecit ac pro majore regni Dei incremento, in | sustentationem prædicatorum evangelii ibidem, dictas | etiam terras de Newhills, raro exemplo dicavit. | Denatus est anno M. DC. LXXIII.

[To the eternal memory of George Davidson of Pettens, a man truly notable for the integrity of his life, and profuse liberality towards the poor, and for his piety towards God, and who deserved very well from the Church and all the commonwealth, and from this city of Aberdeen. This man, beside many donations for the perpetual help of the poor and public uses, caused the bridge of Inch to be repaired and the bridge of Buxburne to be built of a not inelegant structure. He gifted to the Church of Aberdeen the lands of Pettens and Bogfairly, with certain sums of money, for the perpetual use of a preacher of God's word there; he also caused to be built the Church of Newhills, and, for the greater increase of the kingdom of God, he dedicated and mortified the said lands of Newhills also, for the maintenance of the preachers of the gospel thereat—a rare example. He died in the year 1663].

The monument, which is one of those handsome tombs erected along the west wall of the Churchyard, is fairly well preserved. The compartment at the top of the monument, which, if we are to judge from the next tomb, held the

arms of the deceased, is now empty, but the most of the other ornamentation is complete. A small stone lying on the grass in front of the built tomb is lettered as follows:—

HIC GLORIOSAM EPIPHANIAM DOMINI IESU PRÆSTOLATUR GEORGIUS DAVIDSON DE PETTENS SUB SPE BEATÆ RESURRECTIONIS.

[Here awaits the glorious coming of the Lord Jesus, George Davidson of Pettens, in hope of a blessed resurrection].

ALEX. M. MUNRO.

(To be continued.)

LONGEVITY OF ABERDONIANS.

IN supplement of the interesting list of remarkable instances of longevity which appeared in *S. N. & Q.* (Vol. II., 2), I give the following quotations from *Statistics of Graveyards in Scotland*, by John Webster, M.D., F.R.S., and F.R.C.P., Physician to the Scottish Hospital, London. Speaking of Aberdeen he says, "Longevity is one of the characteristics of this part of Scotland. This may be shown, irrespectively of any data detailed in subsequent paragraphs, by the well known fact that many speculators on the London Stock Exchange have often selected aged inhabitants living in this neighbourhood, as lives upon which to purchase annuities; by this process considerable sums of money were once gained at the expense of government, and a former Chancellor of the Exchequer was not a little mystified. At length some check was put upon these gambling proceedings, heavy losses having been entailed in the public revenue from the unexpected vitality of numerous annuitants resident in this northern district."

"The longevity of the Aberdonians is not an event of the present period. A soldier named Alexander McCulloch, who served under Cromwell, and in the three following reigns, died near the City, in 1757, at the age of 132 years. Donald Cameron of Kinnichlabar, in Rannoch, who married when 100, died in 1759, aged 130 years. Another person of the same clan, viz., Archibald Cameron, a piper to seven Lords of the Isles, during the long period of ninety-four years, died at Keith in 1791, aged 122 years. A woman named Catherine Brebner died near Aberdeen in 1762, at the age of 124; whilst another female, named Mary Cameron, but whether any relation of the two Camerons above reported does not appear, died at Braemar in 1784, aged 129 years."

In the library at Marischal College there are prints of two persons who lived to phenomenal ages. The first is that of "Peter Garden, who lived in the Parish of Auchterless, Aberdeenshire, and died 12th January, 1775, aged 131

years ; and the other is that of Issobel Walker, who lived in the parish of Daviot, Aberdeenshire, and died 2 November, 1774, aged 112 years. Established from the Record of the Parish of Rayne, in the Presbytery of Garioch, Co. Aberdeen." Both prints were published by W. Richardson, 174 Strand.

The inscriptions in St. Nicholas Churchyard attest in a remarkable manner the longevity of our citizens, for from fifty inscriptions taken at random and representing 146 individuals, I obtained the following result :—Twenty-three persons attained ages ranging from 70 to 79 years ; twenty-one died between 80 and 89 years, while one lived to the age of 91 years, two saw 92 years, and one reached the ripe old age of 96 years. This gives 32.8 as the per centage of lives over 70 years of age.

On the authority of Dr. Webster, the highest Churchyard recorded age to be met with in Scotland at the time of his investigation, 1856, was that of a person May, aged 102 years, in St. Nicholas Churchyard.

ALEX. M. MUNRO.

PETER GARDEN, AGED 131 YEARS.

FROM a contemporary of this worthy we have a slight sketch of him. This is John Knox, who in *A view of British Empire, more especially Scotland*, etc., (London, 3rd ed., 1785, Vol. II., p. 496,) thus touches on Aberdeenshire longevity in general and Peter Garden in particular :—"Aberdeenshire," he says, "hath the reputation of being remarkably healthy, and the inhabitants are distinguished by their longevity. Of this I had two instances in one day, some years ago, when travelling in that country : the first was a venerable looking man, then in his hundredth year, as I found by various particulars as well as by his own declaration. The second instance was still more extraordinary. Having been informed that a Farmer had reached the age of 130, I paid him a visit and received the following particulars from himself in answer to my questions. That he was born in 1648; being too young in Cromwell's time for carrying arms, he was sent to the woods to cut shafts for halberts, and other times he was ordered to assist at the blacksmith's forge ; that he married his last wife at the age of 120, and was able to go about the farm till within the past two years, when his sight failed him. In this situation I found old Peter Garden, who, as I had taken the liberty of asking several questions, thought he had a right to ask my name, from where I came, and where bound, hoping I would not be offended if an old man bestowed his blessing, which he did with much gravity. The wife confirmed every particular, and said that she had been his servant

and afterwards married him for a bit of bread. The old man died the ensuing winter. His portrait is in the possession of a nobleman or gentleman of that county, whose name I do not remember." Speaking of portraits, there seem to be several of Garden. The first displays the withered old face of the worthy, and is entitled, "Peter Garden, who lived in the Parish of Auchterless, Aberdeenshire, and died 12th January, 1775, Aged 131 years." It is a very rude print, "Jas. Pinx', H. Gavin Scultp.," 10½ x 7¼ in. Another portrait is a full length figure of Garden, who is sitting on a huge stone, in his full highland dress, with a snuff-box in his hand. It is evidently a reduction of the other portrait, so far as the face goes. It is entitled "The Celebrated Peter Garden of Aberdeenshire, famous for uninterrupted Health, Gigantic Stature, and Longevity, having lived to the uncommon age of 131 years with his faculties entire to the last." No painter's, engraver's, or publisher's name is visible in the copy I have seen. It is a little less than the other, being 9½ in. x 7 2-16 in. All this seems very circumstantial, and seems to prove that centenarianism is not, as many modern scientists maintain, apocryphal ; but one fears that such a critic as the late Mr. W. J. Thoms would have found some flaw in the evidence.

J. MALCOLM BULLOCH.

LEGENDS AND RHYMES CONNECTED WITH BOULDERS.

AS an addition to the notes which have already appeared in *S. N. & Q.* upon this subject, I add the following :—Thom, the Inverurie poet, tells the story of the "maiden stone," which stands in the woods of Pittodrie, near Benachie. This legend is to be found in a note upon Thom's poem "The Blind Boy's Prank's" (No. II).

A short distance north of Tain (Ross-shire) there is, in a field close to the turnpike road and on the farm of Morangie, a great boulder of that bluish quartz, common among the boulders derived from gneiss and the like metamorphic rocks. Upon this boulder there have been cut the words "The immortal Walter Scott. ob : 1832." This novel and original Scott's Monument is, by the common tradition of the district, reported to be turned three times round by supernatural beings, at cock-crow. Another tradition relates that it was once a missile thrown by the devil to prevent some religious work being done in the neighbourhood.

On the same road, further northwards, nearer Edderton, there is a much smaller boulder, which is also the subject of tradition. A little spring flows from beneath the boulder, and its presence is accounted for in local tradition thus :—A Co-

venanter, fleeing from his persecutors, was overcome by fatigue and rested upon this boulder. He besought heaven to send him the means of satisfying his thirst, and, in answer to his prayer, this spring burst up, and still continues to flow. This legend is the only one I have ever heard concerning the Covenanters in this district.

Speaking of these stones reminds me of a legend connected with the Standing Stones of Edderton, in Ross-shire. These stones, I have no doubt, are well known to antiquaries, especially as this district has been the scene of the labours of the Rev. Dr. Joass of Golspie; but I am not so sure if the legend connected with them is so well known. These stones are six in number. All of them are in the parish of Edderton,—four of them being in Edderton churchyard, one on the farm of Downie, and one on the farm of Balblair. They are all of an obelisk shape, and all of them have figures of one kind or another cut upon them. The legend respecting them is this:—At one time a foreign king landed here with an army and accompanied by five sons. He was met by the natives, and, after a contest, was put to flight. He and his five sons were slain as they fled, and on the spots where these stones now stand. The king of the legend is called a "Roman King." This is, of course impossible. He was doubtless a Norse king, and this legend, whatever the stones themselves may commemorate, is a curious remnant of folk-lore relative to the Viking descents upon our coasts.

STALLONE.

PETERHEAD BURGH AFFAIRS OF LAST CENTURY.

AFTER THE REBELLION OF 1715.

(Continued from Vol. II., p. 73.)

Compeird James Park mert in peterheid who confest upon oath that he bought nothing but a New hors shoe and this to be truth as he must ansr. to God.

JA: PARK.

Compeird John Clark wright who being interogat if he bought any of the plundered goods. Depones Negative & depones he cannot wryt.

Issobell Bisset calld and not compeird. Alexr. Bisset calld and not compeird. John Logan calld and not compeird. Margt. Dun calld and not compeird. Andrew Sutter called and not compeird. Edward Sutter calld and not compeird.

Compeird Robt. Smith mert in Phd. who confest upon oath that he bought two pair of Blankets and that the souldiers Left behind them in his hous ane pen knife wt a whyte Bon heft ane powder horn & a little hesp of Yairn All w^c he desyrd his wife to goe and acquaint James Park with Causa Scientie. This is all he knous of as he shall ansr. to God.

ROBERT SMITH.

James Knox Compeird and Confest upon Oath that all he Bought of Plundered goods wes a half mutchkin stoup of Pouthar Causa Scientie. This is all the deponent knous of as he shall ansr. to God.

Robt Reid yor. wright calld & not compeird. John Thomson calld and not compeird.

Compeird Andrew Smith mert who being solemnly suorn & interogat Depones Negative.

ANDREW SMITH.

James Sim calld & not compeird.

Compeird Wm. Jellie Taylor who being suorn & interogat Depones Negative

WILLM JOLLY.

Francis Wallace calld and not compeird.

Compeird Margrat Low Spous to Geo Milne in Ronheids uho confeses upon oath that she bought only a pair of Blankets and this to be truth and depones she can not wryt as she must ansr. to God.

The Judges forsaid Ordains thos who have compeird and confest with such goods as is in yr. depositns to be deliverd in upon sight to James Park & Alexr Arbutnot mert & Litster in Phd and declares they uill advys what Arbitrary punishment shall be inflicted upon them for receiving the sds goods next court day. And heirby Ameritiats the haill other defrs, who wer Legaly cited to compeir and have failisied sae to doe in the soume of Three Pound Scots money. But stops extracting of Dectr. ag^t them till next court day that they may be heard upon the Relevancie of their excuses in caice they have any to propose.

The which day ane complaint being given in at the instance of the pror. fiscall ag^t John Keith Sailer ther for taking ane Ship out of the harbor w^t out acquainting the shoar:Mr. & so went of unpd the anchoradge contrair to former acts of Court.

The s^d defrs compeiring & confessing the Guilt Lybd ordains him to pay 12 s. Scots as the anchoradge of the Ship he took out and ane other Shilling to Ja. Park Thesr. befor he remove.

Court holden upon the 27th March 1716 James Whyt & Mr. Thomas Guthrie Baillies.

The which day anent the fors^d Lybell Compeird Wm Noble Carpenter in Peterheid who confest upon oath that he bought from the souldiers ane old Bible and ane drinking horn & ane Sheit consisting of four ells Lenth Causa Scientie. The deponent depones he can not wryt.

Compeird Robt Reid yor. who deponed Negative.

Compeird Issobell Bisset who deponed Negative.

Compeird Margt Dun who depond Negative.

Compeird Alexr Grig mert who confest upon oath that he Bought a Kitt of Butter consisting 21 Lib weight Gross to gither w^t a womans Goun & a coat & a hors sheit and this is all he Bought as he shall ansr. to God.

ALEX. GRIG.

Compeird John Logan mert who confest upon oath that he Bought Tuo Pair of Stockens & a pair of old Leather Breches from ane of the commanders of the fors uho offered to Give ane obligater under his hand that it was not plundered Goods. And all he Bought which can be calld plundered Goods wes ane Little brass pan from ane highland man for which he gave a

six penie together wt ane New Arithmetick Book bought from ane souldier Called Cokers Arithmetick Causa Scientie this is all the deponent knous of the matter as he shall ansr. to God and declares [upon oath that if his wyfe has bought any] goods which he knous not of & the same coming to his knowledge he shall caus restor it.

JOHN LOGANE.

Compeird John Thomson uho deponed Negative.

Compeird James Sim Shoemaker who confest upon oath that he Bought a peice of New Lining consisting of six ells & $\frac{1}{2}$ and ane peice of old Lining consisting of tuo ells and ane old Pock was left in the deponents hous the tyme the highland men was w^t him Causa Scientie this is all he knous of as he shall ansr. to God and depones he canot wryt.

Compeird Edward Sutter whyt fisher who depond upon oath that he Bought Nothing but ane old Lining Mutch and ane old sarge waist coat Causa Scientie depones he cannot wryt.

Compeird Andrew Sutter in Ronheids who confest upon oath that he Bought ane old Shirt & three womans mutches and this is all the deponent bought as he must ansr. to God and depones he cannot wryt.

Court holden wⁱⁿ the Tolbooth of Peterhead, upon the Twenty-sixth day of May, Jaj vij & sixteen years—Mr. Thomas Guthrie, Baillie.

The which day anent the Bill of complaint given in att the instance of the Pror. Fiscall agt. Andrew Robertson, sailer, for beating and abusing of Robert Reid, wright in the said toun, the said defender being called and failzing to compare, the Baillie forsaid amertiats him in the soume of twelve shilling Scots money for contumacie, and ordains his person to be apprehended and put in prison ther to remain untill he find cauⁿ to underly the law, and for his good and peaceable behaviour in tyme coming.

As also anent the other complaint given in at the instance of the said pursuer agt. John Bruce, sone to John Bruce, in Ronheids, and John Bruce, sone to George Bruce ther, for tulzing each wt. ane other. Both parties being called, and the said John Bruce, sone to George Bruce, compeiring and denying the cryme lybd., the actn. is continued till next court day; and in regard the other defender, John Bruce failzied to compare, the Judge forsaid amertiats him in the soume of flourty shilling Scots money for contumacie, and ordains his person to be apprehended and put in prison, ther to remain untill he find caution to underly the law, and for his good and peaceable Behaviour in tyme coming.

The said day the said Baillie appoints and ordains the whole inhabitants wⁱⁿ the Toun to be present and appear att the Cross, on Moonday next, the 28th instant, bi twelve of the cloak in the fornoon, being His Majesties Birth day, and to put Illiminaⁿs in their windows att Nine of the Cloak the said night, under the Penaltie of Ten Pound Scots money, to be paid by each contraveener, and that Publication be made hereof by the Drum this afternoon, that non may pretend ignorance.

The Baillie considering that by former Acts of Court the hail fewars and burgars of this place are

obleidded to give sute and presence yrto, and finding that the persons after named have this day contraveend the said Acts, viz., Alexr. Arbuthnot, Thomas Forbes, John Logan, Alex. Greig, James Caw, Alex. Smith, merch^t, George Reid, farmer, Wm. Dickie and James Donll, merts., James Whyte, senr., Andrew Smith, merts., David M^tQuarrand, shoemaker, Rob^t Clark, gardiner, James Strachan and Gilbert Dounie, taylors, Patrik Robertson, mert., John Wallace, taylor, Alexr. Smith, smith, Robt. Smith and John Thomson, merchants, and therfor fines and amertiats the hail persons as named and ilk ane of them in the soume of Six Shilling Eight Pennies Scots money, to be paid to James Park, Thesr., betuixt and the first day of June next to come, under the pain of poynding . . . upon Act.

THOMAS GUTHRIE.

"JENNY DANG THE WYVER."—In some conversation with a parishioner—Mr. Mowat, sometime Schoolmaster at Lynturk, in the Vale of Alford—about the local traditions of the Battle of Alford, in which the Marquis of Montrose routed the Covenanting forces under Sir John Urrie, in the summer of 1645, upon lands now belonging to Mr. Farquharson of Haughton, I got confirmation of the popular account given of the way in which the celebrated *lieder ohne worte*, "Jenny dang the Wyver," got its name. He mentioned that he had some years in his possession an interesting relic which, on leaving the district, he gave to Mr. Farquharson. It was the *disjecta membra* of an antique chair that once belonged to Jenny. He got it from Janet Robertson, her niece and namesake, who was his neighbour in Glendye in 1855, at which time she was upwards of 80 years of age. She told him also the occasion of the tune being named in connection with her aunt, who was the wife of the Minister of Birse. The "wyver," (Aberdeenshire for weaver, as "ding" was for assault or beat), was, according to her story, "a lazy fleep Jock," whose place of residence and professed industry was in the Kirktown of Birse, but he was fond of the relaxation of going inabout to the manse to do any idling sort of job that might be in the way. On a Saturday afternoon he made one of his rather frequent visits, when the mistress was busy at the end of the house beetling her week's washing upon the flat stone that stood there for the purpose of the kind of calendering then in use. The minister's preparation for the pulpit was completed, and he was resting himself with a turn at the fiddle, at which he was a proficient—perfecting his execution of a new composition of his own. Jock was not much disposed for work that day, and perhaps had upon him a touch of idle independence, awakened by the mistress's manner of receiving his visit. However it was, when she said he could

go and clean the minister's shoes he refused. She was, it is likely from her activity, a lady of spirit, and on receiving his churlish declination she at once belaboured him with the beetle with which she was plying her folded sheets. The minister, beholding from his window the prompt assault, exclaimed, keeping time with his tune,

"Oh, Jenny dang, Jenny dang, Jenny dang the wyver !!!"

Alexander Garden, Minister of Birse, was ordained 10th October, 1736, and died 3rd February, 1777, aged 97. He was exceptionally dowered with the proverbial crowns of matrimony, Janet Robertson having been his third but his last wife. She is still remembered as living at Marywell, Birse, long after her husband's death.

JOHN DAVIDSON, D.D.

GIRLS' GAME, FROM THE BANKS OF FORTH.—I have several times thought of asking *S. N. & Q.* about certain school games now no more. I send you one which I frequently see played here, and which amused me considerably, especially as "Sweet Mary" has travelled so far from home:—A row of children stand up—Sweet Mary faces them, and stepping backward and forward recites the following:—

"Sweet Mary, Sweet Mary! my age is sixteen.
My father's a fairmer near Old Aberdeen;
He has plenty o' money to dress me fu' braw,
Yet there's nae bonnie laddie will tak' me awa'."

Here Sweet Mary takes one of the row of children before her by the hand; and, with hands joined and moving round one another, she continues—

"One morning I rose, an' look'd i' the glass;
Says I to mysel', I'm a handsome young lass—"

Here they let go hands, and Mary goes on,

"I put my hands to my sides an' gae a ha! ha!"

[All do the same.]

"For there's nae bonnie laddie will tak' me awa'."

Stirling.

G. W.

THE USE OF GENEALOGY.—The following terse little extract from *The Athenaeum* (29th September, 1888, p. 413) may find a fitting place in *S. N. & Q.*:—"Family history is a subject of surpassing interest. Now that men have come to know that genealogy is a branch of science which, if rationally pursued, will be productive of important knowledge, it is ceasing to be degraded by being a mere slave to those who possess rank and title." N. C.

MEG MOLLOCH.—With regard to this personage of whom "Mormond" writes (*S. N. & Q.*, Vol. II., p. 44), Dalryell in his *Darker Superstitions of Scotland*, 1835, p. 541, writes:—"Meg Mullach seems to have been of diminutive size, something of the brownie tribe. She was a little hairy creatur, in shape of a famel child," sewing

in the family of Grant of Tullichgorum, "till by the blessing of God the Lord, reformation from popery and more pure preaching of the gospel, she is almost invisible."¹ Mag Moulach is said to signify, one with the left hand hairy. The enquiries of a northern presbytery regarding the reality of her appearance had no satisfactory result.² M. A.

Queries.

NOTE.—Each paragraph, containing one or more Queries, will receive a consecutive number, to which Correspondents may conveniently refer.

175. DUNROD BRIDGE.—Can any of your readers kindly give me any information as to the old Roman Bridge, over the Dunrod Burn, at Inverkip, Renfrewshire? Dunrod, it seems, belonged to a Lindsay who was one of King Robert the Bruce's companions. In the latest proceedings of the Society of Antiquaries of Scotland, a reference is made to a Dunrod which "was an ancient parish, but was united to *Kirkcudbright* in the year 1663." R. S.

176. STEWARTS OF FINCASTLE.—It would be very obliging if any reader can give information regarding the above Perthshire Family. I understand that its territorial possessions got adrift about 1688. Fincastle is the courtesy title of the Earl of Dunmore's eldest son, and seems to have been acquired about that period. R. S.

177. HARVEST MOON.—The full moon, nearest to the autumnal equinox, has for long been spoken of as the "Harvest Moon." Can any one explain wherein this moon differs from other full moons, or is the name merely associated with the Harvesting, which is usually most general about that period? A. M'D. R.

178. "A SANT O' SAWNEY LYONS."—Can any of your readers give an account of the origin of a phrase common in the North, often applied to a worthless person or religious pretender, "A sant o' Sawney Lyons?" It is used, I think, by Sir Walter Scott. G. B. A.

179. "LOAN" AND "LOANING."—The words "loan" and "loaning" are defined in some dictionaries as milking places. Can this be the proper and original meaning? G. B. A.

180. "GOVITCH."—The following words still used in the North-east puzzle me much:—Govitch, used often as an interjection, innous, or immous; nenous; unhine. Can any of your readers throw any light on their derivation or meaning? A. B.

181. PUNDELAYN.—What is the meaning of this word, which occurs in Barbour's Bruce? Jamieson, in his glossary to the edition of 1820, queries it. D. A.

¹ *Root, Rise and Offspring of the name of Grant*, in MS., circa 1707, p. 15.

² *Pennant's Tour*. Shaw's *Moray*, p. 344.

182. ANDERSON, THE WIZARD OF THE NORTH.—It has been stated that Anderson wrote a kind of autobiography, or at least a sketch of his life. Is this the case? W. N.

183. "AS BLUNT'S A BEETLE."—Can any of your readers inform me what this expression means? I have heard it applied to persons, as we say in Aberdeenshire, "dull i' the uptak." F.

184. OLD SONG.—Can anyone add to the following scraps of a song well known about Turriff in the beginning of the century, and attributed to Hugh Allan, who is mentioned in "*Bards of Bon-Accord*" as a weaver in Cummineston, and for some time precentor or clerk in the Episcopal congregation at Turriff?

Tubalcain wi' his plumjurdan
Cemented the pan on the stone,
And Jubal, he bang'd up his burden
And played clout the ca'dron wi's drone.

And noo to conclude, wi' gweed neepers,
When ye hear that I'm deid an' gone,
Convene me a score o' gweed pipers
And play the corpse up the Kirk loan,

JOHN DAVIDSON.

185. ARBUTHNOT FAMILY.—In a short notice of the last excursion of the Buchan Field Club, which appeared in the *Free Press* of 14th September, it is stated that Robert Arbuthnot and Beatrice Gordon who lie buried in the Churchyard of St. Fergus, were the parents of the Rev. Alexander Arbuthnot, Minister of Arbuthnot, the father of the famous Dr. John Arbuthnot. In Scott's *Fasts*, under the head of Holywood, Drumfrieshire, the Rev. Alexander Arbuthnot's first parish, his father is said to have been of Scotsmill, Banffshire. Is this a mistake for Aberdeenshire, or is Scotsmill in the part of Banffshire, which is, I believe, situated near Peterhead and surrounded by Aberdeenshire? When I am on this subject allow me to ask—(1) What was the relationship between Robert Arbuthnot of Scotsmill and the main stem of the Arbuthnots? Chambers's *Lives of Illustrious Scotsmen* says:—"He bore a near relationship to that noble family." (2) Are there now any descendants of Dr. John Arbuthnot living? His brother, Captain George Arbuthnot, had a son John, who sold his paternal property of Kinghornie, in Kincardineshire, in 1760, to Lord Gardenstone. (3) Where is the MS. History of the Arbuthnots, written by Principal Arbuthnot, to have been continued by the Rev. Alexander Arbuthnot of Kinghornie?

FERRYMAN.

186. "HAIK AND MANGER."—This expression I have heard my mother use when my brothers or I would make too free with the cupboard. Can any of your readers give the true explanation? F.

187. ORIGINAL SOURCE OF POEM WANTED.—In Pratt's *Buchan* (p. 187) is given the exquisite lines on "The Old Church of Gameraie"—

"Haast seen the old lone churchyard,
The churchyard by the sea,
High on the edge of a wind-swept ledge,
And it looks o'er Gameraie,"

from the pen of Dr. Geddes. Was there ever a memoir of Dr. Geddes published? Where did the poem first appear? WILLIAM THOMSON.

[This fine poem first appeared in the *Banffshire Journal* in the autumn of 1856. It is to be hoped that its learned author, Principal Geddes of Aberdeen University, may continue to out-run his biographer for a long time yet.—EDITOR.]

188. "AS MAD AS A HATTER."—If any of your readers can give the origin of "As busy as a Hatter," as requested by "A. M. M.," in last No. of *S. N. & Q.* (though I never heard it before), perhaps he may also be able to explain the origin of the much better known saying, "As mad as a Hatter." K.

189. BIBLIOGRAPHY OF THE STUART FAMILY.—Is there any bibliography of the Royal House of Stuart of Queen Mary? It strikes me that during the recent tercentenary commemoration of the execution of Mary I saw a notice of a work, or a forthcoming work, on this subject. Is this so? S.

190. OLD RHYME.—There is an old Aberdeen rhyme applied to lamplighters:—

"Leerie, leerie licht the lamps,
Lang legs and crookit shanks!
Tak' a stick and brak his back,
And trail him down the Gallowgate."

Is this a purely local rhyme, or is it known, with variations, in other Scotch towns? R. K.

191. GEILTICHEINN.—A disease called *Geilticheinn* is frequently heard of in Sutherland and the South of Caithness. Can any Northern correspondent give some information about this peculiar disorder? MANUFORTI.

Answers.

51. OLD BALLAD.—If "Collector" has not yet found the ballad of "Rosey Anderson," I refer him to *A Pedlar's Pack of Ballads and Songs*, by W. H. Logan. Edinburgh: W. Paterson, 1869. Or to G. W.

82. THE SOCIETY OF ANCIENT SCOTS.—Mr. Macintosh evidently possesses only the first and second volumes of the *Lives of Scottish Poets*. There are in all six volumes, containing lives and notices of no less than 277 Scottish poets! Of these lives, 65 are in the form of biographical essays, and the remainder form a supplement, which, as the preface states, contains "briefer notices of those of a minor rank, as also of those who, though distinguished for occasional displays of poetic talent, have possessed it in subordination to some other excellence by which they have become better known to the world." The volumes in the writer's possession are bound in paper, and on the inside of the front and back covers is the following account of the "Society of Ancient Scots" which is probably the information that Mr. Macintosh wants:—"From the Secretary of the Ancient Scots Society to the Public. The Literary and convivial Association known by the name of the 'Ancient Scots,' is composed of a select number of Natives of Scotland resident in the Metropolis, who are fond of cherishing the remembrance of their common country, and cultivating a knowledge of its history and literature. The

more effectually to promote these objects, each candidate for admission is required to accompany his application with an original Memoir, written by himself, of some Scotsman eminent in arts or arms, in letters or in science; and this specimen of his qualifications must be publicly read at some meeting of the society, previous to that on which the ballot takes place. The Society is as old as the accession of James the Sixth (of Scotland) to the throne of England; but there is a long lapse in its history, during which the whole of its ancient records have been lost. In 1770, it was happily re-established in all its original vigour, and comparatively short as the succeeding period has been, the effect of the peculiar condition attached to admission into its body, is of a nature alike gratifying and important. The Society is now in possession of a body of Scottish Biography, which far exceeds all the published collections with which they are acquainted, in authenticity, in interest and in variety. Scarcely a single Scotsman who is known to fame for anything great or good can be named, who has not found, in some member of the Society, a zealous, if not an able biographer. Many of the memoirs are of a very original character abounding in facts not generally known; not a few have been written by individuals who have themselves done honour to the Scottish name, and all of them possess the merit at least of having given satisfaction to a numerous circle of individuals, neither rash in approbation nor ill qualified by education and habits to form a just appreciation of literary excellence. The plan of giving these memoirs to the world had of late years been often talked of in the Society; and a conviction became general among the members that the publication was an act of duty which they owed equally to the honour of the Scottish Nation, and character, and to the general interests of learning. At the anniversary meeting of the Society on St. Andrew's day, 1820, it was accordingly resolved unanimously:—'That measures shall be taken for the immediate publication of the candidate memoirs of this Society since its re-establishment, A.D. 1770.' A committee was named, with full powers to carry this resolution into effect; and under their direction, the task of preparing these memoirs for publication has been intrusted to the Secretary of the Society. The mode of publication on which the committee have decided has been arranged with a view of the union of cheapness and convenience, with the greatest possible degree of elegance. The work will be of pocket size, and published in a series of monthly parts, each part consisting of 180 pages embellished with a plate containing five portraits, executed in a new and beautiful style of engraving, by which every print will be equal to a first or what is commonly called a proof impression. The Secretary has, with the approbation of the committee, arranged the memoirs into separate classes; making one class of Poets a second of Historians, a third of Philosophers, and so on with the other denominations of character. The first class of lives which it is proposed to present to the public, will be the 'Lives of the Poets.' It is estimated that these will occupy about six parts, and the whole series between thirty and forty. The work will be published for the Society

by Mr. Boys, No. 7 Ludgate Hill, to whom the members are requested to apply for their copies. By Order of the Committee. Arthur Sempil, Secretary." The initials A. S., appended to the notes throughout the work, are those of the Secretary, who (see above) was appointed editor of the series. I have never been able to find out whether the remaining "classes" of memoirs have or have not been published, although I have kept a look out in all European catalogues that came my way, nor have I ever seen the Society alluded to in any way except in these memoirs.

Pasadena, Cal., U.S. GEORGE ST. J. BREMNER.

150. VIRGINAL'S JACK.—"F. A. G." says that the *Virginal* was so called after Elizabeth, the "Virgin" Queen. Another explanation, and more likely, is that, from being "the Instrument used in Convents to lead the Virginals or hymns to the Virgin," it is named in honour of the *Virgin*. As to the "jacks," they are the small hammers, moved by the keys, so as to strike the strings of the virginal. The following lines from Shakespeare, as bearing upon this instrument, are worth quoting:—(Sonnet cxviii.)

"How oft, when thou, my music, music play'st,
Upon that blessed wood whose motion sounds
With thy sweet fingers, when thou gently sway'st
The wiry concord that mine ear confounds,
Do I envy those jacks, that nimble leap
To kiss the tender inward of thy hand,
Whilst my poor lips, which should that harvest reap,
At the wood's boldness by thee blushing stand!
To be so tickled, they would change their state
And situation with those dancing chips,
O'er whom thy fingers walk with gentle gait,
Making dead wood more bless'd than living lips."

A. McD. R.

150. "VIRGINAL'S JACK."—The name of the Hoppers attached to the Keys of the Virginals and Harpsichord, the end of the Jack was furnished with a quill to pluck the strings. Shakespeare, in Sonnet 128, evidently alludes to the *Keys* as *Jacks*:—

"I envy those Jacks that nimble leap
To kiss the tender inward of thy hand."

"Since saucy Jacks so happy are in this,
Give them thy fingers, me thy lips to kiss."

G. ST. J. BREMNER.

152. A DUTCH COLONY AT GIRDLENESS.—Robertson, in his *Book of Bon-accord* (p. 266,) in describing Nigg Bay, refers to this tradition when he says:—"Tradition records that a Dutchman, once on a time, offered his services to make a channel for that stream [the river Dee] along the bottom of the glen." This is the only reference to this tradition I have seen in written history.

STALLONE.

160. INVERUGIE CASTLE.—On the coping stones of the wall to the south of the Gateway there were carved a close carriage with four houses, two outriders galloping before it, a Scotch Thistle, a Lion, and the date 1670. Over the Gateway, a stone panel, with the coat of arms of the Keiths, and above it, a stone

W
C
A M
1670

What became of the panel I do not know, but 3 years ago the stone was lying beside the house, adjoining the Castle, once occupied by Mr. Whitecross.

J. A.

161. SURNAME—KYNOC.—In the *Book of Deer*, the name Cainech occurs in a memorandum relating to a grant of land to the Monastery of Deer, in the eighth year of the reign of King David (A.D. 1132). It is written in Gaelic, and the following is a translation of the passage in which the name appears:—"Gairtnet, son of Cainech and Ete, daughter of Gille Michael, gave Pet-mac Cobrig for consecration (of) a Church of Christ and Peter (thé) Apostle, and to Columcille and to Drostan, free from all the exactions, with the gift of them to Cormac, Bishop of Dunkeld in the eighth year of (the) reign of David."—(*Book of Deer*, p. liv.) The same Gairtnet was Mormaer of Buchan, as probably was also his father Cainech. Mormaer was a Celtic title, which, on the transition from Celtic to Saxon rule, merged into that of Earl; Fergus, the last of the Celtic Mormaers, being first who assumed the title of Earl of Buchan. The query refers to the "Brae of Coynach," which appears to be the same name differently spelt, Brae of Coynach being equivalent to Cainech's Brae, and probably deriving its name from the Cainech referred to above. Adamnan, the biographer of Saint Columba, records that two Irish saints of Pictish race accompanied S. Columba on his first mission to Brud, the King of the Picts:—one of these is named Cainech, which is rendered in English Kenneth, or Kenny, Kenzie (pronounced Kingie). Kilkenny, in Ireland, takes its name from S. Kenny, or Canicus—the latter, apparently, being a latinized form of the name. He was an Abbot in Ireland about the end of the sixth century. The Cathedral is dedicated to him, and called S. Canice's Cathedral. There was also a Scottish Saint Kennochia, a Virgin who lived about the beginning of the eleventh century. My impression is that Cainech, as we find it spelt in the *Book of Deer*, is probably the original form of the word, and that Coynach, Kynoch, Kenneth, Kenny, Kennochia, Canicus, &c., are all variations of the same name;—and that the Kynochs, while departing from the old Celtic orthography, have retained the original pronunciation. With regard to the derivation, and meaning of the name, I offer the following conjectural suggestion:—Among the lay officers of the Church, in Celtic times, one of the most important was the Air Cainech, a sort of manager, or resident factor for the Abbot, and consequently from his position a person of some considerable authority. His duty was to superintend and manage the Church lands; and probably included the collection of Cain or Kain, which was a payment in kind, sometimes a share of the Crop or Stock, and sometimes in the form of service rendered to the proprietor in the cultivation of his land, or in gathering his crops. May not the name of his office, or official name, have been derived primarily from his employment as Cain Collector, and subsequently been applied as a personal or surname? Many of our common names have originated in like manner:—such as Smith, Baxter, Falconer, Fletcher, Webster, &c.

P. H. D.

161. The Surname Kynoch seems to be of German or Dutch origin. It is almost identical in pronunciation to the German "Koenig" (King) in which the g is guttural.

G. ST. J. BREMNER.

Pasadena, Cal., U.S.

161. In *Murray's Magazine* (March, 1888) Kenneth Mackenzie or Coinneach Odhar is mentioned as being beyond all comparison the most remarkable of the Highland Seers.

ANNETTE.

163. AUTHOR OF "GOSSIP ABOUT OLD DEER."

—I am enabled to state that the late Dean Ranken was not the author, but that it was Mr. William Boyd, Stuartfield. The articles appeared in *The Aberdeen Free Press* upwards of thirty years ago; and the following particulars regarding them may not be uninteresting. At the time referred to, the late Dr. Pratt was consulting with Dean Ranken regarding some of the items of information intended to be embodied in his forthcoming work, then in course of preparation—*Buchan*. The Dean's daughters and Mr. Boyd then fancied it would be a good joke to anticipate the publication of Dr. Pratt's work, by sending a few articles, embodying a description of the antiquities and early history of the parish of Old Deer, to a local paper; but the worthy Dean never knew of them till they appeared in type. The task of writing them and procuring the information was undertaken, with enthusiasm, by Mr. Boyd; and he was assisted in getting them up by the late George King, Bookseller, Aberdeen, who sent him books bearing on the subjects under discussion, and gave details of local traditions relating to the district. Mr. Boyd, at the time, had just returned from the East, where he had been brought into intimate contact with Brahmins and Buddhist Priests, and men deeply versed in Sanskrit and Vedic Literature and Aryan Folk Lore; and the close resemblance between the Folk Lore of Scotland and that of Asia, and also the resemblance between the early habits and customs, to say nothing of the language, of the two peoples, or rather the kindred peoples, struck him as being very curious. He then intended to point out these striking coincidences, and show the bearing they had upon the history of the early Tribes of Scots and Picts in this Country, and also on Druidic and Scandinavian Mythology. But after-consideration led him to believe that the times were not ripe for this in the district, and, the *affair* having worn off, this intention was never carried into effect, hence the result has been the unfinished and fragmentary condition of the articles in question. But there seems to be little doubt of good results having followed their publication, as it drew the attention of literary men to the valuable antiquarian remains in the district, and helped on the interest taken in these matters, which culminated in the issue of "*The Sculptured Stones of Scotland*" and "*The Book of Deer*."

Edinburgh.

J. E. LEIGHTON.

163. In the Preface to Pratt's *Buchan*, the Author says:—"I have also to acknowledge having freely availed myself of the labours of an occasional contributor (the late Very Rev. Dean Ranken, St. Drostan,) to the *Aberdeen Free Press*, whose enlarged and intimate acquaintance with the neighbourhood of

Old Deer has been of the most important service to me. I have generally intimated my obligations in this quarter under the brief form of "Gossip about Old Deer."

W. T.

7 Madeira Place, Leith.

166. ST. MOLIO.—"Popular tradition also reckons St. Moelisa, or Molios, among the illustrious Irish companions of St. Columba. He preached the faith in various parts of Scotland, but chose a cave in the west of Arran, off the Scottish coast, as his chief place of retirement, and there he spent whole days in prayer and penance. The Arran islanders honour him as their patron: his hermitage was for centuries a famous resort of pilgrims from the mainland and the adjoining islands, and the names of many of these pious votaries of our Saint remain rudely scratched on the sandstone roof. The cave of St. Molios looks out upon the sea, and is scooped in the rock about twenty-five feet above the present sea level. A few yards to the south, a square block of red sandstone is called 'his resting-place,' whilst a shelf cut in the hard rock in the side of the cave is still called his bed. Near the cave is the saint's well, of purest crystal water, to which the Arran people still have recourse for its healing virtues." This extract is from *Irish Saints in Great Britain* (p. 78), by the Right Rev. Patrick F. Moran, D.D., Bishop of Ossory, but now Cardinal Bishop of Sydney. In the same work it is recorded that St. Columba, before setting out for Scotland, visited a St. Molaise to get his advice. This "holy bishop" (as Cardinal Moran styles him) lived at Inishmurray, off the coast of Sligo. Now, Dr. Gammack (*S. N. & Q.*, Vol. II., p. 80) gives *Molaise* as one of the variations of our saint's name. Is this right? Can there have been two saints of this name, or has the personality of one been divided to produce two distinct traditions?

Glasgow.

W. J. CALDER ROSS.

168. THE "MUCKLE STANE OF AUCHMALEDDIE" was another remnant of past ages. It was a rocking-stone of great bulk, but moveable at a particular point by the slightest touch. It now lies upon the ground a mere mass of rock. By whom, or for what purpose, these rocking-stones were poised, is matter of vague conjecture. It has been supposed they might have been used as stones of ordeal by which the Druid or Scandinavian priest pretended to test the guilt or innocence of persons accused. The Rocking Stone of Auchmaleddie having outlived its original purpose, remained an object of harmless wonder and admiration to succeeding ages, till the more homespun notions of our honest countrymen suddenly brought it to a stand still. Pratt's *Buchan*, (p. 220.)

W. T.

7 Madeira Place, Leith.

171. "AS BUSY AS A HATTER."—This saying is not so common as the phrase, "as mad as a hatter," but probably has the same origin. The "hatter" is a corruption of the word *atter* or *adder*.

J. W. SCOTT.

173. SKYRE-THURSDAY.—I find that Maunday-Thursday, which, as Dr. Gammack shows, was sometimes termed "Skyre-Thursday," has also been called *Shere-Thursday*, from a custom of "shearing the hair," observed by the priesthood on that day. If this interpretation is correct, it is not likely that "Skyre" and "Shere" are but the same prefix modified, and that both are connected with the same root, viz:—A. S. *sciran*, Ger. *scheren*, or Gr. *κείρω*, to shear or cut? A. McD. R.

174. LOCAL BIBLIOGRAPHY.

(1) *William Ogilvie*. I quote the following note from Professor Gordon's MS. "Collections regarding King's College":—

"24th [Humanist]. William Ogilvie. He entered as Assistant teacher of Philosophy with a subscribed promise of succeeding Mr. Al. Burnet, or upon first vacancy of a Regency, anno 25 Novr 1761. He was elected a Regent 5 November 1764, and became Humanist upon an exchange of offices with Prof. Gordon, 3 September 1765."

(2) *Robert Moody or Mudie*. No student of this name matriculated at King's College during the period 1800-24. In 1825 the three following works were published in London:—

Modern Athens: by a Modern Greek. *Babylon the Great*: by the author of *Modern Athens*. *Attic Fragments*: by the author of *Modern Athens* and *Babylon the Great*.

Halkett and Laing inconsistently attribute the first two works to Robert Mudie, but the last to W. R. Mudie. To avoid calling attention to this blunder, *Robert Mudie* is altogether ignored in the Index of Authors.

According to Olphar Hamst, a parallel between Brougham and Canning, to be found in *Things in General*, p. 258, is almost wholly identical with a passage occurring both in *Modern Athens* and in *Attic Fragments*.

In *The Caledonian, a Quarterly Journal* (Dundee, 1821), Vol. I., known to have been edited by Mudie, there is a chapter headed "Intellectual Gazetteer of Scotland . . . By Laurence Langshanks, umquhill I.P. at large, and latterly R.M. and portioner at Laurencekirk." In this, Monymusk, King's College, &c., are described as in *Things in General*. For a sketch of Mudie's career, see the *Gentleman's Magazine* for 1842, Pt. I., p. 214.

P. J. ANDERSON.

Literature.

The Species of Ficus of the Indo-Malayan and Chinese Countries. Part II.—Synœcia Sycidium, Covellia, Erisyce, and Nesmarpha. By GEORGE KING M.B., LL.D., F.R.S., F.L.S., Superintendent of the Royal Garden, Calcutta. Calcutta. 1888. [Pp. 67 to 185. Plates 101. 15 in. by 11 in.]

IN our first volume (p. 30) we had much pleasure in noticing at some length Part I. of this work.

The present instalment is about double the size, and although it comprises 136 doubtful species is to be still farther supplemented by "an appendix of some new Species collected in New Guinea by Mr. H. O. Forbes and received since the book was completed." It needs but a glance at the subject matter of either of the parts to confirm the author's remark, that "By far the most laborious part of my work has consisted in disentangling and reducing the rather formidable synonymy with which the literature of the genus is loaded." It is scarcely for us to say how far Dr. King has succeeded in this most difficult task, but if to a keenly observant eye for scientific facts we add the author's "immense capacity for taking pains," we feel very sure that something like justice has for the first time been done to the Fig family, and that this really important work will become a standard on the subject of which it treats. Botany forms no exception to the other sciences in being more largely developed in special lines and that with the best results. To the specialist belong the spoils. We heartily congratulate the Author in bringing his monograph (dedicated by the way to Sir Joseph Hooker) to its present condition. No new light, we may add, has been thrown on the question of the fertilization of the Fig, but even that formidable crux may yet become patent under the scrutiny of such investigators.—ED.

Untersuchungen über das Kingis Quair, Jacobs I. von Schottland. Von Walther Wischmann. Kismar: L. Eberhardt. 1887.

THIS is a critical examination of the *Kingis Quair* by a young and talented German scholar, Dr. Wischmann, of the University of Berlin. In the first part of his treatise, the author seeks to settle the dialect in which our royal poet wrote. The best edition of the poem published in this country is that edited by Dr. Skeat, as the first publication of the Scottish Text Society, and this edition Dr. Wischmann subjects to some severe but scholarly criticism. Dr. Skeat has said that he believes "the rimes are Northern rimes throughout, and mostly only single rimes after the Northern fashion of ignoring the final *e*." After making a minute study of the poem, in which every line is examined metrically and grammatically, the German critic comes to the conclusion that Dr. Skeat is mistaken, and that James, in the dialect which he used, followed Chaucer; that is, that the *Kingis Quair* is written in the Midland, and not in the Northern, or Scottish, dialect. In the course of his investigations on this head Dr. Wischmann discusses the characteristics of the various dialects of Scotland, of which he seems to have made a very careful study. The proof accumulates as the author proceeds, that the poem is written, not in the speech of James's boyhood, but in the language with which he would be most familiar from his eleventh to his thirtieth year, the period he spent as a prisoner in England. Examples of Northern words and modes

of expression are of course to be found—it would be surprising if there were none—but the essential linguistic element is Chaucerian. The third part of this essay treats of the royal author's dependence upon Chaucer for the materials of his poem, and here Dr. Wischmann displays a very full and accurate knowledge of Chaucer's works. Many striking parallels of thought and expression are cited to show how closely James imitated, sometimes copied, the great "father of English poetry." The closing chapter consists of critical notes on the text generally, and these are exceedingly interesting. The whole work is an example of that minute but elaborate study which distinguishes German scholarship. The author advances certain theses and proves their truth, not by subtle argument but by the force of facts. He seems to have studied all the cognate literature from the *Bruce* of Barbour to the most recent result of European scholarship. We are indebted to the author for a copy of his learned treatise, (which is an important contribution to early English literature,) and we hope we may soon have an opportunity of re-perusing it in an English form.

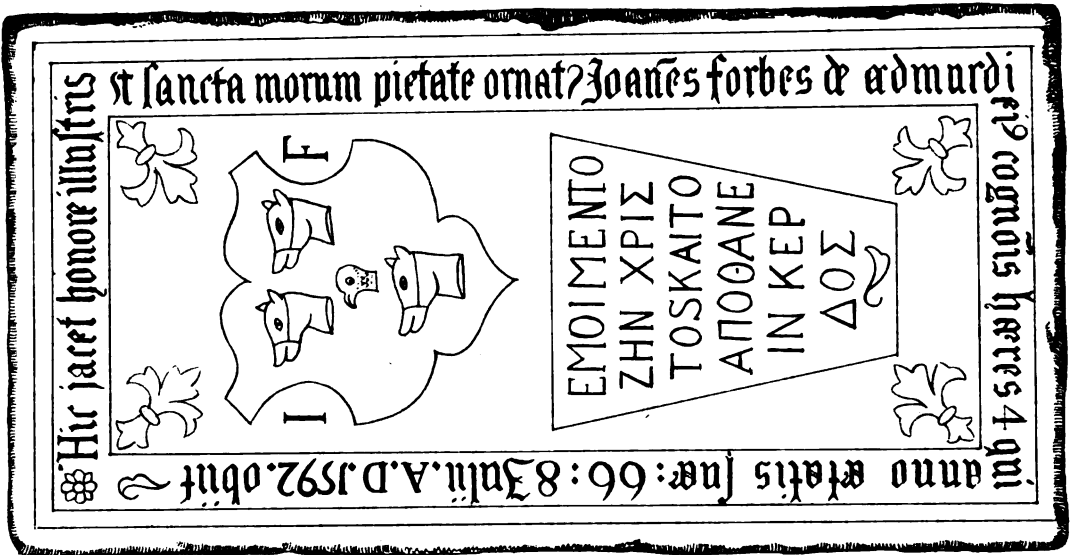
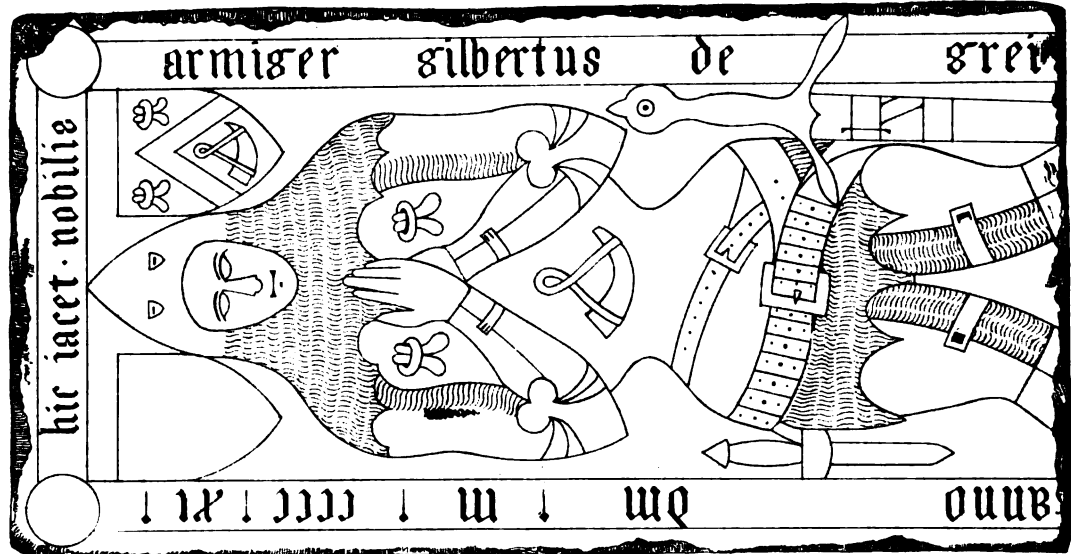
The Tour of Dr. Richard Pococke, Lord Bishop of Ossory, through Sutherland and Caithness—1760. [40 pp.] With Introduction [31 pp.] and Notes [31 pp.] By Daniel William Kemp. Edinburgh, 1888. Crown 8vo.

LAST year Mr. Kemp edited Bishop Pococke's Tours in Scotland as the first publication of the Scottish History Association. The present little volume is a segment of that work relating to Sutherland and Caithness, and is the second of *Sutherland Papers*, issued by the Edinburgh Sutherland Association. The Introduction consists of a brief biography of the worthy Bishop, who had a great penchant for travelling. When one knows how difficult it is even for a residenter to obtain correctly all the items of topographical and historical interest in a locality—it is always with some hesitation that one receives the narrative of the passing traveller. However industrious and careful the narrator some error or defect is almost sure to become apparent. The Bishop, however, does not go far astray, and the editor's copious Appendix, whilst it adds very highly to the interest of the book, does so more as being supplementary than corrective. The book is beautifully printed and got up with much taste. It is embellished by the Bishop's portrait and by a series of primitive drawings of objects of interest by the Author. We would not willingly have omitted these zincographs, but we should have liked also a sketch map of the district showing the Bishop's tour in this—to most of us—terra incognita. The Sutherland gentlemen are to be commended for the efforts they are putting forth to illustrate the history, &c., of their county, and to bring it into touch with the spirit and interest of the day.—EDITOR.

ERRATA.

Page 79 (Vol. II.) 2nd column, 7th line from foot—for dry, read Ivy.

Page 80 (Vol. II.) 1st column, 4th line from top—for is, read was.



ANCIENT SCULPTURED STONE AT KINKELL.

SCOTTISH NOTES AND QUERIES

VOL. II.] No. 7.

DECEMBER, 1888.

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ABERDEEN, DECEMBER, 1888.

REMAINS OF THE KIRK OF KINKELL.

PART II.

BETWEEN the dates of the two entombments recorded upon the opposite sides of the remarkable gravestone, the Templar (or by that time Torphichen) mother-kirk, was under the charge of several men who deserved not to be forgotten. Henry de Lichten, who has for his grand monument the beautiful twin towers rising over the west façade of Old Machar Cathedral, was Rector of Kinkell in 1510. He was brother to the laird of Usan, near Montrose, and his priestly solitude must at times have been enlivened by one or other of his feminine kinsfolk. John de Johnston, the great man of the neighbourhood, had to wife Marjory Lichten, and their son, Gilbert de Johnston, married Elene Lichten, daughter of the laird of Usan. The Parson of Kinkell became for some time Bishop of Moray, and on the death of his former bishop, Gilbert Greenlaw, in 1422, succeeded him at Aberdeen. One of his first episcopal acts was to erect his

Kirk of Kinkell into a prebend of the diocese of Aberdeen. This he did in the opening year of his episcopate. Six years later he was one of the ambassadors sent by King James I. to France on a mission politically characteristic of that age, viz., a convention that the Dauphin, then a child of five years old, should, when he came of age, espouse a princess of Scotland. The Exchequer Rolls of 1428 show a payment made to the bishop for his services on that occasion. His Cathedral must have been an object of devoted reverence to him, as was the case with many of the cultivated and public-spirited prelates of Roman Catholic times. Besides his grand work, he erected an aisle in which he wished to be buried, but which is obliterated now, having been destroyed in the storm in which the central tower fell, which was reared a generation later by Bishop Elphinstone, the founder of the University. Henry Lichten died 14th December, 1440. He had two brothers in the Church : Alexander Lichten was Prior of Torphichen, and possibly was his patron in Kinkell. Notices exist of three of the parsons of Kinkell who ruled in the mother-kirk and its six chaplainries between Henry de Lichten and Sir Alexander Galloway, as he is sometimes named. A law plea for the recovery of tithes in 1473 preserves the names of William Auchinleck and a number of the parishioners of Kinkell. He was, like Alexander Galloway, Collyhill Chaplain in the Chapel of the Blessed Virgin of the Garioch. In 1494 Adam Gordon was Parson of Kinkell, and after him a man of some eminence, James Ogilvy, son of the prominent lord of the Boyne, Sir Walter Ogilvy, and the first Professor of Civil Law in Aberdeen. He became Abbot of Dryburgh, by influence of the Duke of Albany—who had failed to get him made Bishop of Aberdeen—still retaining the church of Kinkell; and two years later he died in Paris, where he was upon a political embassy from the Duke. Alexander Galloway succeeded him in the charge of Kinkell, and continued an active and distinguished life until 1552. He was probably a man of some worldly wealth. His parents' names were William Galloway and Marjory Mortimer. He first appears as Chaplain of Collyhill, in 1505, purchasing from the Baron of Balquhain two acres of land adjoining the manse of the Pitcaple Chaplainry of the

Chapel of the Blessed Virgin of the Garioch. Upon the ground was to be built a manse for the Collyhill Chaplain; who was to pay out of the rents of the land one pound Scots yearly to each of the other five chaplains of that aristocratic temple, for the performance of a mass for the soul, among others, of Sir Walter Ogilvy of the Boyne, whom he calls his patron. He must have been one of the foremost men of affairs of his time, accomplished, laborious and honoured, for in 1516 he was Rector of King's College. The renovation or decoration of his Church of Kinkell must have been his first important work. The date 1524 determines the erection of the two pieces of exquisite sculpture bearing his initials although the wall that contains them is thought to be older. He afterwards made rich benefactions to the Chaplainries of the Cathedral, in confirming one of which Bishop Stewart, in 1537, states that he had done special service to the Church of Aberdeen, both in Scotland and Flanders. He was probably then officially connected with the diocese as its clerk and royal notary. In 1539 he bought ground for a manse to his Kinkell Chaplain in Skene. In 1543 he bestowed upon the Chaplainries of the Cathedral Cryne's lands in Futtie, and possibly then erected his altar to St. Michael and built the Kinkell prebendary's manse where the divinity manse of Presbyterian days stood, and there it is very likely the now dignified Parsons of Kinkell resided, serving their charge in the Templar Church by a substitute, under the title of Rector or Vicar. Galloway lived in intimacy with Hector Boece, and indulged in the manner of physical investigation which at that period had opened to minds of scientific bent; such as the inquiry which they two made in course of a voyage in the northern seas, into the nature of goosebearing trees. More comprehensible work at home left him an honoured name. As one of Bishop Dunbar's executors he was architect of the original Bridge of Dee, and was employed by the Magistrates of Aberdeen to put the city defences in sufficient order at the time when the country was in a panic, because of the terrible disasters of the Scottish army on the borders. In the Cathedral he was deputed to draw up a descriptive list of the jewels belonging to the Church which had been stolen while being conveyed to a place of safety, and were recovered. We owe to him, also, the Chartulary of the Diocese of Aberdeen; and in 1549, three years before his death, he was for the fourth time Rector of King's College.

The Kirk of Kinkell, as described in 1732, was long and narrow, nearly eighty feet in length by twenty-four broad, and had formerly a small turret in the middle for a steeple, and a great

window in the east end. Its chancel was separated from the rest of the church by a timber work, and in the south side of the chancel it had three pillars. The south wall is now entirely gone, as well as the roof; which was removed in 1771 to be used in the roofing of the new church of Keith-hall and Kinkell, when Kinkell ceased to be a separate parish. The west half of the ruin is now filled up by an utterly bare cubical erection, built to receive the mortal remains of the Gordons of Balbithan. Only part of the sill and north side of the chancel window remain of the east end, which the roots of trees have split away from the north wall.

The sculptured insertions in the north wall are a crucifixion and an aumbryor sacrament house. The baptismal font, or preserved portion of it, was some time since removed to St. John's Episcopal Chapel in Aberdeen, and it bears upon it the same monogram as the sacrament house. The crucifixion represents a tall cross rising from a pediment of three steps, in front of which is a chalice. Kneeling in a low position on the right side of the crucified Saviour is an angel with wings rising straight upwards, holding aloft to him a vessel from which a flame or small clouds ascend, which is probably interpreted by the inscription read upon a narrow ribbon immediately below:—*PRS . SATOM p̄ces sanctorum*. Upon the other side of the cross stands a draped figure with nimbus, and beneath, at the foot of the cross, partly defaced, a smaller figure, apparently seated. On the transverse arm of the cross are the letters I. N. R. I. The initials A. G. are at the bottom of the picture, and upon the frame A. C. Ano. 1525.

The Aumbry or Sacrament House has the form of a cross, in consequence of a descriptive scroll being extended in two parts from the sides of the receptacle. The scroll is finely executed, and read when entire:—

A HIC EST . SVATV . G. S.

A. CORP. D. VGNE NATVM. G.

Hic est servatum Corpus de Virgine natum.

The face of the house is a good deal defaced. Below is the inscription:—

ANO . DNI 1524 MEORARE A. G.

Anno Domini 1524 memorare A. G.

Immediately under the inscription a small shield bears the Scottish lion.

The date inscribed on the Sacrament House looks like 1528, but it will be seen that in the last number the figure has not two closed loops like a sculptured 8, but the lower loop is opened and spread out. That form of the figure 4 is found on German work of the period; a circumstance which becomes important when it is observed that the Sacrament House is in ecclesiastical

tical architecture a particularity of Germany and the East of Scotland, according to Mr. Street, a recognised authority. This partial uniqueness adds much to the interest attaching to the gem of glyptic art which still holds its place in Kinkell, with very slow retreat into defacement. The great beauty of these two pieces of sculpture drew the admiration of generation after generation, and secured appreciative protection when the Reformers feared to spare any attractive objects associated with the Church of Rome. So late as 1648 the Presbytery of Garioch had failed to carry out even the dissolution of Kinkell and its chaplainries into separate parishes, "according to the Acts of Parliament passed already," and the Presbytery had in vain ordered "the monuments of idolatry in the kirk to be demolished by the minister and elders, as they will be answerable."

[*N.B.*—P. 83. The effigies in the Temple Church, London, differ from the figure of Gilbert de Greenlaw in having the legs crossed and the chain armour of the head close fitting, and a shield by the side. The cowl may have marked him to have been a chaplain present at Harlaw with the Earl of Mar, as Priest Lundy was with his brother-in-law Douglas, at Otterburn.]

J. DAVIDSON, D.D.

CLACH BHAN : ITS LEGENDS AND ITS "ROCK-POTS."

BEN AVON lies between the Gairn and the Avon, in the Counties of Aberdeen and Banff, and is bounded on the east by Glen Builg, and on the west by Glas Allt Mor (a tributary of the Quoich) and Allt an-t Sluichd (a tributary of the Avon). It is, properly, not one mountain, but rather a series of elevations, amongst the least known of which is Meall na Gainimh, in the parish of Kirkmichael, Banffshire. This latter elevation is by no means an inconsiderable height—2989 feet above the sea—and lies in the angle formed by the Avon and the Builg Burn. It, again, has smaller heights, one of which is Clach Bhan, on a level about 200 feet lower and lying 2000 feet north-westwards, between two puny burns (generally dry thereabouts), Caochan a' Chean-naid on the east and Caochan Clach Bhan on the west. Clach Bhan can be reached most readily from Aberdeen by train to Ballater, thence drive up Glen Gairn to Loch Builg, a distance of about 15 miles, thence walk and climb about three miles. Or the little Inn at Rinloan in Glen Gairn, about seven miles from Ballater, may be made the basis of exploration, and thence Clach Bhan may be very easily visited in one day. Or Cock Brig, in Corgarriff, on Upper Donside, may be made the starting

point; from which there is a poorish driving road to Inchrorry, five miles, on the Avon (which Meall na Gainimh overlooks); thence up Glen Builg. Or Tomintoul, eight miles from Inchrorry, may be started from.

Ben Avon is generally considered to mean "the mountain of the river", Meall na Gainimh is "the sand hill", and Clach Bhan is "the women's stone". Clach Bhan has long been famous for its legends, which I give in the chronological order of the writers; but however interesting generally its legendary lore is, its "rock-pots", hitherto I believe little noticed, are well worth the attention of geologists and others. I first quote from Fenwell Robson's *Scenery of the Grampian Mountains* (1814):—

"Ben Avon is so called from the river Avon, which runs at the northern base of the mountain; it is, like most of the other eminences in this part of the Grampian chain, composed of granite; of which immense masses jut out from its surface: yet these, when seen only at a distance, seem but like excrescences on the summit, and are no relief to its ponderous and unpleasing figure. According to tradition, one of these rocky protuberances, which rises on the north side of Ben Avon, and contains a pool of clear water, was used as a bath by the lady of Fingal; and from a supernatural power, thus supposed to be conferred upon it, the place became a temple where pregnant women resorted, to pay their vows to this Lucina of the Highlands. The rock alluded to is called Clach Ban, or the Woman's Stone."

"Glenmore," in his *Highland Legends* (2nd ed., 1859), thus writes:—

"Clachbhan, or more properly 'Clach-na' in-bán,' is situated on the summit of a hill, at no great distance from the Linn of Avon. The name signifies the women's or wives' stone, and consists of a huge piece of black rock, with a niche in the side of it, something in the shape of an arm-chair, which is said to have been the resting-place or throne of a certain Fairy Queen, who, at some very remote era of time, sojourned among these mountains, and kept Court at 'Clachbhan.' This enchantment was reported to have decreed that whatever female, when in a state of pregnancy, should sit in this regal chair, would be safely delivered, and suffer the pains of labour only in a very modified degree. A generation has not yet passed away since the imaginary properties of 'Clachbhan' attracted numbers of ladies in an interesting situation, and lengthened pilgrimages were often made for the express purpose of worshipping at the shrine of the aerial goddess."

Clach Bhan (*bh* = *v*) is also referred to in Smith's *Aberdeenshire* (1875):—

"This stone [Clach Bhan] is visited by pregnant women from distant parts of the country, who are impressed with the idea, that after being chaired in this seat, the pains of travail would become easy to them, and other obstetrical assistance would be unnecessary. In the end of August, 1836, the writer witnessed the

chairing of twelve full bodied women, who had, that morning, come from Speyside, over 20 miles, to undergo the operation."

There is also a reference to Clach Bhan in Phillips' *Wanderings in the Highlands* (Banff, 1881):—

"On the south-west front mighty Clachvan raises his bold rock-crowned summit to the blast. This mountain is not included in the Grampian chain, but is removed about six miles north of Ben Macdhuil. It is, however, an immense mountain, elevated, we would guess, about 3500 feet above sea level. Its crest is covered with great blocks of granite, which at a distance look like a group of giant castles. There is a strange legend connected with one of these boulders. It is that the wife of Fingal, a mighty giantess, was once carrying it (the boulder) in her apron, and in passing over this mountain it fell on the spot where it is still to be seen. Ever afterwards, down almost to the present time, it was believed that the female who managed to reach the stone and sit upon it would never die in child-bed; and if a male succeeded in accomplishing the same feat, he would have the power of conquering death."

Fenwell Robson's remarks call for no critical observation. I do not think "Glenmore" ever visited Clach Bhan, for the rock cannot be said to be "black", except when seen through mist at a distance, and I failed on the two occasions that I visited the rocks to recognise the particular "niche" or "arm-chair", though several of the rock-pots are apparently suitable enough for the operation of "chairing." Smith's remarks need not be commented on, as he had visited the mountain and seen the "chairing." Phillips, however, has evidently not visited Clach Bhan, otherwise he would not have looked upon it as the top of the ridge, nor called it "north" from Ben Muich Dhui. I may supplement these extracts by stating that Clach Bhan was also, till a generation ago, resorted to by barren couples, the belief being that the result of the visit would be favourable to the hopes of the childless wives.

So much for the Legends of Clach Bhan; they make it interesting enough without the more solid attractions, to scientific men, of its "rock-pots." I have so called them because I do not know of a better name; it appears sufficiently descriptive for general use. In my wanderings among the Cairngorms I have found examples of these natural cavities only on Ben Avon and Ben Muich Dhui, and but a few on the latter. There I have found them on the Sron Riach near the source of Allt Carn a' Mhaim, between the precipice overhanging Lochan Uaine and Allt Clach-nan-Tailliar; and before I had seen the Ben Avon, or more properly speaking, the Clach Bhan, "pots" I called them "The giant's punch-bowls!" But as my explorations are by no means complete there may be others. Perhaps I may

best describe those on Clach Bhan by giving a short account of a recent excursion to them.

Rinloan was our head-quarters. We left it at 9.45 a.m. (the weather, as is the case too often, being unpropitious) and were back at 9. p.m., this including a visit to the top of Ben Avon as well. Having reached Loch Builg, we kept by the old (Roman?) road on its east side, then crossing the burn at its lower end held north-westwards to the Feith-an-Laoigh burn, having crossed which we kept in the same direction till the Allt na Gain-eimh was reached. Crossing this burn the ascent of Meall na Gain-eimh is at once commenced. The hill we now put behind us is Meall an-t-Seangain—the Ant hill—almost surrounded by the Builg burn (on the east) and its tributary Allt na Gain-eimh (on the west). Evidently the latter burn has, at a comparatively recent period, seen Meall an-t-Seangain asunder from Meall na Gain-eimh. We reached the top of the latter eminence—it is steep towards the east—in about an hour and a-half from Loch Builg. The top, as might be supposed from "Meall," is rather flattish with small stones lying about; indeed, save for its surroundings, it is rather uninteresting. But the huge granite blocks protruding above the surface at once arrest the attention, and chief among them is Clach Bhan. Roughly, the Clach Bhan rock is about 400 feet long by 150 feet broad, with an average height of, say, ten feet. These rocks are similar in appearance to those on Ben Avon itself, and on Beinn Mheadhoin—time and the elements having evidently worn them away and reduced them to their present form. We first examined "Lady" Fingal's bath; it is almost on the very top of Clach Bhan. The water was found clear and over six feet in depth, shut in on three sides by high rocky walls—a capital place for a bath, when once there! Below us, to the north, we had a fine view of the Avon as well as of the Loin, as yet its chief tributary on the left bank; a little to the right we could see Inchroary, one of the most picturesquely situated houses we know. A few hundred yards above Inchroary is the Linn of Avon, now almost completely robbed of its "Linn," the rock having been cut away to allow salmon to ascend more easily. Here Fingal's wife is fabled to have been drowned while attempting to cross the river.

Then the rock-pots were examined. There are dozens of them on Clach Bhan and on other rocks in the vicinity, within a radius of about 300 yards, some shallow, some deep, all round, or oval-shaped, and having a strong family resemblance. The best formed (or finished, if one may use the expression) are circular and of greater depth than diameter. These are very symmetrically cut out of the solid rock, evidently not by human agency. I have formerly stated an opinion that

"they have been formed either by ice or gravel; it can be readily understood how, in the course of time, once a beginning has been made, gravel driven round incessantly by the wind would deepen out the solid rock. A few are found on the highest rock of Ben Avon; indeed several incipient ones may be seen at the very top in a very curious and exposed position."

We found several of the pots or holes partly filled with water. On one occasion as I passed the Sron Riach "rock-pots" I found water frozen solid, and on another occasion there were bits of gravel in the bottom which suggested the theory of deepening. But on the other hand I have noticed the shallow beginnings, as it were, of these rock-pots in situations which precluded this assumption. Notable among these latter are those on the summit rock of Ben Avon, several close together, about an inch deep, on the north-west corner. On Clach Bhan we saw a particular rock-pot by itself; it measured 36 inches by 26 inches, and 20 inches deep. In another place there were five completely formed, not to mention others indefinite in shape. Two of these were each 18 in. in diameter, and 32 in. deep, and open to the front, being on the edge of the rock; the other three were shallow. In another part was a particularly well formed specimen quite circular; the diameter was about 3 feet, and the depth 2 feet, with a foot of water. Around it were other six or seven of lesser sizes.

In Geikie's *Text Book of Geology* (p. 415) pot-holes (moulines) are mentioned as being found on the Alps, and in Norway. But from the drawing given of one in Norway, I do not think that our symmetrical, though little, "rock-pots" can belong to the same "family," or even be compared to the gigantic, and irregularly formed "pot-holes" there treated of.

The task I set myself was merely to introduce the subject, which has hitherto strangely escaped notice; perhaps the out-of-the-way neighbourhood has had something to do with it. Moreover Clach Bhan is not marked on the one-inch Ordnance Map, or on the Reduced, being found only on the six-inch. It is to be hoped that some of the writers in *Scottish Notes and Queries* may be able to afford some further information or legendary lore about Clach Bhan, its obstetrical virtues, its bath, but more particularly its "rock-pots."

ALEX. INKSON M'CONNOCHIE.

CENTENARIANISM.

PERHAPS the following obituary notices, which I cull from a six months' volume of the *Edinburgh Magazine and Literary Miscellany* (Jan.—June, 1818), may not be without their interest, in view of the articles at present appearing in *S. N. and Q.* :—

Nov. 18, 1817.—At Mauchline, Mr. John Mair, in the 105th year of his age. To a masculine understanding he united poignant wit, genuine humour, and a rare vivacity. As a teller of stories he was almost without an equal. His mental energies and bodily strength continued unimpaired until shortly before his death. He was born in the parish of Galston, in March, 1713.

Lately.—At Ballymore, Ireland, Michael Pendar, at the advanced age of 107. He had been a pensioner for 72 years.

Lately.—At Ballybouglan, in the King's County, Ireland, Mrs. Jane Devereux, at the advanced age of 110. She retained her faculties to the last, and has left an immense property behind her.

Dec. 6, 1817.—Aged 100 years, Mr. Eldred, page to the King. He carried a heavy mace before the Regent on the last occasion of His Royal Highness going to St. James's Chapel.

Jany. 2, 1818.—Aged 103, Mrs. Park, of Gilbert Street, Liverpool. She lived in a state of widowhood 55 years, and retained all her faculties to the last.

Jany. 8, 1818.—At Little France, parish of Libberton, Mary Porteous, relict of Gorge Knight, late public-house keeper there, in the 101st year of her age. She was born in February, 1717, and had 12 children, 53 grandchildren, and 51 great grandchildren, of whom 88 are now living.

Jany. 14, 1818.—At Glenforsa, Island of Mull, Lachlan Macquarie, of Macquarie. This venerable hospitable chieftain was seldom confined by any sickness till the time of his death, and he died at the age of 103.

Jany. 22, 1818.—At Membean, in the parish of Elgin, Ann Garrow, at the very advanced age of 105 years. Although her sight failed her for some years back, her recollection was perfectly unimpaired to the day of her death.

Lately.—William Elrick, who was born in the eventful year of 1715. He was formerly at Aquorthies, and lately came to reside in the barony of Fetternear, in the parish of Chapel of Garioch, both belonging to Mr. Leslie, of Balquhain, where he died, having been able to continue his occupation as a day labourer until within these five years. His faculties of seeing, hearing, and speech were quite entire at the time of his death. On Candlemas day he would have completed 103 year of age.

April 3, 1818.—At Delmes, near Nairn, in the 104th year of his age, John Reid, supposed to be the oldest soldier in his Majesty's dominions, having entered the service in the 2nd Battalion in the Royal Scots 88 years ago. His first encounter with the enemy was in 1743 at Dettingen, where the British, under the command of the Earl of Stair, defeated the French with immense slaughter. In 1745 he fought at Fontenoy. In 1746 he fought with his regiment at Culloden. In 1749 he was one of the storming party at the murderous encounter at Waal, in Holland, where his regiment was nearly annihilated. His last

appearance on the field of honour was in 1759 on the heights of Abram, where the immortal Wolfe breathed his mighty soul in the arms of victory. His strength was such, considering his great age, that he scarcely passed a day without walking three or four miles; and to the day of his death was able, without the aid of glasses, to read his Bible, which afforded him exquisite delight through a long course of years.

May 4, 1818.—At Gortnagally, near Dungannon, John Woods, an industrious farmer, at the advanced age of 122 years. He lived a regular and sober life. His wife died about two years ago, aged 82 years. He was 42 years old the day of her birth. He was born in 1696, in the reign of William III.; of course he has lived in the reigns of five successive monarchs.

May 14, 1818.—At Walkhampton, John Williams, at the advanced age of 100. He was the eldest of eighteen sons of Jane Williams, late of Brentor, Devon (who died in her 111th year), seventeen of whom are now alive and in perfect health, and their joint ages amount to 1379 years. John Williams retained his faculties to the last, and had strength sufficient to gain his livelihood by hard labour until within a fortnight of his dissolution.

I have merely transcribed the notices of those who have either attained or passed the five score years. There is a large number who come very close; in fact, the average age of those whose deaths are recorded is very high.

W. J. CALDER ROSS.

EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCH AND CHURCHYARD.

CHURCHYARD—SECTIONS A—C.

LITTLE or nothing is known regarding George Davidson, sometimes designed as "elder," whose benefactions to the city and district were, for the period, on such a liberal scale. One writer records¹ that he "is said to have acquired his fortune as a pedlar," but gives no authority for the statement. The only thing which I know that gives colour to the statement is the fact that Davidson was unable to sign his name to his last will, declaring that he could not write. It is to be presumed he was unmarried, for the only relative that I have found any mention of is a brother, bearing the same christian name as himself, who was interred in St. Nicholas, 24th September, 1657.²

Among the earliest of his recorded donations is that in 1631 of £333. 6s. 8d. Scots, contributed to the fund for maintaining "ane minister to serve the cure at the kirk of futtie."

On the 15th January, 1640, there occurs in the Council Register¹ the following minute:—

"The said day In pus. of the Provost Baillies and Counsell conveint in the Tounes Counsell hous comperit Gilbert Hervye elder burges of this burgh And gawe in and delywered on the counsell tabill In name and behalf of George Davidsons elder burges also of this burgh the soumes of money esterspect, frielic gewin and mortefiet be the said George Davidsoun to be employed on profite for the severall vses efter mentioned viz the said Gilbert Hervye delyvered to Alexander Jaffray deane of gild the soume of ane hundreth merks money to the gild box To George Mengzies Mr. of the kirkwark the soume of fiftie merks moe, for the vse of the said kirkwark, To Willeame Toux Mr. of the gild brethreins hospitall for the vse of the Bedalls thairof fiftie merks To Thomas Buck thesaurer fiftie merks for the vse of the minister of the kirk of Futtie Off the quhilkis soumes of money the foirnamed persones grantis the res-ett ilk ane proportionable for their awin pairts as is aboue devydit To be perpetuallie mortefiet and laid upon profite for the severall vses rexiue, above writtin, And that by and attor the soume of ane hundreth merkis money quhilk the said Gilbert hervye grantis him to have resava as collector to the kirksessioun of this burgh from the said George Davidsoun To be siclyk mortifiet and employitt on profit for the vse if the Tounes comoun poore in all tyme coming"

These gifts were supplemented five months later by a donation of fifty merks to the use of the "Saint Nicolas Church work" of the burgh.² The date of his largest benefaction to the city is dated 12th May, 1662, about a year before his death, and narrates that "for the Glorie of God and for the weell of soules within the said burgh of Aberdeine," he had "mortified annailized disponis givine and grantit *ad puram Elymosinam*" to the treasurer of the burgh and his successors the following lands, for payment of a minister's stipend to serve within the said burgh in all things requisite to the ministerial calling. The stipend was provided out of the rents and duties of the following lands, viz., "All and hail the toun and lands of pettanes kirkcroft and old milne croft thereof and north pleugh of Westburne . . . Lyand within the parochine of Belhelvie" and "also the toun and lands of Bogefairlie with the houses bigginges yeardes &c . . . lyand in the parschine of Sanct Machar." The surplus of this mortification, if any, was to be paid into the guild box. Davidson purchased Pettens for the sum of 16,224 merks from George Gordon, of Coclarachie, and Grisoell Seton his spouse—the disposition is dated 6th October, 1643. The disposition and mortification in favour of the

¹ *The Annals of Woodside and Newhills.* p. 136.

² George Davidson, brother of Pettens.

¹ Vol. lii. p. 522.

² MSS. Register of Mortifications, p. 70.

³ *Ibid.*, p. 95.

Treasurer is dated 12th March, 1662, and the lands continued to be held by the town for behoof of the mortification till 1756, when a small part was feued and the remainder sold for 20,000 merks Scots. Bogfairly, the other property conveyed, was part of the ancient patrimony of the burgh, which was feued out in 1552 to Thomas Menzies and his heirs male, for the annual feu-duty of £3. 10s. 8d. Scots. Thomas Lindsay had a disposition from Menzies, dated 8th March, 1559-60, but pledged the lands on 5th October, 1564, to Alexander Howeson, burgher, and to John Howeson, his son. The lands appear to have been held by the Howesons, father and son, until redeemed by David Lindsay, son of Thomas Lindsay, in June, 1591, who again immediately parted with the lands to John Bannerman for the consideration money of 4250 merks Scots. A new feu charter was granted by the Town Council as superiors in favour of Bannerman, date 7th January, 1594-5, and in the following year he created a burden on the lands for the support of his father-in-law, Thomas Murray, of 12 bolls of meal, 80 loads of peats, 12 hens, 6 capons, and a wedder. The lands were sold in 1598 to Patrick Donaldson for the sum of 5500 merks Scots, and three years afterwards Thomas Murray, along with Marjory his daughter, the widow of John Bannerman, discharged the annuity payable to the former from the lands.

James Cruickshank became proprietor in 1620 at the purchase price of 6250 merks, and the lands were conveyed on 22nd February, 1648, to George Davidson and John Strachan.¹

By a codicil to his last will, dated November, 1662, the mortification for a minister's stipend was increased by the sum of 1000 merks and a year's rental of the lands of Pettens and Bogfairly, while 500 merks were directed to be stocked, and the annual rent to be distributed among the poor of Footdee. He likewise directed that the yearly revenue of 100 merks should "be employit for the upholding of the dyck of the kirk-yearde of futtie, the Bridge of Boggsburn, which I causit build," and for keeping in repair his tomb in St. Nicholas Churchyard. The churchyard of Footdee was enclosed by Davidson in 1650, as appears from a tablet let into the wall of the churchyard, which records that—**GEORGE DAVID | SONE ELDER BURGES | OF ABD. BIGIT THIS | DYK ON HIS OVIN | EXPENSES. 1650 | G. D.**

Below the inscription is a coat of arms—between a fess three pheons in chief and a stag couchant in base. This coat was that borne by the Davidsons of Cairnbrogie, at one time ad-

vocates in Aberdeen, and George Davidson may have claimed some kinship with this family.

The inscription as given in Menteith's collection is rather quaint, and I fear entirely apocryphal. He says that the tablet was placed above the church door and had inscribed—"George Davidson elder civis Abredonensis, Bigged thir church-yard dykes upon his own expences. 1651."

Besides the benefactions already mentioned, Davidson mortified the lands of Capelhill, now Newhills, for supporting the minister at the Chapel of Ease which he had erected on the lands in 1662. The district was afterwards—21st February, 1666—separated by the Court of Teinds from the large parish of Old Machar and erected into a new parish, chiefly through the exertions of Bishop Scougal. In the action before the Teind Court, the rights of the town and College of Aberdeen were specially reserved. About this time the Town Council petitioned the Crown and obtained a signature¹ from Charles II. for a charter conveying to them the patronage of the new church at Newhills, as it lay within their freedom. The patronage thus vested in the Council, as superiors of the lands, was in 1676 conveyed to the Principal and Professors of King's College, in consideration of their granting to the town a perpetual tack of the teinds of Bogfairly at the tack duty of 4 bolls 3 firlots of meal, and a money payment of £6. 16s. Scots. A stipulation was also made in the agreement that every incumbent of the church of Newhills should enter as a burgher of guild of the city, or pay a fine of £40 Scots. This contract between the College and town is still in force.

Davidson was buried at the west dyke of St. Nicholas Churchyard on 18th June, 1663.

The next monument on the west wall belongs to the same class as the last, and is to the memory of Dr. William Guild.

Sanctissimæ et individvæ | Trinitate S. | et piæ
memoriæ Gvlielmi Gvild | Qui, in hac vrbe natvs et
institvtus. | stvdiiisque sacris, a teneris, innvtrivs. |
primum, coræ ecclesiæ de King-Edward admotvs |
eaqve per annos xxiij administrata | a mvnicipilvs
svis, in hanc vocatvs vrbem, | jam S.S. theologiæ
D. et carolo regi | a sacris | per decennium, hic
ecclesiastis mvnere fvntvs, | vnde, ad collegivm regale
translatos, | vbi primarii onvs ad decennivm sostinuit
| donec rebus apud nos torbatis, | integritas ejos
temporvm livorem non effvgit. | inde igitur digressvs,
| hic, vbi cunabola, senectvtis nidvm posvit. | non
tamen inerti otio deditvs, | sed voce, calamo, et
incolpata vita, alijs exemplo fvit. | patrimoni amplii et
innocenter parti | partem mvltto majorem vsilvs piis
legavit. | conjvx qvoqve, qvæ sva erant iisdem addixit

¹ Inventory—Town of Aberdeen's Writs.

¹ The signature is in the Burgh Archives, but is imperfect as regards the commencement and the end.

visibvs. | vixit annos lxvii. et ad vii. Kal. avgvsti anni M.DC.LVII. | in spem resvrrrectionis optatissimæ mortalitatem explevit. | Catharina Rolland vidva soperstes, marito dilectissimo | qvovm annos, xlvii. plenos. concorditer | vixit H. M. L. M. F. C. | nec cœpisse nec fecisse vistvtis est sed perfecisse.

ΣΑΡΚΟΦΑΓΙΟΝ hoc qvale qvale | tvn merittissime marite tvn et propriæ memoriæ. | Sacrom extruendvm coravit Katharina Rolland. | qvæ immortalitatis est adepta lavream | viii Kal Ianvrrii M.DC.LX.

[Consecrate to the most holy and undivided Trinity and to the pious memory of William Guild, who being born and educated in this town, and from his tender years nourished in holy studies, first was advanced to the cure at the kirk of King-Edward, and having filled the same for the space of 23 years, was called into this town by the magistrates thereof, having formerly been made Doctor of Divinity and chaplain to King Charles. He served the ministerial function here for the space of 10 years, when he was translated to the King's College, where he sustained the burden of the principalship for 10 years, till affairs being troubled among us, his integrity did not escape the envy of the times. Leaving, therefore, that place, he made a resting place for his old age here, where he had his cradle. Yet he was not addicted to idle slothfulness, but by mouth, pen, and spotless life was exemplary to others. The far greater part of his ample and innocently acquired patrimony he bequeathed to pious uses. His wife also devoted what was hers to the same uses. He lived 62 years, and upon the 26th day of July, in the year 1657, in hope of a most wished-for resurrection, fulfilled his mortality. Katherine Rolland, his surviving widow, caused this monument to be erected for her most beloved husband, with whom she had lived happily 47 full years. It is virtue neither to have begun, nor to have done, but to have perfected.

This burial place, such as it is, consecrate to the memory both of her most deserving husband and herself, was built by Katharine Rolland, who obtained the crown of immortality, 25th December, 1659.]

ALEX. M. MUNRO.

(To be continued.)

NOTES ON THE PARISH OF SLAINS AND FORVIE IN THE OLDEN DAYS.

(Continued from page 82.)

WILLIAM FERGUSON, Esq., of Kinmundy, Mintlaw, F.S.A. Scot.—in exhibiting and comparing this Celt with the collection in the "National Museum of Antiquities" at Edinburgh—wrote :—"This Celt is of a kind unknown to Scottish Archæology; nothing like it has ever been seen."

At a meeting of the "Society of Antiquaries of Scotland," held on the 9th February, 1874, the *Daily Review* said "that the finest implement on the table was a polished celt of chalcedonic flint, found at the Ferny Brae, Lochlundie,

Slains." Dr. Joseph Anderson, of the Royal Institution, Edinburgh, wrote to say :—"I would like to place it at the top of celts in the National Collection, and to enter it in the new edition of the catalogue as a No. 1, presented to the National Museum. I think it is a pity that it should not be engraved and published both in the *Proceedings of the Society*, and the catalogues of the Museum; and if it be so, I am quite sure that it will become one of the standard figures—as a new type of celt in all archæological books." Dr. Evans, author of the *Ancient Stone Implements of Great Britain*, wrote :—"I saw the celt when I was in Edinburgh, and was extremely pleased with it. If I had seen it before the publication of my book I should have asked permission to engrave it, as it differs from all others I have seen."

The Ferny Brae has thus furnished a weapon which has taken the highest place in the National Museum of Antiquities, and as yet cannot be matched. It requires no stretch of imagination to believe that it had been a war axe belonging to one of the three chieftain warriors mentioned.

Having strung together something of the stone period of this neighbourhood, we now turn our attention to what we have in regard to the bronze period.

Archæologists tell us that the stone age gradually merged into the age of bronze, when that metal, composed of nine parts of copper and one of tin, came to be employed instead of stone. They say, too, that the introduction of bronze may have been due to the incursions and conquests of some race, to whom the possession of metal weapons gave a power which the flint-armed tribes could not resist. It is a fact well known that the bronze and copper age of America gave way before the steel swords of their Spanish conquerors. It may have been a feud of this kind—of race against race—that we had at the Ferny Brae, Lochlundie. There can be no doubt but much blood had been shed in the deadly struggle for pre-eminence some day from the "rising of the sun to the going down of the same." In our day there has been found in close proximity to the Ferny Brae, broken and complete weapons of stone and bronze as they had been wrested, or had fallen from the hands, of the savage warriors countless ages ago.

In the summer of July, 1858, the head of a bronze spear, or javelin, was found in the moss of Lochlundie, Slains; it was embedded to a depth of six feet in moss. It is four inches in length, with socket for admission of a shaft or handle. It has double edges, quite sharp, and is in a fine state of preservation.

The late John Gordon, Esq., of Cairnbulg, F.S.A. Scot., said:—"It is a very beautiful specimen of what I believe to be the head of a Roman Fasta, although I cannot positively assert that it is of Roman manufacture." After the Roman invasion the natives to a certain extent copied their weapons. The native Caledonian, however, had attained to great excellence in the fabrication of bronze implements and weapons of war long before the Roman invaders set foot on their shores, and this fine weapon may be older than the Roman time.

Gordon, in his *Itinerarium Septentrionale*, published in 1726, gives several drawings of spear heads found in Scotland, which he attributed to the Romans, but which are now known to be of native manufacture, and in all probability earlier than the Roman time. There are also some drawings of them in the volume of *Transactions of the Society of Antiquaries*, published in 1822, and in Dr. Wilson's *Pre-historic Annals*, published some years ago. There is a drawing of one which very much resembles that now before us.¹

Some are of opinion, right or wrong, that there is an unexplored chamber near to the dwelling house on the Ferny Brae, basing such belief on the *difference of sound* in the tread of the causeway approaching the door. The proprietor may be induced to get an excavation made some day, and so settle this question, and perhaps bring to light fresh discoveries.

J. DALGARNO.

(To be continued.)

BIBLIOGRAPHY OF ARBROATH NEWSPAPERS AND PERIODICALS.

[THIRD PAPER.]

1843. *The Presbyterian*. "Arbroath: Published on the first Saturday of every month by James Adam, Bookseller, to whose care all communications to the Editor are to be sent."—At its commencement the *Presbyterian* was an 8 pp. quarto-demy paper, price 1½d. The first number was published on 7th January, 1843, and it continued this size till 5th January, 1845—25 months. From February till December, 1845, when it ceased to exist, it was changed to a 16 pp. 8vo demy. The keen battle fought by the opposing parties in the Church of Scotland during the "Ten Years' Conflict" called for the strongest and sharpest of weapons. These were produced in ample profusion, in the shape of pamphlets, newspapers, and other periodicals. The *Presbyterian* was the organ of the Non-Intrusion party in this locality, and it was conducted with immense vigour. The Evangelical

party in the Church was represented in this quarter by a set of able men, who soon earned for themselves more than local fame—Principal M'Cosh, of Princeton; Principal Lumsden, of Aberdeen; Dr. Wm. Wilson, of Edinburgh; and Dr. Nixon, of Montrose, being then members of this and the neighbouring presbyteries. It was an open secret that Lumsden, then of Barry, and Wilson, of Carmyllie, were joint editors. The paper was printed at the *Dundee Warder* office, the conductors of which paper were also partisans of the Non-Intrusionists. While the *Presbyterian* contained articles on Church history, and gave information as to the progress of the movement throughout Scotland, it contained full details of the local ecclesiastical events, and from its columns it would not be difficult to construct a history of the rise of the various Free Church Congregations within the bounds of the Presbytery of Arbroath. The younger members of the Established and Free Churches, should the *Presbyterian* fall into their hands, would be astonished to witness the bitterness with which the controversy was waged on both sides in those stirring days. The Non-Intrusion party here, as in many other quarters throughout Scotland, met with very serious opposition from site-refusing landlords. In this locality they were bitterly opposed by Lord Panmure, who was sole heritor of several parishes in the district, and an extensive proprietor in others. His hostility to the "Evangelicals" was undisguised and relentless. The *Presbyterian* throughout its pages bears ample testimony to this. In an article of considerable length, a writer, presumably one of the editors, delivers himself of a most scathing denunciation of the character and conduct of this nobleman; which, bold and defiant, and regardless of public opinion as he usually was, made him not only tremble, but was the means of leading him to moderate the rigour of his persecution of the Free Church party within his domains. The time of the Disruption called forth several publications akin to the *Presbyterian*. These did their work for a few months and ceased, but this journal continued a vigorous life for three years—years which marked an important epoch in the history of the Church; and when that transition period had passed away, its purpose having been served, it closed its career at a time when it was in full health and vigour.

1846. *The Pennyworth: or Forfarshire Literary Journal and Monthly Advertiser*, a monthly periodical, 16 pp. royal 8vo, edited, printed, and published by Ben. M. Kennedy, was ushered into existence on 28th July, 1846, and was issued on the last Tuesday of each month. In the preliminary announcement of this journal it was stated that it would contain one or more original articles, selections from new publications, notices of the Arts, Sciences, and Literature, and a chronicle of the remarkable events of the month. It was not a success.

¹ The Rev. Mr. Temple, of St. Margaret's, Forgue, is in possession of a fine counterpart of this weapon.

1854. *The Arbroath Journal and General Advertiser*. Arbroath: Printed by J. Bremner and Son. A 4 pp. folio double demy, published weekly, price 1d. Only the first page, however, was printed in Arbroath, the other three pages being printed in London, and made to do duty throughout the kingdom as the "local paper" of any town or village where "an enterprising printer" thought he could "turn an honest penny" by palming it off as an entirely home-spun article. The local page contained usually four columns of advertisements and two of local paragraphs. It ran for three years.

1855. *Saturday Evening Guide*, being a later, and when first started, a cheaper edition of the *Arbroath Guide*, price one penny, was commenced in November, 1855, and still continues to appear every Saturday. When it was first published, the price of the *Guide* being then 4½d., this evening edition came to be known as the "Penny Guide," by which name it is often yet called. What we have said of the *Guide* may be held as repeated here.

1856. *Arbroath and Forfar News and Angus Advertiser*. Printed and published every Wednesday morning, by John Mitchell, 8 pp. 16 by 21½ in., price 4½d. The publishing office was in Hill Street, on the site now occupied by the Post Office. Its editor and publisher, John Mitchell, was a man of capital parts and large newspaper experience, having for many years previously edited and successfully conducted the *Montrose Review*. He was only one of the proprietors of the *News*, the major part of the funds being supplied by several Arbroath gentlemen, who believed there was ample field in Arbroath for another well conducted newspaper, and that the speculation would be a paying one. The first number appeared on 2nd April, 1856, and as it was excellently got up and admirably edited, it at once bade fair to be a success; but its very success was the death of it. The proprietors expected that at end of its first year it should have yielded a handsome dividend, forgetting to take into account the extra expenditure incidental to a new undertaking; and when they found that after payment of working expenses there was nothing to divide, they insisted on a withdrawal of their shares. As the printer could not replace the sums thus abstracted from the business, the result was a collapse. It thus lived little over a year. Besides the usual local and general news and well-written leaders, a series of articles of a historical nature, entitled *Arbroath in former days*, appeared in its columns. The name of the writer of these articles was not given, but they were generally understood to be from the pen of Mr. David Miller, the author of *Arbroath and its Abbey*.

1858. *Aberbrothock Club, or the sayings of Timothy Tripoly, Saunders Sagg, and Eppy Prunello, as reported by Franco Bergohausen, Esq.* Printed by W. Haig, Hill Street, Arbroath. 4 pp. 8vo

demy. A most wretched production in every respect. It is ill printed and ill spelt. In the first number, after a brief introduction, giving a description of the personal appearance, and an estimate of the mental qualities of the various members of "the Club," the purposes of the publication is thus set forth:—"They have met in Eppy's dwelling for at least three decades for the purpose of deliberating in a homely way on affairs public, political, and social, special and general, foreign and national;" and it goes on to say that it had been resolved "that in future we should meet in some public place, say in the White Hart Hotel, every Fursday night weather permittin', and that for the benefet o' the nation in general, an' the men an' women o' this toon in particklar, a reporter be employed to wrate doon correctly a' at we say." It will thus be seen that the chief object in view was to comment on or gossip about the passing events of the day. The style was, as indicated by the title, colloquial. The conversations were carried on chiefly in the Scottish dialect, but the writer or writers were quite incapable of writing correctly a single sentence of Scotch. As to the matter, it was the most miserable drivel that ever appeared in print. As might be expected, only a few numbers saw the light.

From this period down till 1885—excepting denominational publications, year books, and MS. Magazines, of which some account will be given in next paper—no new literary venture was attempted.

Arbroath.

J. M. M'BAIN.

(To be continued.)

THE NEW SPALDING CLUB.—The second annual meeting of the Club was held in the Advocates' Hall, Aberdeen, on the 31st October, under the presidency of Lord Forbes. The report detailed the publications issued during the year, viz., *Memorials of the Family of Skene*, and the first volume of the *Chartulary of S. Nicholas Church, Aberdeen*, containing the original text. The forecast for the coming year includes the second volume of the last named, being an annotated translation with preface, all under the editorship of the Rev. James Cooper, Minister of the East Parish, Aberdeen. There will also be an illustrated Monograph on the Heraldic Ceiling of the Cathedral of S. Machar, edited by Principal Geddes and Mr. P. Duguid; and the first volume of Selections from the Records of Marischal College and University, edited by the Club's Secretary, Mr. P. J. Anderson, a tribute to whose intelligent zeal in the conduct of the operations of the Club was warmly received. The Treasurer, Mr. P. H. Chalmers, announced a credit balance of £360 14s. 7d. The reports were adopted on the motion of the Chairman, supported by Mr. Ferguson of Kinmundy and Mr. J. Forbes Robertson, London.

Mr. John Bulloch and Rev. J. M. Danson moved and seconded the appointment of the Council for the year. On the motion of Lord Provost Henderson a vote of thanks was given to Lord Forbes for presiding, in the absence of the Earl of Aberdeen.

"MILL O' TIFTIE'S ANNIE" DRAMATISED.—Anent the recent copyright lawsuit on two dramatic versions of this ballad, it is curious to find that Thom contemplated dramatising it nearly half a century ago. In a letter to his friend Forbes he writes, "I am going to try my ink in that way [play writing]. It is pressed upon me and if successful pays better than any other kind of writing. 'Mill o' Tiftie's Annie, or the Flower o' Fyvie: a Melodrama in Three Acts.' Think of that, my lad! There could not be a more plaintive story, nor one in which my melancholy muse would be more at home. But heaven's truth is, I must leave London during the time of composing. Why not under the healthy breeze o' Benachie? We'll see." It is needless to add that the proposal was, like a good many of Mr. Thom's, not carried out, and the stage never benefited by his genius. J. M. B.

Queries.

NOTE.—Each paragraph, containing one or more Queries, will receive a consecutive number, to which Correspondents may conveniently refer.

162. BOULDER STONES IN PERTHSHIRE.—Near Kinloch-Rannoch, Perthshire, is the site of *Caistel nan Dhuvà*—not Caistel Dhu, the Black Castle, as it is sometimes erroneously called, but the Castle of Dhuvà. Who was he, she, or it? Was any celebrity, as Wallace, Bruce, &c. (the Bruce was often in that country), known by the name of Dhuvà? There are also many Boulder Stones in the district, such as the Clach an Udalaich, Clach a' Chlanganaich, Clach na Boile, Clach Ghlas, Clach Sgoiste, &c. Is anything known of their history? R. P. H.

193. DIALECT OF FISHER PEOPLE.—Have the peculiarities of the dialect of Scotch Fisher people, as the Cockney-like dropping of the aspirate, ever been tabulated or discussed? I should like references to books or papers on the same. PORT LETHEN.

194. "MUNSIE."—"Munsie" is a not uncommon expression in Aberdeenshire. It is sometimes applied to the knave in a pack of cards; sometimes a person of antic appearance is described as "a bonnie munsie;" and sometimes the threat may be heard, "I'll mak a gey munsie o' ye." In the glossary to *Johnny Gibb* the meaning of "munsie" is thus stated: "One who has been made, or has made himself, a spectacle by ill-treatment." Is "munsie" a corruption of the French *Monsieur* (*M'sieu* with the "un" interpolated to give a grip to the word)? and if so, does it indicate that Frenchmen were at one time not infrequent visitors to our Northern county, and that

their appearance in bygone days was not unlike that of some of the caricatures of them still to be seen and formerly well known? J. W. D.

195. SCOTCH OPERAS.—How many operas have been composed with a Scotch story in the libretto? Scott has been utilised for the purpose in *La Donna del Lago* or *Lucia di Lammermoor*, for instance; but is he the only Scotch author that has been so availed of? How many of Scott's works have formed the basis of operatic librettos? OPEKA.

196. ARCHBISHOP SHARP.—Archbishop Sharp married Helen, daughter of Moncrieff of Randerston. Is the date of their marriage known? W. J. D.

197. SIR, WILLIAM SHARP OF STONYHILL.—William, son of Mr. James Sharp, Minister of Crail, afterwards Archbishop of St. Andrews, was appointed Deputy Keeper of the Signet in 1660, on a Commission issuing from John Earl (Duke) of Lauderdale, Lord Secretary. The date of the Archbishop's birth is variously given as 1613 or 1618. Thus his son William would be very young in 1660. He acquired the property of Stonyhill, near Musselburgh. On the 29th of October, 1669, he still appears in the official minutes as "Mr. William Sharpe." On the 11th of March, 1670, he is first described as a knight. Up till 1682 he remained Deputy Keeper. Is anything further known of his history? W. J. D.

198. WHITE FRIARS, BLACK FRIARS.—Who and what were these orders (who would seem to have been at one time established in the city, or in the county, of Aberdeen)? They do not, so far as I can find, appear under those names in Roman Catholic countries. H. M.

199. PROTOTYPE OF "MY LOVE IS LIKE A RED, RED ROSE."—It is a well ascertained fact that Burns wrote this beautiful song, like many others, as an improved version of a pre-existing song. Peter Buchan says it was an improvement on a street ditty, composed by a Lieutenant Hinchies, as a farewell to his sweetheart, when on the eve of parting. "Various versions of the original song," says Chambers, in his edition of Burns, 1854, "are given in Hogg and Motherwell's edition of Burns, including one from a stall sheet, containing six excellent new songs, which Mr. Motherwell conjectures to have been printed about 1770." Chambers then quotes "a version more elegant than any of these," which was communicated to him by Robert Hogg in 1823. The fifth verse runs thus:—

"Do you not hear yon turtle-dove
That sits on yonder tree?
It is making its moan for the loss of its love,
As I shall do for thee."

A former possessor of my copy of Chambers' *Burns* has annotated this verse thus:—

"Do you see the turtle-dove
Cooing on yonder tree?
He is waiting for his true love,
And I am waiting for thee, Polly,
I am waiting for thee."

And he adds that it is "a song I have often heard in the Flemish parts of Pembrokeshire." Has the variation been noticed before? Is the song of Flemish

origin, or simply a localised variation of a kind of international ditty on the same principle that Robin Hood is an English version of William Tell?

J. D.

200. SCOTCH TRANSLATION OF THE ODYSSEY.—Can any of your readers inform me regarding the authorship of this Scotch translation of the *Odyssey*, XI., 592-9? I have heard it attributed to Allan Ramsay, and to Dr. Beattie. It was a great favourite with Dr. Melvin :—

"There I saw Sisyphus, wi' mickle wae,
Birsin' a big stane up a heich heich wae,
Tryin' to get it up abeen the knowe
Wi' baith his han' an' baith his feet. Bit wou!
Fan its maist deen, back wi' an' awfu' dird,
Doon stots the stane, an' thumps upo' the yird."

JAMES GAMMACK, LL.D.

201. "COCKALME."—Can any of your readers give the derivation of this word, with examples of its usage? In an ecclesiastical record of 1640 I find that a person was accused of being "a macker off prophane godles and infamous Cocalmes and rymes," and that, at a subsequent meeting he confessed himself guilty of "macking prophane godles and malicious vindictive Rymes & Cockalmes against the said" accuser.

Keith.

S. R.

202. SEALS IN FRESH WATER.—Did any one ever hear of any tradition, or popular belief, or more recently of any facts, bearing upon the ascent of seals, up either the Dee or the Don, or any other river, or into any fresh water loch in Aberdeen or the East of Scotland? Any details or statistics will be of value to me at present.—Latest information on movements of Palear Sand Grouse also desired.

J. A. HARVIE-BROWN.

Dunipace House, Larbert.

203. HODDLEDROSSIE.—While conversing with a friend in Galashiels concerning the improved condition of the working people nowadays, as compared with the past—"Od," he remarked, "I've seen me very glad of potatoes and *hoddledrossie* to my dimer, aye and to my supper too." I asked what "hoddledrossie" was, never having heard the word used before, and he said it was a kind of thin "broo," usually made of kitchen-fee and water, well seasoned with pepper. This was supped with champed or beaten potatoes as a substitute for milk. Did any other of your readers ever hear of "hoddledrossie"?

Selkirk.

JAMES COCKBURN.

204. THE NAME DUFF.—Has the old Scottish name of Duff always been spelt the same way? I have heard it said that the name was originally Dow, which was subsequently spelt Dough, and then converted into Duff. If this is correct when did it change, and for what reason? Was it on the same analogy as the English "trough and though"?

S. C. C.

205. THE NAME COUPER.—Can any of our etymological friends give me the derivation of the name Couper? A very probable derivation is from an Anglo-Saxon word *Céapian* = to buy, which would mean that the people to whom this name applied were buyers or sellers in the markets, just similar to our

auctioneers of to-day. A more bombastic derivation is from a Gaelic word *Cager* or *Caeger*, which claims to be the original name. The first seems to be the more natural of the two, as such names as Smith, &c., have all had their origin in the same way.

Aberdeen.

S. C. C.

206. FRAGMENTS BY BURNS.—In the *Edinburgh Magazine* for January, 1818, appear three pieces by Burns, including "Here's a health to them that's awa'," and "Yon wandering rill that marks the hill." In a short prefatory note, the Editor writes :—"The following unpublished reliques of our immortal bard were lately communicated to us from a highly respectable quarter. We quote one short passage from the very obliging letter that accompanied them—"As everything that fell from the pen of Burns is worthy of preservation, I transcribe for your Miscellany the complete copy of a song which Cromek has printed (p. 423 of his vol.) in an unfinished state—together with two fragments that have not yet been published. The originals of these I possess in the handwriting of their unfortunate Author, who transmitted them enclosed in letters to a constant friend of his through all his calamities, by whom they were finally assigned to me." Regarding the song ("Here's a health") Paterson's Edition of Burns's Works [Edinburgh] has,—"This noble, patriotic effusion was composed about the close of 1792, and forwarded to the *Edinburgh Gazetteer* for publication." Can anyone reconcile all this? The third fragment, printed in the *Edinburgh Magazine*, I have failed to find in any edition of Burns I have consulted; they are not many. It is as follows :—

As I cam, in by our gate-end,
As day was waxen weary,
O wha cam tripping down the street?
But bonny Peg, my dearie!
Her air so sweet, and shape complete,
Wi' nae proportion wanting,
The queen of love did never move
Wi' motion mair enchanting.
Wi' linked hands we took the sauds,
Adown yon winding river;
And, oh! that hour and broomy bower
Can I forget it ever!

Cetera desunt.

Has this been recognised as the genuine work of Burns, and can anyone give me any information regarding its production, the time of writing, and who "bonnie Peggy" was?

W. J. CALDER ROSS.

207. PETER ANDERSON OF KEIG—ALLEGED CENTENARIAN.—Can any one give information about this man? He died in Aberdeenshire in 1812, said to be aged 115 years. He was a pack-merchant, and dealt mostly in books. Donside seems to have been his beat.

G. C.

208. EDERSHEIM (*Life and Times of Jesus the Messiah*, vol. i., 682), in giving an account of one of our Lord's miracles, mentions "the small and generally dried or pickled fish eaten with bread, like our 'sardines' or the 'caviar' of Russia, the pickled herrings of Holland and Germany, or a peculiar kind of small dried fish, eaten with the bones, in the North

of Scotland. Now, just as any one who would name that fish as eaten with bread, would display such minute knowledge of the habits of the North-east of Scotland as only personal residence would give, &c. Can you definitely say to what Edersheim refers in alluding to such a local custom? Can you name the fish?
JAMES GAMMACK, LL.D.

Answers.

184. OLD SONG.—I can supply only some additional verses of the ballad referred to. When I was about 10 years of age a small volume fell into my hands containing a collection of ballads and songs, of which the humorous ballad in question was one. I made myself tolerably familiar at the time with the whole contents of the book; but, as more than sixty years have since elapsed, I recollect neither the title nor the name of the author or editor. Fragments of the songs and ballads have, however, adhered to me ever since. My recollection of one verse differs somewhat from the version of it given by Dr. Davidson:—

Ere auld Tubal Cain's plumb-jordan
Had clinkit a rivet upon,
Young Tubal had turned up his burdon—
Was lukin' at "Clout the Cau'dron."

Other verses follow:—

When David was young, wi' his tykie
He herdet his sheep on a leyie (lea).
At the sunshiny side o' a dykie,
The laddie first learnt to playie (play).

When Saul was sair vex'd wi' a deevil,
He ca'd him to play by his throne;
Auld Nick got a charge of removal,
He scared him to hell wi' his drone.

When Amphion, that famous piper,
Was building the Theban wa',
He needed nae
For after him trees came in dances,
And tumble on tumble ilk stone;
Sine buildit strong ramparts and fences,
And a' by the sound o' his drone.

That the author, though versed in classical mythology, was not familiar with Latin, is evinced by the rhyme of one of his couplets:—

When Orpheus had married
"his beautiful wife Eurydice,
By a lecherous de'il she was carried
Straight off to hell in a trice."

Hence she was speedily rescued by the power of her husband's music; for each and all the inhabitants of the region, neglecting the duties of their places and stations, had to stand still to listen; the whole machinery of hell was arrested—

Even Ixion's wheel would na' turn him,
Nor Sisyphus tumble his stone,
Sic charms were found in his chanter,
Sic magical power in his drone.

But whether, according to the ballad, the well-known catastrophe followed, the present deponent saith not. I should much value a copy of the whole ballad, and much more so a copy of the book referred to.

W. H.

163. AUTHOR OF "GOSSIP ABOUT OLD DEER."—If Dean Ranken "got the credit" of being the writer of the "Gossip about Old Deer" to which Dr. Pratt acknowledges his indebtedness in the preparation of his *Buchan*, he ought not to have got it. The writer was Mr. William Boyd, Stuartfield. W. A.

166. ST. MOLIO.—I ought, perhaps, to fall down at once before the authority of a living cardinal, but in literary work I must draw the line at any one who can transmute a plain hermit or abbot into a "holy bishop," and who, in the page from which Mr. Ross has quoted, can speak of S. Donnan as patron of "Husterless, an island parish of Aberdeenshire" ! At the same time I cannot see the purpose of Mr. Ross's long quotation from Cardinal Moran's little book; it adds nothing to what several correspondents gave in the preceding number of *S. N. & Q.* Mr. Ross again seems to have scant knowledge of Irish hagiology, and the extreme fuidity of Irish names: Lua, Lughaidh, Molua, Moloc, Molaise, Molaissi, Laisren, and Lasarian, are samples of some explainable variants of one name. The late Bishop Forbes of Brechin identifies St. Molio with St. Molaise or Lasarian of Leighlin, but he may in preference be identified with St. Molaise of Devenish, who is the friend whom S. Columba consulted, or with St. Molaise, of Inish-Murray, who lived, however, long after S. Columba's time. If I might make a guess, he is more likely to have been S. Moloc of Lismore, or that friend of S. Columba in Iona, Molua Ua Briuin, who came to the saint and received such an off-hand blessing upon his knife that it remained "as blunt as a beetle" ever after (*S. Adam*, ii. c. 30). If I am right in my second suggestion, I may add that Colgan thinks this Molua is the person commemorated on June 4th, and is "son of Sinell, of the race of Brian, son of Eochaidh Muightheadhoin."
JAMES GAMMACK, LL.D.

171. "AS BUSY AS A HATTER."—Although I cannot answer this query, I believe the correct phrases to be "as busy as a Bonnetmaker," and "as mad as a Hatter."
J. CHRISTIE.

173. "SKYRE THURSDAY."—"Skjyrthursidag," according to Jamieson, is derived from the ancient Swedish or Sueo-Gothic "*Skaertors-day*" from "*Skaera*," *purgare*. In the Icelandic it is "*Skjyrtdag*," and "*Skirdagr*," or a Purification day (not that of V.M.), from "*Skjyr-a*," to purge or purify.

W. R. K.

174. LOCAL BIBLIOGRAPHY.—No fewer than four William Ogilvies matriculated at King's College within the half century preceding 1761:—Gulielmus Ogilvie, Buchanensis, in 1744-5; G. O., Banfiensis, in 1753-4; G. O., Moravensis, in 1755-6; G. O., Banfiensis, in 1756-7. Only the native of Moray graduated (in 1759) and he is probably the Regent. Professor Ogilvie (according to obituary notices in *Scots Mag.*, 83, 287; *Genl. Mag.*, 89, 189; *Blackw. Mag.*, 5, 119) died at Aberdeen, 14th February, 1819, in his 82nd year. He was succeeded by Dr. Patrick Forbes.

P. J. ANDERSON.

175. DUNROD BRIDGE.—Some information regarding this bridge, and a drawing of it, will be found

in a *Guide to Wemyss Bay, Skelmorlie, Inverkip, Largs, and surrounding districts*, published in 1879 by Alexander Gardiner, Paisley; a book which contains a great amount of very interesting detail regarding that neighbourhood, including a notice of the history of the Castle of Dunrod, and a chapter on names of places and Roman remains.

ROBERT GUY.

The Wern, Pollokshaws, N.B.

176. STEWARTS OF FINCASTLE.—In reply to "R. S."—Stewart of Fincastle is said by Duncan Stewart, in his *Historical and Genealogical Account of the Royal Family of Scotland and of the Surname of Stewart*, Edinburgh, 1739, to have descended from David, a son of John Stewart of Forthergill, who died in 1475, which John Stewart was grandson of Alexander Stewart, Earl of Buchan, son of King Robert II. Mr. Charles Poyntz Stewart, however, in his *Historic Memorials of the Stewarts of Forthergill*, printed for private circulation in 1879, says, page 58, that he has come on no legal or documentary evidence to prove this descent, and suggests that Fincastle really descended from Neil Stewart, a brother of John of Forthergill, mentioned in a *mortis causâ* deed of the latter in 1472. Mr. Poyntz Stewart goes on to say that Fincastle is now sold, and that it is believed that the only male representative is James Stewart, Civil Engineer in Edinburgh, whose grandfather was Captain Stewart of Fincastle. The Stewarts of Urrard and Balnakellie, both near Pitlochry, descend through females from Pitcastle.

FERRYMAN.

176. A genealogical account of this family is given on p. 140 of Duncan Stewart's *Historical Account of Roy. Fam. Scot. and of the Surname of Stewart*, 4to, Edinburgh, 1739, a scarce book. The notice of the above branch commences with David of Fincastle, son of Stewart of Garth, and ends with Robert, younger of Fincastle, who married the daughter of Balnaves of Ederadour; but no dates are given.

W. R. K.

177. HARVEST MOON.—The motions of the moon are very complex. She moves in an ellipse of which the earth is a focus, so that that focus is itself in rapid although not uniform motion; her orbit is neither in the plane of the earth's daily round, nor in the plane of the ecliptic $23\frac{1}{2}$ degrees inclined thereto, but has an inclination of some $5\frac{1}{4}$ degrees to the latter circle. On an average of the year, she rises and sets about 52 minutes later on any day than on the day preceding, losing, as she seems to do, a day of 24 hours in her monthly circuit. But, from the complication of her motion, the retardation differs greatly in different seasons of the year and of the month. At full moon in June and in December, the retardation is about equal to that of the average of the year; at the March full moon, the retardation in rising may be about an hour and a half, and the retardation in setting less than half an hour; while, conversely, at the September full moon, the rising on successive evenings will be delayed less than half an hour behind the time of the evening previous, while the moon setting each morning may be almost an hour and a half later than on the preceding day. It is in the successive ap-

pearance of the autumn moon for several evenings at almost the same hour that the origin of the term, Harvest Moon, is to be sought. The phenomenon is not abnormal, nor does it take place all of a sudden. It was gradually led up to during the summer, and will be gradually departed from as the winter moons appear. Poetic imagination conceived it specially designed for the convenience of the reaper and the huntsman, and devised the names of the Harvest Moon and the Hunter's Moon.

T. K.

177. The reason why the full moons, occurring about the time of the autumnal equinox, is called the "Harvest Moon," is because at that time the moon rises every night for about a week soon after sunset. In thus rising before the twilight has ended it may greatly facilitate the gathering in of the harvest. It is supposed this peculiarity was noticed by persons engaged in agriculture at an earlier period than by astronomers. The former thought it was a special dispensation of providence made on their behalf. At some other seasons of the year the full moon rises as much as an hour and fifteen minutes later every night than on the preceding one. Briefly stated, the cause of this discrepancy in the time of rising is owing to the obliquity of the ecliptic to the equator, so that the former does not always rise with the same angle with respect to the horizon. When the angle is least a greater portion of the ecliptic rises in equal times than when the angle is larger. In northern latitudes the ecliptic rises with the least angle to the horizon, at that part where the signs Aries and Pisces are placed, and with the greatest at the opposite signs of Virgo and Libra. As the moon's path nearly coincides with the ecliptic, it follows that when it is full moon in Aries or Pisces she will rise sooner each night than when she is in Virgo or Libra. As the moon can never be full except when she is opposite the sun; and as the sun is never in Virgo or Libra, except in our months of September and October, it is evident the moon can never be full in Pisces or Aries except in those two months. There can therefore be only *two full moons* in a year, which rise for a week at a time, near the time of sunset. The former is called the "Harvest Moon," and the latter the "Hunter's Moon." It has to be noticed that all the foregoing conditions apply only to places having a *considerable northern latitude*, for about the equator the moon rises all the year round about 50 minutes later every night; while in *southern latitudes* the Harvest Moons occur in the opposite signs from those of the northern.

A. M.

[J. L., R. P. H., and W. T., Leith, reply in like terms.]

179. "LOAN" AND "LOANING."—These words, as also "Lone," signify a passage or opening between fields of corn for the purpose of driving home milking cows or cattle. In some parts the term is applied to a small village common, on which the people milk their cows.

W. R. K.

179. The "Loan" is a public piece of ground usually adjoining country villages, to which the inhabitants have the common right to resort, whet

for purposes associated with their daily avocations or for amusement. Allan Ramsay, in the following lines:—

On whumelt tubs lay twa lang dails,
On them stood mony a goan,
Some filled wi' bracken, some wi' kail,
An' milk het frae the loan,

uses the word in the sense of a place for milking cows, but there seems no reason to suppose that it was employed exclusively for that purpose. The root of the word appears in the *Icel.* "Lén," and *Ger.* "Lehen," a hef.

A. MCD. R.

180. "GOVITCH," &c.—To begin with, the last of these words, "unhine," means extraordinary, unprecedented (in a bad sense), and is an Aberdeenshire word. With regard to "innous," the only word at all like it that I am aware of is "innys," meaning a house of entertainment, an Inn house; but I only suggest this for what it may be worth. The other words I do not attempt to interpret.

W. R. K.

181. PUNDELAYN.—Jamieson's *Dictionary* (ed. 1880) gives warrior or hen as the meaning of this word. The editors add that the etymology is doubtful, and that "Jamieson's rendering of it is certainly not correct." Jamieson identifies it with *pantaloon*, but Skeat ridicules the idea. "If a mere guess may be made, it seems to me," he says, "just possible that the word may have been an epithet of a hen like Fierabras! *pundelayn* would in old French be *puinte-leine*, i.e., fist of wood; F. Goetz with the iron hand." Sibbald in the glossary to his *Chronicle of Scottish Poetry*, 1802, gives a different meaning though in a tentative way, and a different etymology. "Probably carl, rustick," he says, "*q. putait aue*, from French *pitault* of the same signification."

J. M. B.

182. ANDERSON, THE WIZARD OF THE NORTH.—I have seen a small booklet of 80 pages, entitled *The Fashionable Science of Parlour Magic; being the Newest Tricks of Deception, developed and illustrated; added to which is an Exposure of the Practices made use of by professional card-players, blacklegs, and gamblers.* By John H. Anderson, "The Wizard of the North." Published by the Wizard himself, at his "Temple of Magic," 20th edition, and printed by R. S. Francis, Catherine Street, Strand. No date. It does not give a Life of the Author, but has a preface giving a history of the Rise and Progress of Natural Magic. As a frontispiece it has a full-length engraving of the Wizard, and at the end are several anecdotes illustrative of his wonderful powers and popularity.

J. STRACHAN.

Cardenwell, Fyvie.

183. "AS BLUNT'S A BEETLE."—The "beetle" that was proverbially blunt was doubtless the implement used by the minister's wife who "dang the wyver." (*S. N. & Q.*, Vol. II., p. 90.) Prior to the introduction of mangles the beetle was employed for beating bed and table linen, &c. (after washing and bleaching), and care was naturally taken that it should have no sharp corners which would cut or otherwise injure any of the sheets or napkins. If I

mistake not there were also beetles in waulk-mills, and these latter beetles had their ends as blunt as possible, so that they might not damage the yarn or cloth upon which they were made to fall with heavy thumps.

J. W. D.

183. A Beetle is a heavy wooden mallet with a long handle, used for driving tethering stakes for cattle-hurdles into the ground. It is usually cylindrical in shape, and therefore blunt at both ends.

R. P. H.

185. ARBUTHNOT FAMILY.—In the absence of fuller information concerning the grandfather of Dr. John Arbuthnot, the statement which has often been made, that he was the Robert Arbuthnot, of Scotsmill, who, according to the tombstone in the churchyard of St. Fergus, died in 1682, aged 72 years, seems at the least doubtful. In the biographies—or at least in some of them—of the famous doctor, it is said that his father Alexander inherited a portion of a property in Kincardine called Kingorney, which had formerly belonged to his father, and to which he retired, after being deprived of his living at the revolution of 1688. If the grandfather possessed a property of his own in Kincardine, it is difficult to imagine what led him to leave it, and become the tenant of a farm in Aberdeenshire. Scotsmill was the name of a farm, and is so still, near to the old Castle of Ravenscraig, and in the parish of Peterhead, probably so called from the name of the mill adjoining it. The distance to the churchyard of St. Fergus—which parish is attached to Banffshire—is about the same as to that of Peterhead; and it was sometimes used in preference, by those living on the south bank of the Ugie, as a burial place. Is it not more likely that he was one of the branches of the family of Arbuthnot who possessed the estate of Cairngall from about the middle of the 16th century to about the same period of the 18th? In 1696 an Alexander appears in the poll list of Aberdeenshire as the laird of Cairngall, when the valuation of its rental is entered as being £400 Scots, "part in his owne hand in labouring." In that century several persons of the name appear as tenants of farms in the parishes of Longside and Peterhead, namely, Rora, Fortrie, Newseat, Scotsmill, Whitehill, and Invernettie. The name of Arbuthnot was not a common one in Buchan, and it seems very probable that they were all branches of the same family. Robert Arbuthnot, who is sometimes described as "at Scotsmill," and at other times "in Scotsmill," appears frequently in the parish register of Peterhead as a witness to the baptisms of the children of the other Arbuthnots, and as joint witness with some of them. For example, in 1668, Patrick Forbes, in Cocklaw, a child—Robert Arbuthnot, at Scotsmill, and Robert, in Whitehill, witnesses. In 1670, Robert Arbuthnot, in Whitehill, a child, Janet—Robert, at Scotsmill, and William, in Invernettie, witnesses. In 1679, Robert Arbuthnot, in Whitehill, a son, Alexander—Robert, in Scotsmill, and William Arbuthnot, witnesses.

J. A.

186. HAIK AND MANGER.—The figure is from the stable. The haik is the spurred receptacle within the horse's reach and filled with hay, the manger is

for the corn. A horse at haik and manger has choice between grain and grass, as "F." was supposed to have between fruits and confections in the cupboard.

T. K.

186. This phrase so used in the North of Scotland, has a wider application than to the mere pilfering alluded to by "F." To live at "haik and manger" is a phrase used to imply extravagant and wasteful living—most generally referring to domestic arrangements. As to the origin of the phrase, the general idea is that it has some connection with the "heck" and "manger" of a stable. I think however that such is not the case, and that this idea is another illustration of the mistakes which are so common, in being satisfied with resemblance of sounds apart from other considerations. There are difficulties in connection with this interpretation which it would not be easy to explain away. The word "manger" is not a distinctively Scotch word, and is not to be found in Jamieson's Dictionary, at least in Dr. Longmuir's edition. The word "haik" is however an old Scottish word, with various significations, most of which have some connection with food for man or beast. I have no doubt that, like many Scotch phrases, this of "haik and manger" has a French origin. The French "Hacker et manger" means literally to "cut and eat." The word "hacker" appears in its Scottified form in our hash, hashie, hack, and the French word "manger" appears in *very old* Scotch, in Barbour as "mange" meat or a meal, "mangery," feast; but has no connection with stable arrangements—only with the French "manger," to eat. I think, therefore, that there can be no doubt that the origin of our phrase "haik and manger" was the French phrase "hacker et manger."

A. D. M.

188. "AS MAD AS A HATTER."—Smythe Palmer, in his *Dictionary of Folk-Etymology*, 1882, gives an elaborate little discourse on this phrase. "A proverbial libel on a quiet class of tradesmen—stereotyped for the present generation in the excellent fooling of *Alice in Wonderland*, the phrase," he says, "is perhaps a popular survival of the English word *hatter*, meaning violent, inflamed with anger. It still survives in various senses in the provincial dialects, e.g., *hatter*, ill-natured, bitter, keen (North): spiteful, malicious (Northampton, Sternberg); Scot., hettle, fiery, irritable; Cheshire, *hattle*, wild; A. Sax., heetol, hot, furious; from A. Sax., *hat*, hot, Icel. heitr, Swed., het. Compare O. Eng., hethel, a hot iron; *hotter*, to boil (North); hotterin, boiling with passion (Craven). Thus the phrase would mean, as mad as a person hot with passion—Ira brevis furor, F. "But he should ha' gone *hothering* mad" (Dickens's *Hard Times*, chap. xi.) Compare with Goth., *hatis* wrath, *hatan* to hate, connected with Sansk., Randa, hot, flaming, passionate (Bopp.).

R. D.

189. BIBLIOGRAPHY OF THE STUART FAMILY.—I know of no such bibliography. At the tercentenary there was published, or promised, a catalogue of the books in Queen Mary's private library. That is probably what your correspondent "S." is thinking about.

D. L.

190. OLD RHYME.—The lines applied to lamp-lighters were frequently repeated by boys and girls in Dundee between forty and fifty years ago—probably long prior to that time. The variation from the Aberdeen rhyme quoted in the November number was in the last line. In Dundee the verse ran thus:—

Leerie, leerie, licht the lamps,
Lang legs an' crookit shanks!
Tak a stick an' brak' his back,
An' send him thro' the Cowgate.

It may be mentioned that there is a Cowgate in Dundee, and it should be noticed that a place word of two syllables makes the last line scan better than it does with "Gallowgate."

J. W. D.

190. The version I have heard has a slightly different ending to that quoted in your last number. It, too, referred to Aberdeen, and is as follows:—

"Leerie, leerie, licht the lamps,
Lang legs and crookit shanks!
Tak a stick and brak' his back,
And throw him o'er the Broadgate."

J. CHRISTIE.

190. The rhyme is not local. It was current elsewhere, with "Cowgate" substituted for "Gallowgate." In these days the lamplighter attracted the juveniles more than he does now, armed, as he then was, with a lantern and a ladder.

T. K.

190. When I was a boy in Edinburgh, fully fifty years ago, it was a common practice to cry to lamplighters—

Leerie, leerie, licht the lamps,
Lang legs an' short shanks.

Selkirk.

JAMES COCKBURN,

190. When a youngster, I used to wonder what the meaning of the word "leerie" was. Then, I had no such word as alliterative, in my vocabulary, but felt the use of *leerie* in that way, and assumed that it meant (lamp) lighter. The crookit shanks I fully accounted for in the bowed condition of the leerie's legs, acquired in sliding down the ladder to save time. We know that ostlers and men much accustomed to horseback become bow-legged, and I do not think "it was a childish ignorance" that saw in the leeries the same tendency.

EX FUMO DARE LUCEM.

190. Is not the rhyme applied to leers, liars, rather than to lamplighters?

G. W.

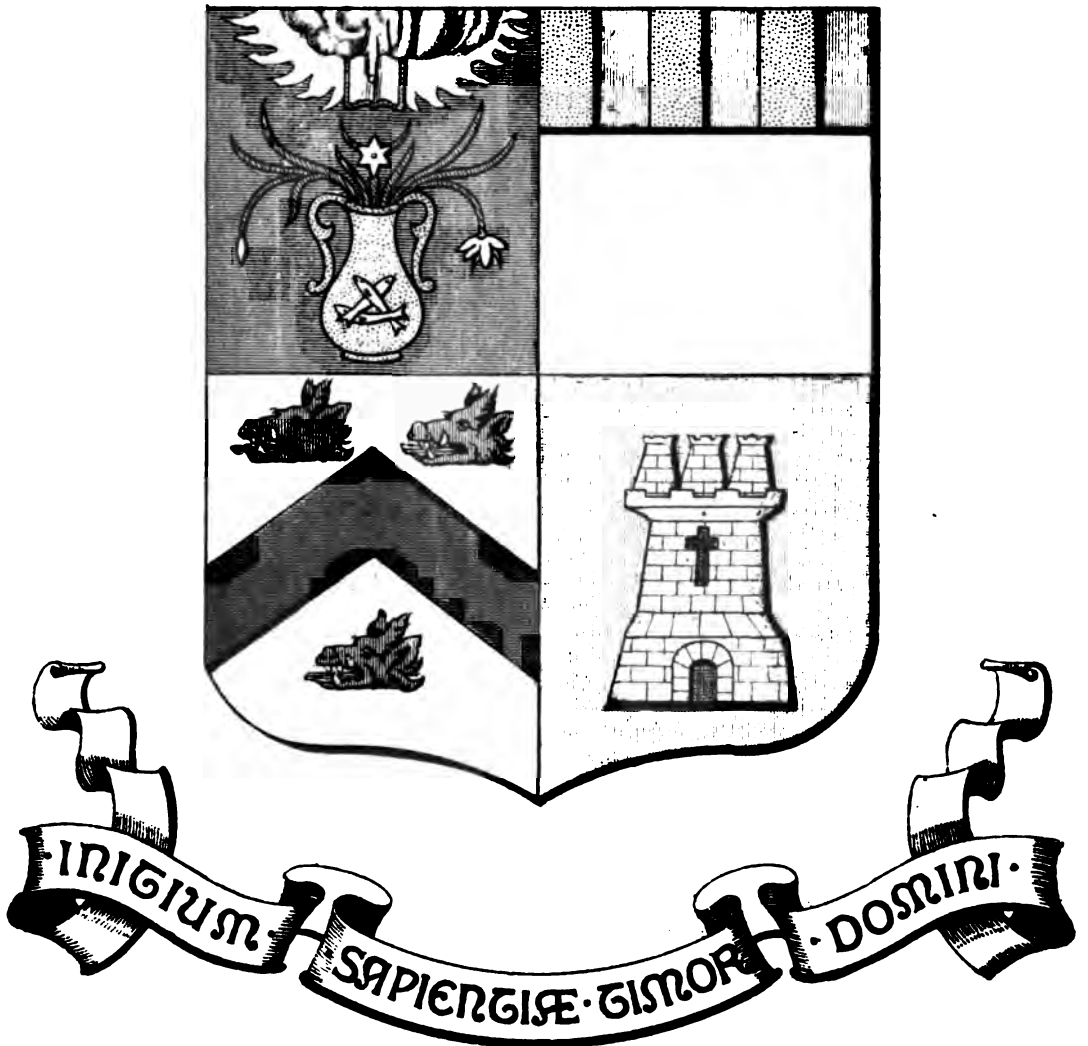
190. In *Arbroath Past and Present* (p. 214) we find the lamplighter's appearance on the streets announced by the urchins thus:—"Leerie," etc. In Brechin, as we learn from a small volume of *Popular Local Rhymes, etc.*, the street Arabs of that city improved upon the original, by adding other two lines, more forcible than elegant—

"Kill a flae, kill a louse—
Ca' leerie doon the house."

J. L.

ERRATUM.

Page 63 (Vol. II.), 2nd column, Middleton Family, sixteenth line, instead of "was the son of," read "was descended of the son of."



ARMORIAL BEARINGS OF THE UNIVERSITY OF ABERDEEN.

SCOTTISH NOTES AND QUERIES

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ABERDEEN, JANUARY, 1889.

ARMORIAL BEARINGS OF THE UNIVERSITY OF ABERDEEN.

THE plate accompanying this number represents, as far as it is possible to represent in black and white, the coat of arms of the University of Aberdeen, matriculated on 26th September last. The technical description or 'blazon' of the arms, as set forth in the official diploma issued by the Lyon King, is as follows :—

QUARTERLY—first, *Azure, a Bough pot Or charged with three Salmon fishes in fret proper and containing as many Lilies of the garden the dexter in bud the centre full-blown and the sinister half-blown also proper flowered Argent, issuant downwards from the middle chief amid Rays of the Sun a Dexter Hand holding an open Book likewise proper*; second, *Argent, a Chief pale of Six Or and Gules*; third, *Argent, a Cheveron Sable between three Boar's Heads erased Gules armed of the field and langued Azure*; fourth, *Gules, a Tower triple-towered Argent masoned Sable windows and port of the last.*

A full account of the circumstances attending the grant to the University, and of the origin of the component part of the arms, was recently contributed to the local newspapers by Principal Geddes. It is here desirable to add only a brief note, for the benefit of the non-heraldic reader, in explanation of the technical terms employed in the blazon, and of the method of representing heraldic colours in black and white.

The colours ordinarily used in heraldry are five in number :—*Azure* (blue), *gules* (red), *sable* (black), *vert* (green) and *purpure* (purple). To these, however, have to be added two metals : or (gold) and *argent* (silver). In a coloured sketch or 'emblazonment' these are shown in their proper tints, although sometimes white is substituted for silver, the latter tending to blacken when exposed to the air. About the year 1600 a method was introduced of representing the different colours by lines and dots. Thus—

Azure is indicated by horizontal lines (as in the 'field' or ground of the first quarter, and in the 'langues' or tongues of the boars in the third quarter).

Gules by vertical lines (as in three of the 'pales' or stripes in the 'chief' or upper portion of the second quarter, in the boar's heads of the third quarter, and in the field of the fourth quarter).

Sable by horizontal and vertical lines crossing each other (as in the 'cheveron' or object resembling two rafters of a house in the third quarter, and in the 'port' or door and the window of the tower in the fourth quarter).

Vert by lines running diagonally from the upper dexter corner—that opposite the spectator's *left* hand,—to the lower sinister corner—that opposite his *right* hand (as in the leaves of the lilies in the first quarter, which in the blazon are designated 'proper', *i.e.* of their natural colour).

Purpure by lines running diagonally from the upper sinister corner to the lower dexter corner (not found in the University arms, and indeed of rare occurrence in British heraldry).

Or by small dots (as in the bough-pot in the first quarter, and in three of the pales in the second quarter).

Argent by the absence of any marks (as in the flowers of the lilies in the first quarter, in the field of the second and third quarters, and in the tower of the fourth quarter).

The blazon illustrates a principle of heraldic description, namely, that the repetition of terms previously used should as far as possible be

avoided. Hence 'as many' instead of 'three' lilies; armed (*i.e.* with tusks) 'of the field' instead of 'argent'; windows and port 'of the last' instead of 'sable'.

It may be explained, in conclusion, that a 'bough pot' means a vase with two handles; 'charged with', having placed upon it; 'in fret', interlaced in triangle; 'erased', jagged, as if violently torn from the body; and 'masoned', having the lines of cement shown.

P. J. ANDERSON.

FRENCH METRES IN EARLY SCOTTISH POETRY.

THE striking influence of France on the Scottish language is an interesting subject that has already been fully investigated.¹ The influence of French forms of verse on early English poetry has also been dealt with²—only cursorily, however, for it is within recent years that the subject of French metres has been handled by French scholars themselves. But the remarkable influence of these intricate forms upon ancient Scottish poetry has not been touched on.

Nothing of recent years has been so surprising in early literature research as the intricacies of Provençal and early French poetry. We now know that these early French poets, ranging from the eleventh to the sixteenth centuries, used a whole series of highly intricate and artificial forms of verse before which native metres pale. Some idea of these masterpieces of invention is gained by the revival of the forms in France itself and their adoption in this country since 1873, when Mr. Andrew Lang and Mr. Austin Dobson were responsible for the newcomers.³ Written under strict rules, each had a name of its own—the ballade, rondeau, rondel, triolet, villanelle, virelai, kyrielle, sestina, chant royal, and so on. English poets were by no means ignorant of the work of their brother poets in France, and they soon began to adopt some of these metrical curiosities, though it was left to the present century to make strictly close copies. Chaucer, as we know, wrote the "Monk's Tale," and some other poems, in what has vaguely been described as "French metre;" Gower, his contemporary, actually took to writing ballades in French, and English poetry became more or less coloured by the imitation. But the influence of France was much greater in Scotland, as Michel has elaborately shown, and these artificial metres simply dominated early Scotch poetry. No

doubt Scottish poets were indebted to their English contemporaries for the movement, but a great part of it was due directly to the intimacy between France and Scotland, which had begun as early as the twelfth century. French, says Michel, "continued to prevail more or less to a comparatively recent period, and must have had a considerable influence on Scottish literature. That such was the case at the close of the fourteenth century there is abundant proof" in the popularity, with such writers as Barbour and Dunbar, of French romances. Strangely enough Michel has overlooked the still more striking influence, in the very shape of the language in which these romances were recounted. It needs but a cursory glance to see that Scottish poetry of the fifteenth and sixteenth centuries was written, strange as it may seem, in very elaborate metres; nor does it need much more insight to trace their origin to early French verse.

The basis of the whole imitation, as it was the basis of the French system itself, is the *ballade*. It is hardly necessary to say that the *ballade* has nothing whatever to do with the *ballad* of later times, a form that has much more in common with the much rarer form the *kyrielle*. The commonest type of ballade, for there were great varieties, was that which consists of three stanzas of eight lines each, followed by half a stanza of four lines, called the Envoy. The special rules are these, that each verse ends with the same identical refrain, that only *three* rhymes are allowable throughout (the same rhyme never being repeated), arranged thus—1,2,1,2,2,3,2,3, in the complete stanzas, and 2,3,2,3, in the envoy. But from this there originated what might be called a ballade stave, where each ballade stood alone by itself, and where whole poems, some of great length, were built up of these, as, for example, in that extraordinary poem, Villon's *Greater and Lesser Testaments*. It was this stave, and not the strict ballad, that English and Scotch poets borrowed, and Chaucer used it in the "Monk's Tale," Henryson (who calls it Scottish metre), so far as I have discovered, having been the first to use it in Scotland. Excellent examples of it are to be found in the ballads of the battles of Harlaw, Reidswire, and Balrinnes. It may be noted in passing, that the French measures were not used by any Scottish poet before James I., who made one of them famous by his use of it in the *King's Quhair*. Almost every Scottish poet down to the time and poems of James VI. used this fascinating metre. Now and again, especially with some writers, noticeably Alexander Scott, "the Anacreon of Scottish poetry," as Pinkerton called him, we find very near approaches to the ideal ballade. Sometimes the very name, "ballade," is used,

¹ Michel's *Critical Inquiry into the Scottish Language*, 1882.

² Guest's *History of English Rhythms*, 1838. Vol. II., pp. 354-78.

³ See Mr. Gleeson White's anthology of *Ballades, Rondeaux, etc.* (*Canterbury Poets*), 1887.

sometimes a refrain has been added, and sometimes the verses have been reduced to three. In 1508 there appeared in Edinburgh a volume containing six "ballades," which come very near the French model, both in form and in that quaint moralistic tone which characterises French ballades. One very remarkable case of the use of the refrain, almost identical in each verse, occurs in Dunbar's "New Year Gift to Queen Mary when she came first hame, 1562," where he uses this measure, and in the course of twenty-eight verses only once repeats a rhyme to the word "yeir," with which the refrain always ends. But the nearest approaches to the strict French model are the moral which Henryson adds to his fable of the Mouse and the Frogs, and the "epitaphe" to Sempill's "Dialog betwix Honour, Gude Fame, and the Authour," published in 1570. In both these cases the poems are restricted to three verses, and only three rhymes are used throughout. In fact they are just French ballades *minus* the envoy. Speaking of the envoy it is noticeable that the moral, or envoy to a long poem was often cast in this particular measure.

This arrangement of the rhymes, 1,2,1,2,2,3,2,3, was the normal one, but the Scottish poets, like the French, took it upon them to vary this arrangement. One variation interchanged the last two lines thus 1,2,1,2,2,3,3,2, as, for example, in Kennedy's answer to Dunbar, beginning "Dothane deils son, and dragon dispytous," and the "Flyting" with which Dunbar opened that funny little literary skirmish, beginning, "Sir John the Ross, ane thing ther is compyld." Three poems of this squabble are all written on the French models. Another variation occurs in making the fifth line rhyme with the sixth and seventh, thus—1,2,1,2,3,3,3,2. Fleming uses it in his "bytand ballat on warlo wives." The metre in which "Robin and Makyne," for example, is written—1,2,1,2,1,2,1,2—may also claim to be a development of the ballade measure. But those variations were really the outcome of individual caprice, and some of them never became popular, or indeed used by more than one writer, their inventor. None of them was so widely used as the normal measure, which was, with one exception, the most popular metre in early Scottish poetry. It became a recognised medium of the most popular ballad style of poetry, and outlived all the other forms. In ballad measure it was used, as has already been said, in the descriptions of Harlaw and Balrinnis. In popular songs it was no less popular, as, for example, in "Jock and Jenny," and in the song, "Get up, gudewife, don on your claise." Even to the middle of last century it was still in use. Dr. Pennicuk uses it in *Truth's Travels*, 1715,

and William Hamilton of Gilbertfield, the friend of Allan Ramsay, who attempted to modernise *Wallace*, also adopted it. After his time, however—he died in 1751—the form almost, if not quite, vanished, the last remnant of a certain old Scottish type of metres.

J. MALCOLM BULLOCH, M.A.

(To be continued.)

THE LANDS OF DISCHER AND TAYER.

THE Lands of Discher and Tayer comprehended certain possessions on both sides of Loch Tay; Discher, the Gaelic for "facing the south," comprising those on the north side, and Tayer, signifying "facing the north," those on the south side. Within recent years these names were generally used in the postal communications of residents in the District, but have now become almost obsolete.

The most of these lands were originally annexed to the Crown, and no doubt formed part of the hunting-ground of the Scottish Kings. The Royal Forests ranged from Glenalmond on the south to Loch Tay, and from Fearnan westwards to the Braes of Glenorchy. Hither the Sovereigns had been attracted by the sport, which must have been of a varied and exciting character, since it is recorded that not until 1680 was the last wolf in Scotland killed. Here Royalty would remain until tired of the chase or until the "Rents," paid *in kind* in those days, were all consumed. Again, perhaps the King would have made his appearance for the purpose of gathering together his kindly tenants in time of need.

The Castle of Tay, which stood on the farm of Milton of Ardtalnaig, and of which not a vestige remains, is supposed to have formed the hunting-seat, and here at all events the King's Baillie or "Justice ayre" held his courts until the Knights of Glenorchy were appointed to the Bailliary. The last of the King's Baillies who presided here was Macintosh of Monzievairst, who, it is said, executed an offender each time he sat in judgment, the better to strike terror into the minds of the lawless. When it became known that a court was to be held, the country folks, with ominous shakes of the head, said, *cha 'n ann a' h-uile latha bhios mòd aig Mac-an-Tòisich*—it is not every day that Macintosh holds a court—and this saying became a proverbial one.

The fishings of Loch Tay also formed an attraction, and it was while fishing there that Donald IV., King of Scotland, was drowned in 646, in the fourteenth year of his reign. In those days the reigning periods of the Kings were of short duration, and often ended in a most painful manner. Ferquhard I., his brother

and predecessor, described as a "bluidie tyrant, slew himself in prison in the 12 yeire of his reigne." Ferquhard II., another brother, who succeeded Donald, "was bitten by a wolfe in hunting, of the quihlk inseed a fever whereof he died in the 18 yeire of his reigne."

It was towards the middle of the fifteenth century when the Glenorchy Campbells first acquired a footing in Perthshire. Sir Colin Campbell, first Laird of Glenorchy, and known as the Black Knight of Rhodes, who died in the Tower of Strathfillan on the 24th of September, 1480, "conquessit the takis" of certain lands on Loch Tayside. His successor, Sir Duncan, added to these, and in addition obtained the office of Baillie of Discher, Toyer and Glenlyon from James IV. during his nonage, which was afterwards confirmed on his reaching his full age by charter, dated at Perth, 3rd September, 1498. Sir Colin, who succeeded as sixth Laird in 1550, "conquessit the few of the Kingis landis and Chartarous landis in Braydalbane, the takis quharoff his pædecessors obtēnit." Sir Duncan succeeded his father Sir Colin in 1583, and ten years after the lands of Discher and Toyer were again annexed to the Crown, along with many others throughout the country, by the thirteenth Parliament of James VI., held at Edinburgh, the 21st July, 1593. owing to the King's exchequer having fallen to a low ebb. However, during the next Parliament, in June, 1594, the King was granted liberty to set all his lands, annexed and unannexed, in feu-farm, and that to the original feuars, provided they paid the composition required on or before the first of August, 1595, otherwise to whomsoever he might think it expedient. Consequently we find Sir Duncan, at a sacrifice of 2000 merks, bringing back the lands to the House of Glenorchy. "He conquessit the fewis of the hail charter hows landis in Breidalbane of new agane in respect the said fewis obtēnit be his father war reduct and maid null and agane be vertew of the Act of Annexation thar falling in the Kingis handis. The said Sir Duncan as said is was constraint to renew the foirsaid fewis as iff the same hade newir bene conquesit of befoir."—Thus the transaction is alluded to in *The Black Book of Taymouth*.

With the exception of the Estate of Lawers, which was in the possession of his kinsman, a descendant of Colin the first Knight, Sir Colin now possessed all the lands formerly held by the family in this quarter. He also held tacks of other lands on Loch Tayside from the Lairds of Weem and Strowan. These also were gradually acquired, and eventually the Campbells came into possession of the whole of the lands on both sides of Loch Tay, which to this day "remain with the House."

Kenmore.

J. CHRISTIE.

NOTES ON MARISCHAL COLLEGES.

IN view of the much needed extension of the present Marischal College, and of the probable public appeal for subscriptions in aid of the scheme, some interest may attach to notes on former buildings occupying the same site, and on the means taken to provide funds for their erection.

EARLIEST BUILDINGS.

The original College consisted of such parts of the Greyfriars monastery as were saved from the fury of the Reformers. The Franciscans, the last of the monastic orders to obtain a settlement in Aberdeen, acquired in 1469 from Richard Vaus, dominus de Many, the ground belonging to him on the East side of the Gallowgate, "pro quo vt dicitur potuit accepisse centum libras."¹ The consent of the Bishop, the King, and the Pope was subsequently obtained in the usual manner.²

It does not appear that at the time of the Reformation the Franciscans had acquired any other property in land save two small additions noted in the *Necrologia*.

Thomas Myrtoun, Archdeacon of Aberdeen, "contulit ad augmentum conuentus terram suam inter terram Andree Culan et conuentum a parte occidentali iacentem valoris septuaginta marcarum."

David Colisoun, "contulit particulam quandam tementi sui pro ampleatione claustrī: pro cuius anima primogenitus eius construxit transitum ad chorum."

The fabric erected by the Friars is described by Keith as "of a great length. . . . It had a Church, with a little Steeple, which was constantly rung for conueening the Scholars to all publick Lessons in the College."³

No plan of the monastery is extant. The shell of the church has been preserved, but in 1769 a portion, twenty feet in length, was sacrificed to enlarge the College entrance, a new aisle being erected at the same time, projecting from the east side.

The names of the contributors to the original building fund have been handed down in the *Necrologia*.

William Hay, Earl of Erroll, "qui murum australem totius conuentus in magna parte suis sumptibus construxit."

Master John Flescher, Chancellor of Aberdeen, "qui dedit pro structura domus nostre borealis xx libras."

Gavin Dunbar, Bishop of Aberdeen, "qui nouam ecclesiam funditus construxit: cuius constructure mille quadringentas marcas dedit."

¹ MS. *Necrologia Cœnobice*, (now in University Library), Jan. xvii.

² *Marischal College Charters*, Mass I., No. 2.

³ *Catalogue of Scotch Bishops*, p. 276.

Robert Colane, "qui suis expensis dormitorium pro magna parte construxit."

Andrew Ravynor of Davolr, "qui in sua vita contulit pro structura conventus xx marcas : in morte vero reliquit xxiiij marcas "

William Steuart, Bishop of Aberdeen, "qui pro comparatione fundi ex parte ecclesie boriali xl libras contulit."

William Crechtone, Rector of Oyne, "qui in morte xl libras legauit ex quibus pro magna parte murus borialis orti nostri inferioris fuit constructus."

Master John Maitland, Subdean of Ross, "qui dedit pro structura huius conventus infra mediam partem vnus annū centum marcas."

William Chalmer of Balnacrag, "qui dedit xx libras pro . . . fabrica loci."

John Murray, "qui dedit pro structura huius conventus vna vice simul xx libras preter paruas elimosinas."

William Elphinstoun, Rector of Clat, "qui dedit . . . ad constructionem gabuli chori veteris x marcas. ac in fine dierum suorum pro constructione ecclesie nostre noue deposuit centum libras."

Robert Schand, Rector of Alves, "qui dorsum altaris Beate Virginis fieri fecit."

Duncan Scherar, Rector of Clat, "qui contulit pro fratrum structuris . . . supra quadraginta libras."

Duncan Burnat, Rector of Methlic, "qui contulit xiiij lib pro structura . . . conuentus."

Master Alexander Galloway, Rector of Kinkell. "Is ecclesiam nouam laudi diui Francisci dicatur Gauini Dunbeir episcopi sumptibus erexit : necnon et suis expensis aram in Sancti Iohannis Baptiste honorem construi fecit."

Egidia Blair, Domina de Row, "que . . . contulit pro constructione huius naue ecclesie . . . cxx marcas."

On 20th December, 1559, the Greyfriars resigned their property within the burgh "hospicia edes et ortos" into the hands of the Magistrates,¹ who eight years later obtained a charter from James VI. confirming their right to the same, they engaging to establish therewith a public hospital for orphans, poor children, and disabled persons.² This design was not carried into effect, and the Council resolved to dispose of their property;³ but in 1589 we find them reacquiring it from the Earl of Huntly.⁴

On 15th September, 1593, they "voitit thoct guid and expedient, that the Gray freiris place thairof hous bigings kirk and yaird of the samen salbe resignit in favoris of ane Nobill and potent Lord George erll Merschell, Lord Keith and Altrie To be giffin be the said erll to be ane college, according to his constitution and erec-

tioun th'of the said erll makand the Leiffing Rent Revennew and anuel retis promesit and grättit be him abefoir to the said college To Remane th'with annexed thairvnto, according to the foundation and Institiution And the said colledge nawayis to be translait fur, of this burt to onythr place and the premisses beand performit be the said erll The forsaid Resignatioun of the said place to be maid in the said erlis favors, and na vtherwayis."¹ The remainder of this minute has been torn off, but it is stated² that some of the members of the Council dissented, concluding that the Town should make over the property directly to the Masters and Members of the College, to be holden of the Town Council as immediate superiors; but the majority carried it as above. The Earl's charter founding the College, and endowing it with the property of the Black and the White Friars in Aberdeen, had been executed on the 2nd April preceding.³

On 30th August, 1609, the Council "grantit and consentit to gif ye sowme of Ane hundredth Pundis moe out of ye townis comoun guid for repairing ane hous wⁱⁿ the college of this burgh To be ane comoun Librarie to the said college for keeping and preserving of the Library of buikis promest to be gevin thairvnto be ane nobill and potent lord George erle merschell Lord Keyt and altrie etc fundator of the said college w^t condition that the said erle gif his Librarie of buikis to the said college and na vtherwayis."⁴

On 8th April, 1612, the Council "finds it werie meit and expedient that thair be ane Loft biggit in the auld Kirk of the burgh for the maisteris and studentis of the college thairof at sic pairt of the said auld Kirk quhair it may be maist comodiousslie had be aduys of the counsell & maister of Kirkwark without preiudice to the Lichtis and daskis of the Kirk And ordainis the Maister of wark to enter craftsmen to the said wark how soone the place salbe designit be the counsell to that effect and sic as salbe debursed thairon Ordain to be allowed to him in his comptis."⁵

On 7th January, 1617, "The hailt Towne being convenit in thair head court thoct it meit

¹ Council Register, XXXIV., 964. The Act of Parliament of 21st July, 1593, ratifying the Ea.'s charter, states that "the provest, ballies, counsaill and comunitie of the said burgh *hes gevin* to the said Erll the place Kirk clois, &c."

² Memorial from the Magistrates to Lord Findlater anent Union Proceedings, 1754.

³ According to Dr. John Stuart (Spalding Club *Miscellany*, I., Pref. p. 45), the Grey Friars Church "was repaired in 1596." No authority is given for this statement, which I have not succeeded in verifying.

⁴ Council Register, XLIV., 50. I can find no other reference to this promised donation by Earl Marischal. The foundation charter does not provide for a Library. The rise of the College Library will be noticed afterwards.

⁵ Council Register, XLV., 422.

¹ Town's Charters, A. 18; Council Register, XXIII., 31; Register of Privy Council, I., 201.

² Town's Charters, A. 19; Council Register XXVII., 322.

³ Council Register, XXVIII., 292; Register of Privy Council, II., 391.

⁴ Council Register, XXXIII., 158.

and expedient that the gray frier Kirk of this burght quhilk is situat in the middest and hart of the Towne salbe Repairit in the haill glass in wyndoes and daskis for the exercise of commoun prayeris in tyme of winter teaching of Lessons of theologie and vther publict actis as the Town happines to have ado and for that effect all in ane voice aggriet and consentit that ane voluntar contributioun suld be lifted and uptakin of ilk inhabitant within the towne according to thair awn discretioun and liberalitie and to be convertit to the use foirsaid of the repairing and glassing of the wyndoes of the said Kirk and in bigging of daskis thairintill and na vther wayis be advyse and direction of the Prowest Baillies and Councill of this burght.¹

But the reparation of the fabric appears after to have been left to private enterprise.

On 11th June, 1623, "The Prowest baillies and Counsall haweand consideratioune That Maister Williame Guild minister at the kirk of Kingeduard sone la'll to Mathow Guild armourer burges of this burgh he bocht and conquest on his awin charges a foirhous frome John Merser saidler befor the grayfrier kirk of this burgh quhilk hous the said Mr Williame declairis he will mortife and dedicat frielie the towne in all convenient diligence to the effect that they mack a fair and comodioues entrie to colledge of this burgh and to the grayfrier kirk Thairfoir in regaird to the said Mr Williame his liberall and charitabill dispositioun in macking conquest of the said foirhous to be mortifiet to the towne for the vse above spëit The Prouest baillies and Counsall to animat wtheris to the lyk charitie and liberalitie to the colledge promittis to the said Mr Williã within the space of

years That they sall big the said entrie on the townes charges with aisler wark and to big a stationaris chop at the said entrie The maill quhair of the said Mr Wã dedicatis to the towne perpetuallie in tyme comeing for defraying of the charges in bigging the said entrie sa far as the same may extend to."²

Guild's interest in the Colledge was further manifested by a much needed repair of the kirk. On 14th August, 1633, the Council considering "that Doctor Williame Guild ane of the ministeris of this burt hes this day voluntarlie undertakin for the Glorie of God and for the publict gude and benefite of the Inhabitantis of this burgh he frielie on his awin charges and expensis to glass all the wyndoes of the gray frier kirk of this burgh with sic convenient diligence as he possible can except the south-east gavill windo of the said kirk whilk is all

glassit be Alexander Stewart merchant wpon his proper chairgis whilk kirk for mony yeiris heirtfoir throw laik of glass wyndoes hes lyen waist without any divyne worship or exercise thairin howbeit the same be a pleasant and magnifick edifice lyand in the hart of the towne verie commodious and easeful for the whole Inhabitantis and could not hitherto (eftir many essayes) be gotin performed : Thairfoir and to the effect the chairges which the said Doctor Williame Guild now bestowis be not in vaine, and that the said kirk whilk wes buildit and dedicat to Goddis worship and service sould not stand waist as formarie it hes done . . . hes evir heireftir appointit the morning and evning prayeris both sommer and wynter to be daylie red be the townis Reidar in the said gray frier kirk as being the most commodious kirk for that vse howsone the wyndoes thair of salbe glassed, and hes appointit some commodious daskis and seatis to be erected and set wp for the ease of the nighbours and inhabitantis of the toun thairin."³

It would seem that the Monastic buildings had never afforded proper accommodation for students. At a meeting of the Council, held on 11th December, 1633, "Compeirit Maister Patrik Dwn Principall of the Colledge of the said burgh and exposit and declairit to thame That for scairstie of chamberis and want of beddis to serve the haill studentis within the said Colledge sindrie of the schollares wer forceit to ly in the Town hous quhair they wer buirdit to the great hindrance of thair studies And seeing that Doctor Williame Forbes ane of the ordinar ministeris of this burgh quha hed his dwelling in the backhous of the said colledge Is callit to be Bishop of Edinburgh and to remove thither shortlie he thairfoir earnestlie intreatit thair wisdomes of the counsall that they wald be pleisit to grant him entrie to the said backhous to the effect he may caus big up chamberis and beddis thairin for the ease of the schollares in tyme comeing Quhairnant the saidis Provest Baillies and Counsall advysing they find the petitionares desyre most reasonable and thairfoir gives and grantis libertie and licience to him to enter to the said backhouse and to big up chamberis and beddis within the samen for the weil and ease of the studentis within the said colledge in all tyme heirefter provyding allwayis that the said Principall and Regentis of the said colledge nor thair successors clame nor pretend na richt to the Grayfrier Kirk of the said burgh in tyme comeing But as neid beis That they renunce the samen in the townes favors Lykeas it is heriby declairit be the said Provest baillies and Counsall and also

¹ Council Register, XLVIII., 7.
² Council Register, LI., 49. The charter by Guild (dated 11th March, 1633) is among the Town's Charters (M¹. Mortifications : Colledge, No. 32).

³ Council Register, LII., 116.

be the said Mr. Patrik Dwn That the said Gray frier Kirk is and sall be allwayis exceptit furth and frae the dispositioun and mortification maid be the toun to the maisteris and memberis of the said collodge of the Gray friers plaice and yard thair of and that the samen kirk wes is and salbe speciallie and particularlie reservit to the toun as ane of thair awin kirks to be usit be thame for Goddis worship and service in all tyme coming."¹

P. J. ANDERSON.

(To be continued.)

BIBLIOGRAPHY OF ARBROATH
NEWSPAPERS AND PERIODICALS.

[FOURTH PAPER.]

1885. *The Arbroath Herald and Advertiser for the Montrose Burghs.* Printed and published by Brodie and Salmond, Brothock Bridge, Arbroath. Except for very short periods, at considerable intervals, Arbroath up till 1885 had only one newspaper running at a time. Notwithstanding that in other respects Arbroath, has always been a go-a-head place, it has been far behind other towns of even smaller size in the matter of newspapers. We do not know if there is a single town in Scotland, with a population equal to that of Arbroath, with only one newspaper. Mr. John Brodie, bookseller and printer here, believing that there was ample room for two papers, on the 5th February, 1885, issued the first number of the (revived) *Arbroath Herald*. It was a modest little 4 pp. (12¼ by 9½ in.) paper, and was at first chiefly meant as an advertising sheet. But from the beginning one of the pages was devoted to local news, including one or two short leaders, and it was issued gratis. It was prophesied that this venture would not last many months (the wish probably being father to the prophesy), but it was not many weeks in existence till it began to make itself felt as a power in the community. Its leading articles, which were almost entirely confined to local questions, were powerfully written, and were the means of calling attention to matters seriously affecting the well-being of the inhabitants. As might be expected of an organ so outspoken its advent was hailed by many as a boon; while by others, on whose toes it trod, it was denounced with much bitterness. Thus "the little Herald," or the "Heraldie" as it was occasionally either derisively or affectionately called, soon became an acknowledged power in Arbroath. Notwithstanding the prognostications of an early death, it continued to grow in size and power. From a four to a six page, it increased not only in size but in circulation, till on the 8th September, 1887, it came out as a full-fledged 8 pp. (22½ by 16½ in.) newspaper, no longer gratis, but price

one penny. At this time Mr. J. B. Salmond (who before this had been a frequent contributor) partnered Mr. Brodie, under the firm of Brodie and Salmond. Larger premises were secured, and new machinery and plant introduced, and with Mr. Salmond as editor and Mr. Brodie as manager and printer, the *Herald* made a bid for a larger share of public patronage. Since then the paper has steadily grown in influence and in power. There has all along been an open, manly, and generous tone in its editorial columns, and whether exposing abuses, or speaking encouragingly on questions affecting the well-being of the community, it has never descended to personalities or unfairness of argument on the one hand, or to flattering or fawning on the other. Taking it all in all it has held the balance, when writing on public questions or public men, with justice and equity. In politics the *Herald* supports, with marked ability, the party of radical reform and advancement in the local as well as in the Imperial Government. In other respects it is also an excellent paper. Besides giving full and correct reports of public meetings, and of local occurrences, it invariably contains a considerable number of original papers by local writers on literary subjects. Several series of most interesting papers have appeared in its columns, and its influence for good in this respect has been specially apparent.

DENOMINATIONAL PUBLICATIONS.

For many years the various Churches have had their representative magazines, giving an account of the operations, missionary or otherwise, carried on by the respective denominations. During the past few years it has become customary for the different congregations, while distributing these denominational publications to have local covers or supplements in which is given the congregational news of the month. In some cases, this is done through the medium of a separate four page tract. Some of these, besides being useful to the congregation immediately concerned, are interesting to outsiders. We shall refer to them in the order of their appearance.

1882. *Knox Free Church Supplement*, commenced in August, 1882, and continued till April, 1886, when it was dropped for financial reasons. Besides the record of congregational incidents, this magazine contained a special feature in the shape of poetical selections, and an occasional original hymn, from the pen of the pastor, the Rev. J. P. Lilley.

1883. *St. Mary's Banner of Faith, a monthly magazine for St. Mary's [Episcopal Church] Arbroath*, was started in January, 1883, and still continues to be published. Here, too, only the cover is local. It contains the usual congregational intelligence, with occasional notices of meetings of the denomination elsewhere in Scotland.

1883. *The Ladyloan Free Church Supplement* was commenced in April, 1883, and has been admirably conducted. A special feature in this ma-

¹ Council Register, LII., 135.

East Church has passed through many troubles—I would almost be inclined to say revolutions. In this matter the East Church has been particularly unfortunate. I therefore think silence the best policy under the circumstances. To enter at all into anything like a history of the period immediately following that narrated in my last paper would, I am sure, only serve to recall facts and memories that are best hidden out of sight and forgotten." A historian, who has only got over three short chapters, might easily have discovered before entering on his self-imposed task that the incidents he fears to relate would have to be faced, and if he considered his difficulties to be insurmountable, it would have been wisest, (to use an Irishism,) to have *stopped* before he *began*. The East Free Church has had an interesting history and one well worth telling, and, knowing that history as we do, we see no difficulty in telling its story without in any way offending good taste.

1888. *High Street Free Church Monthly* was started in February, 1888. While giving the usual congregational news, it contains a series of interesting articles on the various departments of congregational work.

Arbroath.

J. M. M'BAIN.

(To be continued.)

NOTES ON THE
PARISH OF SLAINS AND FORVIE
IN THE OLDEN DAYS.

(Continued from page 105.)

ABOUT a mile due east from the Ferny Brae stands the "Meikle-hill," now much reduced by the large quantities of shingle carted from it from year to year¹ for road-making purposes. Standing on the highest point of it on a clear summer morning, one can see, at the distance of seventy miles, the dark Lochnagar, made famous by the poetry of Lord Byron; while at a nearer range we have

"Twa landmarks frae the sea,
Clach-na-ben² and Benachie."

which serve as an excellent back-ground to the beautiful semi-circle shaped landscape, ranging from the Bay of Aberdeen to the Sterling-hills near Peterhead. Nearly opposite, and due east from the Meikle-hill is the "Hill of High-la," in the Parish of Cruden, the distance between each being about three-fourths of a mile.

These high knolls have seen much service for many generations in commemorating All-hallow Eve. Before cultivation, the Broadmuirs, so called to this day, was a wild waste of heath and boggy marshes, with here and there on a dry knoll grey stone cairns, serving as hiding-places to the pole-cat, weasel, and lizard; but which

had been raised many ages before to mark the place where the ancients fought and fell, and where their survivors had made "mourning and burning for them." Many of the cairns, on being removed for building and draining purposes, disclosed at the foundation a quantity of burnt ashes, and a stock of stone weapons,¹ "the contents of the burial-ground unmistakably proclaiming that our forefathers, in these long forgotten ages, had the same rude idea of a future state which the Red Indian still has—namely, that by having the implements of war and the chase buried with them, they may start up fully equipped in the new state of being."²

The present tenant of Broadmuir says that his father, in demolishing part of an old stone-wall, perhaps an old fort, came upon a fine battle-axe, and so sharp-edged, that he used it in cutting tether-chains in place of a chisel. Another farmer, living a little nearer the coast, found a highly polished one, which he thought was a worn razor hone, and used it many years for that purpose. This wonderful implement occupies the highest place in a private museum.

Some years ago the tenant of Meikle-hill, on searching for stones to build a dyke, came upon an underground building on the south-west side of the hill, which he thought was a broken-down lime-kiln, lime having been burned in the parish seventy years ago for manuring purposes; but this had possibly been a chambered cairn, and a burial place of the "flint-folk." The two under layers of the building had been in contact with fire, and the floor had a crustation of fine ashes. During the space of three years there have been found in close proximity to the Meikle-hill, six well-formed flint arrow-heads, a broken flint spear or javelin, hundreds of flint chippings, and three stone whorls—neck ornaments some archæologists would have them to be—thus showing that the inhabitants alluded to had been the makers of these implements.

It is an unspeakable pleasure for the lover of antiquities to take a stroll in the vicinity of these curious knolls after a thunder-shower, and calculate with certainty on seeing his treasures glistening with the sunshine, it may be edge-ways, or flat, as the implements of husbandry have turned them up.

Note.—Since these jottings were taken, the writer went over the ground anew and found a perfect arrowhead of ochreous flint, and a broken one of red flint, besides many curious wrought chippings.

J. DALGARNO.

(To be continued.)

¹ The writer got two well-formed stone battle-axes, found in these cairns, which grace a private museum.

² Rev. James Mackenzie's *Unwritten History and how to Read it*.

¹ It was opened in the year 1826.

² The hill of the stone.

CURIOUS TRIALS.

ON another dip into these ancient Records of Justiciary, &c. (see *S. N. & Q.*, Vol. I., p. 106), we cull the following short records, which may be new to some of our readers:—

November 5th, 1600.—Thomas Bell or Bellie, Burges of Brichin, and his son James, indyted for buing of poyson and poisoning of twa hens by mixing the same with douch and casting down the same in Janet Clerks yard for destruction of Fowles.—The pannels put themselves in King's will.

6th.—In pursuance of his Majesties will, signified by his warrant this day direct to the Justice Depute, the said Thomas was banished never to return under the pain of death.

28 April 1603.—Alexander Macraw and twa others convict of thift and robbery and being concerned in the murthers and debredations committed by the Laird of Macgregor on the Laird of Luss and his Tennants.

5 July 1603.—Two of the Macgregors convict for being with the Laird of Macgregor at the field of Lennox against Sir Humphry Colquhoun of Luss, and being art and part of the slaughter of seven score of men there.

(This, says the transcriber of the records, was a nottorreous insurrection and feud wherein much blood was spilt and accompanied with severall barbarous circumstances, and the Macgregors being dilligently prosecuted, many of them with their caey suffered death, justly or not is a great question and doubtfull.)

20 Jany. 1604.—Alister Macgregor of Glentree *alias* the Laird of Macgregor and several others of his clan delayed of slaying about seven score of the Laird of Luss friends and Tennants at the engagements commonly called the field of Lennox or battle of Glenfrowrie.

The dittay sets furth that the Macgregors being assisted by the Clan Cameron and other broken and lawless thieves and robbers to the number of four hundred men, did enter into the said Laird of Luss lands with intention to Rob and plunder the same, and the said Laird of Luss having warrant and commission from his heighnes Privy Council did convocate his friends to oppose them, and the said Macgregors did attack Luss and his Tennants and friends at a place called Glenfrowrie and did cruelly Kill and destroy Seven score of them, most of whom were Killed in cold blood after being taken Captives. Among the slain were Napier Kilesnahew, Tobias Smollet, Baillie of Dumbarton, and several Gentlemen of the name of Colquhoun. Thereafter they plundered the hail Barony Luss, took away 600 cows, 800 sheep, 80 horses, Besides plenishing, and burnt and destroyed houses, corns and cornyards, &c.

The said persons being convict by an Assyze among which were Sir Thomas Stewart of Gartullie, Collin Campbell yr. of Glenurchie, Robertson of Strowan, the Laird of Wean, Napier your. of Merchiston, Blairs elder and younger of that ilk—they were sentenced to be hanged and drawn as Traitors, and their Estates heritable and moveable to be forfeaulted to his Majesties use.

BIBLIOGRAPHY OF ABERDEEN PERIODICAL LITERATURE.—The following are some additions to this bibliography:—

1887. *The Bon-Accord Implement Review: A Journal for Farmers.* New Year, 1887. Ben. Reid & Co., Aberdeen. 4to, 12 pp. Gratis. Imprint: "Printed by Gibb & Hay, and Published by the Proprietors, at Bon-Accord Works, Justice Mill Lane, Aberdeen." A trade magazine, this little paper is much above the average production of that class of periodicals. "The idea which has prompted us in the issue of this paper," says the short introduction, "is a desire to be in a position to send direct—from our own hands—to the users of agricultural implements such explanations of our manufactures as will enable them to judge of their value and usefulness." It was started by Mr. A. Asher Smith (of Ben. Reid & Co.), who wrote the entire articles with the exception of a poem of the "Plough," by Mr. Carnie, since reprinted in *Waifs of Rhyme*, 1887. It is illustrated throughout, the frontispiece being a sketch of Burns at the plough, with the lines—

"From scenes like these, old Scotia's grandeur springs,
That makes her loved at home, rever'd abroad,"

and it is printed on pink paper. Another number may be expected at no distant date.

1888. *The Aberdeen Templar.* No. 1, Vol. I.. 30th August, 1888, Quarterly. One Penny. 4to, 8 pp. Imprint: "Printed and Published for the Aberdeen District Lodge (No. 2) Independent Order of Good Templars, by W. & W. Lindsay, 28 and 30 Market Street, Aberdeen." This, the most recent local periodical, was started by Mr. Peter M'Donald with the object of becoming "a channel of communication between the members of the various subordinate Lodges and from the District Lodge to its subordinates." Mr. Charles Coultis is co-editor. The contents are nearly all official intimations. No. 2 appeared on 30th November. This is only the second temperance magazine that has been published in Aberdeen, the first, *The Aberdeen Teetotaller and North of Scotland Abstainers' Advocate*, having appeared nearly half-a-century ago, 1839.

J. MALCOLM BULLOCH.

ISOBEL WALKER, AGED 112 YEARS.—I have read with interest Mr. J. Malcolm Bulloch's article on "Peter Garden," in November *S. N. & Q.* I have in my possession a copy of the first of Peter Garden's portraits to which reference is made. As a companion picture, I have hanging alongside of Garden's, another print, executed in exactly the same style. It is entitled "Isobel Walker, who lived in the Parish of Daviot, Aberdeenshire, and died the 2d of Novemr. 1774, aged 112 years. Established from the Records of the Parish of Rayne, in the Presbytery of Garioch, County of Aberdeen. James Wales, Pinxt. H. Gavin, Sculpt." In a manuscript note, which has evidently been written a century ago, and which is pasted on the glass protecting

the face of the picture, the following statement is made:—"Tibbie or Luckie Walker, as she was generally called, was employed towards the end of her long life, in carrying letters once a week from Aberdeen for the Laird of Glack, and the parish minister. Engraved by H. Gavin, after a painting by James Wales." Whatever doubt there may be as to the correctness of the statement of Peter Garden's age, Tibbie Walker's seems to have been verified by a reference to the Session records. If this is so, here we have a genuine addition to the list of Aberdeenshire Centenarians.

J. M. M'BAIN.

P.S.—Since writing the above I have noticed in the article *Longevity of Aberdonians*, in last number, that Isobel Walker's case is referred to. I, however, send you this, as the note attached to my copy, an extract of which I have given above, may interest some of your readers.

J. M. M'B.

Queries.

NOTE.—Each paragraph, containing one or more Queries, will receive a consecutive number, to which Correspondents may conveniently refer.

209. IABELLA.—In the Chartulary of S. Nicholas, p. 19, occurs the female name "Iabella." There is no misprint, for it is "Iabella" in the MS. Of course the writer of the MS. might have made a mistake for the common name "Isabella." But has any of your readers found "Iabella" elsewhere? E.

210. NAMES OF FAMILIES IMPLICATED IN REBELLION OF 1715 AND 1745.—Can any one state sources of information either published or unpublished, in regard to Aberdeenshire families implicated in the Rebellions of 1715 and 1745? The names of tenants and vassals, as well as of Lairds, wanted.

Edinburgh.

W. M.

211. GREGOR WILLOX, WIZARD.—In the *Blair-goverie Advertiser* of Saturday, 5th March, 1887, under the heading, "An Asinine Judgment," reference is made to Gregor Willox "a famous wizard in his day." Can any reader of *S. N. & Q.* say who he was, or give any information about him?

J. McG.

212. GRIGOR FAMILY.—Are the Grigors, who are so numerous in the north of Scotland, descended from the MacGregors? Can they be traced back to any of that Clan, or is there any tradition concerning them?

J. McG.

213. MISS AGNES STRICKLAND.—In a note to chap. iii., *Mary of Lorraine*, Miss Strickland refers to a future series of *Lives of the Ancient Queens of Scotland*. Was this ever put into shape? Also, what has become of the most valuable collection of materials that gifted historian must have left? Miss Strickland was survived by her sister, who was, I believe, the writer, Miss Agnes doing the collecting and visiting, and I am not sure if her sister is still alive or not. It

would be a most valuable contribution to *true* history if the materials left were edited by a competent person.

C. S. L.

214. APPREHENDING THE PROVOST AND MAGISTRATES OF ABERDEEN.—I have been reading lately of the apprehending of the Provost and Magistrates of Aberdeen—sometime in 1643 or 1644—by Sir John Gordon of Haddo, Knight. Can any of your readers inform me if I am correct in saying that one "Alexander Jaffray of Kingswells a Burges Baker" was Provost of the City of Aberdeen at the time, and if this Sir John Gordon (who emitted a confession in the "Black Hole Prison" before his execution, on "the nineteenth day of July, the yeir of God Jav. vj^o and forty-four years, that John Gordon, George Gordon, his brother, and James Steward, three of my domestic servants and tenants were not directly or indirectly privy to my ingoing to Aberdeen" . . .) was executed for the part he took in "the last troubles in the north," or for "the ingoing to Aberdeen the time that the Magistrates thereof were apprehended?"

F.

215. THE CHEW.—Can any of your readers give me any information about the old game called "the chew," which went to scandalize the clergy of the north and eastern districts of Lowland Scotland in the 17th century, and is constantly reprobated in the Presbytery Records? The word is probably a corruption of the French *jeu*, and it may thus have been of foreign origin.

C. R. F.

216. LARGE TREES.—I recently paid a visit to Rothiemay House, the grounds of which are surrounded by some fine old trees. Along the avenues I observed some good specimens of beech, ash, elm, poplar and fir. In particular I noted a spruce having a great spread of branches, and which four feet from the ground measured fifteen feet in circumference, and several others were almost equal in size. Could any reader give instances of large trees in the North of Scotland; stating their circumference, height and probable age?

J. STRACHAN.

217. THOMAS THE RHYMER.—Thomas Learmonth of Ercildoune, or, as he is commonly called, Thomas the Rhymer, who lived in the latter end of the 13th century, was in his time thought to be possessed with supernatural power, and endowed with the gift of prophecy. Many localities throughout Scotland have prophecies connected with them which are ascribed to the Rhymer, though opinions vary in regard to their genuineness. A number of places in Aberdeenshire—*e. g.*, Fyvie Castle, Gight Castle, Towie-Barclay, Invergie Castle, and the Bass of Inverury, have prophecies connected with them. Would any correspondent give quotations of these, and show how far they have been fulfilled?

J. STRACHAN.

218. SUPERSTITION ABOUT EGG HATCHING.—Quoting a letter, Thackeray, in his *Four Georges*, writes:—"Three fine geese, with thirteen eggs under each (several being ducks' eggs, else the others do not come to nativity)." Has any one information regarding the prevalence, origin, &c., of this superstition?

W. J. CALDER ROSS.

219. REV. JAMES FULLARTON OF THURSO.—(Rev.) James Fullarton was admitted Session Clerk of Thurso, 1674, which he resigned, and was admitted 1682 to Dunnett (Caithness), translated 1684 to St. Ninians, Stirling, and died Feb., 1687. His wife was Isabella Munro." So far, says Hew Scott's *Fasts*. I should be extremely obliged if you, or any of your correspondents in the above parts, would give me any information of Mr. Fullarton, or of his wife, other than the above notice.

LUX IN TENEBRIS.

220. ERSKINE OF DUN.—In 1747 Erskine of Dun claimed £2000 in the Court of Session in respect of his rights as Constable of Montrose. Where can an account of the evidence for and against this claim be obtained?

JAMES G. LOW.

221. CONSTABLE OF MONTROSE.—On 6th Nov., 1541, James V. granted a charter of the Hereditary Constableness of Montrose in favour of Sir Thomas Erskine of Brechin, Knight (*Spald. Miscellany*). In what year can it be said the Erskines obtained their first charter to that office, as the same vol. contains a charter, granted by Sir Thomas in favour of his nephew, John Erskine, and dated (previously) the 9th February, 1541? It is understood that the office of Constable of Montrose was vested in the Provost by virtue of the charter of King David I., which grants Montrose to have "all rights and liberties pertaining to a free Burgh als freilie als his gude village of Perth holden of him." Perth had its charter granted before the Burgh of Montrose, with the privilege of being "Sheriffs" within its own bounds. Could the Burgh of Montrose, by virtue of this charter, have claimed the right previous to the abolition of heritable jurisdiction? In 16— the right of Constabulary was given over by David Erskine of Dun in favour of Provost James Mill of Balwylo. Provost Mill, however, with "special consent of his eldest lawful son Robert," renounced all claim to the office by disposition, dated at Montrose, 19th October, 1698. Can any antiquary give the date of Erskine's renunciation in favour of Mill?

JAMES G. LOW.

222. MONTROSE CHARTERS.—The original charter of King David to the Burgh of Montrose has for ages been lost, but a later charter contains a confirmation of the previous charter, or grants. Can a copy of the original charter be had, and where can it be got? (Robertson's index does not give it).—Where can a copy be referred to of a "Comission granted by James King of Scots to the Provost and Baylles of Monros appointing them Justiciars within the Burgh and liberties thereof, dated the 6th Jany., 1592?" Also, copy and translation of the charter (above referred to) by King David I., in favour of the City of Perth?

Fernlea, Montrose.

JAMES G. LOW.

223. MAIDLER.—The Lumsdens of Cushnie came from Fifeshire to Maidler, in the reign of David II. Jervise, in *Notes from Burial Grounds*, places Madler in Kincardine O'Neil. Can it be Maldron in Learney property? If not, where is Maidler?

Stirling.

G. W.

224. BURROW.—In 1686 there is a Sasine on disposition of some woods, crofts, and parcels of *Burrow* Land. Can any reader give the meaning of the Scottish word Burrow as applied to land? R. C., S.

225. ANGUS FAMILY, ABERDEEN.—The following is from a Psalm Book:—"Aberdeen: Printed by J. Chalmers, Printer to the City and University MDCCLIV," which belonged to David Angus, Aberdeen, 1764. John Angus, born July 7th, 1744; David, Sept. 30th, 1745; Alexr., April 6th, 1747; Isobel, July 1st, 1749; Elizabeth, August 5th, 1750; Margaret, Dec. 24th, 1751; James, July 17th, 1753; Andrew, Oct. 6th, 1754; William, November 13th, 1755; George, March 25th, 1757; Robert, Oct. 28th, 1758. Alexander died 9th May, 1760. Wanted, a descendant. Stirling. G. W.

226. CUNINGHAR HILL.—I find from certain title-deeds, dating from the middle of the seventeenth century, that the piece of land on which the City Hospital is erected was known as the Cuninghar Holes. Can any one inform me when the change of name took place to Cuninghar Hill? The original name looks as if it had a historical significance.

E. BAIN.

Answers.

146. TOWER OF FRENDDRAUGHT.—I find on referring to an old map (1826) of "The Northern and Southern parts of Aberdeen and Banffshires," published by a John Thomson, Edinburgh, that Frenndraught, on the Estate of Bognie, is in the Parish of Forgue, some six miles from Huntly, and five from Rothiemay House. The Wells of Ythan are about four miles distant, in a south-easterly direction from the present Mansion House, near which is supposed to have stood the Tower, which was set fire to by one Meldrum, in 1632 or 1633. The map referred to of the district round about Frenndraught, would give a better idea of the position of the present Mansion House, the property of Major Frederick de Lemare Morison of Bognie and Mountblairy, than any words of mine could do. F.

173. SKYRE THURSDAY.—The Wednesday before (in Holy Week) was called "*Spy* Wednesday," from making their examination of Conscience, and the following day Skyre Thursday, from approaching the Sacrament of Penance and purifying their conscience by a sincere confession, in preparation for their Easter Communion. C. S. L.

179. LOAN.—Loan in the Buchan district means any piece of permanent grass near a dwelling-house, and has the same meaning as the English lawn. When I was a child, and got troublesome in the house, I was told to "Gang to the loan an' play yersel;" and when boys began to wrestle in a house they were told to "Gang out to the loan, an' shack a fa', and ye winna hurt yersels." Again, we are told of old merrymakings, "They gaed out an' danced o' the loan." Loanhead and Loan en' are very common

names for farms all over Aberdeenshire. Loan likewise occurs as an affix to place-names—as Foggieoan, Rashieoan, Greenloan, Oxenloan, Rinloan, &c.

Maud.

J. M.

182. ANDERSON, THE WIZARD OF THE NORTH.—Anderson, the Wizard of the North, wrote a sketch of his life. I have seen a copy but it is now many years ago. In a file of the *Montrose Review* of 1848, in my possession, an extract therefrom is given under the heading, "Professor Anderson at Brechin Castle. (*From the Sketch Book of the Wizard of the North*)." It is a rather amusing quotation, in which Anderson tells of his first appearance before Lord Panmure. The story is well told, but, to heighten the flavour, he makes the landlord of the Swan Inn—who plays a conspicuous part in the comedy—speak Scotch in the Aberdeen dialect. Now the said innkeeper, whom I knew well, was a very gentlemanly person, and, although an Inverness-shire man, he invariably spoke excellent English. Anderson also speaks of him as being an old man, whereas, at the time of the occurrence, he was considerably under forty years of age. I merely mention these slight inaccuracies to indicate that it is possible the "Professor," when writing his sketch, may have depended for others of his "facts" on a warm and lively imagination.

J. M. M'BAIN.

184. OLD SONG.—In supplement to what appeared in *S. N. & Q.*, of Nov., I send the following, taken down as recited by Mr. A. Kennedy, aged 86. He says the song was popular in the year 1812, and *vended by hawkers* in fly sheets:—

Respectfu' renown'd bag brethren,
That sells a puff win' by retail,
Now hearken to one of your catern—
I of your commodity deal.
My gossip shall try all her capers,
Her belts and her win-breads' put on,
An' tune to the praise o' Scotch pipers
Wi' chanter, reeds, burden an' drone.
According to history we're ancient
An' honourable in oor pedigree;
By Moses, ye ken, we are mentioned
When a' then had 'an's that were free.
We deave not the hoose wi' state matters;
It is not in oor way for to cheat;
Its against the law o' oor profession
To seek any mair than we get.
But should any generous fellows
Bestow us their bounty upon,
We will soun' their praise wi' oor bellows,
Wi' chanter, reeds, burden an' drone.
When Davie was young wi' his tykie,
An' herdin' his sheep on the ley,
At the sin-sheeny side o' the dykie
The laddie first learned to play.
When Saul was possess't wi' a deevil
He sent for young Davie, his son;
Aul' Nick gat a charge o' removal,
He sent him to hell wi' a drone.

¹ Should this be win-breads, "Bread-winning?"

Sae noo, to conclude, my gude neepers,
When ye hear that I am dead an' gone,
Convene me a score o' gude pipers
To play the pipes up the kirk loan.

D.

185. ARBUTHNOT FAMILY.—In reply to "Ferryman" and "J. A.," I extract the following from a MS. History of the Family:—"The Arbuthnots in Kincardineshire, according to genealogical accounts, intermarried with the Earls Marischal. This satisfactorily accounts for their coming with them and settling in Buchan. It is a well known fact that the younger sons of old families frequently established themselves under the banner of the most powerful chiefs with whom they were connected either by ties of blood or friendship. In accordance with this, about the year 1560, three brothers of the family of Arbuthnot arrived in Buchan from the Mearns. John was the eldest, and bought the lands of Cairngall. This branch is extinct. Alexander's branch is also extinct. Robert, the second of the three brothers, who came first to Buchan, settled with his younger brother, Alexander, at Rora, in the parish of Longside. He married and left two sons, John and Alexander. John was a notary public, and Alexander went to Denmark with the Earl Marischal in 1589. John, the eldest son of Robert, married and left a son named Robert, who settled at Scotsmill, near the Castle of Inverugie. Robert of Scotsmill married Beatrice Gordon. He was born in the year 1610, and she in 1606. Both died in 1682. They left four sons,—Alexander, Clergyman of Arbuthnot; John, factor to Earl Marischal; William of Invernettie, near Peterhead; Robert, farmer in different parts of Buchan. Alexander, the eldest son, studied for the Church, and was Episcopal Clergyman of Arbuthnot, in the patronage of Lord Arbuthnot. He had three sons, John, Robert and George. John, the eldest, studied medicine and became a marked man, was Physician to Queen Anne and the friend of Pope, Addison and Swift. Robert, the second son, having been engaged with Viscount Dundee at the battle of Killiecrankie, left Scotland at the Revolution of 1688, went to France, and settled at Rouen as a Banker, and was known as the philanthropic Robert of Rouen. He lived there in great style, the friend of the unfortunate adherents of the exiled King, as well as of any one in distress. Pope did not hesitate to pronounce him a superior man to his brother, the celebrated Dr. John Arbuthnot. George, the third son, was an officer in the Guards. He lived some time in France, and afterwards entered the service of the East India Company, and died in their service.

W. L. T.

Peterhead.

192. (p. 107) BOULDER STONES.—In reply to "R. P. H.," I never heard of *Caisteal nan Dubha*, near Kinloch Rannoch. Neither has a friend intimately acquainted with the district whom I have consulted. It may, however, refer to a green eminence on the face of *Meall-Dubh*, or the Black Hill, north-west of the village, and well known as *Tom-na-banrighinn*—the Queen's Hillock, where excavations have recently been made by General M'Donald, the proprietor, and foundations of buildings discovered. It is well known

that Robert the Bruce, his Queen, and followers took refuge in the locality. The *Clach-gheles* is simply the grey stone, a transverse ridge of grey granite about a mile west of the village. *Clach-an-Udalaich*, on the south side of the valley, is the rocking stone, of which there are many in Scotland. *Clach-a-chlanganaich*, I cannot make out, and think it must be *Claganaich*—sounding or sonorous. *Clach-na-Boile* refers to the cure of maniacs, after the manner of another boulder on the hillside, to which the mothers of former generations took their children when affected with whooping cough to drink the water that lodged in a cup-shaped hollow on its top. The *Clach-Sgoilte* is the split stone, a mile south-east of Kinloch, and beside it, on a knoll, a cattle stealer of last century was executed. Besides these, *Clach-a-mharsaint*—the merchant's stone, in the neighbourhood, was so called from a packman in days of yore having been found hanging dead, or strangled, on one side, and the pack suspended on the other. The most of the boulder stones to be met with throughout the Highlands were known through some incidental legend or local history. There are many *Clach-an-Tuiric's*—Boar-stones—in the country. May not Bruce's Bore Stone at Bannockburn have been originally a Boar-stone, although bored for the battle flag?

Fettercairn.

A. C. CAMERON, LL.D.

194. "MUNSLIE."—Perhaps Mayhew and Skeat's *Concise Dictionary of Middle English*, under *aman-sien*, to curse, to excommunicate, might suggest a probable derivation for "Munsie."

Stirling.

G. W.

195. SCOTCH OPERAS.—Add to the list Flotow's *Rob Roy*. The semi operatic version by Pocock may also be included.

H. M. J.

196. ARCHBISHOP SHARP.—Archbishop Sharp married Helen, daughter of William Moncrief, Esq. of Randerston, at Randerston House, in 1657, an ancient and respectable family.¹ His children were one son Sir William Sharp, and two daughters:—1. Sir William Sharp, who was provided by his father to a competent Estate, and married Margaret, daughter to Sir Charles Erskine of Cambo, Baronet, Lyon King at Arms, by whom he had a numerous issue. 2. Isabel, who was in the coach with her father at the time of his barbarous murder, and was afterwards married to John Cunningham, Esq. of Barns, a gentleman of good note and antiquity in the shire of Fife. 3. Margaret, who was married to the Right Hon. William, Eleventh Lord Saltoun. Both these also have issue.²

7 Madeira Place, Leith.

W. T.

196. Lamont's Diary has the following entry:—"1653, Apr. 6. Mr. James Sharpe Minister of Craile married on [sic] of Randerstouns daughters the marriage feast was att her fathers house in Randerston."

Dundee.

R. S.

197. SIR WILLIAM SHARP OF STONEYHILL was not the son, but the brother of James Sharp, Minister of Crail, afterwards Archbishop of S. Andrews. He had a brother³ William, who was at this time, 1664,

rising in prosperity and w. in 1665 bought the Lands of West Newton, near Musselburgh, now called Stoneyhill, at 27,000 merks. This William Sharp was knighted by the Commissioner Landerdale in 1669. In the summer of 1668, James Mitchell,¹ a Conventicle Preacher, fired a pistol shot at the Archbishop in the streets of Edinburgh, but he was saved by Honeyman.² Bishop of Orkney, who lifting up his hand received the shot in his wrist, which caused his death a few years after, the wound never having healed. In 1674, Mitchell was arrested by Sharp's brother, Sir William Sharp³ of Stoneyhill, with the assistance of some of his people.

7 Madeira Place, Leith.

W. F.

197. Lamont's Diary has the following:—"1665, This summer Mr. William Sharpe in Edb. the Lord St. Androus brother, bought the lands of the west syde of Newton, besyde Musselbrowghe in Lothain, commonly so called from the Laird of Mowntaine thereby surnamed Hay: it stood him 27 thousand merks, and it pays yearly 1669, in the tyme of parliament, he was Knighted by the Er. of Laderdaile, his Maj. Commissioner." Chambers, in his *Domestic Annals*, states that the property of Newton is now called Stonyhill. Sir W. Sharp of Stonyhill is thus stated to be the *brother* not the *son* of the Archbishop. William, son of the Archbishop, was called Sir William Sharpe of Scotsraig (near Ferry-Port-on-Craig otherwise Tayport) and Strathtyrum (near St. Andrews), two properties purchased by the Archbishop in 1664 and 1669 for 95,000 and 27,000 merks respectively. His service as heir in general to his father, dated 6th May, 1680, calls him "Dominus Gulielmus Sharp de Scotsraig miles." On November 1st, 1678, Dominus Willielmus Sharp of Stainiehill was served heir in general to his brother German, Robert Sharp of Castlehill.

Dundee.

R. S.

198. WHITE FRIARS, BLACK FRIARS.—I. Has H. M. never heard of the Carmelites (or White Friars, so called as wearing a *white* cloak and hood over their *brown* habit, in choir, or outside the monastery)? II. Or of the Dominicans (or *Black* Friars, so called as wearing a *Black* Cloak and hood over their *White* habit, in choir and outside)? III. The Franciscans or *Grey* Friars changed their habit from *Grey* to *Brown* about 1500, as Grey had become an expensive colour.

C. S. L.

198. "THE WHITE FRIARS AND BLACK FRIARS" were of the Order of Dominicans, or *Fratres predicatorum*, founded in 1206 by St. Dominic. They first appear in Aberdeen, in the reign of Alexander II. According to Kennedy, this monarch bestowed on them his palace and garden on the north side of Schoolhill for a monastery and church. They obtained a good deal of influence, and acquired considerable property in and near Aberdeen, as well as in other parts of the county. Their monastery was suppressed at the Reformation.

W. R. K.

198. There were four great orders of this religious brotherhood—(1) Dominicans (Black); (2) Francis-

¹ Stephen's *Life and Times of Archbishop Sharp*.² Gordon's *Scotchchronicon*.³ *Domestic Annals of Scotland*.¹ *Chambers's Encyclopaedia*.² *Memoirs of Eminent Scotsmen*.³ *Burton's History of Scotland*.

cans (Grey); (3) Carmelites (White); and (4) Augustines. The *Dominicans* were founded by a Spanish Gentleman named Dominic de Guzman, who, from his earliest years, was distinguished for his religious frame of mind. The order was sanctioned by Pope Innocent III. in 1215, and very soon it established itself in most European countries. They were sometimes called *Preaching Friars* and also *Black Friars*, from the colour of the cloak and hood they wore. The *Franciscans* owe their name to St. Francis of Assisi in Umbria, than whom no saint is held in greater reverence by the Roman Catholic Church. Innocent III. in 1210 incorporated this order, which soon developed into a wide-spread fraternity. They are sometimes called *Minor Friars*, from their humility, and sometimes *Grey Friars*, from the colour of their habit, which consisted of a loose grey garment extending to the ankles, and a cowl of the same hue. The *Carmelite* or *White Friars*, their dress being white, were named from Mount Carmel, where, under the direction of Berthold of Calabria, their founder, they led a secluded life. Among their members they enumerate all the prophets and holy men mentioned in Scripture, from Elias to Jesus; also Pythagoras, the Gallic Druids, the holy women of the New Testament, and the hermits of Christian antiquity. The *Augustines*, or followers of St. Augustine, were first established in the eleventh and twelfth centuries, and their rules were the work of the Popes and Priors. They did not, however, constitute a regular order till 1256, and in 1567 they were ranked fourth among the mendicant orders. They wore black cowls. In addition to these, a fifth, of later date, may be mentioned, the *Trinitarians*, or Cruched (*Lat. cruciati*=crossed) Friars, from their having a *cross* embroidered on their robe.

Lerwick.

A. M'D. R.

198. Kennedy, in his account of the monastic institutions in Aberdeen, (*Annals*, chap. iv., vol. 2) seems to consider the names Black Friars and White Friars equally applicable to the celebrated mendicant order of Dominicans. The Dominicans were known, both in England and Scotland, as Black Friars, but nowhere, except in Kennedy's account, cited above, can I find any trace of their having been called White Friars. He appears to have been misled as to the dress of the Dominican order, which was not "a white gown and scapular" as Kennedy says it was, but a black gown. The white gown and scapular were peculiarly the habit of the Carmelite order; they, according to their own legends, having received this habit from the Virgin herself. It seems to me, therefore, that the name of White Friars was given, most likely, to the monks of the Carmelite order. The Black Friars (Dominicans) were established in Aberdeen by Alexander II., and had a monastery and a church upon the north side of the Schoolhill. The site is given by Gordon in his Map and marked "*Black Friars*." The White Friars (Carmelites) were established in Aberdeen in the thirteenth century, and had, in addition to various other possessions in the town and county, a monastery and a church upon the south side of the Green.

STALLONE.

198. This query is answered in the *Dictionary of Phrase and Fable*. In the *Gazetteer of Scotland*, by R. and W. Chambers, 1833, it is stated:—"The Dominicans, or Black Friars, from the colour of their habit. The Franciscans, or Grey Friars, so called from their patriarch St. Francis. They were also called Minorites (Fratres minores) or Grey Friars, from their habit. They came into Scotland in 1219, and had eight convents. The Carmelites or White Friars. The third order of Begging Friars was the Carmelites, who had their beginning and name from Mount Carmel in Syria. St. Lewis, King of France, returning from Asia, brought along with him some of this Order, and bestowed upon them a dwelling place at the end of Paris, where the Celestines are now established. They were called White Friars from their outward garments. They came into this kingdom in the reign of Alexander III., and had nine convents." "H. M." will find all that he wants, and more, in the *Gazetteer*.

Stirling.

G. W.

201. "COCKALMF."—This would appear to be a misprint for *Cockalan*, which is an old Scottish word signifying a ludicrous or comic representation of a person, or thing; also a libel. Its origin, like that of many other words in use in Scotland, is French, being a corruption of *coy à l'âne*.

W. R. K.

202. SEALS IN FRESH WATER.—Spalding, in his *Trubles*, gives an account of "ane monster" which appeared in the Don, and which, from his description, may be supposed to have been a seal. Writing of the year 1635, he says—"In the moneth of Jijn thair wes sein in the river of Done ane monster like beist, haucing the heid like to ane gryt mastif dog or swyne, and handis, armes, and papis like to ane man, and the papis seimit to be whyte. It had hair on the heid and hynderparties; wes sein sum tyme above the water, quhill seimit clubbish, schort leggit, and schort futed, with ane taill. This monster wes sein swyming body lyke above the water about ten hours in the morning, and contynewit all day, visiblie swyming abone and beneth the brig without ony feir. The tounes people of both Abirdeinis cam out in gryt mltitudes to sie this monster. Sum threw stanes, sum schot gvnis and pistolis, and the salmound fisheris rowit cobles and netis to catche it, bot all in vane. It neuer shrinkit nor feirit, bot wold dovk wnder the water snorting and hullering teribill to the heiaris and beholderis. It remanit tuo dayis, and wes sein no moir; bot it appeiris," he adds in a sentence, which shows how rare a phenomenon this must have been, "this monster cam for no good to noble Abirdein, for soir wes the samen oppressit be gryt troubles that fell in the land and gryt skaith they sustenit be schipwrack, as in thir notis do planelie appear." Beyond this stray passage I do not remember to have heard of any other case where seals penetrated Aberdeenshire rivers.

J. M. B.

202. The Common Seal, *Phoca Vitulina*, has been occasionally known to enter rivers on the east coast of Scotland, (and doubtless elsewhere,) in pursuit of salmon. The late Mr. St. John, one of the most reliable of naturalists, relates his shooting "a good sized" seal in the Findhorn. I observe also, that "a

large specimen" is reported to have been captured this week in the Tay, near Dundee, viz., on the 4th December, 1888. [I am unable to give any information as to the movements of *Pallas's Sand Grouse*. They have not, as yet, made their appearance in this district.]

Tertowie, Aberdeenshire.

W. R. K.

205. THE NAME COUPER.—The three forms of Cooper, Couper, and Cowper have properly the same pronunciation, and were originally the same name. Cowper appears to be a late English form, and is best known as belonging to the English poet. *Couper* suggests by its spelling an alternative etymology: either *coup*, the Scotch word for overbalancing, or *coup*, the old English word for trafficking by buying, selling, or both. It is within living memory that a merchant or pedlar in Aberdeen was said to *coup* or sell his goods. But the real root of all the three names appears to be the coop or barrel, whose manufacture, or cooperage, is one of the oldest industries in Britain. It is thus one of the numerous class of trade names, and carries the mind far back into classical times, where the *cupa* took its place with the *dolium* and *seria* in holding the wine, &c. It is possible, but scarcely probable, that it is a place-name derived from the Cupars in Fife and Angus.

JAMES GAMMACK, LL.D.

Literature.

Last Notes on the Aberdeen Printers. By JOHN PHILIP EDMOND. Privately Printed, 1888. [Aberdeen, 36 pp. Fcap. 8vo.]

THIS little book is a reprint of the interesting bibliographical papers contributed to *S. N. & Q.* from March to June of the bypast year. They consist of additional gleanings regarding those pioneers of printing in Aberdeen, from Raban onwards, whose labours Mr. Edmond, chiefly in his *Aberdeen Printers*, has done so much to elucidate. Of the care with which Mr. Edmond performs this kind of work we cannot speak too highly, and next to possessing the books themselves, to possess such an exhaustive catalogue as Mr. Edmond furnishes is the most desirable thing.—ED.

Über Quellen und Sprache der York Plays.
Von Dr. PHIL. PAUL KAMANN. Leipzig :
Gustav Fock.

THIS work deals with the sources and language of the *York Plays*, and in manner of treatment resembles Dr. Wischman's treatise on the *Kingis Quhair*, which we noticed lately. It may be premised that the *York Plays* form one of four principal sets of Mystery Plays; that they were last acted in 1579; and that they were jealously hidden away by the Ashburnham family, who were at length induced to allow them to be published in 1855. This first printed edition of the Plays issued from the Clarendon Press, Oxford, and were carefully edited by Miss Lucy Toulmin

Smith. The sources of these, which are forty-eight in number, are, as Dr. Kamann reminds us, the Vulgate and certain pseudo-Gospels. The author endeavours to show the exact extent to which the poet of the Mysteries was indebted to these sources. Parallel passages are given, from which it is seen that we have not merely a paraphrase, but very often a faithful translation by the English scribe. Miss Toulmin Smith's edition is an able and learned work, but Dr. Kamann has caught this lady tripping in not a few places, and seeks to amend her scholarship, which Englishmen have been content merely to praise. The grammatical part of this work displays extraordinary industry. First, the Inflections are discussed with that wealth of illustration which we find only in German works. Every single word has its place referred to by line, and the different forms it may have are all collected. The comparison of the irregular adjectives is exceedingly valuable to the student of Early English, while the classification of the pronouns through all their cases and other inflected forms will be greatly appreciated. The pertinacious industry of German scholarship is further exemplified in the treatment of the verbs. Not content with a mere general classification, the author presents every verb under its class in all the forms it is known to have in the Plays. In this tabular view we have present and preterite tenses (singular and plural) and past participles. Then all the irregular verbs with the auxiliaries are separately grouped. No word is given without the number in the line in the Play where it occurs, so that the author's statements can be readily verified at any point. The last paragraph of the work deals with the *dialect* in which the *York Plays* are written. Hence we see the result of much reading in contemporary and early literature. The conclusion the author arrives at, based on independent study, is that these Plays are written in Northern English, or what is now best known as the Scottish language; and that the home of their author is to be sought in the southern part of the northern kingdom. Dr. Kamann's treatise is a substantial addition to this class of literature, and will prove a valuable aid to the further study of those literary and historical documents which have been too much neglected. The thoroughness with which German scholars, (who have not the spur of patriotism which ought to urge us,) are examining these literary monuments is a rebuke to those who see nothing worthy of study in the past. We understand that Dr. Kamann has ready for publication a further study of the *York Plays*, in which he deals with the origin, or rise, of the Plays, and discusses their aesthetic value. The pronunciation and prosody are also elaborately treated.

W. MACKINTOSH.

SCOTTISH NOTES AND QUERIES

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ABERDEEN, FEBRUARY, 1889.

THE OLD STYLE AND THE NEW IN SCOTLAND BEFORE A.D. 1600.

The forthcoming issue of *Mary Stuart: a Narrative and Defence*, by "An Elder of the Church of Scotland," contains, among other new material, a chapter devoted to the proof that the document, found some fifteen years ago, by Dr. John Stuart, in the Charter-room of Dunrobin Castle, is, like the contents of the Silver Casket, a forgery. Its discovery created an immense stir at the time, purporting, as it does, to be a Dispensation, legalising, by canon and civil law, the marriage of Lady Jean Gordon with Bothwell. We have no right, until the book appears, to anticipate public judgment. We meanwhile maintain that the "Elder" has an unquestionable right to point, as he does, to the date of the document, as one of many evidences of forgery.

But the difference between the old style and the new has already caused one writer in this district, at any rate, to call in question the process by which the date, written on the parchment, is made to give actual intrinsic evidence of fraud. It may, therefore, be of some use to

call attention to the following elementary facts of Scottish chronology :—

First. There was never more than one February in one year.

Second. In old style, the month of February always followed the month of December. It was in fact the last entire month in the year.

Third. It is therefore clear, that the February which followed December, 1565, was February, 1565.

Fourth. It is equally clear that the February which preceded December, 1565, was the February of the foregoing year, and was, therefore, February, 1564.

Fifth. When the Scottish King and Parliament decreed that New Year's Day should be thrown back to the 1st January, they had to cut off the tail of the year—the 24 days of March, the whole of February, and the whole of January.

Sixth. The year 1599 was never completed, the 1st January, 1599, becoming the 1st January, 1600.

Seventh. When writers after 1600 had to describe events of the preceding centuries, they got into the habit of overlapping the year from the 1st January to the 25th of March—thus, for example, 1st January, 1598-9, 24th March, 1598-9, and going back to the date of the document in question, 17th February, 1565-6.

Eighth. 17th February, 1566, in New Style, is 17th February, 1565, in Old Style.

Ninth. If Pius the Fourth died nine whole months after the 17th February, 1565, the worthy Pontiff must have lived on till the 17th November, 1566.

Tenth. According to the best authorities recommended by the "Ecole des Chartes" at Paris, the Pontifical years of Pius IV. stand thus :—

I. Year—	{	Jan. 6, 1560—1559
		Jan. 5, 1561—1560
II. Year—	{	Jan. 6, 1561—1560
		Jan. 5, 1562—1561
III. Year—	{	Jan. 6, 1562—1561
		Jan. 5, 1563—1562
IV. Year—	{	Jan. 6, 1563—1562
		Jan. 5, 1564—1563
V. Year—	{	Jan. 6, 1564—1563
		Jan. 5, 1565—1564
VI. Year—	{	Jan. 6, 1565—1564
		Dec. 8, 1565—1565
		Sixth year incomplete.

Old Style 16th cent. Scot.

Eleventh. The day of the death of Pius IV. was Dec. 8th, 1565, according to both styles.

Twelfth. The words XIII. Kalendas Martii have been equivalent to our 17th February since the days of Julius Cæsar, and are so still in all deeds drawn according to the Roman Kalends. W.

FRENCH METRES IN EARLY SCOTTISH POETRY

OF ballade staves after the already mentioned and most common one of eight lines, we come to seven and nine line varieties, reserving the four or five line types for separately named forms. There are many varieties of the ballade staff of 7, and it has been said that in it has been written the greatest quantity of English poetry. The favourite measure of the fourteenth, fifteenth, and sixteenth centuries, though almost now forgot, will long be remembered as the medium of four of the Canterbury Tales, and of Shakespeare's *Lucrece* and the *Lover's Complaint*. In Scottish poetry it is identified with the *King's Quair*, from which it was supposed to take its popular name—'rhyme-royal.' From the *King's Quair* of James I. to the *Phoenix* of James VI. this staff bulked largely in Scottish poetry.

The staff has a number of variations. Taking the *King's Quair* as the standard, we find that it is simply the ballade staff of 8, (ordinary type,) minus the seventh line—that is 1,2,1,2,2,3,3. The best known poems written in it, besides the one already mentioned, are the *Thistle and the Rose*, Henryson's *Testament of Cresseid*, and the fables, Lindsay's *Dreme* and the *Phoenix* of James VI. It was still in use about 1650, but gradually slipped out of Scottish poetry like its neighbours. Another type consisted of transposing the last three lines of the standard measure, thus, 1,2,1,2,3,3,2. Some examples of this variation are to be found in Wedderburn's *Compendious book of godlie spiritvall songs*, 1597. Something of the same kind is the variation which runs 1,1,2,2,3,2,3. Dunbar used it twice at least with effect in the poems about the "Wowing of the King Quhen he was at Dunfermling," and "A dance in the Queen's Chamber," the latter being a production of that piquant nature for which Dunbar was not unfamous. It is notable that in both these cases every verse has the same refrain, in the first, the refrain, "and that me thocht are fairly case," being repeated in nine verses and only slightly altered in the tenth, while in the second, "a mirrear dance micht na man see," jingles at the end of seven verses. The variation which runs 1,2,1,2,2,2,1, as seen in Sir Richard Maitland's "Na kyndnes at court without siller," written about 1563, is a greater departure from these

others, which may account for its greater rarity.

In the ballade staff of 9 we have a much rarer metre. It is true there are a number of varieties, arising probably from the difficulty of the staff and the greater scope for change, but it was much too elaborate to become popular either in France itself or in the land of its adoption. Like the staff of 7, which consists of taking away a line of the staff of 8, this measure also starts from that staff, but by adding a line. In the normal type, 1,1,2,1,2,2,3,2,3, it will be noticed that the standard staff of 8 is reproduced, the rhyme of the first line being repeated to form a second line. John Davidson, who was regent at St. Andrews about 1573, used it in "Ane schort discours of the Estaits." By interchanging lines seven and eight, and changing line five, another variety is easily got—1,1,2,1,1,2,2,3,3, and Lindsay uses it in the prologue of the "Complaint and Testament of the Papingo." "The Murning Maiden," a poem written before 1549, displays another variety—1,2,1,2,3,3,2,2,3. Another variation confines itself to two rhymes throughout—1,1,2,1,1,2,2,1,2. Gavin Douglas uses it in the *Palace of Honour*, although he also sometimes adopts in the same poem the variation which was used by Lindsay in "Papingo."

Ballade staves of a more complicated nature are rarer. One of twelve lines, 1,1,2,1,1,2,2,2,3,2,2,3, occurs in the *Sempill Ballads* in the "Tragedie of King Henry Stewart," but it is probably unique.

Staves of four, five or six lines may be classified under different names, the latter two falling best under the class which includes the Rondel. Though the name "Rondel" was actually used, not only at a very early period but also at a comparatively recent date in Scottish poetry, there was no attempt to imitate the strictness of the French version. Alexander Scott comes nearer the original than any other poet. His "Rondel of Luve," for example, consists of four verses of six lines each, the rhymes being arranged 1,1,2,1,2,1, the first and the last line of every verse being identical. Pitcairn, who at a much later period wrote what he called a rondel, but what was nothing of the kind, showed that he was much less in touch with this, perhaps the most poetic and versatile of the French forms, than his literary ancestor, Scott. The rondel staff consists of five or of six lines. Of the former there are at least two forms. The most common is the rhyme arrangement 1,1,2,2,1, notable as being identical with the arrangement of the first verse of the rondeau in its normal form. It has been calculated that Dunbar wrote about a third of his verse in this form, and his successors were not far off this mark. One of the best examples is his graphic description of

how he "was desyred to be ane friar." The other form is a variation on this, made by interchanging the last two lines thus—1,1,2,1,2. Dunbar used it also and with admirable skill. It seems to have been thought more capable than its compeer of admitting of a refrain. In his address to the king, beginning "Schir, yit remembir as of befor," every verse of the poem, and they number seventeen, ends with the refrain. "Excess of thocht dois me mischief." Maitland of Lethington also used the form, and his burthens are also intricately wrought in. Of the rondel stave of six I have already mentioned Scott's form in 1,1,2,1,2,1. Another variety was got by interchanging each of the last two pairs of lines thus—1,1,1,2,1,2. In his "Satire on the Age," written about 1548, Maitland uses it, making the word "away" end the last line of sixteen verses. But this was a rare variety. The varieties already mentioned have been only on two rhymes. A third rhyme was sometimes introduced producing the arrangement 1,2,1,2,3,3. A capital example is supplied by the ingenious Scott in his poem on Wemenkynd, where the refrain, "So contrair thair complexioun," is almost the same throughout the thirteen verses of the poem. The rondel stave however, does not seem to have been sufficiently intricate for the tastes of our old poets, and it never gained the same footing as the companion ballade staves.

The last of these forms, if indeed it can be included under a separate name, is the *Kyrielle*. This form is merely an eight-syllabled stanza of four lines, the last line always being identical. The best known example in early Scotch poetry is Dunbar's lament for the death of the "Makars," where the refrain, "Timor mortis conturbat me," forms the last line of every verse, and this particular poem consists of twenty-five verses. No poet was so fond of it as Dunbar. The formula is very simple—1,1,2,2, the length of the poem, unlike all other French forms, being unlimited. It may be noticed that the *kyrielle* is the original of our old Scotch ballads, the refrains of which trace their origin perhaps to these old French forms.

It is not too much to say that a third of our early Scotch poetry has been written in these complicated forms. The older poets revelled in them. Lyndsay, for example, wrote exactly a third of his poems in some one or other of these metres, while Douglas, save in his *Aeneid*, never wrote a poem that was not in them. It is strange that in those early times our poets should have written in such complicated forms, which, with the advance of culture, died out altogether, never to be revived in Scotch poetry as a distinct literature. They have probably not so much died out as become transformed

into less complicated forms, as in the metre which Burns has immortalized in the "Daisy" and in scores of other familiar poems.

J. MALCOLM BULLOCH, M.A.

NOTES ON MARISCHAL COLLEGES.

BUILDINGS OF 1639-40.

"Upon Friday, the 27th of September [1639] on the night, the east quarter of Colledge Marshall suddantlie took fyre (none knowing the manner how). The people gatheris, but culd not get it quenshit, whill it burnt to nocht. Aluaies, it was shortlie biggit up again, yit takin for an visitatioun fra God."¹

The most particular account of this occurrence is given by Parson Gordon. "This summer [1639], the Highlands and north wer reasonable qwyyett, little nor nothing falling out ther considerable, except the fyre that kindled the Marischall Colledge of new Aberdeen accidentally, by neglect of servants. This fell out September twenty seventh, and was not tackne notice of, it fying in the night time, till a barke lying in the roade, gave allarum to the cittizens, whose mariners came ashore, and, together with the calme night, (for it was extremly calme), were very helpfull for to qwensh that flamme before a quarter of the aedifice was burnt; which was all the losse, except of some few bookes either embeasled or purloynd, or, by the trepidatione of the crowding multitude, throwne into a deepe well which stands in the colledge yarde (or courte); which bookes the magistrattes of the citty had givne order to carrye out of the librarey, which was next to the burning, and, had it once takne fyre, would have defaced the best library that ever the north pairtes of Scotland saw."²

An incidental result of this fire is noted in the Council Minutes for 8th December following: "The same day ordaines Alexander Jaffray deane of gild to send with the first occasion to England or Holland for threttie lether buckettis for the Tounes use, and what he debursis thairon to be allowit to him in his comptis."³

The wofk of rebuilding the destroyed portion of the College seems to have been energetically taken in hand by the Principal, Dr. Patrick Dun. On the 4th of December he "gave in and delyvered to the magistratis and counsell thrie bands geivin to him be the persones following in the Soumes of money efter speciefit viz: ane Band geivin to him be Thomas Collisoun on fywe hundreth merkis and ane half yeires by

¹ *Spalding's Tribles*, I., 231.

² *History of Scots Affairs*, III., 88.

³ Council Register, LI., 54. No reference to any such expenditure occurs in the Dean of Guild's Accounts for 1639-40 or 1640-41.

gaine ānuell therof Item ane Band gewin to him be Paul Mengzies on Sex hundreth merkis with ane yeires by gaine ānuell thairof Item ane band gewin to him be Thomas Paip on twa hundreth fourscoir merkis with ane yeires ānuell therof Quhilkis Soumes of money above writtin with fywe hundreth twentie eight merkis gewin in be the said Doctor Dun in readdie moneyes the said Doctor Dun destinats and appointis to be bestowit wpon the reparatioun of the edifice of the said colledge quhilk was latlie brint be fyir.¹

On 23rd November, 1642, the Council "gives and grants the soume of four hundreth merks money for supplie of the work of the colledge of this burgh and to help to repair the same."²

The oldest extant Colledge accounts are those "of the renewing of the Colledge after it was burnt at Michelmas 1639 and renewit in the year 1642.

	lib.	s.	d.
Item fra Mr Williame Moir - - -		19	0
Item fra Doctor Dune - - -	133	6	8
Item fra Jo ⁿ Jaffray that he geawe annence Doctor Dune that was restand be Thomas Paip - - -	400		
Item mair receaut fra Doctor Dune - - - - -	200		
Item mair fra Doctor Dune - - -	666	13	4
Item fra the treasurer annence Mr Wm Moir - - - - -	226	13	4
Item mair fra Doctor Dune - - -	38	6	8
Item fra Walter Cochroun deane of Gild that the Counsall gawe-	226	13	4

Sūma - - - lib. 1972 12 4³

The disbursements amounting in all to 1970lib 18s 8d and extending from 2nd March to 15th October, 1642, are given at length in the same volume. The workmen are named: their wages usually £3 Scots "ane ouk"; barrowmen £2.

The Mr. William Moir who gives 400 merks succeeded Dr. William Johnston in the Mathematical Chair in 1641, and Dr. Patrick Dun in the Principalship in 1649.

BUILDINGS OF 1660-61.

About the year 1660 a common School and a Library were added to the older buildings, and it is remarkable that a great part of the cost of erection was defrayed by contributions from Oxford, Cambridge and Eton. The following extract is from the volume of College Accounts for 1642-1682.

"The count of the moneys contribut for building of ane new comoun scoole and librarie in the colledge marschell on the years 1659-1660.

Imprimis from Nicolas Locker pro-vest of the colledge of Eaton in England

and Jhon Oxenbridge fellow of the said colledge the soume of ane hundreth aucthie fyve pundis stirling, quhilk in Scots money extends to - - - 2220 0 0

Item from Wm. Dillingam vice-chancellor of the vniversitie of Cambridge fourtie marks stirling, quhilk in Scots money extends to - - - 320 0 0

Item from vniversitie of Oxford feutie thrie pundis 9s. 3d. stirling extending in Scots money to - - - 641 11 0

Of the twa last soumes extending to 961lib. 11s. ve haue resaved from Laurence Merser our agent by ane bill of exchange ane thousand marks from Alex^r. Forbes of Sauech. So the said Laurence rests vs as yet the soume of - - - 294lib. 17s. 8d.

Item from Alex^r. Forbes for exchange money tuentie marks - - - 13 6 8

So all the moneys ve haue resaved extends to - - - 2900 0 0

the 7 of februar 1661"
The Account of Mr. Lawrence Mercer, the Colledge Agent in the collection of these moneys, is preserved in the Mar. Coll. Charter Room. "College Buildings" No. 2.

"London, April, 1661. Sterling Money.
Marishal Coledege of Aberdein.

	Debitor	l.	s.	d.
London To Cassa, pay'd to Coll.				
A ^o 60. Majij 3 ^d Ashfield, according to Mr. Alexander White his bond and order, which I sent p. post to Abd. - - -		15	0	0

August 11 th To Cassa, pay'd to Mr. John Turing, an bill of exchange drawn upon me by the Masters of Marischal Coledege in the summe of sterling money. - - -		55	11	1
--	--	----	----	---

To Cassa, pay'd for charges disbursed in my journey going to, at, and from Oxford and Eaton Coledege, as alsoe for a horss wch was stollen at Oxford, very well known to the Mr. Vice-Chancelour and Mr. Major of Oxford.

Charges 5l. 6s. 3d. } 14 6 7
Horss 9l. os. 4d. }

To Cassa, pay'd for post of Letters from Scotland to England, from England to Scotland, from London to both Vniversities, Cambridge and Oxford, and from them both to the Vniversitie of Abd. 1 9 0
To Prouision, reckning halffe a Crowne p. day during the

¹ Council Register, LII., 512.

² Council Register, LII., 771.

³ Mar. Coll. Accounts, Vol. 1642-1682.

Carried forward, - 86 6 8

	<i>Brought forward,</i>	-	86	6	8
	tyrne of my Employment being usuall at London as other agents have, thogh some others have double soe much, nay quadruple.	-	32	12	6
	Suma totalis Facit,				
	sterling money		118	19	02
			<u>Creditor</u>		
			l.	s.	d.
	By Cassa, received of Doctor Wedderbourne two peece of Gold Carolus is summa.	-	2	0	0
	By Cassa, received of Mr. John Dury	-	1	0	0
A° 60. In Maij.	By Cassa, received of Dr. Dillingham, Mr. Vicechancellor of Cambridge.	-	26	13	4
In Junij, and October.	By Cassa, received of severall Coledges and Halls at the universitie of Oxford.	-	58	15	9
	By Cassa, received of William Meluill.	-	15	0	0
	By Ballans, Remaines due to me.	-	15	10	1
	Summa totalis Facit				
	sterling money		118	19	02

Endorsed.—Marishal Coledge of Abd. their Conto Courants In A° 1660. A Balans hereof, owing me Lawrence Mercer of London Merchant and Factor, those 3 years by past.”

In the Accounts of 1661-77 (Principal James Leslie, “compter,”) are numerous entries anent the dilapidated character of the buildings. A specimen may be quoted from the “Debursements” of 1662 :—

“Item in tyrne of vacancie the College Schooles and chambers being visited be all the Maisters there was found severall chambers and schools, beds and tables &c., brocken be that damnable custome of chalking the schooles be the students of the first and third classes, and also severall glasen windoes brocken be ane other custome of bracking windoes at their removall : also most part of the laich chambers and bilboes¹ especiallye wnder the first schoole did stand weast without students be reason of wnder water and that they were near the latrons, and water and raine runne in at the dores and also the bilboes of the second trance were so rickie that none stayed in them. Therefore the Maisters were verie desyroul all these might be helped and repaired for better accomodation to the students and bursars &c.”

BUILDINGS OF 1682-1700.

It was not, however, until after the appoint-

¹ Places of confinement frequently mentioned : e.g. 1693. A lock to the Bilboe
So 1694. A lock to the penitential chamber.
1724. A new Key to the fornicators chamber.

ment of Robert Paterson to the Principalship on 20th November, 1678, that any systematic effort was made to renovate the buildings of the College. Paterson, who had held a regency from about the year 1670, seems to have been a man of much energy. He was the leading spirit in a protracted lawsuit, which resulted in the abandonment by the Town Council of their claim to appoint Reid’s Librarian, then the best paid official connected with the College. From 1673 Paterson drew a salary as “bibliothecar”; and he also held office as Commissary of Aberdeen. He was a younger son of John, Bishop of Ross. His portrait hangs in Marischal College Hall.

In 1682 the Principal and Professors resolved to attempt the erection of a new edifice, a great labour, which they accomplished slowly and imperfectly : but considering the difficulties that met them, the wonder is that they did so much.

The accounts 1682-1700, are full of entries of the various expenditures on the “New Work” and of records of benefactors ; for, there being no funds for the purpose, the whole was carried out by voluntary aid.

P. J. ANDERSON.

(To be continued.)

**BIBLIOGRAPHY OF ARBROATH
NEWSPAPERS AND PERIODICALS.**

[FIFTH AND CONCLUDING PAPER.]

YEAR BOOKS.—Of these there have been a few, but only three of them are really worth referring to.

1871. *Bremnar’s Illustrated Arbroath Almanack and Local Register*, price one penny, was first issued on New Year’s Day, 1871, and has since continued to be published annually. Besides containing the usual information to be found in almanacs, a useful register of all public boards, societies, charities, educational institutions and the like is given. It is largely taken advantage of as an advertising medium. John Bremnar, the publisher, to whose various contributions to local periodical literature we have already referred, is still alive. A hale and hearty octogenarian. Born in Brechin on 14th December, 1803, he was brought to Arbroath in infancy, so that he has been a residenter here for the long period of eighty-five years. He has been in the book-selling and printing business on his own account for the long period of sixty-seven years. Although still in business, he has done little or nothing in a literary way for the last twenty years or so, but prior to that he made considerable contributions to local literature. In 1842, the first edition of his *Abbey of Aberbrothock, its ruins and historical associations*, was published, a second edition appearing ten years later. In 1853 he wrote and published *The Cliffs and Caves near*

Arbroath, being descriptive of a ramble from Arbroath to the romantic fishing village of Auchmithie (the Mussel-Crag of *The Antiquary*) in the course of which he descants on the botany, geology, and marine flora of the district. Of a like nature are his *Pilgrimage to St. Vigean's*, his *Pilgrimage to Arbirlot*, his *Loiterings by the Sea Shore*, and other works. His *Inchcape Rock*, a local legend in metre, and other rhymes which he has written, all treat more or less of scenes in the neighbourhood of Arbroath.

1880. *Hood's Forfarshire Almanac and Official Directory* for the burghs of Dundee, Arbroath, Montrose, Forfar, Brechin and Kirriemuir. Arbroath, Jas. F. Hood, price sixpence, 100 pp. This was an exceedingly useful and admirably got up year book. It contained full and carefully compiled lists of all the public boards, societies and institutions in the different towns in the county of Forfar. Special attention was given to all educational and philanthropic agencies throughout the district. It also contained a judiciously compiled calendar of events in local history, which elevated the work into one of more than passing interest, and made it worthy of a place on the shelves of local book collectors. Its information was full and varied, and, when after two years its publication was discontinued, it was much missed by business men, not only in Arbroath, but in the neighbouring towns as well.

1889. *The Arbroath Year Book and Fairport Almanac*, with general directory for Arbroath, Carnoustie, Fricockheim and surrounding districts. Arbroath, printed at the *Arbroath Herald* Office, by Brodie and Salmond, publishers. This is an admirably planned and well executed undertaking, and has met with a hearty welcome in business circles. Besides a calendar, which gives lists of interesting events in local history, lists of local boards and societies with their office-bearers, lists of local clergymen and churches, along with full information concerning schools, scholarships, charities, literary, sporting and other clubs, it also contains a new feature in such annuals, so far as Arbroath is concerned, namely, a directory giving the names and addresses of the householders in the burgh. It has been well patronised as an advertising medium. An artistically designed title page, consisting of three local scenes from the pencil of Mr. James Greig, a rising Arbroath artist, adds beauty to an otherwise well got up serial.

MS. MAGAZINES.—As a further indication of the literary life of the burgh, the manuscript magazines—of which, during the last thirty odd years, there have been a few—are worthy of notice. The literary or mutual improvement societies, of which the town for many years has been prolific, have been the means of giving a healthy stimulus to the intellectual life of young Arbroath. The MS. magazines have, as a rule, been the outcome of one or other of these societies. It may be that the first efforts of the

young journalists were feeble, but, being healthy, they were full of promise. Time has proved, in the case of not a few of these Arbroathians, that the early cultivation of their literary tastes developed into a fair amount of success in the line of authorship. It will not be necessary to notice all the MS. journals which have from time to time appeared in Arbroath, and, after a brief existence, expired. We shall only specially refer to three—one the production of young men who had entered on the business of their life, another of boys yet at school, and a third, what might be called a home or domestic journal, each of these being types or representatives of the whole. They will serve to shew the nature of these juvenile literary efforts, and the class of subjects which the youthful aspirants to literary fame attempted to tackle. Since the birth of this century, Arbroath has had, springing up now and then, such literary and mutual improvement societies as those to which we have just referred. Alexander Balfour, the poet and novelist, whose contributions (1799-1800) to the Arbroath magazine we have already mentioned, was the moving spirit in one of these, of which he was also the originator, but, although his pen was seldom idle, we find nothing of the nature of a MS. magazine in connection with this society. Somewhere, early in the fifties, a society was formed, the membership of which was composed of pupil teachers. It was named the Fairport Mutual Improvement Association, and its main aim, as set forth in the rules, was to make its members "model men." In 1856, with the view of further improving their style of composition, the "model men" started a magazine. It was conducted entirely in manuscript, the members contributing articles which were filed between stiff vellum boards. These were adorned on the front with the title, and a sketch of a quill pen, underneath which were written Byron's lines:—

"All hail to thee my grey goose quill!
Slave of my thoughts, obedient to my will,
Torn from the parent wing to make a PEN,
The MIGHTY instrument of LITTLE MEN."

The articles were only on one side of the paper, the other side being reserved for the criticisms of the readers, and the replies thereto of the authors. At the beginning was a list of the contributors and a table of contents, which was, of course, gradually added to as the magazine grew. The work reached the mature age of eight numbers, and was only abandoned because the chief contributors, William Jolly, Alexander Coutts, and James Donald, who had finished their apprenticeship as pupil teachers, having to proceed to Edinburgh to complete their professional studies. The subjects

treated were certainly varied enough in character. They consisted of essays, criticisms of books, descriptions of scenery, original stories, biographical sketches, and, of course, poetry from the budding poets among the "model men." The originators of the venture, Messrs Jolly and Coutts, were the most prolific contributors. As an indication of the contents, we give the titles of a few of the papers:—By Mr. Donald, essays, "The Improvement of the Memory," the "Acquisition of Knowledge;" criticisms, "Allison's *Europe*," descriptive, "Ross-shire," and some tales; by Mr. Jolly, essay, "Elements of Correct Style;" criticisms, "My Schools and Schoolmasters," "Ossian," "Sterne," descriptive, "Ascent of Benaven," and two or three stories; by Mr. Coutts, essay, "Novels;" criticism, "White's Land-Marks of English History." The style of the papers as a whole was decidedly creditable, the composition shewing evident care and remarkable ease considering that the authors were then only about eighteen years of age, while the treatment of the subjects showed much reading and intellectual power; the stories, no small constructive and dramatic interest; and the poetry, a very fair command of rhyme, whatever may be said of the *afflatus* that makes the poet. The criticisms, by the members, of each other's papers were numerous, vigorous, and amusing, with smart retorts and defences, and they were, withal, temperate and pointed. This magazine was a highly creditable effort, zealously carried out by young men who, with high moral aims, earnestly endeavouring to improve themselves in the use of the pen, as, in their debates, they set themselves to acquire a fluency of speech, and a readiness to meet their opponents in argument. It certainly produced after literary fruit in at least two of the youthful aspirants. William Jolly, F.R.S.E., F.G.S., F.S.A. Scot., &c., H.M. Inspector of Schools, is well known throughout Scotland, not only as an authority in scholastic matters, but as an author of good repute, and a lecturer on educational and other subjects. He has written very valuable treatises on the geology of various districts in Scotland. The chapter on the geology of Oban in Professor Blackie's *Altavona* (in which work Mr. Jolly figures as "Hilarious") was written by him. His contributions to the magazines are numerous and important. He is the author of one of the best biographies which has appeared in recent years, *John Duncan, Scotch Weaver and Botanist*. As an educationist, a scientist, an archæologist, and an author, he has proved that his early training at the mutual improvement society in his native town has been of service to himself and advantage to others. The other member of the little society, to whom reference has been made, was James N. Donald,

who, as Editor of Chambers's *Etymological Dictionary* and other educational works, gained for him some fame in that department of literature. His career, which promised to be a very creditable one, was cut short, he having met a terrible death in the railway accident at Morpeth in 1877. Other two societies of the same class as this, the members of which had their MS. magazines, produced authors whose writings proved the benefit which these early efforts are calculated to confer, Thomas Jamieson, Librarian of the Advocates' Library, who edited editions of some of the older authors, among others that of *Barclay's Ship of Fools*, which was published in three handsome volumes; Alexander Main, whose Shakespearian studies attracted the notice of Charles and Mary Cowden Clark, who employed him on their edition of Shakespeare, and who also published *Wise and Witty Sayings of George Eliot*, and an abbreviated edition of *Boswell's Life of Johnson*; James S. Neish, author of *In the Byeways of Life*, and other works; Peter Thomson, Editor of the *Edinburgh Evening News*; William Durie, H.M. Customs, London, who writes with much acceptance for different magazines, and others.

In 1876, two school boys (now the Rev. Wm. Marwick and Dr. Henry Angus) started a MS. Journal, under the title of the *Fairport Magazine*. The first No. appeared in October, and consisted of 16 pp. It contained the first chapter of a story by the Editor (Wm. Marwick), entitled *The Two Young Crusoes*, and the first chapter of a story *The Far West*, by H. Angus, besides short articles and poems by other juvenile contributors. The Magazine continued fortnightly for a time, and the December No. contained an announcement that the January No. would be *printed* and that a new story would be commenced. In 1877, a printing press was got, and the two boys named set up as Printers. The only number of the printed set now in existence is wonderfully well executed. It contains "Harry Bradford," chapter III., "Arbroath and its Abbey," and "Young Ronald of Morar." It bears some resemblance to the old-fashioned chap-book, and is quite a curiosity in its way. In January, 1878, the Magazine was restarted in MS. form with new and wonderfully well-written stories. Besides the two lads named, the chief contributors were two young ladies, Miss E. H. Smith of Glasgow and Miss M. E. Angus, Arbroath. This Magazine continued till nearly the close of 1878. Throughout its existence it showed considerable promise, at least on the part of its chief contributors.

The family MS. Magazine is one, which, from its very nature, is less known to the outside world, than are those to which we have just

referred, and yet it is of a class which serves to elevate and enliven the domestic circle in which it exists. One of these, bearing the title of *The Manse Journal*, was the joint production of the gifted family of the late Rev. Dr. Crichton of Free Inverbrothock Church. The eldest son, Andrew, who had gone to the Edinburgh University in 1852, was the projector of, and the chief contributor to this monthly. The first number appeared in 1855. It consisted of eight quarto pages, double columns, and was written as closely as small print, in a clear beautiful hand. It continued for some where about three years. The articles showed that the contributors inherited a full share of the brilliant talents and the intense love of literature which characterized their father. The contents included articles on biblical subjects, sketches of scenery and descriptions of rambles in the country, while those written by Andrew embraced pictures of student life, sketches of excursions to Glasgow and other towns, of skating incidents on Duddingstone Loch and the like. The family contributions also included short poems and essays of considerable merit. Besides writing for *The Manse Journal*, Mr. Andrew Crichton became a frequent contributor to a number of the leading Magazines of the day. After completing his studies, in course of which he took the degree of B.A., he was licensed by the Free Presbytery of Arbroath, and was immediately thereupon appointed colleague to the Rev. Dr. Charles J. Brown of Free North, Edinburgh. There he remained for nearly six years, when he received and accepted a unanimous call to Free Chapelshade, Dundee. His ministry there was very brief, but exceedingly successful. Crowds flocked to hear him, and he at once became the most popular preacher in Dundee. As a proof of his popularity it may be mentioned that at the first letting of seats after his translation, hundreds of applicants were disappointed. His constitution, never very robust, soon broke down, and he died in July, 1867, at the early age of thirty. No less able and indefatigable as a contributor to *The Manse Journal* was his brother, the late Dr. James S. Crichton. The doctor, who died in 1887, at the comparatively early age of forty six, took a foremost place in literary and scientific circles, and his death caused an irreparable blank in nearly every literary, scientific and philanthropic society in Arbroath.

The Ruskin Reading Guild Journal, the last of the MS. Magazines to which we will here refer, is the organ of the Ruskin Reading Guild, which was started in October, 1887, under the guidance of the Rev. Wm. Marwick, to whose youthful literary productions we have already referred. The aim of the Guild has been to diffuse a know-

ledge of the writings of John Ruskin and of the authors on whom he looks as his masters, and to promote, by the method of association, careful and thoughtful reading and study of good literature. The membership of the Guild is not confined to Arbroath, branches being formed in Glasgow, Elgin, and Kirkwall, with associates elsewhere throughout the country, the membership being open to all students of Ruskin and his masters. The MS. Journal, edited by Mr. Marwick, the founder of the Guild, was issued monthly from Nov., 1887, to May, 1888—seven numbers, and two in November and December, 1888—and includes articles on *Sesame and Lilies* (which was the book first chosen for study by the branches forming the Guild), on *Dante's Minor Works*, *Carlyle's Life of Sterling*, &c. The Magazine was transmitted from branch to branch, and at each passed from member to member, frequently, as might be expected, finding readers outside the Guild. On account of the labour involved in its production in MS. form, the necessarily slow circulation, and its growing popularity, it was decided to turn it into a printed Magazine, in which form it not only represents the Reading Guild, but the Ruskin Societies throughout the country, and is intended to aid, as far as possible, the work of St. George's Guild.

The first Number of the (printed) *Ruskin Reading Guild Journal*—32 pp., price sixpence, Brodie & Salmond, Arbroath, publishers—appeared on New Year's Day, 1889, and, besides giving full information about the various Ruskin and Carlyle Societies, whose organ it is intended to be, it contains able articles from well known writers. It bids fair to take an honourable place among the literary journals. Mr. Marwick continues to act as editor, and he is aided by an editorial committee, comprising Messrs. William Jolly and Henry R. Howatt, the President and Secretary respectively of the Ruskin Society of Glasgow; John E. Fowler of the Ruskin Society, Liverpool; Henry E. West, Secretary of the Carlyle Society of London; Rev. J. Marshall Mather, Author of *The Life and Teaching of Carlyle*; Albert Fleming, Companion of the Guild of St. George; Rev. John Wellwood, Drainie; Rev. Hugh Cameron, Montrose; and J. B. Salmond, Editor of the *Arbroath Herald*. The printing and general get up of this new venture is admirable, and is highly creditable to the publishers. This journal has been well received and favourably reviewed by most of the leading papers. It has been spoken of as rich in promise, and the typography has been referred to as reflecting great credit on the Arbroath press.

POLITICAL BROADSIDES.—Arbroath, as we have shewn, had no newspaper immediately preceding nor during the stirring times which eventuated in the passing of the Reform Bill of 1832. The want of such an organ of public opinion was, in a measure, met, and its usefulness

foreshadowed by the political and other circulars, handbills and posters which emanated from the local press. The writer has in his possession a rich collection of these. As this "wall literature" is genuine history, and was really the precursor of those newspapers whose history we have been endeavouring to describe, we cannot close these papers without at least noticing them. Being chiefly political and entirely local, further reference to them might not interest the readers of this journal, but we simply mention them for the purpose of pointing out that, where such exist, they will be found to fill up a gap in the history of the locality to which they relate. We have now completed, as far as we are able, the history of the Arbroath periodicals. If we have made any mistakes or omissions, we shall only be too glad to have such brought under our notice with a view to correction.

Arbroath.

J. M. M'BAIN.

EPITAPHS AND INSCRIPTIONS IN
ST. NICHOLAS CHURCH AND
CHURCHYARD.

CHURCHYARD—SECTIONS A—C.

BELOW the main part of the inscription there is cut—Restored by the Incorporated Trades of Aberdeen, | 1883.

The inscription at that date had become much defaced, chiefly by the scaling of the soft stone, and the Incorporated Trades, who are indebted to Dr. Guild for much of their present prosperity, replaced the old stone by a handsome slab of polished Peterhead granite. While this action on their part was highly laudatory, it is to be regretted that they did not reletter the *new* slab with the *old* inscription. Undoubtedly both inscriptions in the main mean the same thing, while the Latin of the present inscription is superior to what was on the monument previously; but when that is said, there still remains much that might have been adduced in favour of retaining the old arrangement of the inscription. An essential error in fact, which should be corrected at once, has crept into the restored inscription. All the copies of the inscription taken previous to 1883 agree in stating the age of Dr. Guild at his death to have been 71, but it will be observed that the inscription as it presently stands records his age as having been 62 years.

The tomb is ornamented with the usual scroll work, and is in very good preservation. In a recess at the top of the monument there is a shield parted per pale with the following charges:—1. Guild—a cheorm between three trefoils, slipped and 2. Rolland—a fess chequy between

three galleys, rigged. Surrounding the shield are the initials D. W. G. K. R. and the date, 1659.

Dr. William Guild was one of the numerous family of Matthew Guild, armourer, who figures as a conspicuous character among the craftsmen at the close of the sixteenth century, by his wife, Marion Robertson. He was the second member of the family who bore the christian name of William, for the Mr. of Kirk and Bridge Works Accounts, under date 12th November, 1584, records that there was buried "Villiam Guld son to Mathew guld armorer." The subject of our notice was born in 1586, and was one of a family of twelve at least, eight of whom appear to have died in infancy.

While only seventeen years of age he lost his father (October 9th, 1603), and from what we know of the character of the "swerd slippar," the loss must have been more than an ordinary one. Guild, Senior, was born in 1542, and was consequently in his 61st year at the time of his death. With the altered state of things inaugurated with the new evangel Matthew Guild had no sympathy, and while yet a young man of 23, he with some other boon companions resolved to celebrate the first Sunday of May, 1565, in the usual old style, notwithstanding an express municipal statute to the contrary. The consequences, as might have been expected, were serious, and the minute of 14th May bears that "James Masar, Lourens Masar, Methow Guild, Thomas Huntayr and Androw Nysman, wer convickit for the cumyng threw the toune upon Sunday last wes, eftir none uith ane menstrall playand befor thaim throch the Gallowgett in contemptioun of the tounis actis and proclamaciouns," and were ordained to remain in the tolbooth until surety was forthcoming that they would underlie the award of the Bailies. Four days later, the Council being as usual "ryply adwysit" suspended the whole of the offenders from the benefits of freemen of the burgh, and from the exercise of their respective trades. They were, however, soon again admitted to their privileges, and the armourer appears to have settled down a little, for his attention to business enabled him to leave his family in comfortable circumstances. About the time of his father's death, young Guild must have entered Marischal College, and at the age of 22, he published the first of his many literary efforts. It was entitled "The new Sacrifice of Christian Incense; or, the true Entry to the Tree of Life, and gracious Gate of glorious Paradise." In the same year, 1608, he was appointed to the charge of King-Edward, where he remained till 1631. Andrew Keith, who had been elected to King-Edward, had by his ac-

tions while in Aberdeen, given occasion for the sub synod enquiring into his conduct, with the result that "notwithstanding of his repentance, and other motives thinks it not agreeable with the weill of the Kirk that he suld be restorit for ocht that thair fand."¹ The vacancy thus caused was filled by Guild at the early age already mentioned. During his stay at King-Edward, he took a very prominent part in all the burning questions which were then agitating the Church. He was a member of the General Assembly that met in Aberdeen, in 1617, and which resolved that a liturgy should be prepared for Scotland. It was in all probability his action in this matter which commended him to Bishop Andrews, and secured him the friendship of Dr. Young, Dean of Winchester, whose influence procured for Guild an appointment as one of the King's Chaplains. On one of the city charges becoming vacant in 1631, no one appeared to the Magistrates who could fill the vacancy so well, nor be such an acquisition to the city clergy as Dr. Guild, and their choice appears to have been popular.²

On the 29th July, 1638, a committee from the south arrived in Aberdeen requiring the inhabitants to immediately sign the Covenant. So urgent were they that Spalding specially narrates their rudeness in refusing to drink a cup of Bon-Accord until they had finished the business on hand. The success of the committee was small, but Guild and the Minister of Banchory Ternan subscribed with certain limitations. As one of the city clergy, he was shortly afterwards (November), in Glasgow as a member of the General Assembly which abolished Episcopacy in Scotland, and on his return he was to have read from his pulpit, until interdicted by the Magistrates, the Act of the Assembly, and the excommunication of the Bishops, although it is believed he secretly sympathised with the Episcopalians. In the spring of 1639, an armed force having been sent north to compel unlimited adherence to the Covenant, the clergy fled, and Guild retired to Holland. He returned, however, soon after, and ultimately signed the Covenant without reservation.

His reward came in 1641, when he was selected to succeed Dr. William Leslie, on his expulsion, as Principal of King's College. This position he held until displaced by Cromwell's Military Commissioners in 1651, his fall being generally attributed to the envy and jealousy of Andrew Cant. Regarding the character of Dr. Guild, there have been varied and widely divergent views³ held, but the truth might be fairly

arrived at between the laudatory sketch of Dr. Shirreffs and the unfavourable comments of Spalding, who hated him heartily.

One cannot but associate with Guild a certain amount of instability of purpose, which stands out clearer from the contrast presented by Dr. Leslie, his predecessor at King's College, resigning his appointment for the sake of principle, to one who, if he had been equally sincere, would certainly not have been next Principal. At the same time, there is much to admire in the liberality and benevolence which characterised him, even supposing that his actions were marked "by some measure of vanity and ostentation." One of his first gifts was that made in 1623,¹ of a house in Gallowgate (now Broad Street), for the purpose of allowing the Magistrates to provide a better entrance to Marischal College. The present gateway was accordingly built in the following year, on the site of the house gifted by Guild. In 1633,² in order that the Greyfriars Church, which had for some time been in disrepair, he, with the assistance of Alexander Stuart, Merchant, bore the expense of glazing the windows, and thus making it possible to hold worship in the Church. Two years previously he had acquired from Mowat of Ardo the old convent of the Trinity Friars, and as Patron of the Trades he bequeathed the buildings for an hospital for decayed burgesses of trade. This act of Guild's may be said to be the first which united the various trades into one body, having common interests. The old gateway which was shortly afterwards erected at the entrance to the old convent was removed to the new Trades Hall, and now forms the entrance from Turnbull. His next gift to the Trades is under date 15th September, 1655, and consisted of a house on the north side of Castlegate, the rent or mail of which was to be employed for "ye intertaining of thrie poore boyes y^e ar craftsmen's sounes as bursers in the new colledge of Aberdeine." The house which until quite recently was in the possession of the Trades, was long known as the Bursars' house. His portrait, painted by Mossman, adorns Trinity Hall, where also hangs the portrait of his father, said to be painted by Jamesone from a copy, probably by some Dutch painter. By his last will, 12th August, 1657, he left the sum of seven thousand merks (£388 17s. 9d.) to the Town Council and Session to be secured on land "the yeerlie profite therof to come to the sustentione of poore orphans to hold them at schooles or trads."³ At his death, Dr. Guild was survived by his wife and three sisters, Christian, unmarried; Margaret, the wife of Thomas Cushnie, glazier; and Jean, the widow of D. Anderson of Finzeach. The young minister had not been long settled in King Edward before he took home a wife to the

¹ Scott's Fasti, vol. iv., p. 663.

² Council Register, vol. li., p. 11.

³ Cf. Bruce's Eminent Men, p. 224, and Funeral Orations on Bishop P. Forbes, p. 95.

¹ Council Register, vol. li., p. 49.

² Ibid., vol. li., p. 116.

³ MS. Register of Mortifications.

manse, in the person of Catherine Rolland or Rowen, a member of one of the old burgh families. The Rollands appear as proprietors of the lands of Disblair, besides various tenements in town, notably the Bursars' house, afterwards purchased by Guild. Wm. Rolland, who died in 1567, was infest in the house, and was succeeded as proprietor by his two sons, William and James, and afterwards by Alexander Rolland, son to the latter, who with his wife, Betsy Tullidaff, conveyed the property to Dr. Guild. Katherine Rolland was the daughter of John Rolland, by his wife, Agnes Duvie, and the other members of the family living in 1638 were William, a burghess of Aberdeen, James, a merchant in Dantzic, and Agnes, the relict of Andrew Ewyn, at one time merchant in Aberdeen. On 13th October¹ of that year the propinquity of the various parties was proved for the purpose of allowing the Dantzic merchant, who appears to have been unmarried, to settle his will. As Dr. Guild had no family, James, the son of William, was made the heir male of his uncle, while his sister Katherine, evidently a namesake of the Doctor's wife, was not forgotten. In his adopted home at Dantzic James Rolland did not forget his native town, for on 18th June, 1633, "for the natural love and affection . . . to the Burgh of Aberdeine . . . quhilk is the toune of my nativitie and education," he gave his two rigs of land lying in the territory of Futtie, for the help of a minister at the kirk there. As will be seen from the inscription on the tombstone, Katherine Rolland only survived her husband some two years. On 9th December, 1650, about a fortnight previous to her death, she executed a deed of gift, conveying to the Magistrates the lands of Milltown of Murtle,² and the lands of Ardfork and Kilblain, held in wadset from Patrick Urquhart for the following purposes. For the maintenance of four bursars at Marischal College and four³ at the Grammar School, being burghess' sons, the presentees to be of honest parentage, and, if possible, "well inclyned in their owne natures and given to learning." For the clothing of six poor scholars receiving free education at any school, £48 Scots was directed to be expended yearly, and 24 bolls of meal to be given among six widows of decayed burghesses, while 20 bolls were to be given among the common poor. In satisfaction of a legacy of 1000 merks left to the poor of King Edward by her husband, she provided that they should receive 18 bolls of meal annually for distribution. Her nephew, James Rolland, and his heirs male, were declared to be patrons, with power to present three of the eight bursars. There is also a narrative that her nephew and his heirs will have a heritable right to the lands of Disblair for 19 years after her death, and a provision is made that at the end of that period the lands are to be held for the support and education of daughters of decayed Burghesses of Guild. For some reason, which I am unable to explain, this portion of her bequest never came into the hands of the Council.

¹Register of Propinquities, Vol. I.

²In accordance with a resolution of the Council, the lands of Milltown of Murtle, Longlands, and salmon fishings were in 1796 feued by public roup at the yearly feu-duty of £131 in money, 25 bolls of meal and 10 bolls of bere.

³These four bursars are presently receiving £25 stg. each.

A sum of 50 merks was likewise provided for upholding the tomb of Dr. Guild. The total annual rent of the lands mortified, exclusive of Disblair, as shown by the Mortification Accounts for 1661-2, amounted to £64 2s. 7d. stg.

ALEX. M. MUNRO.

(To be continued.)

HISTORICAL GLEANINGS

CONNECTED WITH

JAMES SHARP, MINISTER AND ARCHBISHOP.

JAMES SHARP was the son of William Sharp, Provost of Banff, and Sheriff Clerk of Banffshire, by his spouse, Isobel Leslie, daughter of Leslie of Kenmore, of the family of Halyburtons of Pitcur, in Angus, and was born in Castle Banff, 4th May, 1618.

He, no doubt with a view to the Church, was educated at the University of Aberdeen, where he attained distinction as a student, and graduated in 1637.

The disputes between Charles I. and his Parliament having commenced he went to England, in 1639, visited both Universities, and there became acquainted with several eminent English divines. He also addressed himself to the celebrated and popular Commissioner from the Church of Scotland, Mr. Alexander Henderson, then in England, from whom he obtained a recommendation for a Regent's place in the University in St. Andrews.

Returning to Scotland in 1643, through the influence of the Earl of Rothes he was appointed a Professor of Philosophy at St. Andrews, and on the 27th January, 1648 presented to the Church and Parish of Crail by the Earl of Crawford. The Parochial Register of Crail commences 15th April, 1648, with a minute in Sharp's beautiful handwriting, and are carried on to the present time.

About this time, and after the Battle of Dunbar, 1650, the covenanting Presbyterians in Scotland split into two parties, and were respectively called Resolutioners and the Protesters. Sharp belonged to the former, and Guthrie, a famous Presbyterian, to the latter. In August, 1651, Sharp, with several other ministers, was carried off to England, but soon regained his liberty.

In 1657 he was sent to London to plead the cause of the Resolutioners with Cromwell, in opposition to the Protesters, who had sent up Guthrie and Patrick Gillespie to represent the distressed state of the Church. At the meeting for this purpose Guthrie spoke first, but was so tedious that Sharp with difficulty prevailed upon Cromwell to hear him, promising to be very short. Being permitted to do so, he spoke, in a

very few well-ordered sentences, that Cromwell inclined to decide the question in his favour.

After the death of Cromwell, and when the English General Monk advanced to London, Monk requested that Sharp should be sent to him in reference to the state of affairs in Scotland, and on the 6th February Sharp went with special instructions, signed by six leading men of the Church and all Resolutioners. He was besides furnished with letters and recommendations to several parties likely to assist and forward the views of his party towards procuring relief to the "enthralled and afflicted" Church in Scotland. While maintaining a correspondance with his party in Scotland, showing forth the success of his mission, he was in reality betraying them and negotiating with several of the Scottish nobility for the overthrow of the Presbyterian form of church government and to introduce Episcopacy in its place.

When Prelacy was established in August, 1661, Sharp, who had been principal agent in the overturning, was rewarded with the Primacy of Scotland, and on 16th December, 1661, was consecrated Bishop. On 8th April, 1662, Archbishop Sharp returned in great state to Scotland, and on the 20th April preached his first sermon.

It is quite unnecessary in this brief resumé to attempt to enumerate in detail the terrible sufferings caused by Sharp's agency during the eighteen years of his Episcopate of the Presbyterian party. History narrates them fully, and informs us they consisted of fines, imprisonments, executions, &c.

In 1664 Sharp purchased the lands of Scots-craig, a good estate in Fife, at 95,000 merks; in the spring of 1669, he further purchased the lands of Strathtyrum, near St. Andrews, for about 27,000 merks. These doings showed the lucrative nature of the preferment for which he sold his party and his conscience.

The extent of hatred borne towards him by the people cannot be fully realised. On the 10th July, 1668, James Mitchell fired a pistol shot at him in the High Street, Edinburgh, but missed, shattering the arm of the Bishop of Orkney; and although this happened at the height of day, the populace allowed Mitchell to walk quietly off without a single effort to arrest him. He was, however, illegally arrested by Sir William Sharp, brother of the Archbishop, in 1674, and brought to trial in 1677, when Archbishop Sharp in his examination committed wilful and corrupt perjury. Mitchell was found guilty and sentenced to be executed, which was carried into effect in Edinburgh in January, 1678.

The gloomy excitement spread abroad by this event had scarce time to subside ere Sharp was

destined to suffer a cruel and barbarous death, in the most cool and deliberate manner, at the hands of a band of fanatical Covenanters, in the presence of his eldest daughter, on Magus Moor, about noon on the 3rd May, 1679, in the 61st year of his age.

Thirteen days thereafter Sharp was buried, in the Town Church of St. Andrews, with great pomp, and a splendid monument was in 1681 erected by his son, Sir William Sharp of Scots-craig and Strathtyrum.

WILLIAM THOMSON.

7 Madeira Place, Leith.

REMAINS OF THE KIRK OF KINKELL.

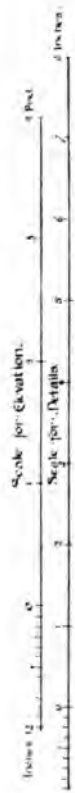
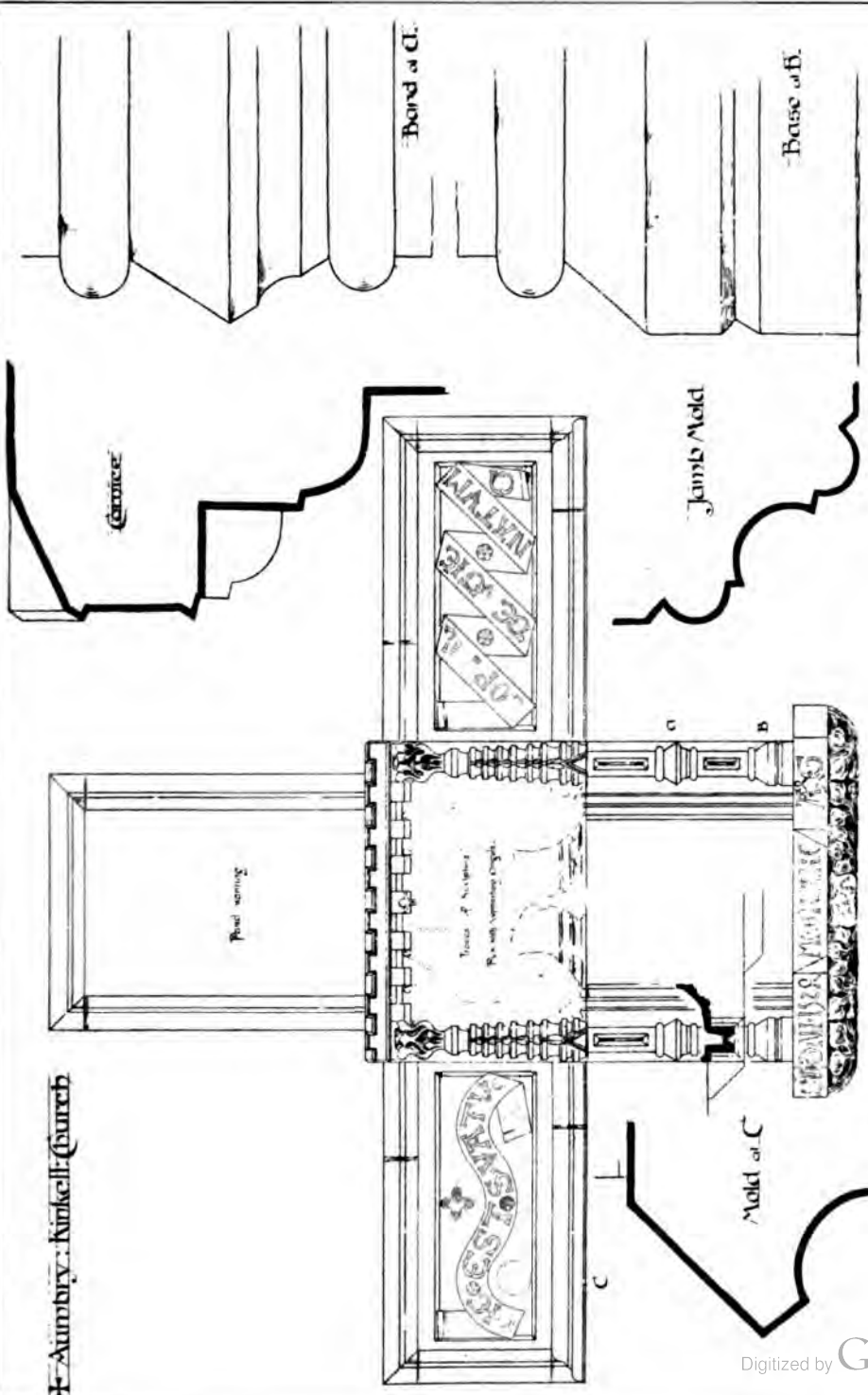
THE term "Armiger," applied to Gilbert Greenlaw on his monument, means one entitled to bear a coat of arms—"Nobilis armiger" being simply, "noble gentleman." There is no reason, from the style of his armour, to suppose that he was either templar or priest. It is that of any knight or gentleman of the period. Gilbert was probably a relative of Bishop Greenlaw, as nepotism was not unknown in the 15th century, and there were comfortable offices to be filled in the Episcopal Court. Surely "Templars," as such, were extinct long before the date of Harlaw, but in any case they had no special style of arms or armour, and the effigies in the Temple Church, being two centuries earlier than that under discussion, shew many striking differences.

It may be noticed that the arms of the family of Galloway were a lion rampant, which may account for the bearing on the shield under the "awmbry." X.

[Our readers will notice that the awmbry of the Kirk of Kinkell is our Illustration for this month.]

CLACH BHAN: ITS LEGENDS AND ITS ROCK POTS (Page 99).—Perhaps the following extract from Captain W. F. Butler's *The Wild North Land*, at page 250, may be of some interest to your readers in connection with this subject—"There are many indications above the mouth of the Cañon [of the Peace River] that the valley in which our hut stood was once a large lake. The beaches and terrace levels are distinctly marked, but the barrier fall was worn down into a rapid, and the Cañon became a slant of water for some thirty miles. At the entrance the rock is worn smooth and flat in many places, and huge cisterns have been hollowed in its surface—kettles as the *voyageur* calls them—perfectly round, and holding still the granite boulder which had chiselled them, worn to the size and roundness of a cannon-ball from ages of revolution. Some of these kettles are tiny as a tea-cup; others are huge as the tun of Heidelberg." ALEX. MILNE.

Aumbury: Kirkell Church



James T. Harvey, Novice.

NOTES ON THE
PARISH OF SLAINS AND FORVIE
IN THE OLDEN DAYS.

(Continued from page 121.)

HAVING taken a brief survey from the Meikle-hill, we now make our way to the "Meikle Tap," which is about the centre of the parish, and in the middle of the range of Kippet-hills—heading hills—according to the new *Statistical Account of Scotland*, and we have the finest view that is in the parish. To the south-west we have a large sheet of water, known as the "Meikle Loch o' Slains," covering over seventy acres.¹ The loch is famed for its pike and perch fishing. About half-a-mile south from the "tap," there is another range of hills and knolls, the highest point of which is known as the "Gallow-hill," which has seen much service in feudal times. Among the Records of the Town Council of Aberdeen, 1596-7, Christian Reid, her mother, Nellie Penny, and Ellen Gray were ordered by the justices to be taken out betwixt these hills, bound to the stake, and "brint to the deid," for using charms, "weichcraft" and sorcery, but upon which of the hills the execution took place is not named. A labourer, in levelling part of the hill, some forty years ago, came upon two oak stumps, a little apart, at the foundation of which were human bones, and at the bottom there are the remains of what had been a "loch," or moss-pot, thus making the "pot and gallows" complete. These were the times when the affectionate spouse would accompany her husband and lord to the gibbet, and urge him to put his "heid into the mink an' nae anger the guid laird."

On the same range of hills are to be found large quantities of flint skelbs, cores and arrow-heads. At a further range we have an interesting view of the pearly Ythan, a pearl of which graces the crown of our Scottish Kings, and as a fine background we have the old castle of "Knock-ha," the charter-chest of which was rescued from fire by Jamie Fleeman, the laird of Udney's fool.²

Having glanced at some of the objects of interest from this high point, we shall now give as much of its history as we find—not extracts from impartial written manuscripts, but from its own memorials, disclosed from time to time by the pick and spade of the labourer.

In the winter and spring of the year 1838, Colonel Gordon of Cluny employed a number

¹ On the 26th April, 1876, a gold piece was found near the Meikle Loch, Slains. It is an Aureus of the Emperor Honorius, A.D. 395-423. Reverse—Victoria Avgg, figure of the Emperor with a standard and globe surmounted by a Victory, placing his foot on a captive. This valuable coin is in the Museum of the University of Aberdeen.

² Jamie's biographer says, "he took the iron chest in his arms, and dashed it through a window, whose frame work was oak. It required three ordinary men to lift the chest."

of workmen to trench the range of Kippet-hills, to prepare them for being sown out in grass for pasture to sheep. It was during this process that many curious underground cairns and partly demolished forts were laid open along the ridge of hills facing to the south, some of which were square built, and others bee-hive shaped. But the grand centre building, very likely the abode of the "chief," was on the "Meikle-tap." It turned out to be of circular work, tapering to a point, and of more choice stones than the other buildings, viz., sea-stone pavement, of the same kind as forms the decayed tower of "Old Slains Castle," and part of the fine gothic window of the Old Chapel of Leask, which was dedicated to "St. Adamnan," on the estate of Mr. Gordon, of Parkhill and Pitlurg, &c., Slains. On removing the top stone, a stone coffin was found in the centre of the building, lying due east and west, and measuring about seven feet. It, too, was formed of large slabs of sea-stone pavement. The vassals had thus buried their lord and chief in his own castle. Nothing was found in the coffin but burnt ashes, and it was suspected that some one had exhumed the building, as so prominent a dwelling could not have escaped the observations of the curious. The tenant of the farm of Whitefields, adjoining to the loch, says, that in cultivating that part of the "Meikle-tap" next to the loch, he had to use a pick in raising layer upon layer of square stones, which he used in building some of his offices, and it is the opinion of the Archæologist that there had been a flight of steps leading from this ancient castle towards the Meikle Loch. Descending from the "tap," due east, we come immediately into the "Meikle-moss," the depth of which, in some parts, has never been ascertained. On the farms adjoining, there has been found, for many years in succession, barbed and leaf-shaped flint arrows, stone battle-axes, a stone hammer, stone whorls, a stone quern, and on some knolls, chippings of flint which had been wrought upon, broken and thrown aside by the makers as useless; thus making good the old proverb that "mony a horn had been spoiled in makin' a speen." In the month of August, 1873, when a person was engaged in cutting peats in the "Meikle-moss," he came upon an ancient pottery bowl, or urn, at a depth of eight feet, which was unfortunately broken to pieces by the spade. The shape was of the kind usually found in stone cists, and of the same rude material, but without any ornamental workmanship. Some of the finest arrow-heads found in this locality were presented to the late Mr. Hugh Miller, as a contribution to his Museum, and the quern to Col. Ross-King of Tertowie, F.S.A. Scot., who said, "I will lay it before the

Society of Antiquaries, Edinburgh, as this particular one exhibits a variety in the form of handle, which would be well worth pointing out." The quern in question was found by the late John Kennedy, Farmer, North Meikle-moss, more than seventy years ago, in excavating the moss to deposit ankers of Holland gin, and was used by himself and his successors as a standard to a cream jar.

J. DALGARNO.

(To be continued.)

THE LATE MR. NORVAL CLYNE, ADVOCATE.—It is with no ordinary feeling of regret that we have to record "the passing" since our last issue of this esteemed gentleman and genial man of letters. Mr. Clyne was born in 1817, at Ballycastle, in Ireland, where his father, Captain Clyne of the Royal Scots, happened to be quartered. Mr. Clyne was educated at the Aberdeen Grammar School and at Marischal College, where he graduated M.A. He adopted the profession of law, serving his apprenticeship with Mr. John Duncan, whom he afterwards partnered. Mr. Clyne for a good many years held the important post of secretary, factor, and cashier to the Society of Advocates. In a like manner he served the Aberdeen Diocesan Council, and was throughout life an attached and consistent member of the Episcopal Church. In politics Mr. Clyne veered in maturer years towards Conservatism. We venture to think, however, that in none of these connexions will Mr. Clyne be so gratefully remembered, by all who had the pleasure of his genial acquaintance, as in the field of literature, which he helped to enrich by virtue of his personal literary bias, at once strengthened and chastened by a critical and disciplined mind. In original work Mr. Clyne's happiest efforts were in the region of ballad poetry, where his authorship and authority have both been recognised favourably. Besides his own most important work, *Ballads from Scottish History*, published in 1863, Mr. Clyne in his *Romantic Scottish Ballads* and the *Lady Wardlaw Heresy* made a valuable contribution to a literary cause *éclaire*. When Dr. Robert Chambers wrote disclaiming any higher antiquity to *Sir Patrick Spens* than what Lady Wardlaw lent it, Mr. Clyne did not scruple to enter the lists against him, and we think it is generally allowed made out such an excellent case for the higher antiquity as a legal litterateur of his standing might be expected to do. Mr. Clyne's last book (vide *S. N. & Q.*, vol. i. page 144) was *The Scottish Jacobites and their Poetry*, and we have reason to believe that his latest literary efforts were his interesting contributions to our own pages in a series of articles on the Aberdeen Advocates. For many years Mr. Clyne's health has been somewhat enfeebled, and amidst feelings of wide spread regret he died on the last day of December.

Queries.

NOTE.—Each paragraph, containing one or more Queries, will receive a consecutive number, to which Correspondents may conveniently refer.

227. DIVISION OF SCOTLAND.—Can any of your readers give the dates when Scotland was divided into its present counties and parishes? Information concerning division of Aberdeenshire and Kincardineshire specially desired. J. A. H.

228. S. FUMACK.—What is known regarding S. Fumack, the Patron Saint of Botriphnie? S.

229. CHARITAL BEAR.—What sort of grain is "Charital Bear," frequently referred to in northern documents of the 17th century? S.

230. TITLE OF BOOK WANTED.—What is the title of the book containing Dr. Webster's calculations of the population of the parishes of Scotland, a book to which the writers of the *Old Statistical Account* apparently had ready access? S.

231. A STRANGE CUSTOM.—At one time it seems to have been quite a common custom in some parts of Scotland, to place a little *salt* upon the corpse, immediately before the coffin was fastened up. What is supposed to be the meaning of this custom? Is it still practised? A. McD. R.

232. SONG—"MY GOOD COAT O' BLUE."—Will any of your readers oblige with a copy of a song which contains some of the following lines—or say where it may be found?

The snow fall had gone
And the bloom on the heather,
My cleddin' was thin
And my purse was nae fu'

Refrain—"My good coat o' blue."

Peterhead.

W. L. T.

233. LATIN POEMS.—Can any one furnish particulars of a volume of Latin Poems published by John Leech, a native of Montrose? When and where were they published? No copy exists in the libraries here.

Montrose.

J. G. L.

234. MESLIN BREAD.—In a metrical account of "Old Parr's" temperate habits, occur these lines:—

"Coarse meslin bread, and for his daily swig,
Milk, buttermilk and water, whey and whig."

What is *meslin bread*? Is it known under any other name? A. McD. R.

235. LOCAL BIBLIOGRAPHY.—Information with regard to the authorship of the following works will oblige:—

- (1) A mother's conversations, or, history rendered familiar to the capacities of children. By a lady. . . . Lewis Smith, Aberdeen. 1831. Pp. 300.
- (2) Tales of Aberdeen, interspersed with rhymes. . . . Aberdeen, printed for the author. 1844. Pp. 60.
- (3) Sonnets, odes, and elegies. By Alexander Thomson, author of Whist, The paradise of taste, and The picture of poetry. Edinburgh . . . 1801. Pp. viii. + 203. Several pieces in the work are

- dated from Aberdeen, and places in Aberdeenshire.
- (4) The Union Imperial song book. . . . Aberdeen, . . . 1815. Pp. viii. + 244. In the preface to this work there is quoted a letter to the editor, signed "J. A.," who is described as "equally celebrated for his taste in song-making as in vocal performance." Who was J. A.? His letter is dated "Edinburgh, Jan. 15, 1814."
- (5) Letters on the nature and duration of future punishment. . . . Lewis Smith, Aberdeen. MDCCCXXXV. Pp. xxviii. + 454.

A. W. ROBERTSON.

236. SNOW BURYING GROUND, SPITAL, OLD ABERDEEN.—Can any of your readers inform me—First. Of the cause of this Burying Ground being so called? Second. Why it is exclusively the burying place of Roman Catholics? Third. How it came into the possession of the Professors of King's College.

Dundee.

BON-ACCORD.

237. AUTHOR WANTED.—Who is the author of the following phrase—"The silence of anger on the part of a friend is far harder to bear than angry words"?

A. B.

Answers.

34. MORMOND AND ITS WHITE HORSE.—Anderson, in his *Hoves o' Buchan*, says:—This, the highest hill in Buchan, is some 800 feet above the sea level. Conspicuous as the hill itself is, yet more so is the White Horse, a figure which covers half an acre of the south-western brow of the hill. The Horse is formed of white pebbles to admit which the turf of the hill has been cut. The precise date of the "birth of the Horse" cannot accurately be ascertained; but for many years he has served as a landmark—while, before the days of east coast lighthouses, he was of considerable value to mariners, as on a clear day he can easily be seen far out at sea. His usefulness in this capacity is aptly described in a couplet well known among coasting sailors:—

"Keep Mormond's hill a handspike high,
And Rattray Briggs you'll not draw nigh."

Various are the traditions extant as to the origin of the mountain steed. One—and the most likely one—is contained in the idea of a landmark; other three, each of them very unlikely, have connection with a certain laird who was out in the wars, and whose horse was slain, and thus commemorated by the tenantry on his return; or who drove a carriage and pair over the hill, and thus commemorated his feat; or who obtained shelter at an inn on this site, which he thus practically addressed:—

"O the Inn! the famous Inn!
The White Horse Inn o' Brans Bog."

135. AUTHOR WANTED.—The author of the English ballad "Hermite of Warkworth" was Thomas Percy, D.D., an eminent poetical collector, antiquary, and scholar; was born at Bridgenorth, Shropshire, in 1728; was educated at Christ Church, Oxford; and having entered the Church, rose to be Bishop of Dro-more, in Ireland, 1782. He died in 1811. Percy's

most popular and valuable contribution to our literature was the *Reliques of Ancient English Poetry*. It captivated the youthful imagination of Sir Walter Scott, and was the inspirer and model of his *Minstrelsy of the Scottish Border*. The ballad will be found in *Chambers' Miscellany of Useful and Entertaining Tracts*, vol. iv., No. 39.

7 Madeira Place, Leith.

WM. THOMSON.

173. SKYRE-THURSDAY.—Your correspondents have offered suggestions about *Skyre-Thursdlay*, but none has given a reply to either of my queries, or goes beyond what is guessed at by Jamieson, C. S. L. comes nearest to an answer, and yet gives no reason or authority for his statements. It would unspeakably augment the value of *S. N. & Q.* if the writers would deal more in definite reasons and authorities: a mere opinion or statement from an anonymous writer is of no real value, because there is no opportunity for verification, or for estimating the value of his opinion. Even the soundest information becomes heavily discounted by its want of authentication.

JAMES GAMMACK, LL.D.

179. LOAN AND LOANING.—These terms are applied to a passage or avenue, but the Gaelic word is *Làn*, a marsh or wet undrained plain, and not fitted for tillage. It occurs singly as a place-name, but generally in compound names as London, the great city, and London, a place in Logie-Pert, and other Londons elsewhere. We find Lonmay and Lonach, as well as Longside and Longbog in Aberdeenshire, Loanhead and Lunanhead, Croftinloan and Greenloaning, and many more *passim*.

Fettercairn.

A. C. CAMERON, LL.D.

192. BOULDER STONES.—Dr. Cameron will find the site of "Caistel and Dubha" marked on the Six-inch Ordnance Map. It is as nearly as possible half-a-mile from the Dunabastair Hotel, late M'Donald's Arms, over the bridges S.S.E., almost at the foot of Mr. Stewart of Inverhadden's new house, I forget the name. The Clach-na-Boile is in a field close by—in a line with this stone and Dunailen. Quarter-of-a-mile from the stone, near the river, is the site of the "Seomar-na-Staing," or room in the ditch; doubtless a hiding place in old times. I have never been able to inspect this, as the field was always cropped when I was there. Donald Campbell, the mole-catcher, the oldest inhabitant, I believe, of the district, who died last year, knew the site of Caisteal-na-Dubha. He seemed to think that it was a stronghold of William Wallace. There are dressed stones to be found in the dykes in the vicinity.

Brighton.

R. P. H.

194. "MUNSIE."—This is an expression of contempt and ridicule. Jamieson suggests that it may be a corruption of *Monsieur*.

W. R. K.

198. WHITE AND BLACK FRIARS.—*Kennedy's Annals* is generally regarded as a reliable work, but my quotation from it in last No. of *S. N. & Q.* would be misleading, unless there were evidence that in local parlance the Dominicans were called, as he styles them, "Black and White Friars." This might possibly have been so, from the circumstance of their wearing a black cloak and hood with a white habit; for

Kennedy is quite aware that the Carmelites were called "White Friars," as he mentions that fact on page 73, vol. ii.; and yet, on the page preceding, as well as on an earlier one, calls the Dominicans "Black and White Friars."

W. R. K.

198. There is considerable discrepancy in the various answers on this subject in last No. "Stallone," who states that the Dominicans wore a "black gown" or habit, directly contradicts "C. S. L.," who says they wore a *white* one, (the latter, however, is correct). Again, "W. R. K.'s" statement that the Dominicans were called "White and Black Friars," seems at variance with the other correspondents, though it may be correct in this instance, seeing that Aberdeen is the special locality referred to in the query; for Kennedy (who generally knows what he is writing about) calls the Dominicans *in that city* "Black and White Friars," no doubt on account of their wearing *black and white*. Popular designations are often incorrect ones, but their local use is nevertheless worthy of notice.

J.

198. "Stallone" misreads Kennedy in stating that he says the Order of Dominicans wore "a white gown and scapular"; he speaks only of the *Superiors* or *Priors* as wearing both; (whether that is right or wrong, is a matter I do not profess to give an opinion about). The white *gown*, at any rate, was worn by all ranks of the order alike, and "Stallone" is mistaken on this point in place of Kennedy, whom he criticises and wrongly contradicts. He also jumps to a hasty conclusion in saying that Kennedy was "misled." The well-known historian of Aberdeen naturally gives the designation by which the order was known *there*, without reference to the general correctness of the term; and, as he mentions that the "White Friars" were Carmelites, there is no ground for saying he was "misled" by either's dress. I believe that "Black and White" or "White and Black" Friars, were the terms locally applied to the Aberdeen Dominicans.

J. O. F.

202. PALLAS' SAND GROUSE.—As your querist desires information with regard to the latest movements of "Pallas' Sand Grouse," I may mention that a covey was seen near the mouth of the river Ythan last week—*i.e.* between the 6th and 12th Jan. He is no doubt already aware of the occurrences of this bird noted last year in parts of Aberdeenshire and Kincardineshire. It is to be feared, however, that the first prolonged snow will decimate, if not exterminate them. Their chief sources of food, seeds of dock, persicaria, and broom; also chickweed, and "yarr" or spurry, are fast failing; and in various parts of the Kingdom half-starved birds have been reported. Notwithstanding the protection of an Act of Parliament, it is, I fear, problematical whether they will ever become established in Great Britain and take a permanent place among our game birds.

W. R. K.

212. GRIGOR FAMILY.—The Grigors of the north are chiefly descendants of some three hundred Macgrigors whom the Earl of Moray transported, in 1624, to the north, from his estates in Monteith, to oppose his enemies the Macintoshes; and who settled in the

north-eastern counties. It was to raise their descendants that Rob Roy was sent in 1715, by the Earl of Mar; when in return for the kindness and hospitality of his relative, Dr. James Gregory, Professor of Medicine in King's College, he offered to take young Gregory, then a boy, to the hills and "make a man of him"—a request which, of course, was delicately declined. When the clan Gregor were proscribed, they assumed other names such as Greig, Gregory, &c.

A. C. CAMERON, LL.D.

216. "LARGE TREES."—As examples of large trees in Aberdeenshire, (whose dimensions may be readily obtained,) I may mention the old beeches behind Fintray House; a fine sycamore at Druminnor Castle; a horse-chestnut at Skene House, chiefly remarkable for its enormous spread; a couple of silver firs in the garden at Huntly Lodge; and several noble larches, silver firs and spruce, at "Paradise," Monymusk. The magnificent Scots-firs which, a few years ago, adorned the forest of Ballochbuie, may, or may not, be still in existence. A list of the largest trees in the North of Scotland appeared, some time back, in one of the volumes of the *Transactions of the Highland and Agricultural Society*.

W. R. K.

Literature.

The Library: a Magazine of Bibliography and Literature. London: Elliot Stock. No. 1, January, 1889. [40 pp., large 8vo.]

The Library, as the organ of the Library Association, is a new monthly, whose main purposes are at least two-fold. It will advance the objects of the Association by advocating the Free Library movement—dealing with the many important questions affecting the management and administration of public and private libraries, and in its pages will be published a series of original literary articles. Under the former head *The Library* promises to be of great service to the bibliographer in particular, and, under the latter, the general literary epicure has an interesting and varied menu set out, and may reasonably hope to fare sumptuously every month. The published list of contributors is a sufficient guarantee for the high quality of the viands. The first course is served by Mr Austin Dobson (a host in himself) in an article on "A Forgotten Book of Travels," followed by Mr. Blades with a paper giving "An Account of Proposals made nearly two centuries ago to found Public Libraries." Among other names, those of Andrew Lang, Walter Besant, H. B. Tedder, who also contributes to this number an important article—"The Bibliography of French History"—should make this new candidate for the favour of bookmen "welcome at all frontiers" where hooks are prized—and where are they not? That *The Library* is well printed does not require to be said. It is on antique paper, and though the price (eightpence) is an odd one, it is not too high.—ED.

ERRATUM.

On page 115, for "Tayer" read "Toyer."

SCOTTISH NOTES AND QUERIES

VOL. II.] No. 10.

MARCH, 1889.

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ABERDEEN, MARCH, 1889.

THE BURLESQUE OF "GALATIAN." THE GUISARDS OF SCOTLAND.

BY PRINCIPAL GEDDES.

(NO. I.)

IN some nooks of 'auld Scotland' there are still found quaint relics of ancient days, fragments of customs now faded, that were once designed to make life bright and pictorial, survivals from a time when there was some leisure at a New Year's Eve, and a little more heart than now is for what the oldest of our minstrels called gamyn and glee. To one of these survivals—for so we deem it—attention has recently been called in the pages of the *Scotsman*, and, as the quaint relic which crops up in various *habitats* has some pretensions to literary shape, we beg to bring the subject under the notice of the readers of *Scottish Notes and Queries*, who, we presume, are interested in this as in other forms of Folk-lore.

The old relic to which I refer is the Dramatic Burlesque of 'Galaschin,' as it is popularly called, or more correctly 'Galatian,' performed

by the 'Guisards' or Masqueraders at one or other of the festive times of the Scottish year. Those festive evenings, on which these personages were understood to be privileged to appear, were Christmas, Hogmanay, New Year's Day, and Handsel Monday. According to Robert Chambers, who speaks of it as still existing in his time (*Popular Rhymes*, p. 170), the performers, "who were never less than three, but sometimes as many as six, having dressed themselves, proceed in a band from house to house, generally contenting themselves with the kitchen for an arena, whither, in mansions presided over by the spirit of good humour, the whole family will resort to witness the spectacle. Sir Walter Scott, who delighted to keep up old customs, and could condescend to simple things without losing genuine dignity, invariably had a set of 'Guisards' to perform before his family, both at Ashiestiel and Abbotsford."

This dramatic survival is all the more notable, forasmuch as it seems to show, what is not generally believed, that we Scots possess lurking among us a native vein of dramatic poetry, which has never obtained either due recognition or fair development. In the early time it was otherwise. The germs of a Drama appeared duly in Scotland as in other countries, and, if we may appeal to the dramatic extravaganzas of Davie Lindsay, bade fair to promise a native Drama, while the monastic establishments, at a still earlier period, such as Kelso, did their part, judging by such phenomena as the mummings of the 'Abbot of Unreason,'—in laying the basis for a possible dramatic development, such as was obtained in other lands.

But the Drama was not destined to take root in the soil of Scotland. The removal of the Court from Holyrood to the Thames extinguished all prospect in this direction, and if any germs of genius survived, they were frozen out by the cruel Religious Wars, which left no breath for airy creation or *esprit* for imaginative representation. If the stormy and troubled Seventeenth Century was so unfavourable, it could hardly be expected that the cold and calculating Eighteenth could prove more benign. The tragedy of *Douglas*, by John Home, was only a pretty exotic *a la Racine*, and although the *Gentle Shepherd* upheld the fame of Scottish genius, it was a solitary specimen showing only

what, under a more favouring destiny, might have been. Graceful and attractive though it be, we doubt if it can be taken as more clearly indicative of a distinct dramatic genius than is this queer, rude Burlesque of Galatian—surviving, as it has, under such haphazards—which forms the subject of our present note.

It is this rude Extravaganza which Sir Walter Scott has honoured with a passing glance in the opening of his Essay on the Drama. In speaking of the 'Incunabula,' as we may call them, or early attempts at the Drama, he refers to "the Morrice Dancers of England and the *Guisards* of Scotland, who have not yet entirely disused similar revels." Elsewhere he quotes, in a jocular way, as a line from the extravaganza of these 'Guisards' :—

"I am Alexander of Macedon,
Who conquered all the world but Scotland alone!"

It is now possible to present, from the various specimens that have been recently exhumed, the skeleton of this lost Mastodon, and although some of the bones have got out of joint, and much of the tissue may not be entirely sound, we think it is possible to reproduce the *corpus* of this odd growth of ancient days.

There are producible three versions or editions of this burlesque. Two lately appeared in the columns of the *Scotsman*, 31st December, 1888, and another in January of the present year, one from Hamilton, Lanarkshire, but virtually from Forfarshire, the other from Campsie, in Stirlingshire, but really from Hawick on the Borders; each with variations from the other, but with a certain adherence to a common original outline of one and the same story. Indeed the marvel is that the structure is on the whole so well preserved, with so many common features still retained, notwithstanding the fitful and precarious method of oral transmission, and notwithstanding the positive hazards arising from liberties taken through extempore improvisings for the nonce, in order to suit the accident of the evening, or perhaps to furbish out the lame memory of the reciter.

The third, which is perhaps the most important, is that half-forgotten relic still found in Robert Chambers' *Popular Rhymes of Scotland*, where it is fortunately preserved in a tolerably complete condition. It seems odd that neither the Campsie nor the Hamilton correspondent of the *Scotsman* appears when he wrote to have been aware of the existence of such a version. For comparison it is necessary to give in this and a future paper a synoptic view of the three, and for this purpose the two communications to the *Scotsman* are reproduced in the order of their appearance :—

I. (FORFARSHIRE VERSION.)

THE NEW YEAR MUMMER'S TALE OF GOLASCHIN.

Hamilton, December 27, 1888.

SIR,—The following version of this ancient and curious play (of which, I believe, traces are found in most countries in Europe) I have taken down from the lips of an old lady relative, according as she remembers it to have been said, sung, and acted in her young days in Forfarshire and the eastern counties of Scotland.

I do not know whether it has ever been printed in its present form, but it is worth preserving. Though the rhyme is somewhat halting, I give it in its original doggerel form as recited to me.

Dramatis Personæ.—Sir Alexander, Farmer's Son, Admiral, Golaschin, Doctor Brown.

Sir Alexander (sings)—

Good people all come round
And listen to my song,
My name's Sir Alexander—
I won't detain you long :
There are but five of us, sirs,
And merry boys are we,
And we are going a hunting
Some houses for to see ;
Some houses for to see, sirs,
Some pleasure for to have,
And what you freely give to us
We freely shall receive.
The first young man that I call in,
He is a farmer's son,
He is afraid he'll lose his love
Because he is too young.

[Calls, farmer's son enters.]

Farmer's Son (sings)—

Though I be too young, sirs,
I've money for to rove ;
And I will freely spend it all
Before I lose my love.

Sir Alexander (sings)—

The next young man that I call in
He is a hero fine ;
His cap is to the Admiral,
And all his men are mine.

[Calls Admiral, who enters].

Admiral (sings)—

Here come I, the Admiral,
The Admiral stout and bold,
Who fought the battle on the deck,
And gained three crowns of gold.

Sir Alexander (sings)—

The next young man that I call in,
Golaschin is his name,
The bravest knight in all the land
Of glory and of fame.

[Calls Golaschin, who enters.]

Golaschin (sings)—

Here come I, Golaschin,
Golaschin of renown ;
With sword and pistol by my side,
And hope to gain the crown.

Admiral (sings to Golaschin)—

The crown, sir, the crown, sir,

Is not into your power ;
I'll slay you and slash you
In less than half-an-hour !

Golaschin (sings to Admiral)—
My head is made of fire, sir,
My body is well steeled,
And with my bloody weapon
I'll slay you on the field.

Admiral (sings to Golaschin)—
I'll do the best that I can do
While I have power to stand ;
While I have power to wield my sword
I'll fight with heart and hand.

Sir Alexander (sings)—
Here are two champions going to fight
That never fought before ;
I'm not going to separate them,
Pray, what could I do more ?
Fight on, fight on, my merry boys,
Fight on, fight on with speed ;
I'll give any man a thousand pounds
To lay Golaschin dead.

(They fight, farmer's son joining in melee. Golaschin is slain.)

Sir Alexander (to Farmer's Son)—
Oh what is this, oh what is this,
Oh what is this you've done,
You have slain Golaschin,
And on the ground he's lain !

Farmer's Son (to Sir Alexander)—
It was not me that did the deed,
Quite innocent of the crime,
It was the fellow behind my back
That drew his sword so fine.

Admiral (comes forward to Farmer's son)—
Oh you are the villain,
To lay the blame on me,
For my two eyes were shut, sir,
When that young man did dee !

Sir Alexander (to Admiral)—
Why could your eyes be shut, sir,
When I was looking on,
Why could your two eyes shut be
When both the swords were drawn ?

Admiral (to Sir Alexander)—
If I have slain Golaschin,
Golaschin I will cure,
And I will make him rise and sing
In less than half-an-hour.

(Shouts.) Call for the doctor. Is there any doctor to be found ?

(Enter Doctor Brown—stout and portly.)
Doctor (speaks)—

Yes, here come I, Doctor Brown,
The best doctor in all the town.

Admiral (speaks)—What makes you so good, sir ?
Doctor—Why, for my travels.

Admiral—And where have you travelled ?

Doctor—From Hickerty-pickerty-hedgehog, three times round the West Indies, and back to old Scotland.

Admiral—Is that all, sir ?

Doctor—No, sir.

Admiral—What more ?

Doctor—Why, I've travelled from fireside to chair-

side, from chairside to stoolsides, from stoolsides to tablesides, from tablesides to bedsides, from bedsides to press-sides, and got many a good lump of bread and butter from my mother, and that's the way my belly's so big.

Admiral—Is that all, sir ?

Doctor—Yes, sir.

Admiral—What will you take to cure a dead man ?

Doctor—Nine pounds and a bottle of wine.

Admiral—I'll give you six.

Doctor—Six won't do.

Admiral—I'll give you eight.

Doctor—I wouldn't take it.

Admiral—Nine then, and a bottle of wine.

Doctor takes bottle, and putting it to Golaschin's nose, says :—Put the smell of the bottle to his nose, and make him rise and sing.

[Golaschin rises.]

Golaschin sings—

Once I was dead, sir,
And now I am alive ;
Blessed be the doctor
That made me to revive.

And then with hands joined, dance round, singing—

Bless the master of this house,
The mistress good also,
And all the little children
That round the table go.
We'll all shake hands,
We'll never fight no more ;
With our pockets full of money,
And our barrels full of beer,
We'll all go a-drinking
Around the Spanish shore,
Hooray ! for a Happy New Year !

I am, &c.

W. G. D.,
Hamilton.

(To be continued.)

BIBLIOGRAPHY OF PETERHEAD PERIODICAL LITERATURE.

NOT the least interesting feature of these pages has been the series of articles on the Bibliography of our Periodical Literature. Their preparation involves much careful research ; and the well known compiler of the following articles on that of Peterhead will not be behind in any of the qualities which have given value to those already published.—ED.

1817. *The Selector*. No. 1. Friday, June 6, 1817. Sold by Clark & Sangster, and at the Printing Office, Peterhead. P. Buchan, Printer. This is the first periodical issued in Peterhead, conducted and printed by the first printer there. It is four pages foolscap 8vo, and was published fortnightly till No. 13, Friday, November 21, 1817. On the last page of that number is the following announcement :—“ No more numbers of *The Selector* will be issued till the new arrangement takes place.” I have not been able to trace any further issue. The articles, poetry, and letters

are very well written. "The Scot's Tutor, a Moral Tale," is continued in chapters through several numbers, and there is a parody on Byron's "Fare-thee-well!" which was issued in pamphlet form in 1816. The last number appears with black-bordered pages, and contains a very graceful notice of the death of the Princess Charlotte and her infant son, in which it is said, "As the moan of the peasant is as respectable as that of the noble, so is the wail of our little paper as becoming as that of a greater—if not as sincere." The get-up is highly creditable when the circumstances in which it was published are considered. Two years later—1819—Peter Buchan says, in his *Annals of Peterhead*, "I have laboured under difficulties which I have tried to surmount, having none who could assist me. I was obliged to be author, caseman, pressman, &c., and many of the following pages never were in manuscript, being actually composed while printing them." Such were the difficulties under which the first printer in Peterhead struggled, as author, printer, and publisher a little over seventy years ago. If we consider the number and variety of works, written or issued by him in the few years he laboured his industry was something wonderful. His *Recreations of Leisure Hours, being Songs chiefly in the Scottish Dialect*, 1814; His *Annals of Peterhead from its Foundation to 1819*, with its wonderful plates, engraved by the Author; his *Historical and Authentic Account of the Ancient and Noble Family of Keith*, 1820; his *Scripture and Philosophic Arguments that Brutes have Souls*, 1824; his *Gleanings of Scarce Old Ballads*, 1825; and his better known *Ancient Ballads and Songs of the North of Scotland*, 2 vols. 1828; his *Drama of the Peterhead Smugglers*, and *The Orphan Sailor: a Tragic Tale of Love, Pity, and of Woe*, both 1834; *The Parallel or Whigs and Tories Contrasted*, 1835; *The Eglinton Tournament, and Gentleman Unmasked in a Conversation between the Shades of King James V. of Scotland and Sir David Lindsay of the Mount*, 1840. All these, besides reprints which he issued, are before me, many of them printed at the "New Printing Press, constructed by himself, of wood, iron, and brass, and wrought by the feet, instead of hands, and took impression from stone, copper, and wood, as well as types." Yet from "The Auchmedden press" as described, were issued works historical, antiquarian, legendary, and fouth o' ballad lore, which for years past have been the prizes of "the book hunter."

1838. *The Buchan Clown: A Moral and Literary Miscellany*. No. 1. March 1st, 1838. Price 1½d. To be continued monthly. Alex. Connon, bookseller, Peterhead. This miscellany, a demy 4to of 8 pages was continued to No. 12, in which there is a farewell address. "The readers of the *Buchan Clown* are respectfully informed that the present number is the last." After enumerating several reasons for discontinuing their monthly, the conductors conclude—"Our clown was never meant to act the part of a harlequin or a clodpole, but rather was he meant to express the feelings of

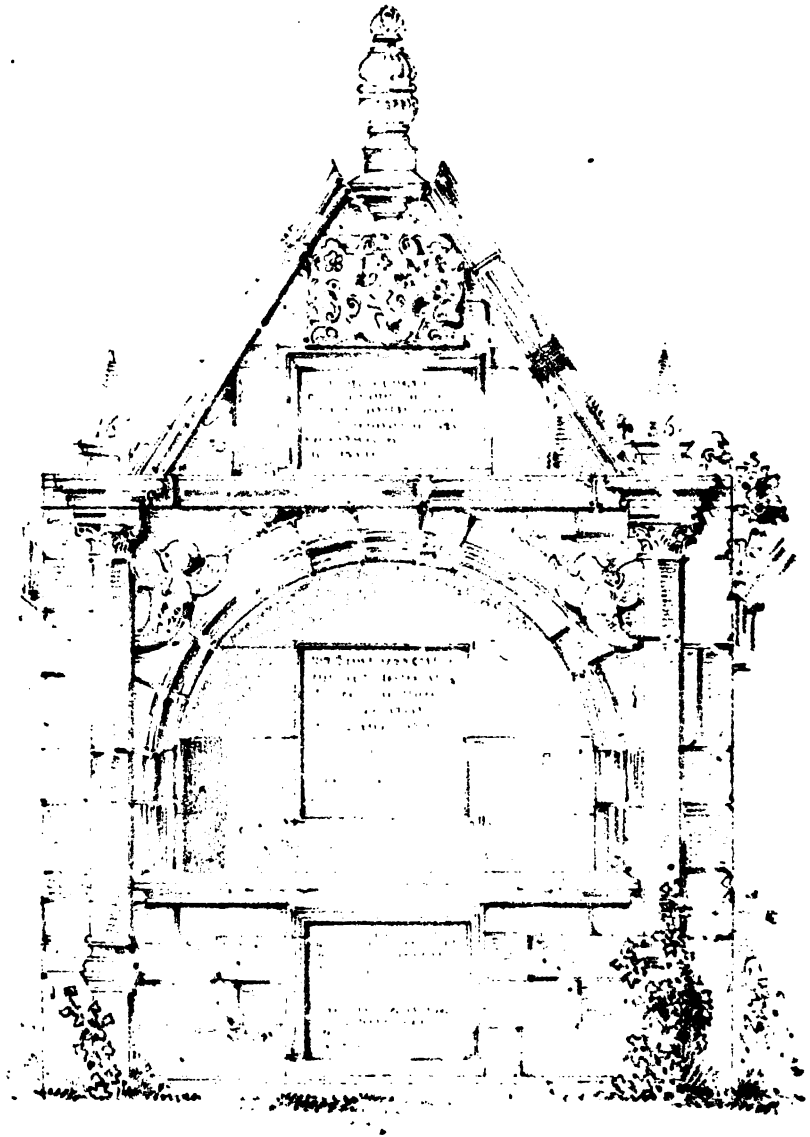
a brave and honest heart, always ready to avow opinions, and fearless in defending them. Would that such a spirit were more general! Reader, is it yours? Farewell!" The *Clown* was conducted by a few young men, some of whom made their mark in literature in after years, both in this country and abroad. It contains essays on education, health, character, names, temperance, a sketch of Adam Donald, the prophet of Bethelnie, original tales and poetry, all characterised by literary ability and taste. The first three numbers were printed by George Cornwall, Herald office, Aberdeen. The fourth by J. & A. Daniel, 48 Castle Street, Aberdeen; and Nos. five to twelve by G. Mackay, 20 Guestrow, Aberdeen.

1844. *Peterhead Register and General Advertiser for the district of Buchan*. Peterhead: Printed and published by William Hutchison, Broad Street. No. 1. April, 1844. 4 pages, demy 4to. Price 1d. I have failed to find a complete file of the *Register*—only a few stray numbers, the latest being No. 18, January, 1846 (which contains a review of the late Robert King's *Covenanters of the North*, then just published). I think the publication became irregular during 1845, and January, 1846, being No. 18 instead of 21 proves it. I am under the impression that it appeared irregularly till 1847, or 1848. No. 16 was increased to 8 pages, and the price to 1½d. In the few numbers I have seen there are articles on benefit societies, temperance, education, early shop-hutting, reviews of books, a correspondence about the price of gas, extracts from magazines, and poetry, by Peter Still and others.

1853. *Peterhead Almanack and Directory*, 1853. (Woodcut, Town's Arms). Peterhead: Printed and published by P. Stuart, Broad Street. Fcp. 8vo. Price 1/- Contains a "Brief History of Peterhead" and the "Greenland Fisheries," also a table with the list of ships, the masters' names and their respective successes every year, from the commencement of the fishing by Peterhead vessels from 1788 to 1852. A Directory of the town and district, a list of the members of the Town Council, Harbour Trustees, Police Commissioners, churches and clergymen, schools and teachers, joint stock companies, advertisements, &c., &c.

1856. *Peterhead Advertiser and Buchan Journal*. No. 1. Thursday, 26th June, 1856. Price one penny. Printed and published at the office of the *Peterhead Advertiser and Buchan Journal*, No. 16 Broad Street, by James Y. Turner, residing at No. 36 Queen Street, Peterhead. The *Peterhead Advertiser* seems to have been issued under difficulties. The first number contains the following announcement:—"The printing materials for the *Peterhead Advertiser* did not arrive at the specified time, and it was therefore impossible for us to produce the first number in the form we intended. However, as we were determined not to disappoint our patrons by a non-appearance,

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Tomb of
M^r IACOBUS MOWAT DE LOGIE,
In St. Nicholas Churchyard

W Jolly & Sons, Ab^{rs}

we have, to the best of our ability, got up the number with the materials of our jobbing office, and will issue it at a reduced price to compensate for the small space and large type. In future, the *Advertiser* will be exactly four columns larger than the present number, and the large type will henceforth be strictly confined to leading articles and literary notices." The first number was a sheet of demy cut to contain three columns in the page, the subsequent number contained four columns in the page, and the price was 1½d. The *Advertiser* was edited by Mr. Duncan, who left for an appointment in a journal in the north of England. It endeavoured to get into discussion with its rival, the *Sentinel*, and struggled through a chequered career of about six months of a weekly issue. I regret I have only been able to consult a few odd numbers, but write from a recollection of the circumstances.

1859. *The Watchword, a Home Companion and Church Chronicle*. "Evangelical truth, Apostolic Order." No. 1. May, 1859. Price 2d. Peterhead: William L. Taylor. Demy 8vo, 16 pp., with cover. Printed by Charles Nicol, Peterhead. This magazine was conducted by the late Rev. Dr. Rorison, Incumbent of St. Peter's Church, Peterhead. It was classified under the following divisions: The Month: Our Book Shelf: Fire-side Readings: Church Seasons: Sunday Evenings at Home: Column for the Young and Poetry. Under these headings appeared monthly a summary of church news, reviews of books, selections from well known authors, or original papers suitable for the classification under which they appeared. *The Watchword* was published monthly till October, 1859. That number contained the following note:—"The *Watchword* comes to a close with the present number. We have to thank many friends for their interest in the undertaking; but the permanent success of any periodical aiming at extreme cheapness would require a more extended support than that which has been attained." An amusing incident occurred with the editing of No. 3 for July. The worthy editor, struck with that exquisite sketch *Rab and his Friends*, by Dr. John Brown, and which in that month was in its six-thousand, price 6d., transferred it to his pages under the "Column for the Young." The publisher, who was unaware until the sheets were printed, at once secured them, and prevented their issue, the penalties of the law of copyright being vividly before his eyes. He posted a copy of the sheets, with a statement of the facts, to the worthy author, and offered to advertise *Rab* very prominently in the cover of *The Watchword* for that month, if permission was granted to issue the numbers, or he offered to destroy the sheets if requested. In a few days a reply, evidently realising the situation, was received, granting the request, and *The Watchword* for July, containing *Rab*, appeared about ten days late in the month.

W. L. TAYLOR.

EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCH AND CHURCHYARD.

CHURCHYARD—SECTIONS A—C.

THE last inscription to be noticed in this part of the Churchyard is on a small flat stone close beside Guild's tomb:—

HERE LYES MARGARET | ANDERSON WHO DEPART | ED 31 OF DECEMBER 1682 | AGE. 6. AS ALSO JOHN | ANDERSON WHO DEPART | ED 27 DECEMBER 1682 AS | ALSO ARCHIBALD ANDERSON WHO DEPARTED 30 | NOVEMBER 1685 AS ALSO | THOMAS ANDERSON WHO | DEPARTED 12 JUNIJ 1687.

SECTION D.

Under this section is comprehended that portion of the Churchyard stretching from the west wall to the middle walk, and containing the most ancient and interesting of the churchyard inscriptions. Immediately to the south of the Back Wynd entrance to the churchyard on the wall there is a white marble tablet bearing the following:—

O Sacred Spirit whither hast thou fled,
From this vain World unworthy of the just,
Where serpent Flattery rears her artful Head,
- And crushes simple honesty in dust.
Cold is the Heart that never man beguill'd !
Cold is the Tongue that never Truth di-guis'd !
Cold are the Lips that Falshood ne'er defil'd !
And cold the Hand that poor Man ne'er despis'd !
Light lie the Earth on our dear Father's Head !
And blessed be the Eye that weepeth here !
Integrity itself sleeps in this Bed,
And every Virtue decks it with a Tear.

GEORGE SKENE wrote this Epitaph and | Captⁿ ALEXANDER SKENE of the *Royal Navy* erected this Monument | with Hearts bleeding for the Loss of | their virtuous and beloved Father | JAMES SKENE Esq^r | who was born on the 4th of June 1728, and died in the | bosom of his Family, with the Regret and Tears of all who knew him | on the 22d of September, 1796 aged 68 years. | He served 20 years in the *British Army* and had sixteen children | by his only wife JANE ALLAN, eight of whom | sleep with their Father.

James Skene¹ was the second son of George Skene of Skene by his first wife, Elizabeth, daughter of Major George Skene of Caraldstone. With respect to the two sons mentioned in the inscription, George, who wrote the epitaph, was executed in London for forgery, while Alexander married a daughter of John Fordyce of Ayton, in Berwickshire. He was well known in Edinburgh for his musical tastes, and died there on the 14th September, 1823, without issue.

On a flat stone outside the enclosing railing

¹ The Book of Skene.

of the last tomb, the following inscription can barely be deciphered :—

Hic Jacent cineres Dni. | Georgii Skene a Fintray
et | Robslaw militis, novem quondam | annis præ-
positi Abd. qui obiit 9 | Aprilis 1707 ætatis 88 | Ac
etiam Roberti Skene, Mercatori's | sui nepotis qui
obiit 30 Octobris | 1693 ætatis 72 Necnon Mr^r |
Georgii Skene de Robslaw hujus | filii qui fatis
decessit 12 De | cembris 1708 ætatis 41 | et Catha-
rinæ Ædie suæ coniu- | gis quæ obiit 7 Septembris
1738 | ætatis 59 | ac Georgii Skene de Robslaw
eorum | filii qui obiit [21 Junii 1757] ætatis 58 |
Necnon Helenæ Skene ejus filiæ | Sponsæ Jacobi
Duff Advocati | Abredonensi quæ obiit 12 Mar. |
Anno MDCCLXIV ætatis 30 | Cum Helena Thomson
Sponsa dicti | Georgii Skene Junioris de Robslaw
quæ | obiit 29^{to} Julii 1768 ætatis anno 68 | Ac etiam
Georgii Skene de Rubislaw eorum filii qui obiit 24 die
Januarii | A.D. 1776 ætatis 40 | Nec non Georgii
Skene ejus filii qui obiit | 26th Septembris anno 1791
ætatis suæ anno 21.

[Here lie the remains of Sir George Skene of Fintray and Rubislaw, knight, formerly nine years provost of Aberdeen, who died 9th April, 1707, aged 88. And likewise of Robert Skene, merchant, his nephew, who died 30th October, 1693, aged 72. Also of Mr. George Skene of Rubislaw, his son, who departed this life the 12th December, 1708, aged 41, and of Catharine Ædie his spouse, who died 7th September, 1738, aged 59; and of George Skene of Rubislaw, their son, who died 21st June, 1767, aged 58; also of Helen Skene, his daughter, spouse to Jas. Duff, Advocate in Aberdeen, who died 12th March, 1764, aged 30, with Helen Thomson, spouse of the said George Skene, younger of Rubislaw, who died 29th July, 1768, aged 68 years; and likewise of George Skene of Rubislaw, their son, who died the 24th day of January, 1776, aged 40; also of George Skene, his son, who died 26th September, 1791, in the 21st year of his age.]

This stone contains the names of the first five lairds of Rubislaw, and is thus in itself a kind of family tree. Sir Geo. Skene, 1st of Rubislaw, was the son of David Skene, at the Mill of Potterton, by his wife, Claris Seaton, and was born in 1619. His half-brother David apprenticed him to Geo. Ædie, an Aberdeen merchant trading in Dantzic, and the introduction thus obtained to the commercial world was such, that he was enabled to acquire a handsome fortune, with part of which he bought Wester Fintray in 1666, and in 1687 the estate of Rubislaw. He was elected on nine successive occasions Provost of Aberdeen, and received his knighthood at the hands of James Duke of York in 1681. His townhouse in Guestrow was the lodging of another royal Duke in 1746, whose mission was of quite a different nature to that of York's in 1681. Sir George was never married, and by his last will he nominated as his heir his grand-nephew George. Robert

Skene who is next mentioned was a son of Sir George's half-brother, Thomas, and was at one time City Treasurer. He married Janet, a daughter of Provost John Jaffray of Delspro, by whom he had issue a son and daughter.

Mr. George, his son, when he succeeded to Rubislaw, was Professor of Philosophy and Regent in King's College. He married his cousin Catherine, a daughter of Baillie David Ædie of Newark, whose death is also recorded on the stone. Mr. George, as it will be observed, enjoyed his grand-uncle's estate for only one year. He was succeeded by his son George as third laird of Rubislaw. He married Helen Thomson, a daughter of the laird of Portlethen, by whom he had a daughter, Helen, and George, his heir. Helen married, as the inscription narrates, James Duff, Advocate, who was the youngest son of Alexander Duff of Hatton, and their son, Captain George Duff, was killed at Trafalgar while in command of the Mars. George, fourth of Rubislaw was born in 1736, and married Jane, eldest daughter of James Moir of Stoneywood, whose life has been described by Dr. Brown under the title of "A Jacobite Family." The issue of this marriage was two sons and five daughters. His widow died in Edinburgh, on 29th March, 1820, aged 79.

George Skene fifth of Rubislaw, was a minor at his father's death in 1776. He was destined for the army, and was sent to Douay in France, for the purpose of studying at the Military Academy there, and on his return a commission was obtained for him in the 46th Infantry regiment. While on a visit to the north in 1791 on the approach of his majority, for the purpose of being served heir to his father, he caught a cold which brought on a violent fever, of which he died at Inverness. He was the last of the Skenes of Rubislaw interred in the family burying place.

ALEX. M. MUNRO.

THE ISLE OF LOCH TAY.

AT the eastern end of the loch, opposite Taymouth Gardens, and within a stone's throw of the shore, stands the picturesquely wooded Isle of Loch Tay, with its ancient ruins, now a scene of peace and stillness. It is circular in form, and round its sides the water reaches a considerable depth, except on the north, where it is comparatively shallow, and where a causeway is supposed to have connected it with the shore. It is thickly wooded by fine old sycamore trees, whose spreading boughs overtop the crumbling walls of what is termed in guide-books the Priory of the Isle of Loch Tay.

The island is also known as the Isle of Saint Aidan, the titular saint of the Parish of Ken-

¹ Fordyce MS.

more, who in all probability established here a Culdee settlement, and whose name has clung through successive ages to this hallowed spot.

Early in the twelfth century Queen Sybilla, consort of Alexander I., King of Scotland, and natural daughter of Henry I. of England, sojourned here, and taking ill, died in the Isle on the 12th of June, 1122, and here her remains were buried. Alexander, who succeeded his brother in 1107, although surnamed "Fearce," was known as "a very gud and valiant prince," and during his reign of seventeen years he built the Abbeys of Scone and St. Colmesinch.

By charter signed at Stirling, he granted the island to the monks of Scone, and here he founded the Priory of Loch Tay. The charter was to the following effect:—"Alexander, by the grace of God, King of the Scots, to the Bishops and Earls and to all faithful of the whole of Scotland, health. I make it known to you that, for the honour of God and S. Mary, and all the saints, I have given for myself, and for the soul of Queen Sybilla, the Island of Loch Tay, in perpetual possession, with all the rights pertaining to the same island, to Holy Trinity of Scone, and to the Brotherhood serving God there by Monastic Rule, so that a Church of God be built there for me, and for the soul of the Queen there deceased, and that this I grant to them for the present, until I shall have given them some other augmentation, so that that place may be renowned for its service to God. Herbert, Chancellor, witness, at Strivling."

Alexander died at Stirling, without succession, two years after his Queen, and was buried at Dunfermline.

For over three hundred years the island apparently remained a religious establishment. The neighbouring lands had no doubt been attached to it—Letterellan, a local place-name, goes so far to prove this—as well as the fishings in Loch Tay, which appear to have been enjoyed throughout the whole year by the successive superiors, the tradition being that such a right had been granted to the original occupants by Alexander I. This right seems to have been exercised until comparatively recent times, and salmon from Loch Tay were exposed for sale unchallenged when fishings elsewhere were closed.

It was during the middle of the fifteenth century that Sir Colin Campbell, first laird of Glenorchy, "conquessit the heretable tytill of the Ten markland of the Port and Ile of Lochtay," and it is conjectured that the Religious Order must have removed from the Priory about that period. It is noted that, on the authority of Sir Walter Scott, three nuns were the last residents in the island, and that this must have been subsequent to 1565—the date when the Kenmore

market-stance was removed from Inchaidny to Kenmore—from the fact that the market held in Kenmore in July was, as it is yet, called Feil-na-Bannaomh, the Fair of the Holy Women. There is, however, on the other hand, nothing to show that a fair on the old stance was not known by a similar appellation. That the island was occupied by nuns at one time or another may be acknowledged without doubt, but it must have been considerably prior to 1565.

Sir Colin, who died in 1480, built a "Barmekyn wall" on the island, and in all probability was the first of the family who occupied the Priory as a residence. His son and successor, Sir Duncan, who was killed at Flodden, 9th Sept., 1513, built the "Great Hall, Chapell and Chalmers of the Isle of Loch Tay," and it was during his time we find "The Island of Loch tay was burned through the negligence of servants, on Palm Sunday, being the last day of March, A.D. 1509." This unfortunate occurrence may have befell the Priory and led to the building of the "Great Hall," for we have been unable to discover in what year the latter was built. In any case we are of the opinion that the existing ruins on the island form very little, if any, part of the old Priory.

Margaret Stewart, daughter of the Earl of Athole, and Dame of Glenorchy, died in the island on the 26th of July, 1524, and was buried at Finlarig Chapel, at the west end of the loch, which her husband had "bigit to be ane Burial for himself and his Posteritie."

Sir John, the fifth knight, also "decessit in the Ile of Loch Tay the 5 of Julii, anno 1550," and was buried at Finlarig.

His son, Sir Colin, built the Castle of Balloch, wherein he died on the 11th of June, 1583. Balloch is supposed to have been founded in 1570. A stone bearing that date, and said to have been removed from the old castle when it was demolished, is to be seen above the arch of the principal entrance to Taymouth grounds. The castle henceforth formed the chief residence of the family at the east end of Loch Tay.

Towards the close of 1644 the Marquis of Montrose, during his surprise march from Athole into Argyll, stopped here to besiege the Isle. He encamped in the orchard close by, his tent being pitched under a pear tree, which flourished until some nine years ago, when it was blown down during a severe gale. Such of its timber as was serviceable was made into a large oblong table for the Reading Room erected in the village of Kenmore by the Marchioness of Breadalbane, and inlaid in the centre of the table is a silver plate, bearing, beneath cross swords with the mottoes "Follow me" and "Ne oublyez," the following appropriate inscription:—

“ This table is made of the pear tree under which the great Montrose encamped when besieging Sir Robert Campbell of Glenorchy in the Isle of Loch Tay,

A. D. 1644.

It is presented to the Kenmore Reading Room by Montrose's descendant, Alma Breadalbane A. D. 1884,

As a token of the peace and love which now unites Graham and Campbell, so long divided by war and hatred.”

Montrose's artillery did considerable damage to the structure, and it is questionable if it ever after was occupied by the Campbells. Some of the walls, although partially restored within recent years, shew where the breaches had been made.

In 1647 some of General Monk's soldiers quartered on the Island, and to them is given the credit of introducing tobacco into the district. It is interesting to note, perhaps in substantiation of this tradition, that several tobacco pipes of a quaint shape were recently discovered on the Island, when the ground was being levelled for walks.

During the '45, although Finlarig Castle, uninhabitable as it must have been at the time, was placed in the hands of the Royalists, the Isle of Loch Tay did not receive a garrison. Perhaps the proximity of Castle Menzies, where a detachment of the Duke of Cumberland's army was stationed, under Colonel Leighton, was considered a sufficient check upon any insurgent spirits in this quarter.

The present Marquis of Breadalbane has done much to improve and to rescue the place from further decay; but exposed as it is on all sides to the blasts of the elements, for its canopy of trees must be looked upon as anything but a protection, the relentless hand of time cannot fail to work its way.

Kenmore.

J. CHRISTIE.

NOTES ON THE PARISH OF SLAINS AND FORVIE IN THE OLDEN DAYS.

(Continued from page 142.)

COLONEL ROSS-KING of Tertowie says:—“ The upper stone of this quern is of an unusual form, and most probably of a very early date. It lay embedded in undisturbed peat at a depth of about seven feet below the surface, and was accidentally discovered in digging a pit for the concealment of smuggled spirits. The fact of the superincumbent peat being, as remarked, in an undisturbed state, would appear to indicate a very remote date as the period of the quern's burial, without accepting the theory of M. Boucher de Perthes, on the accumulation of that matter, according to whose calculation, of

only three centimetres growth in a century, it would have required nearly 7134 years to form the seven feet of thickness, which lay above this stone. The increase of peat is, in fact, so materially influenced by vegetation, by moisture, or dryness of climate, by the presence or absence of forest, and the occurrence and extent of inundation, that it appears almost next to impossible to arrive at any data, by which an average rate of increase could be calculated, consequently, the depth at which such remains are found is of little use in estimating their probable age. The material of which the quern is formed is a kind of syenite, which is naturally so adapted to the purpose as to require little of the usual dressing given to the grinding faces. The process said to have been adopted with similar stones, was that of placing them in running water till the more porous portion of the inner face was so far softened as to be easily scraped off, thus leaving the harder parts in the required relief. In the present case, the soft and hard parts are nearly balanced, the latter being closely and evenly interspersed over the whole surface in separate particles, resembling grains of boiled rice.

In diameter the stone is about 15 inches by 2½ in thickness, and its upper surface is very rough and unfinished, indicating little care or skill in the manufacture. The feeding hole is smaller in its outer orifice than is usual, but the chief characteristic of this quern is the absence of any socket or handle. In the commoner forms, as is well known, this is placed near the edge of the upper face, in some cases it is in the side or thickness of the rider, and in others in a projection left for the purpose, beyond the outer circumference, but the projection in the present instance has never been bored at all. On its under side, however, is a slight groove, which may be imperfectly traced on either side at its point of junction with the body of the stone, from which fact it would appear that the quern had been rotated by means of a thong, or withy tied round its neck. The downward inclination of the point seems to strengthen that belief, as being intended to prevent the liability of the thong slipping off from the upward strain. That the stone might have been turned by this means with as great facility as with the stick is evident, and the groove could hardly have had any other use: were it so, however, the projection itself must then have been employed as a handle, which is equally unusual, for, excepting in the case of very large stones, which were turned by a horizontal or inclined lever, we know of no other means by which it was customary to work the hand-mill but the upright stick, and in some few instances finger holes.

In the month of October, 1874, the writer in searching for flints on the Kippet-hills, took his course homewards by the farm of North Meikle-moss, and on reaching the foot of the hills, his attention was directed to a dry knoll, covered with heath, which never had been under cultivation. With the assistance of the tenant, on the following day, part of the mound was laid open, and disclosed a number of flint chippings, and partially formed arrow-heads. In cutting and turning over the turf, with the spade, it was really interesting to see the beautiful skelbs interwoven with the fibres that had lain there undisturbed since the weapon makers left them. There was clear proof that there had been a fire on the site, as the spade went deeper, in one or two instances, and brought up a quantity of fine charcoal mixed with flint chippings, which had undergone the action of fire. In the same spot was found a drab, or cream-coloured flint about $2\frac{1}{2}$ inches long, partially dressed on one side, evidently a tool belonging to the old camp. Specimens of these curious stones were sent to some scientific gentlemen, on which they put a high value.

The Kippet-hills have thus disclosed the homes and burial ground, the Meikle-moss the implements of husbandry and the actual site where our flint-using ancestors made their weapons of war and the chase, and is perhaps the richest field in the flint department that is in Buchan.

J. DALGARNO.

(To be continued.)

THE NINE MAIDENS' WELL, STRATHMARTINE.

I COPY from an ancient manuscript account of the parish of Strathmartine, in Forfarshire, the materials for the following local legend concerning the very ancient myth of the "Nine Maidens' Well," in Strathmartine. There is also a traditional story relative to nine sisters, who perished in a similar manner in the parish of Auchindoir, in Aberdeenshire, and who were said to have been killed by a wild boar, at a Nine Maidens' Well there. In many features the narratives are to the same purport, and doubtless both belong to that pre-historic time when Sun and Serpent worship was the sole form in which the religious idea then existed amongst the primitive inhabitants of Scotland; when the Sun—the grandest of all created things—whose beneficent influence was from the beginning recognised as the source of all life and fruition, and therefore, naturally became the personified object of hopeful religious worship; while, on the other hand, Serpent-worship personified the attempted ap-

peasement of the spirit of evil,—before the glorious light of revelation had disclosed to human vision the great I AM, who made the heavens and the earth, and all that therein is.

The ancient parish of Strathmartine was suppressed in the year 1799 and annexed to the parish of Mains, and the church, being no longer deemed necessary, was demolished, the only portion of it now remaining being used as a burial place by the Strathmartine family. Near by the north wall of the churchyard there stood, until about the year 1824, a ruinous farm-steading, and in the gable of one of the houses was inserted an ancient monument, bearing upon it the figure of a man, with a head somewhat resembling that of a hog, and carrying on his shoulders some sort of implement, or offensive weapon. At a few paces distant from the stead-ing, at the gate of the schoolmaster's garden, there was another ancient monument, which was used as a gate-post, and upon which two serpents were sculptured. A good many alterations have been made in that locality since 1824, and a considerable portion of the property in question now belongs to Mr. John Grant, who has had the sculptured stone removed, and set up in his garden, where it will be carefully tended, and so be surely handed down to future ages as a memento of times long gone by, and a standing, though silent, witness of the enduring hold of the serpent tradition upon the minds of a simple generation, long after the state of things that gave rise to it had vanished into the mists of oblivion, and the light of a purer faith had been established in Saint Martin's Strath for above a thousand years. These monuments, taken in connection with a third one near Ballenderran—which is covered on one side with figures of men on horseback, dogs, and serpents—are traditionally believed to commemorate a tragical event that occurred so long ago that no date can be assigned to it. The story, briefly told, is somewhat to this effect:—A farmer who dwelt in the adjoining mailing of Pittempton was blessed with nine comely daughters. Upon a certain day he sent one of them to fetch a gang of water from the neighbouring spring well, on the right bank of Dighty Water, which flows by the old churchyard, and by Craig Mills. The girl went, but not returning within the expected time, first one sister and then another were sent after her, until all the nine sisters had gone out on the same errand. The farmer naturally became alarmed at the continued absence of his daughters, and so went off himself towards the well to see what was detaining them. As he approached the spring he was horrified to see all his daughters lying dead, with the serpents coiled about their bodies. He was at first stupified by the sight,

but the hissing noise made by the serpents recalled him to consciousness, when he beat a precipitate retreat. The neighbours soon assembled upon the scene in great force, headed by a young man who was the accepted sweetheart of one of the unfortunate maidens. The men attacked the serpents and succeeded in wounding some of them, whose turn it then became to seek safety in flight; and so they wriggled their way as fast as they possibly could towards the Sidlaw Hills, hotly pursued by the young man and his companions. They were overtaken and slain at Ballenderon, where the sculptured monument, already alluded to, was set up in order to commemorate the memorable event—the triumph of good over evil. The incident has immortalized the fountain of Dighty Water, which is known to this day as the Nine Maidens' Well in Strathmartine.

Carnoustie.

JOHN CARRIE.

SOME NOTES ON THE HISTORY OF KEMNAY.

(Continued from page 71.)

MUCH valuable information as to the wealth and occupations of the inhabitants of Kemnay at the period of the Revolution Settlement is preserved in the Poll Book of Aberdeenshire, the only one of all the county registers made up in Scotland in 1696 that has come down to us. The names of the family of Dr. Willox is there recorded, viz. :—Anne Lindsay, widow, her tax, 12/-; Elizabeth and Isobell Willox, her daughters, 12/-; her servant, 11/4.

The valuation of the parish at that time was £1604, Scots. Amongst those who are mentioned as taking part in the settlement of a successor to Dr Willox is the Chamberlain of Kemnay. In the Poll Book his name appears as Alexander Dawnie, tenant of Milton, Chamberlain (gentleman) his tax, £3 6s.; his wife and children, £1 4s.

Mr. Henry Downie, now senior elder in the parish church, and his wife, who is also his cousin, are descendants of "Milton" of that period. Many of the descendants of this gentleman are buried immediately in front of the church door.

The ministers who occupied the parish churches during the second Episopacy, were allowed to retain their cures under the Revolution Settlement, provided they gave a certain adhesion to the government, though they had no seats in the Church Courts. Most of those within the bounds of the Synod of Aberdeen accepted these conditions and continued parish ministers till their death. Several years after the re-establishment of Presbyterianism, the number of ministers qualified to be members of the Court was only sixteen.

As the tolerated ministers gradually died out, great difficulty was often found in getting the vacant pulpits filled to the satisfaction of all parties. The newly appointed minister of Kemnay had a good deal of heavy-work to perform as a member of Presbytery. A single extract must suffice :—

"January 17th, 1705.—Anent the vacancy of Rain and Chapel, the Modr. and Mr. Leslie of Kemnay report they had written to Sir James Elphinstone, and produced an answer from him devolving the power on the Presbytery's hands to plant these churches as they shall see cause promising his concurrence therein. And whereas he desyres in the said letter that the Presby. advise with Pittodrie and Wartle anent the planting of those vacancies, the Presby. resolve to call one to Rain the next Presby., and in the mean time appoint Mr. Leslie of Kemnay to discourse Pittodrie and Wartle, and endeavour that these two gentlemen may agree upon one of our probationers for the said post, which will have much weight with the Presby. and give them great clearness to call the said young man. Pittodrie and Wartle were agreeable, and a Mr. Turing became Minister of Rain.

In 1710 John Farquhar, Schoolmaster of Kemnay, signed the Confession of Faith, and took the oath of allegiance in accordance with the Act passed in the Parliament of King William (1696). This Act continued in force till 1872."¹

Other names, than those of Dawnie, recorded in the Poll Book, are still represented in the parish of Kemnay.

Towards the end of the 17th century, a succession of bad harvests caused a great deal of misery amongst the inhabitants of Scotland. They were called "King William's seven ill years." In the *Statistical Account of the Parish of Keith-hall*, written by the Rev. G. Skene Keith, he mentions that ten highlanders in the parish of Kemnay died of starvation, and that the Session got a bier made to carry them to the grave, not being able to afford coffins for so many.

In the Rev. Dr. Walker's *Life and Times of the Rev. John Skinner* (p. 6), we find that the author of "Tullochgorum," "The Ewie wi' the Crookit Horn," etc., taught for a time in Kemnay immediately on completing his studies at Marischal College. From Kemnay he proceeded to Monymusk, where he filled the same humble position as assistant teacher. This was some-time previous to 1740. The salary provided by Act of Parliament, 1696, for the parish schools of Scotland, was not less than 100 merks, or above 200 merks, Scots. The school-house provided by law, consisted of not more than two apartments including the kitchen. The comforts supplied to an assistant must have been small.

¹ From *Immerwis and the Earldom of the Garioch*, by the kind permission of the author, the Rev. Dr. Davidson.

Dona, a descriptive poem, celebrates the worth and accomplishments of one of the ladies of the mansion house. The present minister is a poet of no mean order, and has published one or two volumes of *New Year's Hymns, &c.*, which are much prized by the parishioners. The "poets' corner" of our local newspaper is sometimes enriched by the contribution of another parishioner.

The Rev. Dr. Patrick Mitchell was born in Kemnay in 1755. He attended the parish school for some time, and in the fifteenth year of his age entered the University. While studying Theology he filled the office of Parochial Schoolmaster of Fintray. In 1779 he was licenced to preach by the Presby. of Aberdeen, and for a time acted as Assistant at Kintore with great acceptance. In the year 1788, Mr. Mitchell became Minister of his native parish, and laboured therefore more than half a century; few clergymen have retained in so eminent a degree the esteem and affection of their people. He took a lively interest in the great public measures of his day, civil as well as ecclesiastical. His well known talents procured for him the honour of *Doctor of Divinity*. His principal work, the *Presbyterian Letters*, in which he defends with much learning and ability the form of government adopted in the Church of Scotland, affords sufficient evidence of his erudition and research.

J. M. LAING.

89 Leslie Terrace.

COAST DEFENCE.

THE Government having recently resolved to strengthen the naval defences of Aberdeen and other coast towns, the following extract minutes of the preparations made by the inhabitants of Nigg to repel the threatened invasion by the Spaniards, in end of last century, may not prove uninteresting:—

"June 18th, 1797.—Early this Spring, on fear of invasion, an offer was made to Government, in a letter and engagement to Lord Kintore (that Earl being Lord Lieutenant of this county), from the farmers and others in the parish of Nigg, of all their carts, horses, and servants, to carry soldiers or military stores, in case of invasion, without expense. These were, in whole, 27 carts with two horses in each cart, and 25 carts with one horse in each, with servants to drive them.

"Upon application from Government, in the same view, for an account of the live and dead stock of individuals residing near the sea-coast, that it might be removed, or destroyed, in case the enemy should attempt to land, an account was made out from the declaration of the farmers and others, and sent to the Lord-Lieutenant of the County of Kincardine. The amount was 52 carts, 85 horses, 321 cows, &c., 447 bolls of bear, 642 bolls of oats and meal, 19 bolls of

pease, 293 bolls of potatoes, and 10,580 stones of hay. Servants, of whom the number was wished, were 67.

"There had also been a call from the Lord-Lieutenant, the heritors and landholders of the County of Kincardine, to the inhabitants from sixteen to sixty, to enrol themselves under the Deputy-Lieutenants, with certain regulations, for to learn and practise military service for defence of the country, in case of invasion. Under the patronage of a deputation of the Honourable the Magistrates of Aberdeen, and with the presence and influence of John Menzies, Esq., of Pitfoddels, and the Heritors of this Parish, there enrolled themselves at the Cove, to learn the use of small arms, or to manage great guns,—Land people and fishermen, 49 at Torry, and the Bridge of Dee 27; and also all the fishermen at Cove, 31, and 10 fishermen at Torry, made offer of assisting with their boats to transport soldiers, with military stores, if necessary, along the coast from Bervie to the mouth of the Ythan, without expense to Government.

J. A. H.

CURIOUS TRIALS.

FROM some ancient Records of Justiciary we cull the following relating to the trial for the murder of Archbishop Sharp, regarding whom there has been some mention lately in our recent issues:—

12th July, 1683.—Andrew Guilan, weaver in Baleriennar, Edward Aiken and others, indycted for the murder of Archbishop Sharp, they acknowledged certain facts, viz., that they were in company with the murderers and had a sword. On trial and condemnation refused the assistance of Ministers, calling them soul murderers, and disowned the King's authority since the burning of the Covenant. The jury found them guilty, and they were sentenced to have their hands struck off and then to be hanged; heads to be put on Nether Bow, and their bodies to be hung in chains on Magus Muir.

4th September, 1683.—Mr. John Dick indycted for treason. He emitted a large declaration, containing a confession of his principles, viz.:—He owns the lawfulness of defensive arms when disturbed or hindered in the exercise of their religion; his abhorrence of Prelacy and Erastianism; acknowledged the King was a lawful King, but that the late parliaments were not lawful, nor their acts binding, not being a free meeting, as having unlawful oaths imposed on them, particularly the test, which he calls an unlawful and horrid oath. Ascerted that the blood of the Presbyterians who were executed for their principles is horrid murder, and that in the person of any individual who suffered on that account, our blessed Lord Jesus Christ was as really crucified as he was by Pilate and the Jews at Jerusalem,—and all this he owned judicially, on which he was found guilty and condemned to be hanged.

THE MAIDEN STONE.—Perhaps the following interpretation of the sculptures on the Maiden Stone, near Bennachie, may be acceptable to some of your correspondents:—On looking at

the engraving of the Maiden Stone, as generally represented, it is necessary to the understanding of it to commence at the side presented to your right. This side has three scenes. The first or uppermost figures represent two serpents, one on each side of a centre figure, which to all appearance is that of a human being. The transaction intended to be portrayed thereon is the temptation of our first parents. It was necessary to put two serpents, in order to convey the designer's idea of the form which the first temptation is supposed by some to have assumed. The second figure is the Cross, which is intended to inform us of the only way whereby we may overcome the dire calamity above referred to as having befallen us, the descendants of the centre figure, in consequence of the above transaction. The third figure is a square, filled up principally by what is called the Celtic ornaments occupying the corners, the outer circle, and that part of the inner circle not required by the principal figures. They consist of three circles, arranged equidistant around a larger one which occupies the centre of the square. The outer circles represent the Trinity, and the centre one Unity, or the powers we have to assist us in coming to the Cross. The top figure on your left hand of the picture appears to be representations of non-descript animals, such as we would feel ourselves to be, if we had no communications from above, or revelation, to account for our present position and existence. The second figure is intended to inform us that our lot is assigned to us, and our surroundings appointed by Him who wields the Sceptre. The third compartment contains the representation of an Elephant, the greatest visible power,—by which we are to understand, that the greatest invisible power is at our disposal, to enable us to rise above our present state, from earth to heaven, as indicated by the hind feet resting on earth, and the head lifted up. The fourth compartment contains two figures, which are usually interpreted by antiquarians as the Mirror and the Comb. The mirror is to inform us that we shall see ourselves as we are, and the comb that everything superfluous shall be removed from us, or, in other words, that we shall be sifted as in a sieve.

S. B. MUIR.

SHAKESPEARE IN ABERDEEN.—The famous hypothesis of Knight, that Shakespeare visited Aberdeen in 1601, once more comes to the front in connection with Mr. Henry Irving's revival of *Macbeth* at the Lyceum. An interesting article on the subject appeared in the pages of the *Whitehall Review* of September 9, 1886, and under the title, "The Witches in *Macbeth*," it has just been reprinted, 'with slight alterations,' in that paper, December 27, 1888. The evidence

is so hypothetical, that a writer feels uncommonly bold to assert it as a fact. The writer of this article keeps on the safe side when, in conclusion, he says:—"All the coincidences provoke a stubborn belief that the witches in *Macbeth* represent living facts, not eerie fancies."—ED.

MARRIAGE FINES IN ASSYNT.—The following cutting from the *Oban Times* of December 22nd, 1888, deserves perhaps a place in *S. N. & Q.*

During the recent sittings of the Crofters' Commission at Stoer, Assynt, on the property of the Duke of Sutherland, Mr. D. C. Macdonald, the Crofters' Agent, produced a receipt of which the following is a copy—

Scourie, 29th January, 1861.

Received from Roderick M'Leod, son of John M'Leod, tenant, Culkein, Achnacarnin, the sum of Ten Shillings sterling, being a fine imposed on him—for the benefit of the poor of Assynt—for having married and gone into his father's house with his wife without having asked or obtained permission for so doing.—JOHN SIMPSON, pro factor.

W. J. CALDER ROSS.

ARCHBISHOP SHARP.—*Apropos* of the "Historical Gleanings connected with James Sharp, Minister and Archbishop" in last number, the following may be of some interest:—The Rev. James Lawtie, of "the Old Statistical Account" of Fordyce, says—"It is probable that Archbishop Sharp was a native of this parish. His father was proprietor of Ordinhoves, the family estate in this parish, and afterwards removed to Banff, where, as is generally supposed, from that circumstance merely, the Archbishop was born. The father managed the business of the family of Findlater, and the incumbent has heard the late Earl of Findlater's father say, that the best written papers in their charter-chest were done by him." *The Scottish Review*, July, 1884, and January, 1885, contains two articles which throw light upon the career of the Archbishop.

Stirling.

G. W.

Queries.

NOTE.—Each paragraph, containing one or more Queries, will receive a consecutive number, to which Correspondents may conveniently refer.

238. BALLAD WANTED.—Can any one tell me where the ballad is to be found in which this verse occurs?

Ochon ! ochon ! cries Haughton,
That ever I was born,
To see the Buckie burn run bluid,
And blaudin' a' the corn.

H. W. L.

239. LYELL, BUCHANAN, AND HAY FAMILIES.—I should be glad of information relating to the following families:—1st, Lyells of Murthill in Forfarshire; 2nd, Buchanan in Montrose; 3rd, Hay of Urie (circa 1588), his connection with the Erroll family. L.

240. KILDUMMY CASTLE.—Can any one refer me to an accurate historical sketch of this fine old castle, memorable for its gallant but ill-fated defence under Nigel Bruce in 1306? A. M'D. R.

241. BRASII.—There is a "Return" (Retours, 1840), made by George, Marquis of Huntly, (Marchio de Huntlie, Comes de Enzie et Badenoch, &c., &c.) of date August 2, 1638, where, among his other possessions and privileges, he is stated to have, "Privilegio focalium in maresiis vulgo to cast peittis, turvis et clodds in maresiis vocatis the moss of the Auldtooun of Halheid infra parochiam de Cushnie. E. 6 bollae brasii seu hordei." What sort of grain is brasii? G. W.

242. GENEALOGICAL—ROSE.—I hope some reader will be able to assist me in discovering lineage of "Mr. Hugh Rose, Minister of Creich parish, Sutherland, sas. 8th Mar, 1679, died circa 1726. His son Angus (?) became a miller." Also of Alexander Rose, Candidate for Edderton par., Ross-shire, sometime between 1700-1750—licensed by the Presbytery of Aberdeen. Address direct. D. M. ROSE.

Coull, Dornoch, Sutherland, N.B.

243. SCOTCH REGIMENT IN THE NETHERLANDS. There has lately come into my hands the passports (in English and Dutch) of a soldier in the "regiment of Scots foot in the service of their High and Mightinesses the States General of the United Provinces," dated at Tournay, the 4th June, 1740. The English passport is signed by "Alex. Marjoribanks," the Dutch by Friedrich Jacob, Landgrave of Hesse. John Lamy of Dunkennie was then Colonel of the Regiment, and Cunningham was Captain of this soldier's company. Any information about this Scots regiment—when, where, and under what circumstances it was raised—will be welcome.

London.

H. W. L.

244. NAME ESSON.—Can any reader tell the origin of the surname Eason or Easson, whether it is Scotch, and the date of its origin? J. ESSON.

245. TUMULI AT BENNOCHIE.—On a moor to the south of Bennochie, near the farm of Auquhorsk, in the parish of Oyne, there are hundreds of tumuli, which point to the spot having been, at some remote age, the scene of a battle. These barrows are composed of earth and stones, and vary in size. On opening some of them years ago I found decayed bones. Can any one give information as to when these barrows had been raised? J. ESSON.

246. "JOHN OF BLAIRBOWIE."—Can any one give an account of "John of Blairbowie," who was noted for his gigantic stature, daring exploits, and whose chair stands in the entrance hall of Fetternear House? W. R.

247. STEWART—WESTMACOTT.—Can any one give information as to the *parentage* of Thomas Stewart, Town Clerk of Montrose about the middle of last century. He was born in 1739, and died in Peterhead, August 7th, 1790. His daughter became a Mrs. Westmacott, who died at Montrose in the early part of this century. J. G. LOW.

Fernlea, Montrose.

Answers.

146. FRENDDRAUGHT.—Your correspondent "F.," Peterhead, will find the situation of Frendraught in the Map of the County of Aberdeen, 1875, about six miles from Huntly, the present mansion-house of Frendraught, built on the site and incorporating the ruins of the old Castle of that name, and in the parish of Forgue. Spalding, in his *Troubles of Scotland*, page 5, gives a very minute account of the whole affair leading up to the terrible tragedy of the Burning of Frendraught Tower, which occurred on the 8th of October, 1630, and which has been handed down in the History of the North from generation to generation, even to the present day. Professor Aytoun, in his *Ballads of Scotland*, 1861, gives the date the 18th October:—

The eighteenth of October,
A dismal tale to hear,
How good Lord John and Rothiemay
Were both burnt in the fire.
When steeds were saddled and well bridled,
And ready for to ride,
Then out came her and fause Frendraught,
Inviting them to bide,
Saying, Stay this night until we sup,
The morn until we dine,
'Twill be a token of good greement
'Twixt your good Lord and mine.

173. SKYRE THURSDAY.—The queries seem to me to have been satisfactorily answered, on page 109 and on 124. On the former, W. R. K. gives Jamieson's authority (not a "guess") for a plain and conclusive derivation, and meaning, of the word, viz., a day of "purification." And on the latter page, C. S. L. confirms it, by stating that the day was set apart for "purifying" the conscience. What further answer is desired beyond the derivation, and meaning, of the word? Some further indication as to this seems requisite. H. L.

179. LOAN AND LOANING.—The answer to this query in the January No. appears to be the correct one. The word is used in the same sense in *The Life and Times of Dean Skinner*, by the Rev. Dr. Walker (page 10), where a certain virago, by name Maggie Blair, complains that

On Pitfichie's town-loan,
And the lave lookin' on,
She was most inhumanly thumprit;

and in *The Agricultural Survey*, 1810, page 76, we find the word with a similar meaning. "An husband land was half an oxgate, or 6½ acres, the half acre being allowed for the house, garden, and *loaning*, which are commonly called the toft."

J. M. LAING.

182. ANDERSON, THE WIZARD OF THE NORTH.—John Henry Anderson, the well known "Wizard of the North," was a native of the parish of Kincardine O'Neil,¹ where his parents were industrious cottars. He was born in 1814, and died at Darlington on the 3rd February, 1874. John H. Anderson commenced life as a herd-boy in his native district, and for some-

¹ Eminent Men of Kincardine O'Neil. *History of Aberdeenshire*.

time wielded the forehammer in a country blacksmith's shop, and there picked up some knowledge of mechanics, which was afterwards of considerable use to him when he took to professing "Black Art." He commenced his sleight-of-hand career as a man-of-all-work to a humble showman of the name of Scott, in Aberdeen, from whom he learned the well known "gun trick," and afterwards carried on his conjuring tricks for 40 years to audiences of all ranks and countries, from rustics to the greatest sovereigns on the earth.
7 Madeira Place, Leith. W. M. THOMSON.

194. MUNSIE.—This word is frequently used as a term of contempt towards one who has made himself ridiculous. Sometimes the expression was enlarged into Munsie-M' Munsie. J. M. LAING.

198. BLACK FRIARS AND WHITE.—It is true that in his *Annals* (Vol. II., p. 69) Kennedy uses the phrase "Dominicans or Black and White Friars," but it will not do for your correspondents to base on this fact a theory that "Black and White" was an epithet locally applied to the Dominican order. Kennedy is not always to be implicitly trusted,¹ and there can be no doubt that here he has blundered. On p. 72 he says:—"After the Reformation the whole property which belonged to the Black and White Friars reverted to the crown. In the year 1587, George Earl Marischal having acquired right, by purchase, to the monastery and crofts of these friars, obtained from King James VI. a charter of novodamus, dated January 11th, 1588, confirming that right; and in the year 1593, when he established the Marischal College, he transferred to the principal and regents these crofts, &c." Now, the property that reverted to the Crown, and was afterwards conveyed by the Earl for behoof of the College, was that belonging to the Black and to the White Friars, "fratribus predicatoribus et carmelitanis vulgo lie black and whytt freiris." I have examined many charters granted to and by these bodies in the 16th, 15th, 14th and 13th centuries, and have found no such phrase as "black and white" applied to the former alone. The Latin form is invariably "fratres predicatores"; the English either "preaching friars" or "black friars", not "Dominicans."

P. J. ANDERSON.

198. Would "A. M'D. R.," Lerwick, allow me to correct an historical error he has made in his otherwise excellent paper in *S. N. & Q.* in January—"The Order was sanctioned by Pope Innocent III. in 1215?" In the *Life of St. Dominic and the Dominican Order*, page 73, we read Pope Innocent III. died on the 16th July, 1216. This seemed indeed a severe blow to the hopes of the young Order, for Innocent had been a sure and faithful friend. . . . In spite of all obstacles Dominic obtained the Bulls confirming the foundation of the order on the 22nd of the following December from Honorius III.

W. T.

217. THOMAS THE RHYMER.—Sir Thomas Learmont or Ercildoune, "the Rhymer," is said to have

¹ In the matter of dates he is far from reliable. Thus in a list that appears in the same volume, p. 118, out of 59 dates at least 22 are undoubtedly wrong. See *S. N. & Q.*, II., 35.

made the following prophecies regarding Fyvie, Gight, Towie-Barclay, and Invergie Castles:—

Fyvie.

"Fyvyns riggs and towers,
Hapless shall your mesdames be
When ye shall hae within your methes, [boundary]
Frae harryit kirk's land, stanes three—
Ane in Preston's tower;
Ane in my lady's bower;
And ane below the water-yett,
And it ye shall never get."

Two of these "harryit kirk stanes" are said to have been found, but the one beneath the "water-yett" remains true to the Seer's prophecy.

To Gight three prophecies are ascribed:—

- I. "Twa men sat down on Ythan brae,
The ane did to the ither say,
'An' what sic men may the Gordons o' Gight hae been?'"
- II. "When the Heron leaves the tree
The Laird o' Gight shall landless be."
- III. "At Gight three men by sudden deaths shall dee,
An' after that the land shall lie in lea."

These prophecies have been more or less fulfilled, and the last within recent times.

Towie-Barclay.

"Tolly Barclay of the glen,
Happy to the maids, but never to the men."

At Fyvie the malefic influence was against the fair sex, but here it is reversed. "The weird" was said to follow the family in the death of the heir, and this was assigned as the reason for the sale of the estate in 1753, when it was purchased by the Earl of Findlater for his second son, who died shortly afterwards—thus verifying the prediction of the Rhymer.

Invergie. The following is ascribed to the present Castle:—

"As lang's this stane stan's in this craft
The name o' Keith shall be afaft;
But when this stane begins to fa'
The name o' Keith shall wear awa'."

"The Tammas Stane" was removed in 1763 and rebuilt in the Parish Church of St. Fergus. The removal of the Seer's stone and the "wearin' awa'" of the Marischal family were nearly coincident events. It is very doubtful, however, if the present castle was in existence during the lifetime of the Seer, or as a certain Earl Comyn called him, "Tammas the Leer."
Edinburgh. J. M'L. F.

230. TITLE OF BOOK WANTED.—Vol. II. of the *Statistical Account of Scotland* (1792), p. vi. of *Advertisement*, states that Dr. Webster drew up an account of the population of Scotland, at the desire of President Dundas, for the information and service of the Government. This report was drawn up in 1755. It is also stated on same page, that this report was never printed, but that several copies in manuscript were in private hands. J. L.

231. "A STRANGE CUSTOM."—The practice of putting a little salt on a corpse was not confined to Scotland, but was equally common in England. The salt was put on a plate, of pewter if possible, and this was placed on the breast of the corpse, immediately after death; (not "immediately before the coffin was fastened up.") It was believed that this would prevent the body from swelling. Notices of this custom.

and of a comparatively recent instance, will be found in *Notes and Queries* (Eng.), Vol. II. pp. 55; 91; 135; &c. W. R. K.

231. Twenty-five years ago it was a common custom, in several districts of Aberdeenshire, to place a little salt in a plate on the breast of a corpse. Sometimes a sprinkling of earth was added. The reason given was "to prevent the body from swelling." But as salt was associated with superstitious observances, it may have been used to ward off evil spirits. In fact, T. F. Thiselton Dyer, in his *Domestic Folk Lore*, p. 60, notes the use of salt as a charm to preserve the corpse from malign influences. He also, quoting from *Folk Lore of the West of Scotland* (Napier), refers to the "sin-eaters," who "came and devoured the contents of a plate of salt, and one of bread, placed on the corpse, after repeating a series of incantations. By this ceremony the deceased person was supposed to be relieved of such sins as would have kept his spirit hovering about his relations to their discomfort and annoyance." May not the "plate of salt" be a relic of this singular belief? J. M. LAING.

232. SONG, "MY GOOD COAT OF BLUE."—Mr. John Connou, farmer, Mennie, Belhelvie, could probably give the words. It was a favourite song of his some 35 years ago. JAMES BEGG.

54 Mayfield Road, Edinburgh.

232. The song, "My Good Coat o' Blue," will be found in *People's Journal Songster*. Dundee, 1867. First verse:—

The blue bell had gane, and the bloom o' the heather,
My cleedin' was thin, an' my purse wasna fu';
I fretted wi' dread at ilk change o' the weather,
An' wished in my heart for a good coat o' blue.

If required, will gladly send "W. L. T." a copy. Macduff. J. C.

233. LATIN POEMS.—There was a Mr. David Leitch, Minister of Ellon in 1648, and who is referred to in the newly published volume on *The Scottish Paraphrases*, by Douglas J. MacLagan. Leitch had presented some hymns for the Assembly's Commission appointed to compile the Paraphrases for the Church, and a letter was addressed to his Presbytery, craving their indulgence whilst he was employed at Edinburgh paraphrasing the songs of the Old and New Testament. In a foot note on p. 3 Mr. MacLagan says—"David Leitch or Leeche was Minister of Ellon from 1638 to 1648. He then went to England as Chaplain in the Scottish army, became Chaplain to Charles II., and was admitted Minister of Kemnay in 1650. He was a man of considerable learning, and a volume of Latin poems by him, entitled *Parerga*, was published in London in 1657." I do not doubt that this is the man and the book enquired of. J. B.

234. MESLIN BREAD.—Maslin in Northumberland is wheat and rye sown, grown, and ground together. It makes the most delicious bread in the world. In the north of Scotland it seems to be pease and bear meal mixed. "Let Bauldy," says Neil Blane, "drive the pease and bear meal to the camp at Drumclog, . . . the mashlum bannocks will suit their murland stamachs weel."—(*Old Mortality*. chap. xix.) Jamieson gives several forms of the word. It always means mixed grain of some sort. H. W. L.

234. "Meslin is a mixture of rye and wheat, and formed a favourite crop on land within reach of the Drogheda market. The farmers maintain that it will yield more per acre than either of these kinds of grain singly. . . . Meslin is cultivated in the north of England, where it makes better bread than wheat alone, as the rye meal prevents the flavour from becoming stale: but the same object might be attained with more advantage by mixing the corn before it is ground rather than in the seed bag."—*Wakefield's Account of Ireland, Statistical and Political, 1812*. Meslin was probably brought into Ireland by the Cromwellian and Pale settlers, many north of England men being among the first-named. The Palatines and Huguenots made many additions to the dietary of the natives. Barley and pease meal bread point equally to these immigrants.

36 Waterloo Road, Dublin.

234. Meslin, maslin—mixed corn.—Vide "Mashlin."—*Jamieson*. Mashlum is Burns' form of the word. "I'll be his debt twa mashlum bannocks."

Mashlum, in Aberdeenshire, is oats and bere; in the south of Perthshire, oats and beans; *Jamieson* says, "generally pease and oats," and, in some districts, wheat and rye mixed. G. W.

234. Meslin Bread is bread made from mixed grain, as oats and pease, or wheat and rye. Mashlum, meslin, mixed corn. Glossary to *Burns' Poems*.—Mesling, Mescelin, Maslin (of mesler, O. French, to mingle), corn that is mixed, as wheat, rye, &c., to make bread. *Bailey's Dictionary*, 1802.—Mashlich, mixed grain, generally pease and oats; Ma-hlock, the name given to a coarse kind of bread. *Supplement to Jamieson's Dictionary*, 1840.—Mushlum bannocks. *Tales of my Landlord*.

Macduff.

J. C.

234. *Nuttal's Dictionary* gives the meaning and derivation of Meslin as under:—"Meslin, a mixture of different sorts of grain. (Latin, Misceo, I mix.)"

Other answers from correspondents to the same effect as above.

110. GEDANIDIE.—Some time ago I asked for information about this place, but have received no answer. Since then, however, I have discovered that *Gedanidie* is a misprint for *Gedani die*. Judging from the purport of the letter that the town referred to might be *Ghent* (usually *Gandavum* in Latin), I applied to a learned archivist on the Continent for his opinion, and *inter alia* he now informs me that without doubt the town is *Dantzig*, which in the Polish form is *Gdansk*, whence *Gedanum*. This may be interesting to others as well as myself.

A. M'D. R.

116. THE BREWCROFT OF MILTOUN IN THE GARIOCH.—According to tradition this is now incorporated in the farm of Milton of Durno, on the estate of Logie Elphinstone, and until a very recent period the farmer and miller made the malt in a cottage there. Perhaps this will lead Mr. P. J. Anderson to the rest of the information he desires. W. REID.

ERRATUM.—On page 144, 8th line from foot, for *problemical* read *problematical*.

Literature.

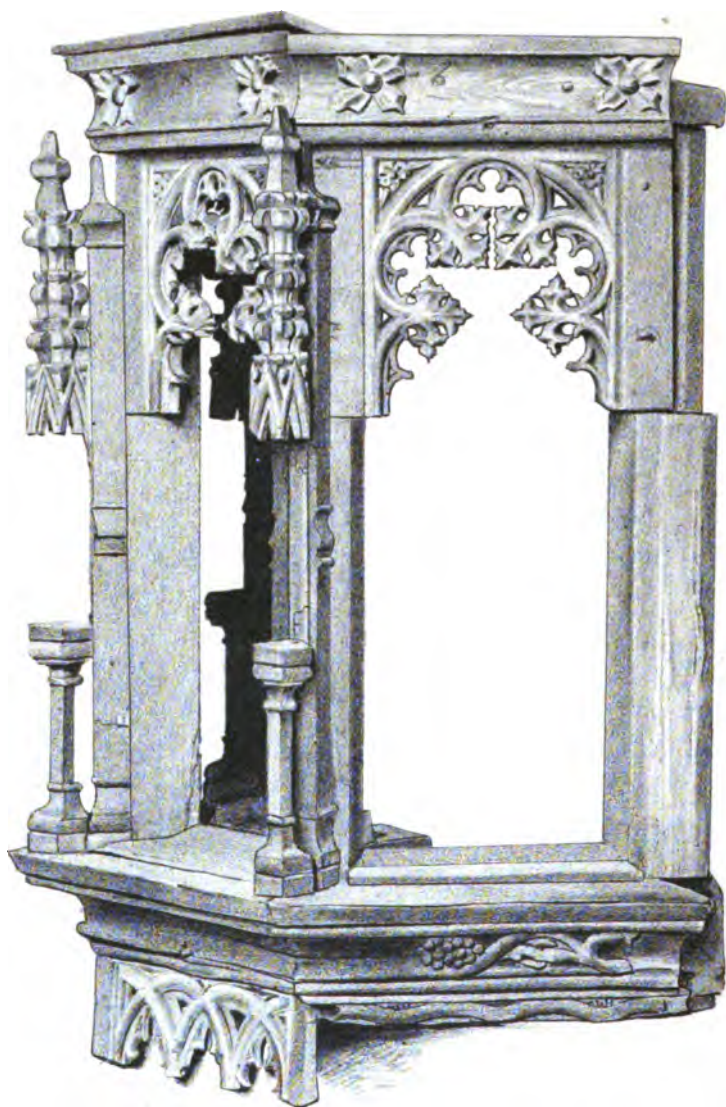
The Scottish Paraphrases, being . . . an Account of their History, Authors, and Sources, together with the Minutes of the General Assembly, and Extracts from Presbytery Records relative thereto; Reprints of the Editions of 1745, 1751, and 1781; Information regarding Hymns contemporary with the Paraphrases, and some Account of the Scripture Songs of 1706, by DOUGLAS J. MACLAGAN. Edinburgh: Andrew Elliot, 1889 [pp. 8 + 198, 10¼ × 7½ inches.

THIS can be safely said of these Paraphrases, that the people of Scotland cling to them with a loving reverence strangely at variance with the reluctance displayed at their admittance into the service of praise. That reluctance was born of the suspicion that a human element might be allowed to creep in, and perhaps ultimately overlay the divine. Mr. MacLagan relates with what caution the advanced party in the Assembly had to approach the subject, and in deference to the feeling indicated, had to divest the final text of the paraphrases of this human agency by withholding the names of the paraphraser. This has constituted to the present bibliographer not the least difficult part of his task, and it may fairly be questioned whether the paternity of some of these hymns will ever be clearly established. If this deeply interesting book has a blot it is in the brief chapter devoted to the Logan-Bruce controversy, where the author, otherwise extremely judicial, with some warmth, seeks to affiliate the disputed pieces on the astute John Logan. It required some courage to oppose the well known public sentiment on this question, and it might have been better to have left its arbitrament to the time when more light may be shed on it, although it is difficult to say where that is to come from. In spite of this the volume will be warmly welcomed by the whole Scottish religious community as a valued contribution to our hymnology. The book has been printed and designed with infinite care—its quarto shape being determined by the desire to carry out the very convenient arrangement of placing the three versions of 1781, 1751, and 1745 side by side with that of the original, where they can all be seen at a view. We have no fear of the editor's love's labours being lost. The historical importance of the volume will be valued, and ensure for it a wide popularity. Although we have not by any means reached the end of Christian song, no collection will commend itself which does not include the major portion of these Scottish Paraphrases.—ED.

Chronicle of King Henry VIII. of England, being a Contemporary Record of some of the Principal Events of the Reigns of Henry VIII. and Edward VI., written in Spanish by an unknown hand. Translated, with Notes and Introduction, by MARTIN A. SHARP HUME. London: George Bell and Sons, 1889. [Pp. 26 + 229, 8 by 5½ ins.]

THIS volume comes as a surprise—a literary find of no ordinary interest. Since its discovery, a few years ago, among the archives of a Spanish family, about a dozen different copies in M.S., with variations, have been found, and out of these various codices the editor and translator has brought the present work. The introduction discusses the question of the authorship and various other questions connected with the period, and the circumstances under which the work had been written. The author is a Spanish Catholic, and when it is considered that at the time it was written contending religious factions knew not the meaning of toleration, the strong bias of the book will not be wondered at. For King Henry himself the author has a profound regard, and of his daughter Mary, she of the ugly epithet, one is not surprised to read—"If any good ever comes to this nation, it will be through the prayers of this Princess." The work is evidently that of an illiterate man, and his style is what the editor describes as "artless." The true historian knows full well the value of genuine contemporary records. In diarists, like the ever-charming Pepys, and our own honest John Spalding, if we miss the comprehensive sweep of the historian we obtain the materials which our Macaulays and Hill Burtons turn to such good account. The work before us will no doubt be eagerly read by all interested in that most interesting period of our history, the reign of Henry VIII.; but there will be some degree of perplexity as to what is to be accepted and what rejected. Several palpable contradictions of the universally accepted codices of history occur. The most flagrant is the inversion of the order of Henry's fourth and fifth wives, by which Catherine Howard is made to precede Ann of Cleves. The work resembles a diary but is entirely dateless.—ED.

Our illustration this month consists of an ancient Ambo, or Reading Desk, at King's College Chapel, a note regarding which by Principal Geddes will appear in our next. ED.



· ANCIENT CARVED AMBO OR READING DESK ·

· at King's College Chapel · Aberdeen ·

SCOTTISH NOTES AND QUERIES

VOL. II.] No. 11.

APRIL, 1889.

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ABERDEEN, APRIL, 1889.

THE AMBO IN KING'S COLLEGE CHAPEL.

THE following is a short account of the Ambo of King's College Chapel, of which a print appeared in the previous number, and which now stands—having been recovered after nearly twenty years' separation—in the Ante-chapel, to which it formerly belonged.

It is a Pulpit of carved oak, which formed the centre of a little gallery, formerly upon the west side of the oak-screen of the Chapel, and a part of which was known in old time as the Rood-loft. As the oak-screen marked the division between the choir and nave, and parted off the clerical and choral from the lay portion of the congregation, the Ambo may be described as an elevated reading Desk whence Lessons had been read to the Laity in the nave.¹

¹ Bishop Pococke, who visited Aberdeen in 1757, and wrote a full account of his Travels in Scotland, which have been recently published by the Scottish Historical Society, appears to have remarked this Pulpit as a feature of the Screen of King's College Chapel. His words are (p. 207):—"The Church is an oblong square, and the body is divided from the Quire by a fine carved Skreen, and Gallery, with a pulpit in it." He adds, what does not seem so intelligible, "and under that are two carved seats"—a feature of which we have no trace.

In form it is simply one-half of a hexagon, being composed of three open decorated panels meeting at an acute angle, and is thus, practically, an ordinary hexagonal pulpit bisected. When it was in its original position it fronted west towards this Ante-chapel, and was flanked on either side by a sort of small arcade, or range of fretted panels, having small niches on their dividing pillars, the niches being doubtless intended for figures of the Twelve Apostles, six of which had stood on either side.

In the operations consequent on the shifting of the Library, in the summer of 1870, from the Ante-chapel to the new Library building, no place was then found for erecting the Ambo with its original surroundings, and Mr. R. Matheson, of H.M. Office of Works, the Government Architect of the time, and the official in charge of the University Buildings, is believed to have obtained or assumed possession of it, and to have transported it to Edinburgh, probably with a view to its forming a model for some reconstructions then proceeding in St. Giles's, Edinburgh. The death of Mr. Matheson occurring soon after, the Ambo, which ought to have been returned, was in some way overlooked, and appears to have been forgotten. But be this as it may, it was in the vaults of the Parliament House, Edinburgh, that the Ambo was rediscovered, and we owe its rediscovery entirely to the exertions of Dr. Norman Macpherson, who is one of our Graduates, and is deeply interested in the Chapel of King's College.

The ornamentation of the Ambo is both chaste and beautiful. It is simply, as will be seen from the leafage, a form of the vine-leaf¹ conventionalised, and this it is well known forms a conspicuous feature in the ornamentation of the Stalls and of the Roof of the King's College Chapel, where not only the vine-leaf but bunches of grapes appear, making the interpretation of the leaf perfectly clear.

Regarding the subject of Ambones in general, we cannot go far afield, but glean the following. In the French churches it seems to have also

¹ It is worthy of note that an eminent Architect, when shown the print in the previous Number, immediately remarked—"That is early sixteenth century work, the vine-leaf being characteristic of that period." This coincides with the historic fact, as the Chapel belongs to the years 1505-1514, the latter date being that of the death of Bishop Elphinston, the Founder.

the name of 'Jubé'—defined as a 'gallery or rood-loft in churches'—from the exhortation, 'Jube, Domine, benedicere' prefixed to certain Lessons, being uttered from it. (See *Imperial Dictionary* of Dr. Annandale, under *Ambo* and *Jube*.) The derivation of the word is disputed, some taking it from *ἀναβαίνω* (as if the place to *mount* to), which can also become *ἀμβαίνω* to *ascend*, and this is in so far supported by Sozomen, the Church Historian, who defines it as the *βήμα τῶν ἀναγινωσκῶν*, 'The pulpit of the Readers.' Others take the word as a variety of what appears in Latin as 'Umbo,' the projecting boss of a shield, a notion which suits well the appearance of the Ambo, as represented in the various churches where it is found. One of the most interesting Ambones must have been that of St. Sophia in Constantinople. Paulus Silentarius, one of the Byzantine poets, has a long Greek poem in honour of St. Sophia and its 'Ambo,' dating about 562 A.D. In some ancient churches, such as St. John Lateran and the famous San Clemente in Rome, there are two Ambones or Ambos in each, one for the Gospel and the other for the Epistle. These, however, are of marble, and form part of what is called the Choir, which is, in the latter of these churches, a marble enclosure of an almost unique kind. More about Ambones will be found in Dr. William Smith's *Dictionary of Christian Antiquities*, under the words 'Ambo,' 'Soleas,' and 'Gospel'; also examples in D'Agincourt's *History of Art*, Vol. I., Pl. 28, No. 38.

Whether enough remains of its original surroundings to place our newly recovered Ambo in its original position, is matter for consideration. Enough has been said to justify the expression of satisfaction with which the Ambo has been recovered and readmitted to its original dwelling-place, and it is hoped that those interested in such restorations will not be slow to aid the Senatus in defraying the necessary outlays. There is now an excellent opportunity for some benevolent friends of the University winning for themselves long lasting distinction, in enabling the Senatus to restore the Chapel to something like its pristine beauty.

G.

◆◆◆

ISOBEL WALKER (AGED 112),
AND
JAMES WALES, OF PETERHEAD,
PORTRAIT PAINTER.

HAVING, many years ago, seen the engravings of Isobel Walker and Peter Garden, in the library of Marischal College, my attention was attracted, about six years ago, to an oil painting in the shop of Mrs. Grahame, broker, King St., which was evidently a portrait of Isobel. I ac-

quired it for five shillings, with the information that it had been amongst the effects of an old lady in the old town; and a comparison with the engraving shows, I think clearly, that the painting is the original. Across the forehead there is written, as I should think by the painter, these words:—"Lieby Walker, Daviot, aged 120," while, as has been already mentioned in *S. N. & Q.*, the engraving is inscribed, "Isobell Walker, who lived in the Parish of Daviot, Aberdeenshire, and died the 2nd Nov., 1774, aged 112 years. Established from the Record of the Parish of Rayne, in the Presbytery of Garioch, County of Aberdeen. Jas. Wales, Pinxit. H. Gavin, Sculpt." The discrepancy in the statements of age, I suppose, indicate that when Isobel was painted, she enjoyed the brevet rank of 120, but that when the engravings of her and Peter Garden were undertaken, it had been thought desirable to verify the ages as far as possible, with the result that the old lady was taken down eight years.

An examination of the Marriage Register of Rayne shows this entry:—"1687, July 7. Alexander Gall and Isobell Walker, both in this parish, gave up their names to be proclaimed and were married." Isobel had been able to say exactly when and where she was married, and that she was then twenty-four years old. Supposing she had been wrong in this, and that she had been married at the phenomenally early age of fifteen, it would still make her 104 at her death; but, in a circumstance like this, it is not likely that she was wrong.

In the old *Statistical Account of Scotland*, the Minister of Daviot says, in 1793, evidently referring to Isobel—"One person in this parish died at the age of 113; her son is now 100, and in good health." So that we may conclude that this old lady has successfully graduated at 112, beyond all reasonable doubt.

For the benefit of those who may wish to see this old portrait, Messrs. D. Wyllie & Son have consented to show it in their window, for a time, simultaneously with the publication of our present number.

But perhaps Mr. James Wales is of more interest than old Isobel, and of him I find the following notice in *Bryan's Dictionary of Painters and Engravers*, by Stanley. London, 1873:

"Wales, James, born at Peterhead, in Scotland, in 1748, of respectable parents, shewed his genius for drawing at an early age. He was educated at the University College of Aberdeen. He went to the East Indies in 1791, but in what capacity is not said, and died at Bombay in 1796. He has left many excellent portraits in India. He designed the picture of the Mahratta Durbar, which was afterwards completed in England by Thomas Daniell, R.A., and also engraved by him. He made all those splendid draw-

ings of the Caves of Ellora, and the plans, which were, after his death, published by Thomas Daniell. In pursuit of this arduous undertaking he caught the fever of the country, which proved fatal. He has left also some admirable portraits of Indian Princes and their Ministers, now in the possession of Sir Alexander Malet, Bart., of Wilbury House, in Wiltshire.

"In the article relating to Thomas and William Daniell, it is stated that all the drawings for the 'Oriental Scenery,' published in six volumes, were, with the exception of the excavations, made by William; this would induce the supposition that the 'Excavations' were by Thomas. The writer of the memoir from which the article was taken should have been more explicit, if acquainted with what is stated above. The prints of the Caves of Ellora all bear Mr. Wales's name as well as Mr. Daniell's; and the editor is informed that the drawings were given to the latter as part payment for his painting the Mahratta Durbar, from designs furnished by James Wales, for the late Sir Charles Warre Malet, Bart., who married his daughter, and the picture is still in the family possession. It is not intended to detract from the great and acknowledged merit of the Daniells that these circumstances are related, but as an act of justice due to an artist of high talent, with whose works the public are acquainted, but whose name has hitherto been unrecorded.

"On reference to the work of 'Oriental Scenery,' by T. and W. Daniell, there will be found the twenty-four views of the mountains of Ellora and the Hindoo Excavations, drawn by James Wales, and engraved under the direction of Thomas Daniell, dedicated to Sir Charles Warre Malet, Bart., the late British Resident at Poonah. This is satisfactory, as it vindicates Daniell, and places the name of James Wales in an honourable position."

As to the memory of James Wales, in Peterhead, I can only learn that there is a tradition, that more than 100 years ago, a James Wales, or Wallis, of literary tastes, left Peterhead, went to London, and founded an Academy which bore his name.

GEO. CADENHEAD.

THE BURLESQUE OF "GALATIAN." THE GUIARDS OF SCOTLAND.

(No. 2.)

(Continued from page 147.)

THE following is the continuation of the account of 'Galatian,' resumed from the previous Number:—

II.—(HAWICK VERSION.)

GOLASCHIN.

Manse of Campsie, Dec. 31, 1888.

SIR, - Following up your Hamilton correspondent's letter of to-day, you will perhaps count worthy of insertion the following version of the above play, which I have written out from memory, and which I have often as a boy assisted to perform in the town of

Hawick. The only bit of it about which I am not sure is the part where Wallace denies having slain Golaschin. I rather think there was another verse, in which some theory of his death is advanced. Perhaps some of your readers can throw some light on the origin of the play.—I am, &c.

JOHN YOUNG SCOTT.

(Enter Sir Alexander.)

Silence, silence, gentlemen, and on me cast an eye;
My name is Alexander, I'll sing you a tragedy.
My men they are but young, sir, they never fought before,
But they will do the best they can—the best can do no more.
The first I call in is "The Farmer's Son."

Farmer's Son—Here comes I, the farmer's son.

Although I be but young, sir,
I've got a spirit brave,
And I will freely risk my life
My country for to save.

Golaschin—Here comes I, Golaschin—Golaschin
is my name;

My sword and pistol by my side, I
hope to win the game.

Farmer's Son—The game, sir, the game, sir! it is not
in your power;

I'll cut you into inches in less than
half-an-hour.

Golaschin—My body's like a rock, sir,
My head is like a stone.

And I will be Golaschin till I am dead
and gone.

Wallace—Here comes I, Sir William Wallace Wight,
Who shed his blood for Scotland's right;
Without a right, without a reason,
Here I draw my bloody weapon.
(They fight, and Golaschin falls.)

The Farmer's Son—Now that young man is dead, sir,
And on the ground is laid;

And you shall suffer for it,
I'm very sore afraid.

Wallace—It was not me who did the deed—
I don't know how he was slain.

Farmer's Son—How can you thus deny the deed?
As I stood looking on,

You drew your sword from out its
sheath,

And slashed his body down.

Wallace—Well, well, if I've killed Golaschin, Golaschin
shall be cured in the space of half-an-hour.

Round the kitchen, round the town,
The next I call in is Dr Brown.

Dr Brown—Here comes I, old Dr Brown,
The best old doctor in the town.

Wallace—What can you cure?

Dr Brown—I can cure all diseases.

I've travelled through Italy, France,
and Spain,

And I've come to Scotland
to raise the dead again.

Wallace—How much would you take to cure this
young man? Would £5 do?

Dr Brown (turning away)—£5! No. £5 would not
get a good kit of brose. Jack would come over the bed
and sup them all up.

Wallace—Would £10 do?

Dr Brown—Well, ten pounds might get a little hoxy-croxy to his nose and a little to his bum. Rise up, Jack, and fight again.

Golaschin rises up and sings—

Once I was dead, sir,
But now I am alive;
O, blessed be the doctor
That made me to revive.
O brothers, O brothers,
Why drew you your sword to me?
But since I am revived again,
We'll all shake hands and gree.

All four—We'll all shake hands and gree,
And never fight no more;
But we will be like brothers,
As we were once before.

God bless the master of this house,
The mistress fair likewise,
And all the pretty children
That round the table flies.
Go down to your cellar
And see what ye can find.
Your barrels being not empty,
We hope you will prove kind;
We hope you will prove kind,
With some whisky and some beer.
We wish you Merry Christmas,
Likewise a Good New Year.

After this was sung, another appeared to make the collection—

Here comes I, Old Beelzebub.
Over my shoulder I carry a club,
And in my hand a frying-pan,
And I think myself a jolly old man.
I've got a little box which can speak
without a tongue;
If you've got any coppers, please to
pop'em in.

III.—GALATIAN, A NEW-YEAR PLAY.

[ROBERT CHAMBERS' VERSION—PEEBLES.]

DRAMATIS PERSONÆ—*Two Fighting-men or Knights, one of whom is called BLACK KNIGHT, the other GALATIAN (sometimes GALATIUS or GALGACUS), and alternatively JOHN; a Doctor; a fourth Personage, who plays the same talking and demonstrating part with the Chorus in the Greek drama; a Young man, who is little more than a bystander; and JUDAS, the pursebearer.*

Galatian is (at the royal burgh of Peebles) dressed in a good whole shirt, tied round the middle with a handkerchief, from which hangs a wooden sword. He has a large cocked-hat of white paper, either cut out with little human profiles, or pasted over with penny valentines. The Black Knight is more terrific in appearance, his dress being, if possible, of tartan, and his head surmounted by an old cavalry cap, while his white stockings are all tied round with red tape. A pair of flaming whiskers adds to the ferocity of his aspect. The Doctor is attired in any faded black clothes which can be had, with a hat probably stolen from a neighbouring scarecrow.

Enter TALKING MAN, and speaks.

Haud away rocks, and haud away reels,
Haud away stocks and spinning-wheels.
Redd room for Gorland, and gie us room to sing,
And I will shew you the prettiest thing
That ever was seen in Christmas time.
Muckle head and little wit, stand ahint the door;
But sic a set as we are, ne'er were here before.
—Shew yourself, Black Knight!

Enter BLACK KNIGHT, and speaks.

Here comes in Black Knight, the great king of
Macedon,
Who has conquered all the world but Scotland alone.
When I came to Scotland my heart it grew cold,
To see a little nation so stout and so bold—
So stout and so bold, so frank and so free:
Call upon Galatian to fight wi' me.

Enter GALATIAN, and speaks.

Here come I, Galatian; Galatian is my name;
Sword and pistol by my side, I hope to win the game.

BLACK KNIGHT.

The game, sir, the game, sir, it is not in your power;
I'll cut you down in inches in less than half an hour.
My head is made of iron, my heart is made of steel,
And my sword is a Ferrara, that can do its duty weel.

[*They fight, and Galatian is worsted, and falls.*

Down, Jack, down to the ground you must go.
Oh! oh! what is this I've done?—
I've killed my brother Jack, my father's only son.

TALKING MAN.

Here's two bloody champions that never fought before;
And we are come to rescue him, and what can we do
more?
Now Galatian he is dead, and on the floor is laid,
And ye shall suffer for it, I'm very sore afraid.

BLACK KNIGHT.

I'm sure it was not I, sir; I'm innocent of the crime:
'Twas this young man behind me, who drew the sword
sae fine.

The YOUNG MAN answers:

O you awful villain! to lay the blame on me;
When my two eyes were shut, sir, when this young
man did die.

BLACK KNIGHT.

How could your two eyes be shut, when you were
looking on?
How could your two eyes be shut, when their swords
were drawn?

—Is there ever a doctor to be found?

TALKING MAN.

Call in Dr. Brown,
The best in all the town.

Enter DOCTOR, and says:

Here comes in as good a doctor as ever Scotland bred,
And I have been through nations, a-learning of my trade;
And now I've come to Scotland all for to cure the dead.

BLACK KNIGHT.

What can you cure?

DOCTOR.

I can cure the rury scurvy,
And the rumble-gumption of a man that has been
seven years in his grave or more;

I can make an old woman of sixty look like girl of a sixteen.

BLACK KNIGHT.

What will you take to cure this dead man?

DOCTOR.

Ten pounds.

BLACK KNIGHT.

Will not one do?

DOCTOR.

No.

BLACK KNIGHT.

Will not three do?

DOCTOR.

No.

BLACK KNIGHT.

Will not five do?

DOCTOR.

No.

BLACK KNIGHT.

Will not seven do?

DOCTOR.

No.

BLACK KNIGHT.

Will not nine do?

DOCTOR.

Yes, perhaps—nine may do, and a pint of wine. I have a little bottle of *inker pinker* in my pocket. (*Aside to GALATIAN.*) Take a little drop of it. By the hocus-pocus, and the magical touch of my little finger, Start up, John!

GALATIAN rises, and exclaims:

Oh, my back!

DOCTOR.

What ails your back?

GALATIAN.

There's a hole in't you may turn your nieve ten times round in it.

DOCTOR.

How did you get it?

GALATIAN.

Fighting for our land.

DOCTOR.

How many did you kill?

GALATIAN.

I killed a' the loons but ane, that ran, and wadna stand.

[*The whole party dance, and Galatian sings.*]

Oh, once I was dead, sir, but now I am alive, And blessed be the doctor that made me revive. We'll all join hands, and never fight more, We'll a' be good brothers, as we have been before.

Enter JUDAS with the bag, and speaks.

Here comes in Judas; Judas is my name; If ye put not siller in my bag, for guidsake mind our wame!

When I gaed to the castle yett, and tirl'd at the pin, They keepit the keys o' the castle, and wadna let me in.

I've been i' the east carse,
I've been i' the west carse,

I've been i' the Carse o' Gowrie,
Where the cluds rain a' day pease and beans,
And the farmers theek houses wi' needles and prina.
I've seen geese gaun on pattens,
And swine fleeing i' the air like peelings o' ingons!
Our hearts are made o' steel, but our bodies sma' as ware—

If you've onything to gie us, *stay it in there.*

FINALE SUNG BY THE PARTY.

Blessed be the master o' this house, and the mistress also,

And all the little babies that round the table grow;
Their pockets full of money, the bottles full of beer—
A merry Christmas, guizards, and a happy New-year.

G.

ADVERTISEMENT FOR A NEW! HISTORY OF ABERDEEN—1816.

WHILE looking over the file of the *Aberdeen Chronicle* lately, I came upon the following advertisement, under date Saturday, 5th October, 1816, which I have transcribed, in the hope that it may interest some of the readers of *S.N.&Q.* I am sorry to be unable to give the history of the advertisement, but when it is remembered that at this particular time Kennedy was busy finally arranging the materials for his *Annals of Aberdeen*, it is suggested that the advertisement was intended as a practical joke on the Annalist. The extraordinary stories, almost incredible, of the practical jokes perpetrated at the beginning of the century by Alexander Bannerman, merchant, and the first M.P. for the City, after the Reform Bill of 1832, makes me incline to the opinion that this particular production ought to be credited to the same pen as wrote "John's Lament."

ALEX. M. MUNRO.

In the Press, and will be published on Monday the 7th inst., in One Volume, 8vo,

And to be had of all respectable Booksellers,

Price Three Shillings,

A HISTORY OF ABERDEEN,

From the first foundation of the City, before the Christian Æra, to the

Commencement of the Harbour Improvements,

Containing:

A full and particular account of the Aboriginal Inhabitants, their Dress, Agriculture, Religion, Manufactures, and Commerce. With Notes Critical and Explanatory. Much interesting intelligence will be found in this volume. The civilized state of Aberdeen, two thousand years ago, will be fully proved; the date of its very earliest settlement will be ascertained; and the period when Salmon made their appearance in the Rivers Dee and Don, and when Granite, Gravel, Grouse, and Heath were first introduced into Aberdeen Shire. And among the many facts, concerning which our historians have been hitherto silent, the following must

prove of no small interest to the Antiquarian Reader, and the Fair Sex in general, viz. :—

Visit of King Fergus the first, 330 A.C., 1st of the 112 Olympiad, and 421 from the building of Rome—Dinner with the Magistrates on Brose—Departure South—Cross the Dee at the Ford (no bridge)—Drowned at Carrickfergus—Town Council in Mourning, &c., &c.

Arrival of Julius Cæsar—Encampment on the Broad Hill—Nuptials of the Standard Bearer, 10th Legion—Toga Romano—Bowl Road and Bay of Nigg—Cæsar sets sail—Strikes on the Bar, &c.

A.D. 82. Tacitus and his Father-in-law, Agricola, made Burgesses, 7th July, o.s.—Great Bell of St. Nicholas cracked by the impetuosity of the Ringer—Dispute whether the Romans or Scotch Highlanders introduced the Philabeg—Referred to Mrs. Tacitus, then drinking tea with the Provost's Lady, &c.—Her decision was very politely given in favour of the Celts—March of the Roman Army, by the Causeway post road, after the battle of Galgacus—Baggage Carts refuse to pay Toll, and proceedings thereanent—Halt at Craiglug Brewery, &c.

Adventure of St. Palladius, coming from Fordoun to preach for St. Ternan in the West Church, (he being grievously afflicted with the toothache)—Assaulted on the Crying Crosshill by Red Beard the Robber, who was swallowed up quick for his sacrilegious attempt, *vide* Red Beard's well even unto this day.

Anno 1050. Lady Macbeth entertained in the Trades' Hall—Macduff returns from England—Lands at the Mouth of Don—Borrows the Town's Muskets to besiege Dunsinnan Castle, &c.

Anno 1236. Council convened; and determin to sen Charles Waddle, the Town's Clerk, wi a *Propine* Dunlop Cheese to our Soverin Lord King Alexander; and to the Queen's Hieness—The Skin of the Phoca lately killed at the Loch of Strabeg, wi six pounds Corianders and Cassia Buds, Troy weight—The King bein at this time sorely smitten wi the Piles, and drinking the waters at Pitcaithly Wells.

Anno 1287. Baliol's Coronation Robes—Helmet and Sword—Address to King Edward; presented at Westminster; with Ten Kits of Pickled Grilse, by Baillie Cadogan—The Baillie Knighted—Battle of Falkirk—Alarm of the Citizens, &c.

Anno 1314. Bannockburn—Illuminations—Triumphal Entry of Robert Bruce at Justice Port—Visits the Quarries of Dyce, Dancing Cairns, and Kupperstones—Grants Charters—Fac Simile—Plays Golf, and presents the Club with certain *Pila de Aurata*, *i.e.*, Gilded Golf Balls—SHIP BURNT FOR HERESY.

Anno 1525. This year the King's Hieness Letteris Patent, cam down to Sir John Rutherford, Knight, and the Laird of Pitfodles, "comanding thame "sharplice to luke for and mak strict inquisition, "after all such as favord the deadlie erors of Martin Luther, or had his Buiks in possession—and "accordinglie haein found his Buiks and Latin de "indulgentiis aboard a forreign ship, whos Master "Skipper was called Hans Dondersturm, then past "him and his men to the knowledge of an asize. "Bot he takin his great oath, that nether he nor his

"crew cunzeit Latin, quihilk wel appearit." And the package being marked Glass keep this side uppermost, "they were assoliezt. Bot in respect it "was seen spiedfu to mak an example, the schip "was towet out and burnt in the Bay as a Heretic "—the Townsmen, Friars and Nuns of St. Catherine wondering upon her. On this chance Bishop "Dunbare was verie wroth, and said he could ill "expect his bonnie Brig of Dee to stand wight wi "a blessing, when they war infashing sic damnable "hersies at the water's mou."

Extract from a Memorandum Book in the hand writing of King William the Lion, lately discovered near Tyrebagger Toll Bar—the leaves fine vellum, oaken boards, and silver clasps, with the royal initials V.R. under the crown finely engraved, now in the author's possession. In the year 1282, it appears that this pious Prince had not unfrequently been seduced by the allurements of bad women; and that his practice had been, after such lapses, to make a solemn vow of abstinence from the whole sex for six months; but of this date he resolves to punish himself by fasting, forsaking his *best Friends*, long and solitary walking, sea-bathing, and corporal punishment. His former penance not being well approved by the Queen Highness, nor the Maid of Honour, Dame Elspet C * * * * *

Many curious documents will be also given throwing new light upon the History of the Alfred of Scotland—King William's reconciliation—Anecdotes of Poor Provost Davidson, who fell at Harlaw; St. Macarius and Adam Donald, the Prophet of Bethelnie, with a Table of Weights and Measures during the reign of Robert Bruce, and several choice Scotch Melodies; making the whole a more interesting work than has ever yet been published.

Early application is recommended, as but a limited number of copies are printed.

N.B.—The Latitude and Longitude of the City have been calculated anew, which was rendered necessary by the changes effected by the late earthquake.

EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCH AND CHURCHYARD.

CHURCHYARD—SECTIONS D.

FOLLOWING the Skene tomb comes a stone to the memory of the Wilsons of Finzeauch, in the Parish of Keig, which, as appears, was removed from the East Church when it was rebuilt in 1836 :—

HIC IN DNO. REQUIESCUNT DUNCANUS WILSONE PATER BURGEN DE ABD. QUI OBIIT DIE 1629 ET GEORGIUS WILSONE FILIUS BURGEN DICTI BURGI QUI OBIIT DIE 1635

NECNON GEORGIUS WILSONE DE FINZEAUCH NEPOS BURGEN DE ABD. | QUI OBIIT 25 DIE OCTOBRIS 1675.

[Here rest in the Lord, Duncan Wilson, father, burgess of Aberdeen, who died the day of 1629, and George Wilson, son, burgess of the said

burgh, who died the day of 1635. Also George Wilson of Finzeauch, grandson, burghess of Aberdeen, who died the 25th day of October, 1675.]

The above forms the older part of the inscription, a part going round the edge of the stone, and below which is cut—

Here lie the mortal remains of | GEORGE BANNERMAN, | who departed this life on the 25th February 1870 aged 71, | of THOMAS BANNERMAN | who departed this life the 7th of May 1874 aged 75, | and of GEORGINA BANNERMAN their Sister, | who departed this life on the 18th of February 1876 aged 82.

E templo vicino ad orientem spectante | et A. D. MDCCCXXXVI. renovato | effossium sublatumque | incerto jam proavum sepulchro | hoc monumentum appositum fuit | ad ossa suorum.

[This stone, dug up in the adjoining East Kirk, when restored in 1836, and now transferred to the burying place of an unknown family, has been placed over their remains.]

The latter portion of the inscription is cut on the lower part of the granite frame enclosing the old stone. Within the enclosure of the tomb there is likewise a large slab bearing the following inscription :—

Here lyes George Wilson of | Finzeauch who departed this | life the 4th June 1725 and of his age the 66th year | and Christian Robertson spouse | to George Wilson of Finzeauch | who departed this life the 4th of | July 1730 & of her age the 82nd year. | Also Elizabeth Colinson spouse | to the first named George who | dyed 21 April 1731 aged 71 also | David Wilson of Finzeauch who | departed the 20th day of Dem. 1734 | of his age 65 and Marjory Wilson | daughter to the said George Wilson | elder who departed this life 30th | iuly 1735 aged 63 & Mar^t Wilson | her sister who died 25 Aug^t 1743 aged | 76 years, and Christian Wilson her | sister who died 11th Sep^t 1744 and | 79th year of her age | also Thomas Wilson advocate in | Abd. son to the said George Wilson | of Finzeauch who dep^t this life the | 7th day of July 1747 in the 48th year | of his age | Also Patrick Wilson son of the said | George Wilson who died at Aberdeen | the 29 September 1784 aged 86.

The older stone is set in a frame of Aberdeen granite, and is well preserved. On the top part of the stone are the arms of Wilson of Finzeauch—a wolf salient, in chief three estoiles—impaling those of Robertson—a chevron between three wolves' heads erased. The shield is flanked by the initials G. W., and has the motto beneath, "Expecto cvncta superne": [I look for all things from above.] The arms of Wilson as registered by George Wilson first of Finzeauch, about 1672, are sable a wolf salient or, in chief three estoiles argent.¹

Finzeauch was originally part of the possessions of the Forbes family, and afterwards of David Anderson, from whom it came into the

hands of the Wilsons. Duncan Wilson, who is first referred to, was married to a sister of David Anderson. Thomas Wilson, Advocate, who died in July, 1747, is believed, although no mention is made on the stone, to have been married in 1738 to Marjorie Stuart, widow of George Fordyce of Broadford.¹

On a flat ground stone there is—

Here rests in the Lord Gilbert Molyson late Baillie of Aberdeen who departed this life the 21 day Ap[ril] 1689 and of age 76 years.

Here was interred the | body of Margaret Smith | who was the indereared | wife of Gilbert Mollison | late baillie of Abd. She | departed this life the | 16 of december 1669. | also George Mollison late | hosier in Aberdeen who | died on the 31st day of | January 1834 aged 76 years. | The memory of the Iust | is blessed they rest from | their labours and their | workes follow them.

Gilbert Mollison was elected a Baillie in 1659, and between that date and 1681 he was chosen one of the Magistrates on no fewer than fourteen occasions. What connection the worthy hosier was to the Baillie I am unable to state. Built into the wall above the stone is a rough slab of free-stone, having cut upon it the initials G. M. and M. S.

On a small black marble tablet built into the wall, and now enclosed in the burying ground of the Lumsdens of Belhelvie, there is inscribed—

HERE LYES UNDER THE HOPE OF A BLIS | SED RESURRECTION IEAN LUMSDEN | SPOUS TO CAPTAIN IOHN ANDERSON | WHO DEPARTED 2 OF MARCH 1684.

HERE LYES UNDER THE HOPE OF A BLISSED | RESURRECTION ELINABETH ABERDOUR | SPOUS TO MASTER MATHEW LUMSDEN | LATE BAILLIE OF ABD. WHO DEPARTED | THIS LIFE IN THE MOUNTH OF MAY 1647.

It will be observed that the inscriptions are reversed if we give priority to the date, and the reason for this appears to be, that the upper part of the tablet had been reserved for the record of Baillie Lumsden's death, which for some unknown reason has not been inscribed. Jean Lumsden was in all probability the second wife of Captain Anderson of Bourtie, better known during the Troubles as "Skipper" Anderson, who died in 1672. Matthew Lumsden, Baillie in 1634, and subsequently till 1643, was a son of Robert Lumsden of Clova, by his wife Joneta Menzies, and was the nameson of his uncle, the well known Mr. Matthew Lumsden of Tillykerne, author of the *History of the Family of Forbes*. In the older part of the buildings forming the Victoria Lodging House in the Guestrow, there is a dormer window bearing a shield, flanked by the initials M. M. L. E. A., and the date 1626.

¹ Stodart's *Scottish Arms*.

¹ *Family Record of Dingwall Fordyce*.

The carving is very well preserved, and shews the Lumsden coat, two wolves' heads coupéd, in chief and an escallop in base impaling that of Aberdour¹—quarterly, first² and fourth, a pale surmounted of a bend charged with three mascles, second and third, a cross moline (?) This portion of the building had evidently been the residence of Baillie Lumsden, and from several features about the house, it is conjectured that if not built in 1626, the building must have at that date undergone a thorough renovation.

Lying on the ground outside the enclosure of the Lumsdens' burial place is a large stone, the inscription in parts much worn.

Here lyes Alexander Walker late | Provost of Aberdeen who departed | this life February 25th 1711 | aged about eighty years | also Helen Irvine Drum his spouse who | dyed 15th Janry 1756 aged 89 | Likewise his son Alexander Walker | who dyed May 28th 1694 aged 23 years | and | Mary Cuming spouse to George Walker | advocate in Abdⁿ and daughter to Sir Alexander Cuming of Culter Barronet | who dyed 21st October 1765 aged 47 years | with 12 of their children | Also George Walker his son advocate in | Aberdeen who died the 4th day of March | 1772 aged 67 years also his daughter | Ann who died 1791² aged 91 years : also | her twin sister Helen lies here. Also | Ann, daughter of the above George Walker | advocate and Mary Cuming, who died in her | 21st year : Also lies here Helen Walker their | daughter who died 14th March 1825, in her 85th year. | Also to the memory of Jane Walker their | daughter and widow of Andrew Henderson M.D. | who are buried under a stone in the | walk from Union Street.

Alexander Walker's name is not given in the list of Provosts printed by Kennedy in his *Annals*, but the fact is that, nevertheless, he occupied the civic chair for almost a year. John Johnston, who was elected at Michaelmas, 1697, resigned in the following December, when Walker was chosen. His daughter Margaret was married to the Rev. Colin Campbell of St. Nicholas, and became the mother of the celebrated Principal George Campbell of Marischal College, and author of "The Philosophy of Rhetoric," &c. The Provost's wife was a daughter of Alexander Irvine of Murthill, and in a notice of her death³ she is said to have been "a lady who in all stations of life was a real ornament to the sex, and whose valuable qualities were so much heightened rather than impaired by her great age, even to her last moments, that her death is much regretted."

ALEX. M. MUNRO.

(To be continued.)

¹ The arms blazoned on the "brod" recording the mortification of James Aberdour, Lister, in 1656, are quite different from the above, being azure, three swords paleways, pommel or, surmounted of a bend gules.

² 12th August—*Aberdeen Journal*.

³ *Aberdeen Journal*.

BIBLIOGRAPHY OF PETERHEAD PERIODICAL LITERATURE.

(Continued from page 149.)

1856. *The Peterhead Sentinel and General Advertiser for the Buchan District*. Friday, June 6, 1856. Price 2d. Peterhead: printed and published for the proprietor, by Charles Nicol (residing at 4 Seagate), at the office, 2 James Street. Size, double foolscap, 4 pp. The *Sentinel* was projected by Mr. John Allan, writer, Peterhead. The prospectus, dated May 8, 1856, states:—"The reasons and inducements for establishing the publication . . . not for the purpose of agitating national topics, but published for the purpose of devoting its columns to local subjects, soliciting what may be considered for the good of the local public, and pointing out what they may believe to be wrong." A few copies of the prospectus were issued as *The Peterhead Herald*, but, on the suggestion of the writer, the name was altered to the *Sentinel*. Mr. Allan lived to conduct the *Sentinel* for only a few weeks. The nineteenth number, dated the 10th October, 1856, contains an obituary notice of him, from which I quote:—"He was a young man of considerable talent, and from his intimate knowledge of local subjects connected with our burgh, was eminently fitted for conducting a journal of such a stamp as the *Sentinel*." He fell a victim to consumption at the early age of twenty-one years. During his short term of management he made a vigorous effort, amid much opposition, to have the meetings of the Town Council reported, and which has been done ever since. On 14th November, 1856, the imprint became, "printed and published by Charles Nicol." On 17th April, 1857, the *Sentinel* was enlarged to double demy—the price from 2d. to 2½d. On the 1st January, 1858, it was again enlarged to double royal, without any change of price. On the 7th Jan., 1859, the size was again increased, and on 28th November of same year the price was reduced to 2d. On the 29th November, 1862, the proprietorship was changed, and the imprint to—"Printed for the proprietors by Charles Nicol, printer, at the office, 18 Jamaica Street, and published by William Anderson, residing in Peterhead." On the 9th October, 1863, the publishing office was removed to 7 Merchant Street, and the printer changed from Charles Nicol to William M'Bean, Mr. Anderson continuing publisher. This arrangement continued till 11th November, 1864, when it was printed and published by William Anderson. On the 25th Dec., 1865, the office was removed to the Lower Hall, Broad Place, where it continued till the removal in May, 1872, to St. Andrew Street—the present premises—which were specially built for the printing and publishing business of Mr. David Scott, and where the *Sentinel* has been printed and published ever since. The few years Mr. William Anderson, the author of *The Hows o*

Buchan, was connected with the *Sentinel*, he was not only editor, but in turn printer, publisher, and proprietor. The strain of this on a weak constitution was too much for him, and he died on 14th January, 1866, aged 23 years. The *Sentinel* of the 19th January contains the following obituary notice of him:—" . . . During the whole of Mr. Anderson's editorial career it was painfully apparent to Mr. Anderson's many friends that his life would be but a brief one. . . He was an accurate reporter, and a most ready and fluent writer. It may truly be said of Mr. Anderson that he died in harness. On Thursday last he wrote the leaders which appeared on Friday morning. . . He was a young man of most promising parts, indomitable spirit, and great energy of character." On the removal of the office to Broad Place, the *Sentinel* was purchased by Mr. David Scott, the present publisher, who as soon as possible merged *The Buchan Journal* (a reprint of the *Sentinel* which Mr. Anderson commenced in March, 1865) with the *Sentinel*, which then became *The Peterhead Sentinel and Buchan Journal*, and on 1st June, 1866, was reduced to one penny weekly. On 2nd February, 1870, the day of publication was changed from Friday to Wednesday. On the 13th February, 1878, the *Sentinel* was enlarged to 8 pages of 24 by 18 inches, with 6 columns in the page—the present size. On the 23rd September, 1887, the *Sentinel* commenced to be published twice a week, on Tuesdays at 1d., and a single sheet of 4 pp. on Fridays at ½d., as it now is. The bibliography of the *Sentinel* would not be complete with a mere enumeration of facts and dates. The *Sentinel* was published 33 years ago in order to ventilate the conduct of public business, to break down standing usages, and it is only the older readers of the paper who can remember the struggle the conductors of the *Sentinel* had before they asserted and gained their position of admission to our public boards. During the first ten years two successive proprietors and editors died, and several changes took place, but for nearly a quarter of a century Mr. David Scott has conducted the *Sentinel* with tact and energy, a nephew of Mr. Peter Buchan, the first printer in Peterhead, and publisher of *The Selector* already described. What a contrast from the Auchmedden Press to the steam machinery of the present office, of which a detailed account appeared in the *Sentinel* of 15th October, 1884. On the literary staff of the *Sentinel* there have been Mr. John Allan, Mr. Mowatt, Mr. H. G. Reid, ex-M.P. for Aston Manor, and author of several works; Mr. William Anderson, author of *The Hows o' Buchan*"; Mr. A. Milne, Mr. Lunnan, and now Mr. A. R. Hackett, who has been its able editor for the past seven years; and who among our public men, from the Provost to a member of the Parochial Board, but has been dealt with in "One Thing and Another," or been operated on by that sharp instrument "Free Lance!" while such men as Dr. Grigor,

the late Drs. Longmuir and Rorison were frequent contributors to the *Sentinel's* columns. The *Sentinel*, always Liberal in politics, contains not only local news, careful reports, and statistics of the fisheries, and all that concerns Peterhead, but also a summary from the London papers, rendering it a most acceptable paper for colonists; and few natives of Peterhead or Buchan, from John o' Groats to Japan, but receives his copy of the *Sentinel* in the land of his adoption.

1862. *Military Bazaar Gazette*. No. 1. Peterhead, Thursday, October 9, 1862. Price Twopence. Registered for transmission to Longside, Old Deer, Boddam, and the Cannibal Islands. Printed by loyal authority, and published at the Grand Military Bazaar, Broad Place, Peterhead. 4 pp., demy 4to. This miniature Gazette of a day contained a portrait of the late Mr. Gamack, (an enthusiastic volunteer), engraved on wood from a photograph, by J. Collier, as also a gracefully written sketch. The advertisements, articles, paragraphs and poetry, all characterised by wit, had reference to the Bazaar then being held on behalf of the funds of the Rifle Volunteers.

1863. *The Buchan Observer*. No. 1, Friday, 16th January, 1863. Price 2d. Printed and published at the office, 33 Queen Street, by John M'Arthur, residing at Cairntrodlic. 4 pp. Size 16 by 21 inches. The *Observer* was originally started by Mr. H. G. Reid and Mr. John M'Arthur, the former taking the editorship while the latter attended to the practical and commercial departments. Both parties had a previous connection with the press in Peterhead, Mr. M'Arthur being manager in the *Sentinel* office from its first publication down to the end of 1862, while Mr. Reid was for a brief period engaged in an editorial capacity also in the *Sentinel*. Mr. Reid is a native of Cruden, and ex-M.P. for Aston Manor, and is the author of various works, including *Past and Present, or Social and Religious Life in the North*; a life of the Rev. John Skinner, author of *Tullochgorum*, prefixed to an edition of his *Songs and Poems, Lowland Legends, Old Oscar, &c., &c.* The firm of Reid and M'Arthur continued for rather over two years, when Mr. Reid purchased *The Stockton and Middlesborough Gazette*, and removed to Middlesborough to extend and conduct his new journalistic property. He sold his share of the *Observer* business to Mr. James Annand, a Buchan lad and blacksmith, who left his forge against the wishes of his relatives and the persuasion of "the Menester," to devote himself to journalism, a profession for which he had a decided natural aptitude. Mr. Annand had been a prolific and valued contributor to the *Observer* during the first few years of its existence, and he took up his new editorial duties with a zeal and efficiency that was very soon publicly recognised. Mr. Annand continued to edit the *Observer* for nearly six years with acknowledged ability and success, and since then he has occupied several highly responsible journalistic positions in the

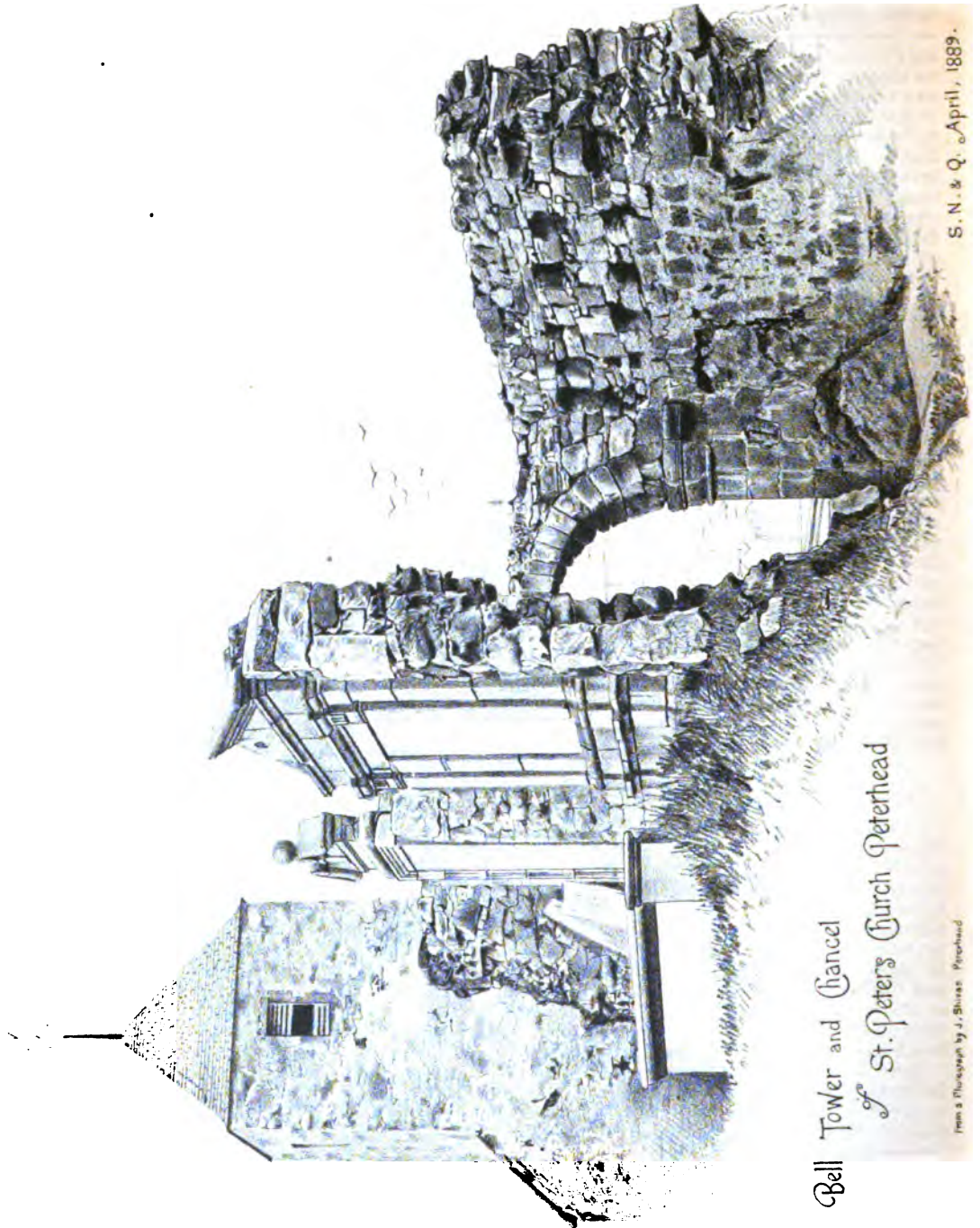
north of England, and is at the present time editor of the *Newcastle Daily Leader*. In May, 1871, Mr. M'Arthur took over Mr. Annand's interest in the *Observer*, becoming the sole proprietor, and he conducted the paper, editorially as well as commercially, till 1875. On the 3rd March, 1875, the *Observer* was reduced to 1d., remaining the same size. On the 4th June, 1875, Mr. Robert C. Annand purchased the *Observer* from Mr. M'Arthur, who thereafter removed to Edinburgh, and has since held an important position on the staff of the *Scotsman*. May 23rd, 1875, is the last issue of the *Observer* bearing Mr. M'Arthur's imprint, and the last issue of *The Buchan Observer* appeared on the 24th September, 1875. On 1st October it was published as *The East Aberdeenshire Observer*, under which title it still appears. The *Observer* became a bi-weekly after 27th December, 1878, and at the same time it was reduced in price to ½d. It has since been published on Tuesdays and Fridays, at first with a page of 16½ by 22 inches, but on 2nd November, 1880, it was enlarged to a page of 16½ by 24 inches, and on 3rd July, 1888, it was again increased in size to a page of 19½ by 24 inches, adding four columns to the paper. On the 28th February, 1882, Mr. R. C. Annand disposed of the *Observer* and his printing business to Mr. W. B. Lunnan, who conducted the paper under the firm of W. B. Lunnan & Co. Mr. Lunnan managed the *Observer* with energy for five years, but his health broke down, and under medical advice he went on a voyage to Australia. He died at Melbourne on the 3rd February, 1888. During his absence, and till October, 1888, the *Observer* was carefully edited by Mr. A. W. Cullen, now sub-editor of the *Aberdeen Journal*. The *Observer* is now the property of Mr. Lunnan's mother, and since October, 1888, has been spiritedly edited by Mr. Gillies, Edinburgh. The *Observer* was published as an advocate of Liberal principles, and latterly has supported Mr. Gladstone and Home Rule. The proprietors of the *Observer* have for many years received the Press Association telegrams, and when not their days of issue they have exhibited their telegrams free to the public on a board in Broad Street, at the entrance to their office.

W. L. TAYLOR.

NOTES ON THE PARISH OF SLAINS AND FORVIE IN THE OLDEN DAYS.

THE small farm of Blackhill—Knock-dhu—lies near the middle of the parish of Slains, and is upwards of 200 feet above the level of the sea. At no distant date it was without cultivation. An old man, who died thirty-six years ago, aged 78, said that in the 'laich' grounds he and his neighbours had their 'moss days,' and that the higher parts of it were overgrown with heath, broom and whins, and was the habitation of the

hare, muirfowl, and cormorant. About 200 yards west from the houses there had been a manufactory of arrow-heads. The ground, though levelled now, had at an earlier period been a dry knoll, and the plough, in taking a deeper furrow than usual, brought a large number of flint flakes to the surface. They were confined to an area of about twenty yards in circumference. There were upwards of 200 specimens of them sent to the late Dr. Longmuir, Hawthorn Cottage, Aberdeen, who said:—"The flakes (*Scotticæ*, skelbs) of flint are evidently of the same kind with the yellow, or ochreous flint nodules, that are so abundant on the Hill of Arnage, at Moreseat, and on the Blackhill, near Boddam, by Peterhead, on which nodules, and their fossil contents, together with the fragments of green sand at Moreseat only. I read a paper before the British Association in 1850. No one who has been accustomed to such investigations can have any more doubt that these specimens have been produced by artificial means, than those that Sir Charles Lyell brought from the valley of the Somme, and exhibited at the meeting of the same Association in 1859. Some of these Buchan specimens, indeed, strongly resemble them, except in size. The largest of these flints are only two inches in length, the average of the larger specimens being an inch and a half, while the smaller are barely half-an-inch, which the collector, however, did well in preserving, for, in the many visits I have made to the district indicated, I never met with such splinters where the water-worn nodules of flint abound; and thus these chips may be held as conclusively proving that the 'dry knoll' had been a site of a manufactory of arrow-heads in the days of our Pictish (?) predecessors, ignorantly called Elfshots by those who succeeded them, and who were apparently ignorant of the art of manufacturing them, and made no other practical use of than to strike a light on a 'fleerish' to kindle their pipes. A practice, perhaps not yet obsolete in some districts, and which shows the blindness of superstition, is that, while the manufactured flint is regarded as the work of the Elves, it is believed that these very Elves are repelled, and their evil counteracted, by the raw material in the form of a naturally perforated flint, when suspended in a bed. We have been reminded of this *fret* by observing that, in two of the specimens now under observation, the manufacturer had dexterously chipped a flake off a perforated core, so that the parts on each side of the hole would form the barbs of his arrow-heads. One of the specimens is a head almost finished, and many of the others have been brought into a rude triangular form, evidently presenting the rudimentary shape of the head, which might



Bell Tower and Chancel
of St. Peter's Church Peterhead

S. N. & Q. April, 1889.

From a Photograph by J. Shiras. Peterhead

have been done by the apprentices, and then, on the principle of the division of labour, handed on to the more skilful workman. One is clearly of that form which has always appeared to me to be the *chef d'œuvre* of the flinter's art, namely, that in which there springs a projection from between the barbs, in order to be the more securely fastened to the end of the arrow, for in some of the arrow-heads I have from Ireland there is a depression instead of a projection, and others in our own country are lozenge-shaped, the lower part, however, being more prolonged than the upper. Several of the specimens are prismatical, and two have the appearance of having been broken across when they were so far on the way to become knives or lancets, some beautiful specimens of which have been got in our fields."

The most elaborate in workmanship and beautiful in form that I have seen among our Aberdeenshire flint implements was exactly of the form of the Roman gladius, although much smaller in size, thus clearly proving that when implements began to be made of bronze, they were moulded after the shape of the first tools that they were destined to supersede. Many parts of the parish are rich in flints of a similar kind, but we are aware of three spots only which can be pointed to with certainty, and of which it may be said—'Here stood the camp where the "flint-folks" manufactured their implements many centuries ago,' viz., that of the old sea-beach of Forvie, the heath mound in the Meikle-moss, and what was the 'dry knoll' on the little farm of Blackhill.

J. DALGARNO.

(To be continued.)

A POET'S HAUNT.

ABOUT six miles from Edinburgh, near the village of Currie, a small brooklet joins the Water of Leith and forms a beautiful dell, usually known as the "Poet's Bower." Half of it has of recent years been cut off from the public, but the upper and more important part is still accessible. It contains a spring called the "Poet's Well," and further up a rude bower, before which there is a stone table. The bower is made of the banked-up side of the burn, and an aged tree, which overhangs and acts as a kind of canopy.

Over the spring a tablet has been erected. It has evidently stood the brunt of not a few years, as in some places the words inscribed are barely visible. The inscription is to this effect:—

"My water's refreshing and perhaps may inspire
The enraptured mind with poetical fire.

I'm as wholesome and free to all who here passes

As the Fount from the side of Grecian Parnassus."

Below this are the words—

JAMIE TAMSON'S HELICON.

At the Bower there is another inscription, but the stone on which it was carved has been smashed, and half of it has now disappeared. Last summer I visited the spot, and at that time the two largest portions of the stone were still in existence. I took note of the inscription, supplying the words or letters in brackets:—

"[Let] no rud[e] hand presume to [.....]

The charms of Jamie's Bowers,

Where Innocence may pause to [.....]

[And] Love [may] waste the hours."

March, 17[...]

Close at hand, but outside of the dale, is a small cottage in which the poet (whoever he was) is said to have lived. Was this James Thoms^{on}, the author of the "Seasons"? In all the lives of the poet I have been able to consult there is no record of his having lived here during the time he was in Edinburgh. If the lines refer to the author of the "Castle of Indolence" they are worth preserving, even in spite of the grammar of the first set.

W. J. CALDER ROSS.

OLD CHURCH, PETERHEAD.

THIS is our subject of illustration this month. Like most old churches, this was a long narrow building, about 55 feet long, and about 20 feet wide, with an aisle on the north side, and a chancel extending about 20 feet farther to the eastward. At the west-end was a square Bell Tower, formerly surmounted with a spire. There only now remains the Bell Tower, and a portion of what had been the chancel of an older church, the whole of the mason work of the nave being removed. The two remaining portions of the ruin evidently date from times widely apart, the rude and massive style of the chancel arch, and the run lime building of the chancel walls indicating great antiquity, while the Bell Tower is comparatively modern. The church of Innergie (which was the original name of the parish), is included in a list of the churches dedicated to St. Peter in the country of the northern Picts. On the foundation of the Abbey of Deer by the Earl of Buchan, in 1218, the church of St. Peter, at Peterhead, was by the original charter conveyed to the Abbey, and remained in its possession till the Reformation, since which time it continued to be the parish church until the year 1770.

J. A.

ANTIQUARIANISM.—Mr. Leslie Stephen, in his *History of English Thought in the Eighteenth Century* (II., 444.) describes modern antiquarianism as the "school of infinitesimal research."

J. M. B.

Queries.

NOTE.—Each paragraph, containing one or more Queries, will receive a consecutive number, to which Correspondents may conveniently refer.

248. THE MIRROR AND THE COMB.—The sculptured stones which bear these symbols have given rise to an almost incredible amount of wild speculation. Might I ask whether they have any connection with the mirror and the comb which Pope Boniface sent in the seventh century to Edilburga, King Edwin's Queen? The concluding sentence of the Pontiff's letter, as given by Bede, is as follows:—"We have, moreover, sent you the blessing of your protector St. Peter, the Prince of the Apostles, that is, a silver looking glass and a gilt ivory comb, which we treat you Glory will receive with the same kind affection as it is known to be sent by us." (*Bede*, chap. xi. Translated printed by J. Battey, London, 1723).—Of the missionaries who accompanied St. Boniface of Rosemarkie into the North, one was called Maidanus or Medanus. Can any connection be traced between this Maidanus and the Maiden Stone of Ben-na-chie? Boece states that among other places Boniface and his companions evangelized Mar and Buchan.—See the *Aberdeen Breviary*, &c. H. G.

249. DIES SCRUTINII = SCRUTINY DAYS.—Can any of your contributors give me the Scottish equivalent for the Dies Scrutini? In the early centuries they were a series of days—seven in number—set apart for the examination of catechumens during the Lenten season. The first examination took place on Monday or Wednesday; the second on Saturday, of the third week in Lent. The five others began on Wednesday of the fourth week. These examinations seem to have been instituted everywhere; but it would appear that they were not everywhere held on the same days. Wednesday however in the fourth week seems to have been universally known as the "Day of the Great Scrutiny" (*Dies or Feria Magni Scrutini*). "*L'Art de vérifier les Dates*"—the famous work by the French Benedictines—numbers the "dies Scrutini" among the dates to be attended to in reading charters, chronicles and other muniments. H. G.

250. NAME STOTT.—Can any reader tell the origin of the surname Stott, whether it is English, Scotch, or Irish, and the date of its origin? J. S.

251. "REXIVE," "PICTS, AND SHAZES."—In "ane Act of Counsell ordaining Guard to be kept each night," at Peterhead, in 1715, I find the following—"That the 'rexive' inhabitants are to be called out vicissim. That the Captains are to provide themselves with Officers 'Picts' and 'Shazes,' and all other 'rexive' fencible-men with guns, &c." Also among the "List of inhabitants obliged to carry armour under 'rexive' command of the Captains," I find the names of 9 women. ["Picts" may possibly be *Pikes*; and the women, as householders of a certain class, may have been under obligation to furnish a man for the guard. But what are "Shazes"; and what is the meaning of "rexive" thus variously applied? Jamieson does not give either.] K.

252. STUARTS.—Will some reader give us the connection between the Royal Stuarts and the Stuarts of Rosarie—or any information of the Rosarie Stuarts, buried in Botriphnie Churchyard? W. H. W.

253. CHURCH DEDICATION.—Within the grounds of Castle Forbes, Aberdeenshire, there stands an old church ruin. Is it pre-Reformation? if so, who were its Clergy, and to what Saint is it dedicated? W. H. W.

254. QUOTATION WANTED.—Lockhart somewhere speaks of the "delightful old-womanries" of anti-quarianism—I think that is the phrase. Can any one tell me where? J. M. B.

255. PARCOCK IN THE PARISH OF DEER.—On 1st August, 1633, Bessy Lowson, spouse of George Seton at the Mill of Balkairne, with consent of her husband, conveyed to Walter Cochrome, Treasurer of the Burgh of Aberdeen, for behoof of Master Thomas Reid's Mortification towards the support of a Librarian in Marischal College, all and whole two oxgates of the two ploughgates of the township and manor of Parcock in the parish of Deer, and one oxgate of the ploughgate of the shady half of the same, and the seventh part of three oxgates of the said ploughgates: (*Charter in Town House Charter Room. "Mortifications for College" M¹. 34. M¹. 35 is the Instrument of Sasine, dated 13th August, and recorded 3rd September, in the Register for the Shire of Aberdeen, viii. ff. 288-9).*

I cannot discover that the College ever derived the slightest benefit from this endowment; and shall be glad to be informed who is the present possessor of Parcock, and how the property came to be alienated by the burgh. P. J. ANDERSON.

256. SCOTTISH NEWSPAPERS.—Where can information respecting those published North of the Border be obtained? I know the ordinary histories of the newspaper press, such as those by Grant, and others, and also the recently-issued little book entitled *About Newspapers*, published under the auspices of the Anglican Communion in Scotland. No public or easily accessible collection of newspapers published in Edinburgh or other parts of Scotland seems to exist. In the British Museum the newspapers are not catalogued, which is certainly a misfortune. AMO.

257. ALEXANDER SETON OF MELDRUM.—On the 29th October, 1615, Alexander Lumsden of Clova, James King of Barra, and two others, were tried for killing Alexander Seton of Meldrum, on the 28th August, 1590, but the "diet was deserted." (*Pitcairn's Criminal Trials*, iii., 379). They received a "Remission" under the Great Seal, on the 3rd June, 1619. Are any details of the slaughter of Seton to be found anywhere? H. W. L.

258. "THE ANTIQUITY OF THE CITY OF ABERDEEN."—I have in my possession a small volume the title page of which runs thus:—"An Account of the Antiquity of the City of Aberdeen, with the price of Grain and Cattle from the year 1435 to 1591, taken from the Memorials of the Royal Burghs of Scotland. Edinburgh: printed for Alexander Ross." Then follows an "Advertisement." The thing had been issued "(by particular desire) price one penny," in

numbers; and on the title page of No. II. another advertisement says it is intended to be published "once a fortnight till all the most curious and remarkable records are taken in, which I suppose will make about twelve numbers, and those who purchase all the twelve will have another gratis." In reality there were fourteen numbers. Whether both the extra numbers were issued gratis or not is not said. Old Aberdeen receives a good deal of attention, the account of the Cathedral, with Bishop's palace, &c., being full and exact. The date of publication (1769 or after) is not given. Can any Correspondent give date and state circumstances of publication?

W. A.

259. THE NINE-MAIDEN WELL, STRATHMARTINE.—It would be both valuable and instructive if your correspondent, Mr. John Carrie, Carnoustie, who writes on the above subject in your March number, would give the actual words of the "Ancient Manuscript Account of the Parish of Strathmartine," in which he finds the materials for his version of the above legend. The earliest reference to it which I have been able to find cannot be called "ancient." It occurs in the *Statistical Account of Scotland*, published in 1794, and is as follows:—"Tradition says that, at the place where the stone is erected, a dragon, which had devoured nine maidens, (who had gone out on a Sunday evening, one after another, to fetch spring water to their father), was killed by a person called Martin, and that hence it was called Martin's Stone." Mr. Carrie says that the spring well is situated on the right bank of Dighty Water. This is quite true, but may be misleading, since the well is fully a quarter of a mile south from the Dighty. He further says, that when the alarmed father went to look for his daughters he found them all lying dead, "with the serpents coiled about their bodies." Now, a dragon may in a sense be called a serpent, but I never before heard of "serpents" in connection with the legend, and Mr. Carrie makes no reference to a dragon, whereas in all the versions of the legend extant the monster is always called a "dragon," and in proof thereof the placename "Baldragon" is cited. Mr. Carrie, moreover, says, "they," (the serpents), "were overtaken and slain at Balladeron, where the sculptured monument already alluded to was set up in order to commemorate the memorable event." No place of the name given by Mr. Carrie is known in the district. Martin's stone stands in a field at Balkello, two miles due north from the Nine-maiden Well. There is a farm in the neighbourhood called Ballutheran or Balluderon, but no sculptured monument is there, so far as I know. I am sure if Mr. Carrie would give in full the "Ancient Manuscript Account of the Parish of Strathmartine," it would be greatly appreciated by many of your readers, and particularly by those in this quarter.

A. HUTCHESON.

Broughty Ferry.

260. SNEEZING.—What was the origin of the custom of saying "God bless you!" to a person sneezing; and when did it commence?

G.

Answers.

16. THE SPOT WHERE ALEXANDER III. WAS KILLED.—Though rather late in the day it may still be of some use to refer the querist to a paper "On the Traditional Accounts of the Death of Alexander III.," by W. F. Skene, Historiographer-Royal for Scotland, in the *Proceedings of the Society of Antiquaries of Scotland*, Vol. 20. Edinburgh, 1886.

J. M. B.

173. SKYRE THURSDAY.—Without attempting to determine etymologies, I venture the opinion that the meanings of, and some of the various forms given to the prefix, may be gleaned from what follows:—

Skyre, Schire, Skier—pure, clear, bright, holy (Jamieson).

Sheer—pure, clean (Walker's Dictionary).

Skere—(schueren) to make clean, scour (Bailey's Etym. Dictionary).

Shear—(scearan Sax.) to snip or clip with shears (scheren Ger.) to share (Bailey's and Chambers' Etym. Dictionaries).

Skair—a share; scare, share, portion (Jamieson)

To Share—(of scyran Sax.; skare Goth) to divide, to portion out (Bailey's Dictionary).

"Maundy Thursday" (the Thursday in Holy Week) "was also called Skere Thursday, as we read in the 'Festival' of 1511; because antiently people would that day shere theyr hedes, and clypp theyr berdes, and so make them honest agenst Easter-day." See Maundy Thursday, Penny Cyclopaedia: See also quotation, almost word for word Skiris-furisdag, (Suppt. Jamieson's Dictionary). On Skyre Thursday the Kings and Queens of England practised the custom of washing the feet of a number of poor men and women in imitation of our Saviour's pattern of humility. Also on that day, a certain number of poor people received each a share (skare, scare) or portion of the royal alms, and noblemen and others distributed a share of their good things to the poor. (See as above). Cannot find that the term had any special connection with the penitent's garb on the stool of repentance. The quotation from "Last Words and Testament of the Auld Kirk of Turriff," given in query, differs from the following, from a copy dated 1859, having a note to the effect that though the poem had been for long in limited circulation in MS., it was then first published.

Now in the bell-house they sat doon,
And spied auld ferlies roun' an' roun',
Quo' Tam, 'O monie a quean and loon
Has he'e been shrivern
That wore Shrove Thursday's sackin' gown
Frae Fasten-even'!

The reference to the sacken gown may be explained thus:—Ash Wednesday, the first day of Lent (the day after Shrove Tuesday Fasten-e'en), was so called "from the custom that prevailed in the antient church for penitents at this time to express their humiliation by lying in sackcloth and ashes, &c." Nelson's Companion to the Festivals and Fasts, 1773. See also, Ash Wednesday, Penny Cyclopaedia, old editions of Encyclopaedia Britannica, and some Dictionaries.

Macduff.

J. C.

173. Even Jamieson's account of "Skyre Thursday" I call a series of suggestions or guesses, because there is no reason given to connect the Scandinavian words with the name. If I derive *nigger* from *Nigg*,

you naturally ask the connection! Jamieson and others have suggested the connecting of "Skyre Thursday" with some penitential observance for purification in the mediæval church: but if so, what was the observance in the north, and where is the authority, that it may be verified? Jamieson's information is most valuable for our tracing the early use of the word, but that is evidently apart from my question as to its meaning and origin. Maundy Thursday had many names which more or less show their origin, as, 1. Dies coence Domini (or, Dominicæ); 2. Eucharistia, or Dies natalis Eucharistiæ; 3. Natalis calicis; 4. Dies panis; 5. Dies lucis; 6. Dies Mandati; 7. Dies viridium; 8. Feria mysteriorum; and 9. Lavipedium. But none of these touches "Skyre Thursday." JAMES GAMMACK, LL.D.

198. "BLACK FRIARS AND WHITE."—I may be permitted to point out that the fact of your correspondent finding the above Orders correctly designated in Aberdeen Charters of the 13th to the 16th centuries, does not affect the possibility of an incorrect designation having been in use among the οἱ πολλοὶ of the same locality in 1818. One naturally expects that important public documents, carefully written by educated men, would be correct in all particulars. But because the *incorrect* term does not occur therein, your correspondent infers that it could not have occurred in the ordinary townfolk phraseology of a later date. Though no apologist for Kennedy, I suggested the "possibility" of such a local epithet as the one in question, merely on the presumption that as he was correct in regard to "White Friars" on p. 73, he might be correct in regard to "Black and White Friars" on p. 69. The other correspondents "J. O. F." and "J." took nearly the same view; and though I did not found any "theory" on it, I must observe that the present objection does not invalidate the suggestion. W. R. K.

217. THOMAS THE RHYMER.—In addition to the prophecies of Thomas the Rhymer, given in *S. N. & Q.* for March, by J. McL. F., are to be found the following:—

Inverurie.

Inverurie by the sea
Lordless shall thy land be;
And underneath thy ha' hearth's stane,
The tod shall bring her bairns hame.

Philorth.

Quhen there's ne'er a Cock o' the North,
You'll find a Firzell in Philorth,

There is no longer a Duke of Gordon, the Cock o' the North, but there are still Frasers in Philorth.

Inverurie.

When Dee and Don shall run in one,
And Tweed shall run in Jay,
Then the bonny water o' Ury,
Shall bear the Bass away.

As yet unfulfilled.

The Hays of Erroll.

White the mistletoe bats on Erroll's oak,
And that aik stands fast,
The Hays shall flourish, and their good grey hawk
Shall nocht finch before the blast;
But when the root of the aik decays,
And the mistletoe dwines on its withered breast,
The grass shall grow on Erroll's hearthstane,
And the corbie roup on the falcon's nest.

The oak is gone, and the estate lost to the family. (See *Buchan*, by Rev. J. B. Pratt, LL.D., Appendix M; p. 373).

Aiky Brae, Old Deer.

Though Thomas the Lyar thou call'at me,
A sooth tale I shall tell to thee:
By Aiky-side thy horse shall ride,
He shall stumble, and thou shalt fa',
Thy neck-bane shall break in twa,
And dogs shall thy banes gnaw:
And, maugre all thy kin and thee,
Thy own felt thy bier shall be.

Literally fulfilled.

The person on whom the *malysone* was invoked, was a Cummine, Earl of Buchan, who lived in the reign of Alexander III. It is said that he jeeringly called Thomas the Rhymer, Thomas the Lyar, to shew how he slighted his predictions, whereupon, Thomas denounced his impending fate to him in these words. Sometime after Cummine was killed by a fall from his horse while hunting. (See *View of the Diocese of Aberdeen*, Spalding Club, p. 398).

Balgownie, Old Aberdeen.

Brig o' Balgownie, wight's your wa,
Wi' a wife's ae son,
And a mear's ae foal,
Down ye shall fa'!

Byron says, "this awful proverb made him pause to cross it, being an only son by the mother's side." He remembered it long after, when, amid scenes far different, though certainly not more beautiful. The "Brig" still stands steadfast as of yore, and judging from its substantial appearance, "years must elapse" ere the prophecy be fulfilled.

89 Leslie Terrace.

J. M. LAING.

231. A STRANGE CUSTOM.—The practice of placing salt upon a corpse is not yet extinct in England. For many years past, up to three years ago, I had frequently occasion to be upon Coroners' inquests in Bolton, Lancashire, and have seen platefuls of salt upon the breasts of corpses we had to view. The circumstance was occasionally remarked on by some of the jurors, and was sometimes the subject of comment, but I never heard any likely reason assigned for the salt being put there,—it was thought to be an ancient custom, of which the meaning had escaped, although the practice remained. I have no doubt that J. M. Laing is right in thinking that the idea has come to be entertained that the salt was supposed to "ward off evil spirits". I never saw any "sprinkling of earth" added to the salt, and the plate used was always a common one. Pewter plates are not now found in the houses of ordinary Lancashire people. Inquests are always held in England as soon as possible after the decease of the person whose death is enquired into, and so the salt must have been placed where it was shortly after death. Is not the custom a survival of a primitive belief that, by the preserving action of salt upon the constituent parts of the body, although temporarily dissolved, the elements thereof destined to coalesce, and rise again at the Last Day?

Carmouster

JOHN CARRIE.

233. LATIN POEMS.—Some notice of Dr. David Leith or Leech will be found on pp. 41-42, Vol. II. of *S. N. & Q.* The work upon which Dr. Leith, and some of the best scholars in 1650, were engaged,

was the Westminster version of the Psalms. The Commission of Assembly in that year ordered its introduction, and forbade the use of the old, in church and family, after the 1st May of that year. This version has been used in all the Scottish Churches till the present day. Some interesting notes on this version will be found in the *Book of Common Order*, edited by Dr. Spratt, pp. 248-9. Also in a series of articles in the *Religious Monitor*, about 1809. J. L.

240. KILDRUMMY CASTLE.—Your correspondent A. McD. R. will find an historical account, presumably accurate, of Kildrummy Castle, in *Collections for the Shires of Aberdeen and Banff* (Spalding Club), pp. 590-591; and of its connection with Nigel Bruce in *Scottish Heroes in the days of Wallace and Bruce*, by the Rev. Alexander Low. Vol. I., p. 295. See also *Taylor's Pictorial History of Scotland*. Vol. I., pp. 116-119. J. M. LAING.

241. BRASII SEU HORDEI.—There is a Low-Latin word in Migne's Dictionary, *Brasum*, or *Brace*, which means "a species of grain, rye, or mixed grain." The word used by Migne for *mixed grain* is *meteil*, which means rye or a mixture of wheat and rye. In fact, I think *meteil* must be the same as the *meslin* bread of query 234. The replies to the latter query in the March number of *S. N. & Q.* seem to justify this conclusion. On referring to *Brachet's Etymological French Dictionary* I find full confirmation of my conjecture. He gives:—*Mteil*, meslin, (mixed wheat and rye), formerly *mesteil* from *L. mixtellum*, from *mixtum*. The change of *x* and *s* in *mesteil* is as old as Classical Latin, Cf. *Sestius* and *Sextius*, *mistus* and *mixtus*, *astutus* and Gr. *ὄζυς*. JAMES MOIR.

241. "G. W." asks—"What sort of grain is Brassii?" as recorded in the Marquis of Huntly's Returns. "E. 6 bollae brassii seu hordei." *Brasium* is Malt. (*Vide Hayes' Latin Dictionary, Cambridge, 1678*). From the relative terms, *Brasina*, a brew-house, and *Brasiator*, a brewer, it may be inferred that *Brāzo* (Greek), I boil, is the root. The *brayer* or *bruiser* of barley to make Malt in ancient times was the primitive quern, or handmill. Its Gaelic name is *Bráth* (t silent), a bruiser; and Malt is *Bráthich*, or *Braich* (guttural), bruised stuff.

A. C. CAMERON, LL.D.

241. This is the genitive of "Brasium," *Malt*, a word not given in ordinary classical dictionaries, being of the "barbarous latin" which crept into the language of a later age; as also "braxo" to brew, and "brasiator" a brewer or malster. W. R. K.

241. *Brasium* or *brasium* = malt, either from barley or oats. (Glossary to *Bishop Hatfield's Survey*, Surtees Society. Cf. *brasser* Fr. to brew, and *brashloch*, a crop of rye mixed with oats or barley (Jamieson). C.

241. *Six bollae brassii seu hordei* = six bolls of malt or bear. The word is connected with the French *brasser*, to brew. P. J. ANDERSON.

246. JOHN OF BLAIRBOWIE.—As far as I can make out, the person is either John tenth, or John eleventh of Balquhain, 1570-1638, which is about the date of the carving of the chair. C. S. L.

Literature.

The Book of Sun-dials, Collected by Mrs Alfred Gatty, edited by H. K. F. Gatty and Eleanor Lloyd, with an Appendix on the Construction of Sun-dials, by W. Richardson. London: George Bell & Sons, 1889. [8 + 33 + 519 pp. 8½ by 6¼ inches].

EVERY subject has its literature, and that treated of in this handsome volume is as old as the hills, by the shadows of which it is not unlikely that primitive man reckoned the passage of time. A work like this cannot be written out of the moral consciousness of the author. It exhibits a fine example of the literary thrift of its gifted author, and of the continued research of her gifted daughter. It has been a life work, the author lying in wait, so to speak, for the numerous facts of a historical, antiquarian, scientific and topographical kind that it contains. Besides the personal, original researches and observations of the author, Literature has been ransacked for data, and the aid of numerous correspondents in most parts of the world has been requisitioned, with the result that the volume probably fairly fulfils the aims of the compilers; and although finality cannot be predicated of it, the book must satisfy all but the hypercritical. All that is really interesting in nearly 800 Sun-dials is set out, and carefully described, whilst many of the more curious have been suitably illustrated. The arrangement adopted is alphabetical, going by mottoes, "when they have mottoes, as all Sun-dials should." As might be expected Sun-dials are largely the product of sunny lands. Scotland yields but a very few examples, not more than a score. We note a typographical error (*bis*) as to the dial at Tornaveen—*Torphins*, twice called *Torphius*. Otherwise the book is edited with very great care indeed—the editors exhibiting laudable pains to verify their facts. All the mottoes not in English are duly translated. It deserves to be noted that the Appendix on the Construction of Sun-dials gives completeness to the work, and will be deemed a boon by those who wish to construct an instrument on true scientific principles. The book is not to be enjoyed by the curious alone. It is instructive, and has a didactic interest derived from the hortative character of so many of the mottoes, and we do not doubt will be relished by a wide circle. Excellent indexes form a necessary adjunct to this valuable work. ED.

A Companion to the German Grammar, consisting of hints and helps for acquiring the Language, by William Macintosh, M.A. Kelso: J. & J. H. Rutherford, 1889. [29 pp. 8¼ × 6¼ inches].

THE value of this brochure lies in its practical

character, and that it points out and explains many grammatical difficulties belonging to German. It may be said that every ordinary Grammar does this. In a way they do, but here Mr. Macintosh takes the student into his confidence and frankly points out that the task is not easy, and forearms him for the lions in the path. And anything that comes to hand as an intelligent explication of difficulties will be a great boon even to scholars best able to grapple with the inevitable hindrances to acquiring a knowledge of another tongue. For want of such aids as this, how often is it the case that students of a language wear out their zeal and enterprise in the irksomeness of their task, and however near they may be to the facile use of a new acquirement, never reach it. We congratulate Mr. Macintosh on this little book, and bespeak for it a kindly reception. ED.

The Voice from the Cross, a Series of Sermons on our Lord's Passion, by eminent living Preachers of Germany, with Biographical Sketches. Edited and Translated by WILLIAM MACINTOSH, M.A., F.S.S., Edinburgh, 1888. [Crown 8vo, xii. + 265 pp.]

FROM what we know of the rationalistic trend of German religious thought, it is not a little surprising to see how utterly evangelical are the views presented in these twenty sermons. Is there a real divorce between the intellectual or the speculative minds and the emotional or the experiential? And have we here only the latter type? Or do these diverse qualities coexist in the self-same minds—these preachers contriving that whatever brawls disturb the week, there should be peace in church, where their hearers shall have the world's din, and the soul's turbulence exorcised by the tranquillizing alternative of a gospel, at once simple, affectionate, orthodox, devout? We cannot tell, but we have a very general concurrence of opinion in these sermons, which even in style might naturally enough be mistaken for the product of a single mind, an unconscious effect produced by their having passed through the alembic of one translator's mind. We are without the means of determining how that work has been done, as a translation, but as English, it is very readable and idiomatic. ED.

Jeems Sim. A second Series of his Epistles, reprinted from *The Northern Figaro*, with Glossary and Original Page Illustrations. [1888, Pp. 80, 8½ x 5¼ ins.]

"THE primary object has been to try to afford amusement to readers." A secondary object has been to prevent the "dear old North Country Scotch" from becoming degenerate or less familiar. As to the former object, readers who are old enough to remem-

ber the oft-copied, but never surpassed, humour of Delta's *Mansie Wauch*, will be somewhat ill to please. Those who are not, will hardly fail to be what this quaint author amiably intends him to be—amused. To us the book is mainly interesting as a fairly successful rendering of the author's "mither" tongue. Perhaps the most common fault in reproducing our vernacular is in the introduction of words outwith the district to which the dialect belongs. "Jeems Sim" is tolerably free from this vice, but he does not spell well, nor always consistently. ED.

BIBLIOGRAPHY OF ABERDEEN PERIODICALS.—The following facts supplement the notice already given on this subject:—

Alma Mater, Aberdeen University Magazine. [University Arms]. Vol. VI. Aberdeen, W. & W. Lindsay, 1889. This year the management of the paper has been changed. It was started by the University Debating Society, who yearly chose editors, two from every class in Arts, with one or two representatives from the other three Faculties. The plan was an exceedingly haphazard one, and at the beginning of the present volume a new departure was made, by which the conduct of the magazine was handed over to the Students' Representative Council, a much more representative body, on the following conditions:—(1) The Editorial Committee of *Alma Mater* have power to nominate annually 8 members, subject to the veto of the Students' Representative Council, and the Council elect 4; these editors not necessarily being from each class; (2) a report be submitted once a year to the Council; (3) any grievance anent *Alma Mater* may be brought up before the Council, if approved of by at least five members of the Council. The transference was effected on December 1st, 1888. *Alma Mater* is the first Scotch University magazine to be managed on this principle; and the sister Universities have followed on its track. *Glasgow University Magazine*, (No. 1, February 5th, 1889), has been started on the same principles; while the Edinburgh students are about to establish a university magazine on the same lines, their present magazine, *The Student*, being a private concern. At present, the St. Andrews magazine, *The University News Sheet*, (No. 1, November 16th, 1888), is also a private concern; but it is said that the Council are to take it up. The editorial staff of the sixth vol. of *Alma Mater*, consisted of Messrs. John H. Barron, J. Malcolm Bulloch, M.A., Wm. Bulloch, George Duncan, M.A., Kenneth Gillies, Frank Hay, Donald MacMillan, M.A., John Mansie, Anthony Mitchell, J. Vivian Rogerson, L. M. Scott, M.A., and Adam Mackay. Mr. J. N. MacArthur, now of the *Free Press*, and J. W. Morrison, M.A., acted only up to No. 4. Pictorial supplements have been given separately during the present volume, and the magazine will for the first time be issued during the ensuing summer session.

J. MALCOLM BULLOCH.

SCOTTISH NOTES AND QUERIES

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ABERDEEN, MAY, 1889.

WE have now reached the end of our second year's work, and it is with a feeling of satisfaction at the success of the past that we enter on a third volume. Started as a more or less local production, *Scottish Notes and Queries* has been widening its area in every issue, and slowly but surely justifying its name. The articles have been not only of interest to various places, but several of them have been of general moment in Scottish history or antiquities at large. The space occupied by queries and answers has also grown larger, and the interest in that direction has increased, issue after issue. The list of contributors, too, has been largely reinforced from every possible corner of this country, and on several occasions from the Continent and America. These are facts that must be patent to

any one who has closely watched the progress of the paper.

Some interesting features will be forthcoming in the ensuing volume. Among other things there will be a collection of Thomas the Rhymer's prophecies, while the Bibliographies of Newspapers will be continued, beginning with that of Montrose. Thus we hope to make our third volume still more interesting and useful than its predecessors.

THE BURLESQUE OF "GALATIAN."— THE GUISARDS OF SCOTLAND.

(No. 3.)

(Continued from page 165.)

AFTER having given, in the two previous Numbers, three versions of 'Galatian,' we now conclude with some more general observations. And, first, regarding the Chambers' version. In his comments and notes on his version of the Burlesque, Robert Chambers supplies some variations, drawn from other parts of Scotland. These, however, for want of space, we must leave to the curious to pursue, in the pages of his *Popular Rhymes*. Likewise we must put aside any investigation of the *analogia* to this Burlesque which he finds cropping up on the other side of the Tweed, in some parts of the north of England, but not, apparently, beyond the ancient Kingdom of Northumbria. The most important of these appears to be the Whitehaven version, of which a tolerably complete account appears in William Hone's *Everyday Book*,¹ (Vol. II.,

¹ See also abridged versions of this play in the above work, by Hone, vol. ii., pp. 18, 74, 123.—Since the former article appeared in our March number, correspondents have kindly brought under my notice also these references:—²⁰ R. Menzies Ferguson's *Rambles in the Far North*, p. 158; and ²¹ *Galatians, an Ancient Mystery*, Edited by James Maidment, Advocate, Edinburgh, 1835. This last, which most resembles No. 1. among the three previously included at length in these pages, was drawn from recitations at Stirling, given twenty years before the date borne by the brochure.—Through the kindness of the Editor of *Scottish Notes and Queries* another version (²²) from Yorkshire has been discovered, in the pages of the *Yorkshire Notes and Queries* (April and July Nos. for 1888.) Considerable variations have there been superinduced: St. George, as on English soil, is there the warrior, confronted by 'Slasher,'—the latter name a feature which corroborates the view taken by us of the meaning of 'Slacker,' and so, ultimately, of the hero, 'Galatian.' A fourth version (²³) is referred to by another courteous Correspondent, as found in "John MacTaggart's *Scottish Gallovidian Encyclopedia*," 1824.—From all these editions or semi-editions, it is clear that the burlesque has had a *habitat* in most parts of the Lowland or non-Celtic area of Scotland.

p. 1645,) where Alexander of Macedon is retained, but is confronted with a Prince of Egypt, whom he addresses as 'Slacker,' probably a mistake for what is called a 'Slogger,' or the German 'Schläger,'—in other words, the Knockdunder of the play.

The most interesting observation which R. Chambers subjoins is the remark which he makes on the metre of his version:—"If we were to judge of the antiquity of *Galatian* from its language, we would assign it to the early part of the sixteenth century, on account of its resemblance to the structure of verse found in such specimens of primeval English comedy as *Ralph Royster Doyster* and *Gammer Gurton's Needle*, which were productions of the reign of Mary."

In comparing the above three versions, we find that the kernel or nucleus of the story thus dramatically enacted may be thus briefly summarized:—There is the entrance of swashbuckler warriors in the persons of famous heroes, one of them of the Knockdunder type; then comes a challenge, a collision, and the Knockdunder falls, to all appearance dead. After this *tragedy*, comes the *comedy* of a restoration by the calling in of a 'Doctor,' who rejoices in the name of 'Brown,' evidently because it rhymes with 'Town,' over which of course his fame extends. After a little by-play, with some quiet jeering at the 'Profession' and their fees, the Doctor performs a magical cure: the fallen warrior is restored, if not to life, at least to the perpendicular,¹ whereupon the whole band join hands and proclaim peace and brotherhood. A kind of *parabasis* then takes place, reminding one of that quaint feature of the old Greek comedy, and consisting of an appeal, with mask as it were removed, which is addressed to the audience directly, and is suited to the particular scene and time: blessings are invoked on the House which has been invaded and its Folk, and accordingly this can only have one response—abundance of good cheer and the fellowship of the festive season. In two of the versions there is an Epilogue which we may call the Farce; a character representing 'Judas' enters 'with the bag,' and makes an appeal for a 'collection,' and so *exeunt* the merry 'Guisards' with their somewhat rough and rampant masquerade, roof and rafters ringing with nextinguishable laughter.

The above is the general outline common to

the three, but in comparing more minutely these different versions of the Drama with each other, we find curious variations and displacements. The second version, dated from Campsie, has suffered the sorest, through the introduction of Wallace, who does duty on the occasion. It may be thought that Wallace was appropriate at any 'stramash' in Stirlingshire—the county where he dealt his two strongest strokes in the shape of his two pitched battles—but this explanation will not hold, inasmuch as the scene of the enacting is Hawick on the Borders, not Campsie, which only records. Some inkling of this incongruity seems to have dawned on the Hawick mind as to the anachronism of associating Alexander the Great and William Wallace; and thus the antitheton to Wallace appears in the disguise of *Sir Alexander*, a process by which the Conqueror of the World subsides into a Scotch Laird or some Convener of a Scotch County, who might at least have come before us as 'Schir Alexander,' and so had some of his dignity preserved.

Almost equally bad is the obscurity that has befallen, in the Hamilton version, according to its enactors, the name of the Knockdunder, serving as foil to the conqueror's sword. Through some confusion that has got into their misty dreamy heads, probably owing to the Scriptural story of Goliath, the warrior's name appears as 'Golaschin,' which is an entire mistake. Chambers is right in this, that his name is 'Galatian,' the same as the 'Galatian' of the New Testament, which is the English form of the Greek name for a Gaul, the big-mouthed and haughty Celt or Gaul, of whom we know in history. 'Galatian' is, in fact, the English edition of the Greek name for a Gael, or warrior of the Gallic race, and, as we shall see, is appropriate enough to bring upon the stage concurrently with Alexander the Great.

The main interest about the whole matter may be summed up in three observations:—¹ This floating Burlesque contains in nucleus the germs of the three forms of dramatic composition—Tragedy, Comedy, Farce. ² We can discern, especially in the complete version given by Chambers, as he himself remarks, traces of a peculiar old metre, having a cadence like the Miracle Plays, such as that of 'Noah's Wife,' namely, a line of four feet, suggesting the very 'Incunabula' of the stage, while Marlow's 'mighty line,' which Shakspeare inherited, was yet unknown. ³ It brings before us the figure of the Macedonian Conqueror, whose name, already a favourite among the early Scottish Kings even before the independence struggle of Bruce and Wallace, has filtered down from the palace to the cottage, pervading all ranks,

¹ Readers of that rogue, Rabelais, may remember, in the modern *Lucian*, the resuscitation of "Epistemon," who, after being dead, was made to breathe, yawn, and sneeze, and after he had gathered himself a little, was very full and loquacious about what he had just seen in the Under World, where he had been sojourning. This last is a touch as of a magician, opening up a quaint vista of possibilities, beyond what is attempted in 'Galatian.'

and to this day, in its form of 'Sandy,' passes as the characteristic name for Scotchman. The odd thing, however, is to explain why Alexander's antagonist should be a 'Galatian' rather than a Persian or Oriental, such as he found his actual enemies. The key to the association is probably found in the story given by Alexander's biographer, the historian Arrian (I., 4, 6), who flourished about A.D. 130, and who details an actual interview between Alexander and certain Celts or 'Galatians,' encountered by him in his early peregrination by the Hadriatic. These Celts are described as 'big-bodied men and with a great conceit of themselves;' and after preliminaries, Alexander asked them 'what it was they most feared among all things in the world?' He expected to hear a compliment to himself and his great name, but these Celts or 'Galatians' disconcerted him by the reply, 'that they feared nothing in the universe except that the sky might fall.' Alexander simply remarked, 'These Celts are blustering fellows.'

Into the merits or meaning of Arrian's story we do not enter: it is susceptible of a sense perhaps as honourable to the Celts as to Alexander, but that is not within our scope to deal with at the present time. It is enough that the story furnishes a hint as to how the Macedonian and Galatian came to be brought into connection and collision, as they are in this Burlesque.

We close this long Note with the remark, that it must be regarded as a bizarre and strange combination to find an incident in the life of Alexander the Great still serving, in shadowy form, as nucleus for a Halloween Burlesque, enlivening the firesides of Scottish homesteads, after the lapse of two thousand years.

G.

NOTES ON MARISCHAL COLLEGES.

(Continued from page 133.)

BUILDINGS OF 1682-1700.

THE portion of the College restored in the latter part of the 17th century included a "principal's chamber," the ceiling of which was adorned with thirty coats of arms, being those of the Founder, of the Erector of the Ceiling, Principal Paterson,¹ of his seven predecessors in the Principalship, and of twenty-one early benefactors of the College. The ceiling appears to have been erected at Paterson's expense, for in the accounts of the "New Work, 1682-1700," the only references to armorial decoration are:—

¹ Paterson seems to have had a liking for Heraldry. A fine representation in stone of his own arms (which are specially described by Nisbet, *Syst. of Her.*, 1722, p. 362), is preserved in the University Library.

1689. "Item for putting up Tourners arms in the Colledge, ... 3 lib."

1698. "Item to Charles Whit² for drawing Dr, Sibbald's coat of arms in the Principall's chamber,..... 2 lib 13s."

The arms were painted on three rows of wooden panels, which in 1790 were removed to form a ceiling for the "Public School," an apartment measuring 82 feet in length by 22 feet in breadth.³ There they remained for half a century, but in 1836-40 the old College buildings were taken down, the contractor for the dismantling being Mr. Alexander Rainnie. It is hard to believe that even a Senatus Academicus should have failed to stipulate for the preservation of a memorial so interesting and so artistic; but the contract with Mr. Rainnie is extant, and testifies to the culpable omission. Whether the emblazoned panels were treated as so much firewood, or whether they were adapted (as, it is rumoured, portions of the exquisite carved woodwork of a sister college have been adapted) to the purposes of domestic ornamentation, the writer has failed to discover. Should any reader of *S. N. & Q.* be aware of the existence of all or any of these panels, he is hereby begged to make their whereabouts known.

It is fortunate that in 1833 an exact coloured drawing of the ceiling was executed by Mr. Alexander Dingwall-Fordyce, now of Fergus, Ontario.⁴ This drawing Mr. Dingwall-Fordyce has presented to the New Spalding Club, and from it and a few brief notices in Professor Knight's *MS. Collections*⁵ we can form an accurate idea of the appearance presented by the ceiling.

A reduced outline reproduction of the drawing, together with a full description of the different armorial bearings, and some account of the claims of the various persons represented to a place in the array, will appear in the *Proceedings of the Society of Antiquaries of Scotland*, Vol. XXIII. Appended is the blazon of the different coats. The ceiling, it should be explained, ran North and South. Each panel of the centre row contained one shield; each panel of the side rows, two shields.

CENTRE ROW.

1.⁶ DR. DUNCAN LIDDELL. Argent, on a bend sinister between a dog's [?] head in chief and a fox's [?] head in base both coupé gules, three mullets of the field.

² See *S. N. & Q.*, Vol. I., p. 14.

³ *New Stat. Act. of Aberdeenshire*, p. 1179.

⁴ Author of *Records of the Family of Dingwall-Fordyce*, 2 vols., 1885-88.

⁵ In Aberdeen University Library.

⁶ The panels, in each row, are taken in order, beginning at the North end of the room, where the entrance was.

2. SIR ALEXANDER IRVINE OF DRUM. Argent, three bunches of holly, each consisting of as many leaves slipped, vert banded gules.
3. GEORGE, FIFTH EARL MARISCHAL, THE FOUNDER. Argent, a chief paly of six or and gules.
4. THE ROYAL BURGH OF ABERDEEN. Gules, three towers triple towered within a double tressure flowered and counterflowered [with fourteen fleurs de lis] argent.
5. SIR THOMAS CROMBIE OF KEMNAY. Argent, a bend engrailed azure between a mullet in chief and a crescent in base gules.
6. SECRETARY THOMAS REID. Gules, a stag's head erased argent.

DEXTER OR EASTERN ROW.

- 1a. DR. WILLIAM GUILD. Azure, a chevron or between three roses slipped, argent seeded gules.
- 1b. CATHARINE ROLLAND. Argent, three ships, each with as many masts, sails furled and flags displayed sable.
- 2a. PROFESSOR JOHN JOHNSTON. Azure, a bend argent; in chief a hart's head erased of the last.
- 2b. WILLIAM JAMESONE. Argent, on a saltire or [!] between four ships sable, a rose gules.
- 3a. PATRICK COPLAND. Quarterly: 1 and 4, Or, three mullets gules; 2 and 3, Azure, three garbs or.
- 3b. DAVID CHAMBERLANE. Azure, an inescutcheon within an orle of mullets argent.
- 4a. WILLIAM LESLIE OF BALQUHAIN. Azure, a chevron argent between three roses gules [!]; over all a fess sable charged with three buckles or.
- 4b. ALEXANDER ROSS. Or, a chevron between three water bougets sable.
- 5a. PROFESSOR WILLIAM JOHNSTON. As in 2a.
- 5b. DR. ROBERT DUN. Gules, a sword in pale argent, hilted and pomelled or, between three padlocks of the second; a mullet of the second for difference.
- 6a. DR. JAMES CARGILL. Gules, three birds [martlets] argent.
- 6b. DR. ALEXANDER REID. Azure, an eagle's head erased argent.

SINISTER OR WESTERN ROW.

- 1a. PRINCIPAL ROBERT HOWIE. Or, a chevron azure between three birds [ravens] sable, those in chief respecting each other.
- 1b. PRINCIPAL GILBERT GRAY. Gules, a lion rampant within a bordure engrailed or.
- 2a. PRINCIPAL ANDREW AIDIE. Argent, a mullet between three cross crosslets fitchee gules.
- 2b. PRINCIPAL WILLIAM FORBES. Azure, three bear's heads coupé at the neck argent, (not muzzled.)
- 3a. PRINCIPAL PATRICK DUN. As in 5b of Eastern Row.
- 3b. PRINCIPAL WILLIAM MOIR. Azure, three Moor's heads coupé proper.
- 4a. PRINCIPAL JAMES LESLIE. Argent, on a fess between a mullet in chief and a tulip [?] in base vert, three buckles of the field.
- 4b. PRINCIPAL ROBERT PATERSON, ERECTOR OF THE CEILING. Argent, three pelicans in their

piety proper; on a chief azure as many mullets of the field; a mitre azure for difference.

- 5a. JOHN TURNER OF KINMINITY. Quarterly, 1 and 4, Azure, a Katherine wheel argent; 2 and 3, Or, three guttes de sang.
- 5b. PROFESSOR PATRICK SIBBALD. Or, a cross moline azure within a bordure countercompony argent and of the second.
- 6a. WILLIAM MORE OF HILTONE. Or, three Moor's heads proper wreathed azure.
- 6b. GEORGE MELVILL, MINISTER OF ALFORD. Gules, a chevron between three crescents argent within a bordure of the last charged with five roses azure.

P. J. ANDERSON.

(To be continued.)

BIBLIOGRAPHY OF PETERHEAD PERIODICAL LITERATURE.

(Concluded from page 170.)

1864. *The Peterhead Almanack and Buchan Directory, 1864.* Peterhead, published by William Anderson, Sentinel office. Post 8vo, limp, price ninepence, contains, besides an Almanack, a Directory of Peterhead and Fraserburgh, as also of the Parishes of Cruden, Slains, Ellon, Longside, Old Deer, New Deer, Strichen, Pitsligo, Lonmay, Crimond, and St. Fergus; also statistics of the Peterhead Whale and Seal Fishings, with date, number of ships, number of seals, number of whales, total tons of oil, and the yearly average from 1788 to 1863; the statistics of the herring fishing, number of boats, and total crans of herrings caught from 1840 to 1863; and a list of the Mortifications in Peterhead, with details, viz., Mr. William Rhind's, Mr. Thomas Laurance's, Mr. Adam Arbutnot's, Mr. James Rhind's, Mr. Roderick Gray's, &c.
1864. *The Banner of Buchan, and General Advertiser for the district.* No. 1. Peterhead: Tuesday, March 8th, 1864. Price one penny. Imprint: Printed for the proprietor by Whinton Nicol, at the Office, 18 Jamaica Street, Peterhead. *The Banner of Buchan* was conducted as a weekly newspaper for twenty-six weeks, its page measured 16 x 21½ inches, with five columns. It contained advertisements, leading articles on local subjects, reports of meetings on the various public boards, local and general news. The first six numbers were published on Tuesdays, but from number seven to twenty-six was published on Saturdays. *The Banner* was owned and edited by Mr. Robert Grant, who for many years has taken a lively interest in local literature, and though now an octogenarian, as "Mormond," is a frequent contributor to *S. N. & Q.* *The Banner* was well printed, and spiritedly conducted with considerable literary taste, but there was not field for three local newspapers, and in number twenty-six for 3rd September, 1864, the following announcement appeared:—"To our readers and subscribers. We have to inti-

mate that this week concludes the second quarter of the *Banner of Buchan*, and the last number of the paper. To those who have given us their support we return our most sincere thanks, and to our subscribers and contributors generally we consider it our duty to say that they have our most grateful regards."

1865. *The Buchan Journal and General Advertiser for Aberdeenshire and the North-Eastern Counties of Scotland.* No. 1. Saturday, 4th March, 1865. Price one penny. Printed and published by Wm. Anderson, residing in Peterhead, at the office, 7 Merchant Street, Peterhead. The *Buchan Journal* was published by Mr. Anderson to provide a newspaper for working men, containing the news of the week, as also a continued tale. In the prospectus he said—"The greater part of the penny Saturday papers sold in Peterhead, Fraserburgh, and throughout the Buchan district are imported from a distance. If a foreign production (so to speak) proves acceptable, why should not a native plant thrive. . . The promoters believe that the home-made article will be appreciated, and they are of opinion that it is wanted. Arrangements have been made with authors for the publication of interesting serial tales, and so far as the promoters are concerned, no expense nor labour shall be spared to render the Journal a 'welcome guest' in the home of every working man in Buchan on each succeeding Saturday night." The *Buchan Journal* was a reprint of the leading articles, local news, and reports of meetings in the *Sentinel* of the previous day, with the addition of a continued tale. It was issued till No. 65—May 26, 1866, when it was discontinued by Mr. David Scott, who purchased it along with the *Sentinel*, and merged it into it, preferring to concentrate his energy in improving the *Sentinel*. The last number contains an announcement from which I quote:—"Amalgamation of *Peterhead Sentinel* and *Buchan Journal*. To meet the constantly increasing demand for cheap literature, and following the example of the greater part of the provincial newspaper press, the proprietors of the *Peterhead Sentinel* and *Buchan Journal* have resolved upon an amalgamation of these papers. They would therefore intimate to their subscribers and the public, that they will be published weekly as one paper on and after Friday, 1st June, at one penny per single copy."

1871. *A Churchman's Magazine: Diocese of Aberdeen.* *Stat crux dum voluitur orbis.* January, 1871. Price twopence. Published monthly by David Scott, *Sentinel* Office, Peterhead. Demy 8vo. This magazine contained "The Penny Post," with twelve pages of local and diocesan news. It was edited by the Rev. M. Morgan, Incumbent of S. Peter's Church, and was largely contributed to by Mrs. Morgan, The Parsonage, now a well known authoress. In the first number is an address "To our Readers," in which is said—"We shall endeavour to give the magazine

the charm which words about our own people and our friends, about their doings and sayings, always have. You will find in its pages, as time goes on, records of the baptism of your little ones, the marriages of those dear to you, and also the graver, but not necessarily sorrowful, accounts of the peaceful laying to rest, with Christian words of faith and hope, of friends and neighbours. We shall thus endeavour to chronicle your joys and sorrows. In addition to these records of local matters, we shall be glad to give a limited space to original contributions in prose and metre." A series of very interesting papers, "Jottings in connection with St. Peter's Church, Peterhead, from 1219 to 1867," appeared from time to time, besides a number of well written papers of more or less local interest. Mrs. Morgan wrote a story, "Tales of Ovensmount, or a Dressmaker's Journal," which appeared in monthly chapters till December, 1872, when the magazine was discontinued.

1883. *The Gourd*, published in connection with the Congregational Church Bazaar. No. 1, Friday, October 26th, 1883. Price one penny. 4 pp., demy 4to. It contains a report of the speech delivered by Alexander Asher, Esq., M.P., at the opening of the Bazaar, a description of articles displayed in the different stalls, a list of the stallholders, an agony column, a few witty paragraphs, and some editorial remarks, from which I quote—"We have assumed for our paper the somewhat transient title of *The Gourd*, and sincerely hope that during its short-lived existence it may conduce to the harmony, good humour, and success of our Bazaar. When our work is done then we shall disappear, and, in passing away, shall indulge the hope that no one will be angry with or for *The Gourd*." As neither the Editor of *The Gourd* nor any of his staff signed their contributions, it might be unwise, as yet, to unveil their identity.

Note.—There is a number of monthly and quarterly serials issued in connection with different Churches, such as the supplement to *Life and Work*; the cover of *The Free Church Record*, of the South Free Church; and *Monthly Echoes* of the Free Church, St. Peter Street. The local portion is announcements and notices of meetings, but with no interest beyond the congregations in which they circulate.

These Notes cannot be concluded without reference to a publication which exercised a considerable influence in Peterhead and the district. The *Aberdeen Free Press*, when a weekly newspaper, issued on Fridays, arranged to devote a page to Peterhead and Buchan news, and in their issue of 4th May, 1855, announce the change to be *The Aberdeen Free Press, Peterhead, Fraserburgh and Buchan News*, No. 105. New series, No. 1, price 4½d. The Publishers on that date state that "The arrangements being now complete for the extension of the *Free Press*, so as

more specially to combine the representation of the interests of Peterhead, Fraserburgh, &c., along with those of Aberdeen and surrounding districts, have this morning the pleasure of presenting our readers with the first issue of our enlarged series."

The Peterhead page was under the charge of the late Mr. George Murray, Peterhead, who died on 15th March, 1859. How well that was done let the late Mr. William M'Combie, the editor of the *Free Press*, speak. In a sketch of the late Mr. Murray he says:—

"During the last four years of his life Mr. Murray discharged the duties of reporter for the Buchan department of the *Aberdeen Free Press*. Being the first who, in that capacity, attended the meetings of the Public Boards in Peterhead, his position was one calling for not a little prudence, tact, and delicacy. It is not too much to say that he was equal to the requirements of the occasion. Under his auspices the system of publicity—viewed with some jealousy at first—came soon to be regarded by all, not only with tolerance, but approval; and none we suppose will now dispute the fact that the Press has taken its place in Peterhead as one of the leading elements of improvement and stimulants of progress. That it did so with so limited a measure of disturbance, and so fair a measure of efficiency, is clearly due to Mr. Murray's discretion, honesty, and good sense. His character was his passport and authentication. During the last two years of his life the sole management of the Buchan department of the paper—literary and commercial—was in his hands. He was local agent as well as reporter, and discharged the duties of the one function as entirely to the satisfaction of the proprietors as he did the other. His business habits were eminently marked by promptitude, accuracy, and fidelity. During this period he usually wrote the local article, and thus exercised a direct as well as indirect influence on the public opinion of the town and locality. That influence was eminently healthy, marked as it was by honesty, discretion, and public spirit."

This arrangement preceded the publication of *The Sentinel* fully a year, and paved the way for the local press, which for over thirty years has faithfully chronicled passing events, and been the exponents of public opinion. If we look at the present enormous circulation of daily and weekly newspapers here, besides the two Peterhead bi-weeklies, what a contrast with the state of our newspaper literature when Peter Buchan founded his "Auchmedden Press," over seventy years ago, when the *Aberdeen Journal* every Wednesday was the only weekly newspaper in the county, and was circulated from house to house, till the issue of the following week.

The newspaper press has made more rapid strides, and gained greater power, than any other element of progress during the present century.

"The newspaper is the familiar of all men, of all degrees, of all occupations. It is a police of public safety and a sentinel of public morals." May its conductors be ever armed with courage, and guided by discretion, ever proclaiming what is just, and right and true!

In these Notes on Peterhead Periodical Literature I have imperfectly traced the growth of the Peterhead Press to its present position. Let me express the hope, that it shall increase in power and prosperity, and ever be conducted so that they

The people's right maintain
Unawed by influence, and unbribed by gain.

W. L. TAYLOR.

EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCH AND CHURCHYARD.

CHURCHYARD—SECTIONS D.

THE inscription on the next stone has been much damaged by a table-stone with supports, now resting upon it:—

Here rests in the Lord James Milne, merchant burges of Abd. who departed the 14 Nov^r 1677 aged 68 years and Elspet Donaldson his spous who departed the 9 July 1685 aged 70. As also William Milne, Merchant | in Abd. nephew to the said James | Milne who departed this life 3rd | July 1689 ætatis suæ 40¹ | [As also James Milne of Blairton, late Dean of Gild of Abd. nephew to] the said James Milne who departed this life | the 19 of March 1712 years of age 56 years | As also Rachel Smith spouse to the said | Wm Milne who died the 2 July 1730 aged 75 | Also Elspet Milne spouse to Gavin | Cruickshank Shipmaster in Abd. who | dyed 31 Jary. 1734 aged 56.

² William Milne and Rachel Smith were married at Aberdeen on 2nd June, 1675, and the issue of this marriage was Elspet, mentioned on the stone, James, Christian, Rachel, and William. William Milne appears as having been admitted to the freedom of the Guild on 12th May, 1675. Their eldest daughter, Elspet, christened on 22nd April, 1677, was married on 5th April, 1701, to Captain Gavin Cruickshank. Of this union was born two daughters, Rachel and Isobel, the former becoming, in December, 1735, the second wife of James Young, merchant in Aberdeen, and the latter, in March, 1748, the second spouse of James Smith, saddler, and at one time Convener of the Incorporated Trades. Among the descendants of James Young and Rachel Cruickshank are to be numbered many of the most influential families dwelling in our midst to-day. Captain Cruickshank was part

¹ Fordyce MS.

² Memoir of James Young and Rachel Cruickshank and of their descendants, 1860.

owner of the "Bon-Accord Galley," and the reason why his name is not recorded in the tombstone is, that there is every reason for our believing that he perished at sea somewhere about 1710-11. The last entry in his memorandum book, still in existence, is dated 6th Nov., 1710, and it is conjectured that the book must have been left behind when he sailed on his last voyage. Portraits of the Captain and his spouse are in existence, and lithographed copies are inserted in the Memoir from whence these notes have been taken. James Milne of Blairton, brother to William already noticed, was admitted a Guild brother on 28th August, 1675, and was Dean of Guild in 1697. He had at least two daughters, Janet, who married the Rev. Henry Lickly, at one time Minister of Oldmeldrum, and Margaret, married to Alexander Gordon, Commissary Clerk depute of Aberdeen.

The inscription of the next stone is very much defaced but appears to be as follows :—

In Memory of | James Udney | Advocate in Aberdeen who was a | loving Husband an affectionate | parent and a Benevolent Friend. | He departed this life the¹ [30th of December 1768 aged 87 years] | Also Jean Walker his Spouse who | departed this life the 22nd of August | 1770 aged 75 years | Likewise six Sons and three Daughters lie buried here.

The surname of Udney is of old standing in the Garioch district, the head of the family being Udney of that ilk.

The next inscription has been much better preserved :—

Here lyes John Allardes elder Merchant burges of Abd. who departed this life 3 of December 1699 aged 99 years and Isobel Walker his spouse who departed the 19 of Februarie 1680 of age 63.

Also Isobel Allardes spouse | to Iames George Merchand | burges of Abd. who departed | the 24 of Sept^r 1674 of age 24 | And Girsell Allardes daughter | to the said John Allardes who | departed 3 March 1676 of age 24 | As also Iean Allardes spouse to | John Forsyth merchant burges of | Abd. who departed 9 September 1687 | of age 33 years.

Here lyes also John Allardes | merchant late provost in Abd. and | son to the afors^d John Allardes who de | parted this life upon the 25th day | of May 1718 in the 61 year | of his age | And Agnes Mercer his spouse who | dep^ded 21 of August 1700 age 41 | With 4 children, two Thomas^s | Isobell & Iean Allardes | Also Iean Smairt his second | spouse who departed this life | upon the 29th of November 1722 | aged 45 years | And Christian Allardes relict of | Mr. Iames Trail late Min. at Montrose | who died Sept^r 9th 1747 aged 57.

Close beside the last stone is another containing an inscription relating to the same family :—

Here lies | Mrs Agnes Burnett who died 28 Janry 1781 | Relict of | Mr James Allardes who died at sea. | Also their children | John and Cathrine Allardes | And | Mrs Jean Allardes their Daughter | Born 1733 died February 1788.

Very little is known regarding this branch of the Allardyce family, which, in the person of John Allardes, rose to the dignity of the civic chair. As will be observed, the two inscriptions cover together a period of nearly two centuries; John Allardes, Senr. having been born in 1600, while Jean, daughter of James Allardes, died in 1788.

The very completeness of these inscriptions does away with any description, as they so fully tell their own story. John Allardes was provost for three terms of two years each, the dates of election being 1700, 1708, 1712. He mortified 500 merks to the Kirk Session of Aberdeen, under a life-rent to his sister Marjorie, the wife of William Prot, but it appears from the Session¹ records that the sum was never recovered.

The Provost was Commissioner for the burgh to the first Parliament of Queen Anne, and what proved to be the last Scottish Parliament, 1703-7.

Close beside the last stone are the resting places of the other three chief magistrates :—

Here lyes under the hope of a blessed resurrection Alexander Gordon lait Provost of Aberdeen who departed this lyfe the 24 of March 1692 of age 66. As also Girsell Walker | his spous who departed | the of

Alexander Gordon was the nominee of the progressive party in the Council, but the Crown at that period, either by forbidding an election or by direct command, managed to keep its favourites in the chair. On James II.'s flight, the Michaelmas election of 1688, which had been postponed, was immediately held, when Gordon was chosen Provost, an office which he held for two years, his son John being elected one of the Magistrates at the same time. He was Commissioner for the burgh to the Scottish Parliament from 1689 till his death.

The second stone has inscribed upon it :—

Here lyes John Gordon Merchant in | Aberdeen who departed this life the 16 | day of March 1692 in the 78 year of his | age and Christian Henderson his spouse | who departed this life the | day of July | 1684 in the year of her age 63 | As also John Gordon his son late | Provost of Abdⁿ who departed this life | the 24th of Aug^t 1730 & of his age the 76th year | And Janet Gordon his spouse the | day of | Dec^r 1731 and of her age the 70th year | And Alexander Gordon their son the | day of | Aug. 1728 and of his age the | year | Likewise Robert Stewart son to Alexander of the | ancient family of the Stewarts of Bonkle married to Anne | daughter of the said John Gordon who lies interred at | Fetteresso. He was thrice Provost of

¹ Fordyce MS.

¹ Vol. xxii., March, 1731.

the Town and Lieutenant | and Sheriff of the County of Aberdeen and discharged | these and other offices with fidelity and having | lived¹ [in the steady practice of piety and virtue he resigned his soul to God March 10 1749 in the 79th year of his age. Also his son Mr John Stewart, Professor of Mathematics in the Marischal College that office with great learning and singular address in teaching. By uniform integrity virtue and piety he obtained the esteem of all and by affability and simplicity of manners he gained their love. He died March 13th 1766 in the 58th year of his age and deeply regretted was carried to his grave together with Margaret his eldest daughter who died the same day: and Jean Gordon his wife who March 11 in the 47 year of her age. Also Dr. Robert Stewart, Physician at Johnston who died 29 April 1785 aged 36 years.]

John Gordon was Provost for two years from Michaelmas, 1706 and again elected for one year in 1717. He was, as the inscription bears, the son of John Gordon, Merchant, by his spouse Christian Henderson, and nephew to Provost Alexander Gordon. He was first M.P. for the Aberdeen District of Burghs, and the Council of the day saw their way to pay him his expenses while acting as Commissioner. By his wife, Janet Gordon, he had several children, Alexander died Augt., 1728. George married, 27th January, 1694, Janet only daughter of Treasurer Robert Skene, by his spouse Janet Jaffray, and John called by the Presbytery 20th February, was ordained at Aberdeen, 6th April, 1711. At his settlement in Old Deer the same year quite a scene took place, the Presbytery and their escort having to run for it.²

In 1724 the Provost mortified 1000 merks to the Kirk Session for behoof of the poor, under the condition that he and his wife received the interest of the sum during their life-time. He was survived by his wife, who was interred in the same burying place 11th December, 1731.

Robert Stewart or Stuart of Bridgeford was chosen Provost of the City for one year at the the Michaelmas election of 1716, and for periods of two years each, in 1720 and 1724. By his marriage with Anne Gordon he had issue John, Caroline and Janet. John was appointed Professor of Mathematics at Marischal College in 1727, and held the Chair till his death, when he was succeeded by Professor William Trail. Caroline died unmarried on 19th March, 1795, at the advanced age of 78 years, while Janet married Alexander Westland, a merchant in Aberdeen, and died in June, 1743, aged 41 years.

¹ Fordyce MS.

²That men with Zeal so much inspir'd
Rode faster home, spur'd home with fear,
Than they advanced to Old Deer.

—Meston's Poems.

¹Provost Stewart was a stanch Hanoverian in politics, and was much respected as a citizen. He had the unique honour of being carried to his grave by six provosts, Alexander Robertson, the then Provost, being assisted by five ex-provosts.

ALEX. M. MUNRO.

THEN, AND NOW.

A RECENT discussion in our local papers, as to the quantity of liquor, of one kind or another, consumed by 31 individuals, at the visit of inspection to the Waterworks, induced me to look again at some old tavern bills. One of them, of date prior to the introduction of aerated waters, lies beside me. It is of more than ordinary interest. It shows the consumpt at a dinner, some 90 years ago, of good honest liquor by 42 citizens of the first standing. I have the list of gentlemen present. It is a goodly and a godly roll. There is a Provost, three Baillies, a Bishop, four Parish Ministers and Professors, two Collectors of Taxes, Landed Proprietors, Merchants, Manufacturers, and others, of whom the city is proud to-day. The giver of the entertainment was the father of that gracious lady, who within the last fifty years has given for the benefit of girls something like what Robert Gordon gave to boys.

The time was, the 5th November; the place, the New Inn; the host, William Gordon; and here is his bill:—

NEW INN, ABERDEEN.

Mr. _____

1795.	5th Nov. Entertainment,.....	£5	0	0
	22 Bo. Port,.....	3	6	0
	12 ,, Sherry,.....	2	2	0
	80 ,, Claret,.....	18	0	0
	Porter and Beer,.....	0	11	0
	Brandy,.....	0	3	0
	Almonds and Raisins,.....	0	11	6
	Broken Glass,.....	0	2	0
		£29	15	6
	30th ,, Bottle Claret,.....	0	4	6
		£30	0	0
	Servants,.....	1	0	0
		£31	0	0

New Inn, Aberdeen,
30th November, 1795.

Settled the above,

WM. GORDON.

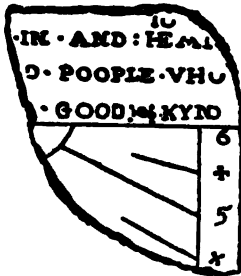
Now, I have not copied this tavern bill, nor do I mean to copy another, by the same set, in

which the items, "More Punch," "More Wine," occur, for the purpose of proclaiming that here is evidence that "there were giants in those days." I wish only to say, that times change, and we change with them. These fathers of the city, the morning after the 5th of November dinner, were calm, cool, collected. No customary shutter was needed at night, no absence from the desk on the morrow. Why then is it that, now, less upsets? Is the change in us, or in the sort of liquor we drink? I leave the consideration of both these questions to another *Notes and Queries*.

A. W.

AN OLD SUN-DIAL.

SOME time ago, when opening a drain in Taymouth Castle Gardens, the workmen unearthed a dressed stone, triangular in shape, and bearing lettering, which turned out to be a portion of an old sun-dial. About two-thirds were wanting, and, as the stone was built into the drain, it was thought it must have been purposely broken so as to fit; but a diligent search failed to find the missing portion. The stone is a native one, and it is conjectured the sun-dial had been taken from the Castle in the Isle of Loch Tay close by, when it ceased to be occupied. I give a sketch of the stone, and I hope some one, through your answers column, will, by reference to other sun-dials, be able to complete the motto, or to suggest what it likely was:—



Kenmore.

J. CHRISTIE.

NOTES ON THE PARISH OF SLAINS AND FORVIE IN THE OLDEN DAYS.

(Concluded from page 171.)

WE now make our way to the little Parish of Forvie, which tradition says was submerged with sand during the space of three days by a dreadful hurricane of wind from the South. According to an early account of Aberdeen, 10th August, 1413, a hurricane of wind choked the

rivers Don and Ythan, and blew a drift of sand from Aberdeen due north to Forvie, and covered all the parish, with the exception of the auld kirk, priest's house, and mansion of the laird or chief. The remains of the old Chapel stand on an elevated position. It was dedicated to St Ninian, stands due east and west, and the beautiful green sward, covering about an acre, would indicate that it had been under high cultivation. Contiguous to the old ruin is a beautiful ever-flowing spring, called St Ninian's Well. Workmen employed from time to time in making openings to remove stagnant waters largely impregnated with iron, to give more healthy pasture to the herds of sheep, have come upon the foundations of huts, a square of rough-put-together-stones, and from the large proportions of red clay got near to the stones, it is believed by authorities, that these had been the huts of the peasantry or serfs. A medical gentleman and friend sought and obtained permission to exhume the ground-floor of the old chapel, and came upon a large slab of sea-side stone, which being opened disclosed a clay-built grave, containing a very large skull, which must have belonged to another tribe if not another race. Dr Wilson, in his *Pre-historic Annals of Scotland*, says of a skull of the same type, got under similar circumstances, "This skull, no doubt, pertained to some primitive chief, or arch-priest, sage it may be in council, and brave in war." See Vol. 1., *The Crania of the Tumuli*.

The doctor and his friend were also rewarded in finding near the same spot, but nearer the surface, a rudely fashioned stone basin with a hole in the bottom—the piscina¹ of the chapel into which the priest emptied the water in which he washed his hands and rinsed the chalice at the celebration of the Sacrament. The piscina stood usually under a niche on the south side of the altar. About three-fourths of a mile from the old chapel, in the direction of the mouth of the river Ythan, are some low-lying places, where, owing to the direction of the eddy winds, the sands do not lodge. It is interesting and instructive to the archaeologist to go out of the world into this desert of bent and sand, and explore some of the little mounds—hillocks partially covered with sand, and find the remains of an old kitchen midden, intermixed with charcoal, and the remains of shell-fish of all the kinds found in the Ythan, and pieces of flint chippings which have undergone the action of fire. Contiguous to a mound of this description is a long range of what had been a sea-beach, studded here and there with large uncouth boulders, evidently water-

¹ The piscina was presented to the Museum of the "Antiquaries of Scotland," Edinburgh, by the late Mr. Temple, F.S.A. Scot., Cloister Seat, Udny.

worn. Here there are to be found, in almost any quantity, flakes of flint, just as they were broken from the nodule, many of them chipped and wrought, and which had been used as arrows, knives, spears, and scrapers, according to the form assumed in breaking up. Here, too, have been found flint-arrows¹ of the finest make, some broken in finishing, others partly wrought upon, and, it may be, thrown aside by the makers as useless. A common observer can thus have no difficulty in coming to the conclusion that this old beach had been encamped upon by our predecessors of the Stone Period, and that they had been the manufacturers of these weapons of war and the chase.

Prior to the year 1759, the sands of Forvie had drifted considerably northwards, and thus encroached on the farms of Whiteness, Mains of Collieston, and Cothill, when the Earl of Erroll, the then proprietor, found it necessary to give his tenants a reduction of rent. The rent-roll is in the Library of King's College, and is prefaced thus:—"Submission by King's College and Lord Errol of the Case anent the Rental and Teinds of the estate of Slains to David Dalrymple Esq., Advocate, Sheriff Depute of Aberdeenshire, and Decreet Arbitral issued by him in 1759." The following is an extract from said roll relative to one of the principal tenants:—

"Item that Alexander Thoires, tenant in Whiteness, Mains of Collieston, and Cothill, No. 28, 29, 30. and of Kirton of Slains, has got since the commencement of his tack, and is entitled during the currency of the same £23 6s. 8d. Scots money of abatement upon account of the damage done to his possession by sanding. That the sand has not encroached upon the Kirton of Slains, but his other possessions."

David Watson, the last of the east coast smugglers, who died in 1870, at the advanced age of 94, said, that during his lifetime he had never known of the drifts of sand making any serious inroads on cultivated ground, but that it more than once made inroads on him and his fellow smugglers depositing ankers of good Holland gin to defy the wily gaugers. Here David alluded to some deposits of gin made during a very severe gale from the south-east, when by a counter-current the mound during their absence had accumulated into a little mountain, and thus buried their treasure, where it lies to this day.

J. DALGARNO.

Note.—It is stated, in Dr. Pratt's *Buchan*, says:—"But where authentic history fails, popular tradition, aided probably by a love of the marvellous, comes to our assistance. The traditional tale of The Sands of Forvie is that about

¹ The finest ever seen in the neighbourhood was found: here it was presented to the museum of the New College, Edinburgh.

four hundred years ago, the proprietor, to whom the parish had belonged, died, leaving his lands to his three daughters. In that lawless age the helpless orphans were, through fraud and violence, despoiled of their inheritance. Being thrown upon the world, they, in the bitterness of their grief, prayed to heaven to avenge their wrongs, and to make the fair fields of which they had been so unjustly wronged worthless to the ravager and his posterity. An old rhyme embodies the malediction of the fair sufferers:—

"If evyr maydenis malysone
Dyde licht upon d-y lande,
Let nocht bee funde in Furvy's Glebys
Bot thystle, hente and sande."

Time passed on, and still the prayer was unheard, but at length a furious storm arose, which raged without intermission for nine days, and the maidens' weird was accomplished. J. D.

AULTON SILVERSMITHS.

IT has been said that the author of *Aberdeen Fifty Years Ago* stated that there never were Silversmiths in Old Aberdeen. Having had occasion to go over the trade records of that ancient place, I extracted the following notices, which I think should put the question beyond a doubt. One of the last of the City's Silversmiths, (Mr. Alex. Mollison, Dee Street,) observed to me that when he was an apprentice, about 1820, he sometimes saw an Aulton craftsman. That they were not simply tinkers of silver is evidenced by the very fine but plain silver tankard made by Robert Cruickshank, in the possession of the authorities of King's College. The marks on it are at first sight the latter mark which is used by the new town Silversmiths, and would lead one to suppose that they were the stamp of a craftsman of the latter place, but as I have a list of the Trinity House craftsmen then, there is not one with these initials. It is quite possible that in the Burgh there may be other pieces made by these old craftsmen, but my knowledge is presently confined to this one piece, which, I regret to say, receives scant treatment. I think it is worthy of illustration in your valuable paper.

AULTON WATCH AND CLOCK MAKERS.

1st December, 1686. Patrick Kilgoure or Killgower, Watchmaker in Old Aberdeen, applied for rights of freedom in the New Town, and "was admittet and received burges of Gild of the said broughe of Aberdene for compositione of twentie-four pund Scots more to be payt to the Dean of Gild for the use of the Toune. With the Gild Wyne money for certane good considerations moving them payt also fyve shilling money in ane purs to the provest and gave his oath conforme to use and woont in the lyke. And withall obldiges him not to midle or work



• Scottish Arms at Marischal Coilege •
(Sixteenth Century)

S. N. & Q. May, 1889.

in time coming any work of or belonging to any of the trades of the said borough or their incorporations only that it shall be leaseable to him to make or mend watches or cast bells as he may have occasion.—*Burgers' Roll, Town House, Aberdeen.*

23 October, 1697.—The said day anent a supplication given in be Robert Cruikshank, Goldsmith in Old Abd., to be frieman in the hammerman trade of old as the samen bears, which supplication beine heard, seen and considered, was accepted as lykwyse the sd Robert Cruikshank gave in the sey prescribed to him be the Deaken and trade and the sd Robert bund and obleist him to pay to the trade such a soume of mouny as he and the trade hes condescended upon at what tyme the trade shall enjoyn him to doe the same.

13 Februarie, 1699.—The said day compeired Samuell Laraver, frenchman, and gave in ane petitione to the trade to be admitted frieman yr off which was accepted yr as the supplicant presented his sey, which was ane ovall Silver Bason, and which being visited and sighted be the Deaken & trade, was accepted as sufficient, and the Deaken & trade ordered the petitioner to admit himself frie in the toune, to the effect he may be admitted frie in the trade.

31 October, 1699.—The said day Robt. Cruikshank, Goldsmith, was received and admitted frieman of the hammerman trade of old haveing given in his sey Alefore with the haill liberties priviledges thairroff als fullie in al respects as any others hes beene admitted before or shall be admitted heiroff, and gave the ordinar oath of fidelitie to the Deaken and trade, & tuik instrument upon his admision. Compeired Samuel Lavier and made compleit payment to the trade of his compositione for his friedome in the trade, which was fourteene pund Scots, and yrfor the Deaken and haill members of the trade present doe heirby discharge the said Samuel Lavier of his said compositione, and of all other dues whatsumever the trade can onnywise ask or crave from him or lay to his charge yranent for whatsumever ane anent his said fredome. The said day the said Samuel Lavier was received and admitted frieman off the said hammerman trade with al the liberties and priviledges yroff.

10 February, 1700.—The said day compeired James Thomson, Watchdresser, . . . and gave in ane supplicatione to the Deakon and trade to be received and admitted frieman in the trade, which supplicatione being heard & considered was accepted, and the Deakon & trade ordered the foirsd. person to mack the repive sey, after set doune, to wit, the stricking wark of a Clock and the bell, . . . and orders & appoyntes the forsyde sey to be made & presented publik-

lie. . . . under . . . fyve pund Scots . . . and the Deaken & trade appoyntes the persons underwritten to be the visitars of ye sey, to wit, Robert Cruikshank and William Smith yr, & the Deakon to be overseer, and for the assurance of performing the promises.

J. A., Ch^c

PANEL AT MARISCHAL COLLEGE.

THE plate accompanying this number represents a beautiful heraldic panel, presented to the University by the late Mr. Leslie of Berryden. The carving, which is executed in oak, is preserved under a glass cover beneath the south window of the Natural History Museum at Marischal College. Why a coat-of-arms should be placed in a zoological collection it is difficult to understand. Perhaps it was thought desirable to have in the supporters specimens of an animal not to be found elsewhere in the room. From the position of the panel, at the top of a flight of steps and overshadowed by the projecting window sill, it can be examined with difficulty, and the Senatus may, we hope, be induced to permit its removal to the Library or other apartment of the College, where it would be more accessible. At the same time the opportunity might be taken to alter the ridiculous inscription with which at present the panel is disfigured. The earliest account of the panel occurs in the *Description of the East Coast of Scotland* (1782) by Francis Douglas, who assigns the carving to the reign of William the Lion, a century before the use of supporters was known in Scotland. This blunder, which is perpetuated in the inscription referred to, was possibly due to a misunderstanding of the initials V.R., which will be observed below the shield.

The panel came from a house that formerly stood in the Exchequer Row, which took its name from the Royal Mint established there at an early period; and the initials are probably those of William Rolland, Master of the Mint at Aberdeen in the reign of James V. The general style of the workmanship points to that period, while the presence of the *imperial* crown above the helmet, and the *absence* of similar crowns on the unicorns' heads, enable us with some degree of certainty to fix as superior and inferior limits of date the beginning and the end of the sixteenth century. The gorging coronets are of the earlier form, not of the so-called "antique" type to be found in later examples. The unicorns are regardant, and the crest shows the lion couchant gardant, holding in its dexter paw a sword paleways, and in the sinister a banner erected in bend sinister, charged with the cross of St. Andrew.

P. J. ANDERSON.

Queries.

261. OLD GATEWAY, COLLEGE BOUNDS, OLD ABERDEEN.—A little above the Snow Church is an Arch and Episcopal arms. Was this the former gateway of the Church? (removed of course from original site). C. S. L.

262. RIN MET BEAR.—What sort of grain is rin met bear? (a term in use in 17th century). C.

263. ANCIENT ABERDEEN TOMBSTONE.—In connection with the notices of the tombs in S. Nicholas Church, now appearing in *S. N. & Q.*, let me enquire what became of the stone found in December, 1851, in excavating for a sewer on the Quay, near Weigh-house Square? The find is recorded in *Notes and Queries*, 5th February, 1853, by "Kirkwallensis." It bore the following inscription:—"Hic jacet honou-rabilis Vir Georgius Menzies, civis de Abirden, cum uxore ejus Anneta Sherer, qui obiit xxvii. die mensis Septembris, anno D·NI·MIII·IXXX." This was exquisitely carved round the edge, and in the centre of the stone was a cross, a shield containing the initials G. M., and a rather uncertain carving, and a heart with a cross in the centre: being therefore the tombstone of George Menzies and Annet Sherer, 1420, and once probably in S. Nicholas Church. C. S. L.

264. SUN-DIAL IN DUTHIE PARK, ABERDEEN.—I have no doubt the history of the beautiful Sun-dial in the above place is well known to some persons who have special facilities for getting information, but I have failed to see anybody who knows anything about it. It is really a beautiful and ornamental object, and I, along with others, would be greatly obliged if any of your correspondents who know, would supply the information. J.

265. PROVOST JAFFRAY OF KINGSWELLS.—Can any of your readers say whether it was the School of Banchory-Devenick or Banchory-Ternan that this person attended when a youth? J. A. H.

266. CALDERS, OLD ABERDEEN COPPERSMITHS.—Why were the Calderys, the Aulton Coppersmiths, called "of Asswanly?" Was it a territorial designation, and was it customary for craftsmen to be so designated? What is known of them? J. A., Cho.

267. OLD GRAMMAR SCHOOL BELL.—On the removal of the Grammar School in the Schoolhill, Aberdeen, what became of the *Old Bell* that was in the belfry? Is it known when, by whom, and where it was made? J. A., Chicago.

268. EPIGRAM BY ANDREW MELVILLE.—The following Latin Epigram is attributed to Andrew Melville, the Reformer:—

Ex monte, hoc Rosas, Rosæ juga celsa sionis
Scandere fert animus Carpere et inda Rosas
Pro Monte hoc pulchro Stat pulchrior ille Sionis
Proque Rosis, Rosa Sat, Christe!
Sharonis eris Celarcanus.

Are the above lines to be found in any of Melville's works, and can any one corroborate the tradition that the epigram was composed by Melville?

Femlea. J. G. Low.

270. PROTOTYPE OF RODERICK DHU.—Had Sir Walter Scott any historical foundation for writing of Roderick Dhu or any other chief:—

the chief of a rebellions clan,
Who in the Regent's court and sight,
With ruffian dagger stabbed a knight.
Lady of the Lake, V. v.

Who was the prototype of Roderick Dhu himself?
W. J. CALDER ROSS.

Answers.

103. CALEDONIAN OCEAN.—Perhaps your correspondent, Mr. Ross, will accept the following extract from *Gifford's Historical Description of Zetland, 1733*, as throwing some additional light on his query. Gifford says, "The Island of Zetland lies about 20 leagues N. E. from the Orkneys, . . . having the German Ocean on the east, the *Ducalidonian* Ocean on the west and north, and the sea that divides it from the Orkneys on the south." I may also add that in *Bleau's Atlas (Amsterdam)*, there is a map of Shetland, presumably of the time of Charles I., and here the same name occurs. In both these instances, however, the Atlantic and not the North Sea is unquestionably to be understood. What is the precise force of the prefix *Du* here? Two other references have come under my notice:—

Till thro' the sleepy main to Thuly I have gone,
And seen the frozen isles, the cold *Ducalidon*.
M. Drayton, *Polyolbion*, i. (1612).

Then, again, the sea that washes the northern side of Ireland is similarly designated. See Richard Ciren-
cester, *Hist.*, i., 8. (1762). A. McD. R.

173. SKYRE-THURSDAY.—Shrove Tuesday usually has its name derived from the shrift given immediately before Lent. This may or may not be true, for I never chance to have met with any allusion to such a custom in ancient services. In the *Sarum Missal*, however, there are full details of a service at which the penitents were formally ejected through the west door of the church on Ash Wednesday, and as formally received there on Maundy Thursday, as if the latter were the great day of shrift. The procession for ejection and reception of the penitents was composed of all the clergy connected with the church, and was headed by a person bearing "the sackcloth banner," but there is no mention made to sackcloth or other penitential garb for the penitents. In the *Missal of Arbuthnot*, which is a Scotch form of the *Sarum Missal*, this special service is omitted, and there is only a general direction, that from Ash Wednesday to Maunday Thursday "in omnibus missis de jejuniis fiat memoria pro poenitentibus." In the *Tridentine Roman Missal* (1614) there are abundant directions for the blessing of the ashes on Ash Wednesday, but no allusion to the penitents, as such, on either Ash Wednesday or Maundy Thursday. Can *Skyre* or *Skyre* be a survival from Scrutinium (249)? Can any one show reason for tracing it in that direction, and not leave us in the mist by using that most abused phrase, "the ancient church," which is only the cloak of ignorance or indolence.

JAMES GAMMACK, LL.D.

173. In my late essay to answer this query I inadvertently omitted to state that the quotation from

“The Auld Kirk of Turriff” is not directly from the printed, but from a very neat and apparently exact MS. copy. Whether the prefix be Shrove or Skyre scarcely affects the answer, but, for the sake of accuracy, those having printed copies of the poem might compare. Readers would easily understand the misprint “to share,” after (scheren Ger.), for, to shave. Macduff.

J. C.

210. NAMES OF FAMILIES IMPLICATED IN REBELLIONS OF 1715 AND 1745.—*A History of the Family of Keith, Earls Mareschal*, was published by Clark and Sangster, Peterhead, and G. Clark, Aberdeen, in 1820. Attached to it was a list and brief account of the lives of those attainted nobles and proprietors whose estates were forfeited to the Crown by their joining in the Stuart Rebellions in 1715 and 1745. The book will now be very rare.

J. STRACHAN.

217. THOMAS THE RHYMER.—The additional prophecies of Thomas the Rhymer, given by J. M. Laing in *S. N. & Q.* for April, do not refer to the castles about which the prophecies were asked, viz.: Inverugie, Fyvie, Gight, and Towie-Barclay. The first of these prophecies in the April number, “Inverugie by the sea”; or assome authorities have it, “Ugie, Ugie, by the sea,” &c., Anderson tells us has no reference to the Castle at Inverugie, but to an older castle which is supposed to have stood near the mouth of the river Ugie. I find another prophecy referring to the present castle, that a white hind should come from a distance and give three roars at the entrance gateway, when the keystone should fall out of the arch and break the stone pavement under, in three pieces. Whether or not the hind appeared, we are not informed, but the keystone has been out of its place and the stone under, broken in three.

Edinburgh.

J. McL. F.

226. CUNINGHAR HILL.—I cannot say when the name Cuninghar Holes was changed to Cuninghar Hill; but the first name explains itself, “Cuninghar” meant a rabbit warren, from the same root as the word cony comes. The place was simply over-run with rabbits.

J. M. B.

226. In a *Gazetteer of Scotland*, describing the city of Aberdeen and vicinity, is the following:—“Cuninghar Hill (which formerly included the Broad Hill and the adjacent ground now under cultivation), was so called from the vast number of rabbits that found shelter and burrowed in the ground.” Then, according to our modern language, it is just the Rabbit Hill, and the low ground adjacent the rabbit holes. N.B.—In Gordon’s Map of Aberdeen it is called the Braid Hill, but Cuninghar Hill seems the more ancient name.

WM. REID.

227. DIVISION OF SCOTLAND.—There is an article on “The Origin of Parishes” in the antiquarian column of the *Stirling Sentinel*, 2nd April, 1889. The writer says the origin of parishes is obscure, and quotes largely from Forbes’s *Treatise on Tithes*, published in 1705. According to this authority, the first Act of Parliament for bounding the ministerial duty by distinct parishes is the Act 100, Parl. 7,

James VI. The article concludes—“After the Reformation. Commissioners of Parliament for the ‘plantation of kirks’ were from time to time appointed, who confirmed old boundaries, and established new as the exigencies of each particular case suggested, dividing or uniting parishes as their wisdom saw fit. The same powers continued till the Union, and are now under its provisions exercised by the Court of Teinds, which is in reality a permanent Commission of the Parliament of Scotland. Parishes are now subdivided or united under the provisions of Sir James Graham’s Act of 1845 (properly known as the *Quoad Sacra Churches Act*), but these latter exactly correspond to the ‘Chappels of Ease’ of pre-Reformation times.”

R. A.

236. SNOW-BURYING GROUND, OLD ABERDEEN. The once beautiful Parish Church of Sancta Maria ad Nives, Old Aberdeen, was so named in commemoration of the Great Roman Basilica of Sancta Maria Maggiore, the site of which is said to have been indicated by a miraculous fall of snow in the fourth century, on the 5th of August. The Church in Old Aberdeen was founded by the Venerable Bishop Elphinston, by authority of a Bull from Pope Alexander VI., dated 1st March, 1497, and given in full by Kennedy (*Annals*, Vol II., p. 353.) It was expressly intended as the *Parish Church*, with right of Baptismal Font, and Cemetery, in order that the Cathedral might be more especially reserved for its own daily functions. We find this in various other Cathedral cities—York, for example, where the Parish Church is only a few yards off. The church was very similar to King’s College Chapel, viz., a nave with apsidal chancel. The perfect outline of the walls may yet be clearly seen. The cemetery has long ago been turned into ground for the neighbouring owners. What is called the burying ground is really the area of the church. The church was granted to King’s College by James VI., confirmed by Parliament 1617, and soon after demolished, the stones being used for various works about the College.

C. S. L.

240. KILDRUMMY CASTLE.—*An Account of Kildrummy Castle, Descriptive and Historical*, by D. Shearer, Huntly, is published and printed by Mr. Adam Dunbar, at the *Express Office*, Huntly.

J. STRACHAN.

240. In addition to the works mentioned, there is an account and illustration of Kildrummy Castle in R. W. Billings’ *Baronial and Ecclesiastical Antiquities of Scotland*, and an account in the *Ordinance Gazetteer for Scotland*. It will also, I fancy, be included in Hay’s *Castellated Architecture of Aberdeenshire*.

J. McL. F.

Edinburgh.

240. One of the rarest, smallest and most valuable contributions to this subject is a “Ground Plan of Kildrummy Castle [as far as can be made out], by L. Duncan,” N.D., 3 pp., 4to. The author was a drover, Lewis Duncan, who is said to have taken to the droving business simply to gratify his taste for antiquity-searching. He also published a sketch of the castle. Cordiner’s *Antiquities and Scenery of the North of*

Scotland is valuable as containing an excellent view of the castle in his time—1776.

J. MALCOLM BULLOCH.

249. "DIES SCRUTINII."—"Dies Scrutinii" was a day set apart in the mediæval church for special examination of the candidates for baptism. According to Hugo de Saint-Victor (*De Officiis Ecclesiasticis*, Lib. iii., c. 15) this scrutiny took place on the fourth feria (Thursday) of the fourth week of Lent, and Hugo, who lived in the 12th century, gives various reasons for its being held at that time, but it is an ordinance for the catechumens alone, and he makes no allusion to any penitential exercise at that time for the baptised. Ducange, *Glossarium*, vi., p. 135, gives several features of the Scrutinium, and always connects it with the preparation for baptism.

JAMES GAMMACK, LL.D.

251. "REXIVE," "PICTS, AND SHAZES."—May I suggest that *Rexive* is merely a not unusual contraction for *Respective*; and that *Shazes* is a short way of spelling a *Short Sword* or *Couteau de Chasse*. I possess one traditionally said to have belonged to a local character, *Michael Dunbar*, who lies buried in the Churchyard of Kildrummy, and who, after spending a very long and wicked life, died (I think) in 1722, aged 101 years. It came from the late Rev. David Dunbar, Minister of Leslie, who was either a descendant or collateral of the renowned *Michael*, and it is commonly regarded as the implement with which he "let seven English sauls out of their bodies in æ nicht."

JOHN CHRISTIE, D.D.

251. The first of the words which has puzzled "K" is nothing more than the usual MS. contraction for *respective*. This contraction of "x" for "spect" is quite common in deeds and other writings of the 17th and 18th centuries. I am afraid to hazard an explanation of the words "Picts" and "Shazes" without having seen the MS. or the context in which the words appear.

ALEX. M. MUNRO.

251. The extract given shows considerable fault probably on the part of the Clerk of Council. The requirement referred to subsisted for centuries in Scotland, e.g., the Records of the Burgh of Glasgow (1581), note "thai and ilk ane of them sall scatt and lott, walk and waird, and pay stents as burghessis suld do." Numerous subsequent instances could be quoted. In 1732 the Town Council of Banff "ordain a guard to be kept by the inhabitants in turn, persons failing to pay a fine of 20s. Sc." In this case the inhabitants were supplied with arms from the town's armoury. A century or two before the period referred to the word "respect" when meaning "reference to," was contracted so as to appear somewhat like "rex." This contraction was of comparatively short duration, but "revixe" became so common and endured so long that it would cause no wonder were it to appear in a document of the present day. The meaning is "respectively." "Picts" allowing for the rural remoteness of Peterhead is "picks." As for women furnishing guard, Scottish burghs occasionally provided that no single women occupy houses, but the general rule appears under an ordinance of Inverurie, of date 1647:—"Ordeinit that the hail inhabitants, widows

and others, sall wathe twa of them nichtlie induring the space of twenty four hours at both the ends of the burghes under paine of ane hundred pounds failzie and to continue during the time of suspitione of the plague—two widows to furnish ane man." "Shazes" is either "Staves" a word frequently then in use or "Shables" (a crooked sword or scimitar) a term in frequent use at that time—the latter the most probable explanation.

C.

252. STUARTS.—The inscription on a tombstone in Botriphnie Churchyard to the memory of the Stuarts in Rosarie is as follows:—"1760. This monument is erected by John Stewart in Rosarie, in memory of his grandfather William, and his father Thomas, who both lived and died in Bodinfinnich, and of his uncle Hendry, who sometime lived and died in Rosarie. John, William, Alexander, George, Hendry, Mary, and Beatrix, Hendry's children, also lie here. It is to be observed that this has been the burial place of the said Stuarts long before and ever since the Reformation." "The Stuarts of Rosarie," says Mr. Jervise, "are now represented by Mr. Peter Stuart, Birchbank, Boharn." Of course the statement at the close of the above inscription is only to be taken as a graceful flourish, and I presume the preliminary query in No. 252, to give the connection between the Royal Stuarts and the Stuarts of Rosarie—is intended in like manner only as an introductory flourish. In reply to the serious part of the query, there was a William Stewart in Bodinsinach (which seems to be the aforesaid Bodinfinnich) an elder of the Church of Botriphnie in 1654. Stuarts were then also in Auchnoy and Bellihack. In 1657, a seat in the Church of Botriphnie had on it "R. I. & P. Stuarts." This seat was claimed by James and Thomas Stewart in Bodinsinach, they having had 33 years' possession thereof. Their father bought it from Patrick Stewart of Ardbrack, one of the erectors of said seat. About that time Rosarie belonged to the Laird of Auchluncart. In 1675 there was a family of Stuarts at Uppertown of Towiemore. In 1730 the farmer of Bodinfinnich was Alexander Stewart. These are but small links in the chain, but they may be of service.

C.

253. CHURCH DEDICATION.—The ruins at Castle Forbes are those of the ancient Parish Church of Keig, dedicated to S. Diaconianus, whose feast Camerarius gives on 23rd September. The modern kirk is at some distance west.

C. S. L.

253. The ruin within the grounds of Castle Forbes is all that remains of the pre-Reformation Parish Church of Keig, dedicated to S. Diaconianus. In the beginning of the 13th century we find the Church of Keig granted to the canons of Monymusk (*Reg. Pr. S. And.*, p. 366), and in the middle of the same century Bp. David of S. Andrews granted to the same canons of Monymusk two acres of land lying round the Churchyard of Keig, "between the two streams of Conglassy and Putachin, and stretching down to the Don." (*Ib.*) Its later history will be found in *Ry. Episc. Aberd.*, Scott's *Fasts*, &c.

JAMES GAMMACK, LL.D.

259. THE NINE-MAIDENS' WELL, STRATHMARTINE.—It would have given me pleasure to have sup-

plied Mr. A. Hutcheon, of Broughty Ferry, with the information he desires concerning the ancient History of the Parish of Strathmartine. The source from which I obtained the materials for the version I gave of the story of the Nine-Maidens' Well in Strathmartine was a Manuscript History of Forfarshire, written by the late Mr. James Thomson, author of the History of Dundee, which he presented to me on the 31st January, 1845, "in token of his esteem." I was never put in possession of the original documents, from which he derived the historical record of the different events treated of in the History. When compiling my book, *Ancient Things in Angus*, published in 1881, I was greatly indebted to Mr. Thomson's work for information regarding many of the places and things pertaining to Forfarshire, of which I treated in that work. It abounds with dates and historical references, necessitating frequent comparisons with reliable historians, and I had seldom occasion to question the dicta of Mr. Thomson. He was an exceedingly painstaking man, and his industry was extraordinary. The preface to his *History of Forfarshire* bears that "the collection was begun in the year 1816, and enlarged from time to time as circumstances and opportunities for acquiring information occurred until the year 1844." The book contains 458 closely written 4to pages, and from it was taken the letterpress descriptions given in *Forfarshire Illustrated*, a handsome book, published by Mr. Gersham Cumming, engraver, Dundee, in 1843. It was Mr. Thomson's intention to have published a complete History of Forfarshire, of a much more comprehensive character than had previously been attempted; but the appearance of Mr. Cumming's book satisfied the public demand in that direction for a time, and he could not find any one willing to undertake the risk of publication of his more elaborate work. He was then in rather indifferent pecuniary circumstances, and could not himself take the liability; which may have been the reason why he bestowed upon me a manuscript on which he had expended so much labour. I would now willingly place it at the service of any competent person who might be disposed to undertake the preparation of a work so much needed as a complete history of the county of Forfar.

Mr. Thomson says that "anciently the Parish of Strathmartine was an independent Rectory (*i.e.* was not granted to any superior ecclesiastical establishment, either monastic or collegiate), and was dedicated to the honour of Saint Martine of Bullion (Boulogne); but when Mary of Guildres, Queen-relict of James II., founded the College or Provostry of the Holy Trinity, in the city of Edinburgh, she conferred the Church of Saint Martine, with all its emoluments, upon her new foundation. By the charter of the College, dated 25th May, 1462, the revenues were assigned in equal portions to the four senior prebendaries, the fourth one being styled prebendary of Strathmartine."

As regards the place-name Baldragon, Mr. Hutcheon is doubtless aware that the word Dragon is "a mythical and legendary impersonation of the evil principle," and the compound name therefore denotes the existence in that locality, in prehistoric times, of a seat of sun and serpent worship. The serpent that

tempted Eve—and thereby brought so much trouble upon the human race—must have been a four-footed animal, because, after the transgression of our first parents it was "cursed above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Upon many ancient baptismal fonts, in old churches in England, the tempter of Eve is represented as a four-footed animal. I have closely inspected the old font in Crossthwaite Church, Keswick, and the animal there depicted is certainly like a lizard. The intention, doubtless, is to convey the idea that as sin found entrance into the world by the subtlety of the serpent, the guilt of original sin can only be washed away by the regenerating influence of the waters of baptism. It is only when denoting the beast after the fall that it is represented in snake-like form. I made a close examination of the sculptured stone in the garden of Mr. John Grant, at Craig Mills, and can testify that the serpents thereon shown are in the usual snake-like form. As for the statement in the *Statistical Account of Scotland*, 1794, that "on a Sunday morning the dragon was killed by a person called Martin," it can only be taken in a figurative sense. In all probability it is a survival of the primitive belief that the evil spirit—hitherto worshipped from motives of fear by the denizens of Strathclyde—had been appeased by the ministrations of Saint Martine, and that it has about as much to do with the actual slaying of a serpent at the Nine-Maidens' Well in Strathmartine, as has the legend of Saint Patrick driving all the snakes out of Ireland!

By a clerical error in reading the manuscript I mistook a u for an n, and so misnamed the place where the other monument was set up. It should have been written Balluderon. If there is no monument at that place now, it must have been removed to somewhere else, probably it is the "Martin's stone which stands in a field at Balkello, two miles due north from the Nine-Maidens' Well," on the right bank of Dighty Water.

Carnoustie.

JOHN CARRIE.

260. SNEEZING.—Dr. Brewer, in *Phrase and Fable*, says that this benediction, "God bless you," after sneezing, was attributed by certain Catholics to St. Gregory, who enjoined its use during a pestilence in which *sneezing* was regarded as a mortal symptom, and was therefore called the *death-sneeze*. Though not exactly within the purview of your query, it may be interesting to observe that among the ancients a similar custom prevailed, as instanced by Aristotle, Thucydides, Plutarch, and others, and was considered ominous according as it came from the *right* or the *left*. At the present day, too, something analogous is prevalent among certain Indian tribes. When the king of Sennaar sneezes, "his courtiers turn their backs upon him and give a loud slap on the right thigh." When, again, the King of Monomatapa sneezes, "those who happen to be near his person, salute him in so loud a tone that persons in the antichamber hear it and join in the acclamation, till the noise reaches the street, and becomes propagated through the city; so that at each sneeze of his majesty results a most horrid cry from the salutations of many thousands of his vassals." This shews us what an important national

ceremony the sneeze of despotism becomes. An interesting paper "On Sneezing" is to be found in *Temple Bar*, 345 (1875). A. McD. R.

260. The practice of saying "God bless you" to a person on sneezing is a very old one. Several notices of the custom appear in *N. & Q.* (Lond.), vol. 3. "The Golden Legend" is quoted as recording "Ane grete pestelence that caused peple to dye, going by the way, in laying atte table, and in spekyng one with another, sodeynly they deyed. In this manere some-tyme *snesyng* they deyed, so that when any persone was herd *snesyng* anone they that were by said to hym 'God helpe you,' or 'Cryst helpe;' and yet endureth the custom." An extract from "The Conquest of Florida, by Hernando de Soto in 1542," states that "when the Cacique Guachoya sneezed, all his attendants bowed and made signs of veneration, at the same time saying 'May the sun shine upon you;' 'Defend you;' 'Prosper you;' and the like." In addition to these ancient instances of the custom, I may mention the modern practice of the Italians, who to this day after a sneeze exclaim "Felicita," or "Viva." Sir Walter Scott, in *Demonology and Witchcraft*, says "the custom is derived from the act of stérnutation, having been considered as the crisis of the plague at Athens; and the hope that when it was attained the patient had a chance of recovery." This derivation, however, will hardly account for the existence of the custom among the uncivilised natives of so distant a country as South Africa, where I have myself found it in constant use among the Kaffirs, who, whether the sneeze is from a white man, or one of themselves, exclaim "Utixo;" this being the title of their somewhat hazy deity. I think, therefore, that we may refer the custom to a more remote age than even the earliest of the above instances. W. R. K.

260. The use of the benediction, "God bless you!" after sneezing, is, at once, ancient and widespread. Roman Catholics attribute the origin of the phrase to St. Gregory. In 1350 the pestilence known as the Black Death devastated Sweden and Denmark, and many readers will recall what Longfellow wrote of the significant memorial of the terrible visitation in the former country:—"You sneeze, and the peasants cry, 'God bless you!'" The earliest symptom of an attack was a sneeze. Whereupon, the pitying bystanders turned, as in ancient Greece and Rome, to the newly-marked victim and exclaimed, "May God be with you." If this explanation of the custom be correct, it will be seen with what good cause the usage originated; and its survival to the present day is but another instance of the tenacity with which nations cling to customs and usages whose meanings to them are unknown and forgotten. In Italy, until recent years, "even in the theatres, men rose, after you had sneezed, and wished you, '*Felicita!*'" The saying is not confined to Europe, but prevalent, according to Brewer, in the New World, among the native Indian tribes, in Sennaar, Monomatapa, and other places. That sneezing was not looked upon as wholly a bad sign, the following sentences prove. They are from an old number of *Notes and Queries*, the date of which, unfortunately, I am unable to give. Pliny inferred that to sneeze to the right was considered

fortunate; to the left, and near a burial place, the reverse; whilst Aristotle mentions the omen, "why sneezing from noon till midnight was good, but from night till noon unlucky." Creech, in his translation of the eighteenth Idyllium of Theocritus, has:—

O happy bridegroom! Thee a lucky sneeze
To Sparta welcomed.

The Persians regarded sneezing as very lucky; and the Siamese wished long life to all sneezers. An old writer observes, "two or three nesbes be holsum;" and Howel (1659) says, "He that has sneezed thrice turn him out of the hospital." J. W. SCOTT.

Literature.

Record of Municipal Affairs in Aberdeen since the passing of the Reform Act in 1833. By JAMES A. ROSS. Aberdeen: D. Wyllie & Son, 1889. [8vo, viii. + 128 pp.]

THIS is a bald compilation of facts and figures, the veriest skeleton of a history of the municipal affairs of the city, which, if not uninteresting "to the rapidly increasing number of those who take an active interest in Municipal affairs," will be of infinite service to the future historian of this department of local matters. Some of the lists given are of less value than others. The chronological list of the principal local events during the period, though occupying but nineteen pages, is worth all the rest of the book put together. Had nothing else been given we should have been grateful to Mr. Ross for the great trouble he must have taken in supplying this *desideratum*. The sketches of the Town-house and the Cross, and the map showing the various wards of the city, greatly enhance the value of the compilation.—ED.

Words in Season: Short Sermons for the Times Preached from the Pulpit of a Country Church. Edinburgh: John Menzies & Co., 1889. [Crown 8vo, pp. 168.]

THERE seems no very obvious reason why the preacher of these 18 sermons should have modestly sheltered himself and his fortunate flock within the fold of anonymity. But the fact is, one of the pleasant features of this book is its entire freedom from egotism. It is the work of a man much more anxious to be useful in a quiet, calm unpretentious way, than to make any personal display. Preached to a country church, any church in the country might listen to them with a measure of profit, as the moderate, practical teachings of one who, while abreast of modern views and present day influences, is not out of touch with the real needs and feelings of plain work-a-day people. If these sermons seem to lack imagination, and but rarely reach the higher latitudes of *impresment*, they are always sensible, never unsettling, convincing if unexciting.—ED.

